

ETHNOGRAPHY

The aboriginal inhabitants of Mysore cannot probably be now traced with any degree of certainty, though remains of prehistoric races abound in stone monuments of different kinds, elsewhere described. On various scientific grounds India appears to have been originally part of a continent (to which the name Lemuria is sometimes given) stretching west to Africa and east to Cochin-China and Australia, of which Madagascar on the one side, and the islands included in Melanesia in the Indian Archipelago on the other, are some of the principal existing remains.¹ Of the primeval human races whose home it may have been, there survived (according to a theory of Professor Huxley's, developed by Professor Haeckel of Jena) two, namely, a woolly-haired and a smooth-haired. From the former sprang the Hottentots and negroes in Africa westwards and the Papuans of New Guinea eastwards; from the latter, represented perhaps by the natives of Australia, were derived the straight-haired and the curly-haired races. The first were the progenitors of the Malays of the islands in the Pacific Ocean, and of the Mongols of Eastern and Northern Asia, who penetrated on one side to Europe (their survivors being found in the Finns, Lapps, Magyars and Turks), on the other side to America, producing the Red Indians: the second peopled India and spread to South-western Asia, North Africa and the South of Europe. The original inhabitants of South India and Ceylon, distinguished as Dravidians (*homo Dravida*), may perhaps represent the least changed examples of the second branch. This hypothesis discredits the views at one time adopted, that the Dravidians migrated into India from the north-west, of which there is little evidence, the indications being held to be equally in favour of the opposite course.

Several of the Puranas² claim an Aryan descent for the southern races by making their progenitors or eponyms, Pándya, Karṇāṭa, Chola

¹ "Throughout the later part of the palæozoic and the whole of the mesozoic era, there was a continuous stretch of dry land over what is now the Indian Ocean." "At the close of the cretaceous or commencement of the eocene period, the great Indo-African continent was finally broken up, and all but the remnants in India and South Africa sunk finally beneath the sea."—R. D. Oldham, *Geology of India*, pp. 211, 244

² The *Āyū*, *Matsya*, *Agni* and *Brahma* Puranas.—Muir, *S. T.*, II., 422.

and Kerala, to be descendants of Dushyanta, the adopted son of Turvasu, who was the younger brother of Yadu, and a prince of the lunar line. Their father Yayāti, the son of Nahusha, gave the government of the south to Yadu, and that of the south-east to Turvasu, who is also said to have been the progenitor of the Yavanas.¹ Another account² substitutes Kola for Karnata. The former is a name which occurs extensively throughout India as the designation of a wide-spread aboriginal race. If the two therefore are interchangeable, it would seem as if the people of Karnata were considered identical with the Kols of the Central Provinces.³ The name appears in Kolar, after which the eastern District of Mysore is called, as well as in Kolála in the Túngkúr District.⁴

Though the Dravidians were certainly not Aryans, these statements may embody prehistorical myths. For analysis of such myths may be made to show that Turvasu was the name of a star-worshipping people, whose god (Akkadian *rasu*) was the meridian pole (*tur*), which stood for the Linga or Phallus, being evolved from the fire-drill and socket, its revolution amid the circumpolar stars of the Great Bear being considered the cause of the rains. They may be identified with the Zend Turanians (*an* signifying god in that language), and with the maritime traders called Tour-sha and Tur-sene or Tyrrhenians mentioned in Egyptian and Greek records. Their first great trading port was Dvárakā in the peninsula of Kathiawar; other exporting harbours being Súrparaka (Surat) at the mouth of the Tapti, and Baragyza (Broach) at the mouth of the Narmada. They made settlements at the holy island of Dilmun (now Bahrein) in the Persian Gulf, and at Eridu, near the mouth of the Euphrates.

In course of time migration set the other way, and we meet with a race, also non-Aryan, who revered the moon (*sin*) and brought in

¹ Turvasu was also sentenced to rule over savages and barbarians—Mlechehhas, or people not Hindus . . . Manu, too, places the Dravidas amongst Mlechehhas; and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.—Wilson, *Vishnu Purana*, iv, 117. ² Harivamsa, Muir, *op. cit.*

³ The tribes driven out of the valley of the Ganges by the Aryans were almost certainly Kols to the south, and semi-Tibetans to the north.—Caldwell, *Gram. Drav. Lang.*, Int., 63.

⁴ The generally received theory is that the Kolarian tribes are relics of barbarians who entered India from the north-east at some very remote pre-historic period: they were subsequently, perhaps thousands of years ago, pushed aside by Turanian immigrants from Western Asia, who penetrated India from the north-west and filled the western and southern districts; at a later period the Aryans came into India, also from the north-west, settled in the Punjab, and eventually spread, first east and lastly south, into all parts of the Indian continent.

the year of thirteen lunar months. These were the Hus, Shus or Sus, the yellow race from the sources of the Tigris and Euphrates (and later of Shushan) who settled in the delta of the Indus—the Su-varna from whom Sindh was called Sindhu-Suvarna, part of Bengal Karna-Suvarna, and Gujarat and Kathiawar received the name of Sau-ráshtra. They correspond also with the Sabaræ of Ptolemy, the Suari of Pliny, and the Sauviras of Baudháyana. They were the great Sumerian and Vais'ya traders of Western Asia and India (if not China), the progenitors of the modern Saukars. Their capital was Pátála (Haidarabad in Sindh), then a seaport, though now 150 miles from the sea. They gave to the river its name Sindhu or Hindhu, which has come to designate the whole of India and its inhabitants. They are referred to as Yonas by Asoka and as Yavanas in the Mahabharata.¹

Dushyanta (previously mentioned) or Dushmanta, as he is also called, who was of the line of Puru but adopted by Turvasu, became the father, by Sakuntala, the heroine of Kalidasa's exquisite drama, of Bharata, after whom India was called Bhárata-varsha, or land of the Bháratas. These are represented by the Bars or Bhars, whose name is perhaps really derived from the Bar or banyan-tree (*ficus indica*), which they held sacred. They are an aboriginal race, classed among the Dravidians, and once ruled over a large area from the Central Provinces to Oudh and Behar. They are mentioned by Ptolemy as Barriai and may be the Sanskrit *barbara* or barbarians.² Besides Yadu and Turvasu, Yayáti had three sons, Druhyu, Anu and Puru. And the collective people of the five races who claimed to be descended from them were the Dravidian Bharatas under Vis'vamitra, who resisted the Aryan advance under Vasishtha, and whose defeat is celebrated in the seventh mandala of the Rig-veda.³

As regards Mysore, which is included in the Dravidian region, it seems not unlikely that the Tudas or Todas of the Nilgiris may be representatives of primeval tribes there settled. Not only is their

¹ See J. F. Hewitt's "The Ruling Races of Prehistoric Times," from which these particulars have been extracted, out of a bewildering maze of detail. "It was in this region (the Western Punjab) probably that they (the Aryans) found the first enemy of foreign race to themselves, for they mention hostile serpent-worshippers of a yellow complexion, and from other sources we learn that very early in history there had been movements amongst the light-tinted race of West-Central Asia, that went by the generic name of Skythian."—J. A. Baines, *General Report on the Census of India*, 1891, p. 122.

² See "The Original Inhabitants of Bhárata-varsha," by Dr. G. Oppert.

³ The story is told in Rig-veda, vii., 18, 33 (1-6) and 83, and in iii., 33.—Hewitt, p. 112.

language Old Canarese (modified apparently by the exigencies of their present location¹), but it is suggestive that they hold sacred the buffalo, from which animal Mahishúr (Mysore) derives its name. It might even be supposed that the legend of the conquest of Mahishásura by Chámundi is based on an historical fact,—a victory gained over the minotaur ruler of the Mahisha mandala, or buffalo kingdom, by adherents of one of the Saktis of Siva, in consequence of which the Tudas and other tribes were driven to take refuge in the mountains, but that its frequent occurrence as a subject of sculpture in other parts seems to indicate that the triumph was an event of wider and more national importance.

The Tudas have excited much interest as a race and as regards their origin. It was at one time held by some that they were Skythians, but it is now generally admitted that they are later arrivals than the race by whom the ancient monuments were constructed on which a Skythian descent was based.

In the next chapter, however, it will be seen that the ancient history of the country leads us back, as one of the earliest known events, to the conquest by the Haihayas, presumably a Skythian people, of Mahish-mati or Mahesvara-pura (in the Central Provinces), and its subsequent recovery by the emperor Sagara, sprung from the ejected native race, who thenceforward imposed on the vanquished the stigma of shaving their heads in peculiar modes as a mark of subjection. Now not only do the Tudas (in common with other supposed aborigines) wear their hair unshorn, but it is worthy of note that they are acknowledged as lords of the soil by the Kotas, Baḍagas² and other tribes on the hills, also immigrants from Karnata,³ though of a later date, who pay them *gudu*, *kutu* or tribute; and that in virtue of this position the Tudas systematically abstain from all labour, unless milking their buffaloes can be described as such.

Another early if not aboriginal race are probably to be found in the

¹ The Tudas chiefly converse in the open air, calling to each other from one breezy hill top to another. Their speech sounds like Old Canarese spoken in the teeth of a gale of wind. . . . The language seems to have been originally Old Canarese and not a distinct dialect. The Tudas were probably immigrants from the Canarese country, and have dwelt on the Nilagiris for about 800 (? at least 1,800) years.—Dr. Pope, *Outlines of Tuda Gram.*

² The Baḍagas, northerners, are so called from *baḍaga*, the Kannada for north.

³ Kota may be considered as a very old and very rude dialect of the Canarese, which was carried thither (the Nilgiri hills) by a persecuted low-caste tribe at some very remote period. . . . The dialect spoken by the Burghers or Baḍagas (the northern people) is an ancient but organized dialect of Canarese.—Dr. Caldwell, *Gram. Draw. Lang.*, Intro., 37.

Hale Paika or Paiki, of the Nagar Malnad, and there are some curious coincidences between them and the Todas. Their name is said to be derived from *hale* and *páyika*, meaning Old Foot, as they furnished the foot-soldiers and body-guards of former rulers, to whom they were noted for their fidelity.¹ Considering the locality which they chiefly inhabit, we may conjecture that they formed some portion of the so-called monkey army which assisted Rama in his expedition against Ceylon. A nearly corresponding tribe on the coast north of Honavar is called Kumára Paika, the Junior Foot. There is a military tribe in Vizagapatam, called Paiks, who are said to be plainly aboriginal.² Also Paiks in Orissa, who call themselves sons of the squirrel, are classed among the first Turanian immigrants.³ The principal occupation now of the Hale Paiki is the extraction of toddy from the bhagni palm (*caryota urens*), the cultivation of rice land, and of kans or woods containing pepper vines; but they are described as still fond of fire-arms, brave, and great sportsmen. In Vastara and in Tuluva (S. Canara) they are called Bilvar or bowmen.⁴ In Manjarabad they are called Devara makkalu, God's children, which seems to support an aboriginal claim, and are *mande* and *gráma paṭels*.

Now it is not a little singular that Paiki is the name of the highest clan of the Todas, from which alone the *pálál* or priests are taken, and that the latter style themselves Dér mokh, *i.e.* Devara makkalu, or God's children. The *mand* of the Nilgiris corresponds with the *mande* of Manjarabad. The Todas, on account of their dark complexion, were supposed by Dr. Caldwell to have come from "the eastern or sun-burnt side of the range of Ghats." On the other hand "the similarity of some of their customs to those of the Malayárams and the position of their mands, which are mostly in the western uplands of the plateau, whilst some are even in the Wainád, seem to lend colour to the view that their country lay to the west of the Nilagiris." Whatever

¹ The derivation *hale páyika* is questionable. I have seen *hale páyaka*, which would mean "old drinkers," also given as the origin of the word. The occupation of toddy-drawing may have suggested the latter. And if the peculiarity which Colonel Marshall has remarked in the Todas, that they always keep step in walking—said to be very unusual even among trained sepoy when off duty—be common to the *hale paika*, it may have suggested the other.

² Maclean, p. 66.

³ Hewitt, p. 192.

⁴ In connection with the view of Ethiopian affinities in these races, it is curious to note that Herodotus in his account of the presents sent by Cambyzes to the Ethiopians (III, 20-22) particularly mentions a *flask of date wine*, and that their king, though distrustful of the other things, was delighted beyond measure with the beverage when he was informed how it was obtained. Also that he sent the Persian king a singular *bow* in return. The bow figures in some remarkable rites among the Todas.

may have been the land of their origin, it seems more likely that "a race of drovers of semi-amphibious buffaloes gradually pushed forward its herds through the rich moist flats of Wainád to the grassy downs of the Nilagiris, than through the dry plains of Coimbatore and Salem."¹

Colonel Marshall, in his interesting work on the Todas, says:—"In the process of writing of them I have grown to the very strong conviction that the people are a surviving sample of some portion of the Turanian race when in its very primitive stage. Without much exercise of the imagination I can picture them the contemporaries and neighbours, even perhaps the ancestors, of races of south-western Asia which have made a figure in early history. There is much of the 'blameless Ethiopian' about them: something of the Jew and Chaldean in their appearance." In a note he adds:—"On the eve of sending this work to the press I would beg again to urge my belief in the connection between the Dravidian Toda and the Ethiop."²

Still keeping to the hills, we may probably set down the Kurubas of the south-western forests, and the Soligas of the Biligirirangan hills on the south-east, as aboriginal tribes. The Kurubas, or Kurumbas, as they are there called, extend to the Nilgiri hills, where the Badagas, who attribute to them great powers of sorcery, always at the time of ploughing employ a Kuruba to turn the first furrow, which may be emblematic of an ancient ownership in the soil, and a sort of acknowledgment that the Kuruba permits it to be cultivated. It is significant too that the Kurubas do not pay *gudu* or tribute to the Todas as the other tribes do.³

The Kádu or wild Kurubas of Mysore are divided into Betta or Hill Kurubas,⁴ a small and active race capable of enduring great fatigue, who are expert woodmen: and the Jénu or Honey Kurubas, said to be a darker and inferior race, who employ themselves in collecting honey and bees'-wax. Their villages or clusters of huts are called *hádi*. Among their peculiar customs, a separate hut or *chávaði* is set apart in which the unmarried females of the hádi sleep at night, and another at the other extremity of the hádi for the unmarried males; both being under the supervision of the headman of the tribe. They are their own barbers, bits of broken glass doing duty for razors. Strangers are not allowed to enter a hádi with shoes on. In cases of death, adults only are cremated; children are buried. The Betta

¹ Grigg's "Manual of the Nilagiri District," ch. ix.

² "A Phrenologist among the Todas," p. 4.

³ Brecks, "The Primitive Tribes and Monuments of the Nilagiris."

⁴ There are also subdivisions called Áne (elephant), Bévina (from *bévu*, the neem-tree), and Kolli (firebrand) Kurubas.

Kurubas worship forest deities called Nóráli and Mástamma, and are said to be revengeful, but if treated kindly will do willing service. The Jénu Kurubas never own or cultivate land for themselves, nor keep live-stock of their own. Both classes are expert in tracking wild animals, as well as skilful in eluding pursuit by wild animals accidentally encountered. Their children when over two years old move about freely in the jungle.¹

The Iruliga of the forest tracts in the eastern Districts, seem to be another tribe closely resembling the Jénu Kurubas, and engaged in the same pursuits. Their name is said to be derived from *irul*, night, indicating the blackness of their hue. Buchanan mentions that they called themselves Chensu, the name of well-known wild tribes in the Madras country. The Soligas are a very secluded race. They speak Old Canarese, and are remarkable for their keenness of sight, and skill in tracking wild animals. The tribes of Hasulas and Maleyas, who somewhat resemble them, are met with along the Ghats on the western frontier. But these appear to be immigrants from South Canara, and speak Tulu. They collect cardamoms and other wild products for their employers, whose agrestic slaves they have virtually become. They live in small isolated huts, which, in the case of the Hasulas, are provided not only with the usual principal entrance by which to crawl in, but also with a half-concealed hole in the rear, through which the shy inmates steal out into the jungle at the merest suspicion of danger or on the approach of a stranger. Their religion seems to be devil-worship. When a person dies, his spirit is supposed to have been stolen by some one else's devil, who is pointed out by the astrologer after divination by throwing cowries or rice. The heir or relation of the deceased then redeems the spirit by offering a pig, fowl or other gift, and it is caused to take up its abode in a pot, which is periodically supplied with water and nourishment.²

The Korachas, Koramas, or Koravas, a numerous wandering tribe, who carry salt and grain from one market to another by means of large droves of cattle and asses, and also employ themselves in making bamboo mats and baskets, appear to have an affinity with aboriginal or early naturalized tribes. The mode in which the men wear their hair, gathered up into a large knot or bunch on one side of the top of the head, exactly resembles what we see in the sculptured figures on various stone monuments. The women, again, may be known by numerous strings of small red and white glass beads and shells worn round the neck and falling over the bosom. In the depths of the forest they are

¹ Report on the Mysore Census of 1891, pp. 226 ff.

² *Ib.* p. 230.

even said to dispense with more substantial covering. This also accords with the ancient practice illustrated in numerous bas-reliefs. For women, as there represented, are commonly arrayed in nothing more than rows of ornamental chains and jewellery, pendent from the throat and loins—an attire, if such it may be called, worthy of the Age of Innocence; and becoming enough, it may be, on the golden-olive and nut-brown tints, that scarce reveal a blush, of Nature's vesture for the fair of these climes.

The Koravas in Chutia Nagpur are described as Kolarians,¹ and such those in Mysore may be by origin. They are here credited with strong thieving propensities. One section is called Dabbe (split bamboo), and consists no doubt specially of mat-makers. It would appear as if some reminiscence of a custom like *couvade* lingered among the Koravas, for it is said that when a woman is confined, her husband takes medicine for her.² They live in small camps of movable wicker huts, which are sometimes stationary for a time near large towns, but are often removed from place to place daily.

Descending to the interior, we find an out-caste race, the Holayas, whose name may be derived from *hola*, a field,³ occupying a quarter of their own, called the *Hola-géri*, outside every village boundary hedge. They are the *Chandála* of Sanskrit writers; and are the representatives of the *Bala-gai* or right-hand faction, of which an account will be found further on. "As a body they are the servants of the ryots, and are mainly engaged in tending the plough and watching the herds. But one of this despised order is generally the priest to the village goddess, and as such, on that annual day when all hasten to pay their offerings at her shrine, takes precedence of the twice-born Brahman."⁴

The *toṭi* or *kuḷavāḍi* (he who directs the ryots), always a Holaya, is a recognized and indispensable member of every village corporation. In his official position he is the village policeman, the beadle of the village community, the headman's henchman; but in the rights and

¹ Hewitt, p. 47. "The old traditions make no distinction between the dark races, if indeed there were any. Philology indicates a fairly well-marked distinction between the languages of the tribes of the central belt, and groups one section, mainly that to the southward, under the head of Dravidian, and the other under a title which has remained, for want of a better, in its primitive and not very correct form of Kolarian. Physiology, however, has been busy amongst these tribes, and discovers no trace of distinction between the two groups."—Baines, p. 123.

² Mys. Cen. Rep., p. 226.

³ But the Brahmans call them Holeyas, which they derive from *hole*, impure.

⁴ This and following particulars are taken from a paper by Captain Mackenzie on the "Kulavadi of the Hassan District."—*Ind. Ant.*, II., 65.

privileges which yet cling to him we get glimpses of his former estate, and find proofs that the Holayar were the first to establish villages. All the castes unhesitatingly admit that the kuḷavāḍi is (*de jure*) the owner of the village. If there is a dispute as to the village boundaries, the kuḷavāḍi is the only one competent to take the oath as to how the boundary ought to run, and to this day a village boundary dispute is often decided by this one fact—if the kuḷavāḍis agree, the other inhabitants of the village can say no more. Formerly, when a village was first established, a large stone, called *karu kallu*, was set up within it. To such stones the patel once a year makes an offering, but the kuḷavāḍi, after the ceremony is over, is entitled to carry off the rice, &c., offered, and in cases where there is no patel, the kuḷavāḍi performs the ceremony.

But what seems to prove strongly that the Holaya was the first to take possession of the soil is, that the kuḷavāḍi receives, and is entitled to receive, from the friends of any person who dies in the village a certain burial fee, or, as it is forcibly put, "they buy from him the ground for the dead." This fee is still called in Canarese *nela hāga*.¹ In Manjarabad, the ancient Balam, the kuḷavāḍi does not receive this fee from those ryots who are related to the headman. Here the kuḷavāḍi occupies a higher position; he has in fact been adopted into the patel's family, for on a death occurring in such family the kuḷavāḍi goes into mourning by shaving his head. He always receives from the friends the cloths the deceased wore, and a brass basin.

The kuḷavāḍi, however, has to pay an annual tax, consisting of one fowl, one haṇa (4 annas 8 pie), and a handful of rice, to the agent of the Suḍuḡaḍu Sidda or lord of the burning grounds, who resides somewhere in the Baba Budan hills and is of the Gangaḍikāra Wokkaliga caste.

Traditions, whose authenticity there seems no reason to doubt, are preserved, as elsewhere related, of an early Jain immigration, perhaps in the 4th century B.C., from Ujjayini and the north; also of the introduction in the 3rd or 4th century A.D. of Brahmans, the progenitors of the Haiga or Havika Brahmans of the Nagar country, from Ahichchhatra in Pāñchāla or Rohilkhand, by one of the Kadamba kings;² of the attempt of the king of the Chandalas above the Ghats to

¹ From *nela*, the ground, and *hāga*, a small coin (worth one anna two pie).

² The Haiga Brahmans seem to be of pure race and of no bastard or doubtful caste. They are described as very fair, with large eyes and aquiline noses, a description which would imply for them a derivation from an uncorrupted and little intermixed northern source.—Campbell, *Ethnol. India*, 74.

form a matrimonial alliance with a Kadamba princess, his consequent death by treachery and the loss of his kingdom, into which the Brahmans under the new rulers gained admission. In the south we have evidence that in the 3rd and 4th centuries the Ganga kings were extending their sway over Mysore, and this seems to have been accompanied by a gradual setting aside of the predominant Jain influence by that of Brahmans. The Chola invasions of the 11th century introduced a large Tamil influence. In the east and north, we may suppose that under the Mauryas and the Pallavas, up to the 6th century, Buddhistic influences would be chiefly at work, and settlers from the Telugu countries attracted into Mysore. The progress of events as related in the next chapter will suggest the circumstances under which the population was probably recruited by Kongas, Redḍis, Wodḍas and other tribes.

As far back as the 10th century we find two great territorial divisions, namely, Gangavāḍi, occupying the southern and central parts of the country, and Nonambavāḍi the northern. The correspondence of names shows that in the Gangadikāra and Nonaba Wokkaligas, who form, especially the first, so large a proportion of the agricultural class, we have the descendants of the subjects of those provinces. The advent of Muhammadan and Mahratta immigrants can without much difficulty be assigned to the right time, and that of Europeans is well known. The vicissitudes through which the country has passed will prepare us to find a great admixture of castes and people. Accordingly, no fewer than 112 different names of castes and 382 recognized subdivisions occur in the last Census Report for 1891. The number of subdivisions actually returned, however, is stated to have been no less than 864.

POPULATION

The first census was taken in 1840-1 and the next in 1851-2, since which period annual returns were made up until 1871, when a census more minute and exact was carried out. The latter indeed may probably be considered the only real census obtained by actual enumeration of the people; the older *khāneshumārī* estimates having been generally formed, it is believed, by multiplying the ascertained number of families by a figure assumed to be the average number of members composing each. Nevertheless the figures, so far as any are available, are not without interest.

Year.	Hindus.	Muhammadans.	Others.	Total.
1801	...	...	...	1,969,493
1804	2,094,359	77,395	...	2,171,754 ¹
1832	...	...	...	3,500,000 ²
1841	...	...	...	3,050,713
1851	...	...	...	3,426,458
1852	...	...	...	3,460,696
1854	...	...	...	3,501,283
1855	...	...	...	3,535,441
1856	3,476,966	152,611	...	3,629,577
1857	3,447,944	161,160	...	3,609,104 ³
1858	3,557,110	181,817	...	3,738,927
1859	3,621,723 ⁴	200,500 ⁴	...	3,822,223
1860	...	...	...	3,821,000
1863	...	...	...	3,872,209
1864	...	...	...	3,895,687
1865	...	...	...	4,013,601
1866	...	...	...	3,915,721
1867	3,724,178	172,255	14,302	3,910,735
1868	...	...	...	3,909,121
1869	3,793,973	182,654	29,713	4,006,340
1870	3,839,679	189,272	27,815	4,108,607

} Famine
years.

The results of the regular census of 1871 showed that the population must have been under-estimated in the previous valuations.⁵ But so far as these afford any data for calculation, the rate of increase in the decade 1841-1851 was 12·3 per cent; in the 9 years 1851-1860 the rate was 11·5 per cent; and in the decade 1860-1870 it was 7·5 per cent.

¹ Excluding Balam and the recently interchanged districts, the number was 202,261. A considerable migration took place from the districts allotted to the Nizam into Dodballapur and that neighbourhood, but nearly the whole of these persons gradually returned after the cession of those provinces to the Company. Many families which had emigrated to Baramahal in 1792, when it was ceded to the Company, now returned to Mysore. About 200,000 persons also emigrated temporarily from the Mahratta country into Mysore, to escape from the famine which prevailed there.

² This is printed in the report as 4,500,000, a total which seems so manifestly wrong that I have taken the liberty of altering the first figure.

³ The decrease is explained as due to the omission of the island of Seringapatam.

⁴ Approximate.

⁵ Writing in 1804, Col. Wilks has the following remarks on the estimate of population at that period:—"I am induced to suspect some error in one of the computations, notwithstanding the frequency in Mysore of that most fatal source of depopulation, the presence of a Mahratta army. The usurpation of Haider Ali may be considered as complete in 1760; at that time many of the districts were permanently occupied by Mahratta troops. Gopal Rao Hari invaded Mysore in the same year. It was again invaded by Bani Visaji Pandit in 1761; by Madhu Rao in 1765, 1767 and 1770; by Tryambak Rao in 1771; by Raghunatha Rao in 1774; by Hari Pant Purkia in 1776 and 1786; and lately I have investigated on the spot and examined

The following table shows the total male and female population, and the total in each District, as found by the census of 1871, compared with the numbers of the previous estimate :—

District. ¹	Estimated Population of 1869-1870.			Actual Number as per General Census of 1871.			Increase per cent.
	Males.	Females.	Total.	Males.	Females.	Total.	
Bangalore ...	356,241	303,162	659,403	414,543	413,811	828,354	25·6
Kolar ...	274,859	251,601	526,460	309,685	309,269	618,954	17·6
Tumkūr ...	251,029	245,034	496,063	315,440	316,799	632,239	27·5
Mysore ...	400,537	362,922	763,459	467,562	475,625	943,187	30·7
Hassan ...	320,373	272,428	592,801	328,324	340,093	668,417	12·8
Shimoga ...	234,167	196,053	430,220	258,446	240,530	498,976	16·0
Kadur ...	137,593	124,229	261,822	170,337	163,588	333,925	27·6
Chitaldroog ...	203,069	175,310	378,379	271,587	259,773	531,360	40·4
Total ...	2,177,868	1,930,739	4,108,607	2,535,924	2,519,488	5,055,412	23·0

Since the general census of November 1871 a general census has been taken on two occasions, one on the night of the 17th February 1881, and the other on the night of the 26th February 1891, synchronous with the general census of all India on those dates. The results of the three may be exhibited as follows :—

Year.	Males.	Females.	Total.	Difference per cent.	No. per square mile.
1871	2,535,924	2,519,488	5,055,412	...	172·5
1881	2,085,842	2,100,346	4,186,188	— 17·19	142·8
1891	2,483,451	2,460,153	4,943,604	+ 18·09	168·6

the traces of the merciless ravages committed in 1791 and 1792 by Parasuram Bhao. In consequence of these incessant calamities, many districts formerly well-peopled do not exhibit the vestige of a human being ; and Chitaldroog District in particular may be considered as deprived of the great mass of its inhabitants.

The word *vatsè* is applied to the inhabitants of a district who, deserting their homes on the approach of a hostile predatory force such as that of the Mahrattas, migrate *en masse* to another part of the country or to inaccessible woods and hills until the departure of the enemy. And no testimony could be more emphatic to a state of habitual misery than the existence, in all the languages of the south, of this single term to describe what cannot be expressed in any European language but by a long circumlocution."

¹ The limits of the several Districts have been subject to alterations since, and do not therefore exactly coincide with the existing limits, though the names are the same.

The decrease which took place in the decennial period 1871 to 1881 was due to the great famine of 1877 and 1878. (The present population is somewhat greater than that of Ireland—4,704,750 in 1891.)

The distribution of the population by districts is as follows :—

District.	Approximate Area.	Males.	Females.	Total.	No. per square mile.	Percentage to total.
Bangalore ...	3,081	399,486	403,508	802,994	260	16·24
Kolar ...	3,433	297,655	293,375	591,030	175	11·96
Túmkúr ...	4,367	291,133	289,653	580,786	133	11·75
Mysore ...	5,078	580,737	601,077	1,181,814	232	23·90
Hassan ...	2,603	255,044	259,908	514,952	197	10·42
Shimoga ...	4,048	275,884	252,097	527,981	130	10·68
Kadur ...	2,685	173,922	156,141	330,063	123	6·67
Chitaldroog...	4,010	209,590	204,394	413,984	103	8·38

The classification of the people according to the main heads of religious belief gives the following results :—

Class.	Males.	Females.	Total.	Percentage.
Hindus	2,324,499	2,314,605	4,639,104	93·84
Jains... ..	7,116	6,162	13,278	·27
Muhammadans	131,473	121,500	252,973	5·11
Christians	20,306	17,829	38,135	·77
Others (Parsi, Sikh, Brahmo)	57	57	114	...
Total	2,483,451	2,460,153	4,943,604	

Compared with the similar table for 1871 it appears that Hindus have diminished by 1·25 per cent., while Muhammadans have increased by ·98, and Christians by ·27, which together exactly make up the difference. It should however be taken into account that the total population in the same period fell by 2·5 per cent.

Hindus.—Under the term Hindu have been included all natives of this part of India who do not properly come under one of the other headings. The Hindus are nominally divided into four castes, which are entirely separate from each other, and between whom no connection by marriage or otherwise is permitted. The distinction is complete in every sense, hereditary and personal, and it is impossible for any member of these castes to be other than what his birth made him, unless indeed he should transgress some law binding on his particular caste beyond the possibility of pardon or expiation. In such a case the

punishment is expulsion from the community or loss of caste, when the unfortunate individual becomes contemptible in the eyes of all, and his place henceforth is amongst the lowest Pariahs, the dregs of Hindu society. Even the most despised caste would decline to admit him on terms of social equality, even though he had been originally one of the heaven-born Brahmins. The first or highest caste is the Brahman or priestly class ; the second the Kshatriya or military class ; the third is the Vaisya class, composed of husbandmen and merchants ; and the fourth is that of the Súdras, and comprehends artisans, labourers and agriculturists.¹ Besides these there are many castes unrecognized by the four grand divisions, whose manners and customs are governed by laws of their own, and who are as exclusive in their way as any of the four above mentioned.

Caste,² originally called *varṇa*, colour, but now more usually *jāti*, birth, was doubtless at first a distinction of race based on difference of complexion, and intended to prevent degeneration from intermixture of the fair-skinned Aryan conquerors with the dark-skinned earlier settlers, or the black aboriginal tribes. The tradition of the common origin of the four pure castes or tribes from the head, arms, thighs, and feet of Brahma, points to them collectively as forming eventually one nation, each class distinguished from the others by reason of its occupation, which was probably hereditary. But numerous other mixed castes were always found among the great body of the population. The statements in Manu suffice to show that endless ramifications had taken place in his time through intermarriages of different castes, and he assigns separate names to an enormous number of new castes that sprang from these connections. "Indeed, it is evident that some of the lowest castes, perhaps many, were in part derived from the highest," says Mr. Sherring, who also writes :—"Had the creation of new castes continued to be made in succeeding ages with the same ease and rapidity as they were in these earlier times, it is plain that the caste system would have destroyed itself, in two ways,—first, by the multiplication of new castes throughout the land, and, secondly, by the intermarriages of all the castes. The increased strictures imposed upon the castes, especially upon the primary ones, and the prohibition of irregular marriages—that is, of marriages of members of one caste with

¹ Strong opposition was manifested on the part of certain classes in the census of 1891 to be graded among Súdras, accompanied with strenuous efforts to be included among Brahmins.

² From *casta*, Portuguese for race or breed. According to a passage in the Maha Bharata, the colour of Brahmins is white, of Kshatriyas red, of Vaisyas yellow, of Súdras black.

members of another,—gave in later years strength and vitality to a system which otherwise must soon have become extinguished. At what epoch this fundamental change in its constitution was made is not known.”¹

In Mysore the various castes are probably as numerous as in any other part of India of equal extent. The natives of the Province, by a fanciful arrangement, recognize 101 as the limit to the total number, but in the enumerators' forms of the recent census it was found that 864 castes had been returned, more than double the number given in 1871. Some of these, though returned in different localities under different names, doubtless belonged originally to the same stock. A few families or individuals probably separated from the main body, and having removed to another part of the country, either adopted a new name or were given one by their neighbours. There is every reason to believe that in some similar manner the number of castes is even now constantly increasing. Disputes arise, and the caste divides into two factions, each headed by some influential man or family; they refuse to associate with each other or to intermarry, and unless in a short time some common interest compels the parties to re-unite, a separate caste or sub-division is permanently formed, which adopts some peculiarity of its own to distinguish it from the original.

The agricultural, artisan and trading communities are termed *pañas* or professions, which are eighteen in number. These *pañas* are divided into two factions, called Bala-gai and Yeḍa-gai, or right and left hands. A large number of castes belong to one or other of these divisions. All Brahmans, Kshatriyas, and most of the Súdras are considered neutral. Although the right- and left-hand factions are said to include only eighteen trades, there are many castes which adhere to one side or the other, but their numbers do not seem to be taken into account.

The following are the castes composing the two factions :—

<i>Right-hand Faction.</i>			<i>Left-hand Faction.</i>		
Bañajiga ...	...	Traders.	Pāñchāla, comprising :—		
Wokkaliga ...	...	Cultivators.	Baḍagi ...	...	Carpenters.
Gāñiga ...	...	Oilmen who yoke only one bullock to the mill.	Kanchugāra ...	...	Copper or brass smiths.
Rangāre ..	...	Dyers.	Kamnāra ...	...	Iron smiths.
Lāda ...	...	Mahratta traders.	Kal-kuṭiga ...	...	Stone-masons, and
Gujarāti ...	...	Gujarāt merchants.	Akasāle...	...	Goldsmiths.

¹ *Hindu Tribes and Castes*, Intro. xvii. Gôtamīputra Sātakarni, who reigned in the second century, is said, in an inscription at Nāsik, to have prevented the mixing of the four castes (*varna*).—*Arch. Surv. W. Ind.*, iv., 109.

Kámāṭi ...	... Labourers.	Bhéri ...	... A class of Nagarta traders.
Jaina ...	... Jain traders.	Dévānga ...	... Weavers.
Kuruba ...	... Shepherds.	Heggāniga ...	... Oilmen who yoke two bullocks to the mill.
Kumbāra ...	... Potters.	Golla or Dhanapāla	Cowherds who transport money.
Agasa ...	... Washermen.	Béda ...	... Hunters.
Besta ...	... Fishermen or Palanquin bearers.	Yákula ...	... Cultivators.
Padmasāle ...	... A class of weavers.	Paḷli or Tigala ...	... Market gardeners.
Náyinda ...	... Barbers.	Mádiga, the lowest left-hand caste.	
Uppāra ...	... Salt-makers.		
Chitragāra ...	... Painters.		
Golla ...	... Cowherds.		
Holeya, the lowest right-hand caste.			

The Baṇajigas and Linga Baṇajigas are the foremen of the right-hand faction. They say that all the eighteen *pañas* or professions enumerated above belong to them, and that the nine *pañas* of the left-hand are separate. The Pānchālas and Nagartas, who are at the head of the left-hand faction, contend that the eighteen *pañas* are equally divided between the two factions, and that the nine above enumerated belong to them. In the main it is evidently a struggle for precedence between the artisans and the traders, or between followers of the old-established handicrafts and innovators who brought in the exchange of commodities with other parts, supported by producers and ministers to luxury. It has been found impossible to obtain a uniform, authentic, and complete list of the castes composing each faction, but the statement above is only doubtful in the case of one or two of the intermediate castes, and perhaps Komatis should take the place of Jains, and Toreya that of Yákula. The works referred to as authorities are *Sahyādri Khandā* and *Ellés'a-vijaya*, both said to be of the time of the rise of Vijayanagur in the fourteenth century, but the information has not been found in the former, and the latter work is not forthcoming.

The origin of the distinction between the two divisions is founded on fable,¹ and is said to have taken place at Conjeveram, where the goddess Kāli placed certain castes on her right hand and others on her left. The two parties have ever since disputed as to the relative honour accorded to each side. The division appears to be of comparatively modern origin, as no mention of it has been found in any ancient work.² It is, moreover, confined entirely to the south of India. Each

¹ There is also a right- and left-hand division of Sakti worshippers, the rites of the former being principally magical, of the latter bloody and licentious. But there seems to be no connection between the cases.

² There is indeed a doubtful passage in the *Mahawanso* which may be supposed to refer to it, and if so, the institution would seem to be of great antiquity. When the va princess was sent from Madura to Ceylon, in response to an embassy from

party insists on its exclusive rights to certain privileges on all public festivals and ceremonies, and it not unfrequently happens that one side usurps the supposed and jealously guarded rights of the other. On such occasions a faction fight is almost sure to ensue. Cases are recorded where the carrying of an umbrella, or wearing particular coloured flowers in the turban, has given rise to severe outbreaks accompanied by bloodshed. The opposition between the two divisions is still kept up, but apparently not with the same bitterness as in former times. In fact some of the castes seem in the late census to have been averse to own themselves as belonging to either hand, preferring to admit adhesion only to the eighteen paṇa or the nine paṇa, while over 100,000 made no return at all in the matter. The figures actually obtained were, 1,693,461 as belonging to the eighteen paṇa (the right-hand), and 503,439 as belonging to the nine paṇa (the left-hand).

The right-hand claim the exclusive privilege of having twelve pillars in the *pandal* or shed under which their marriage ceremonies are performed (allowing to the left only eleven); of riding on horseback in processions, and of carrying a flag painted with the figure of Hanumān.¹

The two factions are also styled Désa and Péte (in some places Náḍu). The reason given is that Linga Banajigas, who are at the head of the right-hand division, not being original natives of the place, were called Désavalas or outsiders, and the others Péte or Náḍuvalas.

In the recent census of 1891 the old caste gradation has been set aside in favour of classifications according to occupation, and, as regards Hindus, according to the numerical importance of the castes. The results of the former are given under the following prescribed heads :—

Class of Occupation					Numbers	Percentage
A	Agricultural	...	...	...	1,665,442	33·69
B	Professional	...	...	...	290,704	5·88
C	Commercial	...	...	...	470,570	9·52
D	Artisan and Village menial	...	...	...	1,877,941	37·99
E	Vagrant minor Artisans and Performers, &c.	...	...	...	344,055	6·96
	Races and nationalities	...	...	...	291,168	5·89
	Others, not stated	...	...	...	3,724	0·07

The following is a different return of occupations based on sources of livelihood. Of the total number set down as thus supporting themselves the actual workers or bread-winners form only 34·27 per cent, the remainder being dependants, chiefly women and children :—

king Vijaya soliciting her hand in marriage, she is said (according to one version) to have been accompanied by a thousand members of the eighteen castes and five erent classes of workmen.

¹ For caste insignia, see *Ind. Ant.* iv,

Class of Occupation	Males	Females	Total	Percentage
Government... ..	122,327	113,838	236,165	4.77
Pasture and Agriculture	1,685,445	1,630,558	3,316,003	67.07
Personal service	55,182	54,157	109,339	2.21
Preparation of material substances.	221,819	212,610	434,429	8.78
Commerce, Transport and Storage	90,094	87,284	177,378	3.58
Professions	40,187	39,825	80,012	1.61
Indefinite and Independent	268,397	321,881	590,278	11.92

Analysis of the preceding table into the various prescribed orders applies the following further information. The actual number of separate occupations is 634. To the percentage of each on the population of the State has been added, for comparison, the percentage of similar occupations in British India :—

	Total	Percentage in Mysore	Percentage in India		Total	Percentage in Mysore	Percentage in India
Government—				Metals and Precious			
Administration... ..	213,751	4.32	1.95	Stones	73,602	1.49	1.33
Defence	22,233	0.45	0.23	Glass and Earthenware	27,421	0.55	0.82
Service of other States	181	,,	0.18	Wood and Cane	33,177	0.67	1.50
Pasture and Agriculture—				Gums, Drugs and Dyes	2,843	0.06	0.14
Live Stock	23,106	0.47	1.27	Leather	24,459	0.49	1.14
Agriculture	3,292,897	66.61	59.79	Commerce, Transport and Storage—			
Personal Service—				Commerce	160,967	3.26	1.63
Domestic & Sanitary	109,339	2.21	3.91	Transport and Storage	16,411	0.33	1.38
Preparation of Materials—				Professions—			
Food and Drink	62,819	1.27	5.07	Learned and Artistic	76,980	1.56	1.97
Light and Fuel	23,188	0.47	1.23	Sport and Amusements	3,032	0.06	0.05
Buildings	30,508	0.62	0.50	Indefinite and Independent—			
Vehicles and Vessels	862	0.02	0.05	Unskilled Labour	493,678	9.99	8.87
Supplementary articles	10,057	0.20	0.40	Undefined	2,826	0.06	0.54
Textile Fabrics and Dress	145,493	2.94	4.39	Independent of work	93,774	1.90	1.66

A supplementary table shows the numbers of those who combine with their hereditary occupations a certain amount of land cultivation :—

	No	Per cent		No	Per cent
Government ...	8,333	24.7	Commerce ...	2,138	6.1
Pasture and Agri- culture ...	317	1.0	Professions ...	1,706	4.8
Personal service ...	3,583	10.6	Indefinite and Inde- pendent ...	4,657	13.9
Preparation of ma- terials ...	13,100	38.9	Total ...	33,834	

The classification of the main Hindu castes according to numerical strength yields the following results, the percentage to the total population being also shown in the case of those above 100,000. The capital letters indicate the class of occupation as contained in the first table above :—

Over 100,000.

Wokkaliga A ...	1,341,849	27.14	Bedā ... E ...	217,128	4.39
Holeya ... D ...	520,493	10.51	Brāhmaṇa B ...	183,541	3.71
Lingāyita A B C .	483,159	9.77	Golla ... D ...	128,995	2.60
Kuruba ... D ...	349,037	7.06	Banājiga ... C ...	114,735	2.32
Mādiga D .	239,575	4.84	Wodda ... E ...	107,203	2.16

50,000 to 100,000.

Besta ... D ...	99,897	Neyigāra ... D ...	86,986
Akkasāle ... D ...	98,181	Agasa ... D ...	85,671
Uppāra ... D ...	89,123	Tigala ... A ...	56,710

20,000 to 50,000.

Marāta... A ...	44,446	Gāniga ... D ...	35,808
Kumbāra ... D ...	40,809	Komaṭi ... C ...	29,054
I'diga .. D ...	39,937	Koracha ... A ...	24,494
Lambāni ... A ...	39,137	Nagarta ... C ...	22,964
Nāyinda ... D ...	37,296	Kshatriya ... A ...	21,795

10,000 to 20,000.

Sātāni ... B ...	19,987	Darji ... D ...	10,664
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5,000 to 10,000.

Rāchevār ... A B D E ...	9,554	Naṭuva .. B ...	7,476
Jōgi ... E ...	9,410	Kammāra ... D ...	6,250
Baḍagi ... D ...	8,646	Mudali ... C ...	5,437

1,000 to 5,000.

Mēda ... E ...	4,261	Bhaṭ Rāju ... B ...	1,388
Domba ... E ...	2,500	Dāsari ... B ...	1,178
Lāḍa ... C ...	2,046	Iruliga ... B ...	1,156
Gōniga ... D ..	1,426	Buḍabuḍike... E ...	1,092

Below 1,000.

Garudiga	E ...	876	Gujarāti	C ...	71
Móchi... ..	D ...	746	Sudugádisidda ...	E ...	46
Sannyási	B ...	684	Baniya	C ...	41
Pille	A ...	559	Gondaliga	E ...	29
Gosáyi	B ...	424	Márvádi	C ...	21
Kanchugára ...	D ...	396	Pandáram	E ...	15
Jalagára	D ...	258	Uriya	A ...	8
Bairági	B ...	222	Karma	E ...	7
Monḍa	E ...	189	Káyast	B ...	6
Náyar	A ...	117	Sápiyar	E ...	3
Kanakkan	B ..	108	Multáni	C ...	2
Sillekyáta	E ...	93	Ját	C ...	1

The totals of these groups may be thus stated, showing the number of castes under each and the percentage to the total Hindu population:—

		Total	Per cent
10 castes of over 100,000		3,685,715	79.50
6 „ 50,000 to 100,000		516,568	11.13
10 „ 20,000 to 50,000		335,740	7.24
2 „ 10,000 to 20,000		30,651	0.66
6 „ 5,000 to 10,000		46,773	1.00
8 „ 1,000 to 5,000		15,047	0.32
24 „ below 1,000		4,922	0.10

The classes contained in the first table of occupation are subdivided into certain groups, and the different castes may be described in the order in which they fall under these heads.

In the Agricultural class (A) the first group is called “military and dominant,” and comprises Kshatriya, Mahratta and Ráchevár.

Kshatriya.—The total number is 21,824, composed principally of 12,287 Kshatriyas, 7,895 Rajputs, and 1,629 Rájapinde. Under the first occur the following subdivisions,—Bais, Bintakúr, Bondili, Dhátri, Govar, Kamsi, Koṭári, Rájakula, Ráju (Kanda, Kannaḍa and Mopúr). The Rajput tribes are,—Chám, Chandrabansi, Chhatttri, Chavan, Hindustani, Rajput Gauḍa, Rohila, Singh, Sálár, Súrjibansi, Thákúr (Chandra, Dekal, Gayá, Gaharvariya and Navá), Talukhandiya and Tambóli. Under Rájapinde are included Arasu, Baḍa Arasu, and Komarapaṭṭa. There are also 12 Koḍaga or Coorgs. The distribution in the Districts is as follows:—

Caste.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Kshatriya ...	2,455	783	898	3,740	1,347	1,205	1,450	410
Rajput ...	1,857	947	990	1,611	364	1,668	166	92
Rájapinde ...	30	68	92	1,317	—	24	98	—
Total	4,342	1,798	1,980	6,668	1,711	2,897	1,714	502

The Kshatriyas and Rajputs are principally in the army and police. The Rájapinde includes the Arasu, to which belongs the Royal family of Mysore, and other castes connected with the ruling house.

Maráta, or Mahratta.—There are 44,446 of these, of whom over 10,600 are in each of the Bangalore and Mysore Districts, 4,640 in Kolar, and about 3,000 in each of the other Districts. The subdivisions are said to be,—Bhaniya, Baruva, Kine, Kshatrabbhānu, Lankekára, Manga, Rávuta, Bhúsa and Kumári; Kine and Bhúsa being more numerous than the others. Their principal occupation is military service, especially as cavalry and rough riders. But the majority have for some time past taken to cultivation and menial service. The Mahrattas are commonly called Aré by the Mysore people.

Ráchevár.—Those belonging to the Agricultural class number 3,696, including the subdivision of Telugu Ráchevár, and 66 Raṇagára. More than a third are in Mysore District, 870 in Bangalore, half that number in Hassan, Kolar, and Tumkur, with 10 in Shimoga. There are no Ráchevár in Chitaldroog, but it has 15 Raṇagára. Both claim a royal connection.

The second agricultural group is the most important one of Cultivators, and contains 128,168 Lingáyita, 1,342,882 Wokkaliga, and 56,710 Tigala, distributed as shown below, with 117 Náyar,¹ nearly all in the Civil and Military Station of Bangalore, and 559 Pille,² mostly in Mysore, Kolar, and Bangalore Districts.

Caste.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Lingáyita ...	13,194	1,421	8,971	52,264	19,260	13,958	9,943	9,157
Wokkaliga ...	225,511	163,160	179,206	325,557	171,323	135,069	73,496	69,560
Tigala ...	29,192	10,156	14,718	1,222	714	197	491	20
Total	267,897	174,737	202,895	379,043	191,297	149,224	83,930	78,737

The principal divisions of the *Lingáyita* in this class are Gauḍamane 58,487, Malava 795, and Pancháchára Gauḍa 68,886; which include the subdivisions Gauḷiga, Gurusthala, Noṇaba and Sáda.

Wokkaliga.—In addition to 163,502 returned simply by this name, the following are the most important tribes:—Gangaḍikára 593,205, Morasu 131,950 (besides Beral-koḍuva 8,066), Sáda 106,407, Redḍi (Koḍati, Peddakanti, Pákanáti, Neráti, Kamme, Honne, and Hema), 84,653, Kunchaṭiga 84,504, Noṇaba 63,803, Halepaika 15,570, Hálu 14,778, Haḷlikára 13,492, Telugu 12,316, Vellála (Bellála and Tuluva)

¹ Including Achpille, Agamuḍi and Panán.

² Including Kaḷlar and Vellála.

9,842, Uppina Koḷaga 9,842, Dása 9,433, Musaku 8,754, Pálya 4,116, Roddugára 3,744, Lálagonḍa 1,959, Svalpa 899, Náḍu 588, Aramuḍi 242, Koṭegára 218, Yellamakápu 171, Konkaṇiga 159, Kanésálu 137, Toṭagára 117, Velnáti 26. The following subdivisions are not separately returned :—A'di, Agni, Agramudi, Aladakápu, Angalika, Báchaṇige, Baḍagar, Belagúḍe, Belakuváḍi, Bhogár, Chittala, Dasavantige, Gaḍakanti, Gausaṇige or Gosangi, Ghaṇiya, Hosadevara, Kamawokkal, Kannaḍa, Karale, Kariga, Káru, Karukal, Kolama, Koluva, Konda-kaṭṭe, Konga, Koratakápu, Kottadevarakápu, Kumbi, Kudika-wokkal, Kúlibedaga, Kunṭe, Malavaru, Mudali, Musaku, Muttu, Paḍayachin-ayakan, Palayar, Pályakár, Pályagár-gauḍa, Pámár, Panasakápu, Panneri, Pelagunda, Peṭṭigesálina, Púḍa, Punamale, Ráyaroddugára, Redḍi (Anche, Arava, Bellála, Kammaḍi, Kápu, Konḍi, Neita, Ráju, Tenugu, and Vaḍaga), Síme, Sírdevara, Sitabhaira, Sóle, S'oshya, Togaṭa, Tuluva, Valasakápu, Válu, Vanṭa, Vásudeva, Velama, Vírabhadrakápu, Vellála (Jahala, Lingakaṭṭi and Pándya), Yeda-yellama, Yalanáti, Yalavolu, Yelumanevaru.

The following statement, showing the location of the principal great classes in the several Districts, is instructive :—

Wokkaliga.	Bangalore.	Kolar.	Tunkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Gangaḍikára ...	105,284	519	64,478	271,935	126,443	9,081	13,386	2,089
Morasu ...	46,505	84,263	997	21	138	22	4	—
Sáda ...	3,367	4,556	8,891	3,078	4,194	39,669	14,664	27,988
Reddi ...	24,466	40,267	1,640	8,503	—	352	355	8,056
Kunchaṭiga ...	11,840	663	44,231	3,488	3,828	8,082	1,614	10,758
Nopaba ...	159	—	30,654	2,010	7,444	8,552	11,119	3,865
Halepaika ...	—	—	—	—	—	12,576	2,994	—
Hálu ...	3	—	—	—	6,818	238	7,719	—
Hallikára ...	2,414	260	5,148	2,409	1,399	935	802	125

The Gangaḍikára are the most numerous of the Wokkaligas, being over 44 per cent. of the whole number, and purely Kannaḍa. They are found principally in the centre and south of the country, and represent the subjects of the ancient province of Gangaváḍi, a Ninety-six Thousand country, which formed an important part of the Ganga empire. The name Gangaḍikára is a contraction of Gangaváḍikára. At the present day the Gangaḍikáras are followers some of Siva and some of Vishnu. Of the former some wear the iṅga and others not. These sects neither eat together nor intermarry. The guru of the Vishnu worshippers is the head of the Sri-Vaishnava Brahmans, who lives at Melukote. In addition to being cultivators, the Gangaḍikáras act as farm labourers and as porters.

The Morasu are Wokkaligas chiefly of Kolar and Bangalore Districts. They appear to have been originally immigrants from a district called Morasa-nád, to the east of this country, whose chiefs formed settlements in the neighbourhood of Nandidroog. The section called Beraḷ-koḍuva (or finger-giving) had a strange custom, which, on account of its cruelty, was put a stop to by Government. Every woman of the sect, previous to piercing the ears of her eldest daughter preparatory to her being betrothed in marriage, had to suffer amputation of the ring and little fingers of the right hand. This was performed, for a regulated fee, by the blacksmith of the village, who chopped off the last joint of each finger with a chisel. If the girl to be betrothed were motherless, the mother of the boy to whom she was to be betrothed was bound to submit to the mutilation unless she had already made the sacrifice. The story invented to account for this barbarous custom is given in the first edition. Since its prohibition the women content themselves with putting on a gold or silver finger-stall or thimble, which is pulled off instead of the end of the finger itself. The principal sanctuary of the Morasu Wokkaligas is at Síti-betta in the Kolar taluq, where there is a temple of Vírabhadra.

Of the other large tribes of Wokkaligas, the Sáda abound mostly in the north and west. They include Jains and Lingáyits, Vaishnavas, and Saivas. Not improbably they all belonged to the first originally. In the old days many of them acted in the Kandáchár or native militia. They are not only cultivators but sometimes trade in grain. The Redḍi are chiefly in the east and north, and have numerous subdivisions. To some extent they seem to be of Telugu origin, and have been supposed to represent the subjects of the ancient Raṭṭaváḍi, or kingdom of the Raṭṭas.

The Noṇaba, in like manner, are relics of the ancient province of Noḷambaváḍi or Noṇambaváḍi, a Thirty-two Thousand country, situated principally in the Tumkur and Chitaldroog Districts. It is in these parts and the west that they are now located. At the present day they are by faith Lingáyits, the residence of their chief guru being at Gandikere, near Chiknayakanhalli. The acknowledged head of the Noṇabas, though no more than an ordinary cultivator, is the present descendant of an original Honnappa Gauḍa, and named after him : he lives at Hosahalli, near Gubbi.

The Halepaika, inhabiting the north-west, are of interest, and have already been described above (p. 212). The Hálu Wokkaligas are most numerous in Kadur and Hassan Districts. As their name implies, they combine the keeping of cows or buffaloes and sale of milk (*hálu*) with other agricultural pursuits. The Haḷlikára are also largely engaged

with cattle, and the breed of their name is the best in the Amrit Mahal. The Lálagonḍa, principally confined to Bangalore District, are not only farmers, but hirers-out of bullocks, gardeners, builders of mud walls and traders in straw, etc. The Vellálas are the most numerous class of Wokkaligas in the Civil and Military Station of Bangalore.

There do not appear to be any peculiarities deserving of notice in regard to the numerous other classes of Wokkaligas, who are only distinguishable by name. And as in each successive census a good many designations returned in the previous one do not recur, it is evident that some classes are known by more than one name, and probably use different ones on different occasions.

Tigala.—These are skilful kitchen and market gardeners, mostly of Tamil origin, though they have long lost the use of that language. In addition to those called simply by the tribe-name, the following principal divisions are noted :—Uḷi, Vaṇṇe, Paḷli, Reḍḍi, Arava, and Tóṭa, as well as the subdivisions Agra Vannia, Agni, Brahmarishi, Dharmarájukápu, Ennéri, Gauḍa, Haḷe Tigala, Haḷli, Kandapaḷli, Kannaḍa, Pándya, Rája, Sámba, Vannikula, and Yánádi. Nearly a half are in the Bangalore District, most of the remainder being in Tumkur and Kolar.

The next agricultural group is Forest and other Hill tribes, numbering altogether 67,040. The following are the classes included under this head, with their distribution :—

Caste.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Lambáni ...	3,315	751	2,977	1,084	2,846	14,127	8,794	5,243
Koracha } ...	5,246	3,414	2,470	4,169	1,437	4,398	2,059	1,301
Korama }								
Kád Kuruba ...	219	147	1,450	400	45	—	8	—
Iruḷiga ...	1,042	22	67	—	1	—	—	—

The **Lambáni**, or Lambádi, also called Sukáli and Brinjári, have the following subdivisions :—Banjári, Bhútya, Dhúmavátpáda, Khetavat, Rámavátpáda, and Sabávat. They are a gipsy tribe that wander about in gangs, accompanied by large herds of bullocks, especially in the hilly and forest tracts where there are few good roads, engaged in the transport of grain and other produce. They first prominently came to notice towards the end of the last century, during the Mahratta and Mysore wars, when immense numbers of them were employed by the armies of both sides as foragers and transporters of supplies required

for the troops.¹ Of late years many of them have been employed as labourers on coffee-estates, and some have even partially abandoned their vagrant life, and settled, at least for a time, in villages of their own. These, called Thándas, are composed of clusters of their usual rude wicker huts, pitched on waste ground in wild places. The women bring in bundles of firewood from the jungles for sale in the towns.

The Lambánis speak a mixed dialect, called Kutni, largely composed of Hindi and Mahratti corruptions. In a police report regarding these people, the late Dr. Shortt stated, "that their social system is unique, and that they are guided exclusively by their own laws and customs; that each community is governed by a priest, who exacts and receives implicit obedience, and who exercises, under the cloak of religion and supernatural agency, the undisputed power of life and death over them. They maintain the closest secrecy regarding their customs, and would sooner forfeit life than divulge them. Infanticide, human sacrifice, witchcraft and sorcery prevail among the different communities, who can recognize one another by masonic signs."

The women are distinguished by a curious and picturesque dress, completely different from that worn by any other class. It consists of a sort of tartan petticoat, with a stomacher over the bosom, and a mantle, often elaborately embroidered, which covers the head and upper part of the body. The hair is worn in ringlets or plaits, hanging down each side of the face, decorated with small shells, and terminating in tassels. The arms and ankles are profusely covered with trinkets made of bone, brass, and other rude materials. The men wear tight cotton breeches, reaching a little below the knee, with a waist-band ending in red silk tassels, and on the head a small red or white turban.

It appears² that the Lambánis here have twenty-six clans, and claim a descent from one Cháda, who left five sons, Múla, Móta, Naṭhaḍ, Jógda, and Bhímḍa. Chaván, one of the three sons of Múla, had six sons, each of whom originated a clan. At some remote period a Brahman from Ajmir married a girl of Chaván's family, and gave rise to the Vaḍtya clan, who still wear the sacred thread. A Mahratta from Jotpur, in northern India, also allied himself with Raṭhol, Chaván's brother, and founded the Khamdat clan. There are no descendants of Móta here, but those of Naṭhaḍ are called Mirásikat, Paradi or Vágri, and live by catching wild birds. The Jógdas are Jógis. The

¹ A correspondent from the British camp at that time terms them "the worthy and inoffensive Brinjaris."—*Cal. Gaz.* II, 318. But they are often credited with inborn thieving and marauding propensities.

² According to the last Census Report (1891).

Bhímdas are itinerant blacksmiths, known as Bail Kammár. There is even a class of Lambáni outcastes, called Dhálya, who are drummers and live separately. They principally trade in bullocks. The Lambánis acknowledge the Gosáyis as their gurus, and reverence Krishna ; also Basava, as representing the cattle that Krishna tended. But their principal object of worship is Bânashankari, the goddess of forests.

The **Koracha** and **Korama** have already been referred to above (p. 214). Although virtually the same people, the following subdivisions are separately noted. For Korachas: Aggada, Dabbe, Gongadi, Kannaḍa, Telugu, Uppu, Uru. For Koramas:—Bettale, Ganṭu, Gázula, Kannaḍa, Seṭṭi, Sátubeḍa, Uppu, Vaḍḍa, Yáḍava, Yanṭumṭile. For Koravas:—Maval, Palchankóṭi, Uppu. They wander about with large droves of cattle and asses, conveying salt and grain from one market to another. They carry with them the framework of a rude description of hut, and while one part of the tribe proceeds with the baggage animals, the others settle for a time in some convenient spot, where they erect their huts and employ themselves in making mats and baskets, begging and stealing, until their proximity becomes a nuisance to the villagers and they are compelled to move on. They are described as thieves and robbers from childhood, and are frequently associated with Brinjaris and other vagrants in burglaries, dacoities, and acts of violence, often escaping detection owing to their complete arrangements for obtaining information. They speak Telugu and Tamil, and are said to have a peculiar gipsy language of their own, with a system of signals which enables them to converse with the initiated unobserved. They have no idols to which they pay particular homage, and only invoke Tirupati Venkatramana when in distress, vowing small offerings of money to the temple should they escape.

The men tie up their hair in a large bunch or chignon on one side of the top of the head, in precisely the same manner as we find the men's hair arranged on most of the old sculptured stones of the country. The women wear an immense number of strings of small white and red beads and shells round the neck and falling over the bosom.

The **Kadu Kuruba** and **Jenu Kuruba** have already come under notice (above, p. 213), also the Iruliga, who are much like the latter ; and certain other forest and hill tribes have likewise been referred to.

We now pass to the Professional class (B), which, under the groups of Priests, Devotees, and Temple-servants, includes 277,086 persons, distributed as follows, 183,451 being Bráhmaṇa, 62,918 Lingáyita, 19,987 Sátáni, 8,132 Jaina, and 2,508 various devotees.

Sect.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Brahmāna ...	29,882	23,930	17,099	43,013	17,151	29,379	17,072	6,015
Lingáyita ...	6,577	3,347	8,544	11,990	8,965	9,620	7,094	7,885
Sátáni ...	3,742	1,937	3,801	4,480	3,660	682	989	696
Jaina ...	359	876	1,526	1,928	1,246	422	1,264	416
Dásari, &c. ...	381	629	413	302	167	232	220	163

Brahmāna.—The Brahmans throughout India, with a few exceptions, belong, according to original location or language, either to the Pancha Gauḍa (the five tribes north of the Krishna), or to the Pancha Dráviḍa (the five tribes south of that river). The following are the subdivisions, together with the numbers in Mysore pertaining to each so far as can be gathered from the census returns of 1891 :—

<i>Pancha Gauda.</i>			<i>Pancha Dráviḍa.</i>		
Kányakubja (N.W.P.) ...	...	28	Kárpátaka or Kannaḍa ...	...	94,329
Sárasvata (Punjab) ...	...	133	A'ndhra or Telugu ...	...	33,672
Gauda (Delhi and Bengal) ...	2,067		Dráviḍa or Tamil ...	...	32,853
Maithila (Behar) ...	...	..	Maháráshṭra or Mahratta ...	...	20,087
Utkala (Orissa) ...	...	..	Gúrjara or Gujarati ...	...	2

These seldom intermarry, and though the tribes living here have long been intermixed, they generally retain in their families the language of the country from whence they originally came.

The Brahmans are farther subdivided into a number of *gótras*, the original progenitors of which were seven principal *rishis* or sages, namely, Bhrigu, Angiras, Atri, Vis'vámitra, Káśyapa, Vas'ishṭha, and Agastya. In the unlimited ramifications of *gótras* which have branched out from the parent stems, the line of descent is exhibited in the *pravara* or pedigree, and a man and woman of the same *gótra* and *pravara* never marry together. The connection of the *gótra* is entirely in the male line, a woman on marriage being affiliated to the husband's *gótra*. The following are the strongest *gótras* in Mysore, or those containing over 1,000 in each :—

Bháradvāja ...	25,950	Kaus'ika ...	9,893	Vádhúla ...	2,788
Káśyapa ...	24,151	Kaundinya ...	9,074	S'ándilya ...	2,495
Vis'vámitra ...	11,771	Harita ...	8,471	Maudgalya ...	2,252
Vas'ishṭha ...	11,592	Gautama ...	5,897	Maunabhárgava ...	1,920
S'rívatsa ...	10,480	Jamadagni ...	3,294	Gárgyáyana ...	1,162
A'treya ...	10,307	A'ngirasa ...	2,929	S'aṭhámarsana ...	1,050

Altogether sixty-nine gótras are represented here, the remainder, in alphabetical order, being :—Achyuta, Agastya, Ambarisha, As'valáyana, Bádaráyana, Bárhaspatya, Chópagáyana, Dévarája, Dhananjaya, Gálava, Gauḍa Sárasvata, Ghṛitasams'a, Havikarma, Kálakaus'ika, Kámakáyana, Kaṇva, Kapi, Kátyáyana, Kósala, Kuṇḍali, Kutsa, Lóhita, Maitréya, Mándavya, Maunjyáyana, Mitravasú, Móhana, Nistudhana, Parás'ara, Párthiva, Paulastya, Paurakutsa, Pútamánasa, Rájéndra, Rathítara, S'alankáyana, S'alávatsa, Sankalika, Sankarshana, Sánkhyáyana, Sankṛiti, Santasa, S'aunaka, Svatantrakapi, Upamanyu, Vádhryas'va, Vaikhánasa, Vais'ampáyana, Vámana, Vishnuvardhana, Vyása.

Kshatriyas, and others who are not Brahmans, may properly assume the gótra of their *puróhita*, or family priest and domestic chaplain, who is of course a Brahman. But certain classes who are ambitious of being reckoned as Brahmans, have invented gótras for themselves of apocryphal origin.

In addition to the gótra, there is the *s'ákha*, or particular branch or school of the Veda which each Brahman professes to follow in the performance of his sacrifices and rites. Classified on this basis 91,638 are Rig-vedis, 77,972 Yajur-vedis, and 12,776 Sāma-vedis. There are none apparently who acknowledge adhesion to the Atharva veda. Some classes that are not Brahmans boldly proclaim themselves followers of a fifth veda.¹

All the Brahmans here, moreover, belong to one of three main sects :—Smárta, Mádhva, and S'rívaishnava. The following is their distribution, the totals being 129,550, 32,070, and 20,764 respectively :—

Sect.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Smárta	18,939	14,802	12,430	29,911	11,842	23,267	15,060	3,299
Mádhva	7,309	5,834	3,210	6,336	1,057	4,983	1,104	2,237
S'rívaishnava ...	3,354	2,689	1,367	6,751	4,161	1,124	862	456

All three sects are composed of either Vaidikas or Laukikas, the former, those who have devoted themselves entirely to religion, and live on charity ; the latter, those who attend to worldly affairs. The

¹ Somewhat on the same principle that the Press in England calls itself the Fourth Estate, supplementary to the three recognized governing estates of king, nobles and commons.

distinction is merely an individual one, as different members of the same family may be either Vaidikas or Laukikas according to inclination.

The Smárta derive their name from *smṛiti*, the code of revealed or traditional law. They worship the triad of Brahma, S'iva, and Vishnu under the mystic syllable *Om*, and while admitting them to be equal, exalt S'iva as their chief deity. They hold the pantheistic Vedánta doctrine of Advaita or non-dualism, believing God and matter to be identical, and everything but an atom of the divinity, they themselves being parts of the Supreme Being. The founder of the Smárta sect was S'ankara or S'ankarácharya, the Hindu reformer of the eighth century, and their guru is the S'ringeri Swámi, designated the Jagad Guru. The probably very ancient sect of the Bhágavata, or the Bhágavata sampradáya, numbering 12,788, are reckoned as Smártas, but they incline more to Vishnu worship, and follow the Tengale in the time of observing the Ekádas'i fasts. The guru of the Bhágavatas is at Talkáḍ. The distinctive marks of a Smárta Brahman are three parallel horizontal lines of pounded sandalwood, or of the ashes of cow-dung, on the forehead, with a round red spot in the centre, but the Bhágavatas wear perpendicular Vaishnava marks.

The Mádhva are so called from Mádhva or Madhvácharya, the founder of the sect, who arose in South Kanara in the thirteenth century. They worship both Vishnu and S'iva, but more particularly the former. They profess the doctrine of Dvaita or dualism, considering the Creator and the created to be distinct, and their final absorption to be in the future. It appears that they may be divided into the Vyásakúṭa and the Dásakúṭa. The former adhere strictly to the religious teachings of the founder, which are entirely in Sanskrit. The latter base their faith on hymns and writings in the vernacular, which they can understand, of persons of their sect distinguished as Dásas or servants of God, and they go about with musical instruments singing these in honour of the Divine Being. A Mádhva Brahman is known by a black perpendicular line from the junction of the eyebrows to the top of the forehead, with a dot in the centre. A Smárta may become a Mádhva, and *vice versa*, but the former happens oftener than the latter. In such cases intermarriages between persons of the same circle are not prohibited, though they embrace different doctrines, but the wife always adopts the tenets of her husband.

The S'rivaishnava, also called Aiyangár, are worshippers of Vishnu, and identified with his consort Lakshmi or S'ri, whence their name. The founder of their sect was Rámánuja or Rámánujácharya, who lived in the Chola and Mysore countries at the beginning of the twelfth

century, and after him they are also called Rámánujas in some parts of India. Their creed is the Vis'ishtádvaita, which differs from the Dvaita in attributing both form and qualities to the Deity. In Mysore their guru is the Parakálaswámi of Melukote. They are the most exclusive of all the Brahmans in points of food and intermarriage, the orthodox among them requiring curtains to screen their food from the gaze of others, even their own relations and fellow-sectarians. They form two principal divisions, the Tengale, or southern, numbering 7,161, and the Vaḍagale, or northern, numbering 12,914. The distinction between the two arises from dispute as to certain doctrinal points, said to be eighteen in number,¹ which were formulated some four centuries back, in Sanskrit and Tamil verses, by Manavál Mahámuni on the side of the Tengale, and by Vedánta Desikar on the side of the Vaḍagale, and the dispute has placed a gulf between the parties ever since. There are some differences also in social observances. The Tengale, for instance, do not subject widows to the tonsure, which is usual among other Brahman sects. They also give more prominence to the vernacular versions of their Sanskrit sacred writings. The S'rávaishnava are known by the *náma* or trident on the forehead, the centre line being yellow or red, and the two outer ones white. The Tengale distinguish themselves from the Vaḍagale by continuing the central line of the trident in white for some distance down the nose.

The three main sects above described contain nearly eighty recorded subdivisions, distinguished by names which are mainly territorial or numerical in origin. The derivation of many of the names appears to be unknown even to those who bear them.

Those included under Smárta and Mádhva, in alphabetical order, are :—Adi S'aiva, Aruvattu-wokkalu, A'ruvélu, A'ruvelu Niyógi, Ashṭa-sahasra, Baḍaganád, Bhāgavata-sampradáya, Bodháyana, Brihach-charaṇa, Chitpávan, Dés'astha, Devalaka or Sivárádhya, Drávida, Haḷe Karnáṭaka or Haḷa Kannaḍiga, Havika or Haiga, Hoysaniga, Kambálúr, Kamme (Babbúr, Kannaḍa, Ulcha and Vijayapura), Kandávvara, Karáḷe, Karnáṭaka, Kásalnád, Kátyáyana, Kavarga, Kilnád, Konkaṇ-astha, Kóṭa (or Kaikóṭa and Ippatnákaravaru), Koṭis'vara, Kus'asthala (or Senve), Mádhva (Vaishnava and Pennattur), Mulikinád or Muri-kinád, Nambúri, Nandavaiddika, Niyogi, Panchagrāma, Práknád, Prathamás'ákhe (Kánva, Mádhyanjana or Yájnavalkya), Sahavási, Sanketi, S'árvarya, S'írnád, S'is'uvarga, S'ivalli (or Kurus'ivalli), S'ukla Yajus's'ákhe, Telaghánva, Toṭada Tigala, Tulava, Uttráji (or Uttrádi), Vaḍama, Vádhyama, Vangípuram, Véginád, Velnád.

¹ The majority are detailed in the Census Report for 1891.

The strongest of these divisions numerically are,—those returned simply as Smártas, 23,374; Baḍaganáḍ, 23,019; Des'astha, 17,127; Kamme (Babbur, Kannada and Ulcha), 14,265; Mulikináḍ, 11,188; Hoysaniga, 8,328; Drávida, 7,856; Haḷe Kaṛṇáṭaka, 7,526; Vaishnava (Mádhva), 7,280.

The Baḍaganáḍ had their origin in the northern (*baḍaga*) districts (*náḍ*), and speak Kannaḍa: they are both Smártas and Mádhvas. The Des'astha are immigrants from the Mahratta country, and mostly retain the use of Mahratti: they are Smártas and Mádhvas, the latter preponderating; but the difference of faith is no bar among them to intermarriage and free social intercourse. The Babbur Kamme are all Smártas; the Kannaḍa Kamme and Ulcha Kamme are both Smártas and Mádhvas: nearly all speak Kannaḍa, a few Telugu also. The Kamme country seems to have been to the east of the Kolar District. The Mulikináḍ or Murikináḍ are Smártas from the Kadapa district, speaking Telugu. The present chief priest of S'ringeri is of this sect. The Hoysaniga, also called Vaishaniga, are chiefly Smártas and speak Kannaḍa. Their name may be derived from the old Hoysala or Hoysana kingdom. The Dráviḍa, Vaḍama (1,454), and Brihachcharama or Pericharana (1,293), may be taken together: they are immigrants from the Tamil country, and are Smártas, speaking Tamil, and a few Telugu. The Haḷe Kaṛṇáṭaka or Haḷa Kannaḍiga are mostly confined to the Mysore District, where they are generally village accountants. There are two branches—Múgúr and Sósile. They are nearly all Smártas, and their language is Kannaḍa. Though their claim to be Brahmans was apparently not denied, they were for some reason, till recently, under a sort of ban, and often called by a nickname; but about twenty-five years ago they were publicly recognized by both the S'ringeri and Parakála maṭhas. Other Brahmans, however, have no intercourse with them, social or religious.

Of the other sects, the A'ruvélu, or the Six Thousand (4,486), are both Smártas and Mádhvas, and speak both Kannaḍa and Telugu. The A'ruvélu Niyógi are a branch of them, who are laukikas, or devoted to secular callings. The Aruvaṭṭu-wokkalu or Sixty families (4,997) originally formed a portion either of the A'ruvélu or the Kamme, but were selected as his disciples by Vyásaráya Swámi, of the Mádhva faith, two or three centuries ago. The small sect of Kambálúr or Tótada Tigala (113), mostly in Shimoga District, are also connected with the A'ruvélu. Moreover, the Uttaráji or Uttarádi (425), appear to have branched off from the A'ruvélu some three or four centuries ago, when they became the disciples of S'ripáda Ráya of Venkatagiri.

The addition of these several offshoots would bring the number of the A'ruvélu up to 9,921.

The Chitpávan (2,345) are Mahrattas and Smártas. The Havika or Haiga (3,246) are immigrants from Haiga, the ancient name of North Kanara, and they are almost entirely confined to the west of the Shimoga District. They are Smártas, and are now principally engaged in the cultivation of areca-nut gardens. According to tradition they are of northern origin, and were introduced by one of the Kadamba kings, in the third or fourth century, from Ahichchhatra. This would bring them from Rohilkand, but Ahichchhatra may be only a learned synonym for Haiga (see note above, p. 216). The name Havika is said to be a corruption of Havyaka, or conductor of sacrifices, and perhaps it was for such purposes that they were imported at a time when there were no Brahmans in those parts. The small communities of Kandávvara (213), Kavarga (7), Kóṭa and Kóṭis'vara (25), Kuś'asthala, S'is'uvarga, properly S'ishyavarga (139), with the S'ivalli (2,397), are all Tulu Brahmans, immigrants from South Kanara, the ancient Tuluva, and mostly located in the western Districts. They engage in agriculture and trade, and speak Tulu and Kannaḍa. The Karáde or Karháde (253) are Mahrattas from Karhád. Some of them are employed in the Revenue Survey. The Konkanastha (296) are also Mahrattas from the Konkan, and are Smártas. The above two sects do not intermarry, but mix freely in other respects. The Nandavaidika (1,257) are from the Teluga country: both Smártas and Mádhvas: language Telugu and Kannaḍa. The Prathamás'ákhe (5,027) and Súklayajus's'ákhe or Mádyándina are both Smártas and Mádhvas: they speak Telugu and Kannaḍa. The Sahavási are immigrants, like the Chitpávan, from the Mahratta country.

The Sankéti (2,522) are Smártas from Madura, and speak a corrupt mixture of Tamíl and Kannaḍa. There are two branches, the Kaus'ika and the Beṭṭadpur, so named from the places in which they first settled, which are in the Hassan and Mysore Districts. They eat together, but do not intermarry as a rule. The Kaus'ika, however, who were the first comers, are said occasionally to get wives from the Beṭṭadpur, but in such cases the girl's connection with the latter altogether ceases. The Sankéti reverence a prophetess named Nácháramma or Nangiramma, who seems to have been instrumental in causing their migration from their original seats. The story about her is given in the first edition. The Síránáḍ (3,490) have two divisions, the Hale Síránáḍ, who are Smártas, and the Hosa Síránáḍ, who are chiefly Mádhvas. Both speak Kannaḍa and derive their name probably from Sira in the Tumkur District. The Vengipuram (193) are all Smártas, speaking Telugu.

The Velnáḍ (3,181) are also Telugu Smártas, and resemble the Murikináḍ. They are mostly in the south and east. The Végináḍ are Smártas, and speak Kannaḍa. There is only one member returned of this sect, a man in Kolar District.

The subdivisions of the S'rávaishnavas, in alphabetical order, are : Bhaṭṭaráchárya, Embár, Hebbár (Mélnátár), Hemmigeyár, Kaḍámbiyár, Kandáḍe, Kślnátár, Mandyattár, Maradúrár, Méṭukunṭeyár, Morasanáḍ, Munchóli or Chóli, Nalláñchakravarti, Prativádi-bhayankarattár, Someś'ándál or Attán-kútattár, Tirumaleyár. No less than 16,817 have returned themselves simply as S'rávaishnavas.

The Bhaṭṭaráchárya are Tengales, and generally Vaidikas : they speak Telugu and Tamil. The Embár are Tengales from S'rángam, and speak Tamil. The Hebbár (1,724) are descendants of immigrants from the Tamil country, who settled in five different villages, and were hence also known as the Panchagrāma (358). These places were Grāma (Hassan District), Kaḍaba (Tumkur District), Molúr (Bangalore District), Hangala (Mysore District), and Belur (Hassan District). Hebbár was the old Brahman designation of the headman of a village; as Heggade was of the Jains, and these names still linger in the west. It is said to be a corruption of *heb-hárava*, or the head Brahman. The settlers in Grāma, it appears, had acquired this title, which owing to their connection was extended to all the Panchagrāma. They all eat together and intermarry : are both Tengale and Vaḍagale, and speak Tamil. The Hemmigeyár are all Vaidikas and Vaḍagale, settled at Hemmige near Talkád, which is said to have been granted by the king of the day to one of their ancestors as a reward for distinguishing himself in a literary discussion. Their language is Tamil. The Mandyattár (566) are immigrants from a village called Mandyam near Tirupati. They are located in Melukóte and Mandya, the latter being named after their native place. They are all Tengale and speak Tamil. The Maradúrár are similar settlers at the neighbouring village of Maddúr, which is a corruption of Maradúr. The Méṭukunṭeyár are Vaḍagale and disciples of the Parakálaswámi. They speak Telugu and Tamil. The Munchóli and Chóli, so called because they retain the lock of hair in front of the head, are Tengale, and their language is Tamil. The Nalláñchakravarti are Vaḍagale from Conjeveram, and are all Vaidikas, speaking Tamil. The Prativádi-bhayankarattár, meaning the terrifiers of opponent disputants, are Tengale and Vaidikas from S'rángam : language Tamil. There are only two men of this sect put down, both in Kolar District. The Someś'ándál are Vaḍagale, and chiefly Vaidikas, from the same part : language Tamil. The Tirumaleyár (262) are descendants of Koṭi-

kanyádána Tátáchárya, whose name implies that he had given away a million virgins in marriage, a son of the guru to Ramánujáchárya. They are all Vaḍagales and Vaidikas, and seem to have come from Conjeveram. They speak Tamil.

The Temple servants or Brahmans who act as *pújáris* are all Vaidikas, but are considered to have degraded themselves by undertaking such service, and the other Brahmans will have no connection with them. The S'ivadvija or Sivaṇambi (605) and Tambaḷla (2) are of the Smárta sect, and officiate in S'iva temples. The Vaikhánasa (407) and Páncharátrá (142) belong to the S'rivaishnavas, and officiate in Vishnu temples. The Tammaḍis who officiate in certain Siva temples are Lingáyits.

Lingayita.—The priestly orders among these are the A'rádhyā (11,618), Gurusthala (12,129), Jangama (38,215) and Vira S'aiva (956). The A'rádhyā are a sect of Lingáyit Brahmans. They assume the *janivāra* or sacred thread, but call it *s'ivadāra*. The Gurusthala are a class of Jangama who take the place of gurus in performing certain domestic ceremonies for which the gurus do not attend. The Jangama are priests chiefly of the Panchama Banajiga and Devānga. They are divided into Charanti and Virakta, the former being under a vow of celibacy. The Jangama derive their name especially from the portable or *jangama* linga worn on the person (which indeed is characteristic of all Lingáyits) as distinguished from the *sthāvira* or fixed linga of the temples, and also perhaps from their being itinerant. In addition to the linga they wear a necklace of beads called *rudrāksha*, and smear their whole bodies with the ashes of cow-dung. A Jangam will not permit himself to be touched by any person who does not wear the linga. They wander about and subsist on charity, and their children generally adopt the same profession.

Satani.—These are regarded as priests by the Holeya and other inferior castes, while they themselves have the chiefs of the S'rivaishnava Brahmans and Sannyāsīs as their gurus. Their subdivisions are Khádri Vaishnava, Nátachárasúrta, Prathama Vaishnava, Samerāya or Samagi, Sankara, Sattádhava, Súri, Telugu Sātāni, Venkatapurada and Vaishnava. Some are employed in agriculture, but as a rule they are engaged in the service of Vishnu temples, and are flower-gatherers, torch-bearers and strolling minstrels. Buchanan supposed them to be the remains of an extensive priesthood who formerly held the same relation to the Holeya that the Brahmans now do to the Súdras. But as a sect they appear to be of more modern origin. They call themselves Vaishnavas and correspond with the Baisnabs in Bengal. They are followers of Chaitanya, from whose name, or that of Sātānana, one of his

disciples, their designation may be derived. Properly speaking, they are not a caste, but a religious sect of votaries of Vishnu, more especially in the form of Krishna, who have ceased to regard caste distinctions. In the north of India admission to the sect is obtained by payment to a Gosáyi and partaking of food with other members of the sect.

Jaina.—The priests of this religion have been returned as Tírthankara (2,564) and Pítámbara (5). The Jaina yatis or clergy here belong to the sect of Digambara, properly, clad with space, that is nude, but they cover themselves with a yellow robe, and hence the name Pítámbara. An account of the Jaina will be found under Religion.

The Devotees and religious mendicants are,—among Hindus, Dásari (1,178), Sannyási (684), Gosáyi (424), and Bairági (222): among Lingáyits, Ayya, Ganadhisvara, Shatsthala and Vaḍer (956): among Jains, Digambara (5,477), Svetámbara (85), and Báváji (1).

Dásari are mendicants belonging to different castes of Súdras. They become Dásas, or servants, dedicated to the god at Tirupati, by virtue of a particular vow, made either by themselves or relatives at some anxious or dangerous moment, and live by begging in his name. Dásaris are strictly Vishnuvites, as the vow is taken only by castes who are worshippers of that deity. Dásaris are always invited by Súdras on ceremonial days and feasted. The subdivisions are Dharma, Gúḍama, S'anku, and Tírunáma Dásaris.

A **Sannyási** is properly a man who has forsaken all. He has renounced the world, and leads a life of celibacy and abstemiousness, devoting himself to religious meditation and abstraction, and to study of the holy books. He is considered to have attained to a state of exalted piety that places him above most of the restrictions of caste and ceremony. It is the fourth *ásrama* or final stage of life for the three higher orders. The number of Brahman Sannyásis is very small, and chiefly confined to those who are gurus or bishops of the different sects. These are as a rule men of learning and the heads of monasteries, where they have a number of disciples under instruction who are trained for religious discussion. They are supported entirely by endowments and the contributions of their disciples. Periodical tours are undertaken for the purpose of receiving the offerings of their followers. They travel in great state, with elephants, horses, and a retinue of disciples. On the approach of a guru to any place all the inhabitants of pure birth go out to meet him: the lower classes are not admitted to his presence. On being conducted to the principal temple, he bestows *upadésa* or *chakrántikam* on such as have not

received these ceremonies (which may be considered analogous to confirmation by prelates in the English Church), and distributes holy water. He inquires into their matters of contention or transgressions against the rules of caste, and having disposed of these, hears his disciples and other learned men dispute on theological subjects. This is the grand field for acquiring reputation among the Brahmans.¹ The gurus are bound to spend all they get in what is reckoned as charitable distribution, that is in the support of men and buildings dedicated to the service of the gods. But the majority of the Sannyāsis (of whom no less than 412 are in the Kolar District, and 175 in Tumkur) are a class of Sūdra devotees who live by begging and pretend to powers of divination. They wear the clerical dress of red ochre and allow the hair to grow unshorn. They are married and often have settled abodes, but itinerate, and their descendants keep up the sect and follow the same calling.

The **Gosāyi** are followers of Chaitanya, the Vishnuvite reformer of the sixteenth century, whose original disciples, six in number, were so called. They never marry, but the order is recruited from all the four principal castes, especially the two highest, and those who join are cut off for ever from their own tribes. Such as lead a strictly ascetic life are called Avadhūta, while those who engage in commerce and trade are called Dandī. Most of those in Mysore belong to the latter subdivision, and are wealthy merchants from northern and western India, settled in Mysore, Bangalore and other chief towns, dealing largely in jewels and valuable embroidered cloths. The profits of their traffic go to their Mahant or teacher. The property of either Avadhūta or Dandī devolves on his *chela* or adopted disciple.

The **Bairāgi** are followers of Rāmānand, the Vishnuvite reformer, who early forsook the cares of the world and gave himself up to Vairāgya, or the renunciation of all worldly desires, becoming the first Vairāgi or Bairāgi. From his four disciples arose four sects, each of which is composed of Nihangs, those who are purely ascetics and lead secluded lives, and Sāmayōgis, who marry and live with their families; but both orders can eat together. Many profess to be physicians and herbalists, while others pretend to be alchemists. All are beggars, and as pilgrims resort to holy places, especially to Tirupati. Their usual route in the south is from Rāmes'vara to Totādri, which is in that neighbourhood, S'rīrangam, Gopalswāmibetta, Melukóte and Tirupati. They are also called Sādhu and are all worshippers of Vishnu and

¹ These disputations are said to be very similar to those which were common among the doctors of the Romish Church seven or eight hundred years ago.—*Buchanan*.

adherents of S'rívaishnava Brahmans. They are mostly taken from the Súdra castes, but many of them wear the triple cord and profess themselves to be Gauda Brahmans from the north. Half the number at the census time were in Bangalore District and a considerable number in Kadur. There were none in Hassan and Shimoga, and only three in Chitaldroog.

The **Vader**, a corruption of Oḍeyar or Vaḍeyar, meaning lord or master, are Lingáyits like the Jangama. They are held in great veneration in their sect and are feasted by laymen on all important occasions, especially at S'ívarátri, when their attendance is said to be in such great demand that they have to hurry from house to house, just tasting a morsel in each. Mostly in Kadur, Mysore and Shimoga Districts; none in Kolar and Hassan.

The **Digambara** and **Svétámbara** are the two great sects of the Jains. The derivation of the former name has already been given above. The Svétámbara are those who are clad in white. This section is found more in the north of India, and is represented by but a small number in Mysore. The Digambara are said to live absolutely separated from society and from all worldly ties. Most numerous in Mysore, Tumkur and Kadur Districts.

Quitting the religious groups we come to that of the professional Writers, of whom there are 108 Kanakkan and 6 Káyastha, all in the Civil and Military Station of Bangalore. The former may be allied to the Karṇams and Kanakka-pillai (commonly called Conocopoly) of the Madras country, who are village and other accountants. The Kanakkan include the subdivisions of Karṇikar, Sírkanakkan, and Sírkarṇikar. The Káyastha are from northern India and have a subdivision called Mádúr.

Next are Musicians and Ballad-reciters, the well-known Bháts or Bhatráju, numbering 1,388, and found chiefly in the eastern and southern Districts. They speak Telugu and are supposed to have come from the Northern Sarkars. They were originally attendants on Hindu princes as professional bards, singing their praises and reciting ballads on the wondrous deeds of their ancestors.¹ Now, from want of

¹ The name is a curious approximation to that of the western *bard*, and their offices are nearly similar. No Hindu Rája is without his *bhatts*. Haidar, although not a Hindu, delighted to be constantly preceded by them, and they are an appendage to the state of many other Musalman chiefs. They have a wonderful facility in speaking improvisatore, on any subject proposed to them, a declamation in measures, which may be considered as a sort of medium between blank verse and modulated prose; but their proper profession is that of chaunting the exploits of former days in the front of the troops while marshalling for battle, and inciting them to emulate the glory of their ancestors. — *Wilks*, in 1810.

their ordinary employment, they have descended into the mendicant class. They are principally worshippers of Vishnu.

The Dancers and Singers follow, composed of Naṭuva (1,804) and Kaikola (5,672). The subdivisions are Binkali Kaikola, Bógaváru, Devadási, Gáyaka, Lókabálike, Náyksáni. The women dance and sing; the men are musicians and accompany them on various instruments. Nearly all the Kaikola are in Mysore District: those that speak Kannaḍa are of Lingáyit connection and called Basavi. The Naṭuva are most numerous in Kolar and Mysore Districts: those who speak Telugu are of the Telugu Banajiga caste. The females are generally prostitutes and attached as dancing girls to Hindu temples. The class is recruited either from those born in it or those adopted from any of the Hindu castes. Sometimes the parents of a girl have dedicated her to a temple even before her birth; in other cases good-looking girls are purchased from parents who are too poor to maintain them.

The last professional group is the Chitári, who are classed as Ráchevár, and composed of Chitragára, also called Banṇagára (912), mostly in Mysore, Tumkur and Chitaldroog Districts, and Jínagára (3,728), nearly all in Shimoga District. They are painters, decorators and gilders, and make trunks, palanquins, lacquer toys and wooden images for temples, cars, etc.

The Commercial class (C) consists entirely of Merchants and Traders. The following are the principal divisions according to strength, with their distribution. There are also 161 Baniya, 2 Múltáni, and 1 Ját, all in the Civil and Military Station of Bangalore; 83 Márváḍi, and 71 Gujaráṭi.

Caste.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Lingáyita ...	19,700	6,139	21,289	91,257	39,006	49,333	21,052	44,297
Banajiga ...	28,437	36,296	12,408	17,811	3,735	6,709	5,115	4,224
Kómaṭi ...	4,766	8,890	5,304	3,210	1,766	1,175	1,338	2,605
Nagarta ...	5,289	3,004	315	439	77	7,966	5,223	651
Mudali ...	1,625	714	380	1,305	167	229	225	492
Jaina and S'rávaka	108	18	305	230	65	2,974	43	200
Láḍar ...	53	18	134	1,185	91	11	338	216

Of the 292,073 Lingáyita, forming 62 per cent. of the trading community, 222,389 are returned by that name alone and preponderate in Mysore District. Other divisions are Linga Banajiga (37,322), most numerous in Chitaldroog and Hassan Districts; Sajjana (30,424),

more than half in Shimoga District ; Sthaladava (1,243), nearly all in Bangalore District ; Panchamasāle (182), nearly the whole in the Civil and Military Station of Bangalore ; Hirehasube (101), almost all in Mysore District ; and Kórisetti (52), all in Tumkur District. Further subdivisions are Baḍagalava, Bannadava, Basale, Bāvane, Gáḍa Lingáyita, Gaddigeyava, Jóti Banajiga, Kannaḍiga, Kanṭhapávaḍe, Kaikola, Mélpávaḍe, Nírumélinava, Pétemane, Tógasetti, and Turukāṇe Banajiga. In the rural parts they are perhaps engaged more in agriculture than in trade.

*The *Banajiga* number 114,735, and form 24 per cent. of the traders. The strongest section is that of Telugu Banajiga (59,495), the greater number in Kolar and Bangalore Districts, as are also those put down simply as Banajiga (17,779). The Setti (14,875) are most numerous in Tumkur District and the Civil and Military Station of Bangalore. The Dása (7,925) are chiefly in Mysore District. The Bale (5,378), makers and vendors of glass bangles, are chiefly in the Civil and Military Station of Bangalore. The Yeḷe (3,601), or betel-leaf sellers, are most numerous in Mysore and Tumkur Districts. Dévāḍiga (2,315), bangle-sellers, nearly all in Shimoga District, and the rest in Kadur District ; Náyaḍu (1,141), most numerous in Bangalore and Chitaldroog Districts ; Huvváḍiga (905) or flower-sellers, nearly all in Kadur District ; Araḷe (340) or cotton-sellers, mostly in Mysore and Bangalore Districts ; Sukhamanji (313), nearly all in Bangalore District, and the rest in Kolar District ; and Muṭtarasu (7), all in the Civil and Military Station of Bangalore, make up the remaining chief sections. The minor subdivisions are A'di, Aggada, A'kuléti, Bhérisetti, Baṇṭa, Biḍára, Dés'áyi, Dharmarāju, Gájulabalji, Gaṇḍhúḍibalji, Gérballi, Gauḍu, Ganga, Kaláyi, Kamme, Kannaḍa, Kápáli, Kavare, Kempti, Kempu, Kolla, Kotta, Lingabalji, Marasi, Mudusárebali, Múrusire, Mutta, Muttarāju, Pagaḍála, Pasaluváṭe, S'iváchára, Sóliya-setti, Vírasaggada, and Yellamma. The principal occupations of Banajigas are agriculture, labour and trade of all kinds.

The *Kōmaṭi* (29,054) and *Nagarta* (22,964) are principally found in towns and large trade centres. Both claim to be Vaisyas, and the former are specially considered to be such. The Kōmaṭi subdivisions are Kannaḍa, Myáda, Setti, Trikarma, Tuppada, and Yavamanta. The majority are worshippers of S'iva and a few of Vishnu, but the chief object of reverence is the goddess Kanyaka Parames'vari. All eat together and intermarry. They deal in cloth and, except spirits, in all kinds of merchandise, especially money and jewels, but never cultivate the ground nor become mechanics. The Nagarta, besides 4,297 only so named, chiefly in Bangalore and Kolar Districts, are subdivided into

Ayódhyanagara (39), all in Bangalore District; Bhéri (229), nearly all in Kolar District; Námadhári (15,428), mostly in Shimoga and Kadur Districts; and Vais'ya (2,971), most numerous in Bangalore and Kolar Districts. There are also minor sections called S'iváchár and Vaishnava. Of the Nagarta some are worshippers of Vishnu and others of S'iva: of the latter a part wear the linga and others not. The three sects do not intermarry or eat together. They are dealers in bullion, cloth, cotton, drugs and grain, but do not cultivate the ground or follow any handicraft trade, though some act as porters.

The *Mudali* (5,437) or Mudaliyár, with the subdivision Agamudi, are of Tamil origin, from Arcot, Vellore and other places, the offspring of traders, servants and contractors who followed the progress of British arms. The majority are in the cities of Bangalore and Mysore. They are a thriving and money-making class, and many of them are employed under Government: they also engage in trade of all kinds, and as contractors for buildings and other public works.

Of the *Jaina* (1,981) and *S'rúvaka* (1,962) the great majority of the former and the whole of the latter are in Shimoga District, and probably represent a very ancient trading community of those parts. The Ládar (2,046) are traders from the Mahratta country, and are principally settled in the Mysore District.

The *Baniya* are wealthy money-lenders from other parts. Their divisions are Agarvála, Bakkal, Jaman, Multáni, and Oswál. The *Márvádi* (Dodaya and Kumbi), *Gujarátí* and *Multáni* are traders from the countries after whose names they are called. The Márvádi deal in pearls and cloths. The Gujarátí are small money-lenders, and also trade in jewels, cloths and other articles.

The class Artisan and Village Menial (D) includes the following :

Smiths, Carpenters and Masons ...	Pánchála ...	...	113,731
Barbers	Náyinda ...	...	37,296
Tailors	Darji ...	...	10,664
Weavers and Dyers	Neyigára, Góniga		88,413
Washermen... ..	Agasa ...	...	85,671
Cowherds, &c.	Golla ...	...	128,995
Shepherds	Kuruba ...	...	346,768
Oilpressers	Gániga ...	...	35,808
Potters	Kumbára ..	...	40,809
Salters	Uppára ...	...	89,123
Gold-lace makers	Sarige ...	...	15
Fishermen	Besta ...	...	99,897
Toddy drawers	I'diga ...	...	39,937
Village Watchmen, &c.	Holeya ...	...	520,493
Leather workers	Mádiga, Mochi ...		240,321

The subjoined table shows their distribution over the several Districts :—

Caste.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hasan.	Shimoga.	Kadur.	Chitaldroog.
Páñchála ...	14,105	9,688	9,685	37,448	13,588	12,107	8,745	8,365
Náyinda ...	7,971	8,559	3,807	8,401	2,979	2,828	923	1,828
Darji ...	3,668	574	908	1,457	511	2,090	734	722
Neyigára ...	24,492	8,696	8,109	10,224	12,808	6,674	10,236	7,174
Agasa ...	11,447	10,327	10,323	19,435	10,456	13,103	4,186	6,394
Golla ...	20,430	20,022	38,237	5,445	5,212	3,995	4,149	15,892
Kuruba ...	41,407	35,304	38,186	115,805	40,730	23,683	26,255	25,398
Gániga ...	5,909	5,790	3,305	15,634	2,259	547	1,092	1,272
Kumbára ...	4,306	3,962	3,183	16,136	3,313	3,281	4,018	2,610
Uppára ...	1,516	3,127	11,568	34,717	8,566	10,956	10,000	8,673
Sarige ...	10	5	—	—	—	—	—	—
Besta ...	8,357	3,910	4,201	59,550	7,628	7,290	4,102	4,859
I'diga ...	2,569	1,708	5,348	8,450	2,757	10,944	3,882	4,279
Holeya ...	81,369	57,665	23,616	173,003	87,055	38,000	51,291	8,491
Mádiga ...	46,329	39,661	48,324	24,179	11,190	23,043	10,453	37,142

The *Páñchála*, as their name implies, embrace five guilds of artisans, namely, Agasále, or goldsmiths ; Kanchugára, brass and copper smiths ; Kammára, blacksmiths ; Baḍagi, carpenters ; and Kalkuṭaka, stone-masons. They profess to be descended from the five sons of Viś'vakarma, the architect of the gods, who severally adopted these professions. The various trades are not confined to particular families, but may be followed according to the individual inclination. The *Páñchála* wear the triple cord and consider themselves equal to the Brahmans, who, however, deny their pretensions. The goldsmiths are the recognized heads of the clan and have a caste jurisdiction over the rest.

The Agasále, or Akkasále proper (63,578), and goldsmith *Páñchála* (31,958) have also subdivisions called Bailu Akkasále or Rótváḍ (337), Paṭṭár or Paṭṭari (747), Oja or Vájar (737), and Jalagára (258), as well as A'chári, Arava *Páñchála*, Manu, Maya, Panchagráma, Sajjana, Sonár, Sonájiband, Vaivaghni, Viś'va, Viś'vabrahma, and Viś'vaghni. Some are followers of S'iva and others of Vishnu, but the difference in religion is no bar to intermarriage or social intercourse. The most influential members are among the S'aivas and wear the linga, but they do not associate with any other linga-wearers. The Jalagára are the people who wash the sand of streams for gold. The majority are returned from Mysore District.

The Kanchugára (369) or brass and copper smiths are divided between the Bangalore and Mysore Districts. The section called

Gejjegára (27) are all in Mysore. These make the small round bells used for tying about the heads or necks of bullocks. Dancing girls also bind them to the ankles when dancing, and postal runners have a bunch at the end of the rod on which they carry the mail bags, the jingle giving notice of their approach.

The Kammára (6,250) or blacksmiths, include Bailu Kammára, Kallár and Karman. The Kammára is a member of the village corporation, and in addition to working in iron often acts as a carpenter as well. In the repair of carts and agricultural implements his services are constantly in demand.

The Baḍagi (8,643) or carpenters, and Gaundar (3), the latter confined to the Civil and Military Station of Bangalore, have sections called Pancháchára, Guḍigára, S'ilpi and Viśvakarma. The Baḍagi is also a member of the village corporation, but the profession of carpentry is now taken up by other castes, such as Kunchiṭiga and Wokkaliga, not to mention Musalmans. The Guḍigára are specially the producers of the beautiful sandal-wood carving for which the Mysore country is famous. They are settled in Shimoga District, chiefly at Sorab. S'ilpi are properly sculptors, and might be classed among masons.

The Náyiṇḍa or barbers, also called Hajám, include a number of sections, namely, Balaji, Bajantri, Bengáli, Kaṇṇáṭa, Kelasi, Konda, Kondamangala, Mangala, Náṭa, Náṭamangala, Reḍḍi, S'ilavanta, Teluga and Uppina. The Náyiṇḍa is a member of the village corporation. They speak both Kannaḍa and Telugu, and are generally employed as musicians as well as barbers: in the former capacity they are in great requisition at feasts and marriages. They include worshippers of both Vishnu and S'iva, the S'ilavanta being Lingáyits.

The Darji or tailors, besides 4,817 so returned, include Shimpi or Chippiga (12), Námdév (3,566) and Rangáre (2,269). The latter are also dyers and calico-printers. The Darji are immigrants from the Mahratta country and specially worship Viṭṭhóba or Krishna.

The Neyigára (86,986) are weavers proper, the Góniga (1,426) being specially sack weavers and makers of gunny bags (*góni*). The main divisions of the former are Devánga (49,006), Togáṭa or Dandasetṭi (13,300), Sále or Sáliga (10,255), Bilimagga (9,946), Séniga (105), Patvegár (3,174), Khatri (946), and Sauráshṭraka (254). In these are included minor sections called Jáda, Kuruvina, Padmamurikínáti, Padmasále, Paṭṭasále, Paṭṇúlukár, Sakunasále, and Singundi.

The Kannaḍa Dévānga are weavers who wear the linga, but they have no intercourse with the Linga Banajiga. They worship S'iva and Párvatī, and their son Gaṇés'a, who is a special patron of their looms.

There are also Telugu *Dévānga*, who are of two sects, one of whom worship Vishnu and the other *S'iva*, but the latter do not wear the *linga*. This difference of religion is no bar to intermarriage, and the wife adopts the religion of her husband. The *Togaṭa*, most numerous in the eastern Districts, are of Telugu origin and worshippers of *S'iva* in the form of his consort *Chauḍes'vari*. They manufacture the coarse kinds of cloth that are worn only by the poorer classes. The *Sále* or *Sálīga* are also Telugu by origin, and comprise the *Padmasále* or *Paṭṭasále*, who are worshippers of Vishnu, and the *S'akunasále*, who are worshippers of *S'iva* and wear the *linga*. The two sects do not intermarry. The *Bilimagga*, most numerous in Mysore District, call themselves *Kuruvinā Banajiga*, and regard the former designation as a nickname. They are an indigenous caste and speak *Kannaḍa*: worshippers of *S'iva*. The *Séniga*, confined to Kolar and Bangalore Districts, are a wealthy caste of weavers, immigrants from the lower Carnatic, and speak *Kannaḍa*. They specially manufacture cloths for female wear, of superior kind and high value. They are *Lingáyits* by religion, but are not friendly with the other *Lingáyits*.

The *Paṭvegár*, of whom the majority are in Bangalore District, are silk weavers and speak a language allied to *Mahratti*. They worship all the Hindu deities, but especially the *S'akti* or female energy, to which a goat is sacrificed on the night of the *Dasara* festival, a *Musalmán* officiating as slaughterer, for which he receives certain fees. After the sacrifice the family of the *Paṭvegár* partake of the flesh. The caste have the reputation of not being over cleanly in their habits. The *Khatri*, all but two being in the Bangalore District, are also silk weavers, and in manners, customs and language are akin to the *Paṭvegárs*, but do not intermarry with them, though the two castes eat together. They claim to be *Kshatriyas*. The *Sauráshtaka*, commonly known as *Paṭnúli* or *Jamkhánvála*, are, all but 7, in the Bangalore District. They manufacture superior kinds of cotton and woollen carpets, and also shawls of cotton and silk mixture. They are worshippers of Vishnu.

The *Góniga* (1,205), as already described above, are sack weavers. More than a half are in the Bangalore District. Other divisions are *Janapa* (32) and *Sádhuvams'astha* (189), the latter all in Tumkur District. Some are agriculturists, and some grain porters.

The *Agasa* or *Asaga* are washermen. They are divided into *Kannaḍa Agasa* and *Telugu Agasa*, who neither eat together nor intermarry. But there are numerous subdivisions, named *Belli*, *Dhobi*, *Halemakkalu*, *Iraganṭi Maḍiváli*, *Kápusákalaváḍu*, *Maḍiváli*, *Morasu*, *Murikináti*, *Paḍata*, *Sákalaváḍu*, *Tamil* and *Vannan*. The

Agasa is a member of the village corporation and his office is hereditary. Besides washing he bears the torch in public processions and at marriages. The class seldom follow any other profession than that of washing. Both men and women wash. Their proper beasts of burthen are asses, and these are sometimes employed in carrying grain from one place to another. Their principal object of worship is Ubbe, the steam which causes the garments to swell out in the pot of boiling water in which dirty clothes are steeped. Animals are sacrificed to the god with the view of preventing the clothes being burnt in the Ubbe pot. Under the name of Bhume Deva there are temples dedicated to this god in some large towns, the services being conducted by pújaris of the Agasa caste. They also worship Vishnu and other gods. Their gurus are Sátánis.

The *Golla* are cowherds and dairymen. The Kádu or forest Golla (21,820) are distinct from the U'ru or town Golla (15,618) and other Golla (82,357) who belong to villages, and the two neither eat together nor intermarry. The subdivisions of the caste are very numerous and are returned as follows:—Alla, Arava, Bokkasada, Bígamudre, Chapprada, Chóliya, Doddi, Edaiyar, Gauli or Kachche Gauli, Gaulbans, Gáyakavádí, Gópála, Gúdejangálíga, Hálu, Jambala, Kankár, Kannaḍa, Karaḍi, Karma, Karṇe, Kavádíga, Kempu, Kilári, Kolalu, Konár, Kúduchappara, Kuri, Mande, Nalla, Námadakula, Náyi, Páta, Pátayádaḷu, Púja, Punagu, Púri, Rája, Salja, Sambára, Soṇṇan, Svári, Tellapúsala, Telugu, Yaḍayar, Yákula, and Yádavakula. They worship Krishna, who is said to have been born in the caste. Formerly they, or a section of them, were largely employed in transporting money, both public and private, from one part of the country to another, and are said to have been famed for their integrity in such matters. From this circumstance they are also called Dhanapála or treasury guards. The Kádu Golla are mostly in Tumkur District, and a good many in Chitaldroog District. They live in thatched huts outside villages and are inclined to be nomadic. Some of their customs resemble those of the Kádu Kuruba.

The *Kuruba* are shepherds and weavers of blankets or camblots (*kambli*). The Kádu Kuruba have already been noticed under forest and hill tribes. The remaining great body of the civilized are divided into two tribes, the Hande Kuruba and Kuruba proper, who have no intercourse with one another. The latter worship Bire Dévaru and are Sivites. Their priests are Brahmans and Jógis. The caste also worship a box, which they believe contains the wearing apparel of Krishna, under the name of Junjappa. The subdivisions of the caste are Báne, Banige, Banni, Belli, Bírappana Wokkalu, Byálada,

Gauḍakula, Hale, Halli, Hálu, Heggade, Hosa, Jádi, Jattedévara, Kambali, Kanakaiyanajáti, Kannaḍa, Kenchála, Kotta, Kuri, Máji, Majjana, Majjige, Páta, S'ále, Sávantí, Suggala, and Toppala. The Hálu Kuruba (191,087), Hande Kuruba (7,944), and Kambali Kuruba (7,792), are mostly weavers of kambli. Parts of Chitaldroog and the town of Kolar are noted for the manufacture of a superior kind of a fine texture like homespun. The women spin wool.

The *Gániga* are oilpressers and oilmongers. They are known by different names, according to the special customs of their trade, such as Heggániga, those who yoke two oxen to the stone oil-mill; Kirugániga (principally in Mysore District), those who make oil in wooden mills; Wontiyettu Gániga, those who use only one bullock in the mill. They are also known collectively as Jótípaṇa or Jótinagara, the light-giving tribe. The other subdivisions are Kannaḍa, Telugu and Setti. There is a small section called Sajjana, who wear the linga and have no intercourse with the others. But the caste generally includes worshippers both of Vishnu and Siva.

The *Kumbára* are potters and tile-makers, and members of the village corporation. Of the two main divisions of Kannaḍa and Telugu, the former claim to be superior. The subdivisions are Gauḍakula, Gundikula, Kos'ava, Kulála, Náviḡe, S'áliváhana, Tamil and Vádama.

The *Uppára* or saltmakers are so called chiefly in the eastern Districts; in the southern they are called Uppaliga and in the western Málusakkare. There are two classes, the Kannaḍa and the Telugu. The former are principally engaged in making earth-salt, and the latter as bricklayers and builders. The well to-do or Sreshṭha also undertake public works on contract and the erection of ordinary Hindu houses. They are both Vishnuites and S'ívites.

The small body of *Sarige* or gold-lace makers are Ráchevár by caste. They are all in the Bangalore and Kolar Districts.

The *Besta* are fishermen, boatmen and palanquin-bearers. This is their designation principally in the east; in the south they are called Toreya, Ambiga and Parivára; in the west Kabyára and Gange-makkalu. Those who speak Telugu call themselves Bhoyi. There are some other smaller sections of inferior rank, named Belli, Bhoja, Chammaḍi, Kabbáliga, Pálaki, Pályapat, Ráyarávuta and Sunnakallu. The latter are lime-burners. Many of the females are cotton-spinners and some of the men are weavers of cloth. There are also some in the employment of Government as peons and in other capacities. Most of the caste are worshippers of Siva.

The *Iḍiga* are toddy-drawers, their hereditary occupation being to

extract the juice of palm-trees and to distil spirits from it. In the Malnád they are known as Halepaika (15,000), and were formerly employed as soldiers under the local rulers. Many of them are now in household service. Most of them also hold land, and are agriculturists. The other subdivisions are Bilva, Dévar, Sigroyidalu, Telugu Sánár, Tenginahále. They worship all the Hindu deities, as well as S'aktis, and especially the pots containing toddy.

The *Holeya* and *Mádiga* form the great body of outcastes. The former have already been described above (p. 215). These, in addition to their duties as village watchmen, scouts and scavengers, are employed as field-hands, and in all kinds of manual labour. They also make various kinds of coarse cotton or woollen cloths in hand-looms, while the Alemán furnish recruits for the Barr sepoy regiments. There are two tribes, Kannaḍa and Telugu Holeya, who eat together but do not intermarry. Their subdivisions are very numerous, but the following are said to be the principal ones:—Kannaḍa, Gangaḍikára, Maggada, Morasu, Telugu, Tigula and Tamíl Holeya or Pareya. The minor sections are Agani, Alemán, Balagai, Beḷlikula, Bhúmi, Chakra, Chalavádi, Chambula, Chavana, Chillaravár, Dásari, Gollate, Jhád máli, Jintra, Jóti, Kálu, Karṇátaka, Kápu, Konga, Kurupaṭṭe, Lókóttara-pareya, Madya, Mála, Masalu, Mattige, Nágaru, Nallár, Pále, Paḷli, Panne, Pasali, Rampada, Roppada, Sambu, Sangu, Sára, S'icḷukula, Sómés'a, Tanga, Tangaḷa, Tirukula, Tuḍe, Tóṭi, Uggránada, Vaḍaga, Valange, Vanne, Varka, Velagi, Vellála, Vaḷḷuvár, Veluva, Vanniyar, Vírabhagna and Vírasambu.

They are regarded as unclean by the four principal castes, and particularly by the Brahmins. In the rural parts, especially, when a Holeya has to deliver anything to a Brahman, he places it on the ground and retires to a distance, and when meeting one in a street or road he endeavours to get away as far as possible. Brahmins and Holeyas mutually avoid passing through the quarters they respectively occupy in the villages, and a wilful transgression in this respect, if it did not create a riot, would make purification necessary, and that not only on the part of the higher caste but even on the part of the lower. With all this, there is no restriction in the Mysore State on the acquisition of land or property by Holeyas, and under the various blending influences of the times—educational, missionary, and others—members of this class are rising in importance and acquiring wealth. So much so that in the cities and large towns their social disabilities are, to a great extent, being overcome, and in public matters especially their complete ostracism can hardly be maintained.

In the Maidán parts of the country, the Holeya, as the *kulavádi*, had

a recognized position in the village, and has always been regarded as an ultimate referee in cases of boundary disputes. In the Malnád he was merely a slave, of which there were two classes,—the *huttál*, or slave born in the house, the hereditary serf of the family; and the *mannál*, or slave of the soil, who was bought and sold with the land. These are, of course, now emancipated, and are benefiting by the free labour and higher wages connected with coffee plantations, often to the detriment of the areca-nut gardens, which were formerly kept up by their forced labour.

The Mádiga are similar to the Holeya, but are looked down upon by the latter as inferior. They are *tóti*, or village scavengers, and *nirganí*, or watermen, in charge of the sluices of tanks and channels, regulating the supply of water for irrigation. They are principally distinguished from the Holeya in being workers in leather. The carcasses of dead cattle are removed by them, and the hides dressed to provide the thongs by which bullocks are strapped to the yoke, the leather buckets used for raising water in *kapile* wells, and other articles required by the villagers. They are also cobblers, tanners and shoemakers, and the increasing demand for hides is putting money into their purses.

Their subdivisions are Arava, Chakkili, Chammár, Gampa, Gampasále, Goppasále, Heḍigebúvva, Kanchala, Kannaḍa, Marabúvva, Morasu, Mátangi, Tirukula, Singáḍi, Tanigebúvva, Telugu, U'ru and Vaináḍu. They are worshippers of Vishnu, S'iva and S'aktis, and have five different gurus or maṭhs in the Mysore country, namely, at Kaḍave, Kóḍihalli, Kongarí, Nelamangala and Konkallu. They also call themselves Jámbava and Mátanga. There is, moreover, a general division of the caste into Des'abhága, who do not intermarry with the others. Though subordinate to the maṭhs above mentioned, they acknowledge S'rívaishnava Brahmans as their gurus. The Des'abhága are composed of six classes, namely, Biḷlóru, Mallóru, Amaravatiyavaru, Munigaḷu, Yanamalóru and Morabuvvadavaru.

Certain privileges enjoyed by the Holeya and Mádiga in regard to temple worship will be found described in connection with Melukoṭe and Bélúr.

The *Móchi* (746) are not to be classed with the Mádiga, except in the matter of working in leather. They are immigrants, who, it is said, came into Mysore with Khasim Khan, the general of Aurangzeb, and settled originally in Sira and Kolar. They claim to be Kshatriyas and Rájputs, pretensions which are not generally admitted. They are shoemakers and saddlers by trade, and all S'aivas by faith. They have subdivisions called Gujarat, Kannaḍa, Kempala and Maráṭa.

The next class (E) is styled Vagrant Minor Artisans and Performers, and is composed of the following groups :—

Earth-workers and Stone-dressers	...	Woḍḍa	...	107,203
Mat and Basket-makers	...	Méda	...	4,261
Hunters and Fowlers	...	Béda	...	217,128
Miscellaneous, and Disreputable Livers	...	Jógi, &c	...	10,884
Tumblers and Acrobats	...	Domba, Jetṭi	...	3,703
Jugglers, Snake-charmers, &c	...	Garadiga	...	876

The large and useful class of *Woḍḍas* is composed of Kallu Woḍḍa and Maṇṇu Woḍḍa, between whom there is no social intercourse, nor any intermarriage. Both worship all the Hindu deities and S'aktis, but a goddess named Yellama seems to be a special object of reverence. The Kallu Woḍḍa are stonemasons, quarrying, transporting, and building with stone, and very dexterous in moving large masses of it by simple mechanical means. They consider themselves superior to the Maṇṇu Woḍḍa. The latter are chiefly tank-diggers, well-sinkers, and generally skilful navvies for all kinds of earthwork, the men digging and the women removing the earth. Though a hard-working class, they have the reputation of assisting professional thieves in committing dacoities and robberies, principally, however, by giving information as to where and how plunder may be easily obtained. The young and robust of the Maṇṇu Woḍḍa of both sexes travel about in caravans in search of employment, taking with them their infants and huts, which consist of a few sticks and mats. Wherever they obtain any large earthwork, they form an encampment in the neighbourhood. The older members settle in the outskirts of towns, where many of both sexes now find employment in various capacities in connection with sanitary conservancy. The Woḍḍa, as their name indicates, were originally immigrants from Orissa and the Telugu country, and they generally speak Telugu. They eat meat and drink spirits, and are given to polygamy. The men and women of the caste eat together. The subdivisions are Bailu, Bhója, Bóyi, Hále, Jarupa, Jangalpatṭe-burusu, Telugu, Tigala, Uppu and U'ru. They are most numerous in the eastern and northern Districts.

The *Méda* or Gauriga are mat and basket-makers, and workers in bamboo and cane. One-fourth are in Shimoga District, and a good number in Mysore and Kadur Districts.

The *Béda* or Náyaka consist of two divisions, Telugu and Kannaḍa, who neither eat together nor intermarry. One-third of the number are in Chitaldroog District, and the greater proportion of the rest in Kolar and Tumkur Districts. They were formerly hunters and soldiers by profession. Most of the Mysore Pallegars belong to this caste, and

the famous infantry of Haidar and Tipu was largely composed of Bédas. Now their principal occupation is agriculture, labour and Government service as revenue peons and village police. They claim descent from Válmiki, the author of the Rámáyana, and are chiefly Vaishnavas, but worship all the Hindu deities. In some parts they erect a circular hut for a temple, with a stake in the middle, which is the god. In common with the Golla, Kuruba, Mádira and other classes, they often dedicate the eldest daughter in a family in which no son is born, as a Basavi or prostitute; and a girl falling ill is similarly vowed to be left unmarried, which means the same thing. The main divisions are Hálu (3,929), Náyaka (15,453), Pállegár (48), Báríka, Kannaiyanajáti, Kirátaka, and Máchi or Myása (9,175). The minor subdivisions are Arava, Bálajógi, Gujjári, Haḷli, Kanaka, Moḍayavaru, Muchchalamire, Mugla, Nági, Telugu and Yanamala. The Máchi or Myása, also called Chunchu, call for special notice. Many of them live in hills and in temporary huts outside inhabited places. The remarkable point about them is that they practise the rite of circumcision, which is performed on the boys of ten or twelve years of age. They also eschew all strong drink, and that so scrupulously that they will not use materials from the date-palm in their buildings, nor even touch them. On the other hand they eat beef, but of birds only partridge and quail. Possibly these peculiarities may have arisen from forced conversion to Islam in the days of Tipu. With the Musalman rite they also combine Hindu usages at the initiation of boys, and in the segregation of women in child-birth follow the customs of other quasi jungle tribes. The dead are cremated, and their ashes scattered on tangadi bushes (*cassia auriculata*).

In the Miscellaneous group the *Jógi* (9,692) are the most numerous. They are mendicant devotees recruited from all castes. Their divisions are Gantijógi, Gorava, Heḷava, Jangálíga, Monda, Pákanáti, Pichchakunte, Sillekýáta and Uddinakorava. They mostly pretend to be fortune-tellers, while the Jangálíga and Pákanáti deal in drugs, and wander about calling out the particular diseases they profess to cure by means of their wares.

The *Buḍubudíke* (1,092) are gypsy beggars and fortune-tellers from the Mahratta country, one section being called Busáre. They pretend to consult birds and reptiles, and through them to predict future events. They use a small double-headed drum, which is sounded by whisking it about so as to be struck by the knotted ends of a string attached to each side. The others of this group of beggars are Suḍugáḍusidda (46), Gondaliga (29), Pandáram and Valluvar (15), Karma (7), and S'ániyar (3). The first are all in Shimoga District, and the last three in the Civil and Military Station of Bangalore.

The Tumblers and Acrobats include Domba (2,500) and Jaṭṭi (1,203). The former are buffoons, tumblers, and snake-charmers. They are supposed to be descendants of an aboriginal tribe from the north of India (Doms probably). The Jaṭṭi or Jeṭṭi, also called Musṭṭiga in the western Districts, are professional athletes and wrestlers, or Malla. They are Ráchevár by caste. Nearly a half are in the Mysore District. A number are maintained in connection with the palace, and are trained from infancy in daily exercises for the express purpose of exhibition. An interesting account of this order, as it existed at the beginning of the century, extracted from Wilks, was given in the first edition.

The group of Gáruḍiga and Móḍihidiyuva consists of jugglers, snake-charmers, and conjurers.

The last class (F) is styled Races and Nationalities, numbering 291,168, and includes the Musalmans and Europeans, with Eurasians and Native Christians. The following are the figures :—

Asiatic Races of reputed foreign origin—						
Musalmans	...	...	...	...	...	244,601
Parsis, Jews, Chinese, &c	...	...	...	...	...	79
Mixed Asiatic Races—						
Labbe	...	...	...	...	...	3,717
Pinjári	...	...	...	...	...	2,180
Pindári	...	...	...	...	...	2,048
Mápile and others	...	...	...	...	...	427
Non-Asiatic Races—						
English, Scotch and Irish	...	...	...	...	...	5,943
Other Europeans	...	...	...	...	...	288
Eurasians	...	...	...	...	...	3,931
Native Christians	...	...	...	...	...	27,954

The Musalmans belong to one of two religious sects—the Sunni and Shiah—the great majority being Sunnis. They are so called from accepting the Sunnat or traditional law, based on the sayings and practice of Muhammad, as of authority supplementary to the Kurán. They also revere equally the four successors of the prophet, alleging that he made no arrangements for hereditary succession and left the matter to the faithful. The Shiahs, on the other hand, attach supreme importance to the lineal descent of the Imám or head of the faithful. They therefore reject the claims of the three Khalifs that succeeded Muhammad and recognize Ali, the fourth Khalif, husband of Fatima, the prophet's only surviving child, as the true Imám, followed by their two sons Hasan and Husain. To the usual formula of belief they add "Ali is the Khalif of God."

The following is the distribution of the Musalmans in the several

Districts. There are also 892 Sharif, 244 Meman, and 861 returned only as Musalmans, besides 28 Arabs, 2 Kandaháris, and 2 Baluchis.

Class.	Bangalore.	Kolar.	Tumkur.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
Shekh ...	38,923	8,831	14,247	28,634	9,324	18,834	10,912	12,842
Saiyid ...	11,407	6,541	3,009	7,327	1,705	4,470	1,943	2,271
Mughal ...	1,999	1,264	1,032	1,413	481	2,615	376	237
Pathan ...	11,057	4,937	4,462	7,586	1,828	3,753	2,117	1,839
Hanifi ...	33	6	127	433	139	343	14	3
Daire ...	2,419	—	1	80	—	—	—	—
Labbe ...	1,098	199	92	1,973	67	119	161	8
Mápile ...	28	—	—	18	71	20	41	—
Pinjári ...	124	447	617	—	26	10	1	955
Pindári ...	180	—	808	1,027	—	33	—	—
Total ...	67,268	22,225	24,395	48,491	13,641	30,197	15,565	18,155

The four classes first above given are those of reputed pure descent. But although good families doubtless remain in various parts, the bulk are of mixed descent, due to intermarriage and conversions, voluntary or enforced. Shekh denotes properly a lineal descendant from Muhammad through his successors Abu Bakr and Umar; and Saiyid, a descendant through his son-in-law Ali and Husain. But these titles have probably been often assumed by converts promiscuously without reference to their signification. Pathans are of Afghan origin, descendants of Kutb-ud-Din, the founder of the Pathan dynasty, and his followers; while Mughals are descended from Tartar chiefs who followed Tamerlane into India. The Sharif, nearly all in Tumkur District, claim to be descended from nobility.

The Hanifi are a sect of Sunnis who follow the teachings and traditions of Abu Hanifa, one of the four great doctors of Islam. In practice one of their principal distinctions is in multiplying ceremonial ablutions. The Daire or Mahdavi are a sect peculiar to Mysore, principally settled at Channapatna in the Bangalore District, and at Bannur and Kirigával in the Mysore District. Their belief is that the Mahdi has already appeared in the person of one Saiyid Ahmed, who arose in Gujarát about 400 years ago claiming to be such. He obtained a number of followers and settled in Jivanpur in the Nizam's Dominions. Eventually, being worsted in a great religious controversy, they were driven out of the Haidarabad country and found an abode at Channapatna. They have a separate mosque of their own, in which their priest, it is said, concludes prayers with the words "the Imám

Mahdi has come and gone," the people responding in assent, and denouncing all who disbelieve it as infidels. They do not intermarry with the rest of the Musalmans. The Daire carry on an active trade in silk with the western coast, and are generally a well-to-do class.

The Arabs, Kandaháris and Balúchis are mostly in Bangalore, and come here as horse-dealers and traders in cloth.

The Labbe and Mápíle¹ are by origin descendants of intermarriage between foreign traders (Arabs and Persians), driven to India by persecution in the eighth century, and women of the country, but the latter designation was taken by the children of those forcibly converted to Islam in Malábar in the persecutions of Tipu Sultan's time. The Labbe belong to the Coromandel coast, their principal seat being at Negapatam, while the Mápíle belong to the Malabar coast. The former speak Tamil and the latter Malayálam. The Labbe are an enterprising class of traders, settled in nearly all the large towns. They are vendors of hardware, collectors of hides, and large traders in coffee produce, but take up any kind of lucrative business. They are also established in considerable strength as agriculturists at Gargesvari in the Mysore District.

The Meman, all in the Civil and Military Station of Bangalore, are immigrants from Cutch, come here for trade. By origin they appear to have been Rajputs. The Piniári, as their name indicates, are cleaners of cotton. They do not intermarry with other Musalmans, who as a rule have no intercourse with them. The Pindári were to a great extent Afghans, Mahrattas and Jats in origin, disbanded from the service of the Mughal empire, but became known as a tribe of freebooters who ravaged India on a grand scale, with large armies, and gave rise to many wars. They were finally suppressed in Central India in 1817 in the time of the Marquess of Hastings. They are now settled down in the pursuit of peaceful occupations in agriculture and Government service of various kinds.

The Parsis (35) are from Bombay, and engaged in trade, except a few who are in Government service. One-half are in Mysore, and most of the remainder are in Bangalore. Of the Jews (25), the majority are in Hassan District, relatives of an official there. The Armenians (8), Chinese (7), Burmese (4), and Singalese (3), are all in Bangalore.

Of Europeans (6,231), the following is the distribution of the nationalities that are strongest in numbers :—

¹ Labbe is supposed to be derived from the Arabic *labbaik*, "here I am," being the response of slaves to the call of their masters. Mápíle is apparently from Mápilla, Malayálam for "son-in-law."

Nation.	Bangalore.		Kolar.	Túmkúr.	Mysore.	Hassan.	Shimoga.	Kadur.	Chitaldroog.
	C. and M. Station.	District.							
English ...	3,933	287	216	27	215	128	31	191	17
Scotch ...	303	1	—	—	3	—	—	—	—
Irish ...	583	1	—	—	1	1	—	6	—
French ...	62	2	1	—	6	2	1	1	—
German ...	44	4	—	—	2	1	—	3	—
Italian ...	2	1	85	—	2	—	—	—	—

Of those from the United Kingdom, a considerable proportion in the Civil and Military Station of Bangalore belong to the British Army. Such as are not included in the military are engaged in civil employ of various kinds under Government, or Railway Companies, and in business or trade, while a number are missionaries, pensioners, and so forth. The Europeans in Kolar District are mostly connected with the gold mines, all the Italians there being miners. Those in Mysore who are not Government servants or employed under the Palace, are as in Bangalore. The Europeans in Kadur and Hassan Districts are principally coffee-planters. Besides the foregoing there are eleven Spaniards, eight Swiss, four Austrians, two Belgians, two Danes, and twenty-four others. Nearly all are in Bangalore, except six of the Swiss, who are in Kadur District.

The Eurasians number 3,931, of whom 2,649 are in the Civil and Military Station of Bangalore, and 401 in the Bangalore District. In the other Districts there are 276 in Kolar, 17 in Túmkúr, 208 in Mysore, 97 in Hassan, 16 in Shimoga, 229 in Kadur, and 38 in Chitaldroog. The remarks under Europeans in great measure apply to these also, but they are as a rule in more subordinate positions. Anglo-Indian and Eurasian colonies have been formed at Whitefield and Sausmond, about fifteen miles to the east of Bangalore, the residents of which are occupied in agriculture and dairy-farming.

The Native Christians are mostly Hindu by origin. Of the total number of 27,954, as many as 10,252 are in the Civil and Military Station, and 5,404 more in the District of Bangalore. Of the remaining Districts there are 2,418 in Kolar, 699 in Túmkúr, 2,509 in Mysore, 3,067 in Hassan, 1,603 in Shimoga, 1,773 in Kadur, and 229 in Chitaldroog. A large number are no doubt domestic servants to Europeans and Eurasians, but they are found in all grades of life, and a certain proportion are settled in agricultural villages of their own, established by various missionary agencies. This is especially the case in the eastern and southern Districts. The Christian settlement of Sathalli in the Hassan District dates from the time of the Abbé Dubois, the beginning of the century.

URBAN POPULATION

The (1891) population of 4,943,604 is distributed in 16,882 towns and villages. The two cities of Bangalore and Mysore account for 254,414. Omitting these, the following is a table of the remainder:—

Towns and Villages containing a population of																
District.	Less than 200.		200 to 500		500 to 1,000.		1,000 to 2,000.		2,000 to 3,000.		3,000 to 5,000.		5,000 to 10,000.		10,000 to 15,000.	
	No.	Pop.	No.	Pop.	No.	Pop.	No.	Pop.	No.	Pop.	No.	Pop.	No.	Pop.	No.	Pop.
Bangalore ...	1,474	154,602	760	232,407	174	114,807	37	49,005	3	7,026	7	28,132	5	36,649	—	—
Kolar ..	1,958	195,483	722	212,312	126	86,672	29	39,969	3	7,928	2	7,024	3	18,871	2	22,771
Tumkūr ...	1,356	127,025	745	228,437	194	120,122	41	54,354	5	11,449	7	28,313	—	—	1	11,086
Mysore ...	1,080	123,051	1,006	328,636	464	315,269	154	212,687	21	51,058	11	42,095	4	22,419	1	12,551
Hassan ...	1,424	152,992	732	225,094	119	77,986	19	25,077	5	10,852	3	10,539	2	12,412	—	—
Shimoga ...	914	90,678	637	202,727	204	134,204	42	53,621	8	20,044	3	10,356	1	5,011	1	11,340
Kadur ...	675	55,702	760	118,953	115	79,775	34	42,223	4	10,048	2	8,490	2	14,872	—	—
Chitaldroog ...	504	53,531	451	146,758	167	110,686	46	60,736	7	18,437	2	9,390	2	14,446	—	—
Total ...	9,385	953,064	5,413	1,695,324	1,563	1,039,521	402	537,672	56	136,842	37	144,339	19	124,680	5	57,748

There are thus twenty-four towns with a population exceeding 5,000, namely,

Bangalore ...	180,366	Davangere ...	8,061	Nanjangud ...	6,421
Mysore ...	74,048	Chikmagalur ...	7,816	Harihar ...	6,385
Seringapatam ...	12,551	Anekal ...	7,419	Closepet ...	6,236
Kolar ...	12,148	Dod Ballapur ...	7,141	Hole Narsipur ...	5,758
Shimoga ...	11,340	Tarikere ...	7,056	Malavalli ...	5,639
Tumkūr ...	11,086	Devanahalli ...	6,693	Hunsur ...	5,141
Chik Ballapur ...	10,623	Hassan ...	6,654	Mulbagal ...	5,026
Channapatna ...	9,160	Sidlaghatta ...	6,572	Shikarpur ...	5,011

to which, in order to make up the totals given, must be added the large village of Agara in Mysore District, with 5,218 inhabitants; and the village of Wokkaleri in Kolar District, where the occurrence of a large festival at the time of the census raised the population to 7,273.

Besides these, there are seventy-four other smaller municipal towns, namely,

11 with population of over 4,000	26 with population of over 2,000
15 " " " 3,000	22 " " " 1,200

The town population may thus be reckoned as 626,558, forming 12·7 per cent. of the total.

To estimate the growth of towns during the present century the following statistics are available:—

Town	1852	1858	1871	1881	1891
Bangalore ...	134,628	175,630	142,513	155,857	180,366
Mysore ...	54,729	55,761	57,815	60,292	74,048
Seringapatam ...	12,744	14,928	10,594	11,734	12,551
Kolar ...	—	—	9,924	11,172	12,148
Shimoga ...	—	14,186	11,034	12,040	11,340
Tumkūr ...	—	9,339	11,170	9,909	11,088
Chik Ballapur ...	—	—	9,882	9,183	10,623

Except in Bangalore and Mysore these figures do not disclose any firmly established tendency to a decided increase in the urban population in the case of the principal towns.

Other particulars regarding the occupations, &c. of the people, are given under each District in Vol. II.

CHARACTER, DRESS, &c.

The people of Mysore are a hardy and well-formed race, fairer as a rule than those of the low country, and with regular features. "I have never," says Buchanan, "seen finer forms than even the labouring

women of that country frequently possess. Their necks and arms are in particular remarkably well-shaped."

In public character and disposition they may be described as the most conservative of the South Indian races. In practice, perhaps they exhibit a greater aptitude for the labours of the field and the tending of cattle than for other occupations. With the bucolic turn of mind there was no doubt much stolidity to be found among the agrestic hinds, and till lately predial slaves, but accompanied with blind devotion and simple fidelity to their masters. The better specimens of headmen, on the other hand, are dignified and self-reliant, commanding and gaining respect, proud of hospitality, sagacious observers, shrewd in conversation and with a vein of homely good sense and humour. The industrial classes and field-labourers are very hard-working, especially the women.

The dwellings of the people are generally built of mud, one-storeyed and low, with few, if any, openings outwards except the door, but possessed of courtyards within, surrounded with verandahs, and open to the sky. In the better houses these are well-paved and drained, while the wooden pillars are elaborately carved or painted. The huts of the outcaste and poorer classes are thatched, but the houses of the higher orders are covered with either terraced or tiled roofs, the latter, more especially in the west, where the rainfall is heavy.

The villages are pretty generally surrounded with a thick hedge of thorn, a protection in former days against the attacks of the Mahratta cavalry. For the same reason the entrance is often a flat-arched stone gateway, so constructed as to present an obstacle to a horseman. In the districts lying north-east from the Baba Budans, villages commonly have the remains of a round tower in the middle, a somewhat picturesque feature, erected in former days as a place of retreat for the women and children in case of attack. Most important villages and towns have a considerable fort of mud or stone, also the erection of former troublous times, when every gauda aimed at being a pálegar, and every pálegar at becoming independent. The fort is the quarter generally affected by the Brahmans, and contains the principal temple. The péte or market, which invariably adjoins the fort at a greater or less distance beyond the walls, is the residence of the other orders.

There is seldom any system in the arrangement of streets, which are often very roughly paved, and nearly always abounding in filth. The only motive for the formation of wide and regular streets in some of the towns is to provide for the temple-car being drawn round at the annual festival. All other lines of way are irregular beyond description. But improvements, both in laying out the streets and in their sanitation, are

now to be seen in many places which have been brought under municipal regulations.

White or coloured cotton stuffs of stout texture supply the principal dress of the people, with a woollen *kambli* as an outer covering for the night or a protection against cold and damp. Brahmans are bare-headed, the head being shaved all except the tuft at the crown (*juttu*), and most of the Hindus observe the same practice. The moustache is the only hair permanently worn on the face. The *dhotra*, a thin sheet, covers the lower limbs, one end being gathered into folds in front and the other passed between the legs and tucked in at the waist behind. A similar garment is thrown over the shoulders. To protect the head, a bright magenta worsted cap is often donned, such as a brewer's drayman wears, but not in the same jaunty manner, for it is pulled well down over the ears and back of the neck. This and a scarlet, green, or blue blanket are favourite articles of attire for the early morning or on a journey. In attending offices Brahmans wear a turban (*rumāl*) and a long coat (*angī*), either woollen or cotton. This also is more or less the costume of the merchant class. A fashion has sprung up among college students of wearing a sort of smoking-cap instead of a turban. The ryots are generally content with a turban and a kambli, with most frequently a short pair of drawers (*challana*). When not at work they often wear a blouse or short smock-frock.

The dress of the women is generally very becoming and modest. A tight-fitting short bodice (*kupsa*) is universally worn, leaving the arms, neck, throat, and middle bare, the two ends being tied in a knot in front. It is generally of a gay colour, or variegated with borders and gussets of contrasting colours, which set off the figure to advantage. In the colder parts, to the west, a somewhat loose jacket, covering all the upper part of the body and the arms, is worn instead. The *shire* or *sāri*, a long sheet, the ordinary colours worn being indigo or a dull red with yellow borders, is wrapped round the lower part of the body, coming down to the ankle. One end is gathered into a large bunch of folds in front, while the other, passed across the bosom and over the head, hangs freely over the right shoulder. In the west it is tied there in a knot. The Brahmani women pass the lower end of the cloth between the legs and tuck it in at the waist behind, which leaves the limbs more free. Their heads too are not covered, the hair being gathered into one large plait, which hangs straight down the back, very effectively decorated at the crown and at different points with richly-chased circular golden cauls and bosses.

The Vaisya women are similarly dressed, but often with less good taste. As the fair golden-olive complexion natural to most Brahmani

girls is much admired, those of the sex who are not so fair smear themselves with saffron to produce a yellow tint, and not only on their cheeks but over their arms and legs. This practice, which seems very common with the trading class, is by no means attractive. Neither is the habit of blackening the teeth, adopted by married women. Many fair women are elaborately tattooed on the arms from the wrist to the elbow. The Súdra women generally gather the hair into a chignon or bunch behind, stuffed out with a fleece of wool, and run a large pin through, with an ornamental silver head to it, which is rather becoming. In the Malnad the women often do up the back hair in a very picturesque manner, with a plaited arrangement of the cream white *kétaki* blossom (*pandanus odoratissimus*), or even with orchid blossoms or pink cluster roses.

Ornaments are commonly worn in the ears and nose, and on the arms, with rings on the fingers and toes, and as many and costly necklets and chains round the neck as means will allow. Chains frequently connect the upper rim of the ear with the ornamental pin in the back hair, and have a pretty effect. The richer Brahmani and other girls wear silver anklets, often of a very ponderous make, which are by no means elegant. A silver zone clasped in front is a common article of attire among all but the poorer women, and gives a pleasing finish to the graceful costume.

It would be useless to attempt to go through a description of the varieties of Hindu dress in different parts. The only marked differences are in the Malnad, as described under Manjarabad, and the dress of the Lambáni women.

The Muhammadan dress for men differs chiefly in cut and colour, and in the wearing of long loose drawers. But for undress a piece of dark plaided stuff is worn like the *dhotra*. Muhammadans shave the head completely, but retain all the hair of the face. A skull-cap is worn, over which the turban is tied in full dress. The women wear a coloured petticoat and bodice, with a large white sheet enveloping the head and the whole person, and pulled also over the face.

The higher Hindus wear leather slippers, curled up at the toe and turned down at the heel, but the labouring classes wear heavy sandals, with wooden or leather soles and leather straps. The Muhammadans also wear the slipper, but smaller, and frequently a very substantial big shoe, covering the whole foot. Women are never shod, except occasionally on a journey, or in very stony places, when they sometimes wear sandals.

Members of the various Hindu orders are known by the sectarian marks painted on their foreheads. Married women commonly wear a wafer-spot or patch of vermilion, or sometimes of sandal-powder, on the

forehead. The Lingayits are known by the peculiar-shaped silver box, the shrine of a small black stone emblematic of the linga, which is worn suspended by a string from the neck and hanging on the chest. The working-classes of that order often tie the linga in a piece of handkerchief round the arm above the elbow. The commoner religious mendicants dress in a variety of grotesque and harlequin costumes. But garments dyed with red ochre or saffron are the commonest indication of a sacred calling.

Alphabetical List of Castes mentioned in this chapter.

A'chári	248	Attán-kútátár	240	Bellikula	253	Chalavádi	253
Achpillé	228	Avadhúta	243	Bengali	249	Chám	227
A'di (Banajiga)	246	Ayódhyánagara	247	Beraľukođuva	228, 230	Chambula	253
„ S'aiva	237	Ayya	242	Besta	223, 226, 247, 252	Chammadi	252
„ (Wokkaliga)	229	Babbúr Kammé	237, 238	Bettadpura	239	Chammár	254
Aganudi	247	Báchanigé	229	Betta Kuruba	213	Chandra Bans	227
Agani	253	Bađa Arasu	227	Bettalé	233	Chandra Thákúr	227
Agarvála	247	Bađagalava	246	Bévina Kuruba	213	Chapprada	251
Agasa	223, 226, 247, 250	Bađaganád	237	Bhágavata	236-7	Charanti	241
Agasále	248	Bađagar	229	Bhaniya	228	Chattri	227
Aggada (Banajiga)	246	Bađagi 222, 226, 248	248	Bhat Ráju	226, 244	Chavan	227
„ Koracha	233	Baľlu Akkasale	248	Bhattarácharya	240	Chavana	253
Agni (Tigala)	231	„ Kammára	233, 249	Bhéri	223, 247	Chillaravár	253
„ Wokkaliga	229	„ Wodda	255	Bheris'etti	246	Chippiga	249
Agramudi	229	Bairági	227, 242-3	Bhógár	229	Chitapávan	237
Agra Vanpiar	231	Bais	237	Bhója (Besta)	252	Chittala	229
Aiyangár	236	Bajantri	249	„ (Wodda)	255	Choli	240
Akkasálc	222, 226, 248	Bakkal	247	Bhóyi	252	Choliya	251
A'kuléti	246	Balagai	215, 253	Bhumda	233	Chunchu	256
A'ladakápu	229	Balaji	249	Bhumi	253	Dabbé	233
Alémán	253	Bálajógi	256	Bhusa	228	Daire	258
Alla	251	Balé	246	Bhútya	231	Dandasetti	249
Amarávatiyavaru	254	Banajiga 222-3, 245-6	251	Bidára	246	Dandi	243
Ambiga	252	Báné	251	Bigamudré	251	Darji	226, 247, 249
Anché Reddi	229	Banigé	251	Bilimagga	249-50	Dásakúta	236
A'ndhra	234	Baniya 227, 245, 247	247	Billoru	254	Dása Banajiga	246
A'né Kuruba	213	Banjári	231	Bilva	212, 253	„ (Wokkaliga)	229
Angalika	229	Banpadava	246	Bintákúr	227	Dásari	226, 234, 242
A'rádhya	241	Bannagára	245	Birappana Wokkalu	251	„ (Holeya)	253
Aralé	246	Banni	251	Bodháya	237	Dasavantige	229
Aramudi	229	Banta	246	Bógaváru	245	Dékal Thákúr	227
Arasu	227	Barika	256	Bokkasada	251	Désast'ha	237-8
Arava Beđa	256	Baruva	228	Bondili	227	Dés'áyi	246
„ Golla	251	Basalé	246	Bóyi	255	Dévalási	245
„ Máđiga	254	Basavi	245	Bráhma	226, 233	Dévalága	246
„ Pánchála	248	Bávaji	242	Brahmarishi	231	Dévalaka	237
„ Reddi	229	Bávane	246	Brihachcharapa	237-8	Dévańga	223, 249
„ Tigala	231	Béda 223, 226, 255	255	Brinjári	231	Dévar	253
Aravattokkalu	237-8	Belagúde	229	Budlabudiké	226, 256	Dévara makkalu	212
A'ruvélu	237-8	Bellála	228	Busaré	256	Dhalya	233
„ Niyógi	237-8	Bellála Reddi	229	Byálada	251	Dhanapála	223
Asaga	250	Belji (Agasa)	250	Chakkili	254	Dharma Dásari	242
Ashatasahasra	237	„ (Besta)	251	Chakra	253	Dharmaráju	246
		„ (Kuruba)	251			Dharmarájukápu	231

Dhātri	227	Góvár	227	Jádi	252	Kandávára	237, 239
Dhóbi	250	Gúdama Dásari	242	Jahala Vellála	229	Kanés'álu	229
Dhūnavatpáda	231	Gudéjangálige	251	Jáina	223, 233, 242, 245, 247	Kankár	251
Digamt	2, 244	Gudikára	249	Jalagára	227, 248	Kannāda Agasa	250
Dodaya	247	Gujjári	256	Jaman	247	„ Banajiga	246
Doddi	251	Gundikula	252	Jambava	251, 254	„ Beda	255
Domba	226, 255	Gurust'hala	228, 241	Jamkhánvála	250	„ Devānga	249
Drávida	234, 237-8	Gujarat Mochi	254	Janapa	250	„ Gániga	252
Edaiyar	251	Gujarāti	222, 227, 245, 247	Jangálige	256	„ Golla	251
Embar	240	Gúrjara Brahman	234	Jangalpattéburusu	255	„ Holeyá	253
Ennéri	231			Jangama	241	„ Kammé	237-8
Gadakanti	229	Haiga	216, 237, 239	Jarupa	255	„ Kómati	246
Gáda Lingáyit	246	Hajám	249	Ját	227, 245	„ Koracha	233
Gaddigéyava	246	Halé Kannadiga	237-8	Jattédévára	252	„ Korama	233
Gaharvariya Thákur	221	„ Karmátka	237-8	Jatti	257	„ Kumbára	252
Gájulabalji	246	„ Kuruba	252	Jénu Kuruba	213, 233	„ Kuruba	252
Gampa	254	Halémakkaļu	250	Jetti	255, 257	„ Mádliga	254
Gampasálé	254	Halépaika	212, 228-30, 253	Jhādmáli	253	„ Mochi	251
Ganādhis'vara	242	Halépaiki	212	Jinagára	245	„ Rāju	227
Gandhūdhilaji	246	Halé Tigala	231	Jintra	253	„ Tigala	231
Ganga	246	Halé Wodda	255	Jogda	232	„ Uppára	252
Gangadikára	217, 228-9, 253	Halli Bédá	256	Jógi	226, 232, 255-6	„ Wokkaliga	229
Gangémakkaļu	252	„ Kuruba	251	Jóti	253	Kannadiga	246
Gániga	222, 226, 247, 252	„ Tigala	231	Jóribanajiga	246	Kannaiyana Jāti	256
Gantijógi	256	Halikára	229-30	Jótinagara	252	Kant'ha Pavadé	246
Ganču	233	Halū Bédá	256	Jótipana	252	Kanva	237
Garádiga	227, 255, 257	„ Golla	251	Kabbálige	252	Kanyakubja	224
Gaudamané	228	„ Kuruba	252	Kachche Gauli	251	Kápali	246
Gauda Brahman	234	„ Wokkaliga	228-9	Kadambiyar	240	Kápu	253
„ Tigala	231	Handé	251-2	Kádu Golla	251	Kápu Reddi	229
Gaudakula	252	Hanifi	258	„ Kuruba	213, 231, 233, 251	Kápus'ákalavádu	250
Gaudu	246	Hasular	214	Kaikola	245-6	Karádé	237, 239
Gaulbans	251	Havika	216, 237, 239	Kaikóta	237	Karadi	251
Gauli	251	Hebbár	240	Kaláyi	246	Karalé	229
Gauliga	228	Hedigébúva	254	Kalkutaka	248	Karháde	239
Gaunder	249	Heggadé	252	Kallar	249	Kariga	229
Gaurija	255	Heggániga	223, 252	Kallu Wodda	255	Karma	227, 251, 256
Gausanigé	229	Helava	256	Kálu	253	Karman	249
Gáyaka	245	Héna Reddi	228	Kámáti	223	Karnáta	249
Gáyakavádi	251	Hemmigeyar	240	Káma-wokkalu	229	Karnátaka (Brahman)	234, 237
Gayá Thá'	227	Hindustani	227	Kambali	252	„ Holeyá	253
Gázula	233	Hiríhasubé	246	Kambálúr	237-8	Karné	251
Gejjégára	249	Holeyá	215, 223, 226, 246-7, 253	Kammádi Reddi	229	Karnikár	244
Gérhalli	246	Honné Reddi	228	Kammára	222, 226, 248-9	Káru	229
Ghaniya	229	Hosadévára	229	Kammé	237-8	Karukal	229
Golla	223, 226, 247, 251	Hosa Kuruba	252	„ Banajiga	246	Kasalnád	237
Gollaté	253	Hoysaniga	237-8	„ Reddi	228	Kátyáyana	237
Gondaliga	227, 256	Huvvádiga	246	Kamsi	227	Kavádiga	251
Gongadi	233	I'diga	226, 247, 252	Kanaka	227, 256	Kararé	246
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Gópála	251	I'raganti Maðiváli	250	Kanakkan	244	Kausika	239
Goppasále	254	Irnliga	214, 226, 231, 233	Kanchala	254	Káyasta	227, 244
Gorava	256	Jáda	249	Kanchugára	222, 227, 248	Kelasi	249
Gosangi	229			Kandáde	240	Kempala	254
Gósáyi	227, 242-3			Kandappalli	231	Kempti	246
				Kandá Rāju	237	Kempu Banajiga	246
						„ Golla	251
						Kenchála	252
						Khádrí Vaishnava	241
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Khétávat	231	Kurus'ivalli	237	Méda	226, 255	Náyar	227-8
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