

CHAPTER IV.

THE PEOPLE.

Introductory—Languages—Religions—Demonolatry—Devil-dancing—Mári-amma—Serpent worship—Customs—Castes—Brahmins—Tulu Brahmins—Shivalli Brahmins—Kótéshwar Brahmins—Havíka or Haiga Brahmins—Kóta Brahmins—Saklápuri Brahmins—Kandávara Brahmins—Déshasht Brahmins—Karádi Brahmins—Chitpávan Brahmins—Pádia Brahmins—Gauda Brahmins—Konkani Brahmins—Sárasvat Brahmins—Stánikas—Dévadigas—Moyilis—Sappaligs—Traders—Rájápuris—Vánis—Husbandmen—Bants—Gaudas—Malavas—Muráthis—Áres—Sérvégaras—Vakkaligas—Heggades—Kurumbas—Artisans—Akkasále—Sonár—Cheptégára—Charódi—Gudigára—Kanchugára—Weavers—Dévángas and Jádas—Sáles—Pataégárs—Bilimaggas—Gánigas—Kumbáras—Fishermen—Khárvis—Mogérs—Mukkuvas—Washermen—Agasas—Madiválas—Kelasi or Kshauraka—Hajáms—Billavas—Halepaik—Tiyyans—Holeyas—Bákudas—Sámagáras—Male-Kudiyas—Koragas—Kudubis—Nalkís—Pambadas—Pánáns—Paravas—Belleres—Miscellaneous classes—Máppillas—Other Muhammadans—Christians—Roman Catholics—Protestants—Jains.

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INTRODUC-
TORY.

RELIGION, language and customs all point to the people of South Canara being a Dravidian race, the admixture of Aryan blood being but small even amongst the Brahmins, with the exception, perhaps, of those who are comparatively recent immigrants. Brahmin chronicles tell of early Brahmins introduced by Parasu Ráma and afterwards driven out or degraded, but nothing definite is known of any time earlier than the middle of the eighth century when Brahmins were introduced under the auspices of Máyúr Varma, a king of the Kadamba dynasty, ruling at Banavási in North Canara. Brahmin accounts tell of the Kadamba armies being opposed by Mogérs (fishermen), Holeyas or Pariahs, and Koragas; but before the Brahmin ascendancy there were no castes, and, for many reasons, amongst which may be specified the tradition of a matrimonial alliance said to have been entered into between one of the Kadamba invading chiefs and the family of Habáshika, who is described as king of the Holeyas and Koragas, there is little room for doubt that the invaded and the invader were both of the same race. Brahmin chronicles either ignore the Jains, or mention them casually as of little account, but the early Kadambas of Banavási were undoubtedly Jains, and, as all we know of the Jain chiefs of Canara in historical times

is a record of gradual decadence, it would seem that when the Brahmins came to Canara Jainism was what may be called the fashionable religion, professed by the chiefs and leading Bant landowners, and forming a veneer over the early Dravidian worship, very similar to the Hinduism of the corresponding classes at the present day. The Brahmins seem at once to have acquired a great ascendancy over the people, and to have secured some of the finest lands, which their descendants hold to this day, and form nine per cent. of the whole population, the percentages in the Telugu country being only 3·7, while in the Tamil districts it is not more than 2·6. As Brahmin influence extended, social and religious class distinctions hardened into castes, the field labourers or Holeyas being hardly recognized as Hindus at all. From the earliest times there seem to have been local chiefs exercising authority in Tuluva and usually fighting against one another, when not combining to resist the early Canarese kings in their efforts to establish a suzerainty over them, and the existence of this state of things amongst a primitive people of polyandrous habits seems to have led to all property in land being vested in the women, under which arrangement those members of landed families who remained at home to look after the land, had no opportunities of acquiring special rights of ownership to the disadvantage of the absent military classes. It is not known how far in early times the women actually managed the family property, but they do so to some extent even now. Dignities and titles however seem always to have gone to the son of the sister of the deceased holder, and the same rule is followed when the management of the property is exercised by the males, as is now usually the case; hence the rule of inheritance is known as 'Aliya Santana' or 'sister's son lineage' as will be more fully explained hereafter. It is followed by all the old Tulu land-owning, cultivating and labourer castes as well as by the Moplahs, who are the descendants of Arab settlers who formed connections with Tulu women of the land-owning classes and adopted the prevailing rule of inheritance. The Moplahs now form about nine per cent. of the total population, their numbers however having been swelled by the name Moplah being adopted by local converts to Muhammadanism. The Christian element in the population is of much later date than the others, but they are a prosperous body and now form nearly seven per cent. of the whole. The Jains have been diminishing for centuries, and now number less than one per cent. of the people. Much of the decrease has, no doubt, been due to the substitution of Hinduism instead of Jainism as an adjunct to their primitive Dravidian faith, and a reversion to the name of Bant.

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LANGUAGE.

Although Canarese is the official language of the district and spoken by all the educated classes, Tulu, or the language of the ancient 'Tuluva,' is still spoken by nearly one-half of the population, and it is probable that it was the common tongue throughout the district to the north of the Malayálam country, until it was displaced by Canarese in those tracts north of Barkúr, in which the people were for many years ruled directly by Governors appointed by the Canarese dynasties above the ghauts without the intervention of the local Tulu Jain chiefs who, further south, succeeded in retaining their position as underlords until the time of Hyder and Tippu. The sacred books of the Havik Brahmins of the Coondapoor taluk being written in Tulu indicates that it was still the language of that locality when the Brahmins arrived in the eighth century A.D. Tulu is described by Dr. Caldwell as one of the most highly developed languages of the Dravidian family, but there is no Tulu literature or separate Tulu character, and though Tulu inscriptions are to be found here and there in other districts of the Presidency, the spoken language is now practically confined to South Canara, where it shows no signs of dying out. The educated classes throughout the district can all speak Canarese, though it is not always their home-tongue, and it is the language of the common people of all castes and classes in the Coondapoor taluk and the northern part of Udipi. It is also spoken by many of the Gaudas and other cultivators in the interior near the ghauts, especially in the Uppinangadi taluk, where the cultivating classes are closely allied with those in Mysore above the ghauts. Malayálam is spoken in the Kásaragód taluk to the south of the Chandragiri river and by numbers of Malayáli people, chiefly Moplahs, who have moved still further north. Konkani, a dialect of Maráthi, is the parent tongue of numerous immigrant classes forming upwards of ten per cent. of the population, the most important being the Sárasvat and Konkani Brahmins and the Roman Catholic Christians. The Christians in the rural tracts however, have, in many cases, now adopted Tulu or Canarese as their home speech. Hindustani is spoken by the Musalmans other than Moplahs, chiefly in the towns on the coast.

Some have thought that the Koragas were an aboriginal people with a separate language of their own, but the language appears to be only a dialect of Tulu, and there is otherwise good reason for believing that the Koragas are only a sub-division of the ordinary Tulu Holeya or Pariah. A vocabulary of the Koraga dialect will be found in the second volume.

RELIGIONS.

According to ordinary classification the whole population of South Canara is divided into Hindus, Musalmans, Christians and Jains, the proportions being as follows :

Hindus	81.68
Musalmans	10.60
Christians	6.75
Jains	0.97

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Total ... 100.00

Musalmans are most common in the Kásaragód and Mangalore taluks, about half of the whole being in the former taluk and three-fifths of the remainder in Mangalore. They are mainly Moplahs or Máppillas, descendants of Arab settlers, who married women of the country, but their ranks have also been largely swelled by converts. Christians are most numerous in Mangalore and Udipi. Jains are now-a-days but a small community residing mainly at Mudbidri and Káarakal, the capitals of the most powerful of the old Jain chiefs.

Of the Hindus rather over ten per cent. are Brahmins, and all the others, though nominally Hindus, are really worshippers or propitiators of tutelary deities and 'Bhútas' or demons, usually the spirits of deceased persons. This they share with the Dravidian population of South India generally, but it is most marked in the west coast districts, which have been freer from outside disturbing influences than the rest of the peninsula.

Demonolatry.

Every village in Canara has its Bhútasthánam or demon temple, in which the officiating priest or *pújári* is usually a man of the Billava caste, and shrines innumerable are scattered throughout the length and breadth of the land for the propitiation of the malevolent spirits of deceased celebrities, who, in their life-time, had acquired a more than usual local reputation whether for good or evil, or had met with a sudden or violent death. In addition to these there are demons of the jungle, and demons of the waste, demons who guard the village boundaries, and demons whose only apparent vocation is that of playing tricks, such as throwing stones on houses and causing mischief generally. The demons who guard the village boundaries seem to be the only ones who are credited with even indirectly exercising a useful function. The others merely inspire terror by causing sickness and misfortune, and have to be propitiated by offerings which often involve the shedding of blood, that of a fowl being the most common. There are also family Bhútas and in every non-Brahmin house a room, or sometimes only a corner is set apart for the Bhúta and called the Bhúta-kotya.

The Bhútasthánam is generally a small, plain structure, 4 or 5 yards deep, by 2 or 3 wide, with a door at one end covered by a portico supported on two pillars. The roof is of thatch

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latry.

and the building is without windows. In front of it there are usually three or four T-shaped pillars, the use of which is not clear. The temples of the more popular Bhútas, however, are often substantial buildings of considerable size. Inside the Bhútasthánam there is usually a number of images, roughly made in brass, in human shape, or resembling animals, such as pigs, tigers, fowls, &c. These are brought out and worshipped as symbols of the Bhútas on various ceremonial occasions.¹ A peculiar small goglet or vase, made of bell-metal, into which from time to time, water is poured, is kept before the Bhútas, and on special occasions *kepula* flowers (*Ixora coccinea*) and lights are placed before them. In the larger *sthánas* a sword is always kept near the Bhúta, to be held by the officiating priest when he stands possessed and trembling with excitement before the people assembled for worship.² A bell or gong is also found in all Bhútasthánams. In the case of Bhútas connected with temples there is a place set apart for them, called a *gudi*. The Bhútasthánam of the Baiderlu is called a *garudi*.

The names of the Bhútas are legion. One of the most dreaded is named 'Kálkuti.' Two others commonly worshipped by the Bants and the Billavas are Kóti Baidya and Chennaya Baidya, who have always Billava 'pújáris.' These two Bhútas are the departed spirits of two Billava heroes. The spirit of Kujumba Kánje, a Bant of renown, belongs to this class of Bhútas. Amongst the most well known of the others may be mentioned Kodamanitáya and Mundaltáya, and the jungle demons Hakkerlu and Brahmérлу. The Holeyas worship a Bhúta of their own, who is not recognized by any other class of the people. He goes by the name of Kumberlu, and the place where he is said to reside is called Kumberlu-kotya.³

Devil-
dancing.

Very often a stone of any shape or a small plank is placed on the ground or fixed in a wall and the name of a Bhúta given to it. Other representations of Bhútas are in the shape of an ox (Mahísandáya), a horse (Járándáya), a pig (Panjurli), or a giant (Baiderlu).

The Bhúta worship of South Canara is of four kinds, viz., *koḷa*, *bandi*, *néma* and *agelu-tambila*. *Koḷa* or devil-dancing is offered to the Bhútas in the *sthána* of the village in which they are supposed to reside. The Sudras of the village, and of those adjacent to it, assemble near the *sthána* and witness the *koḷa* ceremony in public, sharing the cost of it by subscriptions raised among all the Sudra families in the village in which the ceremony is held. *Bandi* is

¹ Mr. M. J. Walhouse, in *Journal of the Anthropological Institute*, vol. v. p. 412.

² *Indian Antiquary*, vol. xxiii. p. 5.

³ *Indian Antiquary*, vol. xxiii. p. 6.

the same as *koḷa* with the addition of dragging about a clumsy kind of car, on which the Pombada priest representing the Bhúta is seated. Néma is a private ceremony in honour of the Bhútas, held in the house of any one who is so inclined. It is performed once in ten, fifteen or twenty years by well-to-do Billavas or Bants. The expenses of the néma amount to about Rs. 600 or Rs. 700, and are borne by the master of the house in which the néma takes place. During the néma the Bhútas, *i.e.*, the things representing them, are brought from the *sthána* to the house of the man giving the feast, and remain there till it is over. Agelu-tambila is a kind of worship offered only to the Baiderlu, and that annually by the Billavas only. It will be seen that *koḷa*, *bandi* and *néma* are applicable to all the Bhútas including the Baiderlu, but that the agelu-tambila is applicable only to the Baiderlu.

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dancing.

Good accounts of a devil dance are given by Mr. Walhouse in the *Journal of the Anthropological Institute*, vol. v. and a detailed description by the late Dr. Burnell was published by Major Temple in the *Indian Antiquary* for January and February 1894.⁴ The performance always takes place at night, commencing about 9 o'clock. At first the *pújári*, with the Bhúta sword and bell in his hands, whirls round and round, imitating the supposed mien and gestures of the demon. But he does not aspire to full possession; that is reserved for a Pombada or a Nalke, a man of the lowest class, who comes forward when the Billava *Pújári* has exhibited himself for about half an hour. He is naked save for a waist band, his face is painted with ochre and he wears a sort of arch made of cocoanut leaves and a metal mask. After pacing up and down slowly for some time he gradually works himself up to a pitch of hysterical frenzy, while the tom-toms are beaten furiously and the spectators join in raising a long, monotonous howling cry, with a peculiar vibration. At length he stops and every one is addressed according to his rank; if the Pombada

⁴ The following account of Canara devil-dancers and exorcists is given in Mr. Lavie's MSS. *History of Canara*: "It is their duty to carry a beautiful sword with a handsomely carved handle and polished blade of the finest steel. These they shake and flourish about in all directions jumping, dancing and trembling in a most frightful manner. Their hair is loose and flowing, and by their inflamed eyes and general appearance, I should suppose that they are prepared for the occasion by intoxicating liquors or drugs. . . . Their power as exorcists is exercised on any person supposed to be possessed with the devil. I have passed by a house in which an exorcist has been exercising his powers. He began with groans, sighs, and mutterings and broke forth into low moanings. Afterwards he raised his voice and uttered with rapidity and in a peculiar tone of voice certain mantrams or charms, all the while trembling violently and moving his body backwards and forwards."

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dancing.

offends a rich Bant by omitting any of his numerous titles, he is made to suffer for it. Matters regarding which there is any dispute are then submitted for the decision of the Bhúta, and his award is generally accepted. Either at this stage or earlier the demon is fed, rice and fruit being offered to the Pombada, while if the Bhúta is of low degree, flesh and arrack are also presented. These festivals last for several nights and Dr. Burnell states that the devil-dancer receives a fee of Rs. 8 for his frantic labours.

MÁRI-AMMA.

Mári-amma, the small-pox goddess of Southern India, is also greatly venerated in Canara, and a temple dedicated to her service is to be found in every important village, at which, in addition to minor offerings, the blood of goats and fowls and, on special occasions, that of buffaloes is freely offered, the victims in the case of the smaller animals being decapitated at a single blow.

SERPENT
WORSHIP.

From its extreme prevalence, and the number of snake stones to be found throughout the district, one would almost imagine that serpent-worship was indigenous, but the best authorities can trace no connection between it and the ancient Dravidian beliefs, and the coincidence of an unusually extensive serpent-worship, side by side with undiminished attachment to primitive Dravidian rites and practices, is probably due to the fact that the Brahminism, which first influenced the people of South Canara, was itself unusually tainted with serpent-worship, being imported according to tradition from 'Ahi-Kshétra' or the land of snakes. The chief seat of serpent-worship in Southern India is the Brahmin temple of Subramanya in the Uppinangadi taluk, and it is the higher, or most Hinduized, classes that show the most veneration for snake stones, which have also most commonly been set up on platforms under the sacred peepul tree (*Ficus religiosa*). The usual object of serpent-worship is to procure fecundity, the most common offerings being flowers, ghee and milk, the latter being frequently actually drunk by a cobra, whose hole is near the shrine.

CUSTOMS.

The only distinctive custom of the Tulu people, which, however, they share with the inhabitants of other west coast districts farther south, is the Aliya Santana rule of inheritance,⁵ which, as already

⁵ The following account of the Aliya Santana custom is found in the MS. left by Mr. Lavie, a former Judge of Canara :

On Friday the 3rd Magha of the year Eishvara being the first of the Salivahana Era of 78 A.D., Bhútal Pandia, the son of Veera Pandia and maternal nephew of Devoo Pandia, began to reign at Jayantica or Barkúr, and in the sixth year of his reign he abolished the custom of Makkal Santán, descent of the ancestral property from father to the son, and established the right of inheritance in the sister's children, that is to say, he introduced the Aliya Santana customs. He also altered several rules of caste and made fourteen new rules to the following effect :

explained, means that the property of a family is vested in the female line and descends from mother to daughter ; but as titles and dignities are vested in the males, and the management of the property is also usually exercised by a brother, the line of descent is ordinarily taken to be from the deceased holder to his sister's son. There is nothing to show whether the practice of the property being managed by a male is of recent origin or not. Theoretically even now the eldest member of the eldest branch, whether male or female, is the 'Ejmán' or manager, but in practice the 'Ejmán' exercises his or her functions with the aid of such other members of the family as are found most competent to render the required assistance. Division of property cannot be enforced, and is in fact forbidden, but temporary arrangements for separate management are often made for convenience, and by lapse of time become practically permanent divisions in many cases. Of course this rule of inheritance and management of property was gradually evolved as a primitive polyandrous people worked out their own form of civilization before Brahmin influences were brought to bear upon them, but tradition ascribes it to the arbitrary fiat of a despot who wished to offer one of his sons as a sacrifice to the gods, but was thwarted by the maternal affection of his wife, and had to fall back on a nephew given to him by his more pious, if less human, sister, in acknowledgment of which he decreed that all sons should hereafter forfeit their birth right in favour of sister's sons. The name of the despot is said to have been 'Bhútal Pándya,' to whom different periods are assigned from the earliest ages up to about 1250 A.D., when there reigned at Barkúr a prince with the suffix Pándya to his name, who seems to have been peculiarly obnoxious to the Brahmins. As the custom has successfully resisted all Brahmin and even Muhammadan influence amongst the Canara people who have adopted Hinduism or Muhammadanism, it is obvious that it must have been very firmly rooted before the Brahmins began to be powerful, about the eighth century of the Christian era.

The vesting of landed property in women, and the probably consequent greater equality of the sexes in conjugal relations, has

Játi-níti	{	1st—Játi :	The names and ranks of castes.
		2nd—Níti :	The rules to be observed and the means of enforcing them.
Mána-Maryády ..	{	3rd—Mána	The degree of respect to be paid to the different families in the village.
		4th—Maryády	
Hoottoo-Kattoo..	{	5th—Hoottoo	The change of inheritance from the sons to the nephews, and subsequent establishment of the rights of the latter.
		6th—Kattoo..	

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been commonly supposed to be an immoral system when contrasted with the ordinary Hindu customs, and the married state of the classes following the 'Aliya Santana' rule of inheritance has even been branded by English courts as nothing more than concubinage, but when the habits of married people amongst the higher and more respectable Tulu classes are enquired into, the system is found to be little open to such a taunt. There is nothing in Canara analogous to the advantage said to have been taken of old polyandrous habits in parts of Malabar by certain classes of Brahmins, who, in their relations with Sudra women, are believed to have abused their reputation for superior sanctity; and although divorce on the initiative of the woman is a part of the system, it is controlled by public opinion. Unfaithfulness, clandestine or otherwise, while the marriage tie exists, is said to be much less common than among castes whose pretensions to morality are much higher, and it may be safely asserted that the women of the Aliya Santana castes, who seek a second husband by means of divorce, are much fewer in number than the men of other castes who take to themselves more than one wife. The propriety of the common idea of the comparative immorality of the Tulu marriage customs seems therefore either to be based on a misapprehension of facts, or to depend upon the assumption that the morality of a people is inseparably bound up with a conventional code, which strives to preserve the chastity of one sex by the severest penalties, while allowing the other the utmost latitude in the formation of either legalized or illicit connections. Amongst the poorer and lower Aliya Santana classes and castes the marriage ties and obligations are certainly of the loosest description, but not one whit more so than amongst corresponding South Indian castes on the east coast, in which property is vested in men and descends from father to son. Neither have shaken themselves free

Hoottoo-Katte ..	{ 7th—Hoottoo 8th—Katte	} Altering the ceremonies performed at births, marriages and deaths.
Hechchoo-Katie.	{ 9th—Hechchoo 10th—Katie	} The additional ceremonies of purification.
Bali-Banna ..	{ 11th—Bali 12th—Banna	} The particulars of the eighteen families into which a person might marry.
Sávoo-Bálu ..	{ 13th—Sávoo 14th—Bálu	} Settling the further rights of inheritance on the failure of maternal nephew.

Bhátal Pándia declared that it was not necessary for the whole caste to purify on the birth, death, or marriage of one of its members, which is required by the Shastras, but only the family of the person need perform the required ceremonies. He also enjoined a particular observance of the Mána Maryády, so that to this day it is a matter of vast importance that each person should receive cocoanut, sandal-

from habits dating from old polyandrous days, and it is doubtful if the Sudra castes on the eastern coast can be said to be on the right track in endeavouring to combat them by the modern Brahminical expedients of infant marriage and perpetual widowhood.

Most Tulu castes are divided into *septs*, called *baḷis*, and members of the same *baḷi* may not intermarry. Similar exogamous sub-divisions are found in nearly all Dravidian castes and tribes, and the exogamous *gōtras* of the Brahmins and other Áryan castes are well known. The majority of the Tulu *baḷis* seem to be called after deceased ancestors, generally females, for the *baḷi*, unlike the *gōtra*, follows the female line. No trace of totemism has been discovered, except, strange to say, among the Shivalli Brahmins, an account of whose sub-divisions is given below, but further investigation may show similar traces of totemism in other castes also. There are some *baḷis* so closely connected that they are regarded as a single exogamous group, and a further restriction on in-and-in breeding is found in the rule that a man may not marry his paternal uncle's daughter, even though she belongs to a different *baḷi*. If a man and a woman belonging to the same *baḷi* have intercourse, they are expelled from the caste. It is clear, indeed, that the rules of exogamy are founded upon a strong instinctive aversion to sexual acts between persons who have been brought up together or are closely connected. The marriage of girls in infancy is comparatively rare among the bulk of the population. The essential element of the marriage ceremony is *dhāre*, or pouring water over the joined hands of the bride. Widows are usually allowed to remarry, but the custom of the Levirate is not found, except perhaps among the Gaudas; indeed, among many castes a widow is expressly forbidden to marry into the family of her deceased husband, and in very few cases, if any, may she marry his elder brother, though in a number of castes she is allowed to marry the younger.

Polygamy is permitted, but is not much practised. There is no extensive prohibition of the marriage of two sisters, though in some castes a man cannot have two sisters to wife at the same time.

wood and flowers according to his rank It was also settled by Bhūtal Pāndia that if there were no nephews or nieces to succeed to the estate, one of the other families should furnish an heir.

A Brahminized account of the origin of the custom with the rules in full was published in 1859 in Canarese by the German Mission Press, Mangalore, and a translation appeared in the Madras Journal of Literature and Science in July 1864. Though the history is mythical, the rules contain probably the best existing statement of the unwritten law as it prevailed when they were drawn up. A revised translation with notes and references to decisions of the Civil Courts was published in 1873 by M.R.By. T. Gopalkristnah Pillai, who was then Huzur Sherishtadar, Mangalore.

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 CUSTOMS. barren or suffering from leprosy or other incurable disease.
 Polyandry does not now exist.

The dead are generally cremated and various ceremonies for the repose of the soul of the deceased are performed on the seventh, ninth or eleventh day after death. The *shrádha*, or annual individual ceremony, is not common, but the *mahálaya*, an annual ceremony in honour of all deceased ancestors, is found under that or some other name in nearly every caste. The use of spirituous liquors and of fish and flesh (except beef) is very general.

CASTES.

The whole of the population, with the exception of Musalmans, Christians, Jains, and followers of other well-known religions, call themselves Hindus, although many of them, and especially those of the depressed classes, have practically nothing to do with the Hindu religion. The Hindus, within this meaning of the term, form upwards of four-fifths of the population and returned themselves at the last census under more than 600 separate caste divisions. The most important of these are given below arranged generally in the classes adopted for census purposes.

BRAHMINS.

Brahmins.—The following are the principal sub-divisions of Brahmins:

- | | |
|-----------------------------|-----------------------|
| 1. Chitpávan or Konkanasht. | 7. Konkani. |
| 2. Déshasht. | 8. Kóta or Kótéshwar. |
| 3. Gauda. | 9. Pádia. |
| 4. Havík. | 10. Saklápuri. |
| 5. Kandávára. | 11. Sárasvat. |
| 6. Karádi. | 12. Shivalli. |

The Shivalli, Kóta, Havík and Kandávára Brahmins are the old Tulu Dravida Brahmins, and though the Haviks and Kótas now speak Canarese, their religious books are written in Tulu. The Konkanashts or Chitpávans and Déshashts are old Dravidian Brahmins of Maráthi extraction. The Sárasvats and Gaudas are also of Maráthi descent, but they belong to the Gauda division as do also the Konkani, most of whom seem, at the last census, to have returned themselves as Sárasvats to avoid being confused with Konkanashts, who are not of the Gauda division.

plus.

All Tulu Brahmin chronicles agree in ascribing the creation of Malabar and Canara, or Kérala, Tuluva and Haiga, to Parasu Ráma, who reclaimed from the sea as much land as he could cover by hurling his battle axe from the top of the Western Ghauts. According to Tulu traditions, after a quarrel with Brahmins who used to come to him periodically from Ahi-Kshétra, Parasu Ráma vocured new Brahmins for the reclaimed tract by taking the nets

of some fishermen and making a number of Brahminical threads with which he invested the fishermen and thus turned them into Brahmins, and retired to the mountains to meditate, after informing them that if they were in distress and called on him he would come to their aid. After the lapse of some time during which they suffered no distress, they were curious to know if Parasu Ráma would remember them and called upon him in order to find out. He promptly appeared, but punished their thus mocking him by cursing them, and causing them to revert to their old status of Sudras. After this there were no Brahmins in the land till Tulu Brahmins were brought from Ahi-Kshétra by Mayúr Varma of the Kadamba dynasty.

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BRAHMINS

Tulus.

A modified form of the tradition states that Parasu Ráma gave the newly reclaimed land to Nága and Machi Brahmins, who were not true Brahmins and were turned out or destroyed by fishermen and Holeyas (Pariahs) who held the country till the Tulu Brahmins were introduced by Mayúr Varma.

All traditions unite in attributing the introduction of the Tulu Brahmins of the present day to Mayúr Varma, but they vary in details connected with the manner in which they obtained a firm footing in the land. One account says that Habáshika, chief of the Koragás (Pariahs), drove out Mayúr Varma, but was in turn expelled by Mayúr Varma's son, or son-in-law, Lókáditya of Gó-karnam, who brought Brahmins from Ahi-Kshétra and settled them in thirty-two villages. Another makes Mayúr Varma himself the invader of the country, which till then had remained in the possession of the Holeyas (Pariahs) and fishermen who had turned out Parasu Ráma's Brahmins. Mayúr Varma and the Brahmins whom he had brought from Ahi-Kshétra were again driven out by Nanda, a Holeyá chief, whose son Chandra Sayana had, however, learned respect for Brahmins from his mother, who had been a dancing girl in a temple. His admiration for them became so great that he not only brought back the Brahmins, but actually made over all his authority to them and reduced his people to the position of slaves. A third account makes Chandra Sayana, not a son of a Holeyá king, but a descendant of Mayúr Varma and a conqueror of the Holeyá king.

Nothing is known from other sources of Lókáditya, Habáshika or Chandra Sayana, but inscriptions speak to Mayúr Varma being the founder of the dynasty of the Kadambas of Banavási in North Canara. His date is usually put down at about 750 A.D. The correctness of the traditions, which prevail in Malabar as well as in Canara, assigning the introduction of Brahmins to the west coast to Mayúr Varma, who was in power about 750 A.D., is to

CHAP. IV. some extent corroborated by the fact that Brahmins attested the
 BRAHMINS. \ Malabar Perumal's grant to the Christians in 774 A.D., but not
 Tulus. that to the Jews about 700 A.D.

The Brahmins are said to have been brought from Ahi-Kshétra, on the banks of the Gó dávari, but it is not clear what connection a Kadamba of Banavási could have with the banks of the Gó dávari, and there may be something in the suggestion made in the *North Kanara Gazetteer* that Ahi-Kshétra is merely a sanskritised form of Haiga or the land of snakes. The tradition speaks of the Brahmins having been brought by Lókáditya from Gókarnam which is in the extreme north of Haiga, and in the local history of the Honalli Matha in Sunda in North Canara, Gókarnam is spoken of as being in Ahi-Kshétra. Gókarnam is believed to have been a Brahmin settlement in very early times and there was probably a farther influx of Brahmins there as Muhammadan conquest advanced in the north.

The class usually styled Tulu Brahmins at the present day are the Shivalli Brahmins, whose head-quarters are at Udipi, and who are most numerous in the southern part of the district, but the Kóta, Kótéshwar and Haiga or Havíka Brahmins are all branches of the same, the differences between them having arisen since their settlement in Canara, and though they now talk Canarese in common with the people of other castes to the north of the Sítanadi river, their religious works are still written in the old Tulu-Malayálam character. Tulu Brahmins, who have settled in Malabar in comparatively late years, are known as Embrántris and treated as closely allied to the Nambútiris whose traditions also go back to Mayúr Varma. Some families of Shivalli and Havíka Brahmins in the southern or Malayálam portion of the district talk Malayálam and follow many of the customs of the Malabar or Nambútiri Brahmins.

Many of the thirty-two villages in which the Brahmins are said to have been settled by Mayúr Varma are still the most important centres of Brahminism. Notably may be mentioned Shivalli or Udipi, Kóta and Kótéshwar, which have given names to the divisions of Tulu Brahmins of which these villages are respectively the head-quarters.

When the Brahmins were introduced by Mayúr Varma they are said to have been followers of Bhattáchárya, but they soon adopted the tenets of the great Malayálam Védántic teacher, Sankaráchárya, who is ordinarily believed to have been born at Cranganore in Malabar in the last quarter of the eighth century, that is, soon after the arrival of the Brahmins on the west coast. Sankaráchárya is known as the preacher of the Advaita (non-dual)

philosophy which, stated briefly, and therefore, of course, very imperfectly, is that all living beings are one with the supreme spirit, and absorption may finally be obtained by the constant renunciation of material in favour of spiritual pleasure. This philosophy, however, was not sufficient for the common multitude, and his system included, for weaker minds, the contemplation of the first cause through a multitude of inferior deities, and, as various manifestations of Siva and his consort Párvati, he found a place for all the most important of the demons worshipped by the early Dravidians whom the Brahmins found on the west coast, thus facilitating the spread of Hinduism throughout all classes. That the conversion of the Bants and Billavas and other classes took place at a very early date may be inferred from the fact that though the great bulk of the Tulu Brahmins of South Canara adopted the teaching of the Vaishnavite reformer Mádhaváchárya, who lived in the thirteenth century, most of the non-Brahmin Hindus in the district class themselves as Shaivites to this day. Sankaráchárya founded the Sringerí Matha in Mysore near the borders of the Udipi taluk, the Guru of which is the Spiritual head of such of the Tulu Brahmins of South Canara as have remained Smárthas or adherents of the teaching of Sankaráchárya. Mádhaváchárya is believed to have been born about 1199 A.D. at Kaliánpur a few miles from Udipi. He propounded the 'Dvaita' or dual philosophy, repudiating the doctrine of oneness and final absorption held by ordinary Vaishnavites as well as by the followers of Sankaráchárya. The attainment of a place in the highest heaven is to be secured according to Mádhaváchárya's teaching not only by the renunciation of material pleasure, but by the practice of virtue in thought, word and deed. The moral code of Mádhaváchárya is a high one, and his teaching is held by some—not ordinary Hindus of course—to have been affected by the existence of the community of Christians at Kaliánpur mentioned by Cosmos Indicopleustes in the seventh century. Mádhaváchárya placed the worship of Vishnu above that of Siva, but there is little bitterness between Vaishnavites and Shaivites in South Canara, and there are temples in which both are worshipped under the name of 'Shankara-Náráyana.' He denied that the spirits worshipped by the early Dravidians were manifestations of Siva's consort, but he accorded sanction to their worship as supernatural beings of a lower order.

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BRAHMINS.
Tulus.

Shivalli Brahmins.—The Tulu-speaking Brahmins of the present day are almost all followers of Mádhaváchárya, though a few remain Smárthas, and a certain number follow what is known as the 'Bhagavat Sampradáyam' and hold that equal honour is due to both Vishnu and Siva. They are now Shivallis.

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BRAHMINS.
Shivallis.

generally called 'Shivalli' Brahmins, their head-quarters being at Udipi or Shivalli, a few miles from Mádhaváchárya's birth-place. Here Mádhaváchárya is said to have resided for some time and composed thirty-seven controversial works after which he set out on a tour. The temple of Krishna at Udipi is said to have been founded by Mádhaváchárya himself, who set up in it the image of Krishna originally made by Arjuna, and miraculously obtained by him from a vessel wrecked on the coast of Tuluva. In it he also placed one of three 'Sálagráms' presented to him by the sage Véda Vyása. Besides the temple at Udipi he established eight 'Mathas' or sacred houses, each presided over by a *sanyási* or *swámi*. These exist to this day and each *swámi* in turn presides over the temple of Krishna for a period of two years and spends the intervening fourteen years touring throughout Canara and the adjacent parts of Mysore levying contributions from the faithful for the expenses of his next two years of office, which are very heavy, as he has to defray not only the expenses of public worship and of the temple and Matha establishments, but must also feed every Brahmin who comes to the place. The following description of a Matha visited by Mr. Walhouse gives a very good idea of what one of these buildings is like :⁶

"The building was two-storeyed enclosing a spacious quadrangle round which ran a covered verandah or cloister ; the wide porched entrance opened into a fine hall supported by massive pillars with expanding capitals handsomely carved ; the ceiling was also wooden, panelled and ornamented with rosettes and pendants, as in baronial halls and so were the solid doors. Within there was an infinity of rooms, long corridors lined with windowless cells. Apartments for meditation and study, store-rooms overflowing with all manner of necessities, granaries, upper rooms with wide projecting windows latticed instead of glass with pierced wood-work in countless, tasteful patterns, and in the quadrangle there was a draw-well and small temple, while a large yard behind contained cattle of all kinds from a goat to an elephant. All things needful were here gathered together. Brahmins and lay brothers walked gravely about, or sat in corners with written palm leaves in their hands. Outside sat pilgrims, poor devotees and beggars waiting for the daily dole, and villagers were continually arriving with grain, vegetables, &c."

The periodical change of the *swámi* presiding over the temple of Krishna is the occasion of a great festival known as the 'Paríyáya' when Udipi is filled to overflowing by a large concourse of

⁶ Fraser's Magazine, May 1875.

Mádhvas not only from the district but from more distant parts, especially from the Mysore territory.

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The following is a description of a festival at the Udipi Krishna temple witnessed by Mr. Walhouse :⁷ "Near midnight when the moon rode high in a cloudless heaven, his (Krishna's) image, not the very sacred one, which may not be handled, but a smaller duplicate was brought forth by four Brahmins and placed under a splendid canopy on a platform laid across two large canoes. The whole square of the tank was lit up with a triple line of lights. Small oil cressets at close intervals, rockets and fireworks ascended incessantly and the barge, also brilliantly lit up, and carrying a band of discordant music, and Brahmins fanning the image with silver fans, was punted round and round the tank amid loud acclamations. After this the image was placed in a gorgeous silver plated beaked palanquin, and borne solemnly outside the temple, to the great idol car that stood dressed up and adorned with an infinity of tinsel, flags, streamers and flower wreaths. On this it was lifted, and placed in a jewelled shrine, amidst a storm of applause and clapping of hands—these seem the only occasions when Hindus do clap hands—and then with all the company of Brahmins headed by the swámis marching in front, followed by flambeaus and wild music, the car was slowly hauled by thousands of votaries round the square which was illuminated by three lines of lights, ascending at intervals into pyramids. A pause was made half-way when there was a grand display of rockets, fire fountains and wheels, and two lines of camphor and oiled cotton laid along the middle of the road was kindled and flamed up brilliantly. Then the car moved on to the entrance of the temple and the god's outing was accomplished."

Another famous temple of the Shivallis is Subramanya at the foot of the ghauts on the Coorg border, and here also Mádhavá-chárya deposited one of Vēda Vyása's 'sálagráms.' It existed before his time, however, and, as the name indicates, it is dedicated to the worship of Siva. In addition to this it is the principal centre of serpent worship in the district.

Many of the Shivalli Brahmins are fair complexioned with well-cut intelligent features. A number of them own land which they cultivate by tenants or by hired labourers, and there are several wealthy families with large landed properties, but the great bulk of them are either astronomers, astrologers, *tantris*, *purohitas*, worshippers in temples or professional beggars. They have

⁷ Fraser's Magazine, May 1875.

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been backward in availing themselves of English education and consequently not many of them are to be found holding important posts under Government or in the professions, but a few have come to the front in late years. A good many of them are village accountants and teachers in village schools.

The women, as is usually the case amongst all classes, are fairer than the men. Their education is even more limited, but they are said to be well trained for the discharge of household and religious duties. They wear the cloth falling as low as the feet in front, but not usually so low behind, especially on festive occasions, the end being passed between the legs and tucked into the fold of the cloth round the waist. Like all Brahmin women in Canara they are fond of wearing sweet-scented flowers in their hair.

The language of the Shivalli Brahmins is Tulu except to the north of the Sitanadi river, where closer intercourse with the ruling Canarese classes above the ghauts for several centuries has led to the adoption of that language by all classes. Their religious books are in Sanskrit, and, even north of the Sitanadi river, they are written in the old Tulu-Malayalam character. They have no other literature worth speaking of.

Their houses are all neat, clean and provided with verandahs, and a yard in front, in which stands, in a raised pot, a plant of the *tulasi* or sacred basil (*Ocimum sanctum*). Some of the houses of the old families are really large and substantial buildings with an open courtyard in the centre.

Men and widows bathe the whole body every day before breakfast, but married women bathe only up to the neck, it being considered inauspicious for them to bathe the head also. In temples and religious houses males bathe in the evening also. An oil bath is taken once a week.

They are, of course, abstainers from animal food and spirituous liquors, and a prohibition extends to some other articles such as onions, garlic, mushrooms, &c. At times of marriages, deaths or initiations, it is usual to give feasts which may be attended by all Dravida Brahmins.

The Shivallis have 252 *gôtras* and the names of the following seem to be of totemistic origin :

Name of gôtra.			Meaning.
<i>Kudrettāya</i>	..	..	from <i>kudre</i> , a horse, and <i>taya</i> , belonging to.
<i>Tālitāya</i>	..	..	a palmyra tree.
<i>Manôlitāya</i>	..	..	name of a vegetable.
<i>Shunnatāya</i>	..	..	chunam, lime.
<i>Kalambitāya</i>	..	..	a kind of box.

Name of gōtra.	Meaning.
<i>Nellitāya</i>	the Indian gooseberry.
<i>Nānēlatāya</i>	name of a tree.
<i>Gōli</i>	a banian tree.
<i>Ane</i>	an elephant.
<i>Perlatāya</i>	name of a fruit.

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These names were obtained from one of the eight *śaśāmis* or *gurus* of the Udipi math and according to him they have no totemistic force at the present day. He contented himself with the statement that the names of *gōtras* had no meaning.

Girls must be married before maturity, and the ordinary age now-a-days is between five and eleven. The age of the bridegroom is usually between fifteen and five and twenty. A maternal uncle's daughter can be married without consulting any horoscope, and during the marriage ceremonies it is customary for a bridegroom's sister to obtain from him a formal promise that if he has a daughter he will give her in marriage to her son. The marriage ceremonies usually take place in the house of the bride's relations and last for four or five days. The bride sometimes remains at her parent's house till she comes of age. Widows take off all their ornaments and wear a red or white cloth. They ought not to attend any auspicious ceremonies or festivals, but of late years there has been a tendency to relax the severity of the restrictions on a widow's freedom, and a young widow is allowed to keep her head unshaven and to wear a few ornaments. Of course they are not allowed to remarry. A few Shivallis in the Malayālam-speaking portion of the Kāsaragōd taluk follow the customs and manners of the Malayālam Brahmins, and amongst these a girl does not lose caste by remaining unmarried until she comes of age.

Kótēshwar Brahmins are a small body who take their name from Kótēshwar in the Coondapoor taluk. They are practically the same as the Shivalli Brahmins, except that like all classes in the Coondapoor taluk, they talk Canarese.

Kótēshwars.

Havika, Haviga or Haiga Brahmins are the descendants of the section of the Brahmins brought in by Mayūr Varma who settled within the tract known as Haiga which comprised the southern part of North Canara and the extreme northern part of South Canara.

Havikas.

They did not, like the Shivallis, adopt the teaching of Mādhavāchārya, but remained followers of Sankarāchārya, and they now speak Canarese, the prevailing language of the place, though their religious and family records are written in the old Tulu-Malayālam character. Though originally of the same stock, a distinction has arisen between them and the Shivalli Brahmins, and they do not

CHAP. IV. intermarry though they may eat together. A number of Havika
 BRAHMINS. Brahmins are to be found scattered throughout South Canara
 Havikas. engaged for the most part in the cultivation of areca-palm gardens,
 in which they are very expert. A very well-to-do colony of them
 is to be found in the neighbourhood of Vittal in the Kásaragóð
 taluk where they grow areca-nuts which are valued only second
 to those grown in the mágane of the Coondapoor taluk above the
 ghauts.

The Havika Brahmins, perhaps owing to their residing for
 many generations in the comparatively cool shade of the areca-
 nut gardens, are specially fair even for west coast Brahmins. This
 fairness of complexion is particularly noticeable in the women who
 do not differ much in their manners and customs from the Shivalli
 Brahmin women, except that they take a prominent part in the
 work of the gardens, and never on any occasion wear the end of
 their cloth passed through the legs and tucked up behind. The
 Havik widows are allowed more freedom than in most other classes.
 Some Havik Brahmins in the Malayálam portion of the Kása-
 ragóð taluk have, like the Shivallis in the same locality, adopted
 the language and customs of the Malayáli Brahmins.

Kótas. **Kóta** Brahmins, so called from a village in the northern part
 of the Udipi taluk, are like the Haviks, Smárthas or followers of
 Sankaráchárya and now speak Canarese, but the breach between
 them and the Shivallis is not so wide, as intermarriages occasionally
 take place. In the Coondapoor taluk and the northern part of the
 Udipi taluk the Kótas occupy a place in the community corre-
 sponding to that taken by the Shivallis throughout the rest of the
 district.

Saklápuri. **Saklápuri**, of whom there are a few in the district, are what
 may be called a dissenting sect of Havikas who, a few years ago,
 renounced their allegiance to the Rámchandrapura matha in favour
 of one at Saklápuri near the boundary between North and South
 Canara. Like the Havikas they speak Canarese.

Kandávaras. **Kandavaras** obtain their name from the village of Kandávar
 in the Coondapoor taluk. They are commonly known as *Udapas*
 and they all belong to one gótram, that of Visvamitra. They are,
 therefore, precluded from marrying within the caste and take
 their wives and husbands from the ranks of the Shivalli Brahmins.
 They are, indeed, said to be the descendants of a Shivalli
 Brahmin, who settled in Kandávar about seven or eight centuries
 ago. The head of the Annu Udapa family, which is called after
 this ancestor, is the hereditary head of the caste and presides over
 all pancháyats or caste councils. They speak Canarese. Their
 title is *Udapa* or *Udpa*.

Déshashts.—The Déshashts are settlers of comparatively recent times who seem to have come into South Canara from the north, as they ordinarily speak Maráthi. They at one time held a number of important posts under Government, but have failed to keep up with the educational requirements of the day, and the only Déshashts of position in South Canara now-a-days are landowners and merchants. Both Smárthas and Mádhavas are to be found amongst them.

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BRAHMINS.
Déshashts.

Karádi Brahmins are immigrants from Satara and other places of the Marátha country. The tradition is that Parasu Ráma created them from camel bones. Intermarriages may take place between them and the Déshashta Brahmins. They are Smárthas and owe allegiance to the Sríngéri math of Sankaráchárya.

Karádis.

Chitpávan Brahmins are practically the same as the Konkanashts of Ratnagiri or Goa, some of whom seem to have gradually spread down the coast. They are Smárthas and adherents of the Sríngéri math of Sankaráchárya. There are but few of them in South Canara, the best known being, like the Havíks, well-to-do owners of areca-nut plantations, notably in the neighbourhood of Kárákal and Beltangadi.

Chitpávans.

Pádia Brahmins are also Maráthi immigrants. They are Smárthas and, like the last two divisions mentioned above, acknowledge the authority of the head of Sríngéri math. They can intermarry with Karádi and Chitpávan Brahmins. The binding portion of their marriage ceremony is the pouring of water and not the seven steps round the sacrificial fire. Their usual titles are *Rao* and *Bhatta*.

Pádias.

Brahmins of the Gauda-Drávida division are comparatively recent settlers in South Canara, but there are two classes of them who now form important sections of the community—the Konkanis and the Sárasvats.

Gauda
Brahmins.

Konkani Brahmins are said to have originally come from Tirhoot and settled in sixty-six villages near Goa; hence they are sometimes called Sasashtikars. A large number of them moved down to Canara when the Portuguese supremacy was at its height, and in their homes they continue to use their old language Konkani. They are almost all Mádhavas, but they have mathas of their own, distinct from the Udipi mathas of the Shivallis, and specially affect the worship of Venkatramana, in whose honour a temple is erected wherever Konkanis come together in any numbers. The Konkanis claim to belong to the Gauda-Sárasvat class of Gauda-Drávida Brahmins, and at the last census numbers of Konkanis have returned themselves as Sárasvats, probably to avoid being confused with the Konkanashts or Chitpávans who do not belong to the Gauda-Drávida division.

Konkanis.

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BRAHMINS.
Konkanis.

A certain number of the Konkanis in South Canara are wealthy landowners and some occupy very high positions in the Government service for which they have of late years taken more care to qualify themselves than they did in the early days of the British rule. The great bulk of them are shopkeepers, in which capacity they are to be found in almost every bazaar throughout the district. In 1801 Dr. Buchanan wrote about the Konkanis of Manjéshwar: "They are in flourishing circumstances; and I saw "some of their marriage processions passing to-day, attended by a "number of exceedingly well dressed people and very handsome "girls." A similar remark might be made of them at the present day in any of the larger towns of South Canara.

Sárasvats.

Sárasvat Brahmins are very numerous in South Canara. They claim, like the Konkanis, to have migrated long ago from the banks of the *Sárasvati* in Tirhoot. The village in which they settled was Kushastala near Goa, whence they have spread southwards to North and South Canara. They are generally Smárthas, or else followers of the 'Bhagavat Sampradáyam,' but there are also a few Vaishnavas amongst them. Of late years, however, many of them have shown a reforming tendency, and societies have been established amongst them for purely spiritual worship.

They are an active and progressive class and their intelligent readiness to adapt themselves to the requirements of the day has led to positions of influence both in Government service and in the professions being held by them in numbers altogether out of proportion to their numerical standing in the community. As a class they are mainly writers, shopkeepers and teachers. Both men and women have fair complexion and handsome features.

TEMPLE
SERVANTS—
Stánikas.

Stánikas are said to be the descendants of Brahmins by Brahmin widows and outcaste Brahmin women, corresponding with Manu's *goláka*. They (however now claim to be Siva Brahmins, forcibly dispossessed of authority by the Mádhvas, and state that the name Stánika is not that of a separate caste, but indicates their profession as managers of temples, with the title of Déva Stánika. This claim is not generally conceded and as a matter of fact the duties in which Stánikas are employed are clearly those of temple servants, namely collecting flowers, sweeping the interiors of temples, looking after the lamps, cleaning the temple vessels, ringing bells and the like. Many of them, however, are landowners and farmers. They are generally Saivites and wear the sacred thread. Their special deities are Venkatramana and Ganapati. Drávida Brahmins officiate as their priests, but of late some educated men of the caste have assumed the priestly

office. The caste has two sub-divisions, viz., Subramania Stánikas and Kumbala Stánikas, but it is not clear whether these are endogamous groups. They have exogamous sub-divisions, which are called *gótras* as among the Brahmins. Girls must be married in infancy, *i.e.*, before they attain puberty. Widow remarriage is neither permitted nor practised. Their other customs are almost the same as those of the Kóta Brahmins. They neither eat flesh nor drink liquor. Their social disputes are settled at caste meetings. They are called *Shánbógs* and *Mukhtesars*.

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TEMPLE
SERVANTS.
Stánikas.

Dévadigas.—This is a class of servants, chiefly musicians in Hindu temples, but many of them are engaged in cultivation and other pursuits. They are also known as Moyilis, but there is a separate caste called Kannada Moyilis, and Dévadigas will not eat with them. They are Vaishnavites, and Tulu Brahmins are their priests. Remarriage of widows is permitted, but it is practised only in the case of young widows. They eat flesh and drink liquor.

Dévadigas.

Moyilis, or Moylars, are admittedly the descendants of the children of women attached to the temples, and their ranks are even now swelled in this manner.⁸ Their duties are similar to those of the Stánikas.

Moyilis.

Sappaligs appear to be identical with the Dévadigas in North Canara, though they are regarded as distinct castes in South Canara. The Sappaligs are, as the name *sappal* (noise) implies, a class of musicians in temples, but a number of them are cultivators.

Sappaligs.

Traders number 95,000 according to the last census, but 90,345 of these are Máppillas and 2,104 are Naváyats. These will be described in the section on Musalmáns. The only other

TRADERS.

⁸ The following account of the origin of the Moylars was given by Buchanan in 1801:

"In the temples of Tuluva there prevails a very singular custom which has given origin to a caste named Moylar. Any woman of the four pure castes—Brahmin, Kshatriya, Vaisya or Sudra—who is tired of her husband, or who (being a widow and consequently incapable of marriage) is tired of a life of celibacy, goes to a temple and eats some of the rice that is offered to the idol. She is then taken before the officers of Government, who assemble some people of her caste to inquire into the cause of her resolution; and if she be of the Brahmin caste to give her an option of living either in the temple or out of its precincts. If she choose the former, she gets a daily allowance of rice and annually a piece of cloth. She must sweep the temple, fan the idol with a Tibet cow's tail (*Bos gruiens*) and confine her amours to the Brahmins. In fact she generally becomes a concubine to some officer of revenue who gives her a trifle in addition to her public allowance and who will flog her severely if she grant favours to any other person. The male children of these women are called Moylar, but are fond of assuming the title of Stánika and wear the Brahminical thread. As many of them as can procure employment live about the temples, sweep the areas, sprinkle them with an infusion of cowdung, carry flambeaus before the gods and perform other similar low offices." Buchanan, vol. iii. p. 65, edition of 1807.

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TRADERS.

trading castes of numerical importance are the Banajigas, Baliyas, Chettis and Vaisyas; the last is not a caste name at all and 'Chetti' is used far more as a title than as a real caste name. Baliyas are the well-known Telugu trading caste and Banajiga is the Canarese form of this name. In addition to the above, however, trade is carried on by Konkani Brahmuns, by Native Christians, by Rájápuris, who are shown in the census returns as agriculturists, and by Vánis, who have been wrongly classified as oil-pressers.

Rájápuris.

Rájápuris.—The Rájápuris, also called Bálólikars, were originally traders and perhaps have some claim to be considered Vaisyas. In social status they admit themselves to be inferior only to Brahmuns. They wear the sacred thread, profess the Saiva faith and employ Karádi Brahmuns as priests in all their ceremonies. Their girls should be married before the age of puberty, and marriage of widows is not permitted. The marriage ceremony chiefly consists in the hands of the bride and bridegroom being united together and held by the bride's father while her mother pours water over them. The water should first fall on the bride's hands and then flow on to those of the bridegroom. This takes place at the bride's house. A curious feature in the ceremony is that for four days either the bride or bridegroom should occupy the marriage-bed; it must never be allowed to become vacant. On the fourth day the couple go to the bridegroom's house where a similar 'sitting' on the marriage-bed takes place. They are mostly vegetarians, rice being their chief food, but some use fish and rear fowls and goats for sale as food. Many are now cultivators.

Vánis.

Vánis or **Bandekars** have been wrongly classified in the census returns as oil-pressers; they are in reality traders. They are said to have come from Goa and they speak Konkani. Their spiritual *guru* is the head of the Kumbakónam math. There is nothing in their customs calling for a special remark.

HUSBANDMEN.

Husbandmen, including the classes formerly military and dominant, are the most numerous of all the caste groups. The following are the most important members of the group:

- | | |
|--------------|----------------|
| 1. Bant. | 6. Múdumane. |
| 2. Gauda. | 7. Náda. |
| 3. Kshatriya | 8. Náyar. |
| 4. Malava. | 9. Séregár. |
| 5. Maráti. | 10. Vakkaliga. |

Bants.

Bants.—The Bants (pronounced Bunts), as their name implies (*Bant* in Tulu=a powerful man, a soldier) were originally a military class corresponding to the Náyers of Malabar, and the use of

the term *Nádava* instead of *Bant* in the northern portion of South Canara points, amongst other indications, to a territorial organization by '*Náds*' similar to that described by Mr. Logan⁹ as prevailing in Malabar. But few traces of any such organization now prevail, great changes having been made when the Vijayanagar Government introduced, more than five hundred years ago, a system of administration under which the local Jain chiefs, though owing allegiance to an overlord, became more independent in their relations with the people of the country. Under the Bednore kings, and still more under the Mysore rule, the power of the chiefs was also swept away, but the old local organization was not reverted to.

CHAP. IV.
HUSBANDMEN.
Bants.

The Bants are now the chief land-owning and cultivating class and are, with the exception of the Billavas or toddy-drawers, the most numerous caste in the district. Most of them are Hindus by religion, and rank as Sudras, but about ten thousand of them are Jains and the distinctions between these and the ordinary or '*Másádik*' Bants are explained in the section relating to the Jains. It is probable that during the political supremacy of the Jains, a much larger proportion of the Bants professed adherence to that religion than now-a-days. In addition to their Hinduism or Jainism, all continue to follow the ancient demon or '*Bhúta*' worship of the early Dravidians, much of which, however, has been absorbed into modern Hinduism. There are four principal sub-divisions of the caste, viz., *Másádika* Bants, who are the ordinary Bants of Tuluva; the *Nádava* or *Nád* Bants, who speak Canarese and are found in the northern part of the district; the *Parivedra* Bants, who do not follow the Aliya Santana system of inheritance; and the Jain Bants. Members of these sub-divisions may not intermarry, but instances have recently occurred of marriages between *Másádika* and *Nád* Bants.

Nothing very definite is known of the origin of the Bants, but Tuluva seems, in the early centuries of the Christian era, to have had kings who apparently were sometimes independent and sometimes feudatories of overlords such as the Pallavas, the early Kadambas, the early Chálukyans, the later Kadambas, the Western Chálukyans, the Kalachurians and the Hoysal Balláls. This indicates a constant state of fighting which would account for an important class of the population being known as '*Bantaru*' or warriors, and as a matter of course they succeeded in becoming the owners of all the land which did not fall to the share of the priestly class, the Brahmins. Ancient inscriptions speak of kings

⁹ Logan's *Malabar*, pp. 110-112, 131-133, 266-272.

CHAP. IV. of Tuluva, and the Bairasu Wodears of Kárákal, whose inscriptions
 HUSBANDMEN. have been found at Kalasa as early as the twelfth century, may have
 Bants. exercised power throughout Tuluva or the greater part of it, but
 when the Vijayangar dynasty became the overlords of Canara in
 1536, there were then existing a number of minor chiefs who had
 probably been in power long before, and the numerous titles still
 remaining amongst the Bants and Jains, and the local dignities
 known as 'Pattam' and 'Gadi' point to the existence from very
 early times of a number of more or less powerful local chieftains.
 The system peculiar to the west coast under which all property
 vests in females and is managed by the seniors of the family was
 also favorable to the continuance of large landed properties, and
 it is probable that it is only within comparatively recent times
 that sub-division of landed property became anything like as
 common as it is now. All the Bants, except the small section
 known as Parivár Bants and a few Jains, follow this 'Aliya
 Santana' system of inheritance, a survival of a time when the
 military followers of conquering invaders or local chiefs married
 women of the local land-owning classes, and the most important
 male members of the family were usually absent in camp or at
 court, while the women remained at the family house on the
 estate and managed the farms. The titles and the 'Pattams' or
 dignities have always been held by the male members, but, as they
 also go with the landed property, they necessarily devolve on the
 sister's son of a deceased holder, whence has arisen the name
 'Aliya Santana' which means 'sister's son lineage.' A story is
 embodied in local traditions attributing the origin of the system
 to the fiat of a king called 'Bhútal Pándya,' whose wife refused
 to give her son for sacrifice while a sister was more pious, but
 this is obviously nothing more than an attempt to account for a
 matter which is not understood. As a similar custom prevails in
 Malabar, it no doubt originated before Tuluva and Kérala were
 separated. The small body of Parivár Bants and the few Jain
 Bants that do not follow the Aliya Santana system are probably
 the descendants of a few families who allowed their religious con-
 version to Hinduism or Jainism to have more effect on their social
 relations than was commonly the case.

Now that the ideas regarding marriage among the Bants are in
 practice assimilated to a great extent to those of most other people,
 the national rule of inheritance is a cause of much heart-burning
 and quarrelling, fathers always endeavouring to benefit their
 own offspring at the cost of the estate. A change would be gladly
 welcomed by many, but vested interests in property constitute an
 almost insuperable obstacle.

The Bants do not usually object to the use of animal food, except, of course, the flesh of the cow, and they do not as a rule wear the sacred thread, but there is a section of them called Balláls, amongst whom heads of families abstain from animal food, and wear the sacred thread; these neither eat nor intermarry with the ordinary Bants. The origin of the Balláls is explained by a proverb which says that when a Bant becomes powerful he becomes a Ballál. Those who have the dignity called 'Pattam' and the heads of certain families, known as Shettivalas or Heggades, also wear the sacred thread and are usually managers or 'Mukhtesars' of the temples and 'Bhútastháns' or demon-shrines within the area over which in former days they are said to have exercised a more extended jurisdiction, dealing not only with caste disputes, but settling numerous civil and criminal matters. The Jain Bants are strict vegetarians, and they abstain from the use of alcoholic liquors, the consumption of which is permitted among other Bants, though the practice is not common. All classes usually take three meals a day, viz., a little conjee or gruel in the morning, dinner at noon and supper at night. The Jain Bants, however, avoid taking food after sunset.

The Bants are a fine stalwart race with a sturdy independence of manner and the comparatively fair complexions common to the west coast. The more well-to-do classes usually occupy substantial houses on their estates, in many of which there is much fine wood-work, and in some cases the pillars in the porches and verandahs, and the doorways, are elaborately carved. They have not as a rule yet largely availed themselves of European education, and consequently there are but few of them in the Government service, but amongst these few, some have attained to high office and been much respected. As is so often the case amongst high-spirited people of primitive modes of thought, party and faction feeling run high, and jealousy and disputes about landed property often lead to hasty acts of violence. Now-a-days, however, the last class of disputes more frequently lead to protracted litigation in the courts. They are fond of out-door sports, foot-ball and buffalo-racing being amongst their favorite amusements, but the most popular of all is cock-fighting. Every Bant, who is not a Jain, takes an interest in cock-fighting and large assemblages of cocks are found at every fair and festival throughout South Canara.

Under the system of inheritance above described the High Court has ruled that there is no marriage within the meaning of the Penal Code, but though divorce and remarriage are permitted to women, there are formal rules and ceremonies observed in connection with them, and amongst the well-to-do classes divorce is not

CHAP. IV. looked upon as respectable, nor is it frequent. The fictitious marriage prevailing amongst the Náyers is unknown amongst the Bants, and a wife also usually leaves the family house and resides in her husband's, unless she occupies so senior a position in her own family as to make it desirable that she should live on the family estate.

HUSBANDMEN.
Bants.

The Bants are divided into twenty *baḷis*¹⁰ which correspond with Brahmin *gōtras*, except that they are traced in the female line, i.e., a boy belongs to his mother's not to his father's *baḷi*. Children belonging to the same *baḷi* cannot marry and the prohibition extends to certain allied (*kōdu*) *baḷis*. Moreover a man cannot marry his father's brother's daughter, though she belongs to a different *baḷi*. Infant marriage is not prohibited, but it is not common, and both men and women are usually married after they have reached maturity. There are two forms of marriage, one, called *kai-dhāre*, for marriages between virgins and bachelors, and the other, called *budu-dhāre*, for the marriage of widows. After a match has been arranged the formal betrothal, called *pomnapāthera* or *nischaya tāmbula*, takes place. The bridegroom's relatives and friends proceed in a body on the appointed day to the bride's house and are there entertained at a grand dinner, to which the bride's relatives and friends are also bidden. Subsequently the kárnavans of the two families formally engage to perform the marriage and plates of betel-nut are exchanged and the betel and nut partaken of by the two parties. The actual marriage ceremony is performed in the house of the bride or bridegroom, as may be most convenient. The proceedings commence with the bridegroom seating himself in the marriage *pandal*, a booth or canopy specially erected for the occasion. He is there shaved by the village barber and then retires and bathes. This done, both he and the bride are conducted to the *pandal* by their relations, or sometimes by the village headman. They walk thrice round the seat and then sit

¹⁰ *Baḷi* means 'a line.' Cf. Tamil *vaḷi*. It is a common name for the exogamous septs of the Tuluva castes. The twenty *baḷis* of the Bants are as follow :

- | | |
|--------------------------------------|------------------------------------|
| 1. Bágettinnáya. | 10. Kundónibannáya. |
| 2. Bangárannáya. | 11. Kundalannáya. |
| 3. Barmarannáya. | 12. Nelabannáya or Ujjettibannáya. |
| 4. Bonnyannáya or Bunnan-náya. | 13. Pangalannáya. |
| 5. Hiribannáya or Siriban-náya. | 14. Pergadannáya. |
| 6. Karambarannáya. | 15. Pulyattannáya. |
| 7. Karburannáya. | 16. Sálabannáya or Aiyabannáya. |
| 8. Kellarabannáya. | 17. Sálannáya. |
| 9. Kochattabannáya or Koj-jarannáya. | 18. Talarabannaya. |
| | 19. Ulibannáya. |
| | 20. Upparannáya. |

down side by side. The essential and binding part of the ceremony, called *dhāre*, then takes place. The right hand of the bride being placed over the right hand of the bridegroom, a silver vessel (*dhāregindī*) filled with water, with a cocoanut over the mouth and the flower of the areca-nut palm on the cocoanut, is placed on the joined hands. The parents, the managers of the two families and the village headmen all touch the vessel, which, with the hands of the bridal pair, is moved up and down three times. In certain families the water is poured from the vessel into the united hands of the couple and this betokens the gift of the bride. This form of gift by 'pouring water' was formerly common and was not confined to the gift of a bride. It still survives in the marriage ceremonies of various castes, and the name of the Bant ceremony shows that it must have once been universal among them. The bride and bridegroom then receive the congratulations of the guests who express a wish that the happy couple may become the parents of twelve sons and twelve daughters. An empty plate and another containing rice are next placed before the pair and their friends sprinkle them with rice from the one and place a small gift, generally four annas, in the other. The bridegroom then makes a gift to the bride; this is called *tīrdōchi* and varies in amount according to the position of the parties. This must be returned to the husband if his wife leaves him or if she is divorced for misconduct. The bride is then taken back in procession to her home. A few days later she is again taken to the bridegroom's house and must serve her husband with food. He makes another money present to her and after that the marriage is consummated.

The foregoing account shows conclusively that the Bant marriage is a good deal more than concubinage. It is indeed as formal a marriage as is to be found among any people in the world and the freedom of divorce which is allowed cannot deprive it of its essential character. Widows are married with much less formality. The ceremony consists simply of joining the hands of the couple, but, strange to say, a screen is placed between them. All widows are allowed to marry again; but it is, as a rule, only the young women who actually do so. If a widow becomes pregnant she must marry or suffer loss of caste.

They all burn their dead, except in the case of children under seven and those who have died of leprosy or of epidemics like cholera or small-pox. The funeral pile must consist at least partly of mango-wood. The obsequies take place on the ninth, eleventh or thirteenth day, when people are fed in large numbers, but the Jains now substitute for this a distribution of cocoanut on the third, fifth, seventh or ninth days. The 'shrādh' ceremony is

CHAP. IV. not common, but once a year—generally in October—deceased
HUSBANDMEN. ancestors are propitiated. This ceremony is called *agolú*.

Gaudas.

Gaudas, also called *Hálvakhumakkalu*, are very numerous represented in the district. They have a somewhat elaborate system of caste government. In every village there are two headmen, the *Gráma Gauda* and the *Vattu* or *Gottu Gauda*; for every group of eight or nine villages there is another head, called the *Mágane Gauda*, and for every nine *máganés* there is a yet higher authority called the *Kattémanéyava*. The caste is divided into eighteen *baris* or *balis*, which are of the usual exogamous character. The names of all of these have not been ascertained, but those of twelve of them are as follow: (1) Bangára, (2) Nandara, (3) Mulara, (4) Hemmana, (5) Sálu, (6) Kabru, (7) Góli, (8) Náyar, (9) Setti, (10) Basruvógaru, (11) Balasanna, and (12) Karmannáya.

Marriage is usually adult and sexual license before marriage with a member of the caste is tolerated, though nominally condemned. The *dháre* form of marriage ceremony is used, but the bridal pair hold in their joined hands five betel-leaves, one areca-nut and four annas, and after the water has been poured the bridegroom ties a *táli* to the neck of the bride. Divorce is permitted pretty freely and divorced wives and widows can marry again. A widow with children, however, should marry only her late husband's elder brother. If she marries any one else the members of her former husband's family will not even drink water that has been touched by her. They burn their dead and once a year, in the month of Mituna (June-July), they perform a ceremony for the propitiation of all deceased ancestors. They have a special preference for Venkatramaswámi, to whom they make money offerings once a year in September. They employ Brahmins to give them sacred water when they are under pollution, but they do not seek their services for ordinary ceremonies. They are, for the most part, farmers, but some few are labourers; the latter receive 3 or 4 seers of paddy a day as wages. Their house language is Tulu in some parts and Canarese in others, but all follow the ordinary system of inheritance and not the custom of descent through females. Their title is *Gauda*.

Malavas.

Malavas or **Mala Bóvis** are a small cultivating caste, the members of which were formerly hunters and fishermen. They profess Vaishnavism and employ Shivalli Brahmins as their priests. Hanuman is their favourite deity. Like the Bants and other castes of Tuluva they are divided into exogamous septs called *balis* and have the *dháre* form of marriage. They speak Canarese.

Maráthi, as a caste name, is somewhat open to confusion and it is probable that many people of various castes, who speak Maráthi, are shown as being of that caste. The true Maráthi caste is said to have come from Goa and that place is the headquarters. The caste is divided into twelve *wargs* or *bañis*, which are exogamous sub-divisions. Caste disputes are settled by headmen called *Hontagaru*, and allegiance is paid to the head of the Sringerí math. The favourite deity is the goddess Mahádévi. Brahmins, usually Karádis, officiate at their ceremonies. Marriage is both infant and adult, and in the latter case it is said that immorality before marriage is condoned, provided it is committed with a man of the caste. The *dháre* form of marriage is used. Widows may remarry, but they cannot marry again into the family of the deceased husband—a rule which is just the reverse of the Levirate. In some parts, however, the remarriage of widows is prohibited. A husband or a wife can divorce each other at will and both parties may marry again. Maráthis are either farmers, labourers or hunters. They eat fish and flesh (except that of cattle and animals generally regarded as unclean) and they use alcoholic liquors. They speak either the ordinary Maráthi or the Konkani dialect of it.

CHAP. IV.
HUSBANDMEN.
Maráthis.

Áres are closely allied to the Maráthis; they usually speak Maráthi or Konkani, but in the Kásaragód taluk, and possibly in other parts too, they speak Canarese. Their exogamous sub-divisions are called *manathanas*. They use the *dháre* form of marriage, but the pot contains a mixture of water, milk, ghee, honey and curds instead of the usual plain water. The marriage of widows is prohibited and there is not the same freedom of divorce that we find among the Maráthis.

Áres.

Sérvégáras, *Kótéyaras*, *Kshatris* or *Rámakshatris* are said to be a branch of the Konkani Maráthis of Goa, from whence they were invited by the Lingáyat kings of Nagara to serve as soldiers and to defend their fort (*kôte*) whence the alternative name of *Kótéyara*. The mother-tongue of the Sérvégáras of South Canara is Canarese, while their brethren in the north speak Konkani. They have now taken to cultivation, but some are employed in the revenue and police departments as peons and constables, and a few are shopkeepers. The name Sérvégára is derived from Canarese *sérve*, an army. In religion they are Hindus, and like most west coast castes are equally partial to the worship of Siva and Vishnu. They wear the sacred thread. Karádi Brahmins are their priests, and they owe allegiance to the head of the Sringerí math. Their girls are married before puberty, and the remarriage of widows is neither allowed nor practised. Divorce is permitted only on the

Sérvégáras.

CHAP. IV. ground of the unchastity of the wife. The body of a child under
 HUSBANDMEN. three years is buried, and that of any person exceeding that age is
 Sérvégáras. cremated with the usual ceremonies. They eat flesh, but do not
 drink. Their titles are *Náyak*, *Aiya*, *Rao* and *Shérégar*.

Vakkaligas. **Vakkaligas** are a Canarese caste of cultivators represented
 by a small number in this district. The Vakkaligas say they are
 the descendants of the Ballál Rájás of Ánegundi. The term
 Vakkaliga or Okkiliyan is derived from Canarese *okkahu*, which
 means cultivation or agriculture, so that as a caste name it corre-
 sponds to Vellála and Kápu, and there are many points of resem-
 blance between the Vakkaligas and Kápus.

SHEPHERDS—
 Heggades. **Heggades** are classified as shepherds, but the present occu-
 pation of the majority of them is cultivation. Their social position
 is said to be somewhat inferior to that of the Bants. They employ
 Brahmins as their priests. In their ceremonies the rich follow
 closely the Brahminical customs. On the second day of their
 marriage a pretence of stealing a jewel from the person of the
 bride is made. The bridegroom makes away with the jewel before
 dawn and in the evening the bride's party proceeds to the house
 where the bridegroom is to be found. The owner of the house is
 told that a theft has occurred in the bride's house and is asked
 whether the thief has taken shelter in his house. A negative
 answer is given, but the bride's party conducts a regular search.
 In the meanwhile a boy is dressed to represent the bridegroom.
 The searching party mistake this boy for the bridegroom, arrest
 him and produce him before the audience as the culprit. This
 disguised bridegroom, who is proclaimed to be the thief, throws
 his mask at the bride, when it is found to the amusement of all
 that he is not the bridegroom. The bride's party then confessing
 their inability to find the bridegroom, request the owner of the
 house to produce him. He is then produced and conducted in
 procession to the bride's house.

Kurumbas. **Kurumbas** or **Kurubas** are not largely represented in the
 district. They speak Canarese and are believed to have come
 from Mysore. Caste affairs are settled by a council or pancháyat
 which is summoned by the *Gauda* or headman through his sub-
 ordinate, the *Maniagára*. It is guided in its deliberations by the
 advice of the *Budhivanta*, or wise man. These caste officials
 receive small fees on the occasion of every marriage. The caste is
 divided into exogamous divisions, which are called *gótras* as among
 Brahmins. On the Mysore plateau these *gótras* are totemistic in
 character, but it is reported that nothing of this kind exists in
 Canara.

Artisans in Canara are generally of Canarese rather than Tulu origin, as they mostly speak Canarese and follow the ordinary rule of inheritance, but this is no doubt partly due to their not being land-owning classes. They wear a sacred thread like the Brahmins, but it is believed that their pretensions are due to increasing prosperity within comparatively recent times. Many of the Native Christians are also artisans. The following are the principal castes in this group:

1. Akkasále	} goldsmiths.	6. Cheptagár	} carpenters.
2. Sonár		7. Kóláyari	
3. Kammára, blacksmiths.		8. Charódi	
4. Kanchugára, braziers.		9. Gudigár	
5. Kalkatta, masons.		10. Muvvári.	

Akkasáles are goldsmiths of Tulu origin, but a number of them work in iron, brass and wood also. The caste is divided into exogamous divisions (*gótras*). Caste affairs are settled by the *swámi* of Ánegundi, to whom reports are made by the local headmen, called Mukhtésars. Brahmins are employed as *purohīts* only when men of their own caste are not available to perform that duty. In their customs and manners they closely resemble the Shivalli Brahmins. Both infant and adult marriages are allowed, but the former is much preferred. Widow marriage is strictly prohibited. The patron deity of the caste is Kálamma, though serpent-worship is very common. Like all artizan castes they worship the implements of their craft once a year. They style themselves *Áchári*.

Sonár or **Sonagára** is another goldsmith caste. They speak Konkani which is a dialect of Maráthi, and are believed to have come from Goa. The community at each station has one or two Mukhtésars or headmen who enquire into and settle the caste affairs; serious offences are reported to the *swamy* of Sode, who has authority to excommunicate or to inflict heavy fines. They wear the sacred thread and employ Brahmin priests. Marriages within the same *gótra* are strictly prohibited. Most of them are Vaishnavites, but a few worship Siva. The dead are burned and the ashes are thrown into a river. They eat fish but not flesh. Their title is *Setti*.

Cheptégáras are carpenters. They also speak Konkani and are believed to have come from the Konkan country. Caste affairs are managed by a Gurikár or headman, and the fines collected are paid to the head of the Sringéri math. They wear the sacred thread and employ Karádi Brahmins as *purohīts*. Infant marriage is practised and widow marriage is not permitted. The

CHAP. IV. dead are burned if means allow; otherwise they are buried. They
ARTISANS. are Saivites and worship Durga and Ganapati. They eat flesh and
— drink liquor. Their titles are *Naik*, *Shenui*, &c.

Cháródi. **Cháródis** are Canarese carpenters corresponding to the Kon-
kani Cheptégáras, and there is very little difference in the customs
and manners of the two castes, except that the former employ
Shivalli and Konkanashta Brahmins instead of Karádis. Their title
is *Naika*.

Gudigára. **Gudigáras** are a Canarese caste of wood-carvers and painters.
They are Hindus of the Saivite sect and wear the sacred thread.
Shivalli Brahmins officiate as their priests. Some follow the
Aliya Santana mode of inheritance, others the ordinary law. They
must marry within the caste, but not within the same *gótra* or
family. Infant marriage is not compulsory, and they have the
dháre form of marriage. Among those who follow the Aliya Santa-
na law, both widows and divorced women may marry again, but
this is not permitted among the other sections. The dead are
either cremated or buried, the former being the preferential mode.
The use of alcoholic liquor and fish and flesh is permitted. Their
ordinary title is *Setti*.

Kanchugára. **Kanchugáras** are a Canarese caste of brass-workers. They are
Hindus of the Vaishnava sect and they pay special reverence to
Venkatramana of Tirupati. Their spiritual *guru* is the head of
the Rámachandrapuram math. A man cannot marry within his
own *gótra* or family. They have the ordinary system of inheritance
through males. Girls must be married before puberty and the
dháre form of marriage is used. The marriage of widows is not
permitted and divorce is allowed only in the case of women who
have proved unchaste. The dead are either cremated or buried in
a recumbent posture. Brahmins officiate as their priests. The
use of spirituous liquors and flesh and fish is permitted.

WEAVERS. There is not much weaving carried on in Canara. The Sáles
are the most numerous, and they, as well as the Dévángas, are of
Telugu origin. The Jádas are Canarese.

Dévángas and Jádas. **Dévángas** are a caste of weavers found in all parts of the
Presidency, the name being derived from *Déva-angam*, or the limb
of God. They are divided into two large linguistic sections, the
Telugu and Kannada Dévángas; the former are usually called
Dévángas, while the latter are known as Jádas (Jándras), which
means 'great men.' They wear the sacred thread, and the Jádas,
unlike the Dévángas, aspire to Brahminical rank, but their preten-
sion is ridiculed by all other castes, high or low. They have priests
of their own. The remarriage of widows is permitted. The dead
are usually buried in the sitting posture, and a *pandál* (booth) of

milk-hedge branches is erected over the grave. The people are flesh-eaters, and liquor is only nominally forbidden. Their usual title is Chetti. CHAP. IV.
WEAVERS.

Sáles are a class of Telugu weavers, the name being derived from Sanskrit *Sálíka*, a weaver. It is said, however, that some of them speak a corrupt form of Malayálam. They claim to be the descendants of the sage *Mrikanda*, the weaver of the Gods. The most important sub-divisions of the caste are Padma Sále and Pattu Sále. Many of them are Lingáyats and follow the customs of that sect. Sáles.

Patvégárs are a Canarese caste of silk-weavers. They are Hindus and worship both Siva and Vishnu, but their special deity is Durga-paramésvari at Barkúr. They wear the sacred thread and employ Brahmin for ceremonial purposes. They are governed by a body called 'the ten men' and pay allegiance to the *guru* of the Rámachandra math. They are divided into *balis* and a man may not marry within his own *bali*. Polygamy is allowed only when a wife is barren or suffers from some incurable disease like leprosy. The girls are married in infancy and the binding portion of the ceremony is *dháre*. Widow marriage is not permitted and divorce is allowed only in the case of an adulterous wife. They follow the ordinary Hindu law of inheritance. The dead are cremated. The *Srádha* ceremony is in use, and the Mahálaya ceremony for the propitiation of ancestors in general is performed annually. Female ancestors are also worshipped every year at a ceremony called *Vaddap*, when meals are given to married women. They eat fish but not meat, and the use of alcohol is not permitted. Patvégárs.

Bilimaggas are a weaver caste of Tulu origin. They speak a corrupt dialect of Tulu called *Poromba*. Nominally Hindus, they are in reality, like most Tulu people, worshippers of *bhútas* or devils. The affairs of the caste are managed by a body of headmen, known as *Nalikkaldakkul*, who have power to inflict fines up to 8 annas. These fines are paid to the *bhúta* of the village. The caste is divided into *balis* of the usual exogamous character. Their sexual relation is somewhat lax, and divorce is freely permitted. It is said that a widow may not marry her deceased husband's elder brother, but she may marry the younger. The use of liquor, flesh and fish is permitted. The caste name means 'a loom.' Bilimaggas.

Gánigas are the oil-pressers of the Canarese people, corresponding to the Telugu Gándla and the Tamil Vániyan. This caste is sub-divided into three sections, none of whom eat together or intermarry. These sections are the Heggánigas, who yoke two oxen to a stone oil-mill; Kirgánigas, who make oil in wooden mills; OIL-PRESSERS
—Gánigas.

CHAP. IV. and Ontiyeddu Gánigas, who yoke only one animal to the mill. OIL-PRESSERS. They are collectively known as Jótipans or Jótinagarams. They are said to have originally come from the Mysore State. In addition to pressing oil, they also make palm-leaf umbrellas, cultivate lands and work as labourers. They employ Brahmins to perform their ceremonies. Their *guru* is the head of the Vyásaráya math at Ánegundi. Early marriage is practised. Widow remarriage is not allowed. They eat fish, mutton and fowls, but do not drink liquor. *Chetti* is their title.

POTTERS—
Kumbáras.

The **Kumbáras** of South Canara seem to be a branch of the Telugu and Canarese potter castes, but many of them have Tulu for their home speech and follow the Aliya Santana rule of inheritance. Some of them officiate as *pújáris* in the temples of the local deities or demons and are employed to perform funeral rites. Unlike the Tamil potters the Kumbáras do not wear the sacred thread. Infant and widow marriages are very common. On the birth of a child the family observe pollution for 15 days, and on the sixteenth day the village barber and *dhóbi* get holy water from the village temple and purify the family by sprinkling it on their head. There are two endogamous sub-divisions, the Kannada Kumbára and the Tulu Kumbára, and each of these is divided into exogamous *baḷis*. Their ordinary title is *Handa*, which is also sometimes used as the name of the caste.

FISHERMEN.

The great bulk of the fishermen of Canara are Mogérs, of Tulu origin, speaking Tulu and following the Aliya Santana rule of inheritance; but towards the north they speak Canarese and have abandoned their distinctive Tulu customs. The Mukkuvans are the corresponding Malayáli caste in the south of the district. The Khárvis are of Maráthi and the Boyas of Telugu origin. All the fishermen, except the Khárvis, are also employed as palanquin-bearers. Many Moplahs and Native Christians are also boatmen and fishermen.

Khárvis.

Khárvis are, as said above, Maráthi fishermen who migrated to this district from the Bombay Presidency. The name Khárvi is said to be a corrupt form of the Sanskrit *Kshár*, salt. They are hard-working, but thriftless and much given to drink, chiefly toddy. They are sea-fishermen and good sailors, and also work as domestic servants and labourers. They employ Havík Brahmins to perform their marriage and other ceremonies. The head of the Sríngéri math is their spiritual teacher.

Mogérs.

Mogérs are the Tulu fishermen, but those in the north generally speak Canarese and some at least of those dwelling in the Kásaragód taluk have adopted Malayálam as their vernacular. All, however, follow the Aliya Santana rule of inheritance and

the habits and customs of all except the Canarese-speaking section are essentially Tulu. The latter have adopted some of the usages of the people among whom they dwell, and the following remarks do not apply in their entirety to them. The Mogérs are taller, fairer and more enterprising than other fishermen of the district. They are Vaishnavites and pay particular reverence to Venkatramana of Tirupati. Every year they make money offerings to him before eating their new rice, and they have an annual dinner or feast in his honour. But their special deity (or demon) is Mastimma. They employ their own *pújáris* or *belchapadas* for religious and ceremonial purposes. Bennekudru, near Barkúr, is considered to be the head-quarters of the caste and the temple there is greatly resorted to. The caste is divided into exogamous septs called *baris* or *balis*. Marriage takes place after girls are grown up and sexual license before marriage is tolerated. The form of marriage differs somewhat from that generally in use among Tuluva castes. The bride and bridegroom sit in a *pandál* (booth) and join hands, palms uppermost. Upon their hands the maternal uncle of the bride places first some rice, next five betel-leaves, then an unhusked areca-nut and last of all a lighted wick. The bridal pair slowly lower their hands and deposit all these things on the ground. The bride's maternal uncle then takes the bride by the hand and formally makes her over to the maternal uncle of the bridegroom. The payment of Rs. 4 by each party for the benefit of the caste deity closes the ceremony. The marriage of widows is permitted, but a woman may not marry any member of her deceased husband's family. Divorce is freely permitted. If a man wishes to dissolve his marriage, he has only to go to the maternal uncle of his wife, tell him that he has divorced her, strike three blows on a tree and pay him the modest sum of Rs. 1-4-0. Divorced women may of course marry again. The dead are buried, and on the seventh, ninth or eleventh day after death a ceremony called *Sávu* is performed. On the fortieth day after death another ceremony is performed for the purpose of introducing the soul of the departed to the shades of the sixteen ancestors immediately preceding him. They drink freely and eat fish and all kinds of flesh except beef, monkeys, crocodiles and vermin. They may fish in rivers and tanks as well as in the sea. They have no distinctive title.

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FISHERMEN.
Mogérs.

Mukkuvans are a Malayálam caste and follow the Marumakkatayam law of inheritance, which is the same as the Aliya Santana. They are divided into four exogamous septs or *illams*, called *Ponnillam*, *Chembillam*, *Kachillam* and *Karillam*. There is an hereditary headman of the caste, called the *Ayathen*, who settles disputes. For trifling faults the ordinary punishment is to direct

Mukkuvans.

CHAP. IV. the culprit to supply so much oil for lights to be burnt before the
 FISHERMEN. caste demon. They use the *táli* in their marriage ceremonies, and it
 Mukkuvans. is tied on the bride's neck by a near female relative of the bride-
 groom, who remains outside the house while this is being done.
 In the case of the marriage of widows, however, a round ornament,
 somewhat like a brooch, called *padakum*, is substituted for the *táli*.
 A widow may not marry into the family of her deceased husband.
 Divorce is permitted on payment of Rs. 2 in the case of men and
 Rs. 4 in the case of women to the temple of the caste deity.

WASHERMEN. **Washermen** are returned under the following eight caste
 names: Agasa, Dhóbi, Madivála, Nekkára, Pariyáta, Rajaka,
 Vannán and Veluttédan. These, however, are for the most part
 the word meaning 'washerman' in different languages. Thus
Agasa is Canarese, *Madivála* is both Canarese and Tulu, *Dhóbi*
 is Hindustani, Konkani and Maráthi, *Pariyáta* appears to be a
 corruption of the Maráthi *Parit*,¹¹ *Rajaka* is Sanskrit and *Vannán*
 is Tamil and Malayálam. The Veluttédans claim to be Náyers
 and wash only for the higher castes. Among the Malayálam
 Vannáns it is the women only who wash clothes; the men are
 devil-dancers. This is also the case among the Nekkáras.

Agasas. **Agasas** are the washermen caste of the Canarese. The word
Agasa is derived from *agasi*, a turban. They seldom follow any
 other profession than that of washing, and are said to worship the
 steam issuing from the pot of boiling water in which dirty clothes
 are steeped. They employ Havík and Shivalli Brahmins to per-
 form their ceremonies. Infant marriage is practised; widow
 marriage is forbidden, but polygamy is allowed and practised.
 The rich burn and the poor bury the dead.

Madiválas. **Madivalas**, as already stated, are the washermen of the Tulu
 people. The name of the caste is derived from *madí*, a clean
 cloth. Caste affairs are settled by headmen called Illadayas.
 They are worshippers of Bhútas and have their own priests, but
 Brahmins are employed to purify Bhútasthánas. They follow the
 Aliya Santana law of inheritance and have the usual exogamous
balis. The marriage of girls in infancy is allowed, but is not
 compulsory. Sexual license before marriage is punished with a
 fine if discovered, but it does not involve expulsion from caste. The
 pouring of water over the joined hands of the bridal pair is the
 essential element in the marriage ceremony. Divorce is allowed
 at pleasure and nothing is paid. A widow may marry again.
 She may marry her late husband's younger brother, but she is not

¹¹ Or *Pariyáta* may be a barber, for there seems to have been some confusion
 in the census returns between *Pariyáta* and *Parivala*; the latter is a washerman.

obliged to do so; in no case may she marry his elder brother. The use of alcohol, fish and flesh, except beef, monkeys and vermin, is allowed. Madiválas are somewhat lax in their sexual relations and the women are often kept as concubines by Bants.

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WASHERMEN.
Madiválas.

Kelasis are Tulu barbers following the Aliya Santana law, but in the north they speak Canarese and follow the ordinary rule of inheritance. These people say they were originally Bants who took up the profession (*kelasi*) of barbers. They officiate as priests to the Bants and their presence is deemed necessary at three of the ceremonies observed by the higher class of Sudras. At the name-giving ceremony a Tulu barber has to tie the thread round the waist of the child and name it. Again, on the death of a high caste Sudra, the barber has to carry the fire to the cremation ground, though the funeral pyre is lit by the relations of the deceased. Thirdly, he is required for removing pollution in houses rendered impure by a death.

BARBERS -
Kelasi or
Kshauraka.

The Kelasis are, like the Bants, great worshippers of the Bhútas or demons. Brahmins are not employed as priests, but an elderly member of the caste, called the *Maryádaikáran*, officiates. In their observance of ceremonies they more or less follow the Bants. The marriage of girls takes place either before or after puberty, the essential condition of it being that the parties should belong to different *balis*. Widows are allowed, and, when young, encouraged, to remarry. The rich burn their dead and the poor bury them, but persons dying of infectious diseases are always buried. They will eat any flesh except beef, and they indulge freely in spirituous liquors.¹²

Hajáms are Konkani Kelasis and therefore of Maráthi descent, but the name Hajám is used somewhat indiscriminately for all barbers. The true Hajáms are said to be immigrants from Goa. They employ Karádi or Havik Brahmins to perform their ceremonies, which are almost the same as those of Konkanashta Brahmins, but they eat flesh and marry their widows. They, as well as Kelasis, render service as surgeons and barbers.

Ha áms.

Billavas or toddy-drawers are the numerically largest caste in the district and form close upon one-fifth of the total population. The derivation of the word Billava commonly accepted in the district is that it is a contraction of *Billinavaru*, 'bowmen,' and that the name was given as the men of that caste were formerly largely employed as bowmen by the ancient native rulers of the district. There is however no evidence whatever, direct or indirect,

TODDY-
DRAWERS--
Billavas.

¹² A good account of this caste is given in the *Christian College Magazine* for April 1894.

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TODDY-
DRAWERS.

Billavas.

to show that the men of the toddy-drawing caste were in fact so employed.

It is well known that both before and after the Christian era there were invasions and occupations of the northern part of Ceylon by the races then inhabiting Southern India, and Malabar tradition tells that some of these Dravidians migrated again from Íram¹³ or Ceylon northwards to Travancore and other parts of the west coast of India, bringing with them the cocoanut or southern tree (*tengina-mara*) and being known as 'Tívars' (Islanders) or Íravars, which names have since been altered to Tíyars and Ilavars. This derivation would also explain the name 'Dívaru' or 'Halepaik Dívaru' borne by the same class of people in the northern part of the district and in North Canara. In Manjarabad above the ghauts, which, with Tuluva, was in olden days under the rule of the Humcha family, known later as the Bairasu Wodears of Kárákal, they are called 'Dévaru Makkalu,' literally God's children, but more likely a corruption of 'Tívaru Makkalu,' children of the Islanders. In support of this tradition Mr. Logan has pointed out¹⁴ that in the list of exports from Malabar given in the *Periplus* in the first century A.D. no mention is made of the cocoanut. It was, however, mentioned by *Cosmos Indico Pleustes* (522 to 547 A.D.), and from the Syrian Christians' copper-plate grants, early in the ninth century, it appears that the Tíyans were at that time an organised guild of professional planters. Although the cocoanut tree may have been introduced by descendants of immigrants from Ceylon moving up the coast, the practice of planting and drawing toddy was no doubt taken up by the ordinary Tulu cultivators, and whatever the origin of the name Billava may be, they are an essentially Tulu class of people following the prevailing rule that property vests in females and devolves in the female line.

Many of the Billavas have the affix 'Baidya' or 'Pújári,' added to their name, as a large number of them have been, and still are, 'Baidyas' or physicians, and 'Pújáris' or performers of 'púja' or worship in the 'Bhútastháns' or demon temples. The Billavas also worship two deified members of their own caste, named Kóta Baidya and Chennaiya Baidya, to whom numerous temples are erected. They are not allowed to enter Hindu temples and when they wish to make offerings to these deities, they hand them to Bants who pass them on to the Brahmin priests.

The caste is divided into sixteen septs or *bañis*, and some of these are again sub-divided into sub-septs. Inter-marriage between

¹³ Dr. Caldwell derives Íram from the Sanskrit *Simhala* through the Pali *Sihala* by the omission of the initial 'S.'

¹⁴ *Malabar Manual*, pp. 79, 143.

persons of the same *bali* is forbidden. These *balis* are said to be named after deceased ancestors. Girls are usually married after puberty. Sexual license before marriage within the caste is tolerated, but a woman who commits it is married by a different ceremony from that used for virgins. She is first married to a plantain tree and then the joining of hands ceremony takes place, but the pouring of water is omitted. Divorce is freely permitted, the only formality being the making of three cuts on a tree with a bill-hook and pronouncing the word *barapande* in the presence of the caste headmen. Widows may marry, but a widow who has children seldom does so. The dead are usually buried, but the *Gurikars*, or headmen of the caste, are cremated. The use of flesh and fish is allowed, but alcohol, though not interdicted, is rarely used. The home-speech of the Billavas is Tulu.

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TODDY-
DRAWERS.

Billavas.

They still follow to a great extent the original profession of toddy-drawers and planters of cocoanut gardens, but a large number of them are ordinary agriculturists and labourers. As a rule, they are physically well favoured, both the men and the women, and are often very fair-complexioned. A few of them have entered Government service and risen to high office.

Halepaiks are Canarese toddy-drawers and are found in the northern taluks of the district. The name is commonly derived from *hale*, old, and *paika*, a soldier, and it is said that they were formerly employed as soldiers. In some places they have altogether given up their hereditary occupation of toddy-drawing and taken to cultivation. In religion they profess to be Vaishnavites and employ *Sátanis* to perform their ceremonies; but, like the Billavas, they are mainly devil-worshippers. They are divided into *balis* and follow the Aliya Santana law of inheritance. Their girls are married either before or after they have attained maturity, but early marriage is the most common, and if a girl is married after puberty a fine of Rs. 4 has to be paid to the priest. The re-marriage of widows is permitted, but a widow can marry only a widower. When no other husband is available for a girl, she is given in marriage to the son of her father's sister, even though he may be married already. The dead are generally burned. Some are vegetarians and others flesh-eaters; the consumption of liquor is permitted, but only very few indulge in it. Their home-speech is Canarese. Their ordinary titular affix is *Pújari*.

Halepaik.

Tiyyans are the Malayalam toddy-drawing caste and a full description will be found in the *Malabar Manual*.

Tiyyans.

Holeyas are the field labourers and former agrestic serfs of South Canara, Pulayan being the Malayalam and Paraiyan the Tamil form of the same word. The name is derived by Brahmins

FIELD-
LABOURERS—
Holeyas.

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FIELD-
LABOURERS.

Holeyas.

from *hole*, pollution, and by others from *hola*, land or soil, in recognition of the fact that, as in the case of the Paraiyan, there are customs remaining which seem to indicate that the Holeyas were once masters of the land; but whatever the derivation may be, it is no doubt the same as that of Paraiyan and Pulayan. Another name for the caste is *Kúsa*, but north of the Kalliánpur river that term includes many non-pariah castes. It is also a synonym for the Upper caste, the original occupation of which was the manufacture of salt (*uppu*). The Holeyas are divided into many sub-divisions, but the most important are Mári Holeyá, Méra Holeyá and Mundala or Bákuda Holeyá. The Méra Holeyas are the most numerous and they follow the ordinary law of inheritance through males so far as that can be said to be possible with a class of people who have absolutely nothing to inherit. Of course, demon propitiation is practically the exclusive religious idea of the Holeyas, and every one of the above sub-divisions has four or five demons to which fowls, beaten rice, cocoanut and toddy are offered monthly and annually.

The Holeyas have, like other classes of South Canara, a number of *balis*, and persons of the same *balí* cannot intermarry. Though the marriage tie is as loose as is usual amongst the depressed and low castes of Southern India, their marriage ceremony is somewhat elaborate. The bridegroom's party goes to the bride's house on a fixed day with rice, betel-leaf and a few areca-nuts and waits the whole night outside the bride's hut, the bridegroom being seated on a mat specially made by the bride. On the next morning the bride is made to sit opposite the bridegroom, with a winnowing fan between them filled with betel-leaf, &c. Meanwhile the men and women present throw rice over the heads of the married couple. The bride then accompanies the bridegroom to his hut, carrying the mat with her. The marriage ceremony lasts for four days, during which time none of the party should fail to sit on the mat. On the last day the couple take the mat to a river or tank where fish may be found, dip the mat into the water and catch some fish, which they let go after kissing them. A grand feast completes the marriage. Divorce is easy, and widow marriage is freely practised. Holeyas will eat flesh including beef, and have no caste scruples regarding the consumption of spirituous liquor. Both men and women wear a small cap made of the leaf of the areca-palm.

Bákudas.

Bákudas,¹⁵ though ordinarily classed as Holeyas, resent the application of that name to them and call themselves *Aipattukulada-*

¹⁵ This account of the Bákudas was compiled from information received from the Udipi taluk. It is possible that it is not applicable to all Bákudas.

varu or 'the people of fifty families,' presumably from the fact that they are divided into fifty *balis* or families. These *balis* are said to be named after deceased female ancestors. Their special Bhúta is *Kambigdra* and he is supposed to have come from Mysore. The Bákudas, too, speak a form of old Canarese, so possibly they are of Mysore origin. On the other hand, they follow the Aliya Santana law of the Tulu people. In addition to the caste demon each family worships a special demon of its own (*Kuttuchittari*). The head of the caste is called *Jammaniya* and he officiates as priest on religious and ceremonial occasions. The Bákudas are more strict about their sexual relations than the Holeyas and sexual license before marriage is viewed with disapproval. If the guilty pair belong to the same *balí*, they are turned out of the caste, but if this is not the case they are compelled to marry, the ceremony being the same as that used for widows, and the man must pay a fine. When a man is excommunicated he must perform a ceremony called *Yélu halli sudodu*, which means 'burning seven villages,' in order to re-enter the caste. For this ceremony seven small booths are built and bundles of grass are piled against them. The excommunicated man has then to pass through these huts one after the other, and as he does so the headman sets fire to the grass. Bákudas will not eat beef or the flesh of jackals, monkeys, lizards, crocodiles, snakes, &c., but they will eat rats and pigs. They will not carry a bedstead unless the legs are first taken off, and it is said that this objection rests upon a supposed resemblance between the four-legged cot and the four-legged ox. Sheep and goats, however, are also four-footed animals and they eat the flesh of these freely when they can get it.

Sámagáras are the principal caste of leather-workers; the Chakkilis, who are very few in number, are Tamils and the Mádigas Telugus. Sámagáras are divided into two endogamous groups, the Canarese Sámagáras and the Árya Sámagáras. The latter speak Maráthi. Though the Sámagáras are in general estimation as low a caste as the Holeyas and do not materially differ from them in their religious and other ceremonies and customs, they are, as a rule, of much fairer complexion, and the women are often very handsome. They employ Brahmin priests; early marriage is practised to some extent; widow marriage is permitted and the widow may marry her late husband's younger, but not his elder, brother. The dead are either burned or buried.

Kudiyas or **Male-Kudiyas** are, as the second name implies, a hill tribe, but they are now found in both the plains and hills of South Canara. Their mother-tongue is Tulu and they follow the Aliya Santana law of inheritance. The Kudiya girls are usually

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HILL TRIBES.

Male
Kudiyas.

married after puberty, the usual bride price being Rs. 8 and a cloth. Husband or wife can divorce the other at pleasure and marry again, and the remarriage of widows is freely permitted. The dead are either burned or buried, the former being the custom in the case of rich men. On the seventh day after cremation or burial, a *pandāl* is erected over the grave or the place of cremation and a bleached cloth is spread on it by the washerman; a wick floating in half a cocoanut shell full of oil is then lighted and placed at each corner of the *pandāl*. The relations of the deceased then gather round the place and weep and throw a handful of rice over the spot. They worship demons of the jungle named *Hakkerlu* and *Brahmerlu*, as well as the ordinary village demons called *Kodamanitāya* and *Nenjalanāya*, and make them offerings, twice a year, of fried and beaten rice and cocoanuts. These people are divided into clans each headed by a *Gurikāra*, who is also called *Malemudiya*. When any important ceremony has to take place in any house, the presence of the *Gurikāra* is deemed indispensable. If any one transgresses the caste rules, it is the duty of the *Gurikāra* to inquire and punish him. The Kudiyas who inhabit the hills dwell in huts made of bark and reeds. Some of the Kudiyas living near Mangalore returned themselves as Savaras at the last census, as they objected to the ordinary caste name; these Kudiyas are said to be Jains by religion.

Koragas.

Koraga is a forest tribe,¹⁶ whose chief means of subsistence, however, is basket-making. It is perhaps owing to this fact and to the similarity of name that they have been said to be allied to the Koramas, Korachas, Koravas or Yerukalas, the well known gypsy tribe of basket-makers and salt-carriers. The tribal tradition is that a king called Habashika brought an army from Anantapur to Canara and the Koragar formed part of his forces. This army was at first victorious, but it was subsequently defeated and the Koragar were driven into the forests. While one form of this tradition describes the army as composed of Koragas, another speaks of it as an army of Holeyas, and it is probable that the two tribes were once closely connected though they are now distinct.

The Koragas are divided into three clans—the *Ándé* or *Ada* Koragas, *Vastra* Koragas, and *Soppu* or *Soppina* Koragas. Formerly the first mentioned were considered so unclean that they were not permitted to spit on the public way, but had a pot suspended from the neck which they used as a spittoon. The *Vastra* clan received as clothes the shrouds of the dead (*vastra*), while the

¹⁶ The following account is based largely on an article on the Koragas in vol. iii. of *The Madras Christian College Magazine*.

Soppu clan is so called from their custom of wearing a dress of leaves. Another account gives the three sub-divisions as (1) *Kappada*, those who wear clothes, (2) *Tippi*, who wear ornaments made of the cocoanut-shell, and (3) *Vanti*, who wear a peculiar kind of large earring. These three clans may eat together but not intermarry. Each clan is divided into exogamous septs called *balis*, and it may be noted that some of the Koraga *balis*, such as *Haledennaya* and *Kumérdennaya* are also found among the Mári and Mundala Holeyas.

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HILL TRIBES.
—
Koragas.

They are middle-sized, very dark and strongly made with slightly projecting jaws, high cheek bones and sloping foreheads. They cover the lower part of their body with a black cloth and the upper part with a white one, and their head-dress is a cap made of the areca-nut spathe, like that worn by the Holeyas. Their ornaments consist of brass earrings, an iron bracelet and beads of bone strung on a thread and tied round their waist. Females formerly used no clothing except a leaf apron, but they now tie a black cloth round their waist, leaving the bosom bare. They eat flesh, even that of cattle and wild animals, and always drink to excess.

They are much feared by the ordinary inhabitants of the district, who will not mention the word Koraga after night-fall, but use instead the expression 'the black-legged.' They were formerly slaves and in practice they still remain in a servile position, though of course legally free to take their labour where they please. Their condition is said to be fairly comfortable, as they receive liberal grain wages from their masters. In addition to basket-making, the Koragas are now employed as scavengers and drummers, and some collect the hides and horns of dead animals. The majority of them, however, are labourers.

The Koragas are worshippers of devils, especially of Panjurli; the festival celebrated in honour of that demon is called Tambilu. They have no priests, but the head of each family conducts all ceremonies. There is no fixed age for marriage and it may be celebrated at any time after a child is six months old. The ceremony is performed at the bridegroom's house, generally on a Sunday. The bridegroom and bride have to take a cold bath and they then seat themselves side by side on a mat with a handful of rice before them. The blessings of the sun are invoked and then an elderly man of the tribe takes up a few grains of rice and sprinkles them over the heads of the couple. His example is followed by the others present, first by the men and then by the women. The bridegroom has then to present two silver pieces to the bride and feasting and drinking conclude the ceremony. Widow marriage and polygamy are allowed and practised. The

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Koragas.

dead are buried and never burned. On the sixteenth day after burial, a handful of earth is removed from the grave and buried in a pit and a stone is fixed over it. Some rice and toddy are placed on this stone as a last offering to the departed soul which is then asked to join its ancestors.

Social disputes are settled by their headman, who has power to call caste meetings. Serious offences are punished with loss of caste and minor transgressions by fines, the proceeds being spent on liquor. Though the punishment for adultery is excommunication, the offenders may be re-admitted into the caste after burning down seven small huts erected at their expense, into which the guilty persons were made to enter one after the other. This purification ceremony is also used by the Bákudas and has been described above.

Kudubis.

Kudubis number over 10,000 and possibly the real number is more than this, for they are sometimes called *Maráthis*. They are found chiefly in the Coondapoor taluk whither they appear to have migrated two centuries ago from the *Marátha* country. It is said that the tribe has three endogamous sections, viz., Goa Kudubi, Áre Kudubi and Jógi Kudubi. Each section is further divided into *wargs* or exogamous septs, such as, Ambalákar, Dondikar, Kanchalékar, Savant, &c. The head-quarters of the tribe are at Kana in the Mangalore taluk, where their *guru* resides. They shift their dwellings from place to place in the forests for the purpose of *kumari* cultivation, which consists in felling and burning the forest, cultivating the clearing for a few years and then passing on to another patch. The Goa sub-division, however, has taken to the regular settled cultivation of lands in the plains. In every village where these Kudubis dwell, there is a headman called *Gauda* who has authority to enquire into their tribal disputes and to impose and levy fines according to the gravity of the offence. They employ Joishi Brahmins during marriage and funeral ceremonies. They profess to be Saivites and worship Bhairava; but Bhútas are also worshipped when a Kudubi is afflicted with a virulent disease or any misfortune. Marriage before puberty is rare. Widow marriage is practised, but in its celebration *dháre* (pouring of water) is not performed. The dead are buried in a sitting posture, and no ceremonies are performed for the deceased except the distribution of rice to a few Brahmins. They eat fish and flesh except beef, and intoxicating liquors are freely taken. Their home-speech is a corrupt form of *Maráthi*. The Kádu Konkans of the census tables are probably Kudubis.

CANE
WORKERS—
Nalkes.

Nalkes are a caste of mat, basket and umbrella makers and they furnish the devil-dancers, who play such an important part in the worship of the Tulu people. Their ordinary language is

Tulu, but those who live in the north of the district speak Canarese, and all are said to follow the ordinary system of inheritance through males instead of the Aliya Santana law of the Tulu people. On the other hand, they have the usual Tulu exogamous sub-divisions or *balis*, and they seem to be of Tulu origin. It is possible that the information about their system of inheritance is incorrect. They are generally held to be Holeyas or Pariahhs. In Canarese they are called Pánaras.

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CANE
WORKERS.

Nalkes.

Pombadas resemble the Nalkes, but they hold a somewhat higher position, and in devil-dances they represent a better class of demons.

Pombadas.

Pánáns are the Malayálam caste corresponding to the Nalkes and Pombadas. Their females act as midwives. They are numerous in Malabar, where they are also known by the name of *Malayan*. The devils whom they personify are supposed to have influence over crops, and at the time of harvest the Pánáns go about begging from house to house, dancing with umbrellas in their hands. On such occasions, however, it is only boys and girls who personify the demons.

Pánáns.

Paravas are another caste of umbrella-makers and devil-dancers. They take rank above Nalkes and are somewhat numerous. It has been suggested that they are descendants of those Paravas who fled to the west coast from Tinnevely in order to avoid the oppression of the Musalmáns.

Paravas.

Belleras are a somewhat higher caste of basket and mat makers and do not officiate at devil-dances. They speak a dialect of Canarese; a vocabulary is given in the second volume. They follow the Aliya Santana law, but divorce is not so easy as amongst most adherents of that rule of inheritance, and divorced women, it is said, may not marry again. Widows, however, may remarry. The dead are either burned or buried, and a feast called *Yede Besala* is given annually in the name of deceased ancestors. The use of alcohol and all flesh except beef is permitted. They make both grass and bamboo mats.

Belleras.

Súles are professional prostitutes. They are lower in position than the Konkani **Kalávants**, who have been classed as dancers and singers, though, like all dancing girls, they are also courtezans. *PATRAMÉLA* is the name by which **Kalávants** are known above the ghauts. **Jógis** are mostly Telugu and Malayálam beggars, but the name is a general one and includes religious mendicants from all parts of India. **Maleyavas** have been classed as mendicants, as there is a small body of Malayálam gypsies of that name, but there may have been some confusion with *Malava* and *Male-Kudya*. **Dásaris** are Telugu or Canarese mendicants and are

MISCELLA-
NEOUS
CLASSES.

CHAP. IV. under a vow to the Tirupati God. **Kanisans** are Malabar
 MUHAMMA- astrologers. **Kotáris** are Canarese domestic servants.
 DANS.

Mappillas.

Mappillas or **Moplahs** are the most important class of Muhammadans in the district. They have spread northward from Malabar, and consequently are found in the greatest numbers in the southern coast taluks.

The origin of the name is given by Mr. Logan¹⁷ as follows :
 "The word Mappilla is a contraction of *maha* (great) and *pilla*
 (child), honorary title, as amongst Náyars in Travancore, and it
 "was probably a title of honour conferred on the early Muhamma-
 "dan immigrants."

From the seventh century onwards it is well known that Persian and Arab traders settled in large numbers at the different ports on the western coast of India and married women of the country, and these settlements were especially large and important in Malabar where from a very early time it seems to have been the policy to afford every encouragement to traders at the ports. The last King or Emperor of Malabar Chéramán Perumál, embraced Muhammadanism and visited Arabia about 825 A.D., after which he proposed to return to his own country and propagate the faith, but died before he could accomplish his purpose. He, however, gave letters of recommendation to his friends, who some years afterwards visited the coast and built mosques at several places amongst which are mentioned Mangalore, Barkúr and Kásaragód.¹⁸ In Malabar the Mappillas have attained to large numbers partly from natural causes and partly from conversions. A somewhat similar state of things is to be found in the division of South Canara adjoining Malabar and, taking the Kásaragód taluk as a whole, about one-fifth of the population are Muhammadans, of whom the great bulk are Mappillas. The Mangalore taluk comes next with about one-tenth of the population, but amongst these there is a larger admixture of Muhammadans who are not Mappillas.

In Malabar the Mappillas have at times caused anxiety of a political kind, but this has never been the case in Canara, and, on the whole, they are a hard-working, steady and generally well-behaved class of people engaged mainly as agriculturists or as boat-men or bandy-drivers. The narrowness of their religious instruction has prevented them availing themselves of the advantages of western education to any extent, but they are very careful to teach the Koran to all their children. They usually marry only

¹⁷ Logan's *Malabar*, i. p. 191 (Note).

¹⁸ Logan's *Malabar*, i. 192-196.

one wife, and allow their women, who do not wear veils, a good deal of freedom which at the same time they take care shall not be abused. They speak Malayálam in the south of the district and farther north Tulu.

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MUHAMMA-
DANS.

Mappillas.

Other
Muhamma-
dans.

About the middle of the fourteenth century Ibn Batuta visited Mangalore and found in it about 4,000 Muhammadan merchants of Persia and Yemen. In 1514 Barbosa wrote that Mangalore was peopled with Moors and Gentiles, and described the trade of Basrur with Ormuz, Aden and Xeher, and when in 1526 the Portuguese took possession of Mangalore, the only opposition they met with was from the Muhammadan merchants of the place. The Muhammadan trade was practically killed by the Portuguese, but descendants of the traders are to be found amongst the Muhammadan population, and in the Coondapoor taluk there are a certain number known as **Naváyats**, whose head-quarters are in North Canara and whose traditions state that their ancestors fled from the Persian Gulf about the close of the seventh century to escape the cruelty of a Governor of Iran. The rest of the Muhammadans of South Canara are mainly what are known as **Daknis** who have spread downwards from Northern India and intermarried with the women of the country. They are mainly agriculturists or employed as peons or messengers in Government or private service.

At the ports, and especially in Mangalore, there are a number of **Mémans**, Muhammadan traders from Bombay.

Christians.—Though the Christians in South Canara do not amount to much more than one-twentieth of the total population, they form, owing to their wealth, intelligence and position, a very important section of the community.

CHRISTIANS.

Tradition ascribes a very early date to the introduction of Christianity to certain parts of the west coast of India, and the presence of a Roman force at Mouziris in the third century A.D. deprives the tradition of improbability. As regards the form of Christianity, the late Dr. Burnell was of opinion that the earliest Christian settlements in India were Persian, and probably, therefore, Manichæan or Gnostic, the more orthodox Nestorians not appearing earlier than the eleventh or twelfth century A.D. The earliest mention of Christianity, at a place which may have been in Canara, is in the writings of Cosmos Indico Pleustes, who visited the coast about 522 A.D. and mentions the existence of a Persian Bishop at Kalliána, which is ordinarily understood to be Kaliánpúr near Udipi, and owing to certain apparent points of resemblance to Christian precepts, suggestions have been made that the teaching of the Hindu reformer Mádhaváchárya was affected by the

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Christian influences prevailing so near to his birth-place, Udipi, which is still one of the head-quarters of the sect founded by him. However this may be, no tradition now remains among the natives of Canara of a Christian community existing north of Malabar prior to the advent of the Portuguese, who made themselves masters of Mangalore and the other coast ports, about 1526 A.D., during Lopes Vas de Sampayo's tenure of office as Viceroy of Goa.

Wherever the Portuguese went in these days they made the grant of facilities for the spread of the Christian faith one of the articles of the first importance in all treaties which they entered into with native chiefs, and consequently the rise of Portuguese influence on the coast of Canara was promptly followed by the preaching of Franciscan friars and the establishment of a mission, which is said to have been in a flourishing condition when visited about 1600 A.D. by Alexis Menezes, Archbishop of Goa, on his way back from Malabar, where he had been deputed by the Pope in connection with the attempts then being made to bring the Syrian church of that place under the authority of Rome. The fortunes of the mission naturally varied with the predominance or otherwise of Portuguese influence, and it was almost abandoned towards the close of the first half of the seventeenth century, the only priests left outside Mangalore being a few natives appointed by the Archbishop of Goa, towards whom the Bednore Government does not seem to have felt the same distrust as it did towards European clergy. When Della Valle visited Mangalore in 1623 A.D. he found a church in the Portuguese fort and two outside it, but there were only three European ecclesiastics, the vicar and two Franciscan friars. Shortly afterwards the Portuguese relations with the Bednore family began to improve, and the number of Christians in Canara was also much increased by immigrants from the country around Goa, who had fled to escape the distress caused by the ravages of the Mahrattas, and who found a congenial home in Canara with its comparatively strong Government and never failing monsoon.

By treaties executed in 1714 between the Portuguese and Baswappa Naick, Rája of Bednore, considerable powers and privileges were secured for the Christian priests; for instance the Vicar of Mangalore and the Superintendent of the Factory were jointly made judges in all disputes within factory limits between Christians and 'Infidels,' and outside factory limits the priests at any port or other place were to be the judges; no objection was to be raised to the building of churches wherever there were Christians, and priests on tour were not to be called on to pay ferry fees. The relations between the Christians and Hydar Ali of Mysore were at first satisfactory, and in 1769 he entered into an

arrangement with the Portuguese Government, allowing the continuance of the Portuguese factory at Mangalore, and engaging that there should be no hindrance to conversions, and the priests should continue to enjoy full liberty and exercise jurisdiction over Christians according to the old custom. Shortly afterwards he suspected the Christians of assisting the English, but they were able to convince him that this was not the case. Tippu, however, was more of a fanatic, and after the conclusion of the siege of Mangalore in 1784, he commenced a relentless persecution of the Canara Christians. From motives of policy he seems to have been satisfied with ordering the priests out of the kingdom, but he determined on deporting all the converts to Mysore, and in one night he seized, according to his own statement, no less than 60,000 out of the 80,000 then estimated as the Christian population of Canara, and marched them off to Seringapatam, where only a limited number arrived, a large proportion having succumbed to the terrible privations they had to undergo on the way. After arrival at Seringapatam orders were issued for their forcible conversion to Islam, and the most barbarous tortures were inflicted on these who held fast to their faith. Some of the most able-bodied men were drafted into the army, and the remainder, with the women and children, were distributed throughout different villages in Mysore. The property of all the Christians in Canara was confiscated and their churches razed to the ground, those who escaped deportation having in the meantime fled to Malabar and Coorg, where they remained till the annexation of Canara by the British in 1799, when they returned along with the survivors of those who had been deported, their numbers in all being estimated at 12,000. Petitions to Government for the restoration of the confiscated lands were not acceded to in cases in which the British Government had found the lands in the peaceful occupation of others, but it was not long before the Christian community was in a fair way to recover its former prosperity. Great enthusiasm prevailed and all vied with one another in endeavouring to help on the work of rebuilding the churches by contributing money, labour or material. According to the amount of assistance given the founders were styled Mukhtesars, Gurkars and Lonvados and their representatives continue to enjoy certain honours on the day of the feast of the patron Saint.

There is a Roman Catholic church in almost every place of importance in the district.

The jurisdiction of the Archbishop of Goa continued down to the year 1837, when a portion of the community withdrew from it and placed themselves under the Carmelite Vicar-Apostolic of Verapoly in Malabar. In 1845 a separate Vicariate Apostolic was

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constituted for Mangalore, and in 1878 the Jesuits took the place of the Carmelites. Under the ecclesiastical hierarchy recently established for India by Pope Leo XIII. Mangalore is now the seat of a local Bishopric, and the Goa 'Padroado' is no longer known in South Canara.

An idea of the style of architecture prevailing in the Roman Catholic churches in Canara may be obtained from the following description given by Mr. Walhouse¹⁹ of the church at Kalián-púr: "Built in the same style as most of the Catholic edifices in these regions with little regard to architectural pretensions, huge barn-like body with a wide high-peaked pout rising over the roof in lessening stages, whitewashed and adorned with a large amount of plaster mouldings and cornices. From a distance this looks imposing, but nearer approach shows that it is but a wall with nothing behind over the roof at least. The front of the Kalliana church bears a huge image of the Virgin in relief standing on a crescent moon, and an eagle with spread wings overhead. The interior is quite plain, the area open with an elaborate altar-piece at the end, ascending nearly to the roof, ornamented in a peculiar but not ineffective manner, with scrolls and wreaths of large free designs in various colours, surrounding the Virgin and Child, accompanied by cherubim. On each side of the chancel there is a highly decorated shrine, one to St. Francis Xavier, the other to St. Peter with full papal robe and tiara."

An account of a Passion-week service from the same article may also be quoted here: "It is a pretty sight on Sundays to see the people attired in white, coming over hill and dale in long lines and companies to the service, the women in spotless white raiment with white wimples drawn over the head and shoulders. They are often no darker than Italians and very pretty, their glossy hair neatly braided and set with gold ornaments, for flowers which with their heathen sisters delight to wreath their heads are forbidden them as specially connected with idolatry. In some of the churches Passion plays are regularly acted at Easter. On Good Friday evening the church is densely thronged with a breathless congregation, a black curtain bearing a large white cross hangs before the chancel arch, and a priest with wondrous fluency and animation preaches from a pulpit in the side wall. After a time the curtain is drawn aside, and a tall black cross disclosed bearing a pale figure of life-size, the countenance, side and limbs, streaked with blood, and looking

¹⁹ *Fraser's Magazine*, May 1875.

“ghastly against a dark back-ground, on which a sun, moon and stars are portrayed in gold tissue. At the foot of the cross there is a large pile of green bushes, denoting the garden of Gethsemane. The preacher intensifies the earnestness of his address pointing to the figure and going dramatically through all the details of the tragedy. Presently, at the sides burst forth flashes, explosions and loud wailings, the sun, moon and stars are darkened by veils falling over them and the pile of bushes is drawn away. The preacher stops and a long hymn is softly sung. Then in at the church door a procession comes slowly preceded by lights and crosses carrying two long ladders and a white litter festooned with lace, and strings of over poweringly sweet-scented Indian jessamine and tuberose. It advances to the foot of the cross: the ladders are reared and men ascend, the rails are slowly and reverently drawn out and long linen bandages passed under the arms and round the body, during which time hymns are sung. The body is then laid in the litter, and all the congregation comes out of the church from which in a few minutes the procession issues and passes slowly along the streets inhabited by the Christian population which are illuminated with rows of lamps, and then returns to the church.”

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To this day the Roman Catholics have not entirely shaken themselves free of the trammels of caste and they are still divided into classes of which Bammans or Brahmins, Cháródas or Kshatriyas, Sudirs or Sudras, washermen and salt-makers are the most important. The Bammans and Cháródas are mainly of the same stock as the Konkani Brahmins who migrated into Canara from the neighbourhood of Goa and are described elsewhere. The others belong to the cultivating and labouring classes, and from the fact that Konkani is in most cases their home language as well as that of the Bammans and Cháródas, it is probable that their ancestors also came from the same place. The language of the common people, however, would, no doubt, be largely influenced by the language of their religious instructors. The principles of the Christian religion, and the assembly of all classes together, irrespective of caste, for public worship and for the reception of the sacrament, have done much to modify caste ideas, and that the distinction is rapidly becoming one of mere social signification is evidenced by the fact that intermarriages between members of the different castes are gradually becoming more frequent in cases in which members of castes other than the Bammans have succeeded in obtaining a good position in the official, legal, or commercial community. The Native Christians of the upper classes possess in a marked degree the fair complexions and handsome features which characterise the best specimens of the Konkani Brahmins,

CHAP. IV. and owing probably to their more liberal diet the men are ordi-
 CHRISTIANS. narily more stalwart and the women less fragile looking. The
 Roman cultivating and labouring classes are much like their Hindu
 Catholics. neighbours.

All classes retain the Hindu dress, with the addition that the women, when going to church, wear a white mantle (*vól*) which is drawn over the head and covers the whole body. Those of the better classes also wear neat leather slippers and a fringe of lace round the '*vól*.' Married women substitute for the Hindu '*táli*,' a necklet from which is suspended a figure of the Infant Jesus made of gold in the case of those who can afford it. The women of all classes wear their cloth hanging like a petticoat nearly down to the ankle, the upper end being passed across the bosom and allowed to hang over the right shoulder.

The houses of the majority of the Native Christians do not differ materially from those of other natives. In towns they do not ordinarily live in streets but in detached houses with small gardens attached, and those of the more well-to-do members of the community are not unlike those occupied by the European residents.

They have all Portuguese names such as Saldanha, Brito, Mascarenhas, Vas, Coelho, Sequeira, derived from Portuguese sponsors, when their ancestors were baptised after conversion, but in some cases, especially in the rural districts, they also use their old native titles such as Prabhu, Naik, Shett, Pai, Padvál, &c.

In the same way as some relics of caste feelings still remain amongst them, their whole habit of life is in many ways still affected by survivals of old customs and modes of thought, though western ideas have made much more progress amongst the Canara Christians than amongst corresponding classes on the east coast. Many of them, especially amongst the women, cannot bear the idea of eating beef. Widow remarriage is not prohibited, but it is looked upon with much disfavour. A bridegroom of good position expects a large dowry with his bride, and many a man has been impoverished by being blessed with a large family of daughters. A wife never calls her husband by his name, and except among the more educated classes she is no more regarded as her husband's equal than is the case amongst other natives.

In 1801 Dr. Buchanan wrote of the Roman Catholic Christians of Canara that "their superior industry is more readily acknowledged by the neighbouring Hindus than avowed by themselves," and they still preserve this characteristic in a marked degree. There is no walk of life in Canara in which some members of the comparatively small Christian community have not come to the front

rank, and they form no small proportion of the most prominent officers in every branch of the public service, as well as at the bar and in the mercantile world. Some of the poorer classes adopt handicrafts of various kinds, but they are mainly engaged in agriculture and many of them are very successful as market gardeners in Mangalore and the neighbourhood. One of the most important crops in these gardens is jessamine and other sweet-scented flowers, which are largely purchased by Brahmin women to wear in their hair. Of recent years considerable tracts of waste upland near the coast have been taken up by them and cultivated with chillies, ragi, hill rice, sweet potatoes and other crops of the kind.

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In the town of Mangalore full advantage is now taken of the facilities for education offered by the large college recently established by the Jesuits, but in other parts, except as regards female education, the Christians are not much ahead of their neighbours.

The Protestant Native Christians of South Canara are almost entirely the converts of the German Evangelical Mission of Basel, established at Mangalore in 1834. Their chief work in Canara has been carried on at Mangalore, but they have also somewhat important stations at Udipi and Múlki, and minor stations at Kárákal, Basrúr and Kásaragóð. Their converts are mainly drawn from the Billava and other still lower classes and consequently they do not, as a body, occupy so good a social position as many of the Roman Catholic Christians, but they are hard working and well behaved, and in most cases their personal appearance, as well as the houses in which they live, indicates a fairly prosperous condition. The Mission, besides supplying good schools for all classes and creeds before either Government or other private enterprise had come into the field, has done much to teach handicrafts and industries to their people, and has established industrial branches designed to be "the helpmates of the clerical Mission by assisting either those who have already joined the church, or those who intend doing so, to learn to work, lead a regular life, and cultivate thriftiness, so as to be able to earn their own bread without being chargeable to others." The condition of the converts, who, it has been said, are drawn from the poorest classes, is a standing testimony to the wisdom of the measures adopted by the Mission.

Protestants.

There is every reason to believe that the Jain religion prevailed in Canara at a very early date, as we have it on the authority of the rock-cut inscriptions of Asóka of the third century B.C., that Buddhist or Jain principles had extended throughout the kingdom of Kéralaputra. Jainism is an offshoot of Buddhism,

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excommunicated at the second council, and such traces as have been found throughout Southern India indicate the prevalence of Jainism rather than Buddhism. The early Kadambas of Banavási and the Chálukyans, who succeeded the Pallavas as overlords of Tuluva, were undoubtedly Jains, and it is probable that the early Pallavas were the same, as a Jain temple at Palasika or Halsi in Belgaum seems to have been built by one of the family. The later Kadambas, who brought in the Brahmins about the middle of the eighth century, may or may not have been Jains at that time, for there is abundance of architectural and other evidence to show that early in the Christian era Jains, Shaivites and Vaishnavites lived and worshipped together on the most amicable terms, and even as late as between 970 and 1039 A.D. a Muhammadan writer called Al Baruni described the people of Malabar and Canara as being Samanies or Buddhists, by which, of course, Jains are meant. The Kollatiri princes of North Malabar were able to resist the invasions of the western Chálukyans and their feudatories from the north, and from that time there was apparently nothing to interfere with the growing predominance of Brahminism in Malabar, but in Canara a check seems to have been administered to the Brahmins by the practical transfer of the head-quarters of South India Jainism to Canara not long after the conversion of the Hoysal Ballál king Vishnuvardhana to Vaishnavism about 1137 A.D. The Bairasu Wodears of Kárákal, representatives of the old family of Patti Pombuchádripur or Humcha in the Nagar district of Mysore, had migrated into Tuluva after having, for several centuries, more or less effectually, exercised control over the district as underlords of the early Chálukyans, and were probably the Tulu kings who are mentioned in inscriptions as having been subdued by the Ballál king Vishnuvardhana and by the Kadamba feudatories of the later Chalukyans. This indicates periodical struggles for independence, and when the Ballál kings began building Vaishnavite temples in Mysore, many of the old Jain master-builders seem to have transferred their services to the Court of the Bairasu Wodears who had thrown off all allegiance to the Balláls and become the strongest Jain power in Southern India. In the succeeding four centuries the Jain workers in stone, and those trained by them, scattered throughout the land enduring monuments of the Jain supremacy, and their adoption in most cases of the style of architecture, which even now is common in wood throughout all Malabar and Canara for religious edifices of all kinds, seems to indicate that on their arrival they found in use Jain places of worship built in a style which had been common when Jains and Brahmins were still on amicable terms with one another. The independence of the

Bairasu Wodears seems to have come to an end about 1336 A.D. when the Vijayanagar king Harihar Raya appointed a governor at Barkúr, but he recognised as feudatories the Bairasu Wodears of Kárákal and other local Jain chiefs. When the Vijayanagar power began to decline in the sixteenth century these again made a bid for independence, but were overcome by the Lingayat family of Ikkeri and Bednore who had obtained a grant of the provinces of Barkúr and Mangalore from the Vijayanagar kings. The struggle between the Lingayats and Jains seems to have been fiercest in the north, where the last representative of the Bairasu Wodears was in power as queen of Bhatcal, and by 1608 Venkatappa Naik had nearly extirpated the Jains in the province of Barkúr and had reduced to ruins all the Jain buildings in that city. Against the Jain chiefs in the Mangalore province, notably Choutar of Mudbidri, Bangar of Nandávar, Ajalar of Aldangadi, Múlar of Bailangadi and Savanta of Múlki, he was unable to make way so completely, and they retained some authority as feudatories until the time of Hyder and Tippu when they were deprived of their last vestiges of power; though representatives of their families still remain in the possession of a portion of their old private lands, and some are in the enjoyment of small pensions from the British Government. With the decadence of the political power of the Jains the faith of their adherents began also to wane. It never seems to have had any hold on the lower castes, and even the landowners, who belong to the Bant class, probably merely assumed it as a fashionable addition to the ancestral demon worship to which they all still adhere whether they profess to be Vaishnavites, Shaivites or Jains. The Jains of to-day are a small and quiet class numbering little more than 10,000 souls, residing mainly at Kárákal and Mudbidri, though they are to be found in small numbers in different parts of the Udipi, Mangalore and Uppinangadi taluks.

As above stated Jainism is a heretical offshoot of Buddhism and presents resemblances to both Brahminism and Buddhism which have been summarised as follows in Elphinstone's *History of India*: "They agree with the Buddhas in denying the existence, "or at least the activity and providence of God; in believing in "the eternity of matter, in the worship of deified saints, in their "scrupulous care of animal life and all the precautions which it "leads to, in disclaiming the divine authority of the védas, and "in having no sacrifices and no respect for fire.

"They agree with the Buddhists also in considering a state of "impassive abstraction as supreme felicity, and in all the doctrines

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“They agree with the Hindus in other points; such as division of caste. This exists in full force in the south and west of India, and can only be said to be dormant in the north-east, for, though the Jains there do not acknowledge the four classes of the Hindus, yet a Jain converted to the Hindu religion takes his place in one of the castes, from which he must all along have retained the proofs of his descent, and the Jains themselves have numerous divisions of their own, the members of which are strict in avoiding intermarriages and other intercourse as the four classes of the Hindus.

“Though they reject the scriptural character of the védas, they allow them great authority in all matters not at variance with their religion. The principal objections to them are drawn from the bloody sacrifices which they enjoin, and the loss of animal life which burnt-offerings are liable (though undesignedly) to occasion.

“They admit the whole of the Hindu gods and worship some of them, though they consider them as entirely subordinate to their own saints, who are, therefore, the proper objects of adoration.”

The Jains of Canara belong to the Digambara, naked or sky-clad, division, and hence their images and statues are totally devoid of covering or ornament, but even their ascetics all now wear clothes except at meals. The objects of worship in the Jain bastis or temples are the twenty-four Tirthankaras or Siddhas, saints who have become gods, and to any one of whom besides his own special name or to all collectively may be given the name Jina, Jinéshwara, or Arhita. In the temple at Mudbidri prominence is given to Chandranátha, the eighth Tirthankara, but the colossal statues at Kárákal and Yénur are said to represent ‘Gumta Ráya,’ a mythical hero of whom nothing is really known, though there exists a ‘Gumta Ráya Charitra’ and the statue at Kárákal is said in an inscription to have been erected in 1432 A.D. (Saka 1353) to Bahubalin, son of Vrishaba, the first Tirthankara. The features of the statue are similar to those which are found on the images of Gautama Buddha almost all over the world, and the same features recur in all the representations of Tirthankaras in the different bastis. Once in sixty years there is a great festival at which Jains assemble from all parts and bathe the immense statue with cocoa-nut milk.²⁰

The Jains of South Canara are divided into two main classes, Indras, and Jains or Jain Bants. The Indras are the priestly class and are divided into two classes ‘Kannada Pújáris’

²⁰ A further account of the Jain statues and temples is given in the chapter on Archæology.

and 'Tulu Pujáris,' the names indicating that the latter are indigenous, while the former are descended from immigrants from above the ghauts. Like Brahmins of all classes in Canara they follow the ordinary, and not the national, rule of inheritance. The other Jains are mainly of the same class as the Tulu Bant landholders and cultivators, but in the Uppinangadi taluk there is a section who speak Canarese and follow the ordinary and not the 'Aliya Santana' system of inheritance. These correspond to the 'Gauda' class of cultivators, of whom there are many in the Uppinangadi taluk. Several of the more well-to-do Jain Bants have taken to trade and money lending and acquired much property, and at the same time got into great disfavour amongst their neighbours, but the community, as a rule, are poor and inoffensive. Even the most well-to-do have failed to take advantage of the facilities now offered for education according to western ideas, and consequently there is not a single Jain amongst the officers of Government except as 'Potails' or heads of villages.

In their dress, customs and manner of life, the Jains differ but little from the Bants proper, except that they wear the sacred thread, abstain from animal food and spirituous liquors, and do not partake of food, except cakes and trifles of that kind, before sunrise or after sunset, and always carefully filter water in order, it is said, that they may not destroy the animalculæ in it. The marriage ceremonies and funeral obsequies are similar to those of the Bants, with the addition that the Jains perform 'abishékam' in their bastis or temples on the 16th day after death.

Their names and titles are in almost all cases the same as those in use amongst the Bants.
