

INHABITANTS.

The interest with which the Coorg land is invested from its picturesque natural features, is much enhanced by the attractive character of the gallant clan of highlanders who are its distinctive inhabitants, and though but a sixth of the population, the ruling race. A full description of them will be given further on.

Leaving aside the more or less aboriginal wild tribes,—among whom occur Bilvar (by which name we have seen under Mysore* the Hale Paiki are known in Vastara and Tuluva), and Kurubar of the different classes Jénu, Kádu and Betta;—the immemorial inhabitants of Coorg may be broadly divided into the two grades of Patricians and Plebeians, the former consisting of those who as lords of the soil are in the enjoyment of the rights of Jamma tenure, the latter the former serfs or *glebe adscripti*, but now freemen like the rest.

At the head of the patrician class are the Kodagas or Coorgs, the dominant race, with their hereditary priesthood, the Amma Kodagas. Tradition says that in former days one half of the soil of Coorg belonged to the Ammas, the rest to the other Coorgs. The Ammas, in virtue of their priesthood, held their lands free of rent, and even now the scanty remains of the tribe are lightly assessed. A few members of other races have been admitted at various times into the country on the footing of the privileged class, namely Heggades, Aimb-okkalar, Airis, Koyuvas, Maples and Gaudas.

The servile or plebeian class is composed chiefly of the Holayas or Holeyas, and the Yeravas. These were in all probability earlier settlers, the Coorgs a subsequent conquering race, who formed themselves into an aristocracy, reducing the indigenous population to slavery. The Kodagas, with the Holeyas and Yeravas, form about one third of the whole population.

* See vol. I, p. 311.

The region to which the origin of the Coorgs may be immediately traced has been indicated in the last chapter. The period of their migration into the country may, perhaps, on a consideration of the history of the Kadambas, be set down as the 3rd or 4th century A. D.

Numbers.—Though perhaps at no time densely populated, the sanguinary and relentless persecution of the Coorgs by Tippu, and their wholesale deportation to various parts of Mysore, must have gone far towards exterminating the indigenous inhabitants of the country. In the south-east there are still many deserted farms grown over with dense jungle, with here and there traces of former villages and small towns. A considerable body of the people, however, subsequently found their way back, but later on, the unhappy government of their own Rajas was inimical to the growth of the population.

It appears from Dr. Moegling's book, that on an official estimate made in 1839—40, there were at that time 17,096 Coorgs and 64,341 people of other castes in Coorg, or a total of 81,437. After the annexation of the country in 1834, the numbers considerably increased, and in 1854 Dr. Moegling estimates the Coorgs at 25,000, and the total population at 125,000 to 135,000. If these figures are reliable, they indicate an increase at the rate of 70 per cent in 14 years.

Previous to the regular census of 1871, kháneshumári estimates of the population were annually recorded, but on the actual enumeration of the people, the former estimates were found to be 49 per cent too low. This may partly be accounted for from their not including the migratory cooly labourers on coffee estates, who were stated to be 11,862 in number in 1867, and were returned at 11,316 in the census of 1871.

The total population of Coorg, according to the census taken on the night of the 14th November 1871, was 168,312, composed as follows:—

Class.	Male.	Female.	Total.	Percentage.
Coorgs	13,495	12,894	26,389	15.6
Other Hindus	72,766	55,819	128,585	76
Jains	69	43	112	...
Muhammadians	6,805	4,499	11,304	6.7
Christians	1,309	1,101	2,410	1.4
Others (10 Parsis, 2 Chinese)	10	2	12	...
Total.....	94,454	73,858	168,312	...

Taking the area at 1,580 square miles * the density of the population is 106.5 per square mile. The distribution by taluks is as follows:—

* See note p. 1,

Taluk.	Coorg.	Other Hindus.	Jains.	Muham- madans.	Christi- ans.	Total.	No. per square mile.
Mercara ...	3,180	24,668	13	3,310	952	32,132†	148.3
Padinalknad ...	5,906	23,095	15	3,225	108	32,350†	78.8
Yedenalknad ...	5,177	22,109	61	2,760	997	31,104	154
Kiggalknad ...	6,094	20,354	10	1,188	92	27,738	69.4
Nanarajpatna ...	6,012	19,380	1	626	140	26,159	99.8
Yelusavirasime ...	20	18,481	12	195	121	18,829	209

* Includes 9 others.

† Includes 1 other.

Hindus.—The strength of the respective Hindu orders is returned as under :—

Class.	Male.	Female.	Total.	Percentage.
Brahmans ...	1,745	1,525	3,270	2.1
Kshatriyas ...	1,590	1,210	2,800	1.7
Vaisyas ...	159	136	297	.1
Sudras ...	32,398	22,945	55,343	35.8
Coorgs ...	13,495	12,894	26,389	17.
Jains ...	67	43	110	...
Lingayats ...	4,921	4,914	9,835	6.3
Wandering Tribes ...	757	587	1,344	.8
Wild Tribes ...	7,804	6,979	14,783	9.
Other castes ...	23,394	17,021	40,415	26.1
Total.....	86,330	68,256	154,586	...

Brahmans.—Strictly speaking no Brahman is a native of Coorg. Most of those who style themselves as such are descendants of families who settled in the country about a century ago. The Brahmans in Coorg are thus divided.—Smartas 2,229 ; Madhvas 848 ; Sri-Vaishnavas 193.

The Smartas and Madhvas are subdivided into many sects, the principal of which are the Haiga or Havika, and the Tulu Brahmans. A small number devoted to temple service are known as Stánikas. Of the Brahmans, 443 describe their occupation as agriculturists, 112 as Government servants, 103 as traders, 356 religion and charity.

Brahmanism in Coorg, which found no favour with the Rajas, appears to be in the ascendancy under the liberal patronage of the British Government. If it were not for the rich stipends drawn from Government by the Brahmanical institutions in Mercara and Távu-nad, their present existence would be more than doubtful. Left to the support of the Coorgs alone, they would long ago have succumbed to starvation, for the essential Coorg customs and religious practices can have little in common with Brahmanism. There are old Coorgs who never once went to the Tale Kávéri játre, or had Brahmans perform any ceremony for

them in their houses. All their lifetime they could do very well without them. Now the Brahmans find their staunchest supporters chiefly in Kiggatnad taluk, and generally amongst the middle-aged Coorgs, and amongst families whose reception by, and assimilation with, the Coorg clan dates back to but recent generations.

With them Brahmans are in requisition on many occasions. At the birth of a Coorg child they ceremoniously purify the defiled house by sprinkling holy water within and without, for which they receive a gift in rice. At the Coorg wedding, the pujári of the village or nád offers *prasáda*, and whilst throwing a garland of flowers over the bridegroom's neck, he mutters a blessing, for which pious act he afterwards receives a gift in money. In case of illness, Brahmans are sent for to implore the deity for recovery. In a place set apart in the compound they perform their ceremonies, and if the patient gets well they are amply rewarded. At a housewarming (*griha pravés'a*) it has become the fashion among the Coorgs to invite Brahmans and to give them a good meal and presents. The expenses incurred amount from a small sum to upwards of a thousand rupees. The purohita or officiating Brahman kindles a fire of jackwood (*hebalasu*) in the middle room, throws ghee and rice into the flame, and repeats some mantras as required for the occasion. Thus we see that Brahmanism invades every accessible opening in Coorg life, and panders to the ignorance and pride of the Coorgs. It is however to be hoped that education, along with other civilizing influences, will do its work to dissipate the darkness of ignorance and superstition, and help to free the Coorgs from the trammels of priestly imposition.

Kshatriyas.—Without too strict a scrutiny into the real merits of their claim to be ranked in this order, there live 2,800 in Coorg, but not all of them as permanent residents. The greater number are in the taluks of Padinalknad, Mercara and Yedenalknad. There are 2,376 described as A're or Kumari Mahrattas, 36 Rájpinde, 133 Ráchevár, and 255 Rajputs. The Mahrattas are mostly followers of Siva, and are chiefly agriculturists and labourers. There are 190 of the former and 864 of the latter, and the excess of males over females is greatest among the labourers.

Vaisyas.—These are represented by only 297 souls, of whom 278 are Kómatis: the rest are 7 Gujarati, 2 Marwadi, 6 Ladar, and 4 Nagarta or Bheri. They are engaged solely in trade, and are chiefly found in the taluks of Mercara, Naniarainatua, and Valussvirasima. Nearly four-fifths are Vishnuvites.

Sudras. The following are the sub-divisions and numbers of the Sudra castes :—

Taluk.	Mercaia.	Padinalk-nad.	Yedenalk-nad.	Kiggat-nad.	Nanjaraipatna.	Yelusa-irams.	Total.
Agasa ...	351	318	309	292	366	204	1,840
Besta ...	396	68	530	245	474	126	1,839
Bedar or Nayak...	280	12	86	85	41	...	504
Banajiga ...	1,160	307	666	287	306	86	2,792
Darji ...	12	18	30	4	...	21	85
Gániga ...	66	131	65	17	122	85	486
Golla ...	486	450	140	29	53	3	1,161
Hajám ...	249	152	180	180	180	96	1,037
Idiga ...	213	754	277	150	289	252	1,935
Kumbara ...	241	402	136	261	221	115	1,376
Kuruba ...	1,383	130	1,259	3,779	788	348	7,687
Mochi or Jingar...	13	...	...	...	...	...	13
Modali and Fille	512	29	121	30	194	1	887
Neyiga ...	819	176	389	54	1,301	813	3,552
Natva ...	19	17	...	...	...	...	36
Falli or Tiglur ...	85	...	6	3	10	...	104
Sádar ...	...	...	7	...	...	...	7
Uppar ...	131	1	72	56	139	76	475
Waddar ...	242	254	267	304	154	75	1,296
Wokliga ...	6,748	7,719	4,567	1,635	4,583	2,979	28,231
Total.....	13,406	10,938	9,107	7,391	9,221	5,280	55,343

Agasa, washermen.—These are known as Mádiválas or Haghiyas. Of the whole number, 1,333 are natives of Coorg, and are said to be descended from Malayalam washermen. These latter speak the Coorg language. There are 81 agriculturists and 256 labourers of this caste, most of whom are probably only temporary residents.

Besta, fishermen.—They are also known by the names Mogeru or Mokkuva, Maleboyi, Toreya and Kabbára. The first two names are peculiar to Coorg. Their chief occupation is agriculture and labour, and a few are employed as ferrymen, cloth weavers and lime burners.

Bédar, hunters.—Labourers of this caste are returned as 335 in number, and like others who follow that occupation probably remain in Coorg for only a few months in the year.

Banajiga, traders. They are composed of Telugu, Dása and Setti Banajigas, as well as Kavare and Naidus : 1262 are stated to be natives of Coorg. The principal occupations are agriculture, labour, carpentry and sale of bangles. They are mostly Vishnuvites, only 315 being followers of Siva, all of whom belong to the Setti Banajiga class.

Darji, tailors.—There does not appear to be any great demand for this class in Coorg, probably because the Coorgs themselves, both men and women, are very expert with their needles and make their own clothes.

Gániga, oil-pressers.—This caste consists of Jóti Panas of Mysore, and Vániyas or Baniyas of Malayalam; the latter are mostly labourers and the former traders, the two occupations combined being making and selling of oil. The Baniyas prepare and sell cocoa-nut oil, which they carry in leather vessels suspended at each end of a flat piece of palm wood resting on the shoulders.

Golla, cowherds.—This caste is composed of the Yedeyars of the Madras Presidency, the Gollas of Mysore, and Guntis of Coorg, also called Gauligas. Their occupation is agriculture, and the sale of milk, butter, &c. They worship both Vishnu and Siva.

Hajám, barbers.—These are chiefly Telugu Banajigas and Malayalam Náyindas. A few are musicians, but they are chiefly employed as barbers and labourers.

Idiga, toddy-drawers.—There are three other classes of toddy drawers comprised in the general term Idiga, namely Tiyars, Adike Kudiyas and Divars. The Tiyars are from Malayalam; they draw toddy from the baine palm tree (*caryota urens*) and work as labourers. They speak Malayalam and the Coorg language, and are mostly to be found in Padinalknad and Yedenalknad taluks. It is reported that their women do not accompany them to foreign districts. The Adike Kudiyas, also known as Male Kudiyas, live chiefly in the forests on the Western Ghats, where they cultivate their own *kumri* land, and draw toddy from the baine palm tree, and work as labourers in cardamom and coffee gardens and also on the Coorg farms. They speak the Coorg language and wear the Coorg dress. The Kudiyas are said to be divided into Adike Kudiyas, those who gather the areca nut; Male Kudiyas, those who extract the palm wine; and Temmale Kudiyas. Divars are toddy drawers from Tuluva and also work as labourers. They dress scantily and speak Tulu. The Bilvas, entered among wild tribes, are also engaged in toddy drawing.

Kumbára, potters.—Known also in Coorg as Koyavas. They are to be met with in every taluk, where they carry on their trade of pot-making. A few are agriculturists and labourers.

Kuruba, shepherds.—This caste consists of Kambali Kurubas and Hál Kurubas. There are also three other classes of Kurubas, called Beṭṭa, Jénu and Káḍu Kurubas; but these latter classes are distinguished from the two former by being classed among the wild tribes. The Kambli and Hál Kurubas live in the villages, whereas the others, as their names

denote, live in the forests and jungles. The two former are also known by the name Uru (village) Kurubas.

It seems doubtful whether there are so many Uru Kurubas as the number shewn in the statement, namely 7,687. Of this number 3,174 are labourers, 386 agriculturists, 197 domestic servants, and 17 who come under the head of manufacturers or kambli-makers. There are 4,143 males, and 3,544 females in this caste. They worship all kinds of idols, even stones, trees and evil spirits.

Néyiga, weavers.—The different classes found in Coorg are Jáda, Devánga, Bilimagga, Cháliyar or Sále, Chélekára, and Jaliya. The three first names are common in Mysore, the three latter belong to the Madras Presidency. The principal occupations are weaving and selling of cloths, agriculture, labour and petty dealing. The women also carry on petty trade. About half the number are Vishnuvites and the rest Sivites.

Natva, dancers.—This is not a caste in the strict sense of the term. Some of the Sudras, such as Telugu Banajigas, Bedars, Bestas, &c., who follow the occupation of dancers and singers, are called Natva. The women are also called Devadásis, and are attached to Hindu temples. There are only 36 Natvas in Coorg, of whom 25 are women.

Modali and Pille.—Of the men, 15 per cent are in Government service, and the remainder are cultivators and traders in coffee, &c. There is a greater percentage of educated females in this caste than among other Hindus.

Palli or Tigala.—The occupation of this class is chiefly labour; 20 are sepoys in the Regiment at Mercara.

Uppár.—The Uppárs, as the name implies, were originally a caste occupied in making salt. Now they engage in bricklaying and carpentry, and about a third of the whole number have been returned as labourers. The total number is 283 males and 102 females.

Waddar, masons.—These are chiefly known as Kolairis or Kallu Kutṭiga, and Nūḍiyas. The former are workers in stone, and the latter well-sinkers, builders of mud houses, &c: 635 are returned as engaged in agriculture and labour, and 151 in constructive arts. They are about equally divided between the worship of Vishnu and of Siva.

Wokhaliga, farmers and cultivators.—Of this class 19 sub-divisions are given, namely:—

Aimokkalu.
Balolikára.
Bantar.
Báral
Bopal.
Botar or Bétar.

Gangalikára.
Gauḍa.
Gugga.
Hál wokkal.
Heggade.
Kávadi.

Konkani.
Maniyáta.
Marula.
Nádavar.
Náyir.
Sérvégáa.
Vavve.

The name Aimmokkalu is a contraction of *aivattu wokkaku*, fifty farmers. The ancestors of this sect were brought from the Nagar frontier of Mysore by Dodda Vira Rajendra, who granted them lands for cultivation at a low rent. Fifty families are said to have composed the body of emigrants; hence the name of the sect. In their mode of life and in dress they conform to the habits of the Coorgs; but the latter do not eat or intermarry with them. In the Raja's time they adopted the religion of the Coorgs, and worshipped Kávéri Amma; but since the Coorgs refused to admit them into their families, the Aimmokkalu reverted to their original Sri Vaishnava gurus at Talkad in Mysore, and now consider themselves superior to the Coorgs. They speak the Coorg language.

The Balólikára are Konkani Sudras from South Canara, and are scattered all over the Province in small numbers. They speak Konkani.

The Bantars are a numerous class of cultivators, and are emigrants from the Tulu country, which language they speak. The Coorgs may eat food prepared by Bantar, but neither eat together.

The Gaudas, commonly called Tulu Gaudas, are chiefly from the Tulu country, and are found in the largest numbers in Padinalknad and Yedenalknad taluks, especially along the Coorg-Canara boundary. They speak their own language, but wear the Coorg dress. The others of this class, who came from Mysore, speak Kannada.

The Heggades are immigrant cultivators from Malayalam, and are to be found all over the Province, but chiefly in Yedenalknad and Padinalknad. Like the Aimmokkalu, they conform to Coorg customs, but are equally excluded from the community of the Coorgs, in whose presence they are allowed to sit only on the floor, while the former occupy a chair. The Heggades speak Coorg.

The Kávaḍi are not a numerous class, and are met with in Yedenalknad. They resemble the Coorgs in language and dress, and are said to have come originally from Malayalam.

The Sérvégárs are a class of Wokligas from Nagar. They are found in small numbers in Mercara taluk. They speak Kannada.

The total number of Wokkaligas of all sects is 28,231; of whom 17,114 are males, and 11,117 females. On referring to the statement of nationality, it will be seen that 5,993 Wokkaligas are natives of Mysore. This no doubt accounts for the disparity of 5,997 between the sexes, as it is a well known fact that large numbers of men of this class

from Mysore go to Coorg without their women, to work on the coffee estates during the busy season, and return to their villages in Mysore in time for the cultivation of their own fields; the two seasons not interfering with one another. 18,875 Wokkaligas claim Coorg as their native country, and 3,345 Madras. Of the total number of 28,231, there are 20 per cent engaged in agriculture, 25·7 per cent in labour, and 4 per cent in other pursuits.

Coorgs.—The Coorgs will be separately noticed further on.

Jains.—The small number of Jains are traders and agriculturists, and mostly belong to Mysore. This sect found an early home in Coorg, as remains of temples and shásanas in Kiggatnad testify.

Lingayats.—The Lingayats or Jangamas are a numerous class in Coorg, forming over 6 per cent of the population. The late Coorg Rajas belonged to this sect. One half of the whole number are located in Yelusavirasime taluk, and another fourth in Nanjarajpatna taluk. Padi-nalknad contains the fewest. Their principal occupations are agriculture and trade, 25 per cent are agriculturists. They are strict Sivites, and abstain from animal food and intoxicating liquors. They speak Kannada, and generally style themselves Siváchár.

Marka.—These are a small class in Coorg. Their number is probably understated, as they generally call themselves Smarta Brahmans, though no Brahman will recognize them as such. They are almost confined to Yedenalknad taluk.

Panchala.—The Panchala class is composed of those who belong to the following trades:—carpenters, iron-smiths, gold and silver-smiths, and workers in brass and copper. There are also sub-divisions among these trades, namely

Airi
Badagi
Chappatagara
Kokya

Kollar
Sikligara
Tachayire

A fair proportion of the whole number are engaged in agriculture and labour.

The Airis are carpenters and iron-smiths from Malayalam. They resemble the Coorgs in dress and mode of living, but have no closer connection with them. They speak the Coorg language. The Badagis are a similar class, but speak Kannada. The Chappatégára are carpenters

from South Canara, and speak the Konkani language. The Tachayire are also carpenters. Sikligaras are cleaners and burnishers of swords and other weapons. Agasale are gold and silver smiths; Mutyairi, workers in brass; Jambu Kutigas, workers in copper.

Mendicants.—There are many classes of professional mendicants; the eleven principally met with in Coorg are:—

Banna
Barya or Vaniya
Bine Battaru
Domba
Jangama
Kaniyaru

Kutuma
Male
Padarti
Panika
Satan

The Bine Battar or Paddaru were originally musical mendicants who emigrated from Malabar. They prepare the parched rice for the Coorgs on their festive occasions. They engage in agriculture, and are said to have generally abandoned their original profession of mendicancy. They speak the Coorg language.

The Dombas are a class of professional wrestlers, tumblers and beggars. They are Sudras from the north of India, and speak a dialect of their own, similar to Hindustani. They are found in small parties scattered all over Coorg and Mysore.

The Male or Maleyas are a small wandering tribe of gipsies from Malabar, who speak Malayalam. They pretend to cure diseases and exact money from the ignorant.

The Kaniyas are said to be the descendants of a Malayalam Brahman and a low caste woman.

It may be interesting to quote at length Dr. Moegling's remarks regarding some of these mendicants. "The ministers of Coorg superstition, the Kaniyas, Panikas, Maleyas and Bannas make a handsome livelihood. The Kaniyas find much work for the conjuring fraternity, and are dependent in a great measure upon their friendly patronage. The Kaniya (astrologer) has complete mastery over the minds, and to a great extent over the pockets of the credulous Coorgs. For a consideration in the shape of a purse of upees, he writes the horoscope of the individuals who apply to him. Such is his cleverness that he requires only to know the name of a person in order to calculate the year, month, day and hour of his nativity. He is also the oracle of the Coorgs in cases of sorcery and witchcraft. It is believed by the Coorgs that misfortunes, such as diseases of men or cattle, and deaths in the family or the herd, rarely come upon them in the natural order of

things. The knowledge of an all-ruling Providence seems to have no place in their minds. Every severe affliction or great loss is ascribed to magic art, or 'an enemy hath done this.' To find out the author of the mischief, and to induce or force him to keep the peace, is the only method that suggests itself to such people for obtaining deliverance from trouble. Application is made to some famous Kaniya, who consults his books and *kadis* (little shells used for dice), and discovers the secret enemy's place house, stature, age, &c. The man is called before a Panchayat, and the case is discussed in the Parpattegar's cutcherry. If things are not settled before this tribunal, the parties go to the Subedar, and frequently the quarrel is carried before the Superintendent, who has to get out of the difficulty as best he may."

The Padárti is not a caste, but a name given in Coorg to persons employed as drummers in Hindu temples. Some Sudras and Brahmans even were found to have been returned as Padártis, and it appears that by some they are regarded as a lower class of Brahmans.

The total number of the mendicant class in Coorg is 2,158 ; of whom 1,250 are males and 908 females. There are 347 engaged in agriculture, principally of the bine Battaru class, and 352 are labourers.

The Outcastes, Wandering and Wild tribes are thus distributed :—

Taluk.				Outcastes.	Wandering tribes.	Wild Tribes.
Mercara	...	...	...	7,021	244	621
Padinalknad	...	..	...	6,868	243	1,272
Yedenalknad	...	..	...	5,918	235	4,087
Kiggatnad	...	...	...	2,621	77	8,696
Nanjarajpatna	...	...	...	5,072	224	107
Yelusavirasime	...	...	...	6,600	321	...
Total.....				34,100	1,344	14,783

Outcastes.—There are many sub-divisions among the Pariyas or outcastes ; those met with in the Province are enumerated below :—

Adiyar.	Kukka.
Ajjalapále	Mádál.
Holeya.	Máringi.
Hulisavár	Márta.
Kaladi.	Mayal.
Kápála.	Pále.
Kemlatti.	

The Holayas or Holeyas are of four kinds : Kembatti and Máringi from Malabar, Kukka from Tuluva, and the Kannada speaking Badaga Holeyas from Mysore. They are to be found all over Coorg, and perform all

the menial work for the Coorgs. For ages they were held in abject slavery by the Coorgs, but have been legally freemen since 1836. When European coffee planters commenced operations in Coorg, the scarcity of labour caused the slave question to assume a different importance, and the inducement of good wages and food made many Holeyas desert their Coorg masters for the coffee estates. At the time this was looked on as a great grievance by the Coorgs, who considered they had been deprived of part of their property. Some attempts may have been made under various pretences to recover their so called servants ; but the ' domestic institution ' is now practically abolished. The Holeyas are a poor ignorant class of people, generally of middle size and dark complexion. They dress indifferently, are of dirty habits, and eat whatever they can get. They are devoted to demon worship, but a number have become Christians, and are settled at Anandapur and Attolimane.

There are few of the Adiyar class. They are labourers from Malabar, and speak Malayalam.

The Kápálas are supposed to be descendants of the Abyssinian Sid-dis, who formed the body-guard of the Coorg Rajas, as their features resemble the Ethiopian type. They possess landed property, which was given by the Rajas, and they also work as day labourers with the Coorgs. Their number is very small, and they are only met with near Nalknad palace. They speak Coorg.

The Páles or farm labourers are immigrants from South Canara. They are found principally in Kiggatnad and Yedenalknad taluks. Their language is Tulu.

The Martas do not reside in Coorg, but come here periodically for work from Malabar. They are strong and active, and much liked as contract labourers on coffee estates.

The Madige Holeyas are perhaps the lowest of the low Pariyas, for prominently amongst them they eat the carcasses of fallen beasts and prepare hides and skins. They are settled near the towns in Coorg.

The total number of persons classed under the head Outcastes is 34,100 ; of whom 19,773 are males, and 14,327 females. Those engaged in labour are 53.6 per cent, in agriculture 5.2, in other miscellaneous trades 5 per cent, while 37.5 per cent are returned as of no occupation whatever. Probably a large portion of the latter are menial servants on Coorg farms, for whom no appropriate name could be found.

Wandering Tribes.—Three classes of wandering tribes have been met with, viz :—

		Males.	Females.
Korachars or Koramars .. .. .	.. .. .	275	203
Medas or Gaurigas .. .. .	.. .. .	387	354
Lambánis or Brinjaris, also known as Sukaligas		95	30

The Korachars or Koramars are of Sudra origin, from the Northern Sirkars. They speak a peculiar dialect, a mixture of Telugu and Tamil. They make mats and baskets, and a good many are labourers. They are robbers and dacoits, and their children are brought up to thieve from an early age. The Koramars are distinguished as Uppu and Káge Koramar. The former are engaged in traffic, and are superior to the latter, who eat crows and catch frogs and snakes.

The Medas are found living independently all over the Province. They are basket and mat makers and subsist on the produce of their handicraft, making umbrellas, baskets and sieves. These necessaries they supply annually for the Coorg houses on the long established terms of a supply of rice in return. At harvest time they get from the Coorg house for every hundred butties of paddy land as much of the reaped paddy in the straw as will be loosely encircled by a rope 12 cubits long. The Médas are the drummers at the Coorg feasts. Their religion is the worship of Kali and of demons. They dress like Coorgs but in poorer style. They are of Mysore origin and speak both Kannada and Telugu. They are said to be an inoffensive race.

The Lambánis are chiefly to be found in Yedenalknad taluk. They generally possess large herds of cattle, and earn a livelihood by carrying grain, coffee, &c., from one part of the country to another on their pack animals. There were only a small number of them in Coorg at the time of the census. They are expert thieves, and during the Kaveri feast make their presence felt among the crowd.

Wild Tribes.—The following are the tribes classed under this head, together with their respective numbers, as returned by the enumerators.

	Males.	Females.
Yeravas, also known as Panjara Yeravas ..	5,608	4,908
Paniyars or Paleyar	318	314
Jenu Kurubas, Kádu and Betta Kurubas ..	1,466	1,457
Bilvas	412	300

From the description given of the Yeravas, it is probable they would have been more correctly classed with Holeyas among the outcastes. They are said to be originally from Wainad, where, like the Holeyas in

Coorg, they were held in slavery by the Nairs. They are met with almost entirely in Kiggatnad and Yedenalknad taluks. They speak a language of their own, a dialect of Malayalam, and live with the Coorgs, but always in separate huts in or near jungle. They are much sought after as labourers. They appear to be treated much as if they were slaves, and in fact they are so in all but the name. They resemble the African in feature, having thick lips and a compressed nose, and are very scantily clothed. At their weddings and their Pándal-áta or demon feast, they chant their peculiar songs, and have dances in which, as with the Paleyars, their women take part. They are distinguished as Panjara and Paniyara Yeravas. The Panjara Yeravas allow their fleecy hair to grow in dense masses which are never disturbed by a comb: their appearance is most extraordinary, like that of the Australian Papua. The Paniya Yeravas appear more civilized.

The Paleyas are distinguished as Ma'la and Achala Paleyas. They are labourers along the Ghats from the Tulu country. They have Hindu features, are of middle stature, and have black straight hair, which is wavy with the women. Some dress like the Coorgs, and some in the low country fashion. They have no idols, but like the Tulus call upon their gods Guliga, Khorti and Kalurti when eating. Their diet is like that of the Coorgs. The Achala Paleyas personate demoniacs in honour of their Bhutas or demons.

The Jenu Kurubas are found scattered in all the jungles. They have no fixed abode, but wander about from place to place in search of honey; hence their name, from *jenu*, honey. They are excellent climbers of trees, and skilled in the use of the sling and bow and arrows. Their language is peculiar, but allied to Kannada. They worship the goddess Kali by pronouncing her name over their food, and once a year sacrificing a fowl.

The Kádu or Betta Kurubas also live in the bamboo forests, but have no connection with Jenu Kurubas. They have rather high and prominent cheekbones, a short and flat nose, large lips, small, dark, deep set eyes and curly hair, which through neglect becomes matted. In stature they are middle sized, well proportioned, and in habits nimble and enduring. Their colour is dark, they have hair on the upper lip and chin but no whiskers. Both jungle and forest Kurubas are excellent woodcutters, but not reliable on account of their unsteady habits. They excel in making mats, baskets, umbrellas, boxes and cradles of bamboo

and cane. In their scanty clothing (the women are said to put on a dress suit in the shape of a girdle of leaves when they enter a village) and the woolly, top knotted hair and broad features, their appearance is wild and repulsive, yet they are a good humoured, peaceable set of people, and when employed, industrious at their work as long as it pleases them. They speak a peculiar language not understood by any others.

There is every reason to believe that numbers of these wild Kurubas have been included among the village or Uru Kurubas, as already stated when remarking on that caste. By trustworthy informants the latter caste are said to be very few in number; whereas 7,687 have been returned by the enumerators.

No information can be obtained about the Bilvas, and opinions seem to be evenly divided as to whether they are a wild tribe or ought to be classed with Idigas or toddy drawers. A caste of the same name is met with in Mysore, and is considered one of the wild tribes.

The Botwas or Kádalas are the wildest class of jungle people in Coorg; they are found in the forests of Távnád. They are excellent marksmen with bow and arrows, and live on the chase, seldom working for hire. Their huts, which they frequently change, are of the rudest description, made of sticks and covered with leaves of the netti palm. The women dress in Eve's fashion, the men wear a coarse cloth.

Muhammadans.—The following table shews the classification and distribution of Muhammadans in Coorg :—

Taluk.	Arabs, Persians and Afghans.	Dakhni Musalmans.	Labbe and Mapile.	Pindari and Kakar.	Total.
Mercara	1	3,025	214	70	3,310
Padinalknad ... ..	...	418	2,812	...	3,225
Yedenalknad	3	1,897	859	1	2,760
Kiggatnad ... ..	...	904	259	45	1,188
Nanjrajpatna	2	578	38	8	626
Yelusavirasine ... ..	...	187	8	...	195
Total.....	6	7,004	4,170	124	11,304

They are divided between the two sects as follows :—

	Males.	Females.	Total.
Shiah	513	486	999
Suni	6,292	4,013	10,305
Total... ..	<u>6,805</u>	<u>4,499</u>	<u>11,304</u>

The greater number, or 3,237, are described as labourers, chiefly the

Labbe and Mapile ; 1,408 are engaged in trade of all kinds, and 752 in agriculture, chiefly rice and coffee cultivation. Of the latter, some are known as Nayinas or Nayirs and Maniyanis. They are immigrants from Malabar, and speak Malayalam.

Christians.—The Christians number 2,410, of whom 1,309 are males and 1,101 females. The different classes are distributed as follows:—

Tahk.	Sex.		Race.			Total.
	Male.	Female.	Europeans.	Eurasians.	Native Christians.	
Mercara ...	528	426	107	144	791	952
Fadnalknad ...	77	31	11	6	91	108
Yálenalknad ...	510	487	35	50	912	997
Kigpatad ...	62	30	18	22	52	92
Nanjarajpatna ...	74	66	10	7	123	140
Yelusavirastine ...	60	61	...	...	121	121
Total.....	1,309	1,101	181	229	2,000	2,410

The proportion of the sexes in each race, and those attached to each creed, is thus stated:—

	Protestants.		Roman Catholics.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.
Europeans ...	99	46	27	9	126	55
Eurasians ...	71	59	65	34	136	93
Native Christians ...	50	46	997	907	1,047	953
Total.....	371		2,039		1,309	1,101

Of the Europeans, 23 (including military) are in Government service, 54 are agriculturists (probably coffee planters), 10 traders, and 5 follow other occupations. By nationality, 100 are English, 34 Scotch, 8 Irish, 2 French, 15 Germans, 20 not stated ; to which may be added 1 American and 1 Australian.

The Eurasians are employed in all kinds of occupations ; 7 are returned as labourers and are probably overseers on coffee estates.

The great body, or 1,904 of the Native Christians, are Roman Catholic emigrants from North Canara, and belong to the Konkani caste settled at Virarajendrapet.

Others.—These consist of 10 Parsis (8 male, 2 female), and 2 Chinese (male). Of the former, 2 are in Government service, and 4 engaged in agriculture and trade. They have been settled at Mercara

since the time of the Rajas, whose purchases they negotiated. The 2 Chinese are returned as labourers.

The Coorgs.

The Coorgs, or Kodagas as they are properly called, are the principal tribe of the country, and from time immemorial the lords of the soil. For the last two centuries they are known as a compact body of mountaineers, who resemble more a Scotch clan than a Hindu caste. In the Hindu scale they are Sudras, and not pork-eating bastard Kshatriyas, as some mocking Brahmans would have it; but it ought to be the pride of the Coorgs to discard the notion of caste altogether, which in fact does not apply to them, and to stand upon their own merits as Kodagas, the remarkable mountain clan of Coorg.

The Coorgs to the present day are as distinct from the Malayálam and Canarese people on the western coast, as they are from the Mysoreans in the north and east, though their peculiarities are to some extent allied to the habits of the one as well as to those of the other race, and even their language is but a mixture of the Dravidian tongues.

Look at a group of Coorgs of the better class by the side of some Mysoreans or people from the western coast. The difference is striking. The Coorgs are tall, muscular, broad chested, strong limbed and swift-footed. Men of 6 feet and above are not uncommon. Their features are regular, often distinguished by an aquiline nose and finely chiselled lips, set off by a well trimmed moustache, which in the *gala-mishe* terminates in a broad volute, as worn by their Rajas and men distinguished for bravery. Apparently anticipating recent military regulations, they shave their chins, but sport mighty whiskers! The colour of the Coorgs is lighter than might be expected under this latitude. Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion, well sustained by their peculiar and picturesque costume.

"I have been quite delighted," says Dr. Leyden, writing of Coorg in 1805, "both with the country and its inhabitants. The grotesque and savage scenery, the sudden peeps of romantic ridges of mountains bursting at once on you through the bamboo bushes, the green peaks of the loftiest hills, towering above the forests on their declivities, and the narrow cultivated stripes between the ridges, all contributed strongly to recall to memory some very romantic scenes in the Scottish Highlands.





LITH. BY THE PHOTO-GOV. PRESS BANGALORE.

A COORG WITH HIS SONS AND GRANDSIF

At the same time, the frank, open and bold demeanour of the natives, so different from the mean and cringing aspect of all the native Hindoos that I had hitherto set eyes on, could not fail to be beheld with great approbation by a mountaineer of my way of thinking. The first thing that the Subedar of Virarajendrapet did, to my utter astonishment, was to come up and give me such a shake by the hand as would have done credit to a Scotsman. This was so utterly unexpected on my part that it drove quite out of my head a most elaborate oration which I was in the act of addressing to him. I assure you, however, that I gave him such a tug in reply, that if he do not understand a Scotsman's language very accurately he wont forget a Scotsman's gripe in a hurry."

Sir Erskine Perry, in a publication of 1853, says, "The inhabitants of Coorg, in independent bearing, good looks, and all the outward signs of well being, are by far the finest race I have seen in India."

The principal Coorg dress is a long coat (*kupasa*) of white or blue cotton, or dark coloured cloth and even velvet. It reaches below the knees, and is open in front; if not white, it has short sleeves, under which longer ones of a different colour extend to the wrist. The coat is held together by a red or blue sash of cotton or silk, which is several times wound round the waist, and which holds the never failing Coorg knife, with ivory or silver handle and chains of the same metal. A red kerchief, or the peculiarly fashioned turban, which is large and flat at the top and covers a portion of the back of the neck, forms the head-dress. The feet are bare, or protected with light sandals. A necklace of the berry of *rudrákshi* (*elæocarpus ganitrus*), silver or gold bracelets on the wrists, and silver and gold earrings with pearls or precious stones complete their festive costume. Those who are in possession of the Coorg medal, or the lunulate ornament called *Kokadádi* do not fail to suspend it round their neck. Their every day dress is of course of a more simple nature.

The Coorg warrior looks more imposing. His dress is of the same cut, but of coarser material and shorter. In addition to his handy waist-knife (*pícha-katti*), he wears on his back, in a strong clasp of brass, the curved, broad-bladed Coorg knife (*ochu-katti*). In a hand-to-hand fight it was a most formidable weapon, and since the young Coorgs have no longer Mussalman or Nair antagonists to decapitate, they display at their feasts the strength of their arms and the sharp edge of their knives by beheading pigs, or cutting at a blow through the trunk of thick plantain trees. The long matchlock gun is now more a weapon of curiosity than

of practical use, except with the poorer Coorgs, the wealthier sportsmen having supplied themselves with English rifles of the best description. Their ancient arms and ornaments were manufactured with the most simple tools by natives of Coorg. The Coorg Rajas used to reward men distinguished for personal bravery with silver and gold bangles, or with an ornamented large knife bearing the Raja's stamp ☉ upon the blade, and these tokens are kept as sacred heirlooms and worn on grand occasions only.

To one who has lived for many years amongst the Coorgs, the improved condition of the appearance of the men is very striking. Fifteen or twenty years ago one seldom saw a Coorg man dressed in a woollen garment, blue or white cotton was the material generally in use; now every one aspires to a *banat kupsa* or long woollen coat of fine English cloth, and some even sport boots and stockings. Amongst Young Coorg, native dandyism, so vulgar and ridiculous with Bengal Baboos, is not unknown, though still repressed and laughed at. Native umbrellas disappear and merchants make annually a good business with the imported article. The young Coorg official, who formerly trusted to the muscular strength of his own legs, delights now to be seen on an impetuous Pegu pony, or a prancing steed from Kandahar, as he visits his house or follows the English official on duty.

The personal appearance of the Kodagitis or Coorg women is not less striking than that of the men. They are remarkably fair, of goodly stature, well shaped, and many are really handsome before the betel-chewing, which generally begins after marriage, disfigures their regular features, and blackens their otherwise brilliant teeth. Their festive costume—and the ordinary dress differs only in quality—is one of the most becoming that can be seen in India. A white or light blue cotton jacket, with long sleeves, fits tight and is closed up to the neck. A long piece of white muslin or blue cotton stuff forms the skirt, being several times wrapped round the waist and tied by means of a string, so as to make the skirt fall in graceful folds almost down to the ankles, whilst one end of it covers the bosom and is knotted together on the right shoulder. To give fulness to the skirt the other end is arranged in folds, which, contrary to the fashion of other Hindu women, are gathered behind, a sensible arrangement and most convenient for unobstructed activity in house and field. This peculiarity did not escape the notice of the prying Brahmans, who of course accounted for it by a silly puranic legend,

which at the same time gives vent to their vexation at the intractability of these rude mountaineers.

The head, with its raven hair, is covered by a white muslin or coloured kerchief, one end of which encircles the forehead, and the two corners are joined together at the back, allowing the rest of the cloth to fall gracefully over the shoulders. The wealth of a Coorg family is displayed by the richness of the ornaments of the women. Glass, silver or gold bracelets of a simple description span their wrists; their neck is decked with chains of coral, pearls or gold, from which are suspended old Portuguese gold coins. Even the nose and the outer rims of the ears are ornamented with pretty jewellery in gold, pearls and precious stones, and also silver rings are worn on the toes.

The white festive gowns of the men, as well as the kerchiefs of the women, are skilfully embroidered along the seams and in the corners with red marking cotton, and the patterns, of native design, are often very elegant. The Coorg women esteem their own embroidery more than Berlin work, as the former, unlike the latter, shews the pattern equally well on both sides. The richness and variety of the patterns and the fineness of the execution of this work has been much admired by ladies in Europe.

As for industry, the Coorg women deserve high praise. They rise early, and besides cooking and other domestic work, they bear a large share in the labours of the farm. The men plough the fields, transplant and reap the rice; the women carry manure, weed, fetch home and clean the paddy. The men do no menial work, they leave that to their women and to their servants, whilst they enjoy a dignified repose, discussing the affairs of the house and chewing betel, or stitching a piece of clothing, in which art many are as expert as professional tailors; others, gun on shoulder, wander through the jungles in search of game: but the height of their ambition is to figure in the capacity of a Government official in the administration of their country.

A Coorg woman is rarely idle, her busy hands always find some work to do, and no wonder, if we consider the life and bustle of a Coorg house with its 40, 60, or 80 and more inmates. Two or three generations, grandfather and grandmother, their sons and daughters-in-law, and the children of these families, all live and mess together. The labourers also belong to the household and look up to the mistress for food and orders. The fattening of the pigs, the milking of the cows, the water supply for

the house, these and many other cares are under the immediate supervision of the mistress. Where peace and harmony exist, a Coorg house presents a truly patriarchal scene, but the idyllic picture is too often marred by discord, occasioned by the harsh régime of an imperious mother-in-law, by the jealousy and heartburnings of married brothers, or the more material questions of family income and individual claims. The master or *yejamána*, who is always the senior male member of the house, has no easy position; especially in our days, when a tendency to break up these large houses clearly manifests itself. But Coorg women of a commanding spirit and superior character are often heard of, who, like Abigail of old, with tact and wisdom subdue the unruly elements of this bustling human beehive, and make the residents subservient to the common weal and honour of the family.

Here is a story to the purpose:—Six generations ago, there was a woman called Dodda Avva—the great lady—who lived at Almanda house, in the village of Arméri, which belongs to Peppu-nád. She was the mistress of the Almanda property, being the only child of rich parents. She was a woman of extraordinary size and strength of body. Nor was she less distinguished by qualities of mind and character. Throughout the country, she was known as the wisest, the richest, the strongest of Coorg women. Independent owner of a Coorg estate, she was at liberty to choose a husband for herself. Her choice fell upon a man of the same clan—Uttacha, a son of the Mánanda house. He was a good sort of a husband, but much inferior every way to his great wife. Perhaps she had chosen him for this very reason. His place in the house was rather that of head-servant, than of husband and master.

Every year the people of Arméri used to send a caravan to Irkúr, in the low country, near Cannanore, to fetch salt. At other times caravans, carrying rice to the coast, would start from Arméri during the dry season. On such occasions Dodda Avva would herself attend to every thing, put the cattle in readiness, prepare provisions, and at last accompany her husband and his oxen to the place of meeting appointed for the whole train from the village. On parting, she would recommend her husband and his beasts to the kind offices of the best men in the caravan, and return home to her great house and her large business. Often, when husband or servants appeared too slow in loading the oxen, she would bid them step aside, and quietly taking up the double sacks with both hands, lay them softly and evenly upon the backs of the cattle—such was her strength.

She was equally famed for wisdom and honesty. On this account Muddu Ráya, who ruled Coorg in her time, greatly respected and revered her, and often, on coming to Beppu-nád, stopped to have a talk with Dodda Avva of Almanda house.

In course of time Dodda Avva became the mother of four daughters, but to her great grief no son was granted her to succeed to the Almanda property. When the daughters came of age, she gave them in marriage to sons of neighbouring landholders. The eldest became the wife of a member of the Pálekanda family, the second married into the Púlanda house, the third was given to the Amnichanda family. The youngest, by a general agreement of the chiefs, was also given to the Pálekanda house, but, as heiress of the Almanda property, she was to give her sons, if she bore any, to her mother. This daughter, the youngest, bore four sons in succession. Of these, the two eldest were brought up by their grand-mother Dodda Avva at Almanda. The name of one was Timmaya, that of the other Máchu. Máchu had a son Ayappa, whose son was Bollu, the father of Stephanas, the first Coorg Christian.

The culinary art of the Coorg women is not much appreciated by a European palate, which relishes less hot condiments and a more sparing use of oil and ghee. Meat, whether game, pork, mutton, fowl or fish, is cut into small pieces irrespective of joints, and made into a nourishing savoury curry, which, with a dish of boiled rice seasoned with mango, lime, citron and ambatti-pickle, makes to native taste an excellent meal. The Coorg women excel in preparing a great variety of pickles and chutney, also sweet preserves and sweetmeats. Their *áppams* or *níra:loshe* are relished even by Europeans. The kitchens of the Coorgs, which are inside the house, are remarkable for the cleanliness of the cooking-vessels in use.

The Coorgs generally take an early meal at 7, of rice-conjee seasoned with pickle or curds. At 10 they partake of a more substantial breakfast, consisting of boiled rice and curry. At 3 o'clock conjee is again taken as in the morning, and in the evening a hearty supper of boiled rice with vegetable or meat curry and other condiments. Toddy of the baine palm (*caryota urens*), also a kind of beer made of fermented rice, rice-brandy and arrack are the usual beverages; but lately, the strongest European liquors have become only too familiar to the Coorgs at all hours of the day.

As is the custom with other Hindus, the Coorg women attend first to

servicing up for their lords and the male members of the house, and then sit down to their own separate meal. This selfish and unmanly custom greatly detracts from the charm of family life. The meals, spread on brass plates, on low stools, are rather animal feeds than family gatherings round the social table.

The Coorgs are very hospitable; no beggar goes away empty from their houses. A visit from Europeans is looked upon as a great honour, and on festive occasions they are frequently invited. Then great efforts are made to do honour to the guest, and in the more civilized houses a breakfast in almost English fashion is served, on crockery and with knives and forks. But perhaps those receptions are more enjoyable where one comes unexpectedly and has to put up with little inconveniences which draw forth from the kind host all the greater concern for the comfort of his guest. At the unexpected arrival of a European visitor there is at once a great commotion amongst the fair Kodagitis. Clean dresses are donned, ornaments put on, and there is a running to and fro within the house. Soon the crackling of fire is heard, and the aroma of roasted coffee indicates the coming treat. The coffee is brought in a spouted brass vessel or in a tumbler; it is highly sweetened, has also a bit of red pepper, as the coffee beans were broken in the mortar that serves for pounding spices, but you cannot resist to gratify the importunity of your kind host. To leave a Coorg house without having partaken of any offered refreshment, be it only a sip of milk or an orange, would be a grave offence against Coorg etiquette.

It has been said that the Coorg women do not exercise the domestic virtue of cleanliness. Considering the nature of the work that falls to their share, it cannot be expected that they should always appear in festive costume; but they bathe frequently, and whenever they are seen in public the women are remarkable for their clean and tidy appearance.

Coorg children shew much affection for their parents and relations, and the little ones, of whom there is generally a goodly number, are great pets of the house. The visiting stranger is the object of their wonder, and if he succeeds in gaining their confidence he will be liked all the better by the whole family. The bearing of the young in the presence of the old is decorous, the latter being greeted by every junior member of the house or by a visiting neighbour, whether male or female; with great respect. The young man lays aside whatever burdens his hands, puts off his shoes, and with folded hands, first raised to the forehead, bows down and touches the

feet of his senior, who lays his hand on the young man's head, pronouncing a blessing. The youth then rises and repeats the ceremony to others.

The Coorgs are a hardy race, and bear with fortitude a great deal of hardship, especially during the monsoon, whilst engaged with their rice cultivation. Exposed to wet and cold, and often prostrate with fever, they soon regain their strength ; and old men and women of 70 or 80 years are not uncommon amongst them.

In the times of their Rajas, during their wars with Mysore and Malabar, and in their marauding expeditions, the Coorgs proved themselves brave soldiers, and were dreaded for their fierce intrepidity. But their strength lay especially in their mountain fastnesses, and behind the shelter of their native woods or the formidable breastworks extending for miles along the crests of the hills. Since they have come under the rule of the British Government, their warlike spirit has found no scope ; but they are still a brave and manly race, who in time of need would doubtless stand by their rulers with devoted loyalty. At the hunt of the tiger, the bison or the elephant, no true Coorg shirks the dangerous sport ; but with nerve and coolness and wary cunning he will dodge the advancing beast, and with keen eye and steady hand fire at him at close quarters.

The intellectual and moral faculties of the Coorgs have for ages been neglected, and consequently up to the present day they are both ignorant and superstitious. The worship of demons and of departed spirits has usurped among them the worship of God. Charms and sorceries abound all over the country. Disease among men and cattle is readily ascribed to the curses and witchcraft of enemies. The dead are supposed to trouble the living, and to demand sacrifices and other atonements. Many of the Coorgs, though they may despise their old superstitions and neglect their idols, have come to believe in nothing but money and the brandy bottle. The cruel despotism of their Rajas engendered dissimulation, falsehood and treachery ; hence lying and deception, bribery and conspiracy are now often enough practised to ruin an opponent and to advance self-interest. The name of the Coorgs is still feared by their neighbours, who look upon them as proud, irritable and revengeful men, and such popular estimations of the character of a neighbouring race are seldom without some foundation. It still may happen, that the head of a Coorg house on his dying bed will solemnly charge his sons to wreak

vengeance on his personal enemies, a bequest which occasions calamitous feuds between succeeding generations.

The Coorgs have hitherto been an unlettered people. The Rajas, themselves without education, did nothing for the instruction of their subjects. Even the English Government for many years hardly attempted systematically to raise them in intelligence and character. Only lately most praiseworthy efforts have been made to satisfy the awakened popular desire for education in Coorg, and the provisions made have already borne good fruit in supplying Government with a body of trained officials, though education is still in its first stage of development.

The public morality of the Coorgs is controlled by a council of elders, called *Takka mukhyastaru*, who are the moral censors and managers of social affairs, without however any magisterial power from Government. This institution dates from the time of the Rajas, and is hereditary in certain families. The authority of the village Takkas extends over offences against social customs, attendance at public feasts and proper conduct during the same, drunkenness and adultery. The offender has to appear before the council of the elders of the village, at the *ambala* (a council-room on the village green), where the matter is investigated and discussed. The presiding Takka pronounces the sentence, which may amount to a maximum fine of 10 rupees. Should the offender refuse to pay, he will be excommunicated, when he may appeal to the *Nād-mukhyastaru*, that is the assembly of the Takkas of all the villages of the district, and their decision is final. An outcast Coorg may after years be restored to his former status on paying the imposed fine. To the influence of these guardians of public morality the orderly conduct of the Coorgs in public is principally owing. It is, however, to be feared that the increasing wealth and influence of many Coorg houses modify the strict control of the Takkas, and make them more complaisant to the rich, which tendency will inevitably result in a decline of their authority and a greater laxity of public morality. The contact of the Coorgs with Europeans, who have chiefly settled in the country as coffee planters, has not proved an unmitigated boon for the natives. With the influx of more money into the country, the vices concomitant with European civilisation have found a footing too. Intemperance has got a fearful hold on the people, who are no longer satisfied with their country brands, but indulge in the strongest European liquors; and this vice, which in the times of the Rajas was rigorously repressed, is now rather

encouraged by the numerous liquor shops, which are decidedly on the increase all over the country. It requires a new impulse on the part of the better type of Coorgs to combine in vigorous combat, especially during their festivities, against this ruinous enemy.

Amma Kodagas.—The Amma Kodagas form a small and exclusive sect. They are believed to have been the indigenous priesthood, but degraded to their present insignificance by the wily schemes of the succeeding Brahmans. Their number is below 300, divided among 42 houses. They live chiefly in Kiggatnad and Padinalknad, and they seem to have originally come up from Malabar, where they were called Nambiaru and where they still have connections. In language, manners and costume, they are hardly distinguished from other Coorgs, only they wear the brahmanical cord and abstain from animal food and fermented liquor. They do not therefore eat with the Coorgs, nor intermarry with them.

Their name Amma Kodaga or Mother's Coorgs denotes that they are priests devoted to the service of Kávéri Amma, or Mother Kávéri. With the rest of the Coorg tribe they celebrate in the same manner the great Kávéri and Huttari festivals, but of course as priests performing púja in their own houses, for they have nothing to do with the Kávéri temple. They have no sacred books or shastras, nor do they exercise any spiritual influence over the people.

The history of these old Coorg priests is shrouded in obscurity. They seem to have been of a rude character, like the priests of ancient Britain and Germany, untractable and disinclined to adopt foreign culture. But the subtlety of the Brahmans gradually instilled into their minds some priestly notions, which made them aspire after superior sanctity by adopting the sacred cord and a Brahmanical diet. It is said that Timmappaiya, a Havige Brahman and brother-in-law of the late Rájá, who died in 1868 as Karnika or Treasurer, gained such an influence over the Amma Kodagas that they looked up to him as their guru, and many of them resolved upon laying aside the Coorg costume and imitating the Brahmans in dress and diet.

To acknowledge the indigenous Coorg priesthood, and yet account for its degraded state as compared with the erudition of the twice-born, the Brahmans invented the following legend, which is not in harmony with the Kávéri Purána :—The sage Kavéra, as a reward for his austerities, was blessed with a daughter Kávéri, whom he promised in marriage to Agastya, another sage, who also resided on the Brahmagiri. Kávéri did not accept

the proposal, and assuming the shape of a river fled from the mountain. Agastya in hot pursuit overtook her in Kadyettnád, and persuaded her to submit their dispute to the arbitration of their friends. They called three families of Amma Kodagas and six of Coorgs ; the former took the part of Agastya, the latter that of Kávéri. The Amma-Kodagas decided that Kávéri should not be allowed to proceed ; but the Coorgs declared that a woman should not be forced to marry against her will. The enraged Agastya muni thereupon pronounced a curse upon the Coorgs, that the generation of Kodagas or Coorgs should decrease, that their women should not tie their garments in front, that the sown rice should not grow, and that their cows should not give milk. Kávéri Amma, who was the patroness of the Coorgs, counteracted the curse as well as she could in the following words : “ the Kodagas shall increase, but the Amma Kodagas decrease ; the Coorg women shall tie their garments behind ; the sown paddy shall be transplanted, and the cows be milked after the calves have drunk.” So saying, she tried to escape, and on being held by Agastya by the border of her garment, she turned to the right and flowed rapidly away. Hence the place, where this occurred, was called Bala-muri, turning to the right. [A linga has been erected near the spot by the Brahmans, and it is yearly visited in Tulá-mása at the time of the Kávéri feast by Coorgs and others, who bathe in the river. Dodda Vira Rájendra also built here a rest-house, which is still in tolerable preservation.] The only object this legend can have is, not to clear up the origin of the indigenous priesthood of Coorg, but to obscure and bury it under the rubbish of puranic lore, which eludes every historical investigation.

The Coorg house.—The Coorg houses are generally situated close to their paddy-fields, on a sheltering slope of Báne land, surrounded by clumps of plantain trees, sago and betel-nut palms and other fruit-bearing trees. A coffee garden and a small plot for the growth of native vegetables are seldom absent, and, where the locality is favourable, a little tank well stocked with fish is not uncommon. The position, the style of building, and the approaches of old Coorg houses, strongly remind one of small fortifications, and tradition points back to a time of general feuds, when chief fought with chief, clan with clan. In the deep kadan-gas or ditches with high banks, we still see memorials of that warlike state of affairs. These war-ditches intersect the mountainous districts in every direction, and have resisted not only many a furious attack of contending parties, but also the force of the annual monsoon.

A deeply cut passage, paved with rough stones and overgrown with shady trees, its sloping side walls decked with a variety of luxuriant ferns, leads you in angular lines to the doorway, passing under an out-house. Though a paved courtyard, enclosed on three sides by stables, store-rooms and servants' quarters, you come to the front of the main building, which is square, of one storey, and raised about three feet above the ground. All the buildings are roofed with bamboos, and thatched with the rice-straw. Considering that there is an open square hall in the centre of the house, called *naḍu-mane*, there remain only the four sides for habitable quarters. The front side however is reserved for an open verandah—the reception hall. Near to the right end the principal door leads to the inner rooms, which are all dark, opening only by a small door into the inner square, which is lit by the sky-light formed by the junction of the four inner slopes of the roof, the dripping rain-water from which is collected in a masonry reservoir and drained off by an underground channel. On the side opposite to the verandah two doors communicate with the hackyard of the house.

The front of the verandah is raised, and covered with a wooden slab, 2 feet broad, so as to form a convenient seat; from it rise three or four wooden pillars, square and tapering and sometimes carved. The floor is of well beaten mud, overlaid with cowdung; and the ceiling of wood, arranged in small compartments. In some houses the verandah is separated from the inner hall merely by a wooden grating, in others by a solid earth wall with a sort of window, or lattice, made of wood. Like the principal door posts, this aperture is often very handsomely carved in flowers and figures, leaving small open spaces between, just enough to peep through without being seen, a contrivance chiefly for the benefit of the fair Kodagitis, who are as curious to see and observe visitors as their Mussalman sisters behind the *purdah* or screen.

Entering through the principal door, the first compartment to the right is occupied by the master of the house and his wife. The next room is the kitchen, from which the smoke issues and fills the whole house, coating and preserving the wood-work. While the European rubs his eyes and gasps for fresh air, the inmates of the house feel no inconvenience and only smile at his sensitiveness. The small compartments of the remaining two wings are tenanted by the married couples, and the unmarried women; the boys and young men sleep in the hall. From the ceiling are suspended matchlocks and rifles, the wooden bells and

trappings for their pack bullocks, and other domestic utensils, and the space under the roof, which is reached by a ladder, serves for storing bags, baskets, pads, pots, onions, salt, &c.

The house and yard are generally kept clean and in good order, but the announcement of an approaching honoured visitor at once sets the broom into activity, and you may arrive just in time to see the retreating Coorg damsel and have to swallow the raised dust. However, the object is attained, you perceive what attention has been paid to you.

A deep well, built with stone, is usually in the compound, or water is fetched from a hole sunk by the side of the paddy fields, and near the well is the hut for hot bathing.

The low caste servants have their huts at some distance from the Coorg house; the meals given them they eat on plantain leaves apart from their masters.

As already remarked, the Coorg house is the domicile of all the male relatives, with their wives and children, belonging to one parental stock. The landed property, or Jamma-bhúmi, is vested in the house, and cannot be alienated from it or divided amongst its members. The farm is cultivated by all the housepeople, under the management of the master of the house, and the produce is divided amongst them after the Huttari feast. It often occurs, however, that an energetic member of the house, or one in Government employment, acquires for himself some fields called Koppa which are his own, and if sufficient for the support of his family, he may live there and establish a new house. Others own a small coffee plantation or cardamom-garden, and these individual enterprises seem to be the natural transition to an impending general social reform—the breaking up of the great houses, and the independent establishment of each married couple, residing near their own paddy fields, and eating the fruit of their own labour. The indolent will then have to work for their subsistence or sink into misery, the industrious and thrifty will prosper, and after a period of no little angry strife a happier life of personal freedom and domestic felicity will be the inheritance of future generations. The danger to be apprehended is the tendency of the rich houses to absorb the poorer ryots and thus interfere with their independence. If, however, the alienation of the Jamma land, which is the mainstay of the Coorg house, were permitted, ~~considering the increase or the vice of~~ drunkenness amongst the Coorgs, and their ruinous indebtedness to unscrupulous money lenders, the landed property would within a few years

change hands and many Coorgs be reduced to beggary. It was therefore a wise and beneficent measure of Government, to forbid the alienation of Coorg Jamma land, and to cancel any transaction of the kind.

Prescriptive law of inheritance.—Sons, grandsons, brothers, brothers' sons, daughters, daughters' sons, cousins, and adopted sons have the right of succession to inherit property successively, in the order here mentioned. Property, in default of offspring, on the death of a man devolves on his widow; if he leaves a son under age, the widow is his guardian, and takes possession of the property. If the deceased leaves neither wife nor sons, but a grandson and a brother, or a brother's son, the property is divided, provided the family be undivided; but if it be divided the grandson takes possession of the whole property. The law of primogeniture, however, now prevails and division is strictly prohibited.

If the deceased leaves neither wife, nor children, nor grandsons, the property devolves on his brother or his brother's sons, if any, as the nearest relations. In cases where the deceased has left neither wife nor sons nor brothers, but a daughter not married, the relations of the family put her in possession of the property, and dispose of her in marriage, and on her death her husband or her sons inherit it. But if a man dies leaving a daughter not married, and a brother's son or a grandson, the family being undivided, the property used to be liable to a division. In failure of the preceding persons, the property used sometimes to descend to the cousins, and sometimes not, as the Government determined. In cases where the deceased leaves a son under age without relatives to protect him, the Government appoints the head of the village to act as guardian to the boy and to take charge of his patrimony until he attains his majority, which ranges from 16 to 20 years according to the maturity of judgment shewn by the individual, when he puts his ward in possession of it, and renders him an account of receipts and disbursements during the period of his nonage.

If the deceased has left no children, the widow adopts a child of her relations, if procurable, or otherwise of her tribe, and he succeeds to the property on his attainment of the proper age, provided he has been adopted formally and according to the usage of the clan.

Marriage and married life.—The marriage-customs of the present day present a curious mixture of old and new rites, fashions and notions. In ancient times, it would seem, the marriage festivities had a

peculiarly communal character. On some great day a family would call together the whole gráma, that is, all the families of one of the rice valleys girt with farm houses, to a feast. The youths would have their ears pierced by the carpenters for earrings, and the maidens had rice strewn upon their heads. This was in those days called the marriage feast. The whole community feasted together, and the young people were now at liberty to go in search of husbands and wives.

In the low country, the piercing of the ear is generally performed by the goldsmith, except in out-of-the-way places where a goldsmith is not to be found. In such a case another branch of the trade fraternity, smith or carpenter, may act for the brother goldsmith. In Coorg the carpenter has the exclusive privilege of piercing the ears for ornaments. The girls have their ears pierced in early childhood. When they come of age, the ceremony of putting on their heads some grains of rice is a token of their being free to marry.

The present marriage rites of Coorg, especially in Kiggatnád, where bride and bridegroom are welcomed together by the relatives and fellow-villagers of both parties, and sit together on the wedding-chair, closely resemble the common fashion of the Hindus, though they have not yet conformed altogether.

Young persons under sixteen years of age are not married in Coorg. Exceptions from this wholesome rule are very rare. It is to be hoped that the Coorgs will ever be preserved from the misery of child-marriages.

A young Coorg, when about to marry, has first to obtain the consent of his father or of the head of the family. This affair being settled, the Aruva of the house is taken into the marriage-council. He has to speak to the Aruva of the family to whom the desired bride belongs. These Aruvas* hold an important office among the Coorgs. They act as representatives, counsellors, and guardians of families and individuals, on the great occasions of life. A particular friend of a neighbouring Coorg house becomes its Aruva, and a member of this house is naturally the Aruva of the other. On a certain day the Aruva of the intending bridegroom, accompanied by his father or elder brother, goes to the house of the young woman who is to be asked in marriage. They speak to the Aruva and to the head of the house. A favourable answer being returned, the whole house is carefully swept and a lamp is lit. Some

* *Aruva*, one who knows, man of experience.

families, affecting new fashions, at this time call in the astrologers to see whether the stars of the new couple will agree together or not. Where no horoscope has been taken, the astrologers, never at a loss, find the stars by the names of the parties! It is to be supposed that the wise seers generally return acceptable answers. However, this part of the marriage proceedings is evidently an innovation. The old fashion is to light a lamp in the newly swept house; when the two Aruvas, with the heads of the respective families, stand before it,—the bridegroom's Aruva and father, or elder brother, on one side, the bride's representatives on the other—and shake hands together, in token of an inviolable contract having been concluded in the presence of the divinity or sacred light of the house. Such engagements are rarely, if ever, broken.

After the above preliminaries, the time for the wedding is agreed upon. The nuptials are often postponed half a year, sometimes for a twelve-month, but generally the Coorg weddings come off during the months of April and May, when the rice valleys are dry, and there is little work to be done. When the time approaches, the astrologer's counsel is asked for the choice of a propitious day. The relatives of the bride and the bridegroom are invited to the respective houses ten days before the wedding. Under the superintendence of the Aruvas, they engage in the necessary preparations. The members of the respective families themselves are not expected to join in these labours. On the last day before the marriage, all the families of the villages of the bride and bridegroom are summoned. Each house must send at least one male and one female representative. Now the wedding sheds are finished; pigs are slaughtered and dressed; rice and vegetables are prepared. The whole company, thus working together, join also in a good dinner provided for their guests by the principal parties interested. The Aruva of each house acts throughout as master of the ceremonies.

On the wedding day, at sun-rise, the two village communities to which the bride and bridegroom belong are in festive commotion. No house is permitted to absent itself from the general gathering. In the bridegroom's house the male guests, in the bride's house the female attendants, busy themselves with bathing, dressing and ornamenting the chief personage of the day, and making every thing ready for a good Coorg feast. The larger and fatter the pigs, the more abundant and strong the liquor, the greater will be the glory of the day. Ancient ballads are recited, extempore singers extol the names of the

principal persons among the assembled relatives. Now the *muhúrta* or propitious hour has come. At the same time both bride and bridegroom are conducted to the wedding seat in their respective houses. The guests put themselves in order. One after the other approaches the bridegroom or the bride, strews some grains of rice upon his or her head, lifts a brass vessel filled with milk from the ground and pours some drops into his or her mouth, puts a piece of money, not less than a three anna piece, into his or her hand, and passes on. When the *muhúrta* is over, the bridegroom on his side and the bride on hers, retire into another room, where they continue to sit, sometimes for hours, until the last of the guests has come and offered his salutation and gifts.

The wedding company next apply themselves to the dinner prepared for them. The joy of the feast is heightened by the songs of the Coorg bards, who sing of the glories of the relatives of the house of the families belonging to the village community, and repeat the *palamés* or ancient songs which they have learned from their fathers.

The following is a specimen of a humorous wedding song, translated by Mr. A. Graeter from the Coorg original :—

God Almighty, live and rule,
 Rule as our Lord and God,
 Rule as our Sovereign and King!
 On the surface of the earth
 Coorg is like a string of pearls,
 Though of smallest kingdoms one.
 In this land they count 12 valleys,
 And the Náds are 35;
 But in our Nád for ever,
 Like a flower of paradise,
 Blooms the name of Apparandra.
 In this Apparandra house
 Lived a man of reputation,
 Mandanna the mighty hero.
 When he offered a petition
 To the ruler of the country
 For a goodly jaanna land,
 He received it as a present.
 For his money he now bought
 Holeyas to be his servants,

And they laboured on his farm.
 Bullocks too, his fields to plough,
 He procured for heavy money,
 And completed all his labours.
 Though he now lived comfortably,
 Mandanna the mighty hero,
 In his mind was meditating
 And within himself he pondered
 Constantly this one idea :
 'I have rice and costly garments,
 But no one to dress and nourish ;
 I have precious stones and jewels,
 But where is the wife to wear them ?
 In a household without children
 Vain is all our toil and trouble ;
 Here on earth no joy is perfect
 Without wite to share the bliss.
 If a tank is without water,
 Has it not been dug in vain ?
 And a garden without flowers,

Has it not in vain been planted ?
 Who would like to eat cold rice,
 Void of curds and void of salt ?
 Sons there must be in our houses,
 And our rooms be full of children.'

So he thought within himself,
 And one lovely Sunday morning,
 When the silvery dew was sparkling,
 Took a meal, and dressed himself,
 Joined his hands in adoration
 To the ancestors and God ;
 Sent a man to call his Ar'va
 To conduct him on the journey,
 Took his stick adorned with silver,
 And then started with his friend.
 Where between the wooly mountains
 Thrones the lofty Kutṭa-male,
 Wand'ring through the hilly country,
 He went off to seek a wife.
 Walked he till his soles wore off,
 Pond'ring sat in all the Mandus,
 Till his dress in holes with sitting ;
 Wandered in the scorching sun,
 Till his head was hot and giddy ;
 Wandered till the walking-stick
 In his hand was growing shorter.
 Mandanna the mighty hero
 Sought a wife in ev'ry quarter,
 But no house would suit his mind.
 If he found the house was right,
 Then the servants would not suit him ;
 If he found the servants right,
 Then he did not like the cattle ;
 If he found the cattle right,
 Then the fields were miserable ;
 If the paddy land was good,
 Then the pasture ground was bad ;
 And if all these things were good,
 Then the maiden did not please him.

While he thus was sorely troubled,
 News arrived of consolation :—
 In the Nāiku-nād there lived,
 In the Pattamāda house,
 Chinnavva, a lovely maiden.—
 When he heard this information,
 Mandanna, the mighty hero,
 Slowly with his friend proceeded
 To the house, and there sat down
 On the bench of the verandah.
 Chinnavva, the lovely maiden,
 When she heard of their arrival,
 Came and brought a jar of water,
 Poured it in a silver pitcher,
 Placed it on a shining mat,
 And spread another mat for him
 In the seat of the verandah.
 Pattamāda Chinnavva
 Then standing modest on the threshold,
 Asked him, saying ' Why, my friend,
 Do you not take any water ?
 Use it, and then call for more.'
 So she said, and he replied :
 ' Certainly I will, my dearest,
 If for ever you will bring me
 Water as to-day you brought it.'
 She replied: ' You shall have water
 If you come here ev'ry day.'
 Mandanna now took the water,
 Washed his face and hands and feet ;
 Thought, ' I'll come for more to-morrow.
 Mandanna, the wise and clever,
 Took again the seat of honour,
 And began ; ' My pretty maiden,
 Tell me now, where is your father ?'
 She replied ; ' My father's gone
 To a meeting in the Mandu.'
 ' And where is your mother then ?'
 She's gone to the potters' village,

Where they celebrate a wedding,
 'And where is your brother then?'
 'He went down the Ghat to Koté
 With his bullocks, to get salt.'—
 When an hour or two were spent,
 To his house returned the father.
 Mandanna made his obeisance,
 Bowel, and touched the old man's feet.
 When an hour or two were spent,
 To her house returned the mother.
 Mandanna again saluted.
 When an hour or two were spent,
 To his house returned the brother.
 Mandanna made his obeisance.
 Then they had some conversation,
 Talked about their friends and kindred.
 Last they asked him; 'Dearest cousin,
 Will you please to let us know
 Why you undertook this journey?'
 He replied; 'My dearest father,
 I have heard that in this house
 There are bullocks to be sold,
 And moreover that there lives
 In the house a lovely maiden,
 Whom you want to give in marriage.'—
 'All the bullocks, they were sold
 In July,' replied the father,
 'And the daughter too has gone,
 In the month of May she left us.'
 Then gave Mandanna this answer:
 'Those that went, let them be happy,
 Give me her who still remains.'

Spoke again to him the landlord;
 'Tell me, why you called me father?'
 Then spoke Mandanna the clever;
 'I have seen your lovely daughter,
 That is why I call you father
 Evermore with admiration
 You beheld the stately palm-tree;
 If a tree is poor and crippled,
 You forget to look upon it.'
 Then the father spoke again;
 'I will let you have the daughter,
 Give a pledge that you will take her.'—
 'Shake then hands with me' said joyful
 Mandanna 'and as a pledge
 Take from me this piece of money.'

After this the father sent
 For his Ar'va to assist him
 In the wedding ceremony;
 Women swept the house and chambers,
 Filled the store-rooms with provisions
 For the merry wedding feast.
 Where the beauteous brazen lamp
 From the ceiling is suspended,
 Aruvas and near relations
 Came together from both houses,
 Stood and settled the engagement
 And the lucky day of weddin.

Whereupon the happy bridegroom
 Gave his bride a golden necklace
 As a pledge, and eight days after
 Was the wedding celebrated.

In the afternoon, the bridegroom is conducted by his party in procession to the house of the bride. There a new feast is provided for the strangers, abundance of rice, pork and spirits. Dinner over, the parties of the bride and bridegroom, each consisting of the representatives of their respective villages, stand in two rows opposite each other. A lamp is lit between them. The bride's party, the Aruva being spokesman, ask the bridegroom's party: 'Do you give to our daughter, house and yard,

field and jungle, gold and silver?' This question is thrice put. When it is answered in the affirmative, the bridegroom's Aruva delivers three little pebble into the hand of the bride, who binds them into the hem of her garment, in token of her right to the property of her future husband's home. The bride is then conducted into the kitchen and seated upon a stool. A light is kindled. The bridegroom is now brought in. He strews some grains of rice upon her head, gives her a little milk to drink, and makes her a present of some com, half a rupee or a rupee. He is succeeded by his parents and relatives, who salute the bride in the same manner. After this welcome, given by the whole family to the new member, the bridegroom takes the hand of his bride, bids her rise, and leads her into the outer room of the house. Thus the daughter bids farewell to the house of her birth and renounces all her claims upon the family and property of her parents. Upon this the wedding party returns to the bridegroom's house. Again the guests are feasted. Then the Aruva of the husband conducts bride and bridegroom into their own room, and dismisses the party.

After five, or seven, or nine, or eleven days the bride's relatives arrive at the house of the newly married couple, and carry the bride with them. On her return to her former home, she is treated as unclean, her dress and ornaments are taken from her; she is not permitted to touch anything in the house, and is shut up like a woman after childbirth. In this seclusion the young woman is kept for a fortnight, or a month, or even two months, according to the wealth and respectability of the family. From that time she becomes free. She goes back to her new home, and may now return on a visit to her mother's house whenever she likes, without fear of molestation.

In Kiggatnád the Coorgs have conformed in some measure to Badaga (Canarese) customs. There the new couple first meet in the bride's house and are both of them welcomed by the relatives and other guests. Then the same ceremony is gone through in the bridegroom's house, whither the party repair in company. But the true Coorg rites are strictly observed in Coorg proper, or the Méndalenád, i. e. the highland country. For Kiggatnád is in many more respects, than geographical position only, below Méndalenád.

It has been asserted, both by Lieutenant Connor and Dr. Moegling, that the married life of the Coorgs is disfigured by the extraordinary and pernicious system of polyandry, or rather communism of women in

one house. Also Col. Wilks in his History of Mysore asserts as "perfectly true," a similar statement contained in Tippu's address to the Coorgs, which is given in the historical part. Upon a careful examination of the matter, Mr. Richter states 'Whatever may have been the custom in bygone ages, there is no such thing now practised amongst the Coorgs as a "national rite." That a people without the restraint of a morality based upon pure and holy religious principles and enlivened by divine grace, should live together exposed to great temptations without occasionally falling into grievous sin, is too much to expect from fallen nature; there may even be in some benighted, out-of-the-way places such an alleged practice still in vogue; but we are not at liberty to record those solitary instances, as an established system or even custom; Hindus might as well regard the disclosures of our divorce courts as the normal state of European matrimony. Whilst thus vindicating the honor of the married life of the Coorgs, I would not flatter their pride; but rather induce them to render and to maintain their family hearths pure and honourable withal, and to infuse also a better spirit into their public feasts, those popular schools of morality, from which all foul and indecent ribaldry should be banished for ever.'

Polygamy is not prohibited amongst the Coorgs, but it seldom occurs, and chiefly in cases where the first marriage is not blessed with male issue. It also happens that a young widow is taken to wife by another member of the same house, but this is a voluntary engagement on either part, and the woman loses all claim to her first husband's property, being now the wife of another.

The odd expression *Sirkar wives* refers to a tyrannical practice of the Rajas, who, when severely punishing a Coorg house, exterminated all the men and reduced the women to a state of slavery, making them to work on the Sirkar farms or Panyas. Any low caste fellow who applied for a wife to the Raja, might then obtain one of these poor creatures, and such marriages may account for the comparatively fair and handsome appearance of many a low caste native of Coorg.

Divorce on account of unfaithfulness is a recognised institution, and solemnly carried out by the Aruvras of the unhappy couple and by the Takkas of the village. The children remain in the father's house, the mother returns with all her belongings to the house of her parents. Should a reconciliation take place, the husband of a restored wife is looked down upon with contempt. No refutation of the alleged 'communism of women' could be stronger than these facts.

Childbirth.—The birth of a child renders not only the mother of the new born babe but the whole house unclean, and every one who may come in contact with them. This ceremonial uncleanness (*sūtaka*) lasts for seven days, be the babe male or female. The mother is confined for two months to the house and not expected to engage in any work, but to recover her strength and to devote herself entirely to her child. This singular custom no doubt greatly contributes to the general good health and vigour of the Coorg women. Daughters are not much valued. They must be brought up and yet are destined to be entirely alienated from the house by their marriage. Boys are the stay of families. As soon as a Coorg boy is born, a little bow, made of a stick of the castor-oil plant, with an arrow, made of a leafstalk of the same plant, is put into his little hands, and a gun fired at the same time in the yard. He is thus, at taking his first breath, introduced into the world as a future huntsman and warrior. This ceremony, however, has almost lost its meaning, and ceases to be generally observed.

On the 12th day after birth, the child is laid in the cradle by the mother or grandmother, who on this occasion gives the name, which in many instances is both well-sounding and significant: thus for boys—Belliappa (silver-father), Ponnappa (gold-father), Mandanna (the brother of the village-green); for girls—Puvakka (flower-sister), Muttakka (pearl-sister), Chinnayva (gold-mother).

The cradle, woven of slit bamboos and cane, and fitted to be hung up for swinging, requires but a little trimming to render it as tidy as any fashionable berceauette, at all events the little Kodagu smiles and sleeps in it as happy as a prince, while his mother bends over her darling with overflowing love and happiness and hums the Coorg lullaby:—

Júwa, júwa, baby dear!
When the baby's mother comes,
She will give her darling milk.

Júwa, júwa, baby dear!
When the baby's father comes,
He will bring you cocoanut.

Júwa, júwa, baby dear!
When the baby's brother comes,
He will bring a little bird.

Júwa, júwa, baby dear!
When the baby's sister comes,
She will bring a dish of rice—

Death and funeral ceremonies.—A case of death defiles the house for seven days. The corpse is either burnt or buried. The bodies of the young who die under 16 years of age, and those of women, are buried; those of other persons, especially of old people, are burnt.

On the death of a member of a Coorg family, messengers are despatched to every house of the village community. As at a wedding, each house must send at least one male and one female member to do service on the occasion. The Ariva of the family has again the direction of the ceremonies. Under his superintendence the corpse is washed and dressed by the men who have followed the funeral summons, if the deceased is a man, but if a woman, by the women. It is remarkable that the Coorgs see no defilement in the handling of a corpse by the funeral party. It is enough for them to bathe and to change clothes on their return home.

The preparations ended, the body is carried into the middle apartment (*nadu mane*) of the house, and laid upon a funeral bed, near to which a lighted lamp is placed. Instead of oil, those who can afford it burn on this occasion clarified cow's butter in half a cocoa nut placed on a handful of rice in a copper dish. The whole company gather round and break out into loud wailing, beating the breast, tearing the hair, much in the usual Hindu style. Guns are also fired in honour of the dead. Towards evening the corpse is brought into the yard, a little water is poured into its mouth by the relatives, and a piece of money deposited in a copper dish, containing a little cocoa milk, saffron, rice and well water. Now the body is carried to the burial or burning ground. Each funeral guest approaches, dips his finger into the copper dish, moistens the lips of the corpse with a drop or two, and lays a piece of money in the plate. This collection goes to defray the expenses of the funeral. After all present have thus taken their last leave of the departed, the body is deprived of the ornaments, and laid in the grave or upon the pile, the contents of the funeral-lamp-dish are thrown upon it, and now the covering of the grave, or the burning of the pile, concludes the ceremony.

Before this last scene, however, some relatives must be set apart for funeral observances until the *thili*, the great ceremonial day, which is sometimes celebrated on the 28th day after the death of a person, *i. e.* at the end of the lunar month in which the decease has occurred, sometimes later, as late as six months, when peculiar honour is intended

to be done to the departed. In the interval, the relatives who offer themselves for this service have to undergo a certain course of fasting. They forego the early and the second meal at six and nine o'clock. At noon they bathe, prepare their own food (consisting of rice and a little pickled vegetable), eat part of it themselves and give the rest to the crows, which consume it for the dead. When the *thiti*, the great day of the conclusion of funeral rites, arrives, the whole village community is again invited to a feast in honour of the departed and for the quiet of his soul, and thus is the last end of a Coorg's earthly course celebrated.

The Coorg funeral song is most pathetic, and touches a kindred chord in every sorrowing heart :—

Woe! my father, thou art gone!
 Woe is me! for ever gone!
 Gone with all thy soul of virtue!
 Oh! how can I live my father!

Woe! thy days are now concluded;
 Of the share the Lord assigned thee
 All is fully now consumed
 And no further portion granted.
 Alas, thy wish was not to die,
 But to stay among the living.
 Truly man comes into being
 But to die; not one of us
 Is exempted from this doom.

Onward, onward roll the years;
 Oh! how soon were thine concluded!
 Swift as the eagle's flight in air,
 So brief was thy career on earth.

Woe! the string of choicest pearls
 Which our children's necks adorned,
 Is for ever burst and scattered!
 Woe! the clear and brilliant mirror,
 Dashed out of our very hands,
 Is fallen to the ground and broken!

Woe! the wrath of God Almighty,
 A flood of fiery indignation,
 Beating on the lofty mountain,
 Hath swept its summit to the ground!

Like the enemies at night,
 Breaking into peaceful houses,
 Slaying all the valiant men,
 Even thus hath God Almighty
 Suddenly cut off thy days.

Like the top of Tumbe male
 In the sultry days of summer,
 When the sun is hot and burning,
 And the grass is set on fire,
 Thus, O father, is this house
 Desolated by thy death!
 As the raging storms in June
 Freak the fruitful plantain trees
 In the garden round our house,
 Thus wast thou cut off, O father!

When the floods destroy the storehouse
 Where the logs of wood are stacked,
 All the house is in distress:
 When the meeting-hall is ruined,
 All the villagers lament:
 If the temple is destroyed,
 All the land is full of sorrow.
 Thus is our house in dire distress
 By thy sudden death, O father!
 As they quench the shining flame
 Of the leauteous golden lamp,
 Thus hath God cut short thy life!

As the stately banyan tree
 In the lofty mountain forest,
 Which the axe has never touched,
 Is uprooted by the whirlwind :
 Like the bright and shining leaf
 Of the royal sampigé,
 Broken from the stem and withered ;
 Thus wast thou cut off, O father!
 In the days of life, thy hand
 Made provision for our house,
 Thou didst plant our smiling fields,
 Thou didst lay the corner-stone,
 And our homestead safely rear

To the roof, with costly timber.
 Thou didst build the solid gate,
 And the courts around the house.

 Oh ! my father ; yesterday
 Fallen on the bed of sickness,
 And to-day before the feet
 Of the Lord of earth and heaven.
 On the morrow, like the sun
 Setting in the cloudy sky,
 Thou shalt sink into the grave.

 Woe ! my father, thou art gone !
 Woe ! my father, gone for ever !

Coorg festivals.—The festivals of the Coorgs are not numerous. The two great annual festivals take place in quick succession, towards the end of the year—the *Kávéri* feast in Tula mása i. e. the time of the sun's entering into the sign of Libra in October ; and the *Huttari* or Harvest feast in November or December. The *Bhagavati* festival is observed all over Coorg before the monsoon, in April and May ; and in August, generally at the first break in the monsoon, the *Kaulmurta* or festival of arms, is celebrated by the youths and men of Coorg.

Kávéri feast.—About the middle of October all Coorg prepares for the grand festival of Kávéri. The sun has gained the ascendancy over the monsoon clouds. A few passing showers only may still be expected. The rice valleys are clothed with rich paddy approaching maturity ; the forests and grass hills are resplendent with the freshness and beauty of spring. Every Coorg house sends one or two representatives to Tala-Kávéri. Also pilgrims from Malayálam, Tuluva and Mysore repair to the sacred place by thousands. Distinguished amongst these are the Brahmani widows—sad figures, clothed in a reddish brown garment, one end of which covers the shorn head. A bundle under one arm, they trudge along supported by a stick ; perhaps they come by their own impulse, perhaps in the name and for the benefit of some sick relation. The nearer the pilgrims approach the end of their journey, the more frequent and the more numerous are the festive caravans of men, women and children in holiday costume, who now rest in picturesque groups on the shady banks of streams, now proceed in gay defiles over the grassy hills.

With the last ascent of a small elevation near the foot of the Tala-Kávéri hill, the view of the upper basin of the Kávéri valley, which is rather wide and flanked by steep hills, suddenly bursts upon the view. The Bhágamandala temple with its copper roof is conspicuous in the middle of the valley and close to the Kávéri. A few rows of houses near it are changed into a busy mart. Thousands of people move to and fro, and the humming noise of the multitude sounds like the distant surf of the ocean. Hundreds are engaged in bathing in the sacred stream before they enter the temple, which forms a large square with an open centre, like a Coorg house. Along the road, pedlars are squatted behind their paltry wares, which are spread under a flimsy awning. Mendicant san-yásis, with hollow sounding conch and brass gong in hand, push, blowing and ringing, through the crowd. Hourly the multitude increases; new arrivals descend from all the neighbouring mountain pathways into the valley.

Hundreds of people have already proceeded to reach the Kávéri source, in order to build for themselves and their expected friends sheltering booths against the cold damp night air. A pathway leads over paddy-fields, through steep jungle, and over rocky mountain ridges, to the sacred spot. As they ascend, they shout 'Náráyana! O Náráyana!' and the echo is taken up by succeeding caravans. Near the summit there is an overhanging rock, called Bhima kallu, which forms a sheltering abode for some fakirs during the festive season. The source of the river is enclosed by a stone basin, over which a small shrine of granite slabs is built. From this reservoir the pure water percolates into a tank of about 30 feet square, which by an outlet keeps the water to a level of 2½ feet. On two sides there are rough stone terraces, scooped out of the hill side, and above the third terrace, on a dip of the hill, there is a small square temple dedicated to Ganapati, with a few huts close by for the abode of the resident Brahman pujári.

At the moment, as fixed by the astrologer, of the sun's entering into the sign of Libra, whether by day or by night, the pilgrim who is anxious to experience the full power of the sin-cleansing bath, must descend into the holy tank. With the approach of the hour an ever-increasing multitude surround the tank, impatiently waiting for the propitious moment. Now the priest gives the sign, and the living throng, old and young, men and women, rush in wild confusion into the water, duck three times and drink as often of the water, and, on emerging, offer a small gift to the

priests, who sit near the shrine, receive the money and pour some pure water over the devotee's head. Before leaving, most of the pilgrims fill a hollow reed (*wotte*) with water from the sacred spring, and carry it home for the benefit of their relatives and for purifying their wells. The effectual bathing season lasts for a whole month, but with decreasing virtue. From 8,000 to 15,000 pilgrims may annually visit Tala-Kávéri, but the interest in the place seems to be on the decrease. The presiding Brahmins have secured some jungle for coffee cultivation in the neighbourhood of the temple, and the Coorgs complain that the priests take greater care of their coffee gardens than of their religious duties, for not long ago some valuable portions of the Tala-Kávéri shrine were stolen.

The Kávéri day is celebrated also in the Coorg houses by those who remain at home, and is considered as a high holiday. Before sunrise, the mistress of the house early leaves her bed, goes to the cooking-room, takes a brass dish, throws into it a handful of rice, and having spread it over the whole plate, puts a common lamp, which has been in daily use, into the centre. The burning lamp is surrounded with flowers gathered from a garden or the jungle. To these a fresh young cucumber is added. Then a red handkerchief is placed behind the lamp. Upon the handkerchief some jewel of gold or silver is laid. The mistress perhaps takes the necklace from her own person on the occasion, which is considered the luckiest choice. Then a good mat is spread on the ground, and a tripod, which serves the Coorgs for a dinner table, placed upon the mat. Upon the tripod the woman sets the brass plate, with the rice, lamp, cloth and jewel. This done, she proceeds to bake little cakes from a dough of rice-flour and plantains, well kneaded together on the preceding night, upon a stone mould well heated. Three of these little cakes are added to the contents of the plate.

She then calls the inmates of the house. They all rise instantly, go straight into the kitchen, and fold their hands before the tripod, as in adoration. One of the men takes three or five of the fresh cakes and carries them down to the rice-fields. There he puts the cakes upon one of the bamboo sticks which have been placed in every field on the preceding day, crowned with a bundle of kaibala creepers. The field next to the house is chosen for this offering. When the cakes are duly laid upon the top of the creeper-crowned pole, the man gives three loud shouts and returns to the house. It is now about five o'clock. (The cakes are afterwards gathered up by the Holeyas who live in the neighbourhood.)

On the return of the man from the field, the whole family sit down and eat the cakes prepared by the mistress and other females after their morning entrance into the cooking and dining-room. When the cakes are consumed, the ceremony of the Kávéri day is over. But in houses where some one knows how to read, he now takes the Góvina-pada book and recites *the Song of the Cow*, the rest of the family listening. The day is kept as a holiday ; nobody is expected to work. But there is no further ceremony.

The substance of the Lay of the Cow is as follows :—A large herd of cattle were grazing in the forest, when a royal tiger appeared, and in a few moments by three or four leaps threw himself into the midst of the poor peaceful animals. The whole herd, affrighted, ran off in wild despair in all directions. One cow only stood still, and was seized by the savage beast. The cow, however, made bold to speak to her destroyer, and said : ‘ You will kill and devour me. Do it. But give me a few moments’ leave to go after my poor calf, to let it drink for the last time, and to commit it to the care of kind friends before I die.’ The tiger, astonished and moved by the speech of his victim, causes the cow to swear that after performing this last duty she will return and deliver herself to her hungry master. She swears and goes to seek her calf. Having found it, she gives it to drink, and then commits it to the care of her friends, entreating them to allow it to share their milk with their own calves, not to kick when it comes from behind to drink, nor to turn their horns against it when it comes in front. Having sworn, she would rather die than break her word. She therefore returns to the tiger, and begs his pardon for having detained him so long and increased his hunger. But the tiger, in the presence of such truth and goodness, is seized with remorse. His heinous sins rise up before his mind in dreadful array. The slayer of a thousand cows sinks under the burden of his wickedness. ‘ If I killed this pattern of righteousness, my sins could never be forgiven,’ he says to himself. He declares to the cow that she may return in safety to her calf and her herd, takes a desperate leap high into the air, and falls down dead before the good cow.—Such is the Coorg Lay of the Cow, consisting of one hundred and odd verses.

Huttari feast.—The Huttari feast is held in honour of the annual rice harvest. The name is derived from the Malayálam *pudi-ari*, new rice, by the rules of Coorg grammar transformed into Huttari. The festival occurs under the sign Scorpio, which succeeds Libra. The

day of the Coorg festival depends upon the date fixed by the Malayálam astrologers for the celebration of the new-rice festival under the sign Leo. The Malayálam festival takes place two months before that of Coorg, because the rice on the coast ripens two months earlier. If the Malayálam festival of the First-fruits fall upon the first day of the Simha-mása, that of Coorg is held on the first day of Vrishchika-mása; if the Malayálam festival be on the second day of the former month, the Coorg holidays commence on the second day of the latter month, and so on. Simha mása corresponds to our September—October, Vrishchika mása to our November—December.

The Huttari is the great national festival of the Coorgs, as well as of the Holeyas. It is as it were a heathenish Christmas season, or a sort of Saturnalia. The real holidays are only seven in number, but both Coorgs and Holeyas, who stand in an ancient and intimate relation to each other, generally add two or three more days of feasting and merry-making to the great week. On this occasion, as well as on the great Kávéri day, Brahmans are in no way wanted. Nor could they well officiate in a Coorg kitchen on Kávéri day, or preside over the pork-and-brandy feasts in the merry days of the Huttari; and it appears that the people can do very well without them.

Six days before the chief festival of tasting the new rice, all the males, from six to sixty years of age, assemble on one of the Mandus of the Gráma, after sunset. Mandu is the name of the open public place in which business is transacted or festive games carried on. Grámas have generally three Mandus, one called the Pancháyati-mandu for business; a second, Dévara-mandu, on which dances are performed in the name of Bhagavati during the after-Huttari days; a third, Uru-mandu (i. e. the Mandu of the village) on which the Huttari performances take place.

The time at which these national games and dances are held is from sunset till after ten o'clock. The whole male population of the Gráma, except little boys and old men past sixty, have religiously to attend. The assembly gathers gradually between six and seven o'clock. When the assembly is full, a space is marked out for the performances of the party. At a little distance a band of musicians—two Holeyas horn-blowers and two Méda drummers—sit near a fire which they have kindled for warming themselves and their instruments. The horns are large and of brass. The drums are a *pare* (large drum) and a *kudike-pare* (pot-drum of a smaller size).

Three Coorg men step into the centre of the open space, and call aloud three names: Ayappa! Mahádéva! Bhagavati! The men stand in a triangle, their faces towards the centre, their backs towards the company. Ayappa is the Coorg forest-god; Mahádéva, the Siva of the Hindus, and Bhagavati his wife.

The *chandu-kutti*, or ball-and-peg play, now follows. The whole assembly takes part in it, the moon shedding a bright silver light on the scene. A peg is driven into the centre of the chosen ground. A piece of rope is fastened to it by a loose loop. The people who make this preparation, seize some one who must hold this rope. A piece of wood, generally of a creeper called *odi*, is cut into seven parts, which are called *chandu*, i. e. balls. The man holding the rope puts six of these balls in a circle round the peg at a distance of the rope's length, the seventh is deposited close by the peg. The whole company now endeavour to pick off the balls without being touched by their guardian. The player in the centre, always keeping the rope's end in one hand, turns round and round, and tries to touch some one of the aggressors. If he succeed, the person touched must take his place and the play recommences. When six balls are abstracted, the seventh must be moved to the distance of one foot from the peg. When this also is lost, the man has to run through the whole crowd, and escape without being caught to the musicians' place. If he reach this asylum in safety, the play is won and finished. If he be caught on his way, he is brought before the nettle-man, an officer of the play-court, who has been waiting all the time with a long *angare* stick—a large fierce nettle—in his hand, for the victim. His hands and feet are well touched with it, and the play ends.

The assembly next perform different kinds of plays and dances, which one generation learns from another in the moonlight nights of the Huttari. These appear to represent the wars which in ancient times were waged between people of different districts, and are accompanied with all manner of jokes and buffoonery. The broader the humour the more it is relished.

The company form into two lines standing opposite each other, which advance and recede three times, keeping time to the slow-paced dance with a peculiar kind of shouting. A wounded man is in the camp of one party. He is laid on the ground, surrounded by his friends; consultation is held, and a deputation of two men is sent to the hostile nad, represented by the opposite party, to fetch a famous doctor. They arrive at the

enemy's camp, call out, shout and play all manner of tricks. They go round the enemy's district telling numbers of stories before they confess who they are, abusing their neighbour clan and being abused in turn. At last they carry off the renowned doctor in triumph upon a long pole to their own camp. The physician now in turn plays the buffoon in his own style, and prescribes all sorts of remedies, but the poor wounded warrior derives no benefit.

The dance is again resumed and then the same performance is gone through by the other side, who pay back with interest the jokes and playful abuse which they have received.

Both parties next seat themselves. One of the wounded men has died. Two messengers are sent to the opposite camp to give notice of the funeral. Coorg wit is strained to the utmost. Three times they give the invitation but in vain. The opposite party sing and triumph. A scene of demoniacal possession is acted. Then follows a shouting of the fiercest battle. This suddenly ceases, and the funeral procession issues from one camp with lamentations and mourning, while the other side celebrate their victory with a joyful dance accompanied with music and clapping of hands, in which before long the whole company unite.

The parties again separate, and being seated, two speakers rise on each side and seek to outdo one another in incredible stories. "I saw the other day a little hare attacking a tiger and breaking its neck" says one: "Did you? I saw a buffalo flying over the mountains," replies the other, and so on. Three men invoke again Ayappa, Mahádéva and Bhagavati. Dances follow, accompanied by the beating of sticks keeping time with the music of the band outside. Feats of gymnastic strength and agility are next performed, and another invocation of the three deities concludes the performance.

The seventh or great day of the Huttari falls on the full moon. Early in the morning, before dawn, a quantity of leaves of the *asvatha* (*ficus religiosa*), *kumbali* and *keku* (wild trees), some hundred of each for great houses, together with a piece of a creeper called *inyoli*, and some fibrous bark called *achchi*, are collected and deposited in a shady place for the use of the evening. During the day, the house is cleansed, brass vessels are scoured, and every thing wears the appearance of a great holiday. Beggars come and are dismissed with presents. The Méda brings the Huttari basket, the potter the little Huttari pot, the blacksmith a new sickle, the carpenter a new spoon, the Holey a new mat. Each carries off his

Huttari portion of rice and plantains. The astrologer follows, to communicate the exact time of the full moon, and claims his share of the Huttari bounty. The cattle are washed and scrubbed for once; the menial servants have an extra allowance of rice; breakfast and dinner are served to the family.

At sunset the whole house prepares for a hot bath. The precedence is given to the person whom the astrologer has chosen in the morning for the ceremony of cutting the first sheaves. On his return from bathing, he repairs to the threshing floor, spreads the Huttari mat, and while the rest are engaged in their ablutions cuts the *inyoli* creeper into small pieces, rolls each piece into three leaves—one of the *ashwatha*, one of the *kambali* and one of the *keku*, in the fashion of a native cheroot, and ties up the little bundle with a bit of *achchi* fibre. All the bundles are placed in the Huttari basket.

Now the women take a large dish, strew it with rice, and place a lighted lamp in it. This done, the whole household march towards the fields. The dish with the lamp is carried in front; the sheaf-cutter follows, with basket and sickle in one hand, and a bamboo bottle of fresh milk in the other. Arrived at the chosen spot, the young man binds one of the leaf scrolls from his basket to a bush of rice, and pours milk into it. He then cuts an armful of rice close to it and distributes two or three stalks to every one present. Some stalks are also put into the vessel of milk. No one must touch the cutter of the first-fruits. All then return to the threshing floor, shouting as they move on: "Poli, poli, Déva" (increase, O God!) A bundle of leaves is adorned with a stalk of rice, and fastened to the post in the centre of the threshing floor.

The company next proceed to the door of the house, where the mistress meets them, washes the feet of the sheaf-cutter, and presents to him, and after him to all the rest, a brass vessel filled with milk, honey and sugar, from which each takes a draught. They move into the kitchen. The Huttari mat is spread, the brass dish, the rice sheaf, and the basket with leaf scrolls, each with a stalk of rice, are placed on it. The young man distributes the bundles to the members of the family, who disperse to bind them to every thing in house and garden, doors, stools, roof, trees, &c. In the mean time he sits down to knead the Huttari dough, which consists of rice meal, plantains, milk and honey well mixed, to which are added seven new rice corns, seven pieces of cocoa nut, seven small pebbles, seven pieces of dry ginger, seven cardamom seeds,

and seven corns of sesamum. Every one receives a little of this dough upon an ashvatha leaf, and eats it. Thus ends the ceremony and the sheaf-cutter mixes with the company. Supper follows, consisting of sugared rice and sweet potatoes, into which a handful of new rice is thrown, and of a substantial common repast of rice and curry. The Huttari chants follow now at every house during the night.

But the Coorgs have not yet done altogether with their pleasant festival. Four after-Huttari days are added to the holy week. On the eighth day the Uru-kólu, the village stick-dance, collects the whole community. The women of two or three houses repair together to the Uru-mandu, a pair leading and a second pair following, all four beating cymbals and chanting ancient songs or impromptu verses. When they have arrived at the place of meeting, they sit down in groups with the children, and look at the dances performed by the men, who go through the evolutions of Coorg saltation, beating small rattans, of which they carry one in each hand, while they move to the time of a music which proceeds from a group of Holeyas, stationed between the assembly of the Coorgs and that of their own people, who enjoy themselves, in the same fashion as their masters, at a little distance. In the evening theatrical performances begin. Brahmans, Moplas, Woddas (tank diggers from Orissa), Gadikas (snake dancers), Jogis (represented by little boys), are the characters usually exhibited. These play through the village till next morning.

After dinner on the ninth day, the Nádu-kólu begins. This is an assembly of the whole district. Every thing is done as at the Uru-kolu, only on a larger scale. At these assemblies, while the monotonous music plays and the large circle of dancers moves in the measured stick-dance, a couple of men from different grámas, armed with a small shield and a long rattan, step from opposite sides into the ring with a shout of defiance, and keeping time with the music, they approach and evade each other, swinging their rattans and dealing blows aimed at the legs, and with their shields warding them off. But often the players get so excited that their sham single-stick combat ends in a mutual severe flogging, which has to be stopped by the spectators. At five, the parties from the different villages separate and go home.

In the afternoon of the tenth day, the Dévara-kólu (stick-dance in honor of Bhagavati) takes place in every village. The entertainment is the same as on the two preceding days. Dinners are held at different houses of appointment, and terminate on the eleventh day with a large

public dinner, which is given on some open plain in the forest, when the musicians, bards, drummers, Holeyas and Médas unite their exertions to give eclat to the festivity.

Bhagavati feast.—Of the two lesser annual festivals, one, the Bhagavati feast, has been introduced by Tulu Brahmans, or if it was originally a Coorg observance, has been thoroughly brahmanized.

It takes place during the two months preceding the monsoon. Different localities differ in the time of its celebration. Two or three villages have one Bhagavati temple in common, and support it jointly. These temples are entirely in charge of Brahmans. Tulu Brahmans hold the livings; with them some Padárdis, a lower class of Brahmans, who wear no holy string, are associated as musicians to Bhagavati. The whole establishment is under the management of some Tantri Brahmans in the Tulu country, who come every eighth or tenth year to consecrate idols and to collect money. On these occasions large sums are offered by the superstitious.

The Coorgs have an extraordinary dread of the power of these men. They say that if one of the Tantri Brahmans be offended and curse a man, he will lose his sight or hearing, or even his life. It is enough, they believe, for one of these masters of the black art to say to a man: 'do you not see?' or 'do you not hear?' and the poor fellow is doomed to blindness or deafness, or even death. It would appear that the common worship of the great gods of the country was less degrading to the mind, and engendered a more cheerful kind of superstition, than this wild sort of idolatry which has enslaved the poor Coorgs. The Tantris, on one of their visits, will gather some two or three hundred rupees from the money-loving Coorgs. Sometimes an idol of Bhagavati has lost its power, when they re-animate it. Or the officiating Brahman, who has played the possessed on festival days, has died. The Tantri has to appoint his successor. These services are not performed gratuitously; the presiding Tantri receives every year one half of the profits of the establishment, through a curate whom he leaves in charge. Some Coorg also is chosen as a subject for possession by Bhagavati. He likewise, and his successors, must be instituted by the ruling Tantri. They are selected from a small number of candidates presented by the community connected with the temple. The Tantri takes one of the men, pronounces some mantra, and puts holy ashes upon his face, when immediately the individual commences to shake and to dance and to speak as one possessed.

Every house of the villages connected with a temple must pay an assessment in rice every year to the Brahmans employed, and money must be offered by every family, from three annas to one rupee, on the last day of the annual festival.

The Bhagavati feast lasts nine days. During the first six days, every morning and evening, the idol is carried three times round the temple in procession, while the Tantri curate, who is the chief authority in the place, performs púja, strewing rice and minced leaves of *calyptanthes carophyllifolia*, mixed together, on the stones placed towards the eight regions of the heavens, and mumbling his mantras. One of the Tulu Brahmans carries the idol on his head; he is accompanied by the Pujári and the other officers of the shrine, followed by the band of Padárdis, playing the drum, cymbal and gong, and preceded by the Coorg man performing a frantic dance in the ecstasy of demoniac possession. Many people come on these occasions to put questions to Bhagavati in behalf of sick persons, or for the discovery of thieves, &c., which are duly answered by the Coorg spokesman of the goddess.

On the evening of the sixth day things take a more excited aspect. Now the Brahman idol-carrier also is seized with the strange inspiration. He dances and trembles, and answers questions by making signs only. On the same afternoon a crowd of Holeyas, who have finished the Pannangal-amma feast (a corresponding Holeyas festival) come to the open space before the temple, many of them possessed by devils of their own, which belong to the host of Pannangal-amma, all of them jumping and dancing and beating their drums and gongs in the most approved fashion. Every one of them, man, woman and child, carries a long dry bamboo-stick. These bamboos are piled up in front of the temple, like soldiers' muskets, and set fire to at night, when the Holeyas dance round the flames until the pile breaks and falls to the ground. If the pile fall towards the east, it is considered a lucky omen. While these things take place outside, the temple-yard resounds with the voices of Coorgs, singing hymns in honor of Bhagavati, and the wild notes of many drums, through which the shrill words of the demoniac Coorg now and then pierce—a dismal scene!

On the seventh day, after the morning circumambulation of the temple, votive offerings are brought by the villagers of the parish. In each village the people collect at the house of some one who has vowed a bullock-load of rice or cocoa nuts, and take their breakfast. After

breakfast, the whole company proceed with the offering to the temple, singing and making music. The gift having been presented to the priest, the party return to the village, to carry another contribution to the temple in the same manner. Thus the forenoon is spent. Then the young men dance for some hours. Music heightens the joy of the entertainment, and all the rest of the community, women, girls, children and old men, sit round the temple-yard as admiring spectators. At four o'clock the idol is taken out and carried round the shrine, the whole assembly joining in the procession. The Brahman carrier of Bhagavati is possessed by the goddess. He stretches out his hand during the strange dance which he performs with the idol upon his head. Whoever can, puts some money into his open hand. He, conscious enough in this respect, casts every piece given to him into a copper vessel held by the Tantri. With the setting sun the business of the day is concluded.

The morning of the eighth day is devoted to the delivery of votive presents as on the preceding day. At ten o'clock dances are performed by the young men, as on the seventh day. This continues till two o'clock, when all the good shots assemble for shooting at a mark. A cocoa nut is hung up in some tree between two plantain tops as a mark. He who hits the nut is rewarded with a present of three annas and the honor of the name of a good marksman. Then one of the Takkas, or the Coorg dancer before Bhagavati, distributes a number of cocoa-nuts (of which there is an abundance, as every family must bring one or two) to the young men. One seizes a nut between his hands, others try to take it out of his grasp. In a few moments the whole ground is filled with parties struggling for cocoa nuts. He who succeeds in forcing the nut out of the hands of the original possessor, carries it away as his prize. At three o'clock the idol-procession takes place again, after which all the men go with the idol to the river or the tank, to bathe the goddess and themselves.

On the ninth day one person appears at the temple, from each house bearing the yearly money-contribution, which is delivered to the Takkas. The collection being made, the salaries of the temple officers and servants of the temple are paid. Then the Brahmans give a good orthodox dinner of pure vegetable dishes to their Coorg supporters, first of course eating themselves, and leaving the rest to their friends. This temple dinner is the last act in the Bhagavati festival.

The Kailmúrta festival.—The Kailmúrta festival is a very different

affair, altogether a Coorg business. Early in the month of Leo (July—August) the Takka of the gráma calls some respectable men to accompany him to the house of the astrologer. They enquire of the wise man what will be the most propitious day for the celebration of the Kailmúrta. By the sage's answer the day of joy for the village youth is fixed. The hard labours of the ploughing, sowing and transplanting of rice are over, there is a lull in the monsoon, and now and then a most lovely day spreads its bright light and sunny warmth over the hills and valleys, forests and fields of Coorg. The people have long been at labour in their fields and houses : a holiday is now most welcome.

On the morning of the joyous day, the whole armoury of the house is collected in the verandah, gun and spear, bow and arrow, sword and knife. Some of the young men sit down to burnish the familiar weapons. When this is done, they are carried to some room or to the centre hall, the *nađu mane*, and there placed in a corner. All now wait for the mnhúrta, the propitious time assigned by the astrologer. At the right moment incense is burned before the weapons, sandalwood paste is dotted upon them in profusion, and a show-offering of rice and other food (*nivedya*) is made to them as to idols. As soon as this ceremony is over, a mat is placed before the weapons, and the whole house sits down to dinner.

After the meal, the men take their arms and proceed to the Uru mandu or village-green to spend the afternoon in shooting at a mark, and in athletic exercises. When the cocoa nut set up has been hit, some of the company practice jumping over a rope extended four or five feet from the ground. Plantain trees are next fixed up in the ground, three deep. On these they try their strength of arm and the keenness of their blades. He who succeeds in cutting through three plantain trees at one stroke, carries away the palm. Then, round heavy stones, placed on the Mandu for the purpose, are lifted and thrown, or put, as in Scotland, over the head by such as are strong enough. When the evening is set in, the company disperse.

On the following morning the youths assemble for a hunt in the forest belonging to the village. Of whatever game is brought down the man who has killed the animal receives a hind-quarter and the head, the rest belongs to the company. This day is followed by a great hunt of the whole Náđu, a repetition of the village hunt on a larger scale. The Kailmúrta, to the taste of young Coorg, is the most glorious of all the festivals.

Urban Population.

Villages, in the usual acceptation of the term, are found only in Yelusavira and Nanjarajpatna taluks: the so called villages (*grāma*) of Coorg Proper are made up, not of a group of houses joined into one community, but of a number of detached *vargas* or farms surrounding one of the winding rice valleys, the homesteads being dotted about on the side of the hills or rising grounds which border the valleys. Bearing this distinction in mind, the following table will serve to exhibit the distribution:—

Taluk.	No. of towns or villages containing a population of—							Total.
	Less than 200.	200 to 500.	500 to 1,000.	1000 to 2,000.	2000 to 3,000.	3000 to 5,000.	5000 to 10,000.	
Mercara	17	27	10	2	1	...	1	5
Padialknad	6	18	26	6	...	...	...	56
Yedenalknad	5	20	21	5	...	1	...	52
Kiggatnad	5	38	19	1	...	...	...	63
Nanjarajpatna	64	33	4	5	...	...	...	106
Yelusavirasime	142	16	1	1	...	...	...	160
Total.....	239	152	81	20	1	1	1	495

The only three places containing a population of over 2,000 are—Made in Mercara taluk with 2,719; Kukluru or Virarajendrapet in Yedenalknad taluk, with 3,413; and Mercara (Madhukeri) with 8,146.

There are said to be 862 houses of the better sort, tenanted by 12,560 people, and 22,038 houses of the inferior sort, with 155,752 residents. Of the first, there are 340 in Mercara taluk, 231 in Yedenalknad, and 189 in Padinalknad.

The following statement shows the callings of the people as obtained from the Census Report:—

Employment.	Coorgs.	Other Hindus.	Muhammadians.	Christians.	Total.
Under Government	350	1,152	379	119	2,002
In professions	29	759	47	30	865
In service and personal offices	17	2,976	151	175	3,319
Agriculture	6,992	13,270	752	233	21,248
Labour	212	40,893	3,237	356	44,700
Commerce and trade	12	1,040	457	43	1,555
Manufactures and arts...	4	5,612	951	104	6,671
Total.....	7,616	65,702	5,974	1,060	80,360

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