**23** 37.5 x 24.5 cm. pp. 1-606 (14 pages at the beginning of the volume not numbered).

Records of the Baramahl and Salem, &c. Districts. Section III.

Inhabitants. Vol. II.

This volume contains an enumeration and description of the low-caste Sūdras and the outcastes, described in general headings as "Tribe the fifth" and "Tribe the sixth," and, besides, notes on the right and left-hand castes. The contents, of which only some few extracts can be given, may be gathered in the main by quoting in full the indexes of the castes dealt with here.

"Tribe the Fifth: Suncra [Skt. saṃkara, “mixture (between different castes).” or Mongrels who are a mixed Tribe between the Tribes of Brahmin, Chettri, Vysa & Shuder.

Casts.

1. Curmala-waru or Iron Smith [Kammālan, cp. Thurston, Castes and Tribes, III, 125].

2. Wodla-waru or Carpenters [these are the Vadla or Vadlavaṇḍlu, cp. Thurston, ibid., VII, 265 sq. and Ind Ant., VIII, 217].

3. Cunchala-waru or Workers in Brass, Copper, & Tin [Kanchāran, cp. Thurston, ibid., III, 159].

4. Cawhe-wardu or Stone Cutters [these must be the Koi or Koyi, on which cp. Thurston, ibid., IV, 37 sqq. and Ind. Ant., VIII, 33 sqq.].

5. Comsala-warlu or workers in Gold & Silver [Kamsala, cp. Thurston, ibid., III, 141].

6. Saataanee-waru, commonly called Westom [Sātāni, cp. Thurston, ibid., VI, 297; Westom probably means Vaiṣṇava].

7. Puttunula-waru or Weavers of Silk [the silk-weavers are called Pattu Sālē in Thurston, ibid., VI, 187; the word given here represents Tamil paṭṭunūl, "silk-thread"].

8. Wonti-adu-Gaundla-warlu or Sect that uses one bullock at the oil-mill [Onteddu, cp. Thurston, ibid., V, 446].

9. Rondi-adu-Gaundla-warlu or Sect that makes use of two bullocks at the oil-mill [these are called Heggāniga in Thurston, ibid., II, 263; rondi apparently represents Tamil iraṇḍu, "two."].

10. Rungreaz or Painters [Rangāri, cp. Thurston, ibid., VI, 242].

11. Jongum or Sojourners [Jangam, cp. Thurston, ibid., II, 450; "Sojourner" probably refers to the Pattādhikāri Jangam or resident ones].

12. Pandarums or Religious Mendicants [Pandāram, cp. Thurston, ibid., VI, 45].

13. Agmurri-warlu or of the Right-hand Cast [Agamuḍaiyan, cp. Thurston, ibid., I, 5].

14. Bhuttu-warlu or Praisers [Bhāt, cp. Thurston, ibid., I, 223].

15. Raja-Poots or Sons of Rajahs [Rājput, cp. Thurston, ibid., VI, 240].

16. Jhandra-warlu or Weavers.

17. Tota-warlu, corruptly called Thogata-warlu [Togata, cp. Thurston, ibid., VII, 170].

18. Kycolla-warlu or Weavers [Kaikōlan, cp. Thurston, ibid., III, 31].

19. Sheania-warlu or Weavers. [The name seems to correspond closely to that of Shānān which is, however, a Tamil caste of toddy-drawers (cp. Thurston, ibid., VI, 363 sqq.).]

20. Sirta-Cunnakaru or Disgraced Accountants.

21. Jennapa-waru or Workers of hemp [Janappan, cp. Thurston, ibid., II, 447].

22. Gudom-Dassari-waru or Comedians who stroll about the Country in Sects, & act Plays. [Dāsari, cp. Thurston, ibid., II, 112.]

23. Arva-Kummer-waru. The Kammas of the Tamil, Telugu, Canarese and Chola countries respectively.

24. Tellinga-Kummer-waru. The Kammas of the Tamil, Telugu, Canarese and Chola countries respectively.

25. Canardha-Kummer-warlu. The Kammas of the Tamil, Telugu, Canarese and Chola countries respectively.

26. Choli-Kummer-warlu. The Kammas of the Tamil, Telugu, Canarese and Chola countries respectively.

27. Kurba-warlu or Shepherds [Kuruba, cp. Thurston, ibid., IV, 133].

28. Hondi-Kurba-warlu [Hondi represents Can. hon, honnē, "gold," cp. Thurston, ibid., II, 351].

29. Muttras-waru or a Sect of Rachawarus or Princes & Warriors [Mutrācha, cp. Thurston, ibid., V, 127 sqq.].

30. Yeaculli-waru or Spinners [Ekāri, Ekāli, cp. Thurston, ibid., II, 203].

31. Pitchagunta-waru or the Deformed [Pichigunta, cp. Thurston, ibid., VI, 195].

32. Woni-Pulli which takes its name from making a Hhom or Burnt Offering at their Weddings [Ondipuli, cp. Thurston, ibid., V, 445].

33. Wolee-Pulli which takes its name from putting a String of Palmyra leaves round the neck of the Bride instead of a garland of flowers [cp. Tamil ōläi, Can. ōlě “a palmyra leaf"; to this caste refers the heading in Thurston, ibid., V, 443: Ōlai - A sub-division of Palli, the members of which wear an ear ornament called ōlai. [Can. ōlě also means “a coil of palmyra leaf worn as an ornament in the lobe of the ear; an earring of gold” (Kittel).]

34. Kunaka-Pulli, so called from an Ornament that the people of this Sect wear in the ear [cp. Skt. kanaka, "gold" and Thurston, ibid., III, 149].

35. Ponda-putta-Pulli, so named from their using flambeaus in the day time at the Marriage Procession [Pandamuttu, cp. Thurston, ibid., VI, 44].

36. Kula-puttu-Pulli, which derives its name from dancing before the idol of the God Dhurma-Rajah at the Public Festivals. [Dharmarāja apparently means Yudhiṣṭhira, as the Palli caste is known to adore the Pāṇḍavas (cp. Thurston, ibid, VI, 9 sq.); the name quoted here is not on record.]

37. Pullaru, so called from the men & women putting a kind of hoop into the ear.

38. Beastee-warlu or Palankeen bearers [Bestha, cp. Thurston, ibid., I, 218].

39. Chomadee-waru or users of nets.

40. Yeedeega-waru or Extracters of the Use of the Date-Tree [Īdiga, cp. Thurston, ibid., II, 266].

41. Bundee-waru, which carry Stones & Earth on a small cart drawn by Buffaloes [Bandi, cp. Thurston, ibid., I, 146].

42. Raja-waru, or the Opulent [Rāju or Rāzu, cp. Thurston, ibid., VI, 247].

43. Shaleyom-waru, or Inhabitants or Natives of Salem in the Ceded Districts. [This and some following headings indicate purely local divisions of a certain caste, probably Palli (cp. No. 44.)]

44. Pulli-Punnama-waru, or Natives of the Village of Punnama.

45. Aulaguta-waru, or Natives of the Village of Aulaguta.

46. Kuncheetee-waru, which dance with a bunch of Peacocks Feathers tied to their shoulders & put round their heads [Kunchēti is given in Thurston, ibid., IV, 118, as a subdivision of Kāpu].

47. Warasa-waru or Natives of the town of Warasa.

48. Bhurasa-waru or Blowers of a Pipe made of Brass [probably meant for Bhū Rāzu, cp. Thurston, ibid., I, 237].

49. Yeddiga-waru or Natives of the Village of Yeddiga.

50. Pundi-bettee-waru or Feeders of Pigs [cp. Tamil paṉṟi, paṇṇi, "a pig." Pandipattu, "pig-catcher" is given in Thurston, ibid., VI, 52, as an exogamous sept of Oddē, and is probably the subdivision intended here].

51. Punasha~warlu or Laborers. [It seems very doubtful whether this caste can be identified with Panasa in Thurston, ibid., VI, 42.]

52. Vheder or Hunters [Bēḍar or Bōya, cp. Thurston, ibid, I, 180].

53. Madaya-waru or Matmakers.

54. Uppoo-Korchee-waru or Vendors of Salt [cp. Tamil uppu, "salt," and Thurston, ibid., VII, 241].

55. Muchu-Korchee-waru or House-breakers.

56. Dubbalu-Korchee-waru or Basket-makers [cp. Can. dabbě, "a split of bamboo," and Dhabba, in Thurston, ibid., II, 166, given as a subdivision of Korava.

57. Valli & Sugreeva-warlu, commonly called Sucalli-waru (Benjarries) [Vāli-Sugrīva is given as a synonym of Lambādi, otherwise called Banjāri or Sukāli, cp. Thurston, ibid., VII, 298; IV, 207].

58. Arva-Mongala-warlu - [These are the Tamil and Telugu Mangalas on which cp. Thurston, ibid., IV, 448 sq.]

59. Tellinga-Mongala-warlu - [These are the Tamil and Telugu Mangalas on which cp. Thurston, ibid., IV, 448 sq.]

60. Tellinga-Chaukala-warlu - [These are Telugu and Tamil Tsākalas, cp. Thurston, ibid., VII, 197.]

61. Arva-Chaukala-warlu - [These are Telugu and Tamil Tsākalas, cp. Thurston, ibid., VII, 197.]

62. Yirla-waru or Night-walkers who live in forests [Irula, cp. Thurston, ibid., II, 372; the name, which is apparently connected with Can. iruḷ, Tamil iruṭṭu "night, darkness," is here interpreted as meaning "night-walker" which, however, seems doubtful].

At the end of this list comes a table of the sections under which the different subjects are treated; this is wholly identical with the corresponding lists in 22. It will appear from the following short indications that the contents of this volume as given by Wilson do not always correspond with the facts.

Suncra.

1, pp. 1-24: The Paunchauli Iauti or five Tribes of Artificers Viz., Curmalawardu or Iron Smith – Wodlawardu or Carpenters – Cunchalawardu or workers in Brass, Copper and Tin, Caushewardu or Stone Cutters, Comsalawardu or workers in Gold and Silver.

The origin of these five classes of artisans is, of course, deduced from Viśvakarman who is related to have had five faces from each of which sprang a son, the ancestor of one of these castes. Each of these five sons in due time became the progenitor of an offspring of 25 families which were free to intermarry and dine with each other; but, in the course of time, social and local differences have developed within these castes so that they do not now as a rule have any intercourse one with another.

Their religion is summarised as follows:- “In these five tribes there are both Vishnu Bukt or followers of the God Vishnu and Seva Bukt or votaries of the god Seva. The former mark their forehead with three streaks up and down, the middle one of which is made with Turmerick, and the other two are made with Terromoni [= Tamil tiruman], or a kind of pipe clay. The latter mark their forehead across with the Ashes of Cowdung, and in general wear the Lingum or emblem of the Priapus. But the tutelar Divinity peculiar to the whole of these Tribes is a goddess named Caulecau Devi [= Kālikā Devī] or the black coloured Goddess and they have the following tradition about her. In days of old when Brama warlus [sic] to people the world, he first created nine males one of whom was named Dacha Praja Petty [= Dakṣa Prajāpati] or the Omnipotent Lord of the creation, who had born to him a daughter which he called Dachan Auini [This must be Skt. Dākṣāyanī.] or daughter of Dachan and gave her in marriage to the God Seva.

"On a certain time Dacha Prajaputty determined on performing a Yaga or sacrifice of fire, and for that purpose he went with an intention of inviting the whole of the Deities to be present at the sacrifice, but on his approaching, his Son in law, Seva from pride, did not get up from his seat, nor did he pay the necessary compliments that were incumbent on a person to pay to his father in law, which enraged Dacha Praja Petty, and he returned to his Palace without inviting him or even speaking to him. Dacha Auini, perceiving that her father had gone away in disgust, beseeched her husband to permit her to attend at the sacrifice. Seva at first objected to her going, alleging that his father in law was angry, however she persisted in her importunities on that head, and at length her husband acquiesced, and ordered three or four Pramada Gaunoms or celestial attendants to accompany her. When she came to her father's palace she desired to know what was the reason of his neglecting to invite her husband, on which he abused Seva, and she out of vexation & rage at hearing her husband spoke disrespectfully of, leaped into the fire that had been lighted for the sacrifice, and was burnt to death. The Pramada Gaunoms seeing the fate of their mistress were afraid to return to their master, dreading the effects of his wrath, on his hearing of her melancholy exit, and therefore applied to Vishwa Curma who was at the present sacrifice for his advice. Vishwacurma took some water and having read certain Muntras or Prayers he sprinkled it over the ashes of the defunct and in an instant there sprang up a woman having eight Arms, who demanded of Vishwacurma the reason of his calling her into existence and added: 'As thou hast brought me to life I will be the tutelar Goddess of the tribe and from henceforth they shall worship me.' He agreed, and the five tribes have ever since worshipped her under the title of Calaca Devi or the Black Goddess. The Caumauchie Devi [= Kāmākṣī Devī] or the beautiful ey'd Goddess that is worshipped in one of the temples of Canjeveram is considered a later manifestation of Calaca Devi."

The description of the daily pūjā does not seem to offer any special traits. The great festival of Kālikā Devī [called a Wuttsawom = Skt. utsava) falls in the bright half of the month Ṡrāvaṇa, when also hook-swinging is practised by persons having undertaken certain vows.

All these five tribes are of the left-hand division; their rites and usages in connection with birth, marriage and death are described in full detail.

2, pp. 25-45: The Cast of Sautauneewarus commonly called Westom.

Their tradition, as put on record here, may be given in full as it does not appear in Thurston: "In old times there was a Raja or King named Caurimauri of the Sooder [= śudra] tribe whose domains were situated on the banks of a River called Tambrapunnee or the red River. The Raja lived in the City of Kurucauporee and had no children, at which he was sorely grieved, and begun to perform a Tapasaya or rigid act of devotion to the God Vishnu to obtain offspring. Whilst the Raja was intent on his religious Austerities, Letchmi devi or the Goddess Letchmi spoke to her husband in this manner: O my Lord how are the tribe of shooder who inhabit the Bhuloca or earthly world, to obtain Morcha [= mokṣa] or absorption into the great essence? The God benignly replied Brama at first had five heads, each of which contained a Veda or science, and are named as follows Ruk Veda or science of theology, Yagur Veda or rules to be observed in performing the Yagoms or sacrifices of fire, Samaveda or vocal Music, Adhervanamveda or Magic, and the Dhravedaveda or the four first mentioned Vedas or sciences in the Dhraveda Language modernly styled the Arva tongue. When the five headed God Seva was celebrating his nuptials and Brama and the other Deities were present the Bride the Goddess Parvati Devi or the mountain born, as is the Custom at weddings, advanced with a salver of burning benjamin to wave it before her Lord, but the two five headed Gods were so much alike, that she could not distinguish him, which so enraged the God Seva that he instantly lifted up his hand and struck off the fifth head of Brama and so annihilated the fifth or Draveda Veda [This story is essentially different from the current myth of how Śiva struck off the head of Brahman.], however to remedy this defect my foot shall become incarnate in the womb of the wife of the Raja Cauri Mauri who is now performing a rigid act of devotion to procure offspring, and she shall bring forth a man child who shall be named Nim Alwaru [= Nimbālvār] or the Salvator and I will inspire him with a knowledge of the Dhraveda Veda and he shall expound it to the Shuder Tribe and grant salvation to the virtuous members of it."

"Afterwards the God Vishnu manifested himself to the Raja and said 'Thy wife shall conceive and bear thee a Son, but he will not remain with thee, and will take up his abode in the trunk of a Tamarind tree.’ Having made an end of speaking the God vanished, and in due course of time the Rajah's wife conceived and brought forth a Son, who to the astonishment of all the people, instantly attained the stature and bulk of manhood, quitted the Raja's Palace and took up his residence in the hollow of the Trunk of a Tamarind tree. At this time there was a holy mountain and sacred grove named Budrekarasharom [= Badarīkāśrama] or abounding with a fruit tree call’d Beer [Skt. badara, “Zizyphus jujuba.”], situated in the Northern part of Hindostan which was the retreat of a Rishi or religious recluse, named Muddhurakavee [= Madhurakavi] or the harmonious. One night the God Vishnu appeared in a dream to the Rishi and said to him ‘In the south an incarnation of me has appeared after the fashion of a man under the title of Nimalwaru who is to expound the Dhroveda Veda to the Shudir Tribe, do thou go and commune with him.’ The Rishi asked by what mark he was to know this sacred person, the God replied 'When thou hast advanced far towards the south and one evening art standing with thy face turned to that quarter the refulgent person of Nimalwaru shall all of a sudden blaze forth on thee with the refulgence of the rising sun which shall be the sign.’ In the morning the Rishi begun his journey and when he had travelled far to the south the sign appeared to him one evening, on which he approached the Tree, walked round it three times made an obeisance and began to Sing the praises of Nimalwaru who asked him who he was and from where he came and the Rishi related all that had happened. Then Nimalwarlu repeated the contents of the draveda veda and the Rishi committed them to writing which at length spread abroad among the soodir Tribe, and some of the wisest among them came to Nimalwaru, got instructed in the tenets of the Veda, formed themselves into a Sect under the appellation of Sautaunewarus and became the expounders of the Dhroveda veda to the Shudir Tribe" (pp. 25-27).

This story simply gives in a legendary form the reason for the fact mentioned by Thurston, ibid., VI, 299, that this caste (like most others) "attach no importance to the Sanskrit Vēdas … but revere the sacred hymns of the twelve Vaishnava Saints or Ālvārs, called Nālāyira Prabandham," for this apparently is what is here spoken or as the "Drāviḍa Veda." The tutelary deity of this caste is said to be the above-mentioned Nimbālvār whose worship is described in detail (p. 28 sq.).

3, pp. 46-62: The Nashuwarus or Tribe of weavers which consist of nine Sects that do not intermarry but some of them eat together.

Under this common heading are comprised the nine following castes, not all of which appear in the index at the beginning of this volume as some of them have already been dealt with in 22.

"First Puttunuluwarlus [cp. No. 7 above] or weavers of silk, they also weave a fine kind of cotten [sic] cloth called Dowatees [H. dhōtī, 'loin-cloth'] worn round the middle by men and dupatas [Beng. Mar. dopaṭā, dupaṭā, 'a cloth of double breadth'] or cloths with silk borders that men wear over their shoulders.

Second Per Sauliwarlus [This caste counts as No. 40 of the Śūdra castes in 22.] or winders of thread who weave Turbans, Shalas or Muslins and Putlas, a coarse kind of Muslin without a border.

Third Padmasauli warlus [These are No. 38 among the Śūdra castes in 22.] or weavers of flowered stuffs, such as Shalas or Muslins and dorayes [H. ḍoriyā, 'striped muslin'], a cloth for men's gowns, Twebands and Handkerchiefs.

Fourth Thogatawarlus [cp. No. 17 above] or weavers of red thread, they make coarse cloths with red borders, worn by men and women of the Cumbhi [= Kunbī] or farming classes of people.

Fifth Jhaundrawarlus [cp. No: 16 above] or the foolish, they weave coarse piece cloth called Khadies [H. khādī. 'a kind of coarse cloth'] and a kind of cotton carpet.

Sixth Kycollawarlus [cp. No. 18 above], who weave coarse cloth and a species of cloth called Purcallas [This is what is called percale, percaula (h) in English; the derivation is not clear (Hobson-Jobson, p. 708, is scarcely correct).], of which men make gowns.

Seventh Devaangom [Cp. No. 39 in the index of Śūdra castes in 22.] or produce of the body of the Deva or God, they weave coarse piece cloths and cloths worn round the middle by the poorer class of people.

Eighth Sheaniwarlus [cp. No. 19 above] or Fabricators of cloth who weave coarse, red, black and white Cheras or women's' cloth.

Ninth Agmurriwarlus [cp. No. 13 above] that weave coarse cloth."

Of the first three, it is said that they will only eat with members of their own caste, while the last six freely interdine with each other. All of these castes belong to the right-hand section except the first, which is madhyastha, and the sixth, in which there are members of both the right and left-hand divisions.

The tradition concerning the origin of this caste may be quoted at some length; it contains some features that seem to be common to the traditions of all the weaver castes of the South (pp. 47 sqq.).

"When Adhinarrain Swamy [= Ādi-Nārāyana-Svāmi] or the first God, with his consort Letchmideve [= Lakṣmi-Devī], was reclining on the great serpent Adhisheashardu [= Ādi-śeṣa] and was thinking of forming the universe the Akashum [= ākāśa] or Air first sprang into existence which produced Vayou or wind, which formed fire which generated water which produced earth, next Brama the creator proceeded from the naval [sic] of the God and created two males whom he named Shalicurdu [= Śālika?] and Shali Khotrulu [= Śālihotra?]. These two males walked round their progenetor, prostrated themselves at his feet and prayed to know the intent of their creation. Brama answered 'I am going to create a race of Beings that will require cloth for raiment, therefore do you weave cloth to serve them as clothing.' They replied ‘O Bramin [sic] we have no weaving instruments, how can we obey they [sic] commands.' Brama rejoined ‘perform a Tapasya or act of devotion to the God Vishnu, and he will supply your wants.' They accordingly performed Tapasya or act of devotion to the God Vishnu, who was pleased to bestow on them a shuttle and other tools for weaving, and gave them the fibres of the Lotus flower that grew from his navel and ordered them to make cloth with it for the cloathing of the Devatas or Gods and the other inhabitants of the Universe. After which they wove a piece of cloth and presented it to the God Vishnu, who covered his body with it from the loins downwards, and they fabricated other cloths and gave them as cloathing to the Devatas or Gods, Rachases or Giants, and to the human race. The Devatas or Gods were so well pleased with their cloathing that they gave in marriage to Shalikhotrulu the sister of Surya or the Sun named Devadutta [= Devadattā] or the Gift of the Gods, and they bestowed as a wife on Shalicurdu the daughter of Chandra or the Moon who was called Chittrangi [= Citrāṅgi] or the handsome. After the celebration of the nuptials the Devatas or Gods directed them to take up their residence in the City of Devagiru or the Mount of the Gods, where they lived a Holy life and passed their time in performing Yagas or Sacrifices of fire to the Devatas or Gods. On a time a Rishi or Saint named Durwasala or Saint who fed on a sacred grass called Durwa [No doubt the well-known and notoriously irritable Durvāsas is meant here, but the word is explained as if it were Durvāśa, “eater of dūrvā”; that grass would undoubtedly make a somewhat prickly food.] came to them and asked for some money to defray the expenses of a Yaga or Sacrifice of fire. They answered ‘we have expended the little money that we possessed and cannot comply with your request.’ The Rishi became wroth at this refusal and pronounced on them the following curse viz. 'In the course of three years may your whole Sect be consumed with fire and three years more, when Pavatti devi or the mountain born Goddess is married to the Mighty God Ishwara, the Rishi Marcumdela [= Mārkaṇḍeya] will perform a Yaga or sacrifice of fire and regenerate your Sect.' In conformity to the Rishi's curse the Sect was consumed with fire and regenerated by the Rishi Marcumdela, came again and took up its residence in the City of Devagire.

In process of time a Rishi or Saint named Vashestha happened to come to the City of Devagire and asked this new Sect who they were. They answered 'Such a Rishi cursed us, and we were consumed with fire, which is all we know of our history but as thou art acquainted with all things favour us with some information on that head.' Vashistha replied 'you are of various Gotrams or families descended from the following Rishis. viz. Caushipa [= Kaśyapa], Bhargwa [= Bhārgava], Vishwamitra, Parashira [= Pārāśara], Mandhaya [This is either Māṇḍavya or Māndhātr.], Goutama, Yamadagni, &c., in all sixty-four Goutrams or families, the discendants [sic] of famous Rishis or Saints, the Disciples of Bodhyana [= Bodhāyana] and your occuputation [sic] is weaving of cloth, and making the Banners that are erected on the sacred Coaches at the Holy Temples of Causi or Benares in Bengal, Caunchee or Conjevaram, Tripetty and Sreringam in the Carnatic.

In the Cretayogue [= Kṛta-yuga] or first age of the world you produced cloth by reading Muntras or Prayers.

In the Tretayogue or second age of the world you made cloth of the Fibres of the Lotus flower.

In the Duaperyogue or third age of the world you fabricated cloth with the fabres [sic] of different kinds of trees.

In the Culyogu [sic] you made cloth with cotton thread.'"

The tutelary deity of the caste is said to be Reṇukā Devī, the wife of Jamadagni and mother of Paraśurāma. [Her name is here said to mean “the sand goddess” (cp. Skt reṇu, “sand”) in reference to her power of carrying water in a pot made from sand. Reṇukā in the South is generally identified with the grāma-devatī called Mariamma (cp., e.g., Whitehead, Village Gods, p. 116).] Her story is told here in the usual way, but with some small deviations: Paraśurāma, after having cut off his mother's head, is said to have also chopped off his own right arm, which was afterwards restored to him; when he went to resuscitate his mother her head had disappeared (it is said to have rolled away and have been picked up by a member of this caste, who made it their deity) and he had to cut off the head of the first woman he found sleeping with her head towards the north and place it on her body.

The temple of Reṇukā is said to be on a hill near Poona. Her festivals are on the full-moon days of the month Śrāvaṇā and Māgha.

4, pp. 63-93: The Jotirnagarom Jauti or the Lighters up of the City, commonly called Gaundlawarlus or Makers of Oil.

This paper contains a very full account of the caste of oil-millers called Gāndla or Gāniga, [Can. gāṇiga, "oilmiller," from gāṇa, "an oil-mill"] and also Jōtinagaram [Whether the explanation of this name given in the heading is the correct one seems doubtful; Thurston, ibid., II, 264, offers another interpretation, viz. “people of the city of light.”]. The materials given by Thurston, ibid., II, 263-268, are rather scanty in comparison with this account.

Curiously enough, the tradition concerning the origin of the caste is essentially identical with that of the Nagarwarlu Vaiśyas given under 22, 3 above. This cannot mean anything but that the Gānigas claim to belong to the third of the original castes, a suggestion which is corroborated by the facts related in Thurston, ibid., II, 264 sq., according to which the caste did long ago immigrate from the North in company with the Nagartās.

Their principal deities are said to be Aruṇācaleśvara "or the God Ishwara who is of a bright red colour," Venkaṭeśvara "or the God Ishwara in the character of the forgiver," [This sentence is nonsensical; in the following section Venkaṭeśvara is said to be a male god with four arms surrounded by Srīdevī and Bhūdevī. It is, of course, Viṣṇu with one of his hands in the posture of abhayadāna.] and "Vigna Ishwara or Providence." The Onteddu [Tamil Oṉṛerutta, "possessing one bullock"] subcaste have besides as their tutelary deity the goddess Cūḍeśvarī, the female counterpart of the terrible Vīrabhadra.

Particulars concerning their rites of childbirth, marriage and funerals cannot be given here as the only way of conveying an exact idea of them would be to print these chapters very nearly in full.

[It should be noticed that the two papers 23, 3 and 4 are not in Wilson's Catalogue.]

5, pp. 96-116: The Caste of Rungreaz or Painters.

This caste is said to have no tradition concerning its origin, "but claims its descent from the Chettery Tribe & say that it is of the Chandra Vumshum or the Family of the Moon." According to Thurston, ibid., VI, 242, their caste-title is Rao, which, of course, points in the same direction.

Concerning their religion it is said that their chief gods are Venkaṭarāma at Tripetty and Arunācaleśvara at Tiruvaṇṇāmaläi. "The Tutelary deity of the Caste is a Shecktee [Śakti] or goddess named Nimisha-Umbha [= Nimiṣāmbā] or the Winking Mother. They also worship Mârama or the Destroying Goddess."

As for their mode of worship, it is stated that no daily pūjā is celebrated to Nimiṣāmbā, "but they worship her previous to the Celebration of marriage, which is done in this manner - The Goddess is pourtrayed on a piece of Paper of Cloth under the Figure of a young woman with an Elephant on each side of her in a reared up posture & joining their Proboscis's [sic] over her head [This is the well-known mode of picturing the goddess Śrī.]. The day before the Commencement of the Nuptials the pourtrait of the Goddess is hung up against a wall. The Master of the Family performs his ablutions puts on clean clothes & provides the following Articles viz. a Cocoanut, Flowers, Dust of Sandalwood, Stained Rice, Benjamin, Aracanut, Betel Leaf & a Chumboo or Brass Pot of Water & sits down near the Picture. A woman brings a burning Lamp & places it on the Ground opposite to the Goddess. The Master throws a little Stained Rice against the Picture & sprinkles a few drops of water over it which is meant as an Abhishakom or washing, he next puts dust of Sandal Wood over it, sprinkles Flowers over it, burns Benjamin before it, breaks a Cocoanut & makes a Fruit Offering, presents Aracanut & Betel leaf to it, makes an Obeisance & sets Fire to some Camphire & waves the Salver three times over the Picture. This Worship is repeated three times during the day, viz. in the Morning, Evening, & at Night. They pay Adoration to this Goddess that she may render the Marriage prosperous" (pp. 96-97).

The members of the Caste who are not able to attend at the annual festival at the temple of Tirupati celebrate a festival of Viṣṇu in the village on the last Saturday of September, when they rub the houses over with cowdung, put on clean clothes and prepare a feast to which some Dāsaris are invited: “after the meal, the people of the Family & the Dassaris call out in a loud voice ‘Govindoo’ or the Cowherd a Title of the God Vishnu in his Ninth [This must be a slip, as Krṣṇa is, as far as I know, always said to be the eighth avatāra.] Incarnation commonly known by the name, of Cristna or the Black-Coloured."

The very extensive descriptions of the rites connected with birth, marriage, and death cannot be quoted here, but attention may be drawn to their existence, as nothing at all is said about the ceremonies of this caste in Thurston, ibid., II, 242-243.

6, pp. 118-135: The Cast of Jongum or Sojourners.

The tradition concerning the origin of the Jaṅgam Caste is closely related to the one given by Thurston, ibid., IV, 259 (under the article Lingāyat), but may be quoted here as it deviates from that one in some details: “Pārā Brahma or the Great Brahma first created Rudra Praliyacaulom or the choleric at the time of destruction [The nearest equivalent would be Pralayakāla-Rudra, “Rudra of the time of universal destruction.”] & then gave existence to the Chaturāchǎri [= caturācārya] or the four Holies [The myth given by Thurston is clearer: there Śiva out of his five mouths creates the five holy ācāryas.] named Pundeetārādulu [= Paṇḍitārādhya] or the Pious, Yǎcuramarlu or the Religious [Yacu, of course, represents Eka; the corresponding name in Thurston is Ekoranadhyacharya.], Murrulāradhulu [= Marulārudhya] or the Religious enthusiast, and Somalārādhulu [= Somalārādhya, this name not in Thurston] or the Spirit of the Devinity. The God Rudra Praliyacaulom took these four Holies under his tuition, and taught them his Religious tends [sic], and they became his disciples. This cast deduces its origin from these four Holies, and is divided into three sects, denominated Gurustalom or Patriarchs [cp. Can. gurusthalada-ava, 'a jaṅgama who performs the religious ceremonies of the Liṅgavants'], Veeruktǎlu, [= virakta, ‘free from passion’] or the Single and Auteetǎlu or mendicant celebates [ātithya = atithi, ‘a guest, a wanderer’]. The first Sect Marry & possess property & have a fixed residence; the second possess property but do not marry, and wander about the country; the third neither marry nor possess property, are sojourners and live upon alms. The three sects eat together and the rest of their customs & usages are the same. The cast of the first is hereditary. The other two are keeped [sic] up by prosilytes [sic] from the first. The three are of the right hand caste" (p. 118).

The rites of initiation are dwelt upon at considerable length; the essential contents of this section may be given here in full, as little seems to have hitherto been published concerning these ceremonies [Cp. Thurston, ibid., IV, 270.]: "The person that wishes to be admitted ... goes to the Guru or Patriarch falls at his feet and beseeches him to grant him Seva Detcha [= Śiva-dīkṣā] or service of the God Seva. The Guru having thought proper to comply with his request, calls a convocation of his fellow Gurus and says to them 'This person wants to be released from the cares of the world and to be received into our order, do you approve of his being admitted?' They reply ‘We have no objection to him.’ The Guru asks the Aspirant whether he aspires to the sect of the Veeruktalu or Auteetalu which question being answered the Convocation ask him if he can renounce all worldly desires and he answers in the affirmative. Then the officiating Guru puts the following question to his brethren three times ‘Shall I initiate this person into the tenets of our institution,' and they signify their consent three times. The Guru, and aspirant both retire to a River, Pond, or Well, perform their ablutions, put on clean clothes and return to the Assembly. The Guru with the proselyte sits down on a spat [sic] that has been rubbed over with cowdung and five Kullashoms [= kalaśa, ‘a water-jar’] or small Brass water pots are put before him, on each of which are placed a few leaves of the following five trees viz. Belwapatre [bilva, ‘Aegle marmelos'], Nayradhipatre [Can. nēral, nēṛalu, 'Eugenia jambolana'], Jommipatra [Can. jambi, Skt. śamī, 'Mimosa Suma'], Manurdhipatre [probably contains Can. mā(n), ‘Mango’], & Wāwellaauku [Can. vāvili, Vitex Negundo' + āku, 'a leaf '], and then the pots are filled with water. A Disciple brings and puts down before the Guru the undermentioned articles viz. Cocoanuts, Dates, Jaggery, two kinds of small grain called Sinnigalu and Gussagussalu, Milk, Ghee Cow's Urine and Dung Flowers Dust of Sandal wood Benjamin, Thread, Aracanut, and Beetle leaf. The Guru takes the thread, encircles each Pot five times with it, holds one end in his own [hand] and gives the other to the Novitiate. The Guru pays adoration to the Pots by sprinkling Dust of Sandalwood & Flowers over them, burns Benjamin before them, breaks the Cocoanuts and makes a fruit offering, presents Aracanut and Beetle leaf to them. Then he mixes the Cow's Urine & Dung and with it performs the ceremony of Abhishacom on the head of the aspirant, next his hands, next his Lingom, which is repeated five times. Afterwards he repeats the ceremony of Abhishacom with the water that is in the Brass Pots, sprinkles Dust of Sandal wood on his head, hands and the Lingom, strews flowers over them and burns Benjamin before him. He breaks five cocoanuts & makes an offering of them and the Jaggery Sennigalu Gussagussalu & Dates. Then the Guru says to the members of the Convocation 'Are you pleased that have worshipped him' They answer 'We are.' The Guru rejoins 'Shall I tell him to rise' They reply, yes.'" [Then the novice performs several prostrations in front of the Guru and replies to repeated questions that he is willing to lead a charitable life and to beg alms for the support of the Guru, &c. Then] "the Guru tells him to get up, which he does and stands with the Palms of his hands closed in a supplicating posture. The Guru asks him why he stands in that attitude, & he answers 'If you will give me a Jolu or Wallet [Cp. Cam. jōligě, “a square piece of cloth gathered up at the corners, into which alms are put” (Skt. jhaulaka, &c).], a Cāvi Wostrom or a Red cloth [Can kāvi, ‘a red earth or ochre, a red dye-stuff’ + vastram, ‘a cloth’], a Jongo or Bell [Can. jaṅgu, 'a ringing round brass bell worn by a Jaṅgama mendicant on his leg'] and a Dundacola or Staff [Skt. daṇḍa, 'a staff' + Can. kōl, kōlu, 'a stick, a rod'] I will subsist my Guru and three or four other people.' The members of the Convocation tell the Guru to give these articles to him, who takes a Jongo or Bell and ties it to the leg of the proselyte, ties a not [sic] at each corner of a Handkerchief and gives it to him for a Jolu or Wallet, and his own red cloth for a Cavi Wostrom and lastly delivers him a Dundacola or staff." Then follow a symbolic alms-gathering and still more prostrations; the novice then sits down on a pīṭha or bank and the Guru ties strings to his wrists. In the night they have a feast and a procession headed by dancing-girls and the novice mounted on a horse or bullock. The whole thing ends with another repast, whereupon the new proselyte distributes some small things to the Gurus present and dismisses them.

The members of these sub-castes, viz. Gurusthala, Virakta and Ātithya, are all Śaivas and wear the liṅga; the first subdivision have three Gurus residing at Srīśaila, Ujjain and Balinahalli, while the other two have no Guru, at all.

7, pp. 138-146: The Tribe of Pandaroms or Religious Mendicants.

The origin of the Pandāram caste is ultimately ascribed to a complaint by Pārvatī that the world was full of people who did not know Śiva and consequently went to hell. Śiva on hearing this transformed himself into human shape and appeared on earth under the name of Ālāma Prabhu in order to teach men the right way to salvation [There is probably some sort of connection between this and the statement taken by Thurston, ibid., VI, 47 sq., from Wilks (who in his turn refers to an unspecified Mackenzie MS.) that the Pandārams owe their rise to the suppression of the Southern Jains by the Śaivas.]. He translated from Sanskrit into Tamil a work called the Śiva-dīkṣā-śāstra and taught it to some members of the Śudra caste, who then became the founders of this caste or order.

The caste consists of two subdivisions, householders and religious mendicants, who travel through the country dressed in red cloaks (kāvi-vastram) and beg alms. Both of them wear and worship the liṅga. The initiation into the former class presents a certain similarity to that of the Jaṅgams just referred to; the water pots are here filled with water and mango leaves and their outsides are smeared with chunam; they are said to represent the five holy rivers, viz. Ganges, Jumna, Sarasvatī, Godāvari and Cauvery. The main ceremonies consist in tying the liṅga (which is wrapped in a small cloth) to the neck and the right arm of the neophyte, washing him with the pañcābhiṣeka, i.e. milk, ghee, honey, plantain-juice and syrup, and smearing him with sacred ashes (vibhūti). At the initiation into the order of mendicants the chief ceremony consists in the investiture with the necessary objects, viz. the red cloth (kāvi-vastram), a rosary of twenty-seven Eleocarpus seeds (rudrākṣa), the trident (triśūla), a small brass plate called Jaugata [Can jāgaṭě, "a small gong used by mendicants"], a conch-shell [śaṅkha], a staff [daṇḍa], a wooden water-bowl [kamaṇḍalu], a bag for keeping vibhūti in, and a new wallet for alms [Can. jōligě]. The proselyte has to promise strictly to keep the vows of śāma, dama and satya ("equanimity, self-restraint and truthfullness"].

8, pp. 148-161: Suncra. The Sect of Agmurriwarlus.

This caste [Agamuḍaiyan], which has already been enumerated as No. 13 in the introductory list prefixed to 23, and as No. 9 under 23, 3 above, is here said to possess no tradition concerning its origin. Its members adore Viṣṇu, Śiva, Vighneśvara, Dharmarāja [= Yudhiṣṭhira, here said to be the son of Yama] and besides pay special attention to Maramma, whose worship is described at some length, but need not be repeated here, as it presents exactly the characteristics of the worship of grāma-devatās made accessible in the works of Whitehead, &c.

9, pp. 162-175: The Caste of Bhurtoowarus or Praisers.

The tradition concerning their origin is as follows: "When the God Seva celebrated his Nuptials with the Goddess Parvate, and all the Devatas or Gods were assembled at the wedding, the new marrying couple performed a Khom (= Skt. homa) or burnt sacrifice on which the Devatas or Gods humbly represented, that as there was no person present to call forth the praises of the divine pair, it was necessary to create one. The God Seva wiped off the sweat from his forehead, and let it drop on the Khom or burnt sacrifice, and in the moment two human beings sprang up from the sacred fire [Traditions concerning divine or human beings having been borne from sweat are very common in South India.] whom the God named Wondhi or the Prostrator [Skt. vandin, bandin, 'a bard,' and cp. Thurston, ibid., VII, 311] and Maugudderdu or the Praiser [Skt. Māgadha ‘panegyrist’], who are the progenitors of the caste."

10, pp. 176-190: The Cast of Rajapoots or Sons of Rajas.

These have no tradition concerning their origin, not being a caste that originally belonged to the South. Little is said concerning their religion, except that their principal tutelary deity is the goddess "Hingalaujau Bhoovanee"; her temple “is at the village of Hingalaujauporam situated in Hindostan proper.” [The places in question is Hinglāj in Baluchistan, where there is a famous shrine of Kālī or Bhavānī.] They attend at the festivals of Viṣṇu at Tirupati and of Śiva at Tiruvaṇṇāmalai, and at the former place give their alms "to a person of the Byragee Cast named Tulsidass," while at the latter "they put up at the bell of a Byragee called Baudelgerri, and present their offerings to the Idol." The last-mentioned person is the only guru of the Śiva-bhaktas of this Caste, while the Vaiṣṇavas have two called "Chamadassubaubau" [= Kṣamadāsa Bābā] and "Artmaramoo" [= Ātma-Rāma"].

11, pp. 191-203: The Sect of Jhaundrawarlus.

Their tradition is the following one: "In former days a person of the Deva Angom Sect married a Gunderva or celestial nymph [Gandharva instead of Apsaras.], and had four sons by her, who used to weave cloths and give them to the Reshis or Saints. One day a Reshi named Viecanasa [= Vikhānasa] who had a perfect command over his Passions asked for a piece of cloth from them and they refused to give him one, and he therefore cursed them and prayed, that they might be Jhaudulu or foolish from which they are corruptly called Jhaundrawarlus [The Canarese name of this special caste of weavers is Jāḍa, which word has been confused with Skt. (Can.) jaḍa, “dull, foolish.”]. This Sect is also called Singom-warlus [Cp. Singamu-vāru in Thurston, ibid., VI, 389.], from the name of a village in which many of them reside. The people of this Sect say that they are of the Devaangom Cast. This Sect is of the right hand Cast."

Their chief Gods are Vīrabhadra and his female counterpart Cūḍeśvarī.

12, pp. 204-214: The Sect of Totawarlus corruptly called Thogatawarlus.

Their tradition only being alluded to in Thurston, ibid., VII, 170, it may here be given in full: "In former days a Rachas monarch named Rektabindu or a drop of blood, ruled over an arial [sic] City called Triporam and performed a Tapasya or act of Austerie [sic] devotion to the God Brama, who graciously accepted of his adoration and designed to manifest himself to the Rachas King, and desired to know what blessing would be the most pleasing to him. Rektabindu humbly represented that if Brama would be so kind as to decree that whenever his Body was wounded in Battle every drop of blood that fell on the ground should instantly produce one thousand animated beings, as strong and brave as himself, he should be perfectly satisfied. Brama granted his request, and after the obtaining of this endowment he went to war with the Devatas or Gods who by reason of his blessing could not withstand him, and they applied for assistance to the three Gods Brama, Vishnu, and Seva, and altho the superior Deities readily lent their aid, yet the Rachas put them all to the rout, and Seva in his flight happened to wipe off with his fingers the sweat from his forehead and dashed it on the ground, when there instantly sprung up a young woman having five arms [This rendering of the myth as well as the explanation of the name Cūḍeśvarī below is not the usual one, which tells how who Śiva plucked out some of his hairs and dashed them on the ground just as when he created Vīrabhadra.], who asked the God the cause of his flight and requested him to stop. The God answered 'Thou art a woman what good canst thou do me?' She replied 'I will enlarge my tongue so as to cover twelve Amordas or fifty miles of ground and do thou and thy companions stand upon it, and fight the Rachas, and thou wilt be triumphant for his blood will fall on my tongue, and this blessing will be rendered nugatory.' She enlarged her tongue, and Seva did as directed and he overcame the Rachas. After the victory, as he was going home, he met with a Rishi named Pushpata performing a yaga or sacrifice to obtain Children." [The ṛṣi now applies to Śiva who, however, directs him to the goddess that comes behind.] "When the Goddess came up he addressed himself to her, who took some raw Rice stained with Turmeric and threw it into the Fire of the Yaga and in that instant three hundred and sixty Males sprung up into existence but the Rishi fearing that he would not be able to keep them in subjection, begged that she would take them with her, which she consented to, and took them to a garden, where they fixed their residence, and as she had created them they adopted her their tutelary divinity and as she was generated by the sweat of the God Seva they named her Choudi Ishwari or the sweaty Goddess and the Sect named itself Totawarlus or fellows of the garden” [Cp. Can. tōṭa, Tamil toṭtam, “a garden, an orchard.” (pp. 204-5).

The principal goddess of the caste is said to have a small shrine in every one of their villages and besides a large temple "at the village of Koswarpelly near Goramconda." [Gurramkonda in the Cuddapah District.]

13, pp. 215-231: Suncra. The Kycollawarlus.

The tradition concerning the origin of this caste, which is only fragmentarily given by Thurston, ibid., III, 31 sq., is the following: "When the God Para Ishwara or the Great Lord and his consort Parvatti Devi or the mountain born Goddess, were sitting on a throne decorated with Gems on the Cailassa Pavata or the Cailasa mountain, the paradise of the God Ishwara, all the Davatas or Gods came and paid their respects to them ... and represented that they were sorely oppressed by the cruelty of the Asoors or evil Daemons and prayed that Para Ishwara would vochsafe [sic] to grant them power over their enemies. On hearing this representation and requested [sic] the God to open his three flaming eyes [this is apparently a slip; it ought to be “his third eye.”] in wrath, and omitted [sic] from them six balls of fire which set the whole universe in a blaze. This tremendous sight overwhelmed the Devatas with consternation and they ran away trembling from head to foot, and the Goddess Parvati was so frightened that she fled from the side of the angry God to the inner apartments of the Palace, and as she was running, her Image reflected itself from nine precious stones set in a ring of gold that ornamented her ankles, and instantly the nine reflections became animated and assumed the form of nine young females. Para Ishwara observing the confusion of the fugitives called out to them not to be afraid, but to remain where they were, and then commanded Wayou, the God of the winds, to carry the six balls of fire and throw them into the River Ganga, and so put an end to the conflagration. Wayoo obeyed the Almighty Mandate but the River could not bear the heat of the ferved [sic] Balls and Wayoo to give her ease put them in a bundle of Grass called Durla [dūrvā] out of which instantly sprung into existence a Davata or God having, six faces, twelve eyes and twelve arms, who was named Comaraswamy or the Son of God. Para Ishwara seeing that the nine females were fair and beautiful fell in love with them when nine Chieftains were produced from their sides, and one hundred thousand males sprung into existence from the sweat of their bodies, the whole provided with all kinds of weapons of war, who asked of Para Ishwara what they were to do. The God answered 'put yourselves under the command of the nine chieftains and march out with Comarswamy against the Asoors and vanquish them.'

"According to the command of Para Ishwara they with their nine chiefs went to battle with Comar Swamy at their head and after a dreadful conflict in which they defeated the Asoors, Comarswamy made them a present of six kinds of flags and give [sic] them permission to use flambeaus in the day time.

"The flags were of a white ground one had a Lion of a white colour pourtrayed on it, the second a Green Peacock, the third a yellow Tyger, the fourth a black Elephant, the fifth a Bullock of a red colour and the sixth flag contained all the above mentioned figures.

"After the victory they returned to Cailassa Parvata with their triumphant Flags and became the Guardians of the mountain. In process of time the Daemon Ballasoordu [= Bālāsura, a demon killed by Skanda] or the strong Daemon waged war against the God Indra, who finding himself unable to withstand his foe applied to the God Ishwara for assistance. Ishwara told him that he would not be able to prevail against the Daemon but that Raja Mucheconda Chuckrawoorto [= Mucukanda Cakravarttī] would overcome him. On which the God Indra repaired to the Raja and requested his aid, the Raja replied 'I am but a frail mortal how then can I do a thing that you cannot accomplish?' Indra answered 'such is the decree of God.' The Rajah then performed a Tapasya or austere act of devotion, when the God Ishwara was pleased to manifest himself to him, & demanded to know his wants. The Raja submissively replied that he wished to be endowed with power over the Asoors on which the God directed the above mentioned one hundred thousand and nine warriors to accompany the Rajah to battle. But before they went forth, they represented that as the Rajah was a human being it would be necessary that they should be formed into the same species, which the God agreed to, and they marched on to the contest and smote the Daemons, so that they liberated the God Indra his foes. After this victory Para Ishwara bestowed on them in marriage one hundred thousand and nine Gunderwas or celestial nymphs [Apsaras.], as the reward of their valour and they settled in the Bhuloca or earthly world, from whom the Kycollawardus or tribe of weavers is lineally descended. The tribe of Kycollawardus are divided into two sects, viz. the right and left hand cast, but they eat together and inter-marry and their laws, usages, manners and Customs are the same. In this tribe it is customary for a person to dedicate his first born daughter to the service of the Temple and she is taught to dance and sing and constantly dances before their Gods. The women is [sic] disposed of are called dancing Girls and become members of the right hand Cast and dance at the weddings or other festivals among that Cast but the left hand Cast are attended by dancing girls of the Juklawarlus or tribe of Magicians" [Jakkula, cp. Thurston, ibid., II, 438 sq.].

Concerning the religion of this caste we learn that they are partly Vaiṣṇavas, their chief deity being Veṅkaṭeśvara, and partly Śaivas, the chief deities of that section being Yacamree Ishwara [= Ekāmbareśvara], his wife Caumauchi Devi [= Kāmākṣī devī] and their son Kumāra Svāmī. But their tutelary and most adored deity is a certain Wocallanagapa [Apparently a name ending in appa; the present writer has not been able to find out its real equivalent] who on account of his heroic self-immolation was raised from the rank of a man to that of a god. How this happened is told in the following way (p. 218): "In former ages a quarrel happened at the village of Canjeveram in the Kingdom of Arcott between the Kykollawarlus or weavers and the tribe of Vealalawarlus [= Vellāla] or Husbandmen and Servants about the propriety of the former's styling themselves Modalee (a term of respect) [Tamil mudali, 'the first, a title of Vellālas etc.'] alleging that they did wrong in doing so, and that the title belonged exclusively to themselves, from words they came to blows, and to put an end to the strife Wocullanagapa of the Kycolla tribe offered to sacrifice himself at the shrine of the God Yacamree Ishwara in order to prevail on the God to decide the dispute, if both parties would agree to abide by the decision. Both tribes having consented Wocullanagapa mounted to the Top of the Temple containing the Image of the God, where he stood and with a knife cut off his flesh by pieces from his body and threw them as food to the vultures and kites, praying that the God would accept of his offering and settle the matter by pronouncing to which Tribe the Surname rightfully belonged. The God assumed the form of a human being, appeared in the midst of the Assembly and gave it in favour of the Kycollawarlus or weavers. Wocullanagapa fell a victim to his patriotism and as a reward for his services his tribe deified him."

14, pp. 232-249: The Sect of Sheanuwarlu's.

This caste, the name of which unfortunately remains unidentified [Tamil çāṇuṉ, which would no doubt be the exact equivalent of this word, means only “a toddy-drawer”], have no other tradition concerning their ancestry than that its originator was the ṛṣi Mārkaṇḍeya. It is a right-hand caste; concerning its religion we only learn that it consists of Śaivas and Vaiṣṇavas.

15, pp. 250-262: Jennapauwaru. The Cast of Jennapauwaru or Workers of Hemp.

The tradition concerning the origin of this Caste mentioned in Thurston, ibid., II, 448, is not given here. The caste is said to contain both Vaiṣṇavas and Śaivas, adoring Viṣṇu as Veṅkaṭarāma and Śiva as Ekāmbareśvara; they also worship "the God Chingul Rauyerdu, the son of the God Seva, whose title signifies Lord [of] a red water flower named Chingul.” [This word apparently belongs to Tamil çě-, “red,” Canarese çěṇ çěn, “a red water-lily,” &c.] Their tutelary deity is Kāmākṣī-devī, and they also pay adoration to Maramma. The festival of “Chingul Rauyerdu" is said to occur in Kārttika. The gurus of the caste are said to be all Brāhmans, which statement does not agree with that of Thurston, ibid., II, 449 sq. The occupations of the caste are given as "cultivation, selling a sweet scented leaf called Curravi Pauk [Cp. Canarese kuravi, “n. of a plant,” kuravam, kuravu, “a certain shrub, a perfume,” &c.], selling Jaggery, made from the Juice of the Palmyr tree – Weaving Gunny cloth made of Hemp."

16, pp. 263-274: The Cast of Gudhom Dasauwarus or Comedians who stroll about the country in Sets and act plays.

No tradition is given concerning the origin of the caste (cp. Thurston, ibid., II, 112), the members of which are all said to be Vaiṣṇavas and to adore Viṣṇu as Veṅkaṭarāma of Tirupati. The document dwells at some length on the rites of marriage and funeral, which are not given by Thurston. The occupations of the caste are said to be acting plays, begging and cultivation.

17, pp. 276-308: Pot Maker. The Cast of Kummerwarus or Makers of Earthen Ware. This Cast is divided into four Sects, viz., Arva Kummerwarus – Telinga Kummerwarus – Canardha Kummerwarus – Choli Kummerwarus. The Customs, &c., of the Sects of Canardhawarus and Choliwarus are the same, but the Arvawarus and Telingawarus differ from them, and are of themselves distinct.

The Canarese and Chola Kammas according to this document pretend to be descendants of Śālivāhana'; they are all Śaivas and worship the God as "Sevaghami or the Incarnation of the God Seva." The God is represented with three eyes, carrying in his hands a trident and a rattle. Ceremonies at the erection and dedication of temples, religious festivals, which are generally combined with other celebrations, such as weddings, &c. and rites of birth, marriage, and funeral are dwelt upon at some length.

The Aravan or Tamil Kammas have the following tradition concerning their origin (p. 286): "Formerly there were no Potters in the Universe and on a time when the God Para Ishwara with his Consort the Goddess Parvati was making a tour through the Bhuloca or earthly world the divine pair were in great want of earthen utensils and coming to a well the God read a Muntras or charm over some Vhibhute or sacred ashes of cowdung and dropped it into the Well and in an instant a young man and woman sprang up into existence who are the progenitors of this Sect." They are all Śaivas and adore the god under the name of "Moorgasahi [This probably means something like Skt. Mārgasādhi.] Ishwara or the road assisting god," who has his principal temple at "Bellinjaporam near Vellore in the Kingdom of Arcot." They also pay worship to the goddesses Ellamma and Maramma, the former of whom is represented as a woman overshadowed by a seven-headed cobra and has her chief temple in the neighbourhood of Vellore. This subcaste is said to be invested with the sacred string at their wedding.

The Telugu Kammas again are said to be Vaiṣṇavas, followers of Veṅkaṭarāma at Tirupati. However, they also worship Śiva, and "the tutelary Deity of the Sect is the God Combhishwara [Skt. Kumbheśvara], a title of the God Seva, meaning the Potted God Ishwara, alluding to the mode in which they worship him. A stone representative of the Lingom or Preapus [sic] is placed in a new earthen Pot and worshipped in the usual manner" (p. 298).

18, pp. 312-320: Kurbawarlus or Tribe of Shepherds.

"This tribe is divided into two Sects the one is simply called Kurbawarlu and reside principally in the Baramahl, the Kingdom of Mysore and about the banks of the river Christna, the other is named Rondi Kurbawarlus and live in a tract of country near the Tombuddra river formerly called Rondidesa from whence this Sect derives its surname. These two Sects eat together but do not intermarry. This tribe has no tradition concerning its origin [But cf. Thurston, ibid., IV, 139 sq.], and both Sects are of the right hand Cast, they all speak and make use of the Canarda language, and the usages, laws, customs and mode of worship of the whole tribe are the same."

The Kuruvas are both Vaiṣṇavas and Śaivas, and their tutelary deity is Vīrabḥadra. Of religious festivals they are said to celebrate the Siva-rātrī, the Nava-rātrī, the Dīpāvalī (in commemoration of "an ancient King named Narcasoor" [Narakāsura.]), the Makara-saṃkrānti and the Saṃvatsarādi. "On the night of Sevaratri the Image of the god Verabudderdu is taken out of the temple, placed on a wooden stool, and carried by four men through the streets of the village, that are inhabited by the right hand and medial Casts, preceded by Bajuntries or musicians and followed by the members of the tribe, brought back and placed in the temple." They have two Gurus that are both Jaṅgams. Their chief occupation is said to be the feeding of sheep and goats.

19, pp. 322-340: The Cast of Muttraswarus, a sect of Rachawarus or Princes and Warriors.

The tradition concerning their origin is as follows: "A Maha Rachawar or Warrior had three wives, all of whom bore him children, the offspring of one became Gollawardus or Cowherds, of another Yeaculliwaru or spinners, and the children of the third took to the profession of Arms. It so happened that the old Rachawar ordered his eldest son on service; and whilst he was absent the father was seized by a mortal disease, and finding himself at the point of death he called a Son who was at home and invested him with the Yaigna-Pavetom or sacerdotal string. In the interim the eldest son returned and requested his father to invest him also with the string but he refused to do so, urging his absence at the time of the other's investiture as an excuse, and having injoined the brothers to live peaceably together the old man took his departure from the Bhuloca or Earthly world. The brother who obtained the string took upon himself the title of Rachawar or Prince or Warrior, and the other retained their original name of Maha Rachawar or Great Prince or Warrior but is now called corruptly Mutbraswaru [sic]."

Their chief deity is Veṅkaṭarāma, the tutelary ones are two forms of Śiva called Gurumūrti and "Rudra Pralayacala [= Pralayakāla] or the Choleru at the time of destruction." They also worship Ellamma and Gangamma as well as Sūrya, whom they claim as their progenitor. Both appearances of Śiva adored by this caste "are represented by a round brass bason, with a head having five faces ingraved on it, which the people keep in their houses" (p. 323); these idols are worshipped every Somavāra (Monday). The modes of worship and rites of marriage and of burial are described at some length.

20, pp. 344-360: The Cast of Yeaculliwaru or Spinners.

A duplicate of this document is to be found under 9, 11 b, above, where its main contents have been summarized.

21, pp. 362-378: The Cast of Pitchaguntawarus [Cp. Tamil piççäi, piṭçäi, “alms, charity” (= Skt. bhikṣā)] or the Deformed.

The tradition concerning the origin of this caste, which differs entirely from that given by Thurston, ibid., VI, 195, is the following: "In former days there was a city called Devagerri or Mount of the Gods, in which resided a Baja [Boya] named Sevamaharaji who after having many children had born to him a son with his arms and legs withered. The Boya being vexed at the deformity of the child, directed his Servants to throw him into a River that ran close by the City. The stream carried the infant near a rock, where he became entangled amongst some weeds, and lay there crying until night, when Ancal Devi or the black coloured goddess, who was guardian of the City, sallied forth to go her usual nocturnal rounds. On her reaching the river, the feeble moans of distress, which seemed to proceed from the middle of the stream, attracted her notice and she ordered some of her attendants to plunge into the water and find out the cause. Her mandate was instantly obeyed, and in a short time they returned with the infant, on whom she took compassion and carried him to her Dewal or Temple and cherished him with the tenderness of a mother. When the noble foundling arrived at the years of maturity, his royal father marked [marched?] his army and made war on a neighbouring Raja named Cunnacatummadaraje or Rajah of the gold coloured Drones [Cp. Skt. (Can.) Kanaka, “gold” and Can. tumba, tumbi, “a large bee”; “drone” is a mistranslation as the context shows]. (It is said that this Prince became so surnamed from his having dedicated a flower-garden to the feeding of Drones) but as soon as he had invested the Rajas capital the grateful Drones with mouths and stings hard as Iron stung and bit the Elephant, Horses and other animals in such a manner that they became ungovernable and furiously fled on all sides. This disaster obliged the Raja to raise the siege and to retreat to his own country, covered with shame and disgrace, and when he came in sight of his Metropoles the Founding [sic] from the door of the temple espyed the approach of the discomfitted Host, and requested his Patroness to inform him why they appeared so sorrowful, she graciously told him what had passed on which he rejoiced [rejoined?] 'If they will make a bemana [= Skt. vimāna, "a celestial car "] or Car with sweet scented flowers, seat me in it and let me be dragged by men to the Enemys Capital, followed by the Raja and his warriors, I will fall upon a method of making them victorious.' The goddess made known this proposal to the Raja, who gladly accepted the offer, and immediately got the Car, seated the foundling in it, and set out again to recommence the siege, and when he had come close to the City, the foundling directed them to drag the Car round the walls, and to stop on a particular side, whilst the warriors were to mount the walls on the opposite. Accordingly they began to draw the flowery Car round, and its grateful odour so attracted the Drones, that they involuntarily followed it and left their old Patron to his fate. In the mean time the besiegers stormed the City in the opposite quarter and carried it. After the victory the Foundling congratulated the Rajah on his conquest, and the Raja was pleased to adopt him his son, as a reward for his important services, and on his return to Devagerri he asked and gave him in marriage the daughter of Reavhi Devaraji, Son of Raja Dherma Solada [Dharmaśāla ?], sovereign of Duchagerri [Dakṣagiri] and surnamed him Pitchagunta Rajah or the Deformed Prince. From this Rajah the present Sect deduces its origin, however the members of it are not all deformed but they subsist on Alms. This Sect is of the right hand Cast" (pp. 362-363).

The chief deities of the caste are Veṅkaṭarāma and Aruṇācaleśvara. "The tutelary deity of this Sect is named Gurunadurdhu or the strong voiced [= Skt. gurunāda] about whom there is the following tradition. "On a time when the two five headed Deities Brama and Seva were setting together, the goddess Parvate Devi the consort of the latter approached with a Mongalarti [Cp. Can. Marigatar(a)ti, the ceremony of waving a lamp; the lamp as waved” (cp. dīpārādhanā)] in order to pay the usual compliment to her Lord but when she drew near them the two Gods resembled each other so exactly in form, that she could [not] distinguish her husband. Seva perceived her embarrassment and to put an end to it, he with his hand struck off one of Brama's heads which stuck to his hand and so terrified the God that he traversed the whole Locas or worlds, crying out in a most voceferous manner but the head would not quit him [This is, of course, a well-known legend, recurring in several slightly different versions (cp. e.g. Taylor, Cat. Raisonné III, pp. 382, 704, &c.)]. From the loudness of his cry he was surnamed Gurunadurdhu or the strong voiced. He is represented under the figure of a man with five faces and a mutilated head sticking to his right hand."

The caste has a Guru belonging to the Jaṅgams and residing in the village of Dankanikoṭṭa in Mysore; he is called “Tripatchi or the three-eyed" [apparently a mistake for triyakṣī], "Vearavati or the clever" [Possibly Can. (Skt.) vicāravanta, “inquisitive, thoughtful.”] and "Betchavati or the Beggar" [cp. Tamil piṭçäi = Skt. bhikṣā].

The occupations of the caste are given as asking alms, cultivation, servitude and traffic.

22, pp. 380-393: The Tribe of Woniwarlu's corruptly called Pulliwarlu's or the Sons of Fire is divided into Six Sects that eat together; but some of them do not intermarry; their Customs and Usages are the same.

The names of the six subcastes and their explanations have been given above in the introduction to this volume.

The common tradition of these subcastes as to their origin runs as follows: "When the God Para Ishwara with his consort Parvati Devi was sitting on a throne on the Top of the Mountain Cailausa the God Nurad [Nārada] came and represented that the transmarine Rachas named Illwalawautaupee [The two demon brothers Ilvala and Vātāpi have been made into one.] or the Swallower of the Wind frequently invaded Swerga or the World of Gods, and often hard pushed the King Indra and begged that Para Ishwara would devise some method to get rid of this troublesome Visitor. The God Para Ishwara dispatched his son Vignaishwara to bring him tidings of this troubler of the Devatas or Gods. Vignaishwara crossed the Seas and having reconnoitred the abode of the Rachas or Giant, he came back to his Father and informed him that the Rachas lived in an Island and was a very potent Prince. The God Paraishwara on receiving this intelligence considered with himself how he could destroy this foe and at length determined on doing it by means of a Reshi or Saint named Shembhumahamoni [Sambhumahāmuni] or the bestower of tranquillity. He therefore sent for the Reshi and directed him to perform a Yaga or Sacrifice and that certain beings should spring up into existence from the fire, who should destroy the Bachas [sic].

"The God sent from [for] Vishwacurma the Architect of the Gods and ordered him to prepare a place for the sacrifice which he did, and the Reshi performed a Yaga when Seven Men and Seven Women sprung up out of the Fire, provided with Weapons of War and accompanied by Seven Dogs. After their Creation the God Ishwara commanded the Seven Men to go forth to battle against the Rachas and the [sic] accordingly set forward, and at their departure they told their wives that if they proved successful themselves and the Dogs would return together, but if they were beat and slain the Dogs only would come back, should that be the case they desired them to burn themselves. The Seven Men and the Seven Dogs begun their march towards the Enemy, & as they were proceeding on, they came to a large deep River, over which the Men easily crossed but the Dogs could not follow them so that they separated. The Men pursued their route and the Dogs returned to the Women, who seeing them return alone concluded that their Husbands were killed, and in conformity to their last injunctions six out of the seven jumped into a Fire and were burnt to death. The men overcame their Enemy and when they came back they learned from the Surviving Woman the fatal catashoppi [sic] of the other six, and as she had not shewed the like fidelity they put her out of their Tribe and taking other women to wife they propagated it."