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A-XII.1

The Hindus are likewise generally distinguished into two religious sects; one of them believing Vishnu to be the Supreme being are styled *Vishnubhaktâs* and the other believing Siva to be Him are called *Sivabhaktâs*. The former is distinguished by perpendicular streaks and the latter by cross streaks of clay upon their foreheads. As they frequently change their opinion in regard to the supremacy of these two deities or turn apostates to him who they think will be the most favourable to their views it is impossible to determine the number of particular castes composing these two sects, and as they never quarrel with one another about the tenets of their respective sectaries it is of no political consequence.

A third general distinction prevails among them which has divided the greater part of them into two factions well known by the terms right and left hand. That is said to have originated in a quarrel that arose among the *vaisyas* or merchants about their rank in which many of the other castes joined; the investigated accounts say it was confined to the Carnatic Payenghat and these districts, but when it happened cannot be learned and that the matter in dispute being referred to a raja who resided at Conjiveram he distinguished them as *Balagai* or right hand and *Yedagai* or left hand, agreeable to the side on which they respectively stood of the deity to whom perhaps some appeal was made on the occasion.

These two parties being more steady in their attachment to the cause they have each espoused than to their religious opinions, they can be distinguished with more certainty, and great disturbances often arising among them on account of their extreme jealousy of one another that are commonly fomented by interested persons about people in power which frequently causes bloodshed, it is considered of importance to ascertain the numbers and situations of both parties, and on that account preferred the classing all the particular castes according to this general division of them.

As another matter of political importance it is thought likewise worth-while to know which castes are cultivators, which follow other occupations, the proportions which those two discriptions bear to one another, and the number of the whole that are independant. These matters have not been ascertained yet in more than three districts, but it may be done this year with tolerable exactness. The following is an estimate of the probable numbers desired, made out according to the proportions found in the accounts of the above three districts, from which may be judged how many of the grand total 600,000 there may be of every class in all the districts :—

	Castes.	Cultivators.	Tradesmen, &c.	Independants.	Total.
Madhyastams or neutrals.	Brahmins	3,485	7,045	4,570	13,940
	Patnulkars	550	2,200	..	2,200
	Arasumakkal	9	4	..	9
	Cungulum	25	81	..	100
	Jangam	318	1,032	..	1,270
	Periyanat Mudali	50	160	..	200
	Cunnikar	..	135	..	135
	Terret Cunnikar	..	10	..	10
	Cundykar	75	225	..	305
	Tondmandal vellalar	4,200	1,220	..	4,100
	Karakava vellalar	10,200	3,050	..	10,200
	Pâykar Vellalar	6,100	1,825	..	6,100
	Pâla vellalar	6,500	1,935	..	8,500

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	Castes.	Cultivators.	Tradesmen &c.	Independants.	Total.
Madhyastams or neutrals—*cont.*	Nudurupûshê Vellalar	6,000	1,800	..	6,000
	Malaiyandi Vellalar	9,900	2,975	..	9,900
	Pachi Vellalar	6,200	1,860	..	6,200
	Congni Vellalar	7,900	2,370	..	7,900
	Morsy Vellalar	4,100	1,225	..	4,100
	Puram Kâttada Vellalar	3,120	930	..	3,120
	Reddi	6,917	2,070	..	6,917
	Gaupmat reddi	120	42	..	120
	Kammawar	1,038	300	..	1,030
	Tôtiyar	363	82	..	363
	Agmirri	14,665	4,422	..	14,665
	Yerra Golla	230	70	..	230
	Râchavar	870	155	..	870
	Mahratta	12,106	3,630	..	12,106
	Cominandi	325	100	..	325
	Pâkinati	75	22	..	75
	Nati makkal	2,609	790	..	2,609
	Malliamor	1,582	480	..	1,582
	Mallia makkal	115	40	..	115
	Tulavar	1,620	490	..	1,260
	Shabe	2,230	665	..	2,230
	Ienir	41	15	..	41
	Vellam Chetti	460	140	..	460
	Moosa makkal	12	..	..	12
	Sundramam	58	20	..	58
	Coeshwan	..	4,005	..	4,005
	Erdivar	200	657	..	800
	Puttri lâti	715	2,355	..	2,860
	Dombar	..	71	..	71
	Mârwadi	..	530	..	530
	Guzarati	..	15	..	15
	Rajaput	92	119	184	370
	Ermêvar	155	195	310	620
	Sâtani	460	592	920	1,840
	Dasari	138	175	276	550
	Korchivars	112	274	424	850
	Jalagars	202	264	404	810
	Vettivar	1,232	1,357	2,470	7,400
	Cauvaitkar	22	30	44	90
	Pandaram	237	308	474	520
	Caveri	1,125	1,460	2,250	4,500
	Upulir	200	260	400	800
	Jaini	95	223	190	380
	Curovanti	62	81	124	250
	Dasari	208	269	416	833
	Dangrikar	27	36	34	110
	Kurubar	9,224	1,986	..	18,450
	Andi Kurubar	462	601	..	925
	Doddi Golla	8,110	10,540	..	16,250
	Yerriyar	1,655	2,150	..	3,310
	Bandlivar	..	185	60	245
	Vupandi	..	23	7	30
	Bêdar	..	976	834	1,810
		..	31	9	40
	Totals ..	160,115	100,654	17,551	229,642
Balagai or right hand.	Komati	1,125	4,500	..	4,500
	Mutokar	..	62	..	62
	Waniar	1,475	5,162	..	5,900
	Wurriairda Waniar	24	71	..	95
	Wallialkar	..	150	..	150
	Kannadi Baljivar	543	1,829	..	2,102
	Murchair	..	21	..	21
	Iengur	..	61	..	61
	Sâyamkârar	717	2,315	..	2,810
	Naudar	167	216	..	335
	Yaggetikar	260	1,305	..	1,015

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	Castes.	Cultivators.	Tradesmen &c.	Independants.	Total.
Balagai or right hand—*cont.*	Telugu Baljivar	22,060	6,570	..	22,061
	Kannadiar	635	190	..	635
	Janapavar	5,976	2,670	..	5,976
	Vannan	..	7,160	..	7,160
	Ambtan	..	6,905	..	6,905
	Pariah	32,474	36,478	5,423	65,075
	Cûtandi	4	6	..	10
	Vallivar	185	170	..	310
	Buridir	..	860	..	860
	Waddevar	2,421	7,983	..	9,644
	Uppu Korchivar	42	140	..	170
	Punchivar	233	763	..	930
	Pechekotti	10	..	..	10
	Shaniar	..	1,475	..	1,475
	Dêwângam	..	2,075	..	2,075
	Saliwar	..	7,500	..	7,500
	Jâdar	..	2,594	..	2,594
	Rungrêz	..	3,986	..	3,986
	Marrivar	..	1,030	..	1,030
	Bedi Salur	..	222	..	222
	Bilcamulair	53	64	106	210
	Tellingar	2,400	3,120	4,800	9,600
	Gandha pudikar	27	110	..	110
	Bestavar	..	2,506	834	3,340
	Erigur	..	563	187	750
	Chamdivar	..	226	74	300
	Toriwalir	..	155	50	205
	Shânar	103	10,042	3,395	13,540
	Totals ..	70,928	121,255	14,551	183,763
Yedagai or left hand.	Nagarta chetti	1,760	7,050	..	7,050
	Kummar	350	1,410	..	1,410
	Kariman..	750	3,020	..	3,020
	Techchan	290	1,150	..	1,150
	Kul Techchan	15	60	..	60
	Tattan	890	3,550	..	3,550
	Palli	154,130	46,000	..	154,130
	Chackli	3,737	4,201	..	7,475
	Aiklewar	35	140	35	140
	Kaikulvar	..	8,520	..	8,520
	Viramushti	..	90	..	90
	Totals ..	161,957	75,191	35	186,595
	Grand Totals ..	393,000	297,100	32,137	600,000

A-XII-2

THE CAST OF MALWARS OR PARRIARS

This cast is divided into three sects, which take their names from the countries, in which they are born and reside. They do not intermarry, but will eat together and their customs and usages are much the same.

(1) Names of the Sect

Telingar Malwar or Telinga Parriars
Arva Malwar or Arva Parriars
Canardha Malwar or Canary Parriars

(2) Tradition: None

All the sects are of the Right hand cast.

(3) Deities

There are both Vishnu Bukt, or followers of the God Vishnu, and Seva Bukt or sectaries of the Seva, and mark their foreheads like the other dasts. The principle deities are the gods Venketrama and Arnachel Ishwara. The Tutilary deities are the Gods Timrai Swamy and the goddess Choud Ishwari. They also worship the goddesses Gangama and Marama.

(4) Temples

The Temple of the God Venketrama is at Tripetty and that of the God Arnachil Ishwara at Trenomaly in the kingdom of Arcot. The Tutilary deities have no large temples, but they have small ones among every cluster of eight or ten villages. The temples of the Goddess Gangama and Marama have been already mentioned.

(5) Mode of Worship

At the temples of Trepitty and Trenomaly, a Brahmin attends on the idol and at the temples of the God Timraswamy, and the Goddess (p.547) Choudishwari a person of the Dausauricast. The mode of worship is the same as at all the temples.

IOR: Machenzie Collection: GeneralL Vol.23: pp 546-550 (p 551 blank)

(pp.544) - "Tribe the Sixth onto or Politted composed of people from the five tribes of Brahmin, Chettry, Viso, Suder, and Sunera who have been expelled on account of their crimes"

(6) Religious Festivals

They frequent the annual grand festivals of Trepetty and Trinomaly with offerings and aquit themselves of such vows as they may have made, but they cannot ascend the Hill. The ~~Punjari~~ Pujari or keeper of the Temple, meets them at the foot of the Hill, receives their offerings and gives them Tirtha Prasadha or Holy water and consecrated flowers and they worship him and return home.

When the casts of Vellalwarus are celebrating a Festival in honour of the God Timraswamy and the Goddess Choudi Ishwari this cast assist at it.

This cast also keeps the festivals of the goddess Marama and Gangama in common with the other Hindoos.

(7) Guru or Patriarchs

This cast has one Guru or Patriarch of the Brahmin tribe named Nellarwari.

Duty of the Guru or Patriarch. The Guru does not officiate, but deputes a person of the Dausauri cast, who gives them the Namon and Tirtha Prasadha or Holy Water and consecrated flowers.

Pay of the Gurus or Patriarchs. Annually, two Dubs, a small copper coin from each house to the Dausauris and eatables when he visits them. The Dausauris gives it to the Guru.

(8) Birth of Children

On a birth, the woman and infant are placed in an (p.548) outhouse where they remain three days, and on the fourth the mother washes herself, and the child and is received into the dwelling house.

Expenses: None. Namacurnom or Naming. The Parents privately name the child the fourth day after child birth.

Expenses: None. Choulkutteedee or - Boring the Ears. The parents when they please perform this ceremony in a private manner.

Choulom or Shaving the Head. Whenever the parents choose they call the barber, who shave the child's head.

Expenses: A dub, a lump of jaggery, aracanut and beetle leaf to the barber.

(9) Betrothing in Marriage

The contract may be made before or after the female arrives at the age of puberty. The parents of the man go to the house of the girl with presents of three sultan fanams, quarter seer of oil, some arcanut and beetle leaf. The ceremonies observed on the occasion are similar to the other inferior casts of Hindoos.

Celebration of Marriage. They may marry at any time from the beginning of the month Tai or January to the end of Aunce or June. For three successive days preceding the wedding, the bride and bridegroom rub their bodies over with dust of sandal wood in their respective houses. The (p.549) morning of the wedding the parents of the bride erect a pandal or temporary shed supported by twelve pillars, in front of their house and the rest of the ceremonies are similar to the other Hindoos', viz. fetch a branch of the jamboo tree, bring new earthern pots, fetch water tying the cuncanoms or stained thread round the wrists, carrying the bride's ornaments and clothes in procession, typing the Bhuto round the neck, going in procession to the ant hill and merovani or public procession. They do not perform the ceremony of Cuneyadhanom, nor does a Perrohitha attend.

Expenses. One sultan fanam; two seers of rice, some aracanut and beetle leaf to the Potter.

One sultan fanam, a seer of rice, quarter seer of Doll, some arcanut and beetle leaf to the Barber.

One sultan fanam, some arcanut, and beetle leaf to the washerman.

Quarter of a fanam, to the person who made the Bashingalus or Hoops.

Two sultan fanams, two seers of rice, victuals, some arcanut and beetle leaf, to the Bajuntries or Musicians.

The father of the bridegroom pays twenty sultan fanams to the father of the bride and furnish her with two pagodas worth of ornaments, and a cloth. He likewise gives her mother one cloth.

CONSUMMATION

They consummate the marriage in a private manner.

(10) Funeral Rites

They bury the dead. On a death the family is unclean for three (p.550) days. The funeral ceremonies are the same as these which are observed by the other inferior casts.

They do not keep the anniversary of the dead.

Expenses: None.

(11) Occupation

Cultivation - weaving coarse cloths - servitude labour.

(12) Taxes

Annually two dubs to the Guru or Patriarch.

(13) Usages

The marriage contract cannot be broken. They do not shave the widow's head, but she cannot marry again.

If a woman commits adultery, she is turned out of the cast.

Sons shall receive equal shares of a father's property.

If brothers are living together and have a joint stock and make a division of property, they shall share equally.

When brothers are making a division of property if one of them happen to be unmarried, they shall set a part out of the original stock a sufficient sum for defraying the expenses of his marriage and then shall divide the remainder.

If brothers are living together, and have a joint stock, and one dies without male issue, his property shall go to his surviving brothers, and they must maintain the widow.

If brothers have made a division of property and one dies without issue, his substance, shall devolve to his surviving brothers, out of which they shall give thirty sultan fanams to the widow.

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(1) 544 Tribe the Sixth
Outcast or Polluted composed of people from the five tribes of Brahmins, Chetty, Vito, Sudra, and Sunna who have been expelled for accidently touching him

The Cast of Malwars or Parriars

This Cast is divided into three sects, which take their names from the countries, in which they are born and reside: They do not intermarry, but will eat together and their Customs and usages are much the same

(1)

Names of the Sect

Telinga Malwar or Telinga Parriars

Arva Malwar or Arva Parriars

Canardha Malwar or Canary Parriars

(2)

Tradition

None:

All the sects are of the Right hand cast.

(3)

Deities

There are both Vishnu Bukt, or followers of the God Vishnu, and Seva Bukt or Sectaries of the Seva, and mark their foreheads like the other Casts. The principal Deities are the Gods Venketrama and Arnachel Ishwara The Tutelary Deities are the Gods Timrai Swamy and the Goddess Chou Ishwari They also worship the Goddesses, Gangama and Maranna

(4)

Temples

The Temple of the God Venketrama is at Tripetty and that of the God Arnachil Ishwara at Trenomaly in the kingdom of Arcot. The Tutelary Deities have no large Temples, but they have small ones among every cluster of eight or ten Villages. The Temples of the Goddess Gongama and Maranna have been already Mentioned

(5)

Mode of Worship

At the Temples of Trepetty and Trenomaly a Brahmin attends on the Idol and at the Temples of the God Timraswamy and the Goddess Chou Ishwari

IOR: Mackenzie Collection: General: Vol 23

Choudishwari a person of the Dausauri Cast. The Mode of Worship is the same as at all the Temples. —

(6)

Religious Festivals

They frequent the annual grand Festivals of Trepatty and Trinomaly with offerings and aquit themselves of such vows as they may have made but they cannot ascend the Hill. The Pujari or keeper of the Temple, meets them at the foot of the Hill, receives their offerings and gives them Tirtha Prasadha or Holy Water and consecrated flowers and the Worship him and return home.

When the Casts of Vellalwarus are celebrating a Festival in honor of the God Tumraiswamy and the Goddess Choudi Ishwari this Cast assist at it. —

This Cast also keeps the Festivals of the Goddesses Marama and Gangama in common with the other Hindoos. —

(7)

Guru or Patriarchs

This Cast has one Guru or Patriarch of the Brahmin tribe named Nellarwami.

Duty of the Guru or Patriarch

The Guru does not officiate, but deputes a person of the Dausauri Cast, who gives them the Namom and Tirtha Prasadha or Holy Water and consecrated flowers.

Pay of the Gurus or Patriarchs

Annually two Dubs, a small copper coin from each house to the Dausauris and eatables when he visits them. The Dausauris gives it to the Guru

(8)

Birth of Children

On a Birth the Woman and infant are placed in an out-house

outhouse, where they remain three days, and on the fourth the Mother washes herself, and the child and is received into the dwelling house.

Expences:

None

Namacurnom or Naming

The Parents privately name the child the fourth day after child Birth.

Expences:

None

Choulkutteedee or Boring the Ears.

The Parents when they please perform this Ceremony in a private manner.

Choulom or Shaving the Head

Whenever the Parents choose they call the Barber, who shave the childs head.—

Expences:

A dub, a lump of Jaggery, Aracanut and Betle leaf to the Barber.

(9)

Betrothing in Marriage

The Contract may be made before or after the Female arrives at the age of Puberty. The Parents of the Man go to the house of the Girl with presents of three Sultan fanoms, quarter seer of Oil, some Aracanut, and Betle leaf. The Ceremonies observed on the occasion are similar to the other inferior Casts of Hindoos.—

Celebration of Marriage.

They may Marry at any time from the beginning of the Month Tai or January to the end of June or June. For three successive days preceding the Wedding the Bride and Bridegroom: rub their bodies over with dust of Sandal wood in their respective houses. The

Morning

Morning of the Wedding the Parents of the Bride, erect a Pandal or Temporary shed supported by twelve Pillars, in front of their house and the rest of the Ceremonies are similar to the other Hindoos. - Viz: fetch a branch of the Jamboo tree, bring new Earthen Pots - fetch water tying the Cuncanams or sacred thread round the Wrists. - carrying the Brides Ornaments and Cloths in procession, tying the Bhuto round the Neck. going in procession to the Ant hill and Meravani or publick Procession. They do not perform the Ceremony of Kancyadhanam, nor does a Purohitha attend.

Expences

One Sultan fanam; two Seers of Rice, some Aracanut; and Beetle leaf, to the Potter. -

One Sultan fanam, a Seer of Rice, quarter seer of Doll, some Aracanut; and Beetle leaf, to the Barber. -

One Sultan fanam, some Aracanut; and Beetle leaf to the Washerman. -

Quarter of a fanam, to the person who made the Bashingalu or Hoops.

Two Sultan fanams. two Seers of Rice. Victuals some Aracanut and Beetle leaf, to the Bajuntries or Musicians.

The Father of the Bridegroom pays twenty Sultan fanams to the Father of the Bride and furnishes her with two Pagodas worth of Ornaments, and a Cloth. He likewise gives her Mother one cloth

Consummation

They Consummate the Marriage in a private Manner.

(10)

Funeral Rites

They bury the dead - On a death the Family is unclean for three days

days.— The Funeral Ceremonies are the same as these which are observed by the other inferior Casts.

They do not keep the Anniversary of the dead.

Expences.

None

(11)

Occupation.

Cultivation— Weaving course cloths - servitude Labour.

(12)

Taxes

Annually two Dubs to the Guru or Patriarch

(13)

Usages

The Marriage contract cannot be broken - They do not shave the Widows head, but she cannot Marry again.

If a Woman commit adultery she is turned out of the Cast.—

Sons shall receive equal shares of a Father property.—

If Brothers are living together and have a joint stock and make a division of property, they shall share equally.

When Brothers are making a division of property if one of them happen to be unmarried, they shall set a part out of the original stock a sufficient sum for defraying the expences of his Marriage and then shall divide the remainder

If Brothers are living together, and have a joint stock, and one die without male issue, his property shall go to his surviving Brothers, and they must maintain the Widow.—

If Brothers have made a division of property and one die without issue, his substance, shall devolve to his surviving Brothers out of which they shall give thirty sultan fanams to the Widow.—

(551 Blank)

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The Cast of Maudigawaru or Chucklers or workers of Leather

This cast is divided into two sects, which do not intermarry, but will eat together, and their customs and usages are the same

Telanga Maudigawaru
Arva Maudigawara

Tradition

(2)

In former times, a person of the Parriar Cast, keptt the Cows of the God Brahma. One day the Gods consorts the Goddess Surswati, sent by a Pot of Milk which become covered with Cream.— The Parriar availing himself of an opportunity tasted the Cream, which he found very palatable and thought that if the Milk was so good, the flesh of the Cow must be much better, and to make the experiment he killed one of them, when, out to grase, at night when the Cows were brought home, one of them was missing, and the God by the strength of his prophetick endowments, perceived the tricke, and as a punishment commanded the Parriar, to feed on the flesh, but he humbly suggested, that there was toomuch for him and beggd he might have and assistant to help him to eat it. On which the God rubbed the sweet off from his arm and dashed it on the ground when a human being spring up into existence, whom he named Maudigawaru and directed him to assist the Parriar in eating the flesh of the Cow.—

Deities

(3.)

They are all Vishnu Bukt or followers of the God Vishnu. Their principal Deities is the God Narsimhaswamy. The Tutelary Deity of the Telinga sect is the God Brimha They pay adoration to a sa-

Satyr named Jambowont and to the Goddess. Maramma and Gangama. The Siva sect only worship the two latter Goddess.—

(4)

Temples

The Temple of the God Narsimhaswamy is at a Village named Budry in the kingdom of Mysore. The God Brimha and the satyr Jambowont have no Temples.—

(5)

Mode of Worship

The Mode of worship observed at the Temple of the God Narsimhaswamy, is the same as at the other Temples of the God Vishnu no daily worship is paid to the God Brimha and the Satyr Jambowont.—

(6)

Religious Festivals

They attend the annual grand Festival at the Village of Budry, with offerings; and acquit themselves of such vows as they may have made during the year, but they are not permitted to approach the door of the Temple and give their offerings to the Pujary or worshipper. They pay deference to the God Brimha and the Satyr Jambowont but hold no Festival in honor of them.—

(7)

Guru or Patriarchs

This Cast has one Guru or Patriarch named Budry Singraaya a Brahmin.—

Duty of the Guru or Patriarch

The Guru does not officiate but deputes a person of the Dausauri Cast, who gives them Namon and Tirtha Praddha or Holy water and consecrated flowers.—

Pay of the Gurus or Patriarchs

Annually two Dubs, a small copper coin from each house to the Dausauri and eatables when he visits them The Dausauri gives it

to

to the Guru.—

(8) Birth of Children

On a Birth, the Woman and infant are placed in an outhouse where they remain three days, and on the fourth, the Mother washes herself and the Child and is received into the dwelling house.

Expences

None

Namacurnom or Naming.

The Parents privately name the Child, the fourth day after Child Birth.—

Expences

None

Choulkulleedee or Boring the Ears

The Parents when they please perform this Ceremony in a private Manner.—

Choulom or Shaving the Head

Whenever the Parents choose they call the Barber who shaves the Childs Head.—

Expences

A Dub, a lump of Jaggery, Aracanut and Betle leaf to the Barber.—

(9) Betrothing in Marriage

The contract may be made before or after the Female arrives at the age of Puberty. The Parents of the Man go to the house of the Girl with presents of three Sultan fanams, quarter Seer of Oil some Aracanut and Betle leaf The Ceremonies observed on the occasion are similar to the other inferior Casts of Hindoos.—

Celebration of Marriage

They

They may at any time from the beginning of the Month Tai or January to the end of Aunear June: For three successive days preceding the Wedding the Bride and Bridegroom rub their bodies over with dust of Sandal wood in their respective houses. The Morning of the Wedding the Parents of the Bride erect a Pandal or Temporary shed supported by twelve Pillars in front of their house. Ceremonies are similar to the other Hindoos Viz: fetch a branch of the Jamboo tree, bring new Earthen Pots - fetch Water - tying the cancanoms or stained thread round the Wrists, carrying the Brides Ornaments and cloths in procession, tying the Bhuto round the neck, going in procession to the Ant Hill and Meovani or Public procession.

They do not perform the Ceremony of Cuneyadhanom, nor does a Perrohitha attend.

Expences

One Sultan fanam two sers of Rice of Rice, some Aracanut and Beetle leaf to the Potter.

One Sultan fanam, a Ser of Rice, quarter Ser of Doll, some Aracanut and Beetle leaf to the Barber.

One Sultan fanam, some Aracanut and Beetle leaf to the Washerman.-

Quarter of a fanam to the Person who made the Bashingalu or Hoops.

Two Sultan fanams, two Sers of Rice, Victuals some Aracanut and Beetle leaf to the Bajantrices or Musicians.

The Father of the Bridegroom pays twenty Sultan fanams to the Father of the Bride and furnishith her with two Pagodas worth of ornaments, a Cloth. He likewise gives her Mother one Cloth.-

Consummation.

They

They consummate the Marriage in a private manner.-

Funeral Rites.

(10)

They bury the dead. on a death the family is unclean for three days. The ceremonies are the same as these which are observed by the other inferior casts.-

They do not keep the anniversary of the dead.-

Expences

None.-

Occupations.

(11)

Cultivation - weaving course cloths. Servitude. Labour.

Taxes.

(12)

Annually two Dubs to the Guru or Patriarch

Usages

(13)

The Marriage contract cannot be broken. They do not shave the Widows Head, but she cannot Marry again.-

If a Woman commit Adultery she is turned out of the Cast.

Sons shall receive equal shares of a Fathers Property.—

If Brothers are living together and have a joint stock and make a division of property they shall share equally.-

When Brothers are making a division of property one of them happens to be unmarried, they shall set a part out of the original stock a sufficient sum for defraying the expences of his Marriage and then shall divide the remainder.

If Brothers are living together and have a joint stock and one die without Male issue, his property shall go to his surviving Brothers and the must maintain the Widow.

If Brothers have made a division of property and one die without issue, his substance shall devolve to his surviving Brother out of which they shall give thirty Sullum fanoms to the Widow.-

A-XII.3

SUNCRA

THE PAUNCHAULI JAUTI 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

These five tribes deduce their origin from Vishwacurma the architect of the Devatas or Gods after this manner. Brama first created the divine Architect Vishwacurma with five faces, and from each of his faces, sprung up into existence, one of the progenitors of each of the five tribes, in the following order - FIRST Saunagurdu, SECOND Sandutunnurdu, THIRD Khabhoneirdu, FOURTH Pratnasurdu FIFTH Superneirdu and their father instructed them in the several branches of his art. He taught his eldest son Saunagurdu how to work in Iron. His second son Saunatannurdu in the art of working in wood. His third son Khabhonurdu how to work in brass, copper and tin. His fourth son Pratnasurdu how to cut stones and the fifth sons how to work in gold and silver.

In the course of time, each of these progenitors multiplied his tribe to twenty five families, so that the five tribes collectively consisted of one hundred and twenty five families, but the customs and usages of the whole were the same, and they may intermarry and eat with each other if they please. However, they in general prefer remaining separate, at this time some material distinctions (p.) of cast have crept in amongst them, which have arose merely from local residence and does not proceed from primitive institutions, for instance, such of the five tribes as reside in the northern Circars and the dominons of the Suba of Decan are termed Telinga warlus and speak the Telunga

IOR: Mackenzie Collection.

language, because these countries anciently formed a kingdom called Telinga. In like manner these that live in the Kingdoms of Madura, Trichinopoly, Tanjore and Arcott go under the denominations of Arwa-warlus because they speak the Arva language. It is said that a Rishi or Devotee named Augustya formed the Arwa or Taumol dialect, which gives name to the inhabitants of the abovementioned kingdoms. In the Sanscrit books this language is called Dhravidom. The people of Telinga call it Arva and they themselves name it, Taumool. These who inhabit the kingdom of Mysore, Bednore and Shravidom are styled Canardhawarlus because they speak the Canardha language and these countries formely comprised a kingdom named Canardh. These three sit, eat and drink with one another, but do not intermarry.

OF THEIR DEITIES

In these five tribes are both Vishnu Bukt or followers of the God Vishnu and Seva Bukt or votaries of the God Seva. The former mark their forehead up and down with three streaks, the middle one of which is made with turmerick and the other two are made with terromoni, 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 (h.) or the black coloured goddess and they have the following tradition about her. In days of old when Bramawarlus to people the world he first created nine males, one of whom was named Dacha Praja Petty or the Omnipotent Lord of

the creation, who had born to him a daughter which he called Dachan Auini or daughter of Dachan and give 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 Prajapetty 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 acquiesed, 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 and 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 effect of his wrath, on his hearing of her melancholy exit, and therefore applied to Vishwa Curma who (b-) was at the

present at the 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 sprung 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 hence forth they shall worship me." He agreed, and the five tribes have ever since worshipeed her under the title Calaca Devi, or the Black Goddess. The Caumauchie Devi or the beautiful eyed goddess, that is worshipped in one of the temples of Canjeveram is considered a later manifestation of Calaca Devi.

TEMPLES OR PLACES OF WORSHIP

Their principal temple is in the village of Canjeveram in the kingdom of Arcot. The image of Caumauchee Devi or the beautiful eyed goddess is placed in this temple. They have also small temples in the different villages which they reside and these temples contain the image of Calaca Devi.

THEIR MODES OF PERFORMING WORSHIP

In the temple of Canjeveram a Bramin of the sect of Seva Duiejurdu attends on the idol and performs all the religious ceremonies. Every morning at sunrise, this Bramin goes to a tank, called Sirwom Teratom or chief of holy places and having performed his ablutions he fills a brass vase with water, and, returns to the temple preceded by a gang of Bajuntries, blowing flagellets, and beating

Tomtoms or drums; when he arrives at the temple, he opens the door enters it and performs the ceremony of Abbhishecum or washing the image with the consecrated water and whilst he is doing so, he repeats certain muntras or prayers that have been made for the occasion. He then arrays the idol in clean habiliments and (b.) puts ornaments of gold and silver and jewels in the ears, nose and other parts of the body, makes a mark on the forehead with turmerick, rubs the neck and breast with the dust of sandal wood, puts garlands of flowers round its neck, places a salver of incense in the front, and performs the ceremony of Dheparhadhana, which is done after this manner. The Bramin puts some campher on a salver and having thrown a little of it on the flame of a lamp, that is burning, he waves the salver three times over the head of the idol. Then follows the ceremony of Eseavadayom or making an offering of fruits or viands, which the Bramin places before the idol, and having let it remain there for a little time, he takes it away and converts it for his own use. Now comes the ceremony of Tambolom or presentation of aracanut and beetle leaf to the idol, which also becomes a perquisite to the Bramin. At this time such persons of the tribes as are devoutly inclined, repair to the temple and perform their devotions and make their offerings of fruit which the Bramin presents to the idol, and then returns a half of the offering to the votary and the other half the himself takes.

A set of dancing girls that are keeped on purpose for the service of the temple, attend and dance and sing before the idol during the performance of these ceremonies.

In the evening about eight O'clock the Bramin repairs to the temple and puts fresh garlands of flowers, round the neck of the idol, places a salver of burning incense before it, and then performs the several ceremonies of Dweparhadana, Neavadayom, Tambolum. At this time the votaries are permitted to make their offerings and the dancing girls as usual continue dancing and singing. Now comes the ceremony of Meromoni (p.) which is done in this manner.

The idol is taken out and seated on a small Palanqueen or Litter, and is then carried on mens shoulders three times, round the outside of the temple, preceded by Bajuntries, blowing flagellets and beating Tomtoms or drums and dancing girls, dancing and singing, and followed by numbers of Bramins and other people of the Tribe. After having gone round the third time, the idol is replaced in the temple and the consecrated flowers are distributed among the attendant votaries and the Bramin locks the doors and depart to his own habitation, and thus endeth the morning and evening ceremonies.

Caumauchee Devi is represented under the form of a young woman of a blue colour holding in her hand a lotus flower.

In the village temples there is placed the image of Caulica Devi, who is personated by the figure of a young woman of a black colour with eight arms and hands, in each of which, she holds different kind of weapon, viz. the Chankum or Chank shell, the Chuckkrum a blazing celestial instrument of a circular form, the Dhonosu or Bow,

an Arrow, the Dhomrom or snare, the Guddha or iron weapon in the shape of a mallet, the Ankusha or a kind of hook, the Cutti or sword.

A person of the five tribes or a Pandarom, a religious mindicant attends on the idol and performs the duties ~~xxxxxx~~ of the temple and is styled a Pujari. The ceremonies of the village temples are after the same form as those at Conjeveram but with less pomp and parade.

RELIGIOUS FESTIVALS

Sumera

The Paunchauli Jauti or five Tribes of Artificers Viz Curmalawardu or Iron Smiths Wodlawardu or Carpenters Cunchalawardu or workers in Brass, Copper, and Tin, Caushawardu or Stone Cutters, Comsalawardu or workers in Gold and Silver

These five tribes deduce their origin from Vishwa-curma the Architect of the Devatas or Gods after this manner. Brama first created the divine Architect Vishwacurma with five faces, and from each of his faces sprung up into existence one of the progenitors of each of the five tribes, in the following order. First Paunagurdu, Second Sandulunnurdu. Third Khabhoneirdu, Fourth Pratnasurdu Fifth Superneirdu and their father instructed them in the several branches of his art. He taught his eldest Son Paunagurdu how to work in Iron. His second Son Saunalannurdu in the art of working in wood. His third Son Khabhonurdu how to work in Brass, Copper and Tin. His fourth son Pratna-surdu how to cut stones and the fifth Son how to work in gold and Silver.

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Their mode of performing Worship

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puts ornaments of Gold and Silver and jewels in the ears, nose and other parts of the Body, makes a mark on the forehead with Turmerick, rubs the neck and breast with the dust of Sandal wood, puts Garlands of Flowers round its neck places a salver of Incense in the Front, and performs the Ceremony of Dheparhadhana, which is done after this manner. The Bramin puts some Camphher on a salver and having thrown a little of it on the flame of a Lamp that is burning, he waves the salver three times over the head of the Idol. Then follows the ceremony of Geavadayom or making an offering of fruits or viands, which the Bramin places before the Idol, and having let it remain there for a little time, he takes it away and converts it for his own use. Now comes the ceremony of Tambolom or presentation of Areacanut and Beetle leaf, to the Idol, which also becomes a perquisite to the Bramin. At this time such persons of the Tribes as are devoutly inclined, repair to the Temple and perform their devotions and make their offerings of Fruit which the Bramin presents to the Idol, and then returns a half of the offering to the votary and the other half the himself takes.

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Religious Festivals

There

(552) THE CAST OF MAUDIGAWARU OR CHUCKLERS OR WORKERS OF LEATHER

This cast is divided into two sects, which do not intermarry, but will eat together, and their customs and usages are the same:

Telanga Maudigawaru
Arva Maudigawara

(2) Tradition

In former times, a person of the Parriar Cast, keeped the ~~kxx~~ cows of the God Brahma. One day, the Gods consort the Goddess Surswati, put by a pot of milk which become covered with cream. The Parriar availing himself of an opportunity tasted the cream, which he found very palatable and thought that if the milk was so good, the flesh of the cow must be much better, and to make the experiment, he killed one of them, when, out to graze. At night when the cows were brought home, one of them was missing, and the God by the strength of his prophitick ~~i~~ndowments, perceived the trick, and as a punishment commanded the Parriar to feed on the flesh, but he humbly suggested, that there was too much for him and begged he might have an assistant to help him to eat it. On which the God rubbed the sweat off from his ~~own~~ arm and dashed it on the ground when a humn being spring up into existence, whom he named Maudigawaru and directed him to assist the Parriar in eating the flesh of the cow.

(3) Deities

They are all Vishnu, Bukt or followers of the God Vishnu. Their principal deities is the God Narsimhaswamy. The Tutelary Deity of the Telinga sect is the God Brimha. They pay adoration to a (p.553) satyr named Jambowont and to the Goddess Marama and Gangama. The Arva sect only worship the two latter Goddess.

A-XII.4

(4) Temples

The Temple of the God Narsimhaswamy is at a village named Cudry in the kingdom of Mysore. The God Brimha and the satyr Jambowont have no temples.

(5) Mode of Worship

The mode of worship observed at the temple of the God Narsimhaswamy is the same as at the other temples of the God Vishnu. No daily worship is paid to the God Brimha and the Satyr Jambowont.

(6) Religious Festivals

They attend the annual grand festival at the village of Cudry, with offerings and acquit themselves of such vows as they may have made during the year, but they are not permitted to approach the door of the temple and give their offerings to the Pujary or worshiper. They pay deference to the God Brimha and the satyr Jambowont, but hold no festival in honour of them.

(7) Guru or Patriarchs

This cast has one Guru or Patriarch named Cudry Singraaya a Brahmin.

Duty of the Guru or Patriarch. The Guru does not officiate but deputes a person of the Dausauri Cast, who gives them Namon and Tirtha Pradha or Holy water and consecrated flowers.

Pay of the Gurus or Patriarchs. Annually, two dubs, a small copper coin from each house to the Dausauri and eatables when he visits them. The Dausauri gives it (p.554) to the Guru.

(8) Birth of Children

ON a birth, the woman and infant are placed in an outhouse where they remain three days, and on the fourth,

the mother washes herself and the child and is received into the dwelling house.

Expenses: None.

Namacurnom or Naming. The parents privately name the child, the fourth day after child birth.

Expenses: None.

Choulkutteedee or Boring the Ears. The parents when they please perform this ceremony in a private manner.

Choulomór Shaving the Head. Whenever the parents choose they call the barber who shaves the child's head.

Expenses. A dub, a lump of jaggery, aracanut and beetle leaf to the barber.

(9) Betrothing in Marriage

The contract may be made before or after the female arrives at the age of puberty. The parents of the man go to the house of the girl with presents of three sultan fanams, quarter seer of oil, some arcanut and beetle leaf. The ceremonies observed on the occasion are similar to the other inferior casts of Hindoos.

Celebration of Marriage. (586) They may at any time from the beginning of the month Tai or January to the end of Aunce or June. For three successive days preceding the wedding the bride and bridegroom rub their bodies over with dust of sandal wood in their respective houses. The morning of the wedding the parents of the bride erect a pandal or temporary shed supported by twelve pillars in front of their house. Ceremonies are similar to the other Hindoos, viz. fetch a branch of the Jamboo tree, bring new earthen pots, fetch water, tying the cuncanoms or stained thread round the wrists, carrying the bride's ornaments and clothes in procession, tying the Bhuto round the neck, going in

procession to the ~~out~~ ant hill and merovani or public procession.

They do not perform the ceremony of Cuneyadhanam, nor does a Perrohitha attend.

Expenses. One sultan fanam, two seers of rice, some aracanut and beetle leaf to the Potter.

One sultan fanam, a seer of rice, quarter seer of Dol, some arcanut and beetle leaf to the barber.

One sultan fanam, some aracanut and beetle leaf to the washerman.

Quarter of a fanam to the person who made the Bashingalu or Hoops.

Two sultan fanams, two seers of rice, victuals, some aracanut and beetle leaf to the Bajuntries or Musicians.

The father of the bridegroom pays twenty sultan fanams to the father of the bride and furnishith her with two pagodas worth of ornaments, a cloth. He likewise gives her mother one cloth.

Consummation.(556) They consummate the marriage in a private manner.

(10) Funeral Rites

They bury the dead. On a death, the family is unclean for three days. The ceremonies are the same as those which are observed by the other inferior casts.

They do not keep the anniversary of the dead.

Expenses: None.

(11) Occupations.

Cultivation - weaving coarse cloths. Servitude labour.

(12) Taxes

Annually two dubs to the Guru or Patriarch.

(13) Usages

The marriage contract cannot be broken. They do not shave the widow's head, but she cannot marry again.

If a woman commits adultery, she is turned out of the cast.

Sons shall receive equal shares of a father's property.

If brothers are living together and have a joint stock and make a division of property, they shall share equally.

When brothers are making a division of property, one of them happens to be unmarried, they shall set apart out of the original stock a sufficient sum for defraying the expences of his marriage and then shall divide the remainder.

If brothers are living together and have a joint stock and one dies without male issue, his property shall go to his surviving brothers and they must maintain the widow.

If brothers have made a division of property and one dies without issue, his substance shall devolve to his surviving brothers out of which they shall give thirty sultan fanams to the widow.

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A-XII.5

(pp. 558: Account of the Ballagye and Yeddagye or right and left hand and Medyestom or Medial casts in the order of the Hindoos.

558-60: Contents

562-7 : Tradition)

(568) : Privileges, Flags and Insignias of the Ballagye or Right hand Cast

The use of tents with four side walls.

The use of ornamented Bullock saddles.

The putting a Bell round the neck of their Bullocks.

The wearing of slippers.

Flags having the figure of an Alligator, a Bullock, the Garuda, or Eagle, a Fish, a Bell and the Satijr Hanumunt portrayed onthem.

A white umbrella.

An umbrella of five colours, viz. white, black, green, yellow and red.

Two cows tails.

A Palanqueen with a fringed canopy.

An elephant or an horse, in their processions.

An Aftaab Geery or Parasol.

A large drum placed on a camel.

A representation of the Maha meru (or mount of paradise) in their processions.

The use of lamps and lighted torches in their processions.

The placing of five brass vessels onthe bier.

IOR : Mackenzie Collection General vo.23, pp 568-70

Yeddagye or Left Hand Cast

The use of tents with three sides.

Ornamented Bullock saddles.

Bell worn round Bullock's neck.

The use of lamps in day light.

Five vessels at funerals.

A kind of drum named Wontie-Contie-pranjawadyon.

Flags. One with the figure of the Satyr Hanumunt.

One with the figure of Garuda or the Eagle.

One with the figure of the Alligator.

1 One made of five colours, viz. white, red, black, green & yellow.

One plain.

While umbrellas.

An umbrella of five colours.

A Palanqueen without a canopy.

A Horse

Aftaab Geery or Parrasol.

Two cows tails.

Maha meru or emblem of the sacred mount in their processions.

No slippers.

Tradition concerning the Privileges, Flags and Insignias of the Ballagye or Right Hand Cast.

Para Brimha or the great God Brimha created the God Praliyacalom Rudra or the terrifick at the day of destruction, a Character of the God Siva and he created the Chatur Acharilu or four sages, named Punditaraja,

Yeckoramalu Murrala Radulu and Somala Radhulu and taught them muntrums or Prayers and made them his deputies. On a time the Asoors and Devatas, or the Giants and Gods made war on each other, and the God Praliyacalom produced from his nose a being whom they named Muchari Rudra and he had five sons with whom he went to the assistance of the Devatas or Gods and enabled them to defeat the Giants and for his service the Gods conferred the aforesaid honour and distinction upon him and his sons the Forefathers of the present caste of Balljawar which is the Ballagye or Right hand Caste.

570 : The Yeddagye or left hand cast has no tradition concerning its privileges, flags and insignias.

The Medyestom or Medial cast do not interfere in the quarrels of the other two, except the casts of the Vellawaqurs who side with the Bullagyes or right hand, the cause of which is mentioned in the account of Vellawaqur caste.

Duplicate

A-XII.5

CAST

USAGES AMONG THE BALLAGYA AND YEDDAGYE OR RIGHT AND LEFT HAND & MEDYESTOM OR MEDIAL CASTES IN THE ORDER OF THE HINDOOS

SECTION 2nd

Relation Economical

Article the 1st Husband and Wife

Article the 2nd Parent and Child

Article the 3rd Master and servant

Article the 1st

Husband and Wife

If a wife hold a private conversation, or joke with a strange person, the husband shall admonish her for the first offence, and if she transgress again, he shall chastise her.

If a wife having no apparent business goes to a neighbour's house, the husband may chastise her.

If a wife does not obey the proper commands of her husband and enters into an altercation with him he may chastise her.

If a wife mentions the private affairs of the family to a stranger, the husband may punish her.

If a wife does not give victuals, in due time to her own or husband's parents, or does not go to a well, tank or river to wash, dry and bring home their clothes, the husband may chastise her.

If a wife without the knowledge of her husband, give any of her or his silver or gold ornaments, to a stranger or to any of her own relations, he may punish her. (579)

If a wife quarrel with her husband or other persons of the family and without his permission, retire to the

IOR: Mackenzie Collection

house of ~~her~~ a relations, he may chastise her.

If she does not take due care of her children, the husband may correct her.

If a wife causes dissentions among the neighbours or carries tales from one home to another, the husband may punish her.

If a wife be guilty of slander, the husband may chastise her. In all cases the punishment shall not be such as to endanger the loss of life or limb.

Article 2nd

Parent and Child

If a child be negligent in acquiring science, his parents may punish him.

If a son be come to the age of maturity and neglects his business, his parents may correct him.

If a son makes away with or is prodigal of the property of the family his parents may chastise him.

If a son ~~[illegible]~~ commit adultery or fornication his parents may punish him.

If a son run in debt his parents may correct him.

If a son neglects his wife his parents may chastise him.

If a son pilfers anything his parents punish him.

If a child abuses or speaks disrepsectful of his parents they may correct him.

If a son does not assist his parents with food and raiment and they need his aid they may correct him.

Parents if they are in distress may sell their children to supply their wants. (p. 580)

If a son keeps bad company his parents may punish him.

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If ~~the~~ a daughter neglects to perform the common household business and loiters away her time, her parents may chastise her. Parents shall not punish their children in such a manner as to cause the loss of life or limb.

Article the 3rd

Master and Servant

A master may reprove or chastise his servant if he is unmindful of his business, but such a punishment shall not endangee his life or limb.

If a servant knowingly suffers his master's property to be damaged or stolen, the master may punish him.

If a servant join with another person to deceive his master he shall be punished.

If a servant disobey the proper commands of his master, he shall be corrected.

If a servant demand his discharge, it shall be granted.

If a servant betrays his master's confidence, he shall be chastised.

If a servant betray his truth, he shall be punished.

A servant shall regularly receive his stipulated hire.

If a servant does not receive his pay, he may quit the master's service and oblige him to pay it.

If a master send a servant to receive a sum of money on his account and he make away with part of it, he shall be punished.

Section 3rd

of Marriage

(p.581)

Article the 1st: The age of consent to the marriage.

Article the 2nd: What is requisite to the constitution of Marriage.

Article the 3rd: What dissolves the Marriage

Article the 1st

THE AGE OF CONSENT TO THE MARRIAGE: If a girl is arrived at the age of discretion and objects to the person who is proposed for her husband, she shall not be obliged to marry him.

If a girl is below the age of ten years, her consent shall not be necessary.

The same rule is to be observed by a lad or boy.

Article the 2nd

WHAT IS REQUISITE TO THE CONSTITUTION OF MARRIAGE: The ceremony of Cuneya Dhanom or giving away of the virgin. The ceremony Mongala Sutram or tying the Bhuttu round the neck of the bride.

Article the 3rd

WHAT DISSOLVES THE MARRIAGE:Adultery. Eating or drinking forbidden things or with another caste. In the abovementioned cases the husband divorce himself. A husband and wife may separate by mutual consent.

SECTION 4th

Acquisition of property by Marriage

Article the 1st: What things the husband acquires by marriage.

Article the 2nd: What the woman acquires by the marriage with her husband.

Article the 1st

WHAT THINGS THE HUSBAND ACQUIRES: Whatever the parents may give their daughter at her marriage.

Article the 2nd

WHAT THE WOMAN ACQUIRES BY THE MARRIAGE WITH HER HUSBAND: (p.582) A woman at her marriage acquires the gold and

silver ornaments and clothes which are given to her, as presents on the occasion.

SECTION 5th

DOWER

Article the 1st: the kinds of it.

Article the 2nd: Whose property is the Dower

Article the 1st

THE KINDS OF IT: The Dower consists of a sum of ready money, differing in the amount among the several castes.

Article the 2nd

WHOSE PROPERTY IS THE DOWER: The Dower is the property of the woman's parents who in some of the castes, furnish their daughter with a small portion of gold and silver ornaments from it. In the casts of Brahmins and Viso the parents of the girl furnish the dower which becomes her property.

SECTION 6th

ACTS WHICH ARE BINDING ON BOTH PARTIES DURING MARRIAGE

Article the 1st: What acts of the husband during the marriage bind the wife.

Article the 2nd: What acts of the wife during coverture, bind the husband and what not.

Article the 3rd: What acts bind herself and what not.

Article the 1st

WHAT ACTS OF THE HUSBAND DURING THE MARRIAGE BIND THE WIFE: None except with her concurrence.

Article the 2nd (p.583)

WHAT ACTS OF THE WIFE DURING COVERTURE BIND THE HUSBAND AND WHAT NOT: If the husband be absent and the wife contract debts to supply herself and family with subsistence, the husband must discharge them on his return.

If she promised a donation on a religious account it is binding on the husband.

In no other case are her acts binding on him.

Article the 3rd

WHAT ACTS BIND HERSELF AND WHAT NOT: She is answerable for debts contracted by herself and must fulfil her own agreement. Her signature is not binding during the life time of her husband or son.

SECTION 7th

EFFECTS OF DIVORCE

Article the 1st: To the parties themselves

Article the 2nd: To their children

Article the 1st

In all the casts the husband can marry again, but in the higher ones such as the Brahmins, Viso, Chetree and Rajapoots the woman cannot. If the diverce ensues from the transgression of the wife, she is not entitled to take with her any of her husband's property nor even her own cloths and ornaments. If the divorce takes place by mutual consent, the property which appertains to the wife depends upon the agreement.

Article the 2md

TO THEIR CHILDREN

If the wife has committed an offence, the children remain with the father. If the man and wife separate by consent, the children during their childhood shall stay with the mother but the father must maintain them. (p584)

SECTION 8th

OF THE SEPARATION OF HUSBAND & WIFE

Article: Circumstances which may make it lawful for a wife to separate from her husband.

Article 2nd: Of a wife separating from her husband without dissolving the marriage.

Article the 1st

CIRCUMSTANCES WHICH MAY MAKE IT LAWFUL FOR A WIFE TO SEPARATE FROM HER HUSBAND. If ~~a contract~~ he cohabits with a woman of an inferior caste, or become a prosetyte to another, or is obliged to become a member of another or eats or drinks forbidden things. If she has children by the husband they shall remain with her and be maintained by her relations.

Article the 2nd

OF A WIFE's SEPARATING FROM HER HUSBAND WTHOUT DISSOLVING THE MARRIAGE. On account of a quarrel, or a want of proper food and raiment, however, they may come together again and during such separation she must live in the house of her parents, or if they are dead, in the family of her nearest of kin. Likewise if a husband has been forced into another caste, and takes an opportunity of quitting it, and* makes the requisite atonement, the wife may live with him again.

* gets readmitted in his own and goes thro the necessary ceremonies of purification and

SECTION 9th

OF ACQUISITION BY DEATH

Article the 1st: What a husband acquires by the death of his wife. (p 585)

Article the 2nd: What a wife acquires by the death of her husband.

Article the 1st

WHAT A HUSBAND ACQUIRES BY THE DEATH OF HIS WIFE.

In the higher castes he acquires the whole property of his deceased wife, but in some of the inferior one~~s~~, if she had had no children by her husband, the ornaments she received from her parents, revert to them, but if she dies after bearing children, all her effects devolve to the husband.

Article the 2nd

WHAT A WIFE ACQUIRES BY THE DEATH OF HER HUSBAND.

In the higher castes if brothers, are living together and have a joint stock, and one of them die, the widow shall receive all the gold and silver ornaments, which she possessed in her own right, at the death of her husband, and three or four cloths and if the value of the ornaments should be under forty Pagodas, and the brothers have the means they shall make them up to that sum.

Among the inferior casts if the brothers are living together, and have a common stock and one of them die, the widow is allowed to keep the gold and silver ornaments, she possessed at the time of his death and the surviving brothers generally according to their circumstances give her a small sum of money, grain and some cloths.

In the higher orders, if a person has made a division of property, and separated from his brothers, and dies,

his property shall devolve to his widow.

Among the inferior castes, if a person has divided the property and separated from his brothers, and dies, there is no fixed ~~rate~~ rule for the share which shall go to the widow, sometimes, she is permitted to retain her gold and silver ornaments and clothes or a portion of them, or the surviving brothers take (586) the property and furnish with food and raiments ~~ornaments~~.

SECTION 10th

CONCERNING THE RELATION OF PARENT TO CHILD

Article the 1st: The father's interest in the child.

Article the 2nd: The mother surviving the father, how far interested in the child.

Article the 3rd: The child's interest in the father or mother.

Article the 1st

THE FATHER's INTEREST IN THE CHIID. A father may sell his child or make him work.

A father may keep a son or daughter in his custody until he or she arrive at the age of discretion.

A father may possess and dispose of any property given by another, person to his son or daughter whilst under age without being accountable to them at a future period.

A father is to determine on the marriage of his son or daughter. A father has the disposal of his son and the care of his education. The father may claim a maintenance from his child if he stands in need of it.

The father may deliver his child into the custody of another person.

Article the 2nd

THE MOTHER SURVIVING THE FATHER HOW FAR INTERESTED IN THE CHILD. She can make a child labour, but cannot sell it.

She can keep the child in her own custody, until he or she arrive at the age of discretion.

She may possess and dispose of any property, given by another person to her son or daughter, without being answerable to them at a future period.

She is to determine the marriage of a son or daughter.

(287) She has the disposal and education of her child.

She can deliver her child into the custody of another person. She has a claim on him for food and raiment.

Article 3rd

THE CHILD's INTEREST IN THE FATHER OR MOTHER. The child must participate in their property, be maintained, clothed and educated by them, and the expenses of his marriage defrayed.

SECTION 11th

ANCESTOR AND HEIR

Article the 1st: Who cannot be ancestor or heir

Article the 2nd: Who is a Bastard

Article the 1st

WHO CANNOT BE ANCESTOR OR HEIR. A person who has lost caste, a mad man and a fool cannot be ancestor nor can they be heir. A woman can be heir if there is a failure of male issue.

Article the 2nd

WHO IS A BASTARD. The issue which a person has by a woman to whom he is not married

SECTION 12th

ECCLESIASTICAL COGNIZANCE OR MATTERS COGNIZABLE BY THE GURU OR PATRIARCH

Article the 1st : Of Adultry

Article the 2nd : Of ~~Fr~~ Fornication

Article the 3rd : Of Incest

Article the 4th : Of profaning sacred things

Article the 5th : Of Stealing sacred things (p 588)

Article the 6th : Of Blasphemy

Article the 7th : Of Heresy

Article the 8th : Of Eating with another caste

Article the 9th : Of eating forbidden things.

Article the 10th : Of neglecting the anniversary of the dead.

Article the 11th : Of non-performance of religious vows.

Article the 12th : Of refusing religious donation.

Article the 1st

Of ADULTERY. If a man commits adultery with a woman of a superior caste, he shall be turned out of his own and never be re-admitted, because such woman ought to have been esteemed in the light of a mother.

If a man commits adultery with a woman of his own caste, he shall make a pilgrimage to some holy place, return, and receive absolution from the Guru or Patriarch and be fined at the discretion of a Court of arbitration composed of people of the Caste.

If a man commits adultery with a woman of an inferior caste, the Guru or Patriarch shall fine him, according to his substance, and he shall cause the offender to shave his head, and to perform his ablutions and shall then make a Hhom or burnt sacrifice before him, and grant him absolution by giving him Tirtha Prasadha or holy water and consecrated flowers, but if he has had connections with a woman of the Chuckler or Parriar caste, he is turned out of his own and cannot be readmitted.

In the tribes of Bramins, Chetty, Viso and Shuder if a woman commit adultery, she is turned out of the tribe, but in the Sunera or mongrels she is sometimes retained by her husband.

Article the 2nd (p.589)

OF FORNICATION. If a man commit fornication, he shall be reproved and shall fast for one day and receive absolution from the Guru or Patriarch.

Article the 3rd

OF INCEST. A person shall not have carnal knowledge of his mother, step mother, paternal or maternal aunt, sister, sister-in-law, daughter, daughter-in-law, niece or the wife of his Guru or Patriarch.

If a person is guilty of incest, he shall be turned out of his tribe or caste.

Article the 4th

OF PROFANING SACRED THINGS. If a person knowingly profanes anything belonging to a temple he shall be corporally punished, and if he has damaged such article he must make it good.

Article the 5th

OF STEALING SACRED THINGS. If a person steals anything belonging to a temple, he shall be corporally punished, make good the articles, be fined and receive absolution from the Guru or Patriarch.

Article the 6th

OF BLASPHEMY. If a person speak disrespectfully of the diety, he shall be reproved and threatened with expulsion from the tribe, and if he trespass a second time he shall be expelled.

Article the 7th (p.590)

OF HERESY. If a person becomes an apostate he shall never be readmitted into his former caste. By the Shasters he ought to be put to death.

Article the 8th

OF EATING WITH ANOTHER CASTE. If a person knowingly eats with an inferior cast, he shall be turned out of his own.

Article the 9th

OF EATING FORBIDDEN THINGS. If a Brahmin or Viso or weaver of the Lingom knowingly and willingly eats flesh, fish or fowl he shall be turned out of his caste, but if they or people of other castes offend in trifling matters, they shall be reproved and receive absolution from the Guru or Patriarch.

Article the 10th

OF NEGLECTING THE ANNIVERSARY OF THE DEAD. If a person neglects to observe the anniversary of his forefathers, he shall receive absolution from the Guru or Patriarch and be obliged to do so.

Article the 11th

OF NON PERFORMANCE OF RELIGIOUS VOWS. If a person does not perform such vows as he may have made, he shall be obliged to do so.

Article the 12th (p.591)

OF REFUSING TO PAY RELIGIOUS DONATIONS. If a person refuses to pay the stipulated annual allowance to the Guru or Patriarch he shall be compelled.

SECTION 13th

WRONGS

Article the 1st : Wrong to the body.

Articlethe 2nd : Wrongs to the name and reputation

ARTICLE the 1st

WRONGS TO THE BODY. If a person strikes another with his hand, or with a stick, he shall be fined, six sultan fanams and beg pardon. The fine shall be paid to the Guru or Patriarch.

If a person wounds or mains another, he shall be corporally punished and pay a fine of twenty four sultan fanams, which shall be paid to the Sirkar.

If a person strikes another with a slipper and thereby makes him lose his caste, he shall be at the expence of his being readmitted into his caste.

Article the 2nd

WRONGS TO THE NAME OR REPUTATION. If a person abuse another, he shall pay a fine to the Guru or Patriarch, of three sultan fanams and beg pardon.

If a person injures another's reputation by word of mouth, he shall pay to the Sirkar a fine of twenty four sultan fanams.

If a person is guilty of a libel he shall be corporally punished and a half of his property shall be confiscated.

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10R Mackenzie Collection, General Vol 23.

Mp 558 Account of the Ballagye and Yeddagye or right and left hand castes 558
and Hedigetown or Hedial castes in the Carnatic of the Hindoos

Cloths or Arracanut and the Beetle leaf

558-60
Contents
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Tradition
AXII.5

Privileges, Flags, and Insignias of the Ballagye or Right hand Cast

The use of Tents with four side walls

The use of ornamented Bullock saddles

The putting a Bell round the neck of their Bullocks

The wearing of Slippers

Flags having the figure of an Allegator, a Bullock, the Garuda, or Eagle, a Fish, a Bell and the Satyr Hanumant portraiyd on them.

A White Umbrella

An Umbrella of five colours, vizt White, Black, Green, Yellow & Red

Two Cows tails

A Palanqueen with a fringed Canopy

An Elephant or an Horse in their processions

An Aftaab Peery or Parasol

A large Drum placed on a Camel

A respresentation of the Maha Meru (or Mount of paradise) in their processions.

The use of Lamps and lighted torches in their processions.

The placing of five Brass Vessels on the bier.

Yeddagye or Left hand Cast

The use of Tents with three sides

Ornamented Bullock Saddles

Bell worn round Bullocks Necks.

The use of Lamps in day light.
Five Vessels at funerals
A kind of drum named Wontie-tontie-pranjawadyon
Flags. One with the figure of the Satyr Hanumant.
One with the figure of Garuda or the Eagle.
One with the figure of the Alligator.
One made of five colours, vizt. White, red, Black, Green & Yellow.
One Plain.
White Umbrellas.
An Umbrella of five colours.
A Palanqueen without a canopy.
A Horse.
Aftaab Deery or Parra sol.
Two Cows Tails.
Maha Meru or Emblem of the sacred mount in their processions.
No Slippers.

Tradition concerning the Privileges, Flags and Insignias of the Ballagye or Right hand Cast

Para Brimha or the great God Brimha created the God Praliya-calom Rudra or the terrifick at the day of destruction, a Character of the God Siva and he created the Chatur Acharlu or four Sages, named Pendita Sapa Yeekoramalu Murrala Radulu and Somala Radhulu and taught them Muntrams or Prayers and made them his deputies. On a time the Asoirs & Deva-tas, or the Giants and Gods made war on each other & the God Praliya calom produced from his nose a being whom they named Muchare Rudra & he had five sons with whom he went to the assistance of the Deartas or Gods & enabled them to defeat the Giants & for his service the Gods conferred the aforesaid honor & distinctions upon him & his Sons the Forefathers of the present Caste of Bulljawaru which is the Ballagye or Right hand Caste.

570 The Yedlagye or left hand cast has no tradition concerning its privileges, flags and insignias.
The Hedyestom a Medial cast doest not tute the antiquities of the other two, except the cast of the Vellawaru who side with the Bullagyes or right hand, the cause which is mentioned in the account of Vellawaru Caste

(4571 Blanks)

VII.
No 86

Cast

Usages among the Ballagye and Yeddagye or Right and Left hand & Medyestom or Medial Castes in the Order of the Hindoos

A-VII.5

Section 2nd

Relation Oeconomical

Article the 1st Husband and Wife
Article the 2nd Parent and Child
Article the 3rd Master and Servant

Article the 1st
Husband and Wife

If a Wife hold a private conversation, or joke with a strange person the Husband shall admonish her for the first Offence, & if she transgress again he shall chastise her.

If a Wife having no apparent business goes to a Neighbours house, the Husband may chastise her.

If a Wife does not obey the proper commands of her Husband & enters into an altercation with him, he may chastise her.

If a Wife mentions the private Affairs of the family to strangers, the Husband may punish her.

If a Wife does not give Victuals, in due time to her own or Husband's parents, or does not go to a Well, Tank or River to wash, dry & bring home their Cloths, the Husband may chastise her.

If a Wife without the Knowledge of her Husband, give any of her or his Silver or Gold Ornaments, to a Stranger or to any of her own Relations, he may punish her.

Jew

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A XII/15

If a Wife quarrel with her Husband or other person of the family & without his permission, retire to the house of a Relations, he may chastise her

If she does not take due care of her Children, the Husband may correct her.

If a Wife causes dissentions among the Neighbours or carries tales from one house to another, the Husband may punish her.

If a Wife be guilty of Slander the Husband may chastise her. In all cases the punishment shall not be such as to endanger the loss of Life or Limb.

Article 2nd

Parent and Child

If a Child be negligent in acquiring Science, his Parents may punish him.

If a Son be come to the age of maturity & neglects his business, his Parents may correct him.

If a Son makes away with or is prodigal of the property of the family his Parents may chastise him.

If a Son commit adultery or fornication his Parents may punish him.

If a Son run in debt his Parents may correct him.

If a Son neglects his Wife his Parents may chastise him.

If a Son pilfers any thing, his Parents punish him:

If a Child abuses or speaks disrespectful of his Parents they may correct him

If a Son does not assist his Parents with food & raiment, & they need his aid they may correct him

Parents if they are in distress may sell their Children to supply their wants.

If a Son keeps bad Company his Parents may punish him

If a Daughter neglects to perform, the common household business & loiters away her time, her Parents may chastise her. Parents shall not punish their Children in such a manner as to cause the loss of Life or Limb.

Article the 3rd
Master and Servant

A Master may reprove or chastise his Servant if he is unmindfull of his business, but such a punishment shall not endanger his Life or Limb.

If a Servant knowingly suffers his Masters property to be damaged or stolen, the Master may punish him.

If a Servant join with another person to deceive his Master he shall be punished

If a Servant disobey the proper commands of his Master, he shall be corrected

If a Servant demand his discharge, it shall be granted.

If a Servant betrays his Master's confidence, he shall be chastised.

If a Servant betray his truth, he shall be punished.

A Servant shall regularly receive his stipulated hire.

If a Servant does not receive his Pay he may quit the masters service & oblige him to pay it

If a Master send a Servant to receive a sum of Money on his account, & he make away with part of it, he shall be punished.

Section 3rd
Of Marriage.

Article the 1st The age of consent to the Marriage.

Article the 2nd What is requisite to the constitution of Marriage
Article the 3rd What dissolves the Marriage

Article the 1st

The age of consent to the Marriage

If a Girl is arrived at the age of discretion & objects to the person who is proposed for her husband, she shall not be obliged to marry him.
If a Girl is below the age of Ten years her consent shall not be necessary.
The same rule is to be observed by a Lad or Boy

Article the 2nd

What is requisite to the constitution of Marriage

The ceremony of Cuneya Dhanom or giving away of the Virgin,
The ceremony Mongala Sutram or tying the Bhattu round the neck of the Bride.

Article the 3rd

What dissolves the Marriage

Adullery. Eating or drinking forbidden things or with another Caste
In the above mentioned cases the Husband divorce himself. A Husband & Wife may seperate by mutual consent.

Section 4th

Acquisition of property by Marriage

Article the 1st What things the Husband acquires by Marriage
Article the 2nd What the woman acquires by the Marriage with her Husband.

Article the 1st

What things the Husband acquires

Whatever the Parents may give their Daughter at her Marriage.

Article the 2nd

What the Woman acquires by the Marriage with her Husband

A woman at her Marriage acquires the Gold and Silver Ornaments & Cloths which are given to her, as presents, on the occasion.

Section 5th

Dower

Article the 1st The kinds of it.
Article the 2nd Whose property is the Dower

Article the 1st

The kinds of it

The Dower consists of a Sum of ready money, differing in the amount among the several castes.

Article the 2nd

Whose property is the Dower

The Dower is the property of the woman's parents who in some of the castes, furnish their Daughter with a small portion of Gold, and Silver Ornaments from it. In the Castes of Brahmins and Vies the Parents of the Girl, furnish the Dower which becomes her property.

Section 6th

Acts which are binding on both parties during Marriage

Article the 1st What acts of the Husband during the Marriage bind the Wife.
Article the 2nd What acts of the Wife during coverture bind the Husband & what not.
Article the 3rd What acts bind herself & what not.

Article the 1st

What acts of the Husband during the Marriage bind the Wife

None except with her concurrence.

Article the 2nd

What acts of the Wife during coverture bind the Husband and what not

If the Husband be absent & the Wife contract debts to supply herself & family with subsistence the Husband must discharge them on his return.

If she has promised a donation on a Religious account it is binding on the Husband.

In no other case are her acts binding on him.

Article the 3rd

What acts bind herself & what not

She is answerable for debts contracted by herself & must fullfil her own agreement. Her signature is not binding during the lifetime of her Husband or son.

Section 15th

Effects of Divorce

Article the 1st To the parties themselves.
Article the 2nd To their Children.

Article the 1st

In all the Castes the Husband can marry again but in the higher ones such as the Brahmins, Viso, Chetree & Rajapoots the woman cannot. If the divorce insues from the transgression of the Wife, she is not entitled to take with her any of her Husband's property nor even her own Cloths and Ornaments. If the divorce takes place by mutual consent, the property which appertains to the Wife depends upon the agreement.

Article the 2nd

To their Children

If the Wife has committed an offence, the Children remain with the Father. If the man & wife seperate by consent the Children during their Childhood shall stay with the Mother but the Father must maintain them.

Section 8th

Of the seperation of Husband & Wife

Article 1st Circumstances which may make it lawful for a Wife to seperate from her Husband.

Article the 2nd Of a Wife seperating from her Husband without desolving the Marriage.

Article the 1st

Circumstances which may make it lawful for a Wife to seperate from her Husband

If he cohabit with a woman of an inferior Caste, or become a Proselyte to another, or is obliged to become a member of another or eats & drinks forbidden things. If she has children by the Husband they shall remain with her & be maintained by her relations.

Article the 2nd

Of a Wife's seperating from her Husband without desolving the Marriage

On account of a quarrel, or a want of proper food & raiment, however they may come together again and during such seperation she must live in the house of her Parents, or if they are dead, in the family of her nearest of kin. Likewise if a Husband has been forced into another Caste, & takes an opportunity of quitting it, & gets readmitted in his own & goes thro' the necessary ceremonies of purification, & makes the requisite atonement the Wife may live with him again.

Section 9th

Of acquisition by death

Article the 1st What a husband acquires by the death of his Wife.

Article the 2nd What a Wife acquires by the death of her Husband.

Article the 1st

What a Husband acquires by the death of his Wife

In the higher Castes he acquires the whole property of his deceased Wife, but in some of the inferior ones, if she has had no Children by her Husband, the ornaments she received from her parents, revert to them, but if she dies after bearing Children all her effects devolve to the Husband.

Article the 2nd

What a Wife acquires by the death of her Husband

In the higher Castes if Brothers, are living together & have a joint stock, & one of them die; the Widow shall receive all the Gold & Silver ornaments, which she possessed in her own right, at the death of her Husband, & three or four Cloths & if the value of the ornaments should be under forty Pagodas, & the Brothers have the means they shall make them up to that sum.

Among the inferior Castes if the Brothers are living together, and have a common stock, & one of them die, the widow is allowed to keep the Gold & Silver ornaments, she possessed at the time of his death, & the surviving Brothers generally according to their circumstances give her a small sum of money, grain & some Cloths.

In the higher orders, if a person has made a division of property, & seperated from his Brothers, and dies, his property shall devolve to his widow.

Among the inferior Castes, if a person has divided the property, & seperated from his Brothers, & dies, there is no fixed rule for the share which shall go to the widow, sometimes, she is permitted to retain her Gold & Silver ornaments & Cloths or a portion of them, or the surviving Brothers take

the property & furnish with food & raiment

Section 10th

Concerning the Relation of Parent to Child

. Article the 1st The Fathers interest in the Child

. Article the 2nd The Mother surviving the Father, how far interested in the Child

. Article the 3rd The Child's interest in the Father or Mother

Article the 1st

The Fathers interest in the Child

. A Father may sell his Child or make him work.

. A Father may keep a Son or Daughter in his custody untill he or her arrive at the age of discretion.

. A Father may possess & dispose of any property given by another person to his Son or Daughter whilst under age without being accountable to them at a future period.

. A Father is to determine on the Marriage of his Son or Daughter, A Father has the dispesal of his Son & the care of his education. The Father may claim a maintenance from his Child if he stand in need of it.

The Father may deliver his Child into the Custody of another person.

. Article the 2nd

The Mother surviving the Father how far interested in the Child

She can make a Child, labour, but cannot sell it. She can keep the Child in her own custody, untill he or her arrive at the age of discretion.

She may possess & dispose of any property, given by another person to her Son or Daughter, without being answerable to them at a future period.

She is to determine on the Marriage of a Son or Daughter.

She has the disposal & education of her Child.

She can deliver her Child into the custody of another person. She has a claim on him for food & raiment.

Article 3rd

The Childs interest in the Father or Mother

The Child must participate, in their property, be maintained, cloathed and educated by them, and the expences of his Marriage defrayed

Section 11th

Ancestor and Heir

Article the 1st Who cannot be Ancestor or Heir

Article the 2nd Who is a Bastard

Article the 1st

Who cannot be Ancestor or Heir

A person who has lost Caste, a Madman, & a Fool cannot be Ancestor nor can they be Heir, a woman can be Heir if there is a failure of male issue

Article the 2nd

Who is a Bastard

The issue which a person has by a woman to whom he is not married

Section 12th

Ecclesiastical Cognizance or matters cognizable by the Guru or Patriarch

Article the 1st Of Adultery

Article the 2nd Of Fornication

Article the 3rd Of Incest

Article the 4 Of profaning Sacred things

Article the 5th Of Stealing Sacred things

Article the 6th Of Blasphemy
Article the 7th Of Heresy
Article the 8th Of Eating with another Caste
Article the 9th Of eating forbidden things
Article the 10th Of neglecting the Anniversary of the dead
Article the 11th Of Nonperformance of Religious Vows
Article the 12th Of refusing Religious donation.

Article the 1st
Of Adultery

If a Man commits Adultery with a Woman of a Superior Caste, he shall be turned out of his own & never be readmitted, because such woman ought to have been esteemed in the light of a Mother.

If a Man commit Adultery with a Woman of his own Caste, he shall make a pilgrimage to some holy place, return, & receive absolution from the Guru or Patriarch & be fined at the discretion of a Court of Arbitration composed of people of the Caste

If a Man commits Adultery with a woman of an inferior Caste, the Guru or Patriarch shall fine him, according to his substance, & he shall cause the offender to shave his head, & to perform his Ablutions & shall then make, a Hom or burnt sacrifice before him, & grant him Absolution by giving him Tirtha Prasadha or holy water & consecrated flowers, but if he has had connections with a woman of the Chuckler or Parriar Caste, he is turned out of his own & cannot be readmitted

In the tribes of Bramins Chettry, Vise & Sheder if a woman commit Adultery, she is turned out of the tribe, but in the Sunera or Mongrels she is sometimes retained by her Husband.

Article the 2nd

Of Fornication

If a man commit Fornication, he shall be reproved & shall fast for one day & receive absolution from the Guru or Patriarch.

Article the 3rd

Of Incest.

A person shall not have carnal knowledge of his Mother, Step Mother, paternal or maternal Aunt, Sister, Sister in law, Daughter, Daughter in law Niece or the wife of his Guru or Patriarch.

If a person is guilty of Incest he shall be turned out of his tribe or caste.

Article the 4th

Of Profaning sacred things

If a person knowingly profanes, any thing belonging to a Temple he shall be corporally punished, & if he has damaged such Article he must make it good.

Article 5th

Of Stealing sacred things

If a person steals any thing belonging to a Temple, he shall be corporally punished, make good the Article, be fined, & receive absolution from the Guru or Patriarch.

Article the 6th

Of Blasphemy

If a person speak disrespectfully of the Deity, he shall be reproved & threatened with expulsion from his tribe, & if he trespass a second time he shall be expelled.

Article the 7th

Of Heresy

If a person becomes an Apostate he shall never be readmitted into his former Caste. By the Shashters he ought to be put to death.

Article the 8th

Of Eating with another Caste

If a person knowingly eats with an inferior Cast, he shall be turned out of his own.

Article the 9th

Of eating forbidden things

If a Brahmin or Viso or Weaver of the Lingom knowingly & willingly eats flesh, fish or fowl he shall be turned out of his Caste, but if they or people of other Castes offend in trifling matters, they shall be reproved & receive absolution from the Guru or Patriarch.

Article the 10th

Of neglecting the Anniversary of the dead

If a person neglects to observe the anniversary of his forefathers, he shall receive absolution from the Guru or Patriarch & be obliged to do so.

Article the 11th

Of nonperformance of Religious Vows

If a person does not perform such vows as he may have made, he shall be obliged to do so.

Article the 12th

Of refusing to pay Religious donations

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If a person refuses to pay the stipulated annual allowance to the Guru or Patriarch he shall be compelled.

Section 13th

Wrongs

Article the 1st Wrongs to the Body

Article the 2nd Wrongs to the name & reputation

Article the 1st

Wrongs to the Body

If a person strikes another, with his hand, or with a stick, he shall be fined, six Sultan fanams & beg pardon. The fine shall be paid to the Guru or Patriarch

If a person wounds or maims another, he shall be corporally punished & pay a fine of twenty four Sultan fanams, which shall be paid to the Sirkar

If a person strikes another with a Slipper & thereby makes him lose his Caste, he shall be at the expence of his being readmitted into his Caste.

Article the 2nd

Wrongs to the name or reputation

If a person abuse another, he shall pay a fine to the Guru or Patriarch, of three Sultan fanams & beg pardon.

If a person injures another's reputation by word of mouth, he shall pay to the Sirkar a fine of twenty four Sultan fanams.

If a person is guilty of a Libel he shall be corporally punished & a half of his property shall be confiscated.

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A-XII.6

Tribe the Fifth (No VI)

Suncra or Mongrels

who are a mixed Tribe between the Tribes of Brahmin, Chettri, Vysa & Shuder

Casts

1 Curmala-warru or Iron Smith
2 Wodla-warru or Carpenters
3 Cunchala-warru or Workers in Brass, Copper & Tin
4 Cawhe-warlu or Stone Cutters
5 Comsala-warlu or Workers in Gold & Silver
6 Saataanee-warru, commonly called Westom
7 Puttunula-warru or Weavers of Silk
8 Wonti-adu-Gaundla-warlu or Sect that uses one Bullock at the Oil Mill
9 Rondi-adu-Gaundla-warlu or Sect that makes use of two bullocks at the Oil Mill
10 Rungreaz or Painters
11 Jonguin or Sojourners
12 Pandarums or Religious Mendicants
13 Agmurri-warlu or of the Right-hand Cast
14 Bhuttu-warlu or Praisers
15 Raja-Poots or Sons of Rajahs
16 Jhandra-warlu or Weavers
17 Jotta-warlu corruptly called Thogata-warlu
18 Kycolla-warlu or Weavers
19 Sheania-warlu or Weavers
20 Sirta-Cunnakarru or Disgraced Accountants
21 Jennapa-warru or Workers of Hemp
22 Gudom-Dassari-warru or Comedians who stroll about the Country in Sects. & act Plays
23 Arva-Kummer-warru
24 Ellinga-Kummer-warru
25 Canardha-Kummer-warlu
26 Choli-Kummer-warlu

27 Kurba-warlu or Shepherds
28 Hondi-Kurba-warlu
29 Mottras-waru or a Sect of Rachawarus or Princes & Warriors
30 Yeacalli-waru or Spinners
31 Pitchaguinta-waru or the Deformed
32 Homi-Pulli, which takes its name from making a Hom or Burnt Offering at their Weddings
33 Molee-Pulli, which takes its name from putting a string of Palmyra Leaves round the neck of the Bride instead of a garland of Flowers
34 Kunaka-Pulli, so called from an Ornament that the people of this sect wear in the ear
35 Ponda-putta-Pulli, so named from their using flambeaus in the daytime at the Marriage Procession
36 Kuta-pullu-Pulli, which derives its name from dancing before the idol of the God Dhurma-Rajah at the Public Festivals.
37 Pullaru so called from the Men & Women putting a kind of hoop into the ear
38 Beastee-warlu or Palankeen bearers
39 Chamadee-waru or Users of Nets
40 Yeedeiga-waru or Extracters of the Juice of the Date Tree
41 Bundee-waru, which carry Stones & Earth on a Small Cart drawn by Buffaloes
42 Raja-waru, or the Opulent
43 Shaleyam-waru, or Inhabitants or Natives of the Town of Salem in the Ceded Districts
44 Pulli-Punnama-waru or Natives of the Village of Punnama
45 Aulaguta-waru, or Natives of the Village of Aulaguta
46 Kunchee-tee-waru, which dance with a bunch of Peacocks Feathers tied to their Shoulders & fast round their heads
47 Warasa-waru or Natives of the Town of Warasa
48 Bhurasa-waru or Blowers of a Pipe made of Brass
49 Yeddiga-waru or Natives of the Village of Yeddiga
50 Pundi-bettee-waru or Feeders of Pigs
51 Punasha-warlu or Labourers
52 Wheder or Hunters
53 Madaya-waru or Matmakers
54 Uppoo-Korchee-waru or Venders of Salt
55 Muchu-Korchee-waru or House-breakers
56 Dubbalu-Korchee-waru or Basket-makers
57 Walli & Sugreeva-warlu commonly called Mucalli-waru (Benjarries)
58 Arua-Mongala-warlu
59 Ellinga-Mongala-warlu
60 Ellinga-Bhaukala-warlu
61 Arua-Bhaukala-warlu
62 Nirla-waru or Night-walkers who live in forests.

Nr 3 Section

Tradition, Deities Temples mode of worship
Religious festivals Gurus or Patriarchs Duties of the Gurus
or patriarchs Pay of the Gurus and Patriarchs ceremonies
observed at the birth & naming of children & expense
Betrothal, celebrating & commemorating marriage & expenses
Funeral rites and expenses [Occupations & wages
(internal)]

AKU. 7

TABLE OF THE BULLAGYE & YEDDAGYE OR RIGHT & LEFT HAND AND MEDYESTOM OR MEDIAL CASTS IN THE ORDER OF THE HINDOOS

Order of Cast : Bullagye or Right Hand

No.	Names	
1.	Comatiwarlu or Crafty.	
2.	Tellinga - Buljewar	Vishnu Bukt or Votaries of the God Vishnu
3.	Mooskoo - Buljewar	-ditto-
4.	Soogamunjee Buljewar	-ditto-
5.	Deasem Buljewar	Siva Bukt or Votaries of the God Siva
6.	Cudnatacum Buljewar	-ditto-
7.	Tellinga - Buljewar	-ditto-
8.	Moorsa Malwarlu	Pariars
9.	Tellinga Malwarlu	-ditto-
10.	Arva Malwarlu	-ditto-
11.	Putsala warlu	
12.	Pudmasalawarlu	
13.	Randedoo Gaundlawarlu	or Sect that use 2 bullocks at their oil mills.
14.	Agmori-warlu	
15.	Thogata-warlu	
16.	Kycolla-warlu	or weavers (sometimes)
17.	Shenca-warlu	or weavers
18.	Jenneppa-warlu	or weavers of Hemp
19.	Gudam Dasri-warlu	or comedians who stroll about the country in companies and act plays.
20.	Arva Kummer-warlu	

IOR: Mackenzie Collection General: Vol.23 (?) pp 572-575.

21. Tellinga Kummer - warlu

22. Canardha Kummer-warlu

23. Cholli Kummer-warlu

24. Kurba-warlu or the shepherds

25. Hondi kurba-warlu

26. Pitchagoonta-warlu or the Deformed.

27. Beasta-warlu or Palankeen Bearers.

28. Deva angum-warlu or sect that sprung into existence from the body of God.

29. Chomadi-warlu or Users of Nets

30. Yeddiga-warlu or Extracters of the juice of the Date tree.

31. Bundi-warlu that carry stones and earth on a small cart drawn by buffaloes.

32. Raja-warlu or the Opulent.

33. Shaleam-warlu. Inhabitants or natives of the Town of Salem.

34. Pulli-Punnama-warlu or natives of the village of Punnama.

35. Aulaguta-warlu or natives of the village of Aulaguta.

36. Kunchetee-waru

37. Wurasa-waru or natives of the town of Wurasa.

38. Bhurasa-waru or Blowers of a Pipe made of Brass.

39. Yeddiga-waru or natives of the village of Yeddiga.

40. Pundi-betti-waru or Feeders of Pigs.

41. Punashee-warlu or laborers.

42. Madaya-warlu or Matmakers

43. Uppoo-korchi-warlu or house breakers.

44. Muchu-korchi-warlu or House breakers.

45. Dubbalu-korchi-warlu or Basketmakers.

46. Arva-mongalawarlu or Barbers.

47. Tellinga-mongala-warlu -do-

48. Tellinga-chakul-warlu or washermen

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49. Arva-chakula-warlu or washermen

50. Yirlawaru or night-walkers who live in forests.

51. Jhandir-waru or weavers.

52. ~~Rug~~ Rungreaz-warlu or Painters

53. Gungardi-Vellallu

54. Kunchi-Vellallu

55. Bundi-Vellallu

56. Payakar-Vellallu

Medyestom or Medial

1. Brahmins Brahmins

2. Rachawarlu or tribe of princes & warriors.

3. Marwaddi-warlu

4. Marahattas.

5. Cumma-warlu

6. Moosk-Cumma-warlu

7. Jungum-warlu

8. Butt-warlu or Praisers

9. Surt-Cunnikur

10. Pundarums.

11. Putnool-warlu

12. Parada monishtalu

13. Chermanishtalu

14. Rajapoot or sons of Rajahs.

15. Caurucawa Vellabwaru or Redeemers of the clouds, who plough with white bullocks.

16. Jeanie-Vellal-waru or Followers of Jeanie a Religious sect who say that the sun is the Sole God of the Universe.

17. Wordugu-Vellabwaru or Speakers of the Tellinga language.

18. Tonda-mundala-Vellabwaru or Inhabitants of a kingdom called Tonda Mundalum

19. Nuruposhee-waru or those who mark their foreheads with vibhuti or ashes of cowdung.

20. Conga Vellal-waru or Inhabitants of the Conga country modernly called Travancore.

21. Phamcautu-Vellallu or those who never shew their backs to an enemy in battle.

22. Paula-Vellallu or sellers of milk.

23. Pauche-Vellallu

24. Malle-yandi-Vellalu or Inhabitants of the Feet of mountains.

25. Morsu Vellallu-waru or Inhabitants of a kingdom formerly named morsu, which was composed of the Eastern Provinces of the present kingdom of Mysore.

26. Punta-Rheddy of Cultivators of grain.

27. Perdagunta Rheddy

28. Mothathee Rheddy

29. Mattras-waru A sect of Rachawaru or Princes & Warriors

30. Valli and Sugreeva-warlu commonly called sucally-waru

31. Mussulman.

32. Dassary-warlu

Yeddagya or Left Hand

1. Yerra-Gollalu or Red Cowherds.

2. Punnugu Gollalu or Civet cowherds.

3. Curnadha Gollalu or Inhabitants of the Kingdom of Curnadha.

4. Arva Gollalu or Inhabitants of a country called Arva.

5. Padenti-Gollalu or Inhabitants of a village of ten houses.

6. Dhuddi-Gollalu or those who reside in huts with the cows.

7. Mushti-Gollalu so named from a poisonous tree called Musti.

8. Samamu-Gollau or Equals.

9. Jumati-Gollalu so named from a tree called Jumti

10. Gumpa-Gollalu so named from their using a basket at their wedding.

11. Pootoo-Gollalu or Users of Buffaloes.

12. Angasala Gollalu

13. Nagurwarlu or Banyans.

14. Curmala-waru or Ironsmiths.

15. Wodla-waru or Carpenters

16. Cunchala-waru or Workers in Brass, copper & tin.

17. Caushee-warlu or stonecutters.

18. Comsala-warlu Workers in Gold & silver

19. Wontidu Gaundla-warlu or sect that uses one bullock at the oil mill.

20. Yeacull-waru or spinners

21. Woni-Pulli which takes its name from making a Hhom or Burnt offering at their weddings.

22. Wollee-Pully which takes its name from putting a string of palmyra leaves round the neck of the Bride instead of a garland of flowers.

23. Kunaka-Pully so called from an ornament that the people of the sect wear in the ear.

24. Ponda-Putta Pully so named from their using flambeams in the day time at the marriage processions.

25. Kuta-Puttu Pully which derives its name from dancing before the idol of the God Dhurma Rajah at the Public festivals.

26. Pullaru-Pully so called from the men & women putting a kind of hopp into the ear.

27. Vedder or Hunters

28. Kycollawaru or Weavers, sometimes.

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Table of the Bullagye & Yeddagye or Right & Left Hand & Mediyestom or Medial Casts in the Order of the Hindoos

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Order of Casts	No.	Names		Remarks
Bullagye or Right Hand	1	Comati-warlu	or Chasty	
	2	Sellinga-Buljewar	Vishnu Bukt or Votaries of the God Vishnu	
	3	Mooskoo-Buljewar	ditto ditto	
	4	Soogamunjee Buljewar	ditto ditto	
	5	Deasem Buljewar	Siva Bukt or Votaries of the God Siva	
	6	Cwnátacum Buljewar	ditto ditto	
	7	Sellinga-Buljewar	ditto ditto	
	8	Moorsa Málwarlu	Pariars	
	9	Sellinga Málwarlu	ditto	
	10	Arva Málwarlu	ditto	
	11	Putsala-warlu		
	12	Pudmasala warlu		
	13	Rondedoo Jaundla-warlu	or Sect that use 2 Bullocks at their Oil Mills	
	14	Agmoru-warlu		
	15	Thoogata-warlu		
	16	Kycolla-warlu	or Weavers (sometimes)	
	17	Ahunca-warlu	or Weavers	
	18	Jennepa-warlu	or Weavers of Hemp	
	19	Gudam Dasiru-warlu	or Comedians who stroll about the Country in Companies [& act Plays	
	20	Arva-Kummer-warlu		
	21	Sellinga Kummer-warlu		
	22	Canaratha-Kummer-warlu		
	23	Chollo-Kummer-warlu		
	24	Kurba-warlu	or Shepherds	
	25	Kondi-Kurba-warlu		
	26	Pitchagoonta-warlu	or the Deformed	
	27	Brasta-warlu	or Palankeen Bearers	
	28	Deva-angum-warlu	or Sect that sprung into existence from the body of God	
	29	Chomadi-warlu	or Makers of Nets	
	30	Yeddiga-warlu	or Extracters of the Juice of the Date Tree	
	31	Bandi-warlu	that carry Stones & earth on a Small Cart drawn [by Buffaloes	
	32	Anja-waru	or the Opulent	
	33	Chalcam-warlu	Inhabitants or Natives of the Town of Chalem	
	34	Pulli-Punnama-waru	or Natives of the Village of Punnama	
	35	Aulaguta-waru	or Natives of the Village of Aulaguta	

Under Castes	No.	Names		Remarks
Pullagye or Right Hand (continued)		Kunchelee-waru		
	37	Wurasa-waru	or Natives of the Town of Wurasa	
	38	Bhurasa-waru	or Blowers of a Pipe made of Brass	
	39	Yeddiga-waru	or Natives of the Village of Yeddiga	
	40	Pundi-belle-waru	or Feeders of Pigs	
	41	Punashee-warlu	or Laborers	
	42	Madaya-warlu	or Matmakers	
	43	Uppolo-Korchi-warlu	or Housebreakers	
	44	Muchu-Korchi-warlu	or House breakers	
	45	Dubbalu-Korchi-warlu	or Basketmakers	
	46	Arva-Mangala-warlu	or Barbers	
	47	Tellinga-Mangala-warlu	ditto	
	48	Tellinga-Chakul-warlu	or Washermen	
	49	Arva-Chakula-warlu	ditto	
	50	Yerlawaru	or Night-walkers who live in Forests	
	51	Shandir-waru	or Weavers	
	52	Rungreaz-warlu	or Painters	
	53	Gungardi-Vellalu		
	54	Kunchi-Vellalu		
	55	Bundi-Vellalu		
	56	Payakar-Vellalu		
Medjestern or Medial	1	Brahmins	Brahmens	
	2	Rachawarlu	or Tribe of Princes & Warriors	
	3	Marwaddi-warlu		
	4	Marahattas		
	5	Cumma-warlu		
	6	Noosk-Cumma-warlu		
	7	Jungum-warlu		
	8	Butt-warlu	or Raisers	
	9	Sort-Cunniker		
	10	Pundarums		
	11	Putnaol-warlu		
	12	Paradamonishtalu		
	13	Cherma nishtalu		
	14	Rajapoot	or Sons of Rajahs	
	15	Caurricawa Vellal-waru	or Redumers of the Clouds, who plough with White Bullocks	
	16	Jeanie-Vellal-waru	or Followers of Jeanie a Religious sect who say that the Sun is the sole God of the Universe	
	17	Wordugu-Vellal-waru	or Speakers of the Tellinga language	
	18	Tonda Mundala Vellal-waru	or Inhabitants of a Kingdom called Tonda Mundalum	

Castes	No.	Names		Remarks
Medi or Medial continued	19	Nuruposhee-waru	or those who mark their foreheads with Vhibhuti or Ashes of Cowdung	
	20	Conga Vellal-waru	or Inhabitants of the Conga Country modernly called Cravancore	
	21	Pramcaulu-Vellallu	or those who never shew their backs to an Enemy in battle	
	22	Paula-Vellallu	or Sellers of Milk	
	23	Pauche-Vellallu		
	24	Malle-yandi-Vellallu	or Inhabitants of the Feet of Mountains	
	25	Morsu Vellallu-waru	or Inhabitants of a Kingdom formerly named Morsu, which was composed of the Eastern Provinces of the present kingdom of Mysore	
	26	Punta-Rheddy	or Cultivators of Grain	
	27	Erdagunta Rheddy		
	28	Mothathee Rheddy		
	29	Muttras-waru	a Sect of Rachawaru or Princes & Warriors	
	30	Valli & Sugrava-waru	Commonly called Sucally-waru	
	31	Mufsulman		
	32	Dafsary-waru		
Middague or Left Hand	1	Yerra-Gollalu	or Red Cowherds	
	2	Punnugu Gollalu	or Civet Cowherds	
	3	Curnadha Gollalu	or Inhabitants of the Kingdom of Curnadha	
	4	Arva-Gollalu	or Inhabitants of a Country called Arva	
	5	Padenti-Gollalu	or Inhabitants of a Village of ten houses	
	6	Dhuddi-Gollalu	or those who reside in Huts with the Cows	
	7	Mushti-Gollalu	so named from a Poisonous tree called Musti	
	8	Samanu-Gollalu	or Equals	
	9	Tumati-Gollalu	so named from a tree called Tumti	
	10	Gumpra-Gollalu	so named from their using a basket at their wedding	
	11	Pottoo-Gollalu	or Users of Buffaloes	
	12	Angasala-Gollalu		
	13	Nagunwarlu	or Banyans	
	14	Curmala-waru	or Iron Smiths	
	15	Wodla-waru	or Carpenters	
	16	Cunchala-waru	or Workers in Brass, Copper & Tin	
	17	Caushee-warlu	or Stonecutters	
	18	Comsala-warlu	Workers in Gold & Silver	
	19	Wontidu Gaundla-warlu	or a Sect that uses one bullock at the Oil Mill	
	20	Yeacull-waru	or Spinners	
	21	Hom-Pulli	which takes its name from making a Hom or Burnt Offering at their Weddings	
	22	Wollee-Pully	which takes its name from putting a String of Palmyra leaves round the Neck of the Bride instead of a garland of flowers	
	23	Kunaku-Pully	so called from an Ornament that the people of this Sect wear in the ear —	

Order of Caste	No.	Names		Remarks
	24	Ponda Putta Pully	So named from their using flambeaus in the day time at the Marriage Processions	
	25	Kuta Puttu Pully	Which derives its Name from dancing befor the idol of the God Dhurma Rajah at the Public Festivals.	
	26	Pullaru Pully	So called from the Men & Women putting a kind of hoop into the ear	
	27	Veader	or Hunters	
	28	Kycollawaru	or Weavers, sometimes	

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Of Districts in Amauny Management in Balla Gaut.

The Country is divided into Tookries or large Collectorships consisting of about forty or fifty districts & a Cacharee is settled in each of these. – Aumildars appointed by the Huzzoor-Dewaun Cacharee are sent to each of these Tookry-Cacharies, where they receive a Hookum Nama & the former Aumildars mohr, & go into the Districts appointed them. – They & the Serishtadars, of whom there are two allowed to every District, are either paid monthly or a commission allowed them upon the Collection. – The Serishtadars come forward three or four times to the Tookry Cacharee with their accounts of Collection & Balances every Year. The Settlement undergoes no alterations; the Standard Rental being that which was made in the Years Ketak & Somia, but the Aumildars make private Settlements upon some villages, more than what the Sirkars Assessment is, & collect them for their own use, entering the same in accounts as Looksan Bauky. –

The Collections generally amount to 500 Chuckrums more or less than the Settlement of a District of about 5000. The Remittance to the Sirkar Treasury containing Nuckdy & Jincy Mersauls with the amount of the Sibbindy, comes to 2500: the rest are detained as follows 1000 is divided between the Aumildar & Serishtadars of the Tallook-Cacharee: 700 goes to the Tookry-Cacharee: 700 to the Huzzoor Dewan Cacharee as Durbar Curch; lastly 100 to the Shigerdy Paisha all of which are entered in accounts of Looksaun Bauky & Cast Bauky & included in the Balances of former Years. –

At the Feast of the Buckry Eeed – the Aumildars & Tookridars repair to the presence to attest that not a cash has been embezzled: and after giving a certain sum of money as Durbar Curch to be divided among the Huzzoor Cacharee People, they return to their Districts. –

They force Grain, Cloths &c at an enhanced value upon the Merchants & compel them to pay accordingly; besides demanding payment of those who never receive them. –

Orders are issued from the Sirkar to gather Nuzzeranna (which is about 20 ₹ on each village) they collect double the sum: some of which they receive;

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some they give the Durbar: a part to the Sirkar: & the rest they enter as Balance Outstanding. –

Heads of Revenues	Ryots Accounts	Potails Accounts	Mustajers Accounts	Aumildars Accounts	Sirkar Accounts
Jumma or Settlement	100000	100000	"	100000	100000
Private ditto	10000	10000	"	50000	"
Extra collection	40000	40000	"	30000	20000
Guddyum & Loss	7500	"	"	"	"
Ditto Gain	"	7500	"	6000	5000
Fines, Fees &c	5000	5000	"	4000	3000
Total Extra Collections	62500	62500	"	45000	28000
Total Jumma Public & Private	162500	162500	"	145000	128000
Remittance in kind to the Sirkar Treasury	147500	115000	"	60000	60000
Ditto Ditto in Specie Ditto	10000	10000	"	10000	10000
Orders &c on the Soukars	"	"	"	"	"
Total Remittance to the Sirkar Treasury	157500	125000	"	70000	70000
Silindy	"	5000	"	10000	10000
Candachar	"	"	"	"	"
Total Disbursements	157500	130000		80000	80000
Soukars Interest	"	"	"	"	"
Nana-Butta	"	"	"	"	"
Manawitty	"	"	"	"	"
Durbar Curch. Huzoor Cacharee	"	"	"	15000	"
Ditto Sookry Cacharee	"	"	"	15000	"
Mahl Curch	"	20000	"	"	"
Gram Curch	"	2500	"	20000	"
Embezzlements	"	5000	"	20000	"
Total Collections	157500	157500	"	130000	80000
Balance in Hand	"	"	"	5000	5000
Ditto Outstanding	"	"	"	5000	5000
Ditto Loss	5000	5000	"	5000	5000
Total Balance	5000	5000	"	15000	48000
Burdausht	"	"	"	"	"
Budder navisee	"	"	"	"	"

Manchester

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1280

History of the Different Casts in Madras

Number	Gentoo	Malabar		Heads	Members	Qualification for Heads	Gifts for members	Gifts for widows
1	G.	M	Stree Vyesnava Bramanies so called from the God Vishnoo and they are marked by a perpendicular mark on their forehead - - - - - - - - - -	1	12	4000	2000	800
2	G.	M.	Smarta Bramenes so called from the Shiva God and bear a Parallel mark - - - - - - - -	1	12	4000	2000	800
3	"	"	Tuttrady Bramenies marked by various Spots on their Bodies Language Peculiar to themselves altho of the same Religion with Stree Vyesnava	1	6	2000	1000	400
4	"	"	Guzzerah Cast of these there are different Casts in this place but not enough of each to require any Subdivision - - - - - - - - - -	1	12	10,000	5000	2000
5	G.	"	Nagaruna Vor, or Banyan Cast - - - -	1	24	5000	2500	1000
6	"	M	Surcorna Cast or Concepoly Cast - - - -	1	12	4000	2000	800
7	"	M	Condy Cuthy Vellala Cast, Mr. Saunders his Dubash Vura Permal mooaliars Cast - - -	1	6	2000	1000	400
8	"	M	Ponamelly Tolova Vellala Cast, or Nadoo - Natchepah Moodely is head of the Nadoo - - -	1	12	4000	2000	800
9	"	M	Poonary Tolova Vellala Cast - - - - -	1	12	4000	2000	800
10	"	M	Nil Vellala Cast, Moolo Kistnah Moodeliars Cast	1	12	4000	2000	800
11	G	"	Aeudy Villamoloo - - - - - - - - -	1	12	2000	1000	400
12	G	"	Dashum Porcavor. Mungapatty naickes Cast, or Kistnama naick - - - - - - -	1	12	1000	500	200
13	G	"	Talagadogo Balaja Vor, Bolichittyo Cast, or Dashum Vor / - - - - - - -	1	12	1000	500	200
14	G	"	Pogadala Balaja Vor Soobaroy Chittyo Cast or Coral Merchants - - - - -	1	12	2000	1000	400
15	G	"	Westrady Putty Balajavor, or Northward Gentoo People - - - - - - - - - - -	1	6	1000	500	200
16	"	M	Yadavah Cast or Shepherd cast Vura Permals patty Cast - - - - -	1	12	4000	2000	800

number	Gentoo	Malabar		Heads	Members	Qualification for Heads	Ditto for members	Ditto for voters
17	G.	"	Talagos Yadavo Cast, or Gentoo Shepperd Cast - - - -	1	6	2000	1000	400 "
18	G.		Mootria Cast, or Polegar Cast - - - - - - - -	1	4	1000	500	200 "
19	"	M	Vadeuthiar, or Chitty Cast, or Left hand Cast, Chepper-maul Chitty Choopah Chitty their Cast - - - -	1	24	10,000	5000	2000 "
20	"	M.	Atcharra vocatar or Merchants who keep large Shops and trade in Raw Silk &c. &c - - - - - -	1	12	5000	2500	100 "
21	"	M	Polly Cast - - - - - - - - - - - -	1	12	2000	1000	400 "
22	G.	M	Cummala Cast, or Comprehends all sorts of Workmen Gold Smiths, Carpenters, Iron Smiths &c. - - - -	1	12	1000	500	200 "
23	"	M	Shania Cast, or Weavers - - - - - - - -	1	6	1000	500	200 "
24	G.	"	Sandravo Cast or ditto - - - - - - - - - -	1	6	1000	500	200 "
25	"	M	Vicallia Cast or ditto - - - - - - - -	1	6	500	250	100 "
26	"	"	Connadia Cast, Merchants, & Bullock drivers, Language Peculiar to themselves - - - - - -	1	12	1000	500	200 "
27	"	M	Yellay Vonia Cast, Fruit Sellers - - - - - - -	1	12	4000	2000	8000 "
28	"	M	Vonia Cast, Oil mongers - - - - - - -	1	12	500	250	100 "
29	G	"	Mooche Cast, Painters &c. - - - - - -	1	6	200	100	40 "
30	"	M	Patnavo Cast, or Fisherman, Boat People, Polly condan, Head Boat Masters Cast - - -	1	12	200	100	40 "
31	"	M	Carriar Cast, or do. do. Tomapah do. - - -	1	12	1000	500	200 "
32	"	M	Thanara Cast or Toddy drawers - - - -	1	6	1000	500	200 "
33	"	M	Coosheva Cast, or Pot makers, tyle makers - - -	1	6	200	100	40 "
34	"	M	Vanara Cast, washerman - - - - - - - - -	1	6	200	100	40 "
35	G	.	Vadaga Vanara Cast, or Gentoo washerman - - - -	1	12	1000	500	200 "
36	"	M	Omatta Cast or Barbers - - - - - - - -	1	6	200	100	40 "
37	G.	.	Vadogo Omatta Cast or Gentoo Barbers - - - - - -	1	12	500	250	100 "
38	"	M	Cholia Cast, or Taylors - - - - - - - -	1	12	2000	1000	400 "
39	"	M	Valova Cast, Silk Stocking washers mounders of cloth, doctors &c. - - - - - - - -	1	6	200	100	40 "
40	"	M	Paria Cast some Christians, some Malabars, there are many of each, but still differ in their rules & customs so that the heads ought to be chosen from some of each sort - - - -	1	12	1000	500	200 "

Abraham Roger: La Parte Ouverte../The Open Door through Which to Attain Knowledge of Hidden Paganism/ in French from Dutch, Thomas La Grue, Amsterdam, 1670.

Chapter 10: What the Brahmins think of Their Temples (ie Their Estimation of Their Temples.)p.210-

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One can judge in what great esteem they hold their temples if one takes into account how generous they are and how gladly they contribute for the upkeep of their temples and the latter's personnel. A certain percentage of all taxes on goods which are bought and sold is given to the temples. Of the imports coming by sea such as sandalwood, benjuyn and long pepper the tax is 5 Pagodas per Baer which is 480 pounds (Pagoda is the name of a coin called so because it has the image of an idol stamped on it. A Pagoda is equal to 4 pounds and 4 shillings of Dutch currency.) Of these 5 Pagodas, the two big temples receive 2 Fanums (=ca. 7 shillings) and the other five temples (Tirupalawaram, Colour, Calahast, Tiruwetoru, Tricketjegoundam) receive 5/8 of a Fanum (3½ shillings). Red copper, yellow copper, steel, walnuts, catclamon, camphor of Supon, Gansa, sulphur, wax, pepper, Chinese root, spiantes (=pewter ?) yield a tax of four Pagodas and three Fanums per baer. The governor/of the town of Paliacata has to give from this amount two Fanums to the two temples of the city, ie Adinarainam-pieremalu, and Someswars and to the five temples in the country-side, cited above, 5/8 of a Fanum. Quick silver, vermillion, inge (?), and silk yield a tax of 20 Pagodas per baer. Out of this amount the governor is obliged to give 13 3/4 Fanums to the two temples of the city, and 3/4 for the five temples of the region 8 fanams and for two Brahmins 3/4 of a Fanum.

/or Duan

When the governor receives 1½ Pagodas he must give 3/4 of a Pagoda to three Brahmins. ..

The different families (ie castes) also present annually a certain sum of money: the Sittus have to give for the annual festival of Vishnu 25 Pagodas, for the festival of Iswara 33 Pagodas and for the festival of the temple dedicated to Ganga 25 Pagodas, whereas the Comitus have to pay 9 Pagodas for Vishnu, 10 Pagodas for Iswara and 7 for Ganga. The oil-pressers have to give annually to the Ganga as much oil as is needed. The fishermen called Patnouas give 8 Fanums for Ganga. The fishermen named Sembroua give 8 Fanums for Ganga, the fisherman named Correaor Macoa who live at Beirecoupan near Paliacatta, pay the annual sum of 5 Fanums for Ganga, whereas the Carren who dwell in the city pay 6 Fanums. The surveyors of the governor pay 5 Funums, the washermen 11 Fanums. This is sufficient evidence of the high esteem in which they hold their temples. What is true of Palliacatta is true for the whole country. Furthermore, on the feast days of important temples whole crowds come to pay their respects to the respective temple and offer generous gifts to

the temple. At a few days distance from Palliacatta, there is very famous temple of Tripeti which celebrates three important festivals per year: One in September (at which great multitudes assemble -- especially Sudras from all parts, bringing gifts), the second is in December (as assembly mostly of Brahmins), I am not sure of the time of the third festival. Due to all these pilgrims and from other sources one reckons that Tripeti has a total revenue of 60, 70, or 80,000 Pagodas. The Brahmin Padmanaba /Roger's informant/ says that previously Tripeti was even richer which was due to the donations made by the kings who, in olden days, were more religiously inclined. Now, it is quite the opposite, for the king Woincatapeti, who was in need of money, took money from the temple's treasury, but he made a vow to repay the temple as soon as the kingdom fared better. But he was succeeded by the king Ramadewelo, who being very greedy, not only did not carry out his predecessors vow, but even robbed the temple of all its precious jewels for his own enrichment (taking also the crown of rubies and diamonds from the head of the idol). However, the councillors of the king who had advised him to act in this way were soon to meet their end at the foot of the mountain where this temple is situated. The same fate was destined for the king too.

(p.228) Mention of a festival, Anarta Padmanaba Uratam during which the Sudras join together with the Brahmins, the latter tie a piece of string round the former's arm and perform a certain ritual. In return the Brahmin receives a Danan, that is alms which consist of fruit, rice or money.

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Machenai Private MSS

V-1 81 (pp 162 + 18). Lagarkhan (Tok 1515-6)

- Jaipur pp 1-45, Jodhpur 47-85 (History) Marwar (Jodhpur) 86-107.

Sikanati Nati (Jaipur and London). History AD 966 – | Bikaner 109-62?

Baramahal Records Vol 3

II-(2)

A-XII, 11

SÛDRA.

TRIBE THE FOURTH.

SÛDRAS OR SERVANTS WHO WERE CREATED FOR SERVITUDE

CASTES.

- Vellalas
  - Karkava Vellâlavaru.
  - Jaini Vellâlavaru.
  - Vadakku Vellâlavaru.
  - Tondamandala Vellâlavaru.
  - Nudurupushe Vellâlavaru.
  - Pâikara Vellâlavaru.
  - Morsu Vellâlavaru
    - Morsu Vellâllu.
    - Bandi Vellâllu
    - Gangareddi Vellâllu.
    - Dasari Vellâllu.
    - Musuku Vellallu.
    - Kanchi Vellallu.
    - Sudra Vellallu.
  - Konga Vellâllu.
  - Puramkâttâzda Vellâllu.
  - Pala Vellâllu.
  - Pachcha Vellallu.
  - Malayandi Vellâllu.
- Gollalu
  - Yerra Gollalu.
  - Punugu Gollalu.
  - Karna Gollalu.
  - Arva Gollalu.
  - Padinti Gollalu.
  - Doddi Gollalu.
  - Mushti Gollalu.
  - Samana Gollalu.
  - Tumati Gollalu.
  - Gampa Gollalu.
  - Puttu Gollalu.
  - Angasala Gollalu.
- Baljavaru
  - Karnâtika Baljavaru.
  - Desam Baljavaru.
  - Telugu or Gâzula Baljavaru.
    - Telugu Baljavaru.
    - Musuku Baljavaru.
    - Sukamanji Baljavaru.
- Reddi
  - Motati Reddi.
  - Perdagunta Reddi.
  - Panta Reddi.
- Kammavaru
  - Bairu Kammavaru.
  - Musuku Kammavâru.
- Maharattas
- Salivaru or weavers.
  - Padmasalivâru.
  - Dêvângamvâru.
  - Peddasalivâru.

Section.—Tradition—Deities—Temples—Mode of worship—Religious festivals—Gurus or patriarchs—Duty of the gurus or patriarchs—Pay of the gurus or patriarchs—Ceremonies observed at the birth and naming of children and expense—Betrothing, celebrating and consummating marriage and expenses—Funeral rites and expenses—Occupation.

VELLALA WARU.

Tradition.—In ancient days when the God Paramêsvarudu and his consort the goddess Parvatî Dêvi, resided on the top of Kailasa Parvata or mount of paradise, they one day retired to amuse themselves in private and by chance *Vishva karma* the architect of the Dêvatas or Gods, intruded on their privacy, which

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enraged them, and they said to him, that since he had the audacity to intrude on their retirement, they would cause an enemy of his to be born in the *Bhûlôka* or earthly world, who should punish him for his temerity; *Visva karma* requested they would inform him in what part of the Bhuloka or earthly world he would be born, and further added, that if he knew his birth place, he would annihilate him, with a single blow. The divine pair replied that the person would spring up into existence from the bowels of the earth on the banks of the Ganga river. On this, Visva karma took his sword, mounted his ærial car, and flew through the regions of æther to the banks of the Ganga river, where he anxiously waited the birth of his enemy. One day Visvakarma observed the ground to crack near him and a kiritam or royal diadem appeared issuing out of the bowels of the earth which Visvakarma mistook for the head of his adversary and made a cut at it with his sword, but only struck off the kiritam. In the meantime, the person came completely out of the earth, with a bald pate holding in his hand a golden plough share, and his neck encircled with garlands of flowers, and the angry Visva karma instantly laid hold of him, when, the Gods Bramha, Vishnu and Siva, and the supporters of the eight corners of the universe appeared in all their glory, and interceded for the earth born personage, and said to Vishvakarma, "thou didst vow that thou wouldest annihilate him with a single blow, which vow thou hast not performed, therefore with what justice hast thou a second time laid violent hands on him? since thou didst not succeed in thy first attempt, it is but equitable that thou shouldest now spare him"; at the intercession and remonstrance of the Gods Vishavakarma quitted his hold and a peace was concluded between him and his enemy on the following stipulation, viz., that the Pancha Jâti or five castes of silversmiths, Carpenters, ironsmiths, stone cutters and brazliers who were the sons of Vishva karma should be subservient to the earth born person.

The deities bestowed on the person these three names. First *Bhumi Pâlakudu* or Saviour of the earth, because he was produced by her. second *Ganga kulam*, or descendant of the river Ganga, by reason of having been brought forth on her banks. Third *Murdaka Pâlakudu* or protector of the plough, alluding to his being born with a ploughshare in his hand, and they likewise ordained that as he had lost his diadem, he should not be eligible to sovereignty, but that he and his descendants, should till the ground with this privilege, that a person of the caste should put the crown on the king's head at the coronation. They next invested him with the yegnôpavîtam or string and in order that he might propogate his caste, they gave him in marriage the daughters of the gods Indra and Kubera; at this time the god Siva was mounted on a white bullock and the god *Dharmaraja* on a white buffalo, which they gave him to plough the ground and from which circumstance the caste became surnamed Vellal wârûs or those who plough with white bullocks. After the nuptials, the deities departed to their celestial abodes. Murdaka Pâlakulu had fifty four sons by the daughter of the god Indra, and fifty two by the daughter of the god Kuvera, whom he married to the one hundred and six daughters of *Nalu Kubarudu* the son of the God Kubêra, and his sons-in-law made the following agreement with him, viz., that thirty five of them should be called *Bhumi Palakulu* and should till the ground, thirty five of them named *vellâl shetti* and their occupation be traffic, that thirty five of them should be named *Gôvu shetlu* and their employment breeding and feeding of cattle. They gave the remaining one the choice of the three orders, but he would not have any connexion with either of them, from whence they surnamed him Agmurdi or the alien. The Agmurdi had born to him two thousand five hundred children, and became a separate caste, assuming the appellation of *Agmurdi vellal waru*. The other brothers had twelve thousand children, who intermarried and lived together as one caste though their occupations were different. In process of time a raja sent his descendânts to settle in the following countries, viz., Chôla dêsa—Pândya Dêsa—Kongadêsa—Malanâdu Desa and bestowed upon them grants of land and other privileges and they adopted the name and customs and learnt the language of the several countries they settled in and from that circumstance became distinct castes, which are twelve in number and are surnamed as follows:—

Kârkâva vellalvaru or the Redeemers of the clouds, who plough with white bullocks.

W. 2132 Baramahal Records; section 3. 1803.
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Jaini Vellâl vâru or followers of Jain a religious sect who say that the sun is the sole god of the universe.

Vadakku vellal varu, speakers of the Telugu Language.

Tondamandalavellal varu or inhabitants of a Kingdom called Tonda mandala

Nuduru pûshe varu or those who mark their foreheads with vîbhûti or ashes of cow dung.

Pâykara Vellala varu or makers of a kind of mat.

Morsu vellal varu or inhabitants of a kingdom formerly named Morsu, which was composed of the eastern provinces of the present kingdom of Mysore.

Konga vellal varu or inhabitants of the Konga country, modernly called Travancore

Puramkâttada Vellâla or those who never shew their backs to an enemy in battle.

Pâla Vellâla or sellers of milk

Pachcha vellallu.

Malaiyandi vellallu or inhabitants of the foot of mountains.

All the sects are of the madhyastam or medial caste, but when the right and left hand castes quarrel, they assist the former, which originated from the following cause.

During the reign of Kristna Rayalu, whose capital was the city of Vijayanagaram or city of victory, a person of the vellal caste named *Umbhi or Amultan mudliyar* was appointed *Sarvadhikari* or Prime minister who had a *samprati* or secretary of the caste of *Gollavâru* or cowherds, whose name was *venayaterthapalli.* It so happened that a set of *Bhâgavata sêvar* or strolling players came to the city and one night acted a play in presence of Kristna Rayalu and his court. In one of the acts a player appeared in the garb and character of a female cow herd, and by mimicking the actions and manners of that caste, afforded great diversion both to the Raja and his courtiers, but no person seemed to be so much pleased, as the prime minister, which being perceived by his secretary he determined on making him pay dear for his mirth by turning the *vellal* caste into redicule and thus hurt his pride and take revenge for the pleasure he expressed at seeing the follies of the cow herd caste exposed. For that purpose he requested the players when they acted another play to dress up one of themselves in the habit of a female of the vellal caste. This scheme came to the ears of the Prime minister, who being a proud man was sadly vexed at the trick and resolved on preventing its being carried into execution; but having none of his own caste present to assist him, and not knowing well how to put a stop to the business, he got into his palanquin, and went to a Canarda Shetti or headman of the right hand caste, informed him of the circumstance and begged his advice and his assistance. The Shetti replied "Formerly the left hand caste had influence enough with Government to get an order issued forbidding the right hand caste to cultivate or traffic, therefore when we quarrel again do you contrive to prevent the ryots of the vellal caste from cultivating the ground, so that the public revenue will fall short and Government will be obliged to grant us our own terms; and I will now save you from the disgrace that is intended to be put on you. The Prime minister agreed to the proposal, and went home. At night when the players were coming to the royal presence to act, and one of them had on the habit of a female of the vellal caste, the Canardha shetti cut off his head, and saved the honour of the Prime minister. The death of the player being reported to the Rajah Kristna rayalu, he enquired into the affair, and finding how matters stood, he directed the prime minister and his secretary to be more circumspect in their conduct, and not to carry their enmity to such lengths. Since that time the vellal castes have always assisted the right hand against the left hand caste.

Usage peculiar to the twelve sects.—If the inhabitant of a village commits an offence, the *Natvâru* or Headman of cluster of the villages is to enquire into it, and if the *Natvaru* is guilty of a transgression the *Kotavaru* or Headman of the caste who resides at a garrison town is to decide it.

Impost on the whole of the sects.—In the reign of the Rajas of Vijayanagaram a Prime minister of the vellala caste, named *Aramultan-mudaliyar* gave a sannad or

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understanding that both sides accepted was 'that the pariahs should beat the drum (*muraśa*) for the caste people on all occasions, good and bad, and receive in return a *padakku* of paddy and a fowl. Every resident of the *paṟṟu* who was entitled to the privilege should measure out in the harvest season, irrespective of the yield, a *kalam* and a *tūṇi* of paddy (to the pariahs) for this service.'[1] It may be noted, by the way, that in the time of a Sundara Pāndya we have an instance of a lady, by name Peruṇgaruṇaiyāṭṭi *alias* Dēvargaḷammai, who was counted among the *nyāyattār* (committee of justice?) in the well-known village of Uttaranmērūr (probably modern Uttiramallur near Kānchīpuram)[2]; and that 'a record of Māṟavarman Kulaśēkhara (*acc.* A.D. 1268) from Kīḻaḍi in the Madura district (No. 449 of 1906) refers to the *nirvāhasabhai* (executive committee) of the village.'[3]

The part played by the temple in the general life of every village is very largely attested by our epigraphs. We have seen enough to realize that the most fruitful sources of our knowledge of the history of the country are stone inscriptions preserved in temples and copper-plate grants. Of these the stone records in temples are more numerous and varied in their interest. In addition to throwing light on matters like land-tenure, revenue administration and the administration of law and justice, these records enable us to reconstruct with some confidence the part of the temple in the general social economy of the time. It is clear that in the middle ages in South India the temple was much more than a place of common worship. 'Temple worship is not so

[1] *A.R.E.*, 1924, part ii, para 34.
[2] *A.R.E.*, 1910, part ii, para 35.
[3] *A.R.E.*, 1907, part ii, para 26.

important for the Hindus as church services for the Christian. They set more store on home ceremonies and on contemplation'.[1] And yet, every village had its temple, and every temple was the object of universal attention at the hands of the princes and the people of the land. The temple is historically more important as a social and economic entity than as a religious institution; the history of Hinduism, even in South India, is much more than the history of her temples. But the story of the social life of the country, of her common people, centres round the temple in a manner, that is perhaps equalled only in mediæval Europe, although with this vital difference, that in South India the villagers held the temple, while in Europe the church or the monastery held the village.

The temple was the centre of universal culture. The best architecture and sculpture and such painting as there was, were lavished on it. Fine arts like music, dancing and jewel-making flourished in the temples and primarily on their account. Several temples contained libraries and were centres of religious and secular learning. The drama, closely allied to the dance, was promoted by some temples. Above all, the temple was for the village the most powerful economic corporation which not only sustained, by means of its lavish endowments, the arts of civilized existence, but enabled the villagers to turn to it in times of need for economic support, if not also for purposes of physical defence.

A few facts, gleaned from a mass of similar data, may now be set down to confirm these statements about the temple and its part in the life of mediæval South India. An inscription of about A.D. 1260 from Maḍambākkam

[1] Sir Ch. Eliot, *Hinduism and Buddhism*, p. lxxxiv.

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(Chingleput) dated in the tenth year of Jaṭāvarman Sundara Pāndya (No. 322 of 1911) states that 'the assembly of the village seeing that it was not possible to maintain the lamps, offerings and festivals in the temple from the income available for that purpose, assigned the north division (*vaḍakūru*) "with its wet lands, garden lands, houses and house-sites" to the temple, but retained therein 3,000 *kuḷi* of land with houses and house-sites for their own use. They decided also to pay the dues on them such as *pon-vari* and *nāṭṭu-vari* from their own pockets and agreed that "if ever, owing to unfortunate circumstances, we are induced to sell this land, we shall do so, for the price at which it then sells, to the sacred treasury of the temple".'[1] An inscription from Kāmarasavalli (Trichinopoly) of the tenth year of Jaṭāvarman Vīra Pāndya (No. 88 of 1914) gives an idea of the manner in which funds were raised by the inhabitants of the *vaḷanāḍu* for effecting certain repairs to the temple. They agreed to pay to the temple a small cess on all merchandise sold by them, e.g. one-fourth *paṇam* on each bundle of cloths for women, on each *podi* of pepper, on each *paḍi* of areca-nuts, one *kāśu* on each *podi* of paddy, etc.[2] A record from Aḷagāpuri (Ramnad) (No. 109 of 1924) dated in the fifteenth year of Māṟavarman Kulaśēkharadēva contains a gift, by the assembly of Aḷagāpuri, of all the taxes due to it by the residents of the streets round the temple for the provision of lamps in the temple. Another record from Mannārkōil in the nineteenth year of Kulaśēkharadēva (No. 408 of 1916) mentions the acquisition by the king's order (*niyōga*) of private houses for a second *prākāra* to the temple being built according to

[1] *A.R.E.*, 1912, part ii, para 36.
[2] *A.R.E.*, 1915, part ii, para 36.

the *Śāstra*. A curious record from Tirumalai (Ramnad) in the fifth year of the reign of Jaṭāvarman Kulaśēkhara (No. 33 of 1924) mentions 'the meeting of the big assembly of the Māhēśvaras of the eighteen districts (மண்டலம்) in the hall called Tirugnānasambandantiruveḍuttukkaṭṭi in the temple of Śūradēva-īśvaramuḍaiya-Nāyanār at Aḷagaimānagar to show their appreciation of the services rendered by a *dēvaraḍiyāḷ* to several temples of the locality, such as, setting up of certain images wanting in the temples and the construction of *prākāras*, by conferring on her family the hereditary honour of sounding the conch and the drum at the time of entry into the temple.'[1] The villagers of Vāyalūr (Chingleput) came to an agreement in the eighth year of Jaṭāvarman Sundara Pāndya (A.D. 1258), by which they released all the lands which belonged to four temples which were probably all situated in Vāyalūr, and relinquished their previous hold on them, whether that was by mortgage or by purchase. In addition to this, they undertook never again to hold these lands, either as purchasers or as mortgagees, on pain of 'treason against Śiva' and 'treason against the king'.[2] A record from Tirupputtūr (Ramnad) of a Tribhuvanacakravartin Kulaśēkharadēva (No. 101 of 1908) who might have ruled earlier than A.D. 1200 and was perhaps the Kulaśēkhara of the civil war, states that the assembly (மூலபரிஷை.) of Tirupputtūr wished to go to Madura to meet king Kulaśēkhara and accordingly made certain temple lands rent-free on receipt of a specified sum for the expenses of the journey.[3] An

[1] *A.R.E.*, 1924, part ii, para 26.
[2] *A.R.E.*, 1909, part ii, para 26 and No. 363 of 1908.
[3] For the date suggested see *E.I.*, vol. xi, p. 137.
There is another similar transaction in the same place recorded in 103 of 1908. See also No. 535 of 1920 for yet another instance.

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inscription from Śērmādēvi (No. 695 of 1916) mentions a grant of land to a library (*Sarasvati Bhāndāra*) in a temple in the locality, and records containing endowments for the recitation and study of the Vedas and Purāṇas in temples are frequently met with. A record (No. 557 of 1916) from Pattamaḍai (near Śērmādēvi, Tinnevelly district) is of more than ordinary interest as it registers a grant to a dancing girl for enacting a drama, not specified, on certain festival days.[1]

We see that the temples also furnished numerous occasions for disputes on various matters. A record in the sixteenth year of Māṟavarman Sundara Pāndya (No. 141 of 1902) states that the authorities of the temple of Dēvanāyakapperumāḷ in Tiruvēndipuram decided to follow the system of worship practised in all other temples, and we have no means of knowing the nature of the innovation that necessitated this rather conservative affirmation regarding the manner of worship. A record of the late thirteenth century (No. 432 of 1913) narrates a dispute between the chetties and the oil-mongers (vāṇiya-nagarattār) of Aragalūr (Salem district) with regard to the management of temple festivals, and apparently the chetties succeeded in the end.[2] A case of dispute between two *bhaṭṭars* as to the right of conducting worship in the temple which was settled by the intercession of the village assembly has been mentioned before.[3] There were also disputes as to the order of precedence in which the sacred ashes in Śiva temples and the *prasādam* in the Viṣṇu temples were to be received, or the rope of the god's car had to be held in drawing it

[1] *A.R.E.*, 1917, part ii, para 11; also 1923, part ii, para 50.
[2] *A.R.E.*, 1914, part ii, para 23.
[3] See No. 571 of 1920 and pp. 228-9 (ante).

and such other matters.[1] About the middle of the thirteenth century a rather acrimonious quarrel between the Śaivas and the Vaiṣṇavas representing the two adjoining temples at Tirumaiyyam in the Pudukkottah state is said to have resulted in a cessation of worship in both the temples, and to have been finally settled by the mediation of a military officer of the Hoysala Vīra Somēśvara, Appaṇṇa Daṇḍanāyaka by name.[2]

The effects of the Muhammadan invasion early in the fourteenth century and the part played by Vijayanagar in the reaction against Islam are graphically mentioned in a temple record (No. 64 of 1916) in the thirty-first year of a certain Māṟavarman Vīra Pāndya which says: 'The times were Tulukkan times; the *dēvadāna* lands of the gods were taxed with *kuḍimai*; the temple worship, however, had to be conducted without any reduction; the *uḷavu* or cultivation of the temple lands were (*sic.*) done by turns by the tenants of the village; at this juncture Kampaṇa Uḍaiyār came (on his southern campaign), destroyed the Tulukkan, established orderly government throughout the country and appointed many chiefs (*nāyakkanmār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old.' It is further stated that some of the dancing girls of the temple (*dēvaraḍiyār*) died, some became very poor, and many were ready to migrate to other distant places. For the preservation of the original status of the temple, some of its land which was enjoyed as *kāṇiyātchi* by a certain Narasinga Dēvar was now sold to another person, the former having died without leaving an heir, for the maintenance of ten dancing girls including

[1] Nos. 108 of 1916 and 467 of 1909.
[2] *A.R.E.*, 1907, part ii, para 26 and No. 387 of 1906.

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provision for 'food, betel-leaf, cloth and houses in the street Pavanangakārantiruvīdi.'[1]

Besides temples, there were *maṭhas* representing different sects of Hinduism which were also recipients of several gifts from the king and the people of the country, some of which have been incidentally touched upon. There is some reason to believe that the class of *Ēkadaṇḍa sannyāsins* was rather influential in the south of the Pāndya country. Their presence in the Vēda-vyāsamaṭha in the Bhaktavatsala temple in Śērmādēvi is mentioned in one record (No. 544 of 1911), and another (No. 435 of 1906) refers to a similar institution in Murappunāḍu, near Tinnevelly.[2] Buddhism and Jainism seem also to have survived to the middle ages; they must have carried on an obscure existence; yet there is some reason to think that Jainism had a little more importance than Buddhism. In a record (No. 113 of 1904) from Tiruccōpurm (South Arcot) dated in the reign of Jaṭāvarman *alias* Tribhuvanacakravartin Sundara Pāndya, a certain Śāriputtira Paṇḍita figures as a donor and there is a reference to 'Śangattār' most probably members of the Buddhist Sangha. A record (No. 358 of 1908) from Māngāḍu (Chingleput) of the reign of the famous Jaṭāvarman Sundara Pāndya (*acc.* A.D. 1251) contains a gift of land as Paḷḷiccandam to a certain Paḷḷi—a Jain temple—whose name is illegible. An inscription from Pudukkottah (No. 367 of 1904—Ammā-sattram) of a certain Sundara Pāndya mentions one Dharmadēva Ācārya as the pupil of Kanakacandrapaṇḍita. Although the second name is in part a conjectural restoration, there seems to be little reason to doubt that

[1] *A.R.E.*, 1916, part ii, para 33.
[2] *A.R.E.*, 1912, part ii, para 38.

we have here the names of two Jaina Ācāryas of the time.

These gleanings of the social, economic and religious life of the times may be concluded by a reference to a few records which are of some special interest in themselves. Two epigraphs of Jaṭāvarman Sundara Pāndya (*acc.* A.D. 1251) may first be noted; one of them (No. 218 of 1901) mentions the opening and settlement of a new street by a private individual in the environs of the Agastyēśvara temple in Māgaral (Chingleput) and is dated in the seventh year of the king's reign. Another (No. 277 of 1913) from the Natarāja temple at Chidambaram dated six years later records the foundation of a new village and deserves notice in a little more detail.

'The village granted was called Vikrama-Pāndya-Caturvēdimangalam evidently after the name of an unknown brother or father (nāyanār) of Sundara-Pāndya. In the centre of it was also established the temple of Vikrama Pāndyēśvara similarly designated. The village was intended to accommodate primarily 108 Brahmins among whom were many well-versed in Vedas and *Sāstras* and able to expound the same. Four *vēlis* of the land were purchased for the village site and included within it the temple premises, the house sites of the 108 Brahmins mentioned above, of men who were in charge of the village library (*Sarasvati-bhandārattār*) and of other village servants (*Paṇimakkaḷ*). In purchasing the land with its trees, wells, paths, channels (?), embankments indicating land divisions (*bhāgāśraya*) and all other benefits, the rights and privileges of the old tenants and title-holders were completely bought up. The right of way was secured for the Brahmins to walk to the tank Kāvaṛkuḷam every day for the purpose of performing the *sandhyāvandana* prayers. Land for grazing the cattle was also provided

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for. Also for the maintenance of the 108 Brahmin families and others, were acquired 117¾ *vēlis* of land in the village of Rājaśikhāmaṇinallūr *alias* Puḷiyanguḍi. The Brahmins evidently received each a full *vēli* of land. The following other *vrittis* were also settled :—teachers of Vedas, 3; teachers of Sūtras, 1; two doctors, 1¾; ambaḍayas (?), ½; village accountant, ½; drummer, ¼; potter, ¼; blacksmith, ¼; carpenter, ½; goldsmith, ¼; īrankolli, 3/8; barber, 3/8; washerman, ¼; village watchman (*pāḍi-kāppān*) ¾, and the village-servant (*Veṭṭiyān*) 1/8. Of the *natta* land outside the *agrahāra* 'Brahmin quarter', three parts were set apart for Veḷḷān-kāṇiyāḷar and the remainder for other professionals (?). The fruit trees, gardens, ponds, waterpits, grazing grounds, irrigation channels, uncultivable waste, embankments (?) of fields and pathways, included in the village site were made over (to the donees) as per customary law. All taxes were excused, but it was stipulated that from the fourteenth year of the king 500 *kalam* of superior paddy, was to be measured out every year to the temple at Chidambaram for conducting the special service, Ellāndalaiyāna-Perumāḷ-Śandi, and that all lands which belonged to temples (*tirunāmattukkāṇi*) must be demarcated by stones marked with the trident.'[1]

A record (No. 429 of 1917) of Māṟavarman Sundara Pāṇḍya is said to contain a reference to an assembly of 512 but nothing more is known of it now and the text is not yet available. Records of different kings from several villages in the Tinnevelly district seem to contain references to certain military institutions, the nature of which is by no means quite clear. Records from Kīḻappāvūr call them Munai-edirmōgar and Tennavan-

[1] *A.R.E.*, 1914, part ii, para 18.

āpattudavigaḷ; their leaders are described as *daṇḍa-nāyakam-śeyvār*. Inscriptions from other places contain references to Paḍaikkāṇvar and 'in some cases the big community of military classes (*perumbaḍayōm*) with their ten commands are (*sic*) mentioned and are stated to have belonged to the *tantra* or *mahātantra*.'[1] Here again the texts of the records are not before us and we have to depend on summaries in the epigraphical reports.

[1] *A.R.E.*, 1918, part ii, para 43 and 1917, para ii, para 11. See *ante* ch. xiii for Tennavan āpatudavigaḷ.

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Trades of the Hindoos

The following are the Trades and occupations followed by the Inhabitants of the Baramahl and Salem Districts —

I Husbandry
II Merchandize
III When employed by the Sircar or the farmer — — —
Writers
Ironsmiths
Carpenters
Washermen
Barbers who are also Musicians occasionally
Dredgers
Waterers
Watchmen
IV When employed for their own livelihood —
Saddlemakers
Sword dressers
Trunk makers and painters
Brass utensil makers
Stone masons
Goldsmiths
Chucklers
Pot makers
Mat makers
Weavers of Cloths
Ditto of Comlies
Ditto of Gonys
Dyers
Distillers who are also
10 venders of fish
Refiners of inland salt
Ditto of salt petre
Cotton cleaners
Extractors of toddy
Paper makers
V Servants for monthly and annual Wages —
VI Servants for daily or weekly hires

Those who follows no occupation what ever are of two classes viz
I Freemen
II Freeholders

A Table shewing what casts follow the above descriptions of Trades and Occupations

The figure 1 signifies which do; and 0 which donot follow —

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The figure '1' signifies which do, and '0' which do not follow

Casts	N°	Hereditary	Merchandize	Employed by the Zorkar or the former	Employed for their own livelihood	Servants for wages	Servants for hire	Farmers	Freeholders
Bramins	1	1	1	0	0	1	0	1	1
Cosumtee	2	1	1	0	0	0	1	0	0
Putwoolkar	3	1	1	0	0	0	1	0	0
Mootukar	4	0	1	0	0	0	0	0	0
Arrismuchul	5	1	0	0	0	0	0	0	0
Caungeewaulum	6	1	1	0	0	0	0	0	0
Wanier	7	1	1	0	0	0	1	0	0
Overed Waunies	8	1	1	0	0	0	1	0	0
Nagagarch Chitty	9	1	1	0	0	0	1	0	0
Sungum	10	1	1	0	0	0	1	0	0
Wulleikar	11	0	1	0	0	0	0	0	0
Perinaut modily	12	1	1	0	0	0	1	0	0
Canary Beljewar	13	1	1	0	0	0	1	0	0
Moochikar	14	0	0	0	0	0	1	0	0
Cunnikar	15	0	0	1	0	1	0	0	0
Leengar	16	0	0	0	1	0	0	0	0
Sunt cunnikar	17	0	0	1	0	1	0	0	0
Shamsoorien	18	1	1	0	0	0	1	0	0
Naidar	19	1	1	0	0	0	0	0	0
Jetlikar	20	1	1	0	0	0	1	0	0
Kindakar	21	1	1	0	0	0	1	0	0
Carrian	22	1	1	0	0	0	1	0	0
Carman	23	1	0	1	0	0	1	0	0
Sutchen	24	1	0	1	0	0	1	0	0
Kullachen	25	1	0	0	1	0	1	0	0
Sultaun	26	1	0	0	1	0	1	0	0
Soudamundel vellaler	27	1	0	0	0	0	0	0	0
Carrakut do	28	1	0	0	0	0	0	0	0
Sykar do	29	1	0	0	0	0	0	0	0
Paula do	30	1	0	0	0	0	0	0	0
Neer poovee do	31	1	0	0	0	0	0	0	0

	N°								
Malladdy do	32	1	0	0	0	0	0	0	0
Pachay do	33	1	0	0	0	0	0	0	0
Conja do	34	1	0	0	0	0	0	0	0
monthay do	35	1	0	0	0	0	0	0	0
Parakaut do	36	1	0	0	0	0	0	0	0
Reddy	37	1	0	0	0	0	0	0	0
Paukaut Reddy	38	1	0	0	0	0	0	0	0
Cummywar	39	1	0	0	0	0	0	0	0
Pullier	40	1	0	0	0	0	0	0	0
Ajmurry	41	1	0	0	0	0	0	0	0
yeme Collar	42	1	0	0	0	0	0	0	0
Ralchwar	43	1	0	0	0	0	0	0	0
Marahta	44	1	0	0	0	0	0	0	0
Commandy	45	1	0	0	0	0	0	0	0
Pauk nautee	46	1	0	0	0	0	0	0	0
Nulla muckul	47	1	0	0	0	0	0	0	0
Mullianar	48	1	0	0	0	0	0	0	0
Mulliamuckul	49	1	0	0	0	0	0	0	0
Tolawar	50	1	0	0	0	0	0	0	0
Shroly	51	1	0	0	0	0	0	0	0
Jaimer	52	1	0	0	0	0	0	0	0
Velanchitty	53	1	0	0	0	0	0	0	0
Moriskwuckul	54	1	0	0	0	0	0	0	0
Soondriman	55	1	0	0	0	0	0	0	0
Tolly Bulgiwar	56	1	0	0	0	0	0	0	0
Canarier	57	1	0	0	0	0	0	0	0
Jucmupwar	58	1	0	0	0	0	0	0	0
Pully	59	1	0	0	0	0	0	0	0
Mupselmen	60	1	1	0	0	1	0	1	1
Lubbays	61	1	1	0	0	0	0	0	0
Wunaun	62	0	0	1	0	0	0	0	0
Ammatten	63	0	0	1	0	0	0	0	0
Parias	64	1	0	1	0	1	1	0	0
Chuckler	65	1	0	1	0	1	1	0	0
Coolaundy	66	1	0	0	0	0	1	0	0

Vellee Jauty	67	1	0	0	0	0	1	0	0
Coshwen	68	0	0	0	1	0	0	0	0
Boorders	69	0	0	0	1	0	0	0	0
Curbers	70	1	0	0	1	0	0	0	0
Mundy Curbers	71	1	0	0	1	0	0	0	0
Doty Golars	72	1	0	0	1	0	0	0	0
yedders	73	1	0	0	1	0	0	0	0
Wuddawars	74	1	0	0	0	0	1	0	0
yerlawars	75	1	0	0	0	0	1	0	0
Putre Jauty	76	1	0	0	0	0	1	0	0
Dhombers	77	0	0	0	0	0	1	0	0
Copucorepiwars	78	1	0	0	0	0	1	0	0
Punishers	79	1	0	0	0	0	1	0	0
Puhayeoty	80	1	0	0	0	0	0	0	0
yaklawars	81	1	0	0	0	0	1	0	0
Phykulwars	82	0	0	0	0	0	0	0	0
Shaunicrs	83	0	0	0	1	0	0	0	0
Daiwaung	84	0	0	0	1	0	0	0	0
Sholiers	85	0	0	0	1	0	0	0	0
Jaiders	86	0	0	0	1	0	0	0	0
Rungraize	87	0	0	0	1	0	0	0	0
Murrawars	88	0	0	0	1	0	0	0	0
Mauwaury	89	0	1	0	0	0	0	0	0
Guzzerally	90	0	1	0	0	0	0	0	0
Rajabool	91	1	0	0	0	1	1	0	0
yermawars	92	1	0	0	0	1	1	0	0
Sattauny	93	1	0	0	0	1	1	0	0
Dausy	94	1	0	0	0	1	1	0	0
Beroy soolars	95	0	0	0	0	0	1	0	0
Bylcumaul	96	1	0	0	0	1	1	0	0
Conchiwars	97	1	0	0	0	1	1	0	0
Sellengurs	98	1	0	0	0	1	1	0	0
Julagurs	99	1	0	0	0	1	1	0	0
Wollawars	100	1	0	0	0	1	1	0	0

	N°								
Gundamorykars	101	1	0	0	0	1	1	0	0
Cauguekars	102	1	0	0	0	1	1	0	0
Pundaurum	103	1	0	0	0	1	1	0	0
Cauwerray	104	1	0	0	0	1	1	0	0
Copelers	105	1	0	0	0	1	1	0	0
Jutty	106	1	0	0	0	1	1	0	0
Coonwenty	107	1	0	0	0	1	1	0	0
Dausry	108	1	0	0	0	1	1	0	0
Gungurrykars	109	1	0	0	0	1	1	0	0
Bestiers	110	0	0	0	1	1	1	0	0
Baundlywars	111	0	0	0	1	1	1	0	0
Copu aundy	112	0	0	0	1	1	1	0	0
yedigurs	113	0	0	0	1	1	1	0	0
Veramushty	114	0	0	0	1	1	1	0	0
Baiders	115	0	0	0	1	1	1	0	0
Punjyhoty	116	0	0	0	1	1	1	0	0
Cumrywars	117	0	0	0	1	1	1	0	0
Longwants	118	0	0	0	1	1	1	0	0
Shaunars	119	1	0	0	1	1	1	0	0
Total	119	89	21	8	25	34	57	2	2

This arrangement of Casts following trades &c., peculiars to themselves, are not always the same; for instance, the merchant will cultivate, and the husband man trafic; some will do both; and others tho' poverty will enlist themselves as servants contrary to the above Detail

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contented— or to be contented— Brahmanical aspirants for public plunder.

III.

The Brahman Conquest.

To the foreign theorist, speculating on the effects of the application of western science to Indian methods, it must often seem desirable to obtain a clear knowledge of the manner in which the changes which have of late been effected in the political system, affect the persons most concerned— the units in the great mass of the agricultural population. To the western philanthropist it must seem clear that to the Indian peasantry, contented, teeming and indifferent to the wiles of English speaking agitators, the solid benefits of English rule have commended themselves ; that they feel the advantage of a settled Government, Public works, Police, and Civil and Criminal Courts; that they are impressed with the advantages accruing from education and railway communication; inspired with feelings of loyalty for the distant Sovereign whose name has been borne to them, and with reverence for the plans for their improvement evolved in the council rooms of the Sirkar. It must be some what startling to the philanthropist to know how far from reality is this conception of the political ideas of the greater part of the Indian population. To the mass of the people, outside the circle of the schools and public offices, the conception of British rule is strangely different. The Ryot is essentially the outcome of his environment. To him *De non apparentibus est non existentibus.* The

Sirkar is to him as a riddle still unread. He has heard of the "Company" and the "Queen"; but he scarcely knows whether the one or the other governs the country, or in what the difference between them consists. The story is told that one of his kind, pressed for an idea of what the former was, replied that he had heard that the Company was the Queen's late husband. Speculation so advanced would usually be considered inquisitive and unavailing. All that the peasant knows, or cares to know, is that the white men, by means, first, of deception, and then of gun-powder, have turned out the Zemindars and the Mahomedans; and that they have now rented out the Government to the Brahman revenue officers, whose business it is to collect as much money as possible from the people and remit it to the "*Doralu*" in their country on the lower side of the earth where there is no sun. This scheme, he is convinced, is only saved from being one of wholesale deprivation of all his earnings, by what he pays to the officers on their private account. That withdrawn, he must, as numerous instances testify, lose every thing. The insatiable greed of the "*Doralu*" is only to be satisfied by assuaging the more moderate and reasonable wants of the Brahmans, at *Jamabandi* and *Kist* time. When the white faced tyrant comes amongst the people, the Ryot is filled with a terror which he sees reflected in the faces of the great man's native subordinates as they grovel or fly before him. He is "leprous" looking, savage, given to fierce bursts of rage in which he attacks the dark men about him with blows and loud noises; is uncouth in his gestures, unclean in his habits; is fed by pariahs; is incessantly eating flesh and drinking spirits and is unnaturally licentious. He passes through the country with an immense affrighted following, eating up the live-stock in every village, harrying the people, chasing wild beasts, pursuing the women, and urging the Tahsildars and Inspectors to extract more *Kist*; and then disappears for a time, moved there to by the intercessions, on behalf of the people, of the Brahmans.

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The above may seem an over-coloured picture of the mental impressions of the ryot. To those who have lived much in the Mofussal and who know that in an average District with a population of two to four million souls, the European element seldom numbers more than about twenty persons, the truth will need no demonstration.

Three great facts in connection with our administration are always before the mind of the Ryot. Of all else, the spread of education, extension of science and application of art, plans of Government, vernacular printing press, railway communication, legislative enactments, the Russian advance, medical aid to women, social reform or Theosophistry, he knows and cares nothing. He does not wish to read and if he did learn, he would find nothing in the whole range of his vernacular literature beyond stories of the gods, which he knows by rote. The only books he ever happens to see are books in English. He has never conceived any other idea than that the world is flat, surrounded by mountains filled with savage beasts and white men. All foreign arts are to him *Indrajalam*—devilry. Of Mr. Whitley Stokes or the Russians he has never heard, while as for the Hospital medicines of the white people, they are compounded of fierce drugs, only good for a cold climate, which burn up a man's body or poison him with "bile"; the only safety is in the eye-powder and branding of his own physicians.

All that he knows clearly about the Sirkar is, first, that the ancient land owners and petty princes, to whom he was attached by immemorial ties of affection, relationship and feudal allegiance, who were for the most part Sudras like himself, Nayaks and Poligars, and who lived amongst his people, have been driven from their holdings, never to return. Secondly, that in their place, an unalterable dominion of Brahman Karnams, Revenue Inspectors, Police Inspectors, Sub-Magistrates, Sheristadars and Tahsildars have sprung up, whose immunity, if he would live, he must always purchase; and, lastly, that the Sirkar has established

Civil Courts for the especial purpose of enabling the Sirkar's close ally to prey upon him,— our acquaintance the Bunniah.

It is not the purpose of the present writer to enlarge upon the first two reasons for which the world must seem to weigh heavily upon the Ryot. Sir William Wedderburn, (in that essay in which he likened the ryot, exposed to the exactions of the petty native executive, to the toad under the harrow,) and other writers have done almost all perhaps that mere writing can do in such a matter. A few facts, not altogether worn out, may, however, be brought forward in connection with the Civil Courts. The Civil Court is the special preserve of the Bunniah, just as the Revenue Department is that of the Brahman official. These have the lives, liberties and fortunes of the Ryot in freehold. Between them they are licensed, after the Government has had its share of the blood of its best subject, to extract all of sustenance left in the carcase.

IV.

THE BUNNIAH'S ALLY.

It is scarcely yet fully realized (though recent legislative tendencies point to a growing enlightenment) how great a power for unmixed evil the petty Civil Courts scattered over the land exercise in the life of the Ryot. It is no exaggeration to say that the establishment of these tribunals affected the condition of the Indian ryot to a far greater extent than the assumption of direct Government by the Crown; and that their removal would be an event of greater importance to him than was the fall of the Moghul Empire.

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