

The Hindu Office

THE
BARAMAHAL RECORDS.

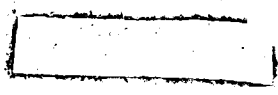
SECTION III.
INHABITANTS.



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MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

1907.



The Hindu office

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INTRODUCTION.

A COLLECTOR being vested with absolute power over the persons and property of the people under him subject only to the control of superiors, who in cases of appeal are under the necessity of employing him as the medium of information, a love of justice appears to be his first qualification. But whatever share of that he may possess, if ignorant of the language, manners and concerns of the inhabitants, he may subvert their rights, impede industry and reduce the sources of revenue by measures he may think the best calculated for promoting the general interests.

With these ideas the Superintendent has endeavoured all in his power by personal enquiries and the aid of his mutsaddis to gain information of the number and distinctions, tradition, religion, laws, customs, prejudices, occupations, and condition of the people entrusted to his charge. Every head he has mentioned will appear to be subject sufficient for a section or a volume, and the whole to comprehend more than an individual could hope to acquire in a number of years, and that would be the case in regard to a people whose affairs are become intricate by an extensive commerce; but in a country so greatly under-stocked as this, where there is so little trade or science and society is not much removed from its original state, all things are more simple and a Collector whose jurisdiction is more extensive than that of any magistrate in Europe, can command more information on those matters in a few years than could be procured there in as many ages. But notwithstanding the advantages of his situation, he cannot hope to gain all the information upon them that is necessary and must be satisfied with setting useful enquiries on foot.

Such progress however will be made in it as will serve in a considerable degree the objects in view and though what has been collected is not yet sufficiently digested, they may be judged of by a short account of the different heads.

NUMBER.

The number of the inhabitants by the village accounts last year (then number) was 546,163, but the Superintendent is well assured they conceal their real numbers where they can from suspicions they have of what may be intended by such an inquiry. As they have experienced no bad consequence from it, there is a probability of their becoming more indifferent about it and of their number being better ascertained this year; he thinks it may be safely estimated at 600,000, and that number being divided among the districts in the proportions given by account produces the following statement of them:—

Divisions.	Districts.	Numbers.			Rates per mile.		
		Hills.	Plains.	Total.	Hills.	Plains.	Total.
Southern.	Salem	1,984	26,121	28,105	16	182	106
	Chennagiri	96	12,788	12,884	3	142	99
	Bellur	397	24,767	25,164	4	96	71
	Attur .. .. .	..	17,343	17,343	..	93	82
	Viraganur	2,281	12,436	14,717	16	67	45
	Shendamangalam	2,995	25,657	28,652	28	104	80
	Raizpur .. .. .	..	19,282	19,282	..	238	220
	Namkal .. .. .	..	22,228	22,228	..	86	82
	Parmuthi .. .. .	..	23,566	23,566	..	171	171
	Totals ..	7,753	184,188	191,941	67	1,179	956

Divisions.	Districts.	Numbers.			Rates per mile.		
		Hills.	Plains.	Total.	Hills.	Plains.	Total.
Centre.	Trichangûd .. .. .	..	21,245	21,245	..	122	122
	Sankaridrug .. .. .	..	32,551	32,551	..	125	123
	Yerrapûdi .. .. .	..	22,884	22,884	..	140	135
	Vônalur .. .. .	..	27,117	27,117	..	127	111
	Nângapalli .. .. .	..	17,920	17,920	..	124	94
	Pennâgra .. .. .	..	15,946	15,946	..	107	100
	Darampuri	112	36,580	36,642	3	135	11
	Tengrikôta	856	37,823	38,679	5	80	52
	Total ..	968	212,016	212,984	8	960	748
Northern.	Virabhadradrug	198	23,079	23,277	4	103	85
	Krishnagiri	44	30,844	30,888	..	119	93
	Kamminellur	14	28,705	28,719	7	114	112
	Kunnattur .. .. .	..	27,794	27,794	..	141	121
	Trippattur	17,635	22,237	39,872	88	240	139
	Vaniyambadi	1,101	23,398	24,499	..	140	126
	Kangundi .. .. .	..	12,907	12,907	..	51	44
	Malpadi .. .. .	..	7,119	7,119	..	112	99
	Total ..	18,992	176,083	195,075	99	1,020	819
	Grand Totals ..	27,713	572,287	600,000	174	3,159	2,523

The average density being 95 per square mile, it appears this country is considerably more populous than Spain, Portugal, Hungary, Poland, Prussia or any of the more northern states of Europe but less so than great Britain, its density of population being 105 per square mile.

DISTINCTIONS, ETC.

The Hindus of these districts are generally distinguished as in other parts of India, and Brahma it is said originally classed them into five orders, viz.,—

Brahmins or Priests.	Sûdras—Husbandmen.
Kshatriyas or Soldiers.	Pariahs—outcastes.
Vaisyas or Merchants.	

But they cannot agree about these distinctions, many of the pariahs pretending to be Sûdras, the Sûdras to be Vaisyas, the Vaisyas to be Kshatriyas, the Kshatriyas to be Brahmins and the Brahmins affirming that the Kshatriyas are become extinct. These five orders are divided into particular castes according to their respective countries, language or occupations. Owing to one or other of these circumstances there are 10 different castes of Brahmins, but they pretend they are all one and the same, the distinctions among them being immaterial. From the pretensions of all the inferior castes to the rank of the order above them, there can be no certainty as to the number of particular castes in each of the five orders, but according to the superintendent's accounts they are as follows:—

Brahmins	...	...	...	...	...	...	...	...	...	1
Kshatriyas	...	...	...	...	...	...	...	...	...	0
Vaisyas	...	...	...	...	...	...	...	...	...	4
Sûdras	...	...	...	...	...	...	...	...	...	58
Pariah	...	...	...	...	...	...	...	...	...	56
									Total	119

INTRODUCTION.

The Hindus are likewise generally distinguished into two religious sects; one of them believing Vishnu to be the Supreme being are styled *Vishnubhaktās* and the other believing Siva to be Him are called *Sivabhaktās*. 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 descriptions 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.	Independ- ants.	Total.
Machyastams 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
	Periyant 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
	Päykar Vellalar	6,100	1,825	..	6,100
	Päla vellalar	6,500	1,935	..	6,500

	Castes.	Cultivators.	Tradesmen &c.	Independ- ants.	Total.
Madhyastams or neutrals—cont.	Nudruptshé 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 Káttada Vellalar	3,120	930	..	3,120
	Reddi	6,947	2,070	..	6,947
	Gaupmat reddy	120	42	..	120
	Kammawar	1,038	300	..	1,030
	Tótiyar	363	82	..	363
	Agmirri	14,665	4,422	..	14,665
	Yerra Golla	230	70	..	230
	Ráchavar	870	155	..	870
	Mahratta	12,106	3,630	..	12,106
	Cominandi	325	100	..	325
	Pákinati	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 Iáti	715	2,355	..	2,860
	Dombar .. .. .	..	71	..	71
	Márwadi .. .. .	..	530	..	530
	Guzarati .. .. .	..	15	..	15
	Kajaput	92	119	184	370
	Ermévar	155	195	310	620
	Sátani	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	590
	Caveri	1,125	1,460	2,250	4,500
	Upulir	200	260	400	800
	Jaini	95	223	190	380
	Carovanti	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	
Bédar .. .. .	..	976	834	1,810	
		..	31	9	40
	Totals	160,115	100,654	17,551	229,642
Balagal 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
	Kannadt Baljivar	543	1,829	..	2,102
	Murchair .. .. .	..	21	..	21
	Iengur .. .. .	..	61	..	61
	Sáyamkárar	717	2,315	..	2,810
	Naudar	167	216	..	335
Yaggetikar	260	1,305	..	1,045	

	Castes.	Cultivators.	Tradesmen &c.	Independ- ants.	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
	Cūtandi	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
	Dēwāngam .. .. .	..	2,075	..	2,075
	Saliwar .. .. .	..	7,500	..	7,500
	Jādar .. .. .	..	2,594	..	2,594
	Rungréz .. .. .	..	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
	Frigur .. .. .	..	563	187	750
	Chamdivar .. .. .	..	226	74	300
	Toriwalir .. .. .	..	155	50	205
Shānar	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

BRAHMINS.

TRIBE THE FIRST.

BRAHMINS OR PRIESTS, WHO WERE CALLED INTO EXISTENCE TO DIRECT
MAN IN THE WAYS OF GOD.

Sections.—Traditions—Deities—Temples—Mode of worship—Religious festivals—Gurus or patriarchs—Pay of the gurus or patriarchs—Duty of the gurus or patriarchs—Ceremonies observed at the birth, naming, boring the ears, and shaving the head of children, and expenses—Yagnôpavitam* or investiture of the sacerdotal string and expense—Ceremonies observed at betrothing, celebration of marriage and consummation, and expenses—Ceremonies of pumsavanam and simantam—Funeral rites and expenses—Taxes and usages.

BRAHMINS.

THE TRIBE OF BRAHMINS OR PRIESTS.

Tradition.—When the Supreme Being the God *Para Bramha* formed in his mind the design of creating the universe, a being issued from his navel having four heads and four arms whom he named *Bramha*, and at the same time he called into existence the *Satyalôka* or world of truth for his abode, and endowed him with perfect wisdom. *Para Bramha* likewise created the *Swargalôka* or world of Gods, the *Martyalôka* or world of mankind, and the *Pâtâlalôka*, or nether world of snakes, and appointed *Brahma* to rule over them, and commanded him to create the animate and inanimate creation. *Para Bramha* then caused four beings to proceed from different parts of his body, to whom he assigned different employment. The first came forth from his face and was named Brahmin or Priest, whose office was to direct man in the ways of God. The second sprung from his shoulders and was called *Kshatriya* or Protector, who was to rule and possess the earth. The third proceeded from his thighs, whom he named *Vaisya* or trader and assigned him the offices of traffic, cultivation and keeping of cattle. The fourth came from his feet and was denominated *Sûdra* or servant, whose duty was to serve the other three. He next directed *Bramha* to create all animals and vegetables who forthwith created beasts, fish, fowls, insects, reptiles, trees and grass, and divided the *Martyalôka* or world of mankind into seven *dvîpams* or peninsulas and seven *samudrams* or seas; the former seven were named *Jambu*, *Plaksha*, *Kusa*, *Krauncha*, *Sâka*, *Sâlmali* and *Pushkara*, and the latter *Iavana*, *Ikshu*, *Sura*, *Sarpi*, *Dadhi*, *Kshîra*, and *Jala*; and in order to instruct the Brahmins in the duties of their office, he created the *Saptarishulu* or seven sages whose names were *Kasyapa* or the Omniscious, *Atri* or the salvator, *Bharadvaja* or Performer of yâgas or sacrifices of fire, *Visvâmitra* or friend of mankind, *Gautama* or the scientific, *Jamadagni* or Lighter of the Homam or sacred fire, and *Vasista* or the Preceptor. One of these sages went to each of the seven *dvîpams* and taught the Brahmins their duty and the latter took surnames from their respective preceptors, and became seven distinct sects under the following denominations, viz. :—

Kasyapa Gôtram.

Atri Gôtram.

Bhâradvâja Gôtram.

Visvâmitra Gôtram.

Gautama Gôtram.

Jamadagni Gôtram.

Vasishtha Gôtram.

In process of time, the Brahmins multiplied in such a manner that the sages found it necessary to depute some of their most enlightened disciples to instruct their numerous pupils who gave a surname to each set of their respective scholars, so that the Brahmins became divided into a multiplicity of sects, two of which reside

* Correctly Upanayanam.

in the peninsula of Hindustan and are named *Dravidhulu* and *Gaudulu* and each of these is again sub-divided into five—

Names of the five sects of *Dravidhulu* :

<i>Āndhrulu.</i>	|	<i>Ghūrjarulu.</i>
<i>Karnātakulu.</i>	|	<i>Drāvidhulu.</i>
<i>Maharāshtrulu.</i>	|	

Names of the five sects of *Gaudulu* :

<i>Gaudulu.</i>	|	<i>Médhālulu.</i>
<i>Kanyakubjulu.</i>	|	<i>Wáchālulu.</i>
<i>Sārasvatulu.</i>	|	

These ten sects take their names from the kingdoms in which they reside; their customs, manners and usages are the same, but they give pre-eminence to different deities of the Hindu mythology, and do not eat together or intermarry. With regard to the pre-eminence of the deities; they are divided into six mathams or sects who consider each of the following six the supreme, viz., the God Siva, Vishnu, *Vighnēsvara*, Kumaraswāmi, *Shaktis*, and *Sūrya* or sun. Only two of them are to be found in the peninsula, viz., the followers of the Gods Vishnu and Siva and the former of these is sub-divided into three, and the latter into two:—

Names of the three sects of Vishnu.

<i>Vāishnavulu.</i>		<i>Rāmānujulu.</i>		<i>Mādhvalu.</i>
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The first preserves the name of the deity and the two last have assumed the name of their Guru or Patriarch.

The two former make three longitudinal marks on the foreheads and the latter only one.

The names of the two sects of Siva :

<i>Saiva.</i>		<i>Smārta.</i>
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These two make three parallel streaks on the forehead with vibhūti or ashes of cow-dung. The five sects do not eat together or intermarry, but their customs and usages are nearly the same. The Brahmins are neither of the right, left, or medial caste in the order of Hindus.

Deities.—Their principal deities are the Gods Vishnu and Siva. The Mādhvalu pay adoration to the God Hanumanta who attended the God Rama in his expedition to Lanka or Ceylon, and they all worship the several incarnations of the Gods Vishnu and Siva, but they pay no deference to the inferior deities, such as Kaliyamma, Mariyamma, etc.

Temples.—The principal temples of the God Vishnu are at Tirupati, Srīrangam, Conjiveram in the Carnatic, and at Mēlkôté in the kingdom of Mysore. The principal temples of the God Siva are at Trinômali, Conjiveram, Kālahasti, Chidambaram, and Jumbukēsvaram on the island of Srīrangam in the kingdom of Arcot. These deities have numerous inferior temples at various places.

Mode of Worship.—The mode of worship observed at the temples of both the Gods is the same and is performed as follows: after the Pūjāri has performed his ablutions with the *Sandhyāvandanam* or prayers to the Gods for the pardon of sins, he repairs to the temple with flowers, dust of sandalwood, benjamin, saffron water, cloths, arecanut and betel leaf, opens the door, enters and puts down the different articles. He next rings a bell and imagines that the spirit of the deity has entered into the idol, places a pītham or throne for him, throws water into a vessel to wash his feet and hands, sprinkles water for *Abhishēkam* or ablutions, puts the cloths on the idol, invests it with the Yagnōpavitam or sacerdotal string, which is done by throwing the string over its shoulders, presents dust of sandalwood, strews flowers around, burns benjamin and waves the salver three times before it and rings the bell, presents a burning lamp to it, strews grains of stained raw rice at its feet, makes an oblation of dressed rice and ghee and rings the bell, presents arecanut and betel leaf, makes *sāshtānga namāskaram* or prostrates himself at full length before it, repeats certain mantras or prayers, distributes tīrtha prasada or holy water and consecrated flowers among the by-standers, takes away the oblation, shuts the

door, returns to his house and makes a meal. These ceremonies are performed twice a day and in the evening the dancing girls attend and dance and sing before the idol.

Religious festivals.—They attend the annual grand festivals at the principal temples of the Gods Vishnu and Siva with offerings of money, fruit, perfumes arecanut and betel leaf and acquit themselves of such vows as they have made during the year. The festivals at the temples of the God Vishnu happen as follows:—at Tirupati it begins on the first day of the bright half of the month Pertasi or September and continues ten days; at Srirangam it commences on the first day of the bright half of the month Mârgali or December and continues fifteen days; at Conjiveram it begins on the thirteenth day of the bright half of the month Vayyasi or May and continues ten days. At Mēlkotē it begins on the first day of the bright half of the month Panguni or March and continues ten days.

The festivals at the temples of the God Siva occur in the under-mentioned months: at Conjiveram it commences on the first day of the bright half of the month Panguni or March and continues fifteen days; at Kalahasti on the thirteenth day of the dark half of the month Masi or February and continues ten days; at Jambukēswarem on the first day of the bright half of the month Alpisi or October and lasts ten days; at Chidambaram it begins on the fifth day of the bright half of the month Chaitram or April and continues ten days.

The ceremonies observed at all these festivals are similar, and performed in the same manner. The Pujari worships the idol twice a day in the ordinary way and at night it is seated on a sacred bird or animal and carried in procession through the town preceded by musicians and dancing women playing and dancing and people carrying flambeaus and surrounded and followed by the votaries, and after parading about, it is brought back, replaced in the temple and the pujari worships it. On the last day the pujari performs the morning worship, and the idol is seated on a lofty car, hung round with garlands of flowers and otherwise ornamented which they draw through the town preceded by musicians and dancing girls. The car is dragged back to the temple, the idol replaced and worshipped by the pujari, who distributes holy water and consecrated flowers among the votaries who retire to their lodgings for the night and the next morning repair to the temple, make a namaskâram, which is done by standing in a supplicating posture with hands uplifted and asking permission to depart and then they go home—such of the sectaries of the God Vishnu who do not attend the grand festival at Tirupati keep it privately at home in this manner. On a Saturday during the month Pertasi or September they rub the floor of the house over with cow-dung and whitewash the walls and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, plantains, flowers, dust of sandalwood, benjamin, and new earthen pots; all the people of the family perform their ablutions and put on clean clothes, and the women boil the rice, etc., in the new earthen pots; afterwards they make an oblation of dressed rice, etc., to an image of the God Vishnu, send for a few Brahmins of their own sect and make a feast. Those of the Siva bhakti who do not go to the feast at Trinomali keep it privately in the same manner as the Vishnu bhaktas, except they do it on a Monday in the month Kartik or November.

Gurús (Patriarchs).—The Brahmins have fourteen gurús or patriarchs, viz., eleven to the sects of Vaishnava, Ramanuja and Madhva, seven to the two former and four to the latter, named as follows:—

Ahobalam—a Brahmin Sanyasi.
 Totadri matham—a Brahmin Sanyasi.
 Tirumalwaru—a Brahmin Sanyasi.
 Nellaruaru—a Brahmin Sanyasi.
 Buttrawaru do.
 Kondardowaru—a Brahmin Sanyasi.
 Paravastuvulawaru— do.

Four to the sect of Madhvalu, viz.—

Vuttaradi matham—a Brahmin Sanyasi.
 Malbagul matham do.
 Vyâsarâya matham do.
 Somatindra matham do.

There are three to the two sects of Siva bhakti, viz.—
 Sringeri mathamvaru—a Brahmin Sanyasi.
 Gangadhara Bharati do.
 Kolarvaru do.

Duty of the Gurûs or Patriarchs.—The gurûs of the Vishnu bhaktas teach their respective disciples mantras or prayers, mark them on the shoulders with the chakra and give them the nâmam or ingredient for making the mark on the forehead.

The gurûs of the Siva bhaktas furnish their followers with vibhûti or sacred ashes of cow-dung and teach them mantrâs or prayers.

Pay of the Gurûs or Patriarchs.—Voluntary donations from their respective sectaries.

Birth of Children.—On a birth the family is unclean for ten days. When a woman feels herself in travail, she retires to an out-house, where she is delivered and remains there during the period of her uncleanness. The moment the child emerges from the womb, the father hastens to a tank and plunges into it with such force as to make the sprays of the water rise to a great height which is considered very propitious and is meant as a libation to the manes of the ancestors of the family; afterwards he washes, dries and puts on his cloth, returns home and bestows a charitable donation of money, paddy or rice in the husk, and some arecanut and betel leaf on a few poor Brahmins.

On the eleventh day, they purify the house by rubbing the floor over with cow-dung and water and whitewashing the walls and erect a pandal or temporary shed in front of it, and send for a set of bajantris or musicians. The heads of the woman and infant are anointed with oil, their bodies washed and the former is clad in clean clothes. The father and other people of the family anoint their heads with oil, wash their bodies and put on clean clothes. The parents with the child sit down in the pandal and the purôhita or astrologer performs the following eight ceremonies:—

First, *Punyahatâchanam* or purification.—A leaf with a measure of raw rice spread out on it is placed before the parents and child, a brass chembu or vessel of water having the mouth covered with a mango leaf and a cocoanut is put on the rice over which the purôhita or astrologer reads mantras or prayers and worships it and sprinkles the consecrated water over the parents, the child, house and people of the family.

Second, *Navagraha Hômam* or burnt offering to the nine great luminaries.—The Purôhita or astrologer lights up a fire, and feeds the flame with dressed rice, ghee, and the branches of nine kinds of trees, whilst he repeats the names of the nine great luminaries, praying them to be propitious to the child.

Third, *Navagraha Puja* or worship of the nine great luminaries.—Some raw rice is spread out on leaves on the ground in which the Purohita writes the names of the nine luminaries and pays adoration to them in this manner. He first imagines the spirits of the luminaries to be present, places nine leaves as seats or thrones for them, throws water into a vessel to wash their hands and feet, sprinkles water for abhishêkam or ablutions, presents clothes for clothing, places the Yagnôpavîtam or sacerdotal string on the ground, sprinkles dust of sandalwood, strews flowers, burns benjamin and waves the salver three times, presents a burning lamp, throws grains of stained rice at their feet, makes to them an oblation of fruit and sugar, offers arecanut and betel leaf and makes a namaskâram or obeisance. The father of the child gives a donation of nine kinds of grain or pulse and a trifling piece of money to nine poor Brahmins.

Names of the grain.	Names of the Luminaries.
<i>Gôdhumulu</i> or wheat ... ..	... <i>Surya</i> or Sun.
<i>Biyyam</i> or rice ... ..	... <i>Chandra</i> or Moon.
<i>Kandipappu</i> or dhal ... ..	... <i>Angarakudu</i> or Mars.
<i>Vuddulu</i> or pulse ... ..	... <i>Budhudu</i> or Mercury.
<i>Anumulu</i> or beans ... ..	... <i>Bruhaspati</i> or Jupiter.
<i>Senigulu</i> , a small grain ... ..	... <i>Sukra</i> or Venus.
<i>Pesalu</i> do. ... ..	... <i>Sani</i> or Saturn.
<i>Nuvulu</i> or oil seeds ... ..	... <i>Rahu</i> } or Dragon.
<i>Vulavalu</i> or horse gram ... ..	... <i>Kétu</i> }

Fourth, *Hasta sparsam*.—The father touches the child, whilst the purôhita or astrologer reads mantras or prayers, praying that the child may be cleansed from the impurities of the womb.

Fifth, *Sirôgrahanam*.—The father puts his hand on the head of the child and prays that it may be blessed with wisdom, health, wealth and long life.

Sixth, *Madhu prâsanam*.—The father takes a piece of gold wire and a blade of sacred grass named darbha, which he dips in a mixture of honey and ghee, and rubs the child's tongue with them, again praying that it may be blessed with wisdom, health, wealth and long life.

Seventh, *Jâtha karma Hômam* or burnt sacrifice to the God Agni.—The Purohita lights a fire and feeds the flame with bran and mustard seed, praying the God to vouchsafe, to protect the child from the baneful machinations of evil demons.

Eighth, *Prôkshanam* or adoration to Varuna or God of water. The Purôhita fills a chambu or vessel with water and mango leaves, and sprinkles the water over the child beseeching the God Varuna to permit his element to purify its body from pollution.

Nama karanam or naming.—This ceremony is performed at the time of purification after child-birth, and is done in this manner. The mother holds the infant in her arms and the father spreads out some raw rice on a salver, in which he writes the letters of the name he wishes to give it, whilst the Purôhita or astrologer repeats mantras or prayers. The child is sometimes named after one of the ancestors of the family, or one of the deities, or the star which presided over the moment of its birth. Arecanut and betel leaf are distributed among the guests, which is followed by a feast.

Expense.—Three sultani fanams, four seers of raw rice, two cocoanuts, some arecanut and betel leaf to the purôhita or astrologer, two sultani fanams, four seers of raw rice, a seer of dal, a proportion of salt, chillies, tamarinds turmeric, arecanut and betel leaf to the banjantris or musicians.

Chevulukuttedi or boring the ears.—There is no particular month specified for this ceremony, but the parents fix on a lucky day, invite the relations of the family and a matron bores the ears with a gold wire.

Expenses.—The price of a mixture of raw rice, oil-seeds, jaggery and the kernel of the cocoanut with which the guests are regaled.

Anna Prâsanam.—When the child has attained the age of six months they select a lucky day, and in the morning the parents anoint their own and the child's head with oil, perform their ablutions and put on clean clothes. They sit down with the child, and the purohita or astrologer performs the four following ceremonies:—

First, *Punyâhavâchanam* or purification, which is done in the usual manner.

Second, *Nândi* or invocation to the manes of the child's ancestors. The father spreads a measure of raw rice on a salver, and imagining the spirits of the grandfather, great-grand and great-great-grandfather to be present he worships them in the ordinary way, whilst the purohita reads mantras or prayers.

Third, *Pratisârabandham*.—The father makes a ring of stained thread, waves a salver of burning benjamin over it, and puts it round the child's right wrist.

Fourth, *Anna Prâsanam*.—The father dips a fanam in a mixture of dressed rice, honey, ghee and curd and touches the child's tongue with it, whilst the Purohita or astrologer prays that such viands may make the child strong and fat. A trifling piece of money and some arecanut and betel leaf are given to the guests and in charity to poor Brahmins and the ceremony ends in a feast.

Expenses.—Two sultani fanams, two seers of raw rice, a cocoanut, some arecanut and betel leaf to the Purôhita or astrologer.

Chântam or shaving the head.—When the child is arrived at the age of three years, this ceremony may be performed during any month of the year except the following four:—viz., Masi, Âdi, Peratâsi and Mârgali or February, July,

September and December, and at the time of performance both the planets Bruhaspati and Sukra or Jupiter and Venus must be visible. At a proper time, they fix on a lucky day, send for a set of bajantris or musicians and the parents and child anoint their heads with oil, wash their bodies and put on clean clothes. The Purôhita or astrologer comes and ties strings of mango leaves over the doors of the house and the following six ceremonies are performed :—

First, *Punyâhuvâchanam* or purification, which is done in the usual way by the Purôhita or astrologer.

Second, *Nândi* or invocation to the manes of the ancestors.

Third, *Prati sarabandham* or tying the rings of thread round the child's right wrist.

Fourth, *Chaula Hômam* or burnt sacrifice to the God Agni.

Fifth, *Chaulam*.—The father takes a pair of scissors and three blades of a sacred grass called darbha which he places alternately on the fore and back part and sides of the child's head and cuts them, as if he was cutting hair, and gives the pieces to a boy, who carries them away near a banian tree and buries them. Afterwards the barber shaves the head, so that the hair may fall on some paddy which has been spread on the ground for the purpose, and the child's body is washed.

Sixth, *Agni puja* or worship of the God Agni, which is done as before mentioned.

The relations of the child present offerings of money and clothes, and arecanut and betel leaf are distributed among the people who are feasted.

Expenses.—Three sultani fanams, three seers of raw rice, three cocoanuts, some arecanut and betel leaf to the purôhita.

Two sultani fanams, three seers of raw rice, half a seer of dal, a proportion of salt, chillies, tamarinds, arecanuts and betel leaf to the bajantris or musicians.

One sultani fanam, three or four seers of paddy and some arecanut and betel leaf to the barber.

Yagnôpavitam or investiture of the sacerdotal string.

Within the first eight years of the boy's age, this ceremony is performed, and must be done during the months of Masi, Panguni, Chitri, Vayyasi and Ani or February, March, April, May and June and when both the planets Bruhaspati and Sukra, or Jupiter and Venus are visible; the investiture continues five days.

The first day in the morning they erect a pandal or temporary shed in front of the house and make a low altar in the centre of it and send for a set of bajantris or musicians. The parents and the boy anoint their head with oil, perform their ablutions, put on clean clothes, come to the pandal and sit down on the altar. The Purôhita or astrologer comes to the house and the following five ceremonies called *Grahavaqam* are performed :—

First, *Punyahavâchanam* or purification which is done by the purôhita.

Second, *Nândi* or invocation to the manes of the ancestors of the family.

Third, *Navagraha pûja* or adoration to the nine great luminaries. The father puts a seer of raw rice and a small copper coin on nine separate leaves, which he places on the ground and worships in the usual manner.

Fourth, *Navagraha Hômam* or burnt sacrifice to the nine luminaries.

Fifth, *Kalasa Pûja* or worship of the flaggon. The father fills a vessel with water, in which he puts mango leaves and imagining that the God Varuna is present in the vessel, he worships him.

The vessel of water is put by and arecanut and betel leaf are given to the people present, and they are feasted.

The second day in the morning, the parents and boy anoint their heads with oil, wash their bodies, put on clean clothes, come to the altar and sit down. The Purôhita attends and the following seventeen ceremonies are performed, viz. :—

First, *Punyahavâchanam* or purification which is done by the Purôhita.

Second, *Bala Prâyaschittam* or absolution from the inadvertencies of childhood. Some arecanut and betel leaf, a few fanams and a cocoanut are placed on a salver which the boy takes in his hand and attended by his parents and the

Purôhita, goes round to every person present, the father requesting them to pray that the boy may be forgiven such sins as he may have committed through ignorance and the Purôhita reads mantras or prayers.

Third, *Pratisara bandham* or tying a ring of stained thread round the boy's right wrist. The father fills the boy's two hands with raw rice on which he puts a betel leaf and then a cocoanut; he takes a ring of stained thread over which he waves a salver of burning benjamin and then puts the ring on the boy's right wrist. This is meant as a prohibition to his holding converse with a person of the Sûdra tribe during the period of investiture.

Fourth, *Yagnôpavîtu dânadhârana* or distribution and investiture of sacerdotal thread. A number of sacred threads having been provided, the boy takes one with a piece of money and a betel leaf which he presents to each of the elders of the company and sits down. The father lays hold of a sacred thread over which the Purôhita reads mantras or prayers, and he puts it over the shoulders of his son repeating mantras or prayers whilst he is doing so, which the boy repeats.

Fifth, *kumâra bhôjanam* or son's feast. The boy with a number of others makes a meal.

Sixth, *Chaulam* or shaving the head. The boy sits down on a pîtham or stool and the barber shaves his head so that the hair may fall on some raw rice which has been spread on the ground for the purpose, and after shaving, the boy performs his ablutions and resumes his seat.

Seventh, *Agni prati hómam* or burnt sacrifice to Agni, the God of fire. The boy lights a fire and feeds the flame with ghee and the branches of the palasha tree and repeats mantras or prayers, after the Purôhita.

Eighth, *Vastradhâranam* or present * of cloths. A stone is placed near the altar on which the boy stands and the father puts a new cloth on him repeating mantras or prayers.

Ninth, *Mauñji dhâranam* or presentation of a rope made of a grass called munji. The father puts it round the boy's waist which he wears until he is married.

Tenth, *krishnâjînadhârana* or presentation of the skin of the spotted deer. The father cuts off a piece of the skin of a spotted deer, and ties it to the boy's yagnôpavîtam or sacred string. This is to preserve him from pollution and answers the purpose of ablution—he wears it whilst unmarried.

Eleventh, *Udaka prôkshanam* or sprinkling of holy water. The father takes the vessel which was put by the first day at the *Kalasa pûja* or worship of the flaggon and sprinkles it over the boy.

Twelfth, *Mantra upadêsam* or delivery of mantras or prayers. The father sits down with his face to the east and the boy facing the north and the Purôhita repeats mantras or prayers to the former who teaches them to the latter. The prayers are adapted to different times of the day and for various occasions, such as asking forgiveness of sins, safety from danger, etc.

Thirteenth, *Achârya pûja* or worship of the guru or patriarch. As the father taught the boy mantras or prayers, he is esteemed in the light of the guru or patriarch on this occasion.

The father and mother sit down and the boy under the direction of the Purôhita or astrologer worships them in the following manner: presents dust of sandalwood to them, which they rub over their face and necks, gives them flowers, places before them a salver containing arecanut and betel, a new cloth and a cocoanut and makes a namaskâram or obeisance to them.

Fourteenth, *Danda Dhâranam* or presentation † of the branch. The Purôhita reads mantras or prayers and gives the boy a branch of a tree called palasa, and desires him to preserve it till he is married, and to keep it by him when he performs his ablutions and religious ceremonies.

Fifteenth, *Agni Prati hómam* or burnt sacrifice to the God Agni. The Purôhita addresses mantras or prayers to the God whilst the boy kindles a fire and feeds the flame with ghee and sticks.

Sixteenth, *Biksham* or begging. A basket of raw rice, fruit, arecanut and betel leaf with a piece of money and a cloth is brought and put down by the mother,

* Correctly, putting on clothes.

† Correctly, wearing of a branch.

and the boy takes a salver, approaches her and begs alms on which she puts on his salver a little of the rice, etc.; the other guests approach the basket and help him in the same manner. This is to tell the boy that he must live on alms until he has acquired a perfect knowledge of the sciences.

Seventeenth, *Mādhyāhnikam* or midday ceremony. The boy looks towards and throws water to Surya or the sun and begs forgiveness of such sins as he may have committed during the morning and then makes a namaskâram or obeisance. The guests are regaled with arecanut and betel leaf, and a feast ends the ceremonies immediately connected with the investiture of the sacerdotal string.

In the evening, the boy under the direction of the Purôhita or astrologer performs the two following ceremonies, viz. :—

First, *Sandhya* or asking forgiveness of sins. The boy takes up water in the hollow of his hand which he throws sometimes before and sometimes behind him, and over his shoulder, invoking the God Brahma and other deities, and pronouncing their praises by which he is purified.

Second, *Agni hōmam* or sacrifice of fire to the God Agni. The Purôhita or astrologer prays to the God Agni, whilst the boy lights a fire and feeds the flame with ghee and sticks.

On the third day, the boy performs the ceremonies of *Sandhya and homam* in the morning and evening and at midday the *mādhyāhnikam*, and the day concludes with a meal.

On the fourth day, in the morning, the boy performs his ablutions and the ceremonies of *Sandhya and homam* which he repeats at midday and the people make a meal. In the afternoon or just before sunset, the boy directed by the Purôhita performs the ceremony of *Ashta dikpāla pūja* or worship of the supporters of the eight corners of the universe who are supposed to be the following eight Gods, viz.:—*Indra, Agni, Yama, Nirrti, Varuna, Vāyu, Kubēra and Ishānyu*. The boy covers a pītham or stool with a cloth on which he places eleven lumps of turmeric as representatives of the God Brahma and his consort Saraswati, the God *Ganēsa* or Pelicy and the eight inferior deities who support the universe and worships them in the usual manner and afterwards all the Brahmins present bless the boy and are treated with arecanut and betel leaf. In the evening, he performs the *Sandhya* and at night a *Hōmam*.

The fifth day, in the morning, the boy performs his ablutions and the *Sandhya and Homam*; afterwards he again anoints his head with oil, washes his body and puts on clean clothes and performs the six ceremonies called *kambha valli* or worship of the pillars of the pandal. First, three leaves of raw rice are placed on the ground near the altar in the pandal, and the boy puts a blade of the sacred darbha grass on each, and worships the whole. Second, he makes a *hōmam* to the God Agni. Third, worships each pillar which supports the pandal. Fourth, pays adoration to four pots of water and turmeric. Fifth, *Nāndi* or invocation to the manes of his ancestors. Sixth, *kankana visarjana* or loosening the ring of stained thread from his wrist. The Purôhita pours raw rice into the hands of the boy, on which he puts a betel leaf and a cocoanut, and then takes off the ring.

At night is a *meravane* or public procession. The novitiate mounted on horseback or seated in a palanquin accompanied by his parents, relations, friends and other Brahmins and preceded by bajantris or musicians, dancing girls, and people with flambeaus, parades through the town and goes to a banyan tree to which he fastens the branch of the *pālāsh* tree, which he received from the Purôhita during the investiture and returns home, which ends the ceremony of *yagnō-pavitam*.

Expenses.—Twenty Sultani fanams, six cloths called *salā*, twenty seers of raw rice, fifteen cocoanuts, some arecanut and betel leaf to the Purôhita.

Ten sultani fanams, twenty seers of raw rice, three seers of dal, a proportion of salt, chillies, tamarinds, arecanut and betel leaf to the bajantris or musicians.

One sultani fanam, a few seers of paddy, one seer of raw rice, some arecanut and betel leaf to the barber.

A voluntary donation to the dancing girls.

One hundred pagodas in feasting, and presents to the people of the tribe.

The boy is now become a *Brahmachâri* or student, and from henceforth he must every morning perform his ablutions, and the ceremonies of Sandhya and Hômam, live upon alms, and attend the guru or patriarch until he is perfect in the sastras or knowledge of the sacred books, during which period he must not taste honey, chew arecanut and betel leaf, nor ornament his hair with garlands of flowers, nor rub the dust of sandalwood over his body, nor hold converse with a person of the Sûdra tribe.

Betrothing in marriage.—There is no fixed period for the male entering into the marriage state but the contract must be made before the female arrives at the age of puberty. There is no particular month or day specified for this ceremony. The young man's parents accompanied by the Purôhita or astrologer and a few relations go to the house of the parents of the girl with presents of money, a woman's jacket and cloth, kernel of a cocoanut, plantains, cummin seed, turmeric, saffron, arecanut and betel leaf, and as they proceed, they observe such omens as occur on the way. The following are considered propitious. The flying of a brahminy kite or a small black bird called *Bharadvaja* or *Pala Pakshi*, a small green bird, across from right to left, and flying of a crow, the crow-pheasant or the brahminy kite in a contrary direction. If a good omen occurs or none appear, they go up straight to the door and are met by the parents of the girl who conduct them into the house where they all sit down and the visitors make known the object of their errand; some people of the tribe answer "if a lizard chirp in a southern direction, we will give our daughter to you." On which they sit silent for an hour and if the lizard does not chirp in that time and in the necessary quarter, the offer is rejected. If a lucky omen has occurred, the presents are accepted and the parties come to an agreement about the ornaments of the bride and the defraying of the expenses of the wedding.

The visitors are feasted and regaled with arecanut and betel leaf and having fixed on a day for the celebration of the nuptials, the parties separate.

Celebration of marriage.—The Brahmins may marry in any month when the planets Bruhaspati and Sukra are both visible at the same time, from the beginning of Tai or January to the end of Ani or June. A day having been fixed on for the wedding, the parents of the bride and bridegroom on the preceding day, erect a pandal or temporary shed in front of their respective houses, and make a low altar in the centre, and if the bridegroom be the resident of a distant place, he comes to that village with his parents, relations and friends and is met at the entrance by the bride's parents preceded by *bajantris* or musicians, and is conducted by them to a house which has been previously provided for his reception. In the evening, the parents of the bride, accompanied by some relations and preceded by *bajantris* or musicians, go to the bridegroom's house or lodgings carrying with them a new cloth, flowers, dust of sandalwood, stained grains of raw rice, arecanut and betel leaf and perform the *Varuna puja* or worship of the God *Varuna*. The bridegroom personates the God, and assumes his name, and the parents of the bride worship him in the usual manner and put the new cloth on him, and return home. In the morning of the wedding day, the parents anoint their heads, wash their bodies and put on clean clothes in their respective houses and the Purôhitas or astrologers of the two families, come and tie strings of mango leaves over the doors and perform the following ceremonies before the master and mistress who sit down for the purpose:—

First, *Punyâhavâchanam* or purification.

Second, *Nândi* or invocation to the ancestors of the family.

Third, *Kula dēva puja* or worship of the household God.

Fourth, *Nava Graha Hômam* or burnt offering to the nine great luminaries.

Fifth, *Nava Graha puja* or worship of the nine great luminaries.

Sixth, *Nava dhanya dānam* or presentation of nine kinds of grain, which is given to nine poor Brahmins.

Seventh, *Mantapa puja* or worship of the pandal or shed.

Eighth, *Stambâla puja* or worship of the pillars which support the pandal or shed.

Ninth, *Wudaka santi* or sprinkling of holy water. A leaf of rice is placed on the altar and a chambu of water and mango leaves with the mouth covered by a cocoanut is put on it. The master and mistress worship the vessel and the *Purôhita* takes some of the water and sprinkles it over them.

Tenth, *Agni Prati Hômam* or burnt offering to the God Agni, which end the ceremonies.

The bride and bridegroom in their own houses, anoint their heads with oil, wash their bodies and put on clean clothes, and the latter comes to the pandal, sits down on the altar and performs the following ceremonies under the directions of the *Purôhita* :—

First, *Godânam* or donation of a cow. He puts a fanam and a little water into the hollow of a Brahmin's hand, and promises to give him a cow.

Second, *Prâjâpatya Hômam* or burnt sacrifice to the Lord of men or the God Brahma.

Third, *Sôma Hômam* or burnt sacrifice to the moon.

Fourth, *Agni prati Hômam* or burnt offering to the God Agni.

Fifth, *Visvêdêva Hômam* or burnt offering to some deities of that name.

Sixth, *Vruttasama vartanam* * or liberation from the restraints of a Brahman. First he makes a burnt offering to Agni, God of fire. Second, *snâtakam*—he gets his head, beard and body shaved, retires, washes himself, puts on his cloth, etc., and comes back to the altar. In the meantime, the mother of the bride preceded by *bajantris* or musicians, brings a salver containing flowers, dust of sandalwood, arecanut, betel leaf, turmeric, antimony and a cloth, all of which he makes use in the following order :—takes off the *maunji* or grass rope from his waist—puts on the new cloth—puts on two new *yagnopavitams* or sacerdotal strings—takes off the old string, rubs the dust of sandalwood over his body—his mother-in-law braids his hair and ornaments it with garlands of flowers—bedaub his cheeks with turmeric—blackens his eyelids with antimony and he presents her with two *sultani fanams*, a cocoanut, arecanut and betel leaf, and she returns home. The bridegroom next ties a cloth round his head, takes a staff in his hand, throws a wallet over his shoulder, puts a book under his arm and preceded by *bajantris* or musicians and accompanied by a few relations, walks out a door saying in a loud voice "I am going to Kasi." The parents of the bride, accompanied by the *Purôhita* and a few relations and preceded by *bajantris* or musicians, taking with them a new cloth, a cocoanut, a chambu or vessel of water, and some arecanut, and betel leaf, leave their own house, and contrive to meet the bridegroom and request he will not go to Kasi, for that they will give him their daughter for a wife and after the wedding they may go there together. On this salutation, he stops, and they wash his feet, give the cocoanut and arecanut and betel leaf to him and conduct him to his own house where they present the cloth and having treated the guests with the arecanuts and betel leaf, they go home. In the evening, the parents of the bridegroom, accompanied by a few relations and preceded by *bajantris* or musicians, go in procession to the house of the bride with two women's cloths, five jackets, five cocoanuts, some dried cocoanuts, five small boxes of saffron, five hair combs, jaggery, arecanut and betel leaf, where they sit down and make an image of the Goddess *Gauridevi* of turmeric, which the bridegroom's father worships in the usual manner, and then both the fathers recount the pedigree of their families, and repeat the marriage contract; the presents are accepted, and the guests treated with arecanut and betel leaf, and the visitors return to their habitations. The parents of the bride, attended by the *Purôhita*, and accompanied by a few relations and preceded by *bajantris* or musicians and dancing women, repair to the dwelling of the bridegroom with a turban, cloth, perfumes, flowers, arecanut and betel leaf, and on their arrival they repeat the worship of the God *Varuna*, give the turban and cloth to the bridegroom, which he puts on, and they conduct him and his parents, relations and friends to their house and seat him on the altar in the pandal. The parents of the bride array her in a new white cloth stained with turmeric and she worships an image of the Goddess *Gauridevi* made of turmeric and prays that her intended husband may be blessed with long life. The parents of the bridegroom put on a salver the bride's ornaments, cloth, plantains,

* Generally called 'Vutsarjanam.'

a cocoanut and betel leaf, and accompanied by a few relations and preceded by *bajantris* or musicians, carry the salver in procession through the streets, return and place it at the foot of the altar and the *Purôhita* or astrologer takes it upon his hand and delivers it to the bride's mother who retires and dresses and ornaments her daughter. The father and mother of the bride bring water and wash the feet of the bridegroom and give him a mixture of milk, curd, ghee, honey, sugar and plantains. The altar is divided by a suspended cloth and the bride is conducted into the *pandal* and takes post on one side of the cloth with her face to the west and the bridegroom stands with his face to the east, and both the *Purôhitas* or astrologers read mantras or prayers and place some cumminseeds and jaggery on the heads of the bride and bridegroom; and the cloth is lowered a little for them to look at each other and they pour grains of raw rice over one another's heads and the cloth is taken away from between and they sit down. The bride's father ties the *kankanams* or rings of stained thread round the wrists of the bridegroom whose father does the same to the bride. The father of the bride invokes the manes of the ancestors of the family and performs the ceremony of *Kanyâdânam* or giving away of the virgin, which is done in this manner:—He puts some *tulasi* * leaves, a little water and a fanam in his hand, lays hold of the hand of his daughter and places it on the hand of the bridegroom, saying "I give this virgin with all her ornaments to thee, do thou take and cherish her and be faithful to her." He next mentions the dower he intends giving with her, and the *Purôhita* or astrologer places the *bottu* on a salver, hands it about for the guests to touch and bless and delivers it to the bridegroom, who ties it round the neck of the bride, whilst the *Purôhitas* read mantras or prayers. Afterwards, the bridegroom makes a *Hômam* or burnt sacrifice and worships the *sapta Rishulu* or seven sages and again performs a *Hômam* or sacrifice to the God *Agni* and feeds the flame with paddy husk, and the *Purôhita* reads mantras or prayers. The bridegroom takes the bride by the hand and leads her three times round the fire of the *Hômam* and they sit down, which is succeeded by a distribution of betel leaf and arecanut and a feast. The second day the guests are regaled and feasted and in the evening the bridegroom performs the following four ceremonies:—

First, *Agni Prati Hômam*, or sacrifice of fire to the God *Agni*.

Second, *Arundhati Darsanam*, or visit to the star *Arundhati*. The *Purôhita* or astrologer conducts the bride and bridegroom out into the open air and shews them the *Arundhati* star and when they have seen it, they return into the house.

Third *Sthâli pâkam*. The bride puts dressed rice into a vessel which she brings to the bridegroom who mixes ghee with it, makes a *Hômam* or sacrifice of fire and feeds the flame with the dressed rice and ghee.

Fourth, *Aupâsanam*. The bridegroom makes a *Hômam* and feeds the flame with branches of the *palasha* tree.

The *Purôhita* puts the *Bhashingalû* or hoops made of reeds round the heads of the bride and bridegroom and the people are treated with arecanut and betel leaf. The third day after performing their ablutions the bridegroom repeats the ceremony of *Aupâsanam* and he and the bride rub turmeric over one another. In the evening, he performs the ceremony of *ashtadik pâlaka puja* or worship of the eight supporters of the universe, and at night a *Hômam* or burnt sacrifice. On the morning of the fourth day, he repeats the ceremonies of the third, and at midnight he goes home. At daylight of the morning of the fifth day the parents of the bride, accompanied by a few relations and preceded by *bajantris* or musicians, go and conduct the bridegroom back to their house. The new married couple sit down in the *pandal*, anoint their heads with oil, retire, wash their bodies, put on clean clothes, return and resume their seats and the bridegroom performs the following seven ceremonies:—

First, *Sesha Hômam* or sacrifice of fire.

Second, *Nâgavalli* or dismissal of the manes of the ancestors of the family, which is done by whitening the outside of an earthen pot with *chunam* and writing some hieroglyphics on it. The new married pair place an offering of fruit, sandalwood and other perfumes before the pot, and then having walked three times round it, they make three oblations of dressed rice to the manes of their ancestors who

* The sweet basil.

are now considered as dismissed to their celestial abodes. The oblations are taken away by a person of the washerman caste and the sacred pot is stored up in the family.

Third, *Dampati tâmbulam*.—The guests, by pairs of husband and wife, approach the new-married couple and receive arecanut and betel leaf from them.

Fourth, *Tambula Charvanam*. The father * of the bride presents arecanut and betel leaf to the bride and bridegroom.

Fifth, *Dêvatâ darsanam*. The new-married couple, accompanied by their parents, relations and friends and preceded by bajantris or musicians, go in procession to the village temple of the God Vishnu or Siva, with offerings of a cocoanut, fruit, benjamin, arecanut and betel leaf, which they give to the pujâri or keeper of the temple, and he burns benjamin and waves the salver three times before the idol, breaks the cocoanut and makes an oblation, presents arecanut and betel leaf, gives the votaries *thirtha prasâda* or holy water and consecrated flowers, and they make a *namaskâram* to the idol and return home, and perform the ceremony of *Gandha pudi meravane* or sandalwood procession. The bride and bridegroom take salvers of dust of sandalwood, and accompanied by their parents, relations and friends, and preceded by bajantris or musicians, go round to the neighbours' houses and distribute the dust of sandalwood.

Sixth, *Kankana visarjanam* or loosening of the rings of stained thread. The new married couple perform their ablutions, put on clean clothes, come to the pandal, and sit down on two pitams or wooden stools, and the Purohita or astrologer repeats mantras or prayers and takes off the rings of stained thread from their wrists.

Seventh, *Mantapa visarjana* or taking down the pandal or temporary shed. A person takes down a stick or leaf of the pandal and throws it aside. The guests are treated with arecanut and betel leaf and they sprinkle a mixture of turmeric and water over one another, and they retire to their own habitations.

At night is the *meravane* or public procession. The new married couple seated in a palanquin or mounted on an elephant and accompanied by their parents, relations and friends, and preceded by dancing women, bajantris or musicians, people carrying flambeaus and letting off sky rockets, parade through the streets of the town and return to the house. The next day the parents of the bridegroom fix upon a lucky moment and conduct the new married couple and the guests, preceded by bajantris or musicians to their habitation, and treat them with a feast, arecanut and betel leaf and perfumes, which ceremony is called *Grihapravesham*, or house visitation.

Expenses.—The parents of the bride give their Purôhita or astrologer the following articles: viz., three star pagodas, two cloths, twenty-four seers of rice, fifteen cocoanuts, some arecanut and betel leaf.

The parents of the bridegroom give their Purôhita, or astrologer as follows: viz., three star pagodas, four cloths, twenty-four seers of rice, fifteen cocoanuts, some arecanut and betel leaf.

Five rupees, twenty seers of raw rice, four seers of dâl, some salt, chillies, tamarinds, arecanut and betel leaf to the bajantris or musicians.

One sultani fanam, a seer of raw rice, some arecanut and betel leaf to the barber. A voluntary donation to the dancing women. There is no fixed sum of money or quantity of gold and silver ornaments to be given by the father of the bridegroom to the father of the bride, the amount of which depends upon the agreement that has previously been made by the parties concerned. The father of the bridegroom must give a cloth to one of the bride's eldest brothers. The guests are also presented with cloths, the extent of which donation depends on the wealth of the family. After marriage, the *Brahmachâri* or student is surnamed *Grahastha* or house-holder, and is become a perfect Brahmin, and is eligible to perform all the functions of the tribe.

Consummation.—When the female shews signs of puberty, she is unclean for three days, and during that time she remains in an out-house, and some young girls carry turmeric and rub over her and a set of bajantris or musicians with a

* Generally the brother.

few matrons likewise attend in the evening before the door. The fourth day she performs her ablutions, puts on clean clothes and is admitted into the dwelling house, and the family make a feast. On a lucky day in any month but Pertasi and Mārgali or September and December, the husband takes home his wife, erects a pandal or temporary shed in front of the house and raises a low altar in the centre of it. The man and wife sit down, anoint their heads with oil, retire, wash their bodies, put on clean clothes, return and resume their seats. The Purôhita or astrologer performs the following ceremonies:—

First, *Punyâhâvâchanam* or purification.

Second, *Nândi* or invocation to the manes of the ancestors of the family.

Third, *Aupâsasam* or sacrifice of fire.

Fourth, *Navagraha Hômam* or burnt offering to the nine great luminaries.

Fifth, *Sânti*. Some rice is spread out on the ground on which they place nine little brass vessels in the form of a square with one in the centre; eight of them are meant to represent the supporters of the eight corners of the universe, and the centre one a God named *Mrutyunjaya*, an inferior incarnation of the God Siva. They repeat the names of the Gods and put a small silver or gold image into each of the vessels and fill them with water and cover the mouths of them with mango leaves. They perform the ceremony of *abhishêkam* or ablutions on the one with a mixture of cows' milk, dung, urine, curd and ghee and put a cocconut on the mouth of it, and a small piece of cloth containing a piece of money is put on the mouths of the other vessels. The spirit of the Gods is now supposed to be in the vessels and a Brahmin worships and sings the praises of each and the Purôhita or astrologer asks permission of a Brahmin who represents the God Brahma, and performs a Hômam or sacrifice of fire, and the nine Brahmins take up the nine vessels, approach the husband and wife and sprinkle the holy water over them, and pray that they may be cleansed from all impurities. The man and wife retire, change their clothes, come back and resume their seats and give the vessels and images to the nine Brahmins. They next worship the representative of the god *Brahma dēva* and treat him with arecanut and betel leaf and a trifling piece of money.

Sixth, *Nava dhânyâ dânam*.—Nine kinds of grain are put on nine different leaves, with a piece of money and bestowed in charity on as many poor Brahmins.

Seventh, *sabha puja* or worship of the company. The Purôhita sprinkles grains of stained rice over the people present. The guests present offerings of money and cloths to the man and wife, which is followed by a distribution of arecanut and betel leaf and a feast.

At night the man and wife sit down in the pandal, and the former, under the direction of the Purôhita, worships the God *Vighnêshvara*, the granter of success to all undertakings, and fruit and arecanut and betel leaf are distributed among the attendant Brahmins, and the man and wife retire to their room.

The next day, the Brahmins and relations of the family are feasted.

Expenses.—Five sultani fanams, two seers of rice, five cocconuts, arecanut and betel leaf to the Purôhita or astrologer.

A donation to the guru or patriarch. Two sultani fanams, two seers of raw rice, half a seer of dal, some salt, chillies, tamarinds, arecanut and betel leaf to the bajarantris or musicians. The father of the wife gives a new cloth to his daughter and son-in-law.

Ceremony of Pumsavanam.—When the woman is advanced four months in her first pregnancy, they select a lucky day and erect a pandal or temporary shed in front of the house, and raise a low altar in the centre of it, and send for a set of bajarantris or musicians. The man and wife perform their ablutions, put on clean clothes, come to the pandal and sit down on a pitam or stool which has been placed on the altar for that purpose, and the following four ceremonies are performed, viz. :—

First, *Punyâhâvâchanam* or purification which is done by the Purôhita or astrologer.

Second, *Nândi* or invocation to the manes of the ancestors of the family.

Third, *Hômam* or burnt sacrifice to the God Agni; a leaf of the banian tree and some blades of a sacred grass called Garika are bruised together and tied up in a cloth which the husband squeezes so as the juice may drop into the nostrils of his wife which is succeeded by a charitable donation of a piece of money and arecanut and betel leaf to the attendant Brahmins.

Expenses.—Three sultani fanams, two seers of raw rice, two cocoanuts, some arecanut and betel leaf to the Purôhita or astrologer. One sultan fanam, two seers of raw rice, half a seer of dal, some chillies, salt, tamarinds, arecanut and betel leaf to the bajantris or musicians.

Ceremony of simantam.—This ceremony is performed when the woman is six or eight months advanced in her first pregnancy and is similar to the ceremony of *Pumsaranam*.

Expenses.—Three sultani fanams, two seers of rice, two cocoanuts, some arecanut and betel leaf to the Purôhita or astrologer. One sultani fanam, two seers of raw rice, half a seer of dâl, some chillies, salt, tamarinds, arecanut and betel leaf to the bajantris or musicians.

The Brahmin is now eligible to enter the order of *Vânaprastha* or hermits and may take his wife and retire to the solitary grove to pass the remainder of his days in acts of devotion, subsisting on fruit, roots and herbs. After this retirement he may separate from his wife, abandon all worldly cares, and assume the rank of a sanyasi, put on a red cloth, called *Kavi Batte*, take a staff in his hand, travel about and subsist on alms.

Funeral rites.—A Brahmin who has attained the rank of a sanyasi is buried, but all others, except children who die under the age of six months, are burnt.

On a death, the family is unclean for ten days. Before the breath quits the body they perform the ceremony of *Prâyascittam*. If the dying person has sufficient strength to bear it, they wash his body, and give a cow in charity to a Brahmin, and make him drink a mixture of cow's urine and dung, milk, ghee and curd. If the dying person has not strength to go through this ceremony, he must drink the mixture, but his son or grandson, or if he has no son or grandson, his nearest of kin in the male line must perform his ablutions and give away the cow instead of him. After the last breath, another cow is given away in charity and the son or officiating person whispers some mantras or prayers in the ear of the corpse, repairs to a tank, performs his ablutions, dries and puts on his cloth, and brings home a pot of water over which he and some Brahmins read mantras or prayers, and then wash the body with it, and put a mark on the forehead. The son or officiating person makes a *Hômam* or burnt offering, takes three cubits of cloth, wets it and puts it across his shoulder, like a sash; some of the tribe make a bier of bamboo in the form of a cage and cover it with cloth and ornament it by placing five brass pots on the top, but in general, a common bier is made, the corpse laid out on it and covered with a cloth. Four men of the relations of the defunct take up the bier and proceed to the burning ground in this manner; the son or acting person with a pot containing the fire of the *Hômam*—the bier—a relation with raw rice, ghee, oilseed, jaggery, arecanut and betel leaf, the women and other relations and friends. The bier is put down half way to the burning ground, and the son and relations walk three times round it, place an oblation of raw rice and oilseed on the ground, and break a pot. In like manner, the bier is put down twice more on the road and when they arrive at the burning place, they put it down near the pile, and the son or person digs a hole in which he pours water, and puts three sultan fanams, and then sprinkles the water over the corpse, and he makes a *Hômam* with the fire which he brought with him. The corpse is laid on the funeral pile, and the son places some of the sacred fire on the breast of the defunct and makes a *Hômam*, takes a fanam in his hand, touches the corpse with it in various places, and the relations drop raw rice and oilseeds into the mouth and light up the pile. The son or person fetches a pot of water, walks three times round the pile, stops at the head with his back towards it and breaks the pot by throwing it over his shoulder, and they all retire to a tank, well or river and the bearers of the bier walk three times round the other people, and say "We are going to Kasi or Benares to purify ourselves from the pollution we have contracted by

-carrying a corpse." They reply "May the virtue of the holiness of Kasi cleanse you," and desire them to return. The son gives them each a fanam and bestows a trifling sum of money in charity on the other Brahmins. The son gives a fanam or other piece of money to a Brahmin surnamed *Nagnasráddham*, gets his head shaved, performs his ablutions, dries and puts on his cloth and comes home.

The second day, in the morning, the son accompanied by the Purôhita or astrologer and a few relations, repairs to the burning ground with raw rice, milk, curd, ghee, jaggery, arecanut and betel leaf and some new earthen pots, goes to a neighbouring tank, performs his ablutions, brings a pot of water, sprinkles it over the remains of the funeral pile, collects the remnants of the bones, puts them in an earthen pot, makes the ashes into the figure of a human being, worships it, and makes an oblation of jaggery, pours milk on the bones, gives the pot to a relation who carries it to a river and throws the contents into the water. The son, Purôhita, etc., come to a tank or well, and the former performs his ablutions, dries and puts on his clothes, digs a hole under a tree, and fixes a stone in it, to represent the defunct, boils the rice, worships the stone and makes an oblation of dressed rice, milk, ghee, etc., to it and places a little rice on one side for the crows. Four Brahmins representing the deceased rub their bodies over with earth taken out of the hole, and perform their ablutions, and the son performs his ablutions, and they all return to the house and the family make a meal. For nine days, the son or officiating person performs these ceremonies, and on the tenth, in the morning, the son accompanied by the Purôhita and a few male relations, repairs to the place where the stone is, carrying raw rice, milk, curd, ghee, vegetables, jaggery, cocoanut leaves, cocoanuts, arecanut and betel leaf and erects a low pandal or shed and ties the cocoanut to it. He next boils the rice, worships the stone, and makes an oblation to it of dressed rice, milk, curd, ghee, and jaggery. Some matrons decorate the widow and conduct her to that spot and she makes a *namaskaram* or obeisance to the stone, goes to the water, performs her ablutions, takes of the bottu and her ornaments, and her relations give her new clothes. The barber shaves her head, and she performs her ablutions and goes home. The son and other male relations get their heads shaved, perform their ablutions and pour a mixture of water and oilseeds over the stone, again perform their ablutions, and the son takes up the stone and throws it into the well or tank and they all perform their ablutions, dry their clothes and put them on. The son performs two *Hômams* or sacrifices of fire. First *Aghapâvana Hômam*, or burnt sacrifice of purification. Second *Ananda Hômam*, or burnt sacrifice of gladness. They all return to the house and make a feast. On the eleventh day, they purify the house by rubbing the floor over with cowdung and whitewashing the walls. The son goes to a tank or well, performs his ablutions and comes home. The Purôhita or astrologer performs the ceremony of *Punyâhavâchanam* or purification, and the son or officiating person performs the ceremony of *Vrishabhôtsarjanam* or letting loose the bullock. A young bullock is brought to the house and the people ornament it with garlands of flowers, and the son worships it in the usual manner, and if the defunct was of the *Vishnubhaktas* or followers of the God Vishnu, a person makes a mark on the bullock's flank with a red-hot iron in the form of the Divine Chakra, and if the deceased was of the *Sivabhaktas* or sectaries of the God Siva, a person marks the bullock with an iron in the form of the Lingam or Priapas. Then the bullock is let loose, and the son says "Do not graze on the lands belonging to the church, or to Brahmins, but eat thy fill in the fields belonging to other people." The son goes to a tank, performs his ablutions, returns and performs a *Hômam* called *Yêka Hômam* under the direction of the Purôhita, and then accompanied by the Purôhita and another Brahmin, he goes to a tank, performs his ablutions, dries, puts on his clothes, returns, treats the Brahmin who is meant to represent the deceased with a meal, and makes him a present of a trifling sum of money, a cloth and some of the brass vessels belonging to the defunct, and he is dismissed. The son repairs to a tank and again performs his ablutions, and comes back, and performs the ceremony of *Punyâhavâchanam* or purification, which is succeeded by a feast. On the twelfth day, they rub the floor of the house over with cowdung and whitewash the walls, and the son performs his ablutions, and gives sixteen Brahmins a trifling sum of money and sixteen seers of raw rice with a proportion

of salt, chillies, ghee, arecanut and betel leaf, which donation is called *shodasham* or sixteen. Next follows the ceremony of *Sapindikranam*. The son, accompanied by four Brahmins and the Purôhita, repairs to a tank or river, performs his ablutions, and returns and gives a meal to the Brahmins, and makes presents of a trifling sum of money and clothes to them. The son makes oblations of dressed rice separately to the manes of the ancestors of the family and the defunct and then mixes them symbolically of the manes of the deceased having joined those of his forefathers, and makes donations of cows, money and land in proportion to the substance of the family and then goes to a tank, performs his ablutions, comes home, anoints his head with oil and washes his body, which is succeeded by a feast and a distribution of arecanut and betel leaf. At night, the son bestows presents of new cloths on the relations of the family. On the thirteenth day, the son or officiating person performs the following two ceremonies, viz. :—

First *mâsikam* or monthly donation. The son or acting person accompanied by the Purôhita or astrologer, and twelve other Brahmins in the morning, repairs to a tank; they perform their ablutions, dry and put on their cloths and return to the house and the son treats the Brahmins with a meal of dressed rice and ghee and bestows on them a small donation of money, arecanut and betel leaf.

Vaikuntha samâradhana or prayers to the Brahmins for them to make intercession for the admission of the soul of the defunct into *Vaikuntham* or paradise. The son puts a brass vessel on his head and followed by a number of Brahmins, parades through the streets, returns home and feasts the Brahmins, and gives them a trifling piece of money and some arecanut and betel leaf.

The son, or officiating person, monthly keeps the day on which the defunct died for a year. In the morning, the son accompanied by a few Brahmins goes to a tank, performs his ablutions, dries and puts on his cloths, comes back to the house and he treats the Brahmins with a meal of victuals, and a trifling piece of money, some arecanut and betel leaf, and the family make a feast.

They observe the anniversary of the dead in the same manner.

Expenses.—Two pagodas, a cloth, ten seers of raw rice, some arecanut and betel leaf to the Purôhita or astrologer.

Occupations.—Reading and expounding the sacred writings and other religious functions—*tapas* or performing rigid acts of devotion—*yâga* or lighting sacred fires—sovereignty—war—agriculture—traffic—keeping accounts—alms—acting plays—instructing youth in reading and writing and the ceremonies of religion.

Taxes.—Voluntary donations to the gurus or patriarchs.

Usages.—The marriage contract may be broken. The head of a widow is shaved and she cannot marry again. Widows sometimes burn themselves with the bodies of their husbands. If a female arrives at the age of puberty, and is not given away in marriage, she is expelled the caste. If a woman commits adultery, she is turned out of the caste. On the death of a parent, the son does not shave his head, makes but one meal a day, must not rub the dust of sandalwood over his body, or chew arecanut and betel leaf, or have connection with a woman for a twelvemonth.

For the three days preceding the one on which the anniversary of the dead is observed, the son or acting person, must make but one meal a day, nor use dust of sandalwood, nor chew betel or converse with a person of the Sûdra tribe, or have connection with a woman.

A boy must not shave his head for six months after the investiture of the *yagnôpavitam*, a sacerdotal string, or celebration of marriage.

After a woman is four months advanced in her pregnancy, the husband must not shave his head or beard until she is delivered of the child.

On the first day of the month called *Sankrânti*, a Brahmin must perform his ablutions, and the *Tarpanam* or ceremony in honour of the dead. He goes to the edge of a tank, sits down, places a few blades of the sacred darbha grass before him, on which he drops water and oil seeds and names the persons for whom he prays, and he must only make one meal.

On the eighth day of the dark half of the month, he must make but one meal.

On the eleventh day of the dark half of the month, he must fast.

On the fourteenth day of the dark half of the month, he must make but one meal.

On the dark night * of the month, he must make but one meal, perform his ablutions and ceremony of tarpanam.

On the fourteenth day of the bright half of the month, he must make but one meal.

On the night of the full moon, he must make but one meal.

On an eclipse of the sun or moon, he must make but one meal, perform his ablutions and the tarpanam.

If he touches a person of the Sûdra tribe he must perform his ablutions. If a pariah approaches him, he must perform his ablutions.

Sons shall receive equal shares of a father's property, excepting the eldest, who shall have two shares. If a person leaves two widows, and issue by both of them, his property shall not be equally divided among the sons, but it shall be divided into two shares, one of which shall go to each of the widow's sons, but if a person has had children by two wives, and one of them is dead previous to his demise, his property shall be equally divided among the sons of both.

If brothers are living together and have a common stock, and make a division of property, they shall share equally, except the eldest who shall have two shares.

If brothers are living together and have a common stock, and one of them die without issue, the widow shall keep the ornaments which she possessed in her own right, at the time of her husband's death, and may retire to the house of her relations, but if she chooses to remain with the family, the surviving brothers must give her food and raiment.

If brothers having made a division of property, and one of them die without issue, his substance shall devolve to his widow, and after her death it shall revert to the surviving brothers or heirs of her husband. If a person dies without leaving brothers or sons or grandsons in the male line, his property may go to his daughter's sons.

If one brother has emigrated or gone to a foreign country before a division of property has been made, and returns within the space of twelve or fifteen years, he shall be entitled to a share of the property, but at all times he shall be entitled to a share of a grant of land. A person, if he has no children, may adopt a son who will be entitled to his foster father's property.

* Evidently the new moon day. (Sanskrit "Amâvasya.")

RÂCHAWÂRU.

TRIBE THE SECOND.

KSHATRIYA OR PROTECTOR, WHO WAS CREATED TO RULE AND
POSSESS THE EARTH—ONE SECT OF RÂCHAWÂRU.

Sections.—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 children and expenses—Betrothing, celebrating—and consummating marriage and expenses—Funeral rites and expenses—Occupation.

RÂCHAWÂRU.

THE RÂCHAWÂRU OR THE TRIBE OF PRINCES AND WARRIORS.

Tradition.—The Râchawâru claim a descent from the Kshatriya tribe, that sprung from the shoulders of Brahma the Creator, and were destined by him to be kings and rulers over the earth. The Râchawâru are of the Telugu sect and speak the Telugu language, and their laws and customs are the same, and the whole tribe intermarry and eat together, but they do not allow their women to appear in public; they are of the Madhyastham or medial caste.

Of their Deities.—In this tribe there are both Vishnu bhaktas, or followers of the God Vishnu, and Siva bhaktas, or votaries of the God Siva. The people of this tribe have no tutelary Deity, but pay their devotions at the principal temples that are dedicated to the Gods Vishnu and Siva.

Temples or places of worship.—The temples of Conjiveram, Tirupati and Srirangam in the Carnatic.

Religious Festivals.—This tribe attends at the grand festivals of Conjiveram and Tirupati.

Of their gurus or patriarchs.—A Brahmin sanyasi called Sankarâchârlu, or the bestower of comfort, is the guru of the Siva bhaktas or followers of the God Siva.

The Vishnu bhaktas have several gurus.

Of the duty of the gurus.—Sankarâchârlu teaches his disciples forms of prayer and gives them the ashes of cowdung to make the marks on their foreheads.

The gurus of the Vishnu bhaktas make a mark on the shoulders of their disciples with the chakra. All the gurus instruct their respective disciples in the principles of religion and morality.

The pay of the gurus.—There is no particular sum of money prescribed to be paid to the gurus, and the donations that are made to them depend on the wealth of the donor.

On the birth of children.—When a child is born, the parents and the family are unclean for thirteen days. On the fourteenth day, the Purohita comes, and they perform their ablutions and wash the child and cleanse the house by rubbing the floor over with cowdung and whitewashing the walls, and tie a string of mango leaves over the door. Then the mother covered with a veil and the husband with the child sit down on a pitham or wooden stool, and the Purôhita performs the ceremonies of *Punyâhavâchanam* or purification, *Jâta karmam* * or distribution of rice in charity to the Brahmins. *Nândi* or invocation to the manes

* Literally, the ceremony of the birth.

of the ancestors of the family. *Vighnêshvara pûja* or worship of Providence. *Nava Graha Hômam* or burnt offering to the nine great luminaries. *Nâma Karanam* or naming of the child which is done by the father spreading out some raw rice on a salver and taking a fanam and making on the rice the letters of the name that he wishes to give the child, which is sometimes named after the ancestors of the family, or after a deity or planet.

The relations then make a present of a trifling sum of money to the child, and arecanut and betel leaf with a small copper coin is presented to the Brahmins.

Expenses attending on the birth of a child.—If the family is rich, a rupee and a few seers of rice are given to the Purôhita, but if the family is poor, a fanam is given to him.

Two fanams and two seers of rice to the bajantris.

A feast to the relations.

Betrothing in marriage.—The parties may be betrothed before or after the female arrives at the age of puberty. The father of the young man, attended by the Purôhita and two or three other male relations, leave their own house in order to go to the dwelling of the bride, and as they proceed on, they make it their business to observe such omens as occur in the way. If a crow flies across in front of them from the left side to the right, if a lizard chirps in a southern direction, if two people meet them each with a pot of water, these omens are reckoned propitious, but if a cat crosses them, or a crow fly from the right to the left, or a lizard chirps in a northern quarter, or one person with one pot of water meets them, these omens are reckoned inauspicious, and if they encounter the latter ones, they desist from their intention. If the omens prove lucky, they approach the place of destination, and being received by the parents of the girl, they place before her such offerings as they have brought with them, viz., plantains, cocoanuts, dal, turmeric and arecanut and betel leaf and ask the girl in marriage. If the parents agree to the proposal, they accept the presents and signify their consent. Both parties then settle before witnesses what sum of money they are respectively to furnish the bride and bridegroom, but there is no particular sum prescribed for the occasion. All matters being satisfactorily adjusted, arecanut and betel leaf are distributed among the company, and the father of the bridegroom takes his leave and returns home.

After the contract of betrothing has been agreed upon by both parties, neither of them can recede from it, except that the bridegroom previous to the celebration of the marriage should go abroad and not return until the bride is two or three years past the age of puberty; then her parents having called people to be witness of her situation, may give her in marriage to another person.

The celebration of marriage.—This tribe celebrate their marriages in the months of Mâgham, Phâlgunam, Chaitram, Vaisâkham and Jêshtham or February, March, April, May and June. The Purôhita or astrologer having fixed upon a lucky day for the celebration of the marriage, in the morning the parents of the bridegroom taking him, with them and presents of fruit, and accompanied by the Purôhita, set out for the bride's dwelling preceded by bajantris and dancing women. On their arrival there, the bride's parents give them a neighbouring house for a temporary residence. The next morning, the parents of the bridegroom cause him to perform his ablutions, and the Purôhita or astrologer performs the ceremonies of *Punyâhavâchanam*, *Nândi* and *Nava Graha Hômam*; in the same manner the parents of the bride make her perform her ablutions and their Purôhita performs the ceremonies of *Punyâhavâchanam* and *Nândi* and cause her to worship *Gauri Dêvi* or the yellow coloured Goddess, who is represented under the form of a woman composed of turmeric. This Goddess is supposed to have the power of granting long life to married men.

The bride remains in her own house, but her parents attended by their relations and preceded by musicians and dancing girls go to the house of the bridegroom. On hearing the sound of the approach of the bride's parents, the bridegroom and his parents and relations leave their house and proceed northward, as if they were going to Kasi or Benares, on which the parents of the bride advance up to

them and say to the bridegroom "Do not go to Kasi, for we will give our daughter unto you". Having said this, they put a cocoanut into the hands of the bridegroom and conduct the whole party to their own house, where they all seat themselves and the Purôhita begins the marriage rites. First, the father of the bride performs the *Madhuparkam* which is done by his putting a little milk and a plaintain into the hands of his son-in-law who eats it. Then comes the *Kanya varnanam* or relating of the genealogy of both families which is done by the respective Purôhitas. A cloth as a curtain is then suspended, and on one side sits the bridegroom and on the other the bride, and the Purôhita repeats some slôkas or verses addressed to the Gods Vishnu, Ishwara, Brahma and Dêvendra, praying them to watch over the welfare of the new marrying couple. Then the curtain is taken away and two baskets of rice, being placed at hand, the bridegroom and bride take up handfuls of the grain and pour it on one another's heads.

The father of the bride then puts a little water and a fanam into his right hand and taking hold of the hand of his daughter he puts it into the hand of the bridegroom and says "I give this virgin unto thee for a wife." Next the Purôhita invests the bridegroom with a second shoulder string and a small gold plate called a bottu with a hole in the middle, having a string through it which is put on a salver and presented to the people present for their blessing, after which the bridegroom ties it round the bride's neck.

The Purôhita now performs a Hômam or burnt offering before the new married pair. Then he ties a skein of thread coloured with turmeric round the wrist of the right hand of both the bride and bridegroom, after which is performed the ceremony of *Nava Dhânyam* or the nine kinds of grain: some earth is put into an earthen vessel, in which is sown nine kinds of grain, and water sprinkled over it; the new married pair take a mixture of rice, flour and turmeric and throw it on the earth that covers the grain and the Purôhita reads prayers. This worship is directed to five Dêvis or Goddesses, named *Lakshmi* or fortune, *Pârvati* the consort of the God Ishwara, *Sarasvati*, the wife of Brahma the Creator, *Sachî Dêvi*, wife of the God Indra and *Arundhati*, the wife of a rishi or devotee named *Vasishtha*.

The Goddess Lakshmi bestows wealth.

The Goddess Pârvati endows husbands with length of life.

The Goddess Saraswati gives wisdom and understanding.

The Goddess Sachî Dêvi confers offspring.

Arundhati bestows prudence. Garlands of flowers fixed round a small hoop are put on the heads of the bridegroom and bride; after that one of the female relations puts some turmeric in a basin of water, and waves the basin three times over their heads; then the relations and guests make offerings of money and cloths to them and fruits, and arecanut and betel leaf with a trifling copper coin are distributed among the Brahmins. About eight o'clock at night, the Purôhita performs a Hômam or burnt offering, when the new married pair go out of the house, and walk seven feet in the open air and look up at the star named *Arundhati*; then they return to the house, and being seated they perform the ceremony of *nalugu*. The female relations mix a little turmeric and chunam or lime together with water and give a lump of it to the bride and bridegroom, who mark one another's feet with it and a female relation having put some turmeric and water in a basin, she waves it three times over their heads which finishes the business of that night.

The second day in the morning, the new married couple having performed their ablutions, they again worship the nine kinds of grain, after which the family and relations partake of a repast.

At night, the husband and wife again perform the ceremony of *nalugu*. On the morning of the third day, the Purôhita performs a Hômam or burnt offering; then follows the worship of the nine kinds of grain and the family dine; at three o'clock in the afternoon, the new married couple are seated on a wooden ptham or stool and a cloth stained with turmeric is wrapped round them, when eleven little

balls are made of turmeric and placed around their seat to represent the following dieties: *Brahma, Sarasvati, Vighnēshvara, Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera* and *Ishānya*. Arecanut and betel leaf being also prepared, the man and wife take some rice flour and turmeric and throw it on the representatives of the dieties, and make offerings to them of fruit, and the Purôhita reads mantras or prayers; arecanut and betel leaf with a small copper coin (called a dab) are given to the Brahmins, and a female relation waves a basin of water and turmeric over the heads of the new married couple. The ceremonies of the day being ended, the guests retire to amuse themselves, and the stained cloth becomes the property of the Purôhita.

At night, they perform the ceremony of nalugu.

In the morning of the fourth day is performed a Hômam or burnt offering and the worship of the nine grains; then the whole partake of a meal. At night is performed the ceremony of nalugu. The fifth day in the morning is performed the ceremony of nâgavalli. First a Hômam or burnt offering is made to the God Agni, then four large earthen pots are brought out and the husband and wife take a mixture of saffron, turmeric and chunam or lime and draw with it certain mystical lines, and then supposing that these pots contain the thirty-three millions of Dêvatas or Gods, they walk three times round the pots and make a namaskâram or obeisance and worship them. Then comes the ceremony of *Dampati kîmbûlam*. The new married pair are seated together on a bed, when their fathers bring a large quantity of betel leaf and arecanut and place it beside them. After which the different guests, man and wife by pairs, advance to the bed, when the fathers of the bride and bridegroom present them with arecanut and betel leaf. The Purôhita takes a salver of arecanut and betel leaf and presents it to the husband and wife, then he fills a small brass vase with a mixture of water, turmeric and chunam and sprinkles it over them. Arecanut and betel leaf are distributed again among the guests, and the Purôhita takes off the stained skeins of thread from the wrists of the bride and bridegroom and the earthen salver with the nine kinds of grain is thrown into an adjacent tank or pond of water. The whole are now feasted, which makes an end of the marriage ceremonies.

Expenses attending the marriage :—

One pagoda and twelve seers of rice to the Purôhita or astrologer.

One pagoda and twelve seers of rice to the bajantris.

In this tribe, they invest the male with the Yagnôpavitam or string on the day previous to the celebration of the marriage.

They have no Meravane or public procession.

The consummation of the marriage.—If the girl previous to the marriage has arrived at the age of puberty, the consummation takes place on the first lucky day succeeding the celebration of the nuptials, but if the girl is married when under age, the marriage is not consummated until she shows signs of puberty. The Purôhita having fixed on a lucky day, and the wife being come to the house of her husband, they both anoint their heads with oil and wash their bodies with water. The Purôhita performs the following ceremonies in succession :—

First *Punyâhavâchanam* or purification, *Nândi* or invocation to the manes of the ancestors of the family. *Vignēshvara Pûja* or worship of Providence, *Navagraha hômam* or burnt offering to the nine great luminaries. *Tsadivimpadam* or alms.* *Tâmbûlam* and *dakshina* or distribution of arecanut and betel leaf.† *Tsutala bhôjanam* or feast to the relations. At night, a donation of fruit is made to the Brâhmins, and the husband and wife retire to their room.

Expenses at the consummation.—Two Kantarai fanams, two seers of rice and one cocoanut to the Purôhita. Two Kantarai fanams, and two seers of rice to the bajantris.

* Correctly, 'presents.'

† Correctly, 'and money' added after 'leaf'.

Funeral rites.—When a person dies, the family is unclean for the space of thirteen days, and corpses of all descriptions and ages are burnt. As soon as a person is dead, the body is washed, and a new cloth is wrapped round it and the corpse is put on a litter and carried to the burning ground on the shoulders of four persons of the same tribe; the son of the deceased precedes the procession, carrying in his hand a pot of fire, but if there be no son, a brother or any male relation may officiate.

The Purôhita and all the relations of the defunct, both male and female, follow the corpse. When they arrive at the burning ground, they put down on the ground the corpse near the pile of wood, and the son or person that brought the fire bathes himself in a neighbouring tank or pond of water, after which the barber shaves his head; then they boil a seer of rice on the spot and when it is boiled they put it on a plate made of leaves, pour *tair* (curd) on it and place it near the corpse. This is meant as a peace offering for the deceased to a Demon that presides over burning grounds called *Bhûta Bali*. During this time, the Purôhita prays for the forgiveness of the sins of the defunct. After this the Purôhita makes a *Hômam* or burnt offering. Then they place the corpse on the pile and the son or person that brought the fire takes a few grains of raw rice and pours it into the mouth of the deceased and then the cloth is taken from the body and given to the barber. The son or officiating person next sets fire to the head of the pile and the Purôhita reads prayers, which are addressed to *Yama* or king of death and consist in asking forgiveness of the sins of the deceased and permission to enter Paradise.

After setting fire to the pile, the whole of the relations of the defunct who are then present repair to an adjacent tank or pond or river of water and bathe themselves.

Then the son makes a libation to the deceased by pouring a little water on some oil seeds and then an oblation of raw rice and they return home. The next day all the family go to the burning ground and spread about the ashes, collect the bones and throw them into a river or nulla of the water and then pour several pots of water on the place where the corpse was burnt. They again bathe themselves and having made a libation and an oblation to the manes of the defunct, they come home.

Thus for nine days the son or person who carried the fire performs the same ceremonies. On the ninth day, the widow is taken to the burning ground, when they make a peace offering to the Demon, *Bhûta Bali*, and take off the bottu or gold plate that was tied round her neck at the celebration of the nuptials as also all the gold and silver ornaments that are on her body; then the whole bathe themselves and return to their house. On the eleventh day, the family send all the clothes in the house to the washerman to be washed, after which, they all go to a tank or pond and bathe themselves; then the son or person that carried the fire accompanied by the Purôhita repairs to the burning ground taking with him a seer of raw rice, a quarter of a seer of ghee or coarse butter, a quarter of a measure of milk, a quarter seer of *tair* (curd), a quarter seer of jaggery or coarse sugar. He now boils the rice and mixes the ghee, etc., with it, and makes it into thirty-three balls, which he puts one by one into a fire and makes a *Hômam* or burnt offering called *Yegnam* to *Vighnesvara* or Providence. The Purôhita and himself now bathe themselves and come home.

On the twelfth day, the Purôhita performs the ceremony of *Punyâhavâchanam*. Then the son or person that carried the fire spreads out a seer of raw rice on a platter made of leaves and having made an image of *Vighnesvara* of cowdung he worships it, and whilst he is doing so he throws on the image a powder made of rice flour and turmeric. Next a young bullock of a year old and one *Kantarai fanam* is presented to the Purôhita or astrologer, but as he is of the Brâhmin tribe, he cannot accept of the bullock, and therefore it is marked on the back with two lines across each other and let loose, and permitted to roam at pleasure as long as it lives, which act is called *Vrishabhôtsarjanam* or letting go a young bullock. Sixteen seers of rice, sixteen sultan or other fanams or such a proportion as the family can afford are given in alms to Brâhmins which is named *Shôdasham* or sixteen.

The son or officiating person goes and bathes himself and having come back to his house, he at three o'clock in the afternoon performs the ceremony of *Sapindikaranam* or offering made to procure to the deceased admittance to the place of his ancestors: a donation of rice and money is made to four Brâhmins according to the wealth of the family. He again goes and bathes himself, comes to his house, seats himself on a wooden stool, anoints his head with oil and washes it off with water and the family dine. On the thirteenth day in the morning, the family anoint their bodies with oil, bathe themselves and put on new clothes and eat their victuals, after which they give arecanut and betel leaf to the Purôhita and present him with eight Kantarai fanams.

On the anniversary of the death of a father or mother, the son is obliged to give three seers of rice and half a fanam to three Brâhmins, and one fanam to the Purôhita. If there be no son, this anniversary is not observed.

The widows in this tribe frequently burn themselves with the body of their husbands, and if he should chance to die in a distant country, his dagger or the ring of his finger is brought home and deposited on the top of the funeral pile, but if a woman does not choose to burn herself, she cannot marry again.

Occupations.—Sovereignty, Agriculture and War.

V A I S Y A

TRIBE THE THIRD.

V A I S Y A OR MERCHANT WHO WAS BORN FOR THE PURPOSES OF TRAFFIC,
CULTIVATION AND KEEPING OF CATTLE.

SECTS.

NAGARVÂRLÛ, OR CITIZENS; KÔMATI OR CRAFTY; AGRAVÂRLÛ, OR INHABITANTS OF ÂGRA.

Section the 1st.—General account of each of the three sects.—Article the 1st—Of the Nagarvarlus—Traditions—Deities—Temples—Mode of worship—Religious festivals—Gurus or patriarchs—Duty of the gurus or patriarchs—Pay of the gurus—Ceremonies observed at the birth—Naming—Boring the ears and shaving the head of children with the expenses—Yagnopavitam, or investiture of the sacerdotal string and expense—Ceremonies of betrothing, celebrating and consummating a marriage and expense—Ceremonies of pumsavanam and simantam—Funeral rites and expense—Occupations and taxes. Article the 2nd—Of the Komatis—Their tradition, etc.—Article the 3rd—Of the Agravarlu—Their tradition, etc.

Section the 2nd.—Usages of marriage.—Article the 1st, Introductory—Article the 2nd, Of the contract of marriage—Article the 3rd, Of divorces—Article the 4th, Of the dower—Article the 5th, Of property in children—Article the 6th, Of suckling infants—Article the 8th, Of partition.

Section the 3rd.—Of agency.—Article the 1st, Of agency for purchase—Article the 2nd, Of agency for sale—Article the 3rd, Of agency for litigation and seizure—Article the 4th, Of the dismissal of an agent.

Section the 4th.—Of oaths.—Article the 1st, Of the manner of administering oaths—Article the 2nd, Of persons that are incapable of taking oaths—Article the 3rd, Of swearing, both the plaintiff and defendant.

Section the 5th.—Of claims.—Article the 1st, Of persons who are not liable to claims—Article the 2nd, Of things claimed by two persons—Article the 3rd, Of giving preference to a claim.

Section the 6th.—Of acknowledgments.

Section the 7th.—Of Debts.—Article the 1st, Of discharging debts—Article the 2nd, Of recovering debts—Article the 3rd, Of compositions for debts—Article the 4th, Of participated debts—Article the 5th, Of transferring debts.

Section the 8th.—Of Deposits.

Section the 9th.—Of Loans.

Section the 10th.—Division of inheritable property.—Article the 1st, Order of succession to an inheritance—Article the 2nd, Of wills—Article the 3rd, Of persons that are not capable of inheritance—Article the 4th, Of property liable to division—Article the 5th, Of the dividing of property earned by relations—Article the 6th, Of such property as cannot be divided—Article the 7th, Of a father's division of his property among his sons—Article the 8th, Division of property by sons—Article the 9th, How relations are to divide property—Article the 10th, Sundries.

Section the 11th.—Of a woman's property.—Article the 1st, Concerning the inheritance of a woman's property—Article the 2nd, Regarding concubines and their issue.

Section the 12th.—Of loans of money.—Article the 1st, Of the several kinds of interest—Article the 2nd, Of interest.

Section the 13th.—Of bail.—Article the 1st, Of securities—Article the 2nd, Of bail, in which two are

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SECTION THE FIRST.

and whilst he ARTICLE THE 1ST—FIRST SECT—NAGARVÂRLÛS, OR CITIZENS.

meric. Next a This tribe is divided into three sects that neither eat nor drink
the Purôhita or a nor intermarry. Each of the three claims the preeminence,
mullock, and ther. carnations of the Deity, and differs in many of its usages and
loose, and per.

All Trishabhôtsarjan the tribe sprung into existence from the thigh of Brahma,
m.—T sultan or other d of only one sect which like the other tribes increased and
other. Valms to Brâhmi, without distinction governed by the same laws, observed the

same customs and worshipped the same incarnation of the Deity and under the same appellation. In this manner, the tribe continued together as one family for a series of ages, observing the same usages and were judged by the same laws; they ate and drank promiscuously with one another and intermarried without making any exception. In short, they knew of no difference in any respect among the individuals of their tribe, excepting what the rules of decency and decorum pointed out to be observed between the sexes.

In process of time, a person of the Vaisya tribe named Sudharma, or the charitable, performed a tapas or rigid act of devotion to Sûrya or the sun, with a view of obtaining the power to traverse the several lokas or worlds. Sûrya having accepted of his devotion, assumed a mortal form, and manifested himself to Sudharma and commanded him to make known his wants.

Sudharma answered "I want to be endowed with the power of being able to traverse the several lôkas at pleasure." On which Sûrya granted his request and vanished. When Sudharma had obtained this endowment, he travelled through the different lôkas or worlds. On a certain day, as he was journeying through the Swarga lôka or world of Gods, he by chance met with an apsarâs, or beautiful celestial nymph, and ravished her.

When the apsarâs had disengaged herself from his embraces, she repaired to Brahma and complained of the rape; Brahma commanded that Sudharma should be brought into his presence, which being done Brahma upbraided him with the rape, and denounced upon him and his tribe the following curse, viz. :—That he and the whole of the Vaisya tribe should be annihilated. At the very moment that the angry God denounced this curse, Sudharma and his whole tribe withdrew from the stages of existence, or in other words, sunk into nothing, and the name of his tribe was erased from the list of the inhabitants of the Bhûlôka, or earthly world. The Dêvatâs or Gods having witnessed the dreadful catastrophe, were moved with pity, and with the king of the Gods, Indra, at their head, the whole of them hastened to the presence of Brahma, and supplicated his mercy on the unhappy sufferers, alleging as an excuse for their intercession that if he deprived the Bhûlôka, or earthly world, of this useful class of men, its affairs would fall into confusion. Brahma being convinced of the propriety of their suggestions, lent a gracious ear to their prayer, and having commanded the attendance of Valkala rishi, or a saint, who wore nothing but a cloth made of the fibres of a certain tree, directed him to regenerate the Vaisya tribe.

In pursuance of Brahma's orders, the rishi performed a yâga, or sacrifice of fire, and having collected a quantity of a sacred grass, called darbha, he divided and bound it up in one thousand different parcels in the shape of human beings and placed them on the ground round the place of sacrifice, and read certain mantrâs or prayers over them, when nine hundred and ninety-nine of the parcels became animated and assumed the shape and features of the Vaisya tribe, whilst the thousandth parcel remained in the same inanimated state. This circumstance puzzled the rishi and made him thoughtful. However, the God Îsvara having perceived his embarrassment, took upon himself a mortal form, and manifesting himself to the rishi, said "Oh, rishi do not be uneasy, for I myself will remain in this earthly world for a time in a mortal form, and will complete the thousandth person of the Vaisya tribe". On saying which, the God assumed the mark and feature of one of the tribe and by joining himself to the nine hundred and ninety-nine, he completed the thousandth person. At this time Kubera, the God of wealth, had one thousand daughters who, at the command of Brahma, gave them in marriage to the thousand Vaisyas, from whose loins the tribe was again propagated, and consisted of a thousand gôtrâms or families. As the rishi told them that the God Îsvara had deigned to assume a mortal form, in order to complete the thousandth number, they worshipped the Priâpas, or all creative power, which is the symbol of Îsvara.

They with their wives came and settled in the city of Ayôdhya nagar, or impregnable city, the present city of Oudh in Bengal, bringing with them an emblem of their Deity. From their taking up their residence in this city, they were

surnamed nagarvârlu, or citizens, and their idol obtained the title of Nagar-ésvara, or Lord of cities. At the creation of mankind, this tribe was surnamed Vaisya alluding to its having sprung up into existence from the thighs of Brahma.

After its annihilation and regeneration, it obtained the title of Nagarvârlu or corruptly nagartavârlu, or citizens, by which appellation one sect of them is at present distinguished; however, the Nagarvârlus have assumed provincial surnames expressive of the name of the kingdom in which they respectively reside.

For instance, those Nagârvârlu people who live in the kingdoms dependent on Arcot, Tanjore, Trichinopoly and Madura are styled Arvanagarvârlus and talk the Tamil language. Those who reside in the Northern Circars and in the dominions of the suba of the Deccan are called Bêrivars or Telugunagarvârlu, because in former days these countries composed a large empire named Telinga, and they talk the Telugu, or Gentu language.

Those who have a residence in many places, now under the Government of Mysore, are surnamed Kanadi Nagarvârlus, because in ancient times that country formed a kingdom called Kanadi, and they talk the Kanarese language. In some measure these three branches are now become three distinct sects, for they will not intermarry, nor will they eat with one another if a woman dresses the victuals, but if a man officiates as cook, they will.

The usages, customs, laws and modes of worship are the same.

Deities.—This sect is divided into two grand schisms called Vishnu bhaktas or followers of the God Vishnu and Siva bhaktas or votaries of the God Siva. The followers of the God Vishnu make three streaks up and down the forehead, the middle one of which is made with turmeric, and the other two with a species of pipe clay called Tirumani. The followers of the God Siva make three streaks across their forehead with vibhûti, or ashes of cowdung. The former mark is called nâmam, and the latter vibhûti. Notwithstanding they are thus divided into two sects, the whole of them in some measure, acknowledge both Vishnu and Siva, but are more particularly devoted to the God of their own respective sect. However, they eat together and intermarry. The deities that are worshipped by the whole of the Nagarvârlus are two in number, viz., Nagar Isvara, or Lord of cities, who is represented under the Lingam or Priapas, the second is the consort of the God Isvara and is surnamed Pârvati, or mountain born, and is personified by the figure of a woman. Some of this sect pay adoration to Vishnu, and others to Siva.

Temples.—Their temples are at Kâncî Puram, Tirupati and Srirangam in the Karnatic.

A figure representing the form under which they worship the Deity is made of copper and also of stone, both of which are placed in a small temple built for the purpose in the quarter of the town which is inhabited by the tribe.

In some towns they have no temples, when the figures of their Deities are placed in the open street that is inhabited by their caste. The Priapas and the image of Pârvati are placed together in the same temple.

The stone image always remains fixed in the temple, and the one of copper is taken out at certain periods, and carried in procession through the town.

The Nagarvârlu cannot attend about the person of their idols, or even repeat the necessary mantras or prayers; therefore they hire a Brahmin from among the followers of the God Siva, who is styled a pûjâri, or worshipper, and he officiates about the idol and performs the prescribed ceremonies.

Method of performing the morning Pûja or worship.—About 9 or 10 o'clock in the morning, the Brahmin comes to the temple, washes the idol with water, makes a mark on its forehead with the dust* of sandalwood, puts a garland of flowers round its neck, places a brass salver of burning incense before it, and lights a lamp, which must be lit with gingelly oil, during which the Brahmin reads mantras or prayers. These ceremonies being performed, the idol is considered in a proper state to receive the offerings of his votaries. Accordingly, the persons of the tribe

* Generally 'the paste.'

who find themselves religiously disposed repair to the temple with some of the fruits in season, viz., plantains, cocoanuts, betel leaves and the arecanut. When the votary arrives at the door of the temple, and in sight of the idol, he delivers the salver of fruit to the Brahmin, who having placed it before the idol for a few moments, takes it away again and gives half to the votary and converts the remainder to his own use. During this time, the votary makes a dandam, which is done by closing the palm of the open hand and lifting them up on a level with the forehead and continuing them there for a short time, in a supplicating posture.

Some indeed prostrate themselves before the idol. The Brahmin then gives him some of the consecrated flowers and a little cowdung ashes, with which he marks his forehead and returns to his habitation.

Some of the more rigid Nagarvârlus keep in their houses a small image of their Deity and hire a Brahmin to attend on it.

Festivals.—Once a year at the Amâvâsya, or the dark night of the month Mâgham, this sect has a Meravane or grand procession of its Deities, which are seated on a palanquin or mounted on the figure of a bullock, and placed on a litter and carried through the town upon men's shoulders preceded by dancing girls who dance and sing before the idols in unison with the beating of tomtoms or drums and the sounding of cymbals, trumpets and flageolets. The festival lasts only one night and the Lingam or Priapas and the image of Pârvati are carried out together.

A list of (the number of) utensils prescribed for the use of the procession which the sect cannot exceed.—A palanquin or litter to carry the idols. An aftâbgeri or umbrella, two chouries or cow tails, a flag with the figure of a bull, portrayed on it. The procession can only parade through the streets that are inhabited by the Nagarvârlu and the left hand caste and those people who are neither of the left nor right hand caste.

The set of dancing girls and the gang of bajantris must also be of the left hand caste.

At the end of the year, a committee of the sect ascertains the expenses that have been incurred by carrying the idols in procession, as also the sum that has been expended in the daily worship at the temples.

When the amount of the expenditure is ascertained, a contribution for the defraying of it, is levied on the whole of the sect in proportion to the substance that is possessed by each family.

Of the gurus or patriarchs.—The head guru of the whole sect of Nagarvârlu is named Dharma Siva Âchâri, or the relator of the virtues of the God Siva. This guru lives in a state of celibacy, and when he dies, his successor is selected from a number of Sishyas or scholars of the Brahmin tribe who have been educated by him for the purpose.

The Siva bhaktas, or worshippers of the God Siva, have three gurus or patriarchs, the first is a Brahmin named *Azhaghunâdayya* or the type of Divine beauty; the second Guru is by tribe a Nagarvârlu and is called *Negunda Thanda-vâ-ru*, or instructor of the Devout; the third guru is also of the Nagarvârlu tribe, and is surnamed *Munêshvarudu*, or the munificent. The sect of Vishnu bhaktas, or followers of Vishnu, has but one guru, by tribe a Brahmin, and is named *Dêva-Râja Bhôdar* or the exhibitor of Vishnu the Godhead.

The duties of the several gurus or patriarchs.—It is the duty of the head guru Dharma Siva Âchâri to watch over the morals of the whole of the Nagarvârlus, to encourage the virtuous and to reprove and reform the vicious, and also to initiate his followers into the principles of their sect. He is also to teach them certain mantras or prayers, and to tell them what things are proper for their food and in what manner they are to perform their ablutions.

It is the duty of the inferior gurus to initiate their disciples into the tenets of their respective sects, and to instruct them in the duties of religion and morality. The guru of the Vishnu bhaktas burns a mark on the two shoulders of his disciples with the chackra of Vishnu.

Of the pay of the gurus.—The head guru Dharma Siva Âchâri annually receives two Nagari fanams from every married man or widower of the whole sect of the Nagarvârlu, but the bachelors do not pay anything to him, nor is there any pecuniary consideration taken from the women. At a marriage, he receives two Nagari fanams. In cases of adultery, he is entitled to a fine of twelve Nagari fanams, which sum must be paid to him by the adulterer: When he makes his yearly circuit, the Nagarvârlu of the different towns and villages that he passes through are obliged to bear his expenses whilst he remains among them, which is done by a contribution among the Nagarvârlu of the said town or village in proportion to the substance that each individual possesses.

The three gurus of the followers of the God Siva, receive annually from their respective disciples the undermentioned sums, viz., from married men one nagari fanam, from widowers half a nagari fanam, but they do not receive anything from a bachelor or woman.

At a marriage, they receive one nagari fanam.

When they make their yearly circuit, their disciples who live in the towns that they pass through are obliged to bear their expenses whilst they remain among them which is done by a contribution. It is necessary to observe that although the three gurus *AzhaghunâJayya*, *Negundi Thanda-ra-ru* and *Munesvarulu* are of the Siva sect, yet they differ in their mode of worship and therefore have each of them a distinct set of disciples, who contribute to the support of their respective guru.

The guru of the Vishnu bhaktas, or the worshippers of the God Vishnu, receives annually one nagari fanam from each married man, and half a nagari fanam from every widower, but he cannot exact anything from a bachelor or woman. At a marriage, he is to receive one nagari fanam. When he makes his annual circuit the people of his sect who live in the towns he passes through are obliged to bear his expenses whilst he resides among them. Upon the whole it is to be understood that the head guru is paid by the collective body of the Nagarvârlu sect, whilst the inferior gurus are paid by their respective sectaries, nor can the guru of the Siva bhaktas exact anything from the Vishnu bhaktas, or worshippers of Vishnu, and in like manner the guru of the Vishnu bhaktas cannot demand anything from the Siva bhaktas or worshippers of Siva. Nor can the three gurus of the Siva bhaktas interfere in any shape with one another's disciples.

Birth of Children.—Ceremonies to be observed by the Nagarvârlu on the birth of children.

When a child is born, the family is considered unclean for the space of sixteen days, during which period, no stranger is to eat or drink with or touch any of the persons of that house, but people may converse with them.

On the sixteenth day, the following five ceremonies are to be performed, viz. :—

- (1) *Punyâhavâchanam*, or purification.
- (2) *Jâta karanam*, or offering to the Brahmins to pray for the well-being of the infant.
- (3) *Nâma karanam*, or naming.
- (4) *Nândi*, an offering to the manes of the child's ancestors.
- (5) *Guru Pûja*, or adoration to the guru or patriarch of the child's tribe.

On the sixteenth day, about ten o'clock in the morning, the Purôhita or astrologer comes to the house and having filled a chambu or small brass vessel with water, he reads a mantra or prayer, and sprinkles the water over the infant, the house and the people belonging to it, after which the family is cleansed and the different people of their sect may hold an intercourse with them as usual.

Afterwards, the parents of the child perform the *Jâta karanam* by distributing grain and money among the Brahmins. No particular quantity of grain or sum of money is prescribed for the occasion, as the extent of this offering depends upon the wealth of the family.

The *nāma karanam* is the naming or christening of the infant, which is done after this manner. All the relations of the family, being assembled, the whole form a circle, the mother holding the infant in her arms. A little grain is then spread out on a plate in which the father of the child writes the letters of the name that he wishes to give it, and whilst he is writing it, the Purôhita reads a mantra or prayer which is composed for the occasion.

The child is sometimes named after one of the ancestors of the family, or after one of the Deities.

As soon as the christening is over, the master of the family regales the visitors with such viands as the house affords.

The *Nāndi* is performed by the Purôhita invoking the manes of the ancestors of the family to be present at the ceremony, whilst the master of the house distributes rice and dāl, to the Brahmins, and gives a donation of money to the Purôhita.

The *guru pūja* or *worshipping of the Patriarch*.—The head guru of the whole sect is first invited to the house, and on his arrival sits down, when the father of the child washes with water the feet of the guru, then makes a mark on his forehead with the dust of sandalwood, puts a garland of flowers round his neck, presents him with a turbun or cloth and some money, then prostrates himself at his feet and requests his blessing, which being granted, he is presented with betel and dismissed. The guru of the family is invited and treated in the same manner.

Lastly, if there is a person of the family living older than the parents of the child, they must prostrate themselves at his feet and crave his blessing, and this ends the ceremonies of the sixteenth day.

Of the *investiture of the Yagnôpavîtam* or *string*.—At the investiture of the *yagnôpavîtam*, the following nine ceremonies are performed, viz. :—*Punyâhavâchanam*, or purification. *Nāndi*, or offering to the manes of the child's ancestors. *Vudaka Prâyaschittam*, or sin offering. *Hômam* offering, *Choulam*, or shaving, *Yagnôpavîtam*,* or putting the thread over the shoulders. *Vupadêsam* or *teaching* the child certain mantras or prayers. *Bhiksha* or begging. *Achârya pūja* or *worshipping* the Purôhita. The *Punyâhavâchanam* is performed by the Purôhita, who purifies the house and the family by sprinkling consecrated water over it and the people of the family.

The *Nāndi* is performed by the Purôhita invoking the manes of the ancestors of the family to be present at the ceremony, whilst the master of the house distributes rice and dāl to the Brahmins.

The *Vudaka Prâyaschittam* is performed by the Purôhita who reads certain mantras or prayers praying that the Deity will be graciously pleased to pardon such sins or trespasses as the child may have committed through ignorance. Whilst the Purôhita is reading the prayers, the child's father makes a trifling donation of money to the attending Brahmins.

The *Hômam* is performed by the Purôhita who lights a fire in front of the child and feeds the flame with ghee, whilst he repeats mantras or prayers.

The *Choulam* or ceremony of shaving the child, which is done by the barber, who receives one nagari fanam and a small quantity of raw rice.

The *Yagnôpavîtam*, or ceremony of putting the string over the child's shoulders. The Purôhita takes the string and colours it with turmeric and puts it over the shoulder of the child, and reads a mantra, praying that the sacred string may confer wisdom, understanding, health, wealth, strength and long life on the child.

The *Vupadêsam* is performed by the Purôhita, who teaches the child several mantras or forms of prayer adapted to different times of the day and to different occasions, such as asking forgiveness of sins, safety from danger, etc.

The *Bhiksha*, or begging, is performed by a salver being put into the hand of the child who carries it to his parents and relations and begs alms. The mother, etc., give him a little raw rice which is the perquisite of the Purôhita.

* Correctly, Yagnôpavîtahâranam.

The *Ācharya Puja* or worshipping of the astrologer is performed in the following manner:—The child puts garlands of flowers round the neck of the Purôhita, rubs his body over with the dust of sandalwood and then worships him and asks for his blessing. On this occasion five nagari fanams and one sâlê or cloth, are given to the Purôhita.

Then the master of the house gives some betel leaf and arecanut with a trifle of money to the attendant Brahmins, and feasts his relations during the day, which ends the ceremony of investiture.

A lucky day having been fixed on for the performance of the ceremony, the Purôhita about nine o'clock in the morning repairs to the house where the relations of the family having been previously assembled, as also the bajantris or beaters of tomtoms or drums, sounders of trumpets and blowers of flageolets, he begins the ceremony of the investiture, which lasts four successive days, and goes through it in the order that the ceremonies are above mentioned.

The sets of bajantris attend during the four days and receive five nagari fanams and a daily allowance of four seers of rice as batta.

Method of asking a girl in marriage.—Contracts of marriage are to be made when the girl is below the age of puberty, but with regard to the man, there is no fixed period of life for his entering into the marriage state.

Four of the bridegroom's male relations meet at the bridegroom's house, and from thence proceed to the house of the parents of the intended bride, taking along with them the following articles as presents to her:—Two cholis, one sâri or cloth, two cocoanuts, some plantains, some betel leaf and arecanut, powder of turmeric and vermilion. They are met at the door of the house by the parents of the bride, who conduct them into it and introduce them to the young girl who, with the female part of the family, is seated on a carpet for the purpose of receiving them. After performing the usual ceremonies of salutation, they place the presents on the floor in front of the intended bride; then the people of the house and those who brought the presents taking along with them the young girl, walk out of the house to some distance in the open air where they remain for a little time, in order to observe what omen occurs; for, the agreeing to or rejecting the proposal of marriage depends on the good or bad omens that occur at this time. If the following omens occur they are considered as auspicious, viz.:—First, if a crow fly across in front of the party from the left hand to the right; second, if a brahmini kite fly across from the left to the right; third, if a lizard chirp in a southern direction. If any one of these occur, they without hesitation agree to the proposal of the marriage. The following omens are considered as unlucky, viz.:—First, if a crow fly across in front of the party from right to left; second, if a brahmini kite fly across in front of the party from the right, to the left; third, if a lizard chirp in a northern direction. These omens are reckoned inauspicious, and they instantly reject the offer. Should none of these omens occur, they will make the same experiment on the succeeding day, and continue doing so until one does occur. If a lucky omen has occurred, the whole party return into the house and seat themselves on a carpet. The parents of the girl signify their assent to the proposal of marriage, accept of the presents and treat their visitors with betel leaf and arecanut, and then dismiss them. If a bad omen has occurred, the parents of the girl make known their dissent and dismiss those who brought the proposals without accepting of the presents. However, in the betrothing of the brother's daughter to the sister's eldest son, there is no occasion to make any observation on the omens that may occur.

Celebration of marriage.—The following are the months in which the Vaisya tribe are enjoined to marry, viz.:—Mâgham, Phâlgunam, Chaitram, Vaisâkham, Jyêshtham, which nearly answer to the English months of February, March, April, May and June.

There is no set time of the year, month or day for the betrothing, but the contract may be made at any time excepting the month called Pushya or January, which is reckoned unlucky.

If the contract of marriage has been made at a distant period from the marrying months, the parties wait until the proper season is arrived, when the parents call the Purôhita or astrologer and request him to fix on a lucky day for the celebration of the nuptials.

The wedding day being fixed on, in the morning a set of *bajantris* or people beating tomtoms or drums and blowing trumpets and playing on flageolets, come to the houses and beat and play during the performance of the ceremony. At about 9 o'clock, the Purôhitas of the respective families repair to the several houses and perform the *Punyâhavâchanam* or ceremony of purification; then follows the *Nândi* or invocation to the manes of the ancestors. The parents of the bride erect a pandal in front of their house in which there is raised a small altar for the performance of the marriage ceremony. At a lucky moment of that day, or the succeeding evening, the parents of the bride leaving her at home, accompanied by their relations and friends and preceded by *bajantris* beating tomtoms or drums, sounding trumpets and flageolets, and taking along with them a conveyance of a horse or palanquin for the use of the bridegroom, repair to his habitation in order to conduct him to the house of the bride. Being arrived at the bridegroom's house, they perform the usual ceremonies of salutation, and having seated the bridegroom on a palanquin or mounted him on horseback, they return to their own house with him and his relations and friends in the same order as they went to his habitation.

When they come to the door of the bride's house, the bridegroom alights and is conducted into the pandal.

A new white cloth is then suspended and divides the altar into two equal parts. The bridegroom is seated on one side, and the bride on the other, with a salver of raw rice placed in front of each of them.

The Purôhita having read the necessary mantras or prayers, the bride and bridegroom by his desire take up a couple of handfuls of the raw rice and throw it on one another's heads, then the cloth is taken away from between them. Next they get up from the altar, when a small plank is placed on it, on which they again seat themselves. The bridegroom puts round the neck of the bride a *bottu*, a small circular plate of gold, with a hole in the middle, by which it is strung with a thread and suspended from the neck. The father of the bride takes a fanam, a few grains of rice stained with turmeric and moistened with a few drops of water, and puts it all into the right hand of his daughter and then laying hold of, and closing her hand he puts it into the right hand of the bridegroom saying "Hitherto I have cherished this virgin. I now give her unto thee as a helpmate; from henceforth do thou nourish and protect her." During this time the Purôhita reads mantras or prayers calling the sun and moon to bear witness to the solemn contract. Then the Purôhita performs a *Hômam* or burnt offering in front of the new married couple.

After the performance of the *Hômam* or burnt offering, the master of the house treats the attendant Brahmîns with betel leaf and arecanut and a donation in money.

This ends the marriage ceremonies of the first day. The two families dine or rather sup together, and after the meal, the bridegroom remains until the fifth day in the bride's house. However, his relations return to their own habitation, but for the space of five days, they eat with the bride's family. The mantras or prayers that are repeated by the Purôhita at the marriage ceremony are very similar to the prayers used at an English marriage. For instance, the man promises to have and to hold the girl as his wife from this day forward for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish her till death and to be constant to her.

The girl on her part promises to love, honour and obey him and to be faithful to him. The putting the *bottu* round the bride's neck is similar to the placing the ring on the finger. On the wedding day, they also prepare certain articles for the *Pâtika Pûja*, which is done by filling five earthen pots with earth and sowing in them the nine following kinds of grain:—Vuddulu (gram), beans, oil-seed and senigalu (Bengal gram), etc.

The Purôhita performs a Hômam or burnt offering before the new married couple morning and evening for four successive days.

On the fifth day is performed the ceremony *Nâgvalli*, or the dismissal of the manes of their ancestors who had been invoked to be present at the wedding. This is done by whitening an earthen pot with chunam and writing some hieroglyphics on it.

The new married pair place before the pot an offering of fruit, sandalwood and other perfumes, and then having walked round it three times, they put a quantity of boiled rice on two or three *patrâl* or *platters* made of leaves and place as oblations to the manes of their ancestors, who are now considered as dismissed to their celestial abodes. The boiled rice is taken away by a person of the tribe of washerman. The pot is stored up in the family. Next follows the *Pâlika Pûja* which is performed by the new married pair under the superintendence of the Purôhita in the following manner:—By this time the grain that was sown in the different pots has put forth sprouts and is intended figuratively to represent nature. The bride and bridegroom place offerings of fruit, the dust of sandalwood and flowers before the pots containing the grain and then worship them praying as it were to nature, that she will be pleased to grant them offspring and an abundance of grain for their support. After the ceremony is ended, they take the pots to the nearest river or well and throw the contents into the water.

In the evening of the fifth day is the *Meravane* or procession.

In the evening, the bridegroom and bride are seated in a palanquin or mounted on horseback preceded by dancing girls, dancing and singing and *bajantris* beating tom-toms or drums and sounding trumpets and blowing flageolets and followed by a few of the married women of their family, who walk under a canopy supported by four men and surrounded by other relations and friends. In this manner, the procession sets out from the bride's house, parades the streets of the left hand caste and the streets of those people who are neither of the right nor left hand caste, and then returns to the bride's house.

This procession closes the wedding ceremonies. The utensils or articles that are prescribed to be carried or used in the wedding procession and which they cannot on any account exceed, are as follows, viz. :—A palanquin or a horse to carry the bride and bridegroom. However, wealthy people have been known to make use of an elephant on this occasion, a *nagâra* or large drum, an *aftâbgiri* or umbrella or banner with the figure of the *garuda* or brahmini kite portrayed on it, *makara tûranam* or a long strip of cloth marked lengthwise with red and white in waves and fixed to two long sticks and carried by men in front of the procession.

Perquisites to different people arising from the marriage.—The Purôhita who officiates at the ceremony is to be paid eighteen Kantarai fanams, and is to receive as a present the piece of cloth which divided the young couple when seated on the altar.

To the head guru Dharma Siva Âchâri two Kantarai fanams.

To the guru of their respective sect one Kantarai fanam. It is also customary to make a donation in money to the Brahmins, but no particular sum is laid down for the purpose, and the amount varies in different towns and places. For instance at Tirupattur in the Baramahal, one hundred and sixty Nagari fanams are given on this occasion. However, the sum differs at Krishnagiry and other places in the Baramahal. The principal inhabitant of the *Nagarvârlus* always fixes the sum that is to be given by the people of his caste who reside in the town or village with him.

Concerning the mode of defraying the expenses incurred at the wedding.—There is no positive rule on this head. Sometimes the parents of the bride are at the whole of the expense, at other times the parents of both parties defray it, and when the parents of the girl have been in low circumstances, the parents of the bridegroom have been known to discharge it. In like manner there is no positive rule respecting the amount of the sum of ready money, or the value of the ornaments that the several parents are to give to the bride and bridegroom. In the ancient sastras it is mentioned that the parents of the bride shall furnish their daughter with gold and silver ornaments in a certain proportion according to their condition.

but in these days, no particular rule is followed on the occasion, and it entirely depends on the agreement that is previously made between the parties.

Ceremonies to be observed at the consummation of a marriage.—As the parties are betrothed and married when young, the bride and bridegroom remain with their respective parents until the girl arrives at the age of puberty, when another ceremony is performed before the consummation takes place. After the girl is arrived at the age of puberty, and during the first sixteen days that succeed this event, the Purôhita or astrologer looks out for a lucky day to consummate the marriage. In the morning of the day that has been fixed on, the bride is brought to the house of the bridegroom when the Purôhita performs the *Punyâhavâchanam* or ceremony of purification. After which he makes a *hômam* or burnt offering.

Then some fruit and money with some betel leaf and arecanut are distributed among the attendant brahmins. The parents of the bridegroom then feast the relations of the family, and at night the new married couple are bedded together, which ends the ceremony of consummation. At the performance of this ceremony, five Nagari fanams are given to the Purôhita, and the expenses attending the consummation of the marriage are defrayed by the bridegroom, or his parents. Polygamy is permitted in this sect.

When the bride is seven or eight months advanced in her pregnancy, the two following ceremonies called *Sîmantam* and *Pumsavanam* are performed in this manner. A leaf of the banyan tree is first procured, on which is dropped a small quantity of cow's milk and some turmeric; then the new married couple worship it whilst the Purôhita repeats certain mantras or prayers, after which, the leaf with the milk and turmeric is put into a piece of new cloth, when the husband squeezes it, so that the juice may fall into the nostrils of his wife. This ceremony is a supplication for safety to the mother in child-bed, and of long life to the child.

The above ceremony is called *Sîmantam*.

The ceremony of *Pumsavanam* is a *hômam* or burnt offering.

At the performance of this ceremony, five nagari fanams are given to the Purôhita, and the attendant Brahmins are treated with betel leaf and arecanut and a trifling donation in money, and the relations of the family are feasted during that day.

Funeral rites.—If a man or woman child dies when he or she is below the age of three years, the corpse is buried in the earth and in like manner those Nagarvârlus who wear round their necks or arms a small silver casket containing the figure of the lingam or Priapas, are likewise buried, but all other persons after attaining the age of three years are invariably burnt. As soon as possible after a person is dead, the body of the deceased is washed with water and wrapped up in a new cloth. The body is then placed on a bier and carried upon the shoulders of four men of the Nagarvârlu sect to the burning-ground, preceded by the eldest son of the deceased, who carries in his hand a small earthen pot containing a little fire, in order to light up the funeral pile. If the defunct has no son, his youngest brother must carry the fire, and if he has no younger brother, his elder brother must carry it, and if he should have no sons or brothers, and has a father living, he must officiate, and if he should have neither a father, brother nor son alive, then the nearest of kin in the male line must perform this office. The bier is followed by as many of the male and female relations of the deceased as are at hand, and also accompanied by the Purôhita or astrologer. When the bier is brought to the burning-ground, it is put down on the ground near the funeral pile; then if it be the son of the deceased that has brought the fire, a barber shaves his head, but if any other relation of the deceased has brought it, the ceremony of shaving is dispensed with. Next the corpse is taken up from the bier and laid out on the funeral pile; the cloth is then taken off the body, and the son or whoever brought the fire having bathed himself in water, lights up the pile at the head of the corpse, whilst the Purôhita reads mantras or prayers. The family then leave a person to watch the pile, and the whole of them repair to a pond or water-course in the vicinity of the burning-ground, and having bathed themselves, they retire under the shade of a neighbouring tree where they make a libation of water and an oblation of raw rice to the

manes of the deceased. Then the son or such person as brought the fire bathes himself again, upon which the whole of the family return to their respective habitations. On the second day the son or the person that carried the fire at the funeral goes to the burning-ground, accompanied by the Purôhita, where he bathes himself, makes a libation and oblations to the manes of the defunct, whilst the Purôhita reads mantras or prayers. On the third day, the son or other person accompanied by the Purôhita, repairs to the burning ground and after bathing himself, he throws water on the ashes of the defunct and gathers together the remnants of the bones, which he carries and throws into an adjacent river.

Thus from the fourth morning after the day on which the deceased died, until the fourteenth day, the son or person so officiating is obliged to repair daily to the burning ground accompanied by the Purôhita, where having bathed himself, he makes a libation and an oblation to the manes of the deceased, whilst the Purôhita reads mantras or prayers.

On the fifteenth day, the widow of the deceased is conducted to the burning ground by her relations, where the bottu is taken off from her neck and her head shaved. The whole of the family bathe themselves, and having made a libation and an oblation and given the widow a new cloth, they all come back to their habitations. On the sixteenth day, they clean the house in which the person died, by whitewashing the walls and plastering the floor over with cow-dung. At the same time, the son or other person that carried the fire goes to a pond or river, and having bathed himself, he returns to the house and performs the *Punyâhâvâchanam* or purification, and gives a donation of rice, dhâl, ghee, fruit, clothes and money to seven Brahmins who personate the following personages, viz. :—The father, grandfather, great grandfather and great grandfather of the family; also two Dêvatas or Gods named Visvê Dêva and lastly Vishnu. Each of the Brahmins receives one Nagari fanam, one cloth and a salver of raw rice and dâl, some ghee and fruit. The following articles are given to the Purôhita. One milch cow and calf, one cloth, one brass salver, and one drinking-vessel made of the same metal and sixteen nagari fanams. After making these donations, the officiating person bathes himself and again performs a *Punyâhâvâchanam* or purification, and the house and family are considered clean. During the time of its uncleanness, no stranger is allowed to eat in that house, but now it is cleansed, people may frequent the family as usual. If the deceased leaves a son, he must give unto seven Brahmins a donation of raw rice, dâl, ghee and fruit, with a trifle of money on the anniversary of the death both of his father and mother. If a child, either male or female, dies before it has attained the age of three years, it is buried privately and without the performance of any funeral rites. If a young man dies before he has been invested with the *Yagnôpavitam* or string, and if a young girl dies before she has been married, the corpse of both are burnt with fire, but without the performance of any funeral rites.

When a Nagarvârlu, who is a wearer of the Lingam, dies, the corpse is laid on a bier under a canopy which has at each corner one little round brass vessel with its mouth turned downwards with another vessel of the same kind in the middle. The bier is then carried on the shoulders of four men to the burying-ground, preceded by a person blowing a shell called a shankha and another person beating a kind of cymbal.

A Pandâram or monk of the tribe of Sûdra, or lowest caste of laymen, attends and performs the funeral rites which are much the same as those used at the burning of a corpse, with this exception, that there is no occasion for fire, nor can the bones be thrown into water. For the space of fifteen days, the Pandâram performs the same ceremonies and makes the same offerings as are used at the burning, but on the sixteenth day, the funeral rites are concluded by a Brahmin. On this occasion, six nagari fanams are to be given to the Pandâram, and ten nagari fanams to the Purôhita or Brahmin that performs the ceremonies on the sixteenth day. All the other donations that are made at this ceremony are exactly similar to those which are made at the burning of a corpse.

Though it is the custom in this sect to shave the wife's head on the death of her husband, she is not looked upon in a degraded light by the family. It is

true she is not allowed to partake of all the social pleasures, nor can she perform Divine worship, or ornament her person with gold or silver, or wear rich clothes, but she is by no means considered as a slave. It is usual for the females of the family to do the drudgery work of it without discrimination, and there is no greater proportion of menial service required from a widow than there is from the other females of the family. Sometimes the widow burns herself with the body of her husband, which she does from an idea that she will obtain paradise. However, the widow does not always sacrifice herself, and even when she intends to do so, she must ask his permission, which she does, when faint hopes are entertained of his recovery; some husbands give their consent and others refuse it.

Occupations.—They are *Saukars* or bankers, *Javali Vyâpâri* or linen drapers, *Dhânyam ammuvaru* or grain merchants, *Phalasaraku Vyâparlu* or dealers in all kinds of spices, shroffs or money changers, *sêdyam* or cultivator, *Dallâlis* or brokers.

Annual imposts peculiar to the Nagavârlu sect. First a Talakatta or annual Poll-tax which is levied in the following manner: each married man pays three Nagari fanams, each widower one Nagari fanam and a half, but nothing is levied on bachelors or women. One Nagari fanam from the married man and half a fanam from every widower is paid to a caste of public players called *Notakar* who traverse the country in sets and dance on the slack rope and perform sundry other feats of dexterity. It is said that in former times, the Nagavârlu people being desirous of spreading their fame through distant countries, made a bargain with a set of these strolling players, to assist them in their project, and stipulated that they and their posterity should pay to them and their descendants a perpetual poll-tax in the aforesaid proportion, and at the same time allowed the players to carry about with them the banner of the Nagavârlu sect, which is a flag with a Brahmini kite portrayed on it.

ARTICLE THE 2ND KÔMATI OR CRAFTY.

Tradition.—Many years after the sect of Nagavârlus had settled in the city of Ayôdhya Nagar or impregnable city, the present city of Oudh in Bengal, several of its members emigrated to different places in search of a subsistence; one party amongst the rest came and took up its residence in the city of Kômatla-Penukonda, and during its stay there, Vishnuvardhana the Rajah of the Kingdom having by chance seen a beautiful virgin, the daughter of a Nagavârlu, became deeply enamoured of her person and resolved at all events to gratify his guilty passion, and as he could not do so by fair means he determined on accomplishing it by foul. He therefore sent for the parents of the maid and commanded them to give to him their daughter: they of course humbly represented to him that the custom of their tribe and the immutable decree of Brahma rendered it impossible for them to obey his commands, and hoped that he would be pleased not to urge them further on that head.

However, the Rajah was too much smitten with the charms of the fair damsel to be easily persuaded to forego his purpose, and he persisted in his demand, and to cut the matter short, he told them that as they were averse to his proposal, he would forcibly seize on the object of his desire.

By this time, the Rajah's unreasonable demand had come to the knowledge of all the members of the tribe that resided at Kômatla-Penukonda, and in order to avert impending pollution and to deter the Rajah from carrying his resolution into effect, the heads of all the families collected about the palace and threatened to destroy themselves and the girl by fire if he did not relinquish his intention. The Rajah laughed at their threats and dared them to the performance of the act; in consequence of which, the heads of one hundred and two families, with the young girl, threw themselves into a fire that had been purposely kindled for the occasion, and were all burnt to death.

Besides these one hundred and two heads of families, there were the heads of a vast number of others, who at first had promised to join in this voluntary sacrifice,

but when they came to the point they drew back and refused to act according to their word. Therefore, when the girl and those who were staunch to her cause were about to precipitate themselves into the fire, the whole with one voice enjoined their relations to expel from their tribe those unworthy miscreants, and their families who had swerved from their word, and that from henceforth a distinct sect should be composed of their own families as a memorial to posterity of their having so nobly devoted themselves for the good of the whole. The injunctions of these victims were paid due attention to, and the families of those men who forfeited their word were expelled the tribe, so that this sect was reduced to the number of one hundred and two families. However, since that period, one of these is become extinct from a failure of offspring and consequently the Kômati sect at this time, viz., A.D. 1797, is composed of one hundred and one families, whose manners, customs, laws, usages and modes of worship are the same.

Birth of Children, Kômati sect.—When a child is born, the family is considered unclean for the space of sixteen days during which period no stranger is to eat or drink with or touch any of the persons of that house, but people may hold converse with them.

On the sixteenth day, the following five ceremonies are to be performed, viz. :—

- 1st—Punyâhavâchanam, or purification.
- 2nd—Jâtakaranam, or offering to the Brahmins to pray for the well being of the infant.
- 3rd—Nâmakaranam or naming.
- 4th—Nândi, an offering to the manes of the child's ancestors.
- 5th—Guru-pûja, or adoration to the Guru or patriarch of the child's tribe.

On the sixteenth day, about ten o'clock in the morning, the Purôhita or astrologer comes to the house, and having filled a chambu or small brass vessel with water, reads a mantra or prayer and sprinkles the water over the infant, the house and the people belonging to it, after which the family is cleansed and the different people of their tribe may hold an intercourse with them as usual.

Afterwards the parents of the child perform the *Jatakaranam* by distributing grain and money among the Brahmins. No particular quantity of grain or sum of money is prescribed for the occasion as the extent of this offering depends upon the wealth of the family.

The Nâmakaranam is the naming or christening of the infant which is done after this manner. All the relations of the family being assembled, the whole form a circle, the mother holding the infant in her arms; a little grain is then spread out on a plate in which the father of the child writes the letters of the name that he wishes to give it, and whilst he is writing it the Purôhita reads a mantram or prayer which is composed for the occasion.

The child is sometimes named after one of the ancestors of the family, or after one of the Deities.

As soon as the christening is over, the master of the family regales the visitors with such viands as the house affords.

The Nândi is performed by the Purôhita invoking the manes of the ancestors of the family to be present at the ceremony, whilst the master of the house distributes rice and dâl to the Brahmins, and gives a donation of money to the Purôhita.

The Guru-pûja or worshipping of the patriarch.

The guru of the whole sect is first invited to the house. On his arrival, he sits down when the father of the child washes with water the feet of the Guru, he then makes a mark on his forehead with the dust of sandalwood and puts a garland of flowers round his neck. He next presents him with a turban or other cloth and some money, then prostrates himself at his feet, and requests his blessing which being granted he is presented with betel and dismissed. The guru of the family is invited and treated in the same manner.

Lastly, if there is a person of the family living who is older than the parents of the child, they must prostrate themselves at his feet, and crave his blessing and thus endeth the ceremonies of the sixteenth day.

Deities.—In this sect, there are both Vishnubhaktas or followers of the God Vishnu, and Sivabhaktas or votaries of the God Siva.

The Deities that are worshipped by the whole of the Kômatis, are three in number, viz., the first is called Nagaresvara or Lord of cities, who is represented under the Priapas or all creative power. The second is named Janardana swami, or Lord of life, and is represented under the figure of a young man. The third is Kanyaka-Paramêsvari, or the virginity of the great lady, the consort of Isvara. She is represented under the figure of a young female and alludes to the circumstance of the virgin burning herself rather than suffer her tribe to be polluted by yielding to the embraces of the Rajah Vishnuvardhana.

The Kômatis believe this virgin to have been an incarnation of the consort of Isvara, and therefore have surnamed her Kanyaka-Paramêsvari, or the virginity of the great lady. This tribe also pay adoration to Vishnu and Siva.

Temples.—Their principal temples are at Tirupati, Conjiveram, Srirangam and Trinomali in the Karnatic. They have village temples to Kanyaka-Paramêsvari.

The mode of performing daily worship to their several Deities.—A figure representing the form under which they worship the Deity is made of copper and also of stone, both of which are placed in a small temple built for the purpose in the quarter of the town that is inhabited by the tribe.

In some towns they have no temples, when, the figures of their Deities are placed in the open street that is inhabited by their caste. The Priapas and the image of the virgin are placed together in the same temple, but the idol representing Janârdanaswami or Lord of life is kept separate.

The stone image always remains fixed in the temple and the one of copper is taken out at certain periods and carried in procession through the town.

The Kômatis cannot attend about the person of their idols or even repeat the necessary mantrams or prayers; therefore they hire a Brahmin styled a pājāri, who officiates about the idol and performs the prescribed ceremonies.

Method of performing the morning pūja or worship.—About 9 or 10 o'clock in the morning, the Brahmin comes to the temple, washes the idol with water, makes a mark on its forehead with the dust of sandalwood, puts a garland of flowers round its neck, places a brass salver of burning incense before it, and lights a lamp which must be lit with gingelly oil; during all this time the Brahmin reads mantras or prayers. These ceremonies having been performed, the idol is considered in a proper state to receive the offerings of his votaries. Accordingly, such persons of the tribe as find themselves religiously disposed repair to the temple with such fruits as are in season, viz., plantains, cocoanuts, betel leaf and arecanut. When the votary arrives at the door of the temple and in sight of the idol, he delivers the salver of fruit to the Brahmin, who having placed it before the idol for a few moments, takes it away again and gives half to the votary and converts the remainder to his own use. During this time, the votary makes a dandam which is done by closing the palms of the open hand and lifting them up on a level with the forehead and continuing them there for a short time in a supplicating posture.

Some indeed prostrate themselves before the idol. The Brahmin then gives him some of the consecrated flowers and a little cowdung ashes, with which he marks his forehead and then returns to his habitation.

Some of the more rigid Kômatis keep in their houses a small image of their Deities, and hire a Brahmin to attend on it.

Religious festivals.—Once a year, in the bright half of the month of Srâvana, the Kômatis sect has a meravane or grand procession of its Deities which are placed on litters and carried through the town upon men's shoulders preceded by dancing girls, who dance and sing before the idols in unison with the beating of tom-toms or drums and the sounding of cymbals and trumpets and flageolets. This procession lasts for three successive nights; however, when money is likely to fall short, they conclude it in one.

On the first night the Priapas is taken out and carried round in procession. The second, the image of Janârdanaswami and the third is the turn of Kanyaka-Paramêsvari.

A list of the number of utensils prescribed for the use of the procession, which the sect cannot exceed :—

A litter to carry the idol. An aftâbgeri or Parasol. Two chauris or cow tails and a banner of a red and white colour. The procession can parade only through the streets that are inhabited by the Kômâti sect, the right hand caste, and those people who are neither of the right nor left hand caste.

At the end of the year a Kômâti of the sect ascertains the expenses that have been incurred by carrying the idols in procession as also the sum that has been expended in the daily worship at the temples. When the amount of the expenditure is ascertained, a contribution for the defraying of it is levied on the whole of the sect in proportion to the substance that is possessed by each family. They also attend the grand festivals at Tirupati, Conjiveram and Srîrangam.

Gurus.—This sect has two gurus, viz., one for the whole and one for each family. The guru of the whole sect is called Bhaskar pandit or illuminator of the universe. The family gurus are numerous and are all Brahmins.

The duties of the gurus or patriarchs.—Bhaskar pandit or the illuminator of the universe is the guru of the whole Kômâti sect, and it is his duty to watch over the morals of his followers and to reprove the vicious and encourage the virtuous.

It is the duty of the inferior gurus to initiate their disciples into the principles of their respective sects and to instruct them in the duties of religion and morality. The guru of the Vishnubhaktas burns a mark on the shoulders of his disciples with the chakra of Vishnu.

The pay of the gurus.—Each house must pay annually two nagari fanams to the head guru, Bhaskar pandit. At a marriage he receives five nagari fanams.

With regard to the gurus of the two sects, they visit the different families, once in two or three years, when they receive a donation of cloth, grain or money in proportion to the wealth of the family.

Of marriages.—In the Kômâti sect, if a sister has a son and her brother has a daughter, it is an invariable rule for the brother to give his daughter in marriage to his sister's son and let the girl be handsome or ugly, the sister's son must marry her. If a brother has two sisters, and the sisters have each a son, and he himself should have two daughters, he is obliged to give one of the daughters in marriage to each of his sisters' sons. However, if the brother should have three or more daughters and his sisters should have each a plurality of sons, the brother is only obliged to give one of his daughters to each of the eldest of his sisters' sons, and he may dispose of the rest of his daughters as he pleases and so in like manner may the sisters dispose of their younger sons.

If the brother's daughter should be blind, lame or deformed, his sister's son must take her in marriage, but on the contrary if the sister's son should happen to be blind, lame, or in any other shape deformed, the brother is not obliged to give his daughter in marriage to him.

But if a sister should have a daughter and a brother a son, the sister is not obliged to give her daughter to her nephew, but may give her to whom she pleases.

In marriages between the brother's daughter and the sister's son, there is no necessity for making any particular pecuniary consideration, but the contracting parties may settle that circumstance agreeable to their own inclinations. But the marriage must take place.

The above custom holds good also when there is a plurality of brothers and sisters, and the brothers invariably are obliged to give their eldest daughter to the eldest sons of their sisters.

For instance, there shall be three brothers and three sisters, each of the brothers shall have three daughters, and each of the sisters shall have three sons; each of the three brothers must give his eldest daughter in marriage to the eldest son of their respective sisters, and no pecuniary consideration is to be required.

The different parties may dispose as they please of the remainder of their children. Should the sisters have daughters and brothers have sons, the sisters are not obliged to give their daughters to their nephews.

Betrothing.—Contracts of marriage are to be made when the girl is below the age of puberty, but with regard to the man, there is no fixed period of life for his entering into the marriage state.

Four of the bridegroom's male relations meet at the bridegroom's house, and from thence proceed to the house of the parents of the intended bride, taking along with them the following articles as presents to her, viz., two chôlles, one sâri or cloth, two cocoanuts, some plantains, some betel leaf and arecanut, powder of turmeric and vermilliou; they are met at the door of the house by the parents of the bride who conduct them into it and introduce them to the young girl, who, with the female part of the family, is seated on a carpet for the purpose of receiving them. After performing the usual ceremonies of salutation, they place the presents on the carpet in front of the intended bride; then the people of the house and those that brought the presents taking along with them the young girl, walk out to some distance in the open air, where they remain for a little time in order to observe what omen occurs, for, the agreeing to or rejecting the proposal of marriage depends on the good or bad omens that occur at this time. If the following omens occur, they are considered as auspicious, viz.: first, if a crow fly across the front of the party from the left hand to the right; second, if a brahmini kite fly across from the left to right; third, if a lizard chirp in a southern direction. If any one of these omens occur, they, without hesitation, agree to the proposal of marriage. The following omens are considered as unlucky, viz.: first, if a crow fly across in front of the party from right to left; second, if a brahminy kite fly across in front of the party from the right to the left; third, if a lizard chirp in a northern direction. These omens are reckoned inauspicious, and they instantly reject the offer. Should none of these omens occur, they will make the same experiment on the succeeding day, and continue doing so until one of the omens occurs. If a lucky omen has occurred, the whole party return into the house and seat themselves on a carpet.

The parents of the girl signify their assent to the proposal of marriage, accept of the presents and treat their visitors with betel leaf and arecanut. Otherwise, they dismiss those who brought the proposals without accepting of the presents. However, in the betrothing of the brother's daughter to the sister's eldest son, there is no occasion to make any observation on the omens that may occur.

Celebration of marriage.—The following are the months in which the Kômati sect are enjoined to marry, viz., Mâgham, Phâlgunam, Chaitram, Vaisâkham, Jêshtham, which nearly answer to the English months of February, March, April, May and June.

There is no set time of the year, month or day for the betrothing, but the contract may be made at any time.

If the contract of marriage has been made at a distant period from the marriage months, the parties wait until the proper season is arrived, when the parents call the Purôhita or astrologer and request him to fix on a lucky day for the celebration of the nuptials. The wedding day being fixed, in the morning the ceremony of *Upanayanam* is performed on the bridegroom, which is done after this manner. In the morning a gang of bajantris or people beating tomtoms or drums and blowing trumpets and playing on flageolets come to the house of the bridegroom and beat and blow their respective instruments.

The whole family and those that have been invited to the wedding being assembled, the bridegroom is seated in the midst, the Purôhita or astrologer then performs the hōmam or burnt offering by lighting a fire in front of the bridegroom and feeding the flame with ghee, whilst he repeats mantrâs or prayers, he then puts the yegnôpavitam or string over the shoulders of the bridegroom, which being done, a charitable donation in money is made to the attendant Brahmins, and the ceremony is ended.

In the morning, the parents of the bride perform the *Nândi* or invocation to the manes of the ancestors of the family.

The parents of the bride erect a large pandal in front of their house in which there is raised a small altar for the performance of the marriage ceremony.

At a lucky moment, after three o'clock in the afternoon, the parents of the bride, leaving her at home, accompanied by their relations and friends and preceded by *bajantris* beating tomtoms or drums, sounding trumpets and flageolets and taking along with them a conveyance of a horse or palanquin for the use of the bridegroom, repair to his house in order to conduct him to the house of the bride.

Being arrived at the bridegroom's house, they perform the usual ceremonies of salutation and having seated the bridegroom on the palanquin or mounted him on horseback, return with him and his relations and friends in the same order as they went to his habitation.

When they come to the door of the bride's house, the bridegroom alights and is conducted into the pandal.

A new white cloth is then suspended and divides the altar into two equal parts. The bridegroom is seated on one side and the bride on the other with a salver of raw rice placed in front of each.

The *Purôhita* having read the necessary mantras or prayers, the bride and bridegroom by his desire take up a couple of handfuls of the raw rice and throw it on one another's heads; then the cloth is taken away from between them. Next they get up from the altar, when a small plank is placed on it on which they again seat themselves. The bridegroom puts round the neck of the bride a *bottu*, a small circular plate of gold with a hole in the middle, by which it is strung with a thread and is suspended from and in front of the neck. The father of the bride takes a fanam, a few grains of rice stained with turmeric and moistened with a few drops of water and puts it all into the right hand of his daughter and then laying hold of and closing her hand he puts into the right hand of the bridegroom, saying "Hitherto I have cherished this virgin, I now give her unto thee as a help-mate, from henceforth do thou nourish and protect her." Then the *Purôhita* performs a *Hômam* or burnt offering in front of the new married couple.

After the performance of the *Hômam* or burnt offering, the master of the house treats the attendant Brahmins with betel leaf, arecanut and a donation in money. This endeth the marriage ceremonies of the first day; the two families dine, or rather sup together, and after the meal, the bridegroom remains for seven days in the bride's house. However, his relations return to their own habitation, but for seven successive days, eat with the bride's family. The mantras or prayers that are repeated by the *Purôhita* at the marriage ceremony are very similar to the prayers used at an English wedding. For instance, the man promises to *have* and to hold the girl as his wife from this day forward for better for worse, for richer for poorer, in sickness and in health, to love and to cherish her, till death, and to be constant to her.

The girl on her part promises to love, honour and obey him, and to be faithful to him. The putting the *bottu* round the bride's neck is similar to placing the ring on the finger.

There is no fixed rule laid down for the defraying of the expenses attending the marriage ceremony. It depends entirely on the agreement that the parties make between themselves. Neither is there any fixed sum to be given either by the parents of the bride or bridegroom. The parents of the bride generally give her some ornaments of gold and silver, but they are not obliged to do so.

The *Purôhita* performs a *Hômam*, or burnt offering before the new married couple morning and evening for four successive days.

On the fifth day is performed the ceremony *Nâga Valli*, or the dismissal of the manes of their ancestors, that had been invoked to be present at the wedding. This is done by whitening an earthen pot with *chunam* and writing some hieroglyphics on it. The new married pair place before the pot an offering of fruit, sandalwood and perfumes, and then having walked round it three times they put a quantity of boiled rice on two or three *patrâl* or platters made of leaves and present it as a meat-offering to the manes of their ancestors, who are now considered as dismissed to their celestial abodes. The boiled rice is taken away by a person of

the tribe of washerman. The pot is stored up in the family, betel leaf and arecanut are given to the different people who are present at the ceremony, which endeth the ceremonies of the fifth day.

On the sixth day, they feast the neighbours who are of their own tribe.

On the seventh day is the Meravane or procession.

In the morning of the seventh day, they make a frame of sticks, which they cover over with cloths differently coloured with vermillion, turmeric, etc., on the top of which they place twenty-seven little brass pots with their mouths turned downwards. The frame is meant to represent the mountain Mēru, the residence of the Gods and the twenty-seven stars that revolve round. This symbol of mount Mēru is carried in procession upon men's shoulders followed by some of the married women of the family, who walk under a cloth canopy upheld by four men. This procession proceeds to the temple that contains the image of the Kanyaka-Parmēsvari, and whilst it is going on, some washermen spread out cloths in the street over which the procession walks. When the cavalcade arrives at the door of the temple, the people worship the mount Mēru and pay adoration to Kanyaka-Parmēsvari, after which they return to the house in the same order as they set out.

In the evening, the bridegroom and bride are seated in a palanquin, or mounted on horseback preceded by dancing girls dancing and singing and *bajantris* beating tom-toms or drums and sounding trumpets and blowing flageolets and followed by a few of the married women of their family who walk under a canopy supported by four men and surrounded by other relations and friends.

In this manner, the procession parades through the streets of the right hand caste, and the streets of those people who are neither of the right nor left hand caste and then return to the bride's house. This procession closes the wedding ceremonies.

Perquisites to different people arising from the marriage.—The Purôhita who officiates at the ceremony is to be paid twenty-four nagari fanams and is to receive as a present, the cloth that divided the young couple when seated on the altar; out of this sum the Purôhita must give to Bhâskar Pandit, the guru of the sect, twelve fanams and a half of the cloth.

To Bhaskar Pandit, five nagari fanams.

To the Mailarvadu, a sect of Hindu mendicants, two nagari fanams.

To the Kambi Kali vadu, one nagari fanam. This perquisite took its rise from the following circumstance. When the Virgin and the heads of families burnt themselves, there happened to be present in the city of Kômatla Penukonda, a Kambi Kali vadu, whose business it was then and is now to travel about the country with two pots of Ganges water. The Hindus believe that a person is cleansed of his sins if his bones are washed with the water of the river Ganges, or if they are thrown into that river, or if the ashes of the dead are even sprinkled with it; therefore the families of the victims who sacrificed themselves took some of the Ganges water from the Kambi Kali vadu to sprinkle on the remains of their relations and at the same time decreed that whenever a person of the Kômati sect was celebrating a marriage, he should invariably give one nagari fanam to the Kambi Vadu caste. If the parents of the bridegroom are wealthy people, they are obliged to give one hundred and forty nagari fanams in charity to the Brahmins; however, if the parents are poor, they are only required to pay a half or a quarter of the above sum. The custom of making a donation to the Brahmins was introduced by the ancestors of the tribe.

Consummation.—As the parties are betrothed and married when young, the bride and bridegroom remain with their respective parents until the girl arrives at the age of puberty, when another ceremony is performed before the consummation takes place. After the girl is arrived at the age of puberty and during the first sixteen days which succeed this event, the Purohita, or astrologer looks out for a lucky day to consummate the marriage. In the morning of the day which has been fixed on, the bride is brought to the house of the bridegroom, when the Purohita performs the *Punyâhavâchanam* or ceremony of purification. After which he makes a *hômam* or burnt offering.

Then some fruits and money with some betel leaf and arecanut are distributed among the attendant Brahmins. The parents of the bridegroom then attend the relations of the family and at night the married couple are bedded together and endeth the ceremonies of consummation. At the performance of the ceremony attending the consummation of the marriage five nagari fanams are to be given to the Purohita, half of which sum he again must give to Bhaskar Pandit, the head of the tribe. One fanam is to be given to the Mailarvadu and half a nagari fanam to the Kambi Kali vadu.

The parents of the bridegroom must defray the whole of the ready money which is given away on the occasion of the celebration of the marriage, and the consummation of it. But the parents of the bride defray the expenses incurred on account of viands during the celebration of the marriage; and on the day previous to the night of consummation, the two families and their relations are feasted at the expense of the parents of the bridegroom. Poligamy is permitted in this tribe.

Funeral rites.—If a male or female child dies when he or she is below the age of three years, the corpse is buried in the earth, but if a person dies after he or she has attained the age of three years, the corpse is invariably burnt with fire. As soon as possible after a person is dead, the body of the deceased is washed with water and is wrapped up in a new cloth, the body is then placed on a bier and carried upon the shoulders of four men of the Kômati sect to the burning ground, preceded by the eldest son of the deceased, who carries in his hand a small earthen pot containing a little fire, in order to light up the funeral pile. If the deceased is a son, his youngest brother must carry the fire, and if he has no younger brother, his elder brother must carry it, and if he should have no sons or brothers, and his father living, he must officiate, and if he should have neither a father, brother, nor son alive, then the nearest of kin in the male line must perform this duty. The bier is followed by as many of the male and female relations of the deceased as are at hand, and also accompanied by the Purohita or astrologer. When the bier is brought to the burning ground, it is put down on the ground near the pile; then if it be the son of the deceased who has brought the fire, a barber shaves his head, but if any other person of the deceased's relations have brought the fire, the ceremony of shaving is dispensed with.

Next the corpse is taken up from the bier and laid out on the funeral pile. The cloth is then taken off the body and the son or whatever person brought the fire, having bathed himself in water, lights up the pile at the head of the corpse, and the Purohita reads mantras or prayers. The family then leave a person to watch the pile and the whole of them repair to a pond or watercourse in the vicinity of the burning ground, and having bathed themselves, they retire under the shade of a neighbouring tree, where they make a libation of water and an oblation of rice to the manes of the deceased.

Then the son, or such person as brought the fire, bathes himself again, and the whole of the family return to their respective habitations. On the second day, the son or the person who carried the fire at the funeral, goes to the burning-ground accompanied by the Purôhita, where he bathes himself, makes a libation and an oblation to the manes of the defunct, whilst the Purôhita reads mantras or prayers. On the third day, the son or other person accompanied by the Purôhita, repairs to the burning-ground, and after bathing himself, he throws water on the ashes of the defunct and collects together the remnants of the body, which he carries and throws into an adjacent river.

Thus from the fourth morning after the day on which the deceased died, until the fourteenth day, the son or person so officiating is obliged to repair to the burning-ground accompanied by the Purôhita, where having bathed himself, he makes a libation and a meat offering to the manes of the deceased whilst the Purôhita reads mantras or prayers.

On the fifteenth day the widow of the deceased is conducted to the burning-ground by her relations, where the *bottu* is taken off from her neck and the hair shaved; the whole of the family bathe themselves and having made a libation

an oblation and having given the widow a new cloth, they all come back to their habitations. On the sixteenth day they clean the house in which the person died, by whitewashing the walls, and plastering the floor over with cow-dung. At the same time the son or other person who carried the fire, goes to a pond or river, and having bathed himself, he returns to the house and performs the *Punyâhavâchanam* or purification, and gives a donation of rice, dâl, ghee, fruit, cloths and money to seven Brahmins, who personate the following personages, viz. :—the father, grandfather, great grandfather, great-great grandfather of their family, also two Dêvatás or Gods named Visvê Dêva and lastly Vishnu. Each of the Brahmins receives one Nagari fanam, one cloth and a salver of raw rice and dâl, some ghee and fruit. The following articles are to be given to the Purôhita. One milch cow and calf, one cloth, one brass salver and one drinking-vessel made of the same metal and sixteen Nagari fanams. After making these donations, the officiating person bathes himself and again performs a *Punyâhavâchanam*, or purification, and the house and family is considered clean. During the time of its uncleanness no stranger is allowed to eat in that house, but now it is cleansed, people may frequent the family as usual. If the deceased leaves a son, he must give unto seven brahmins a donation of raw rice, dâl, ghee and fruit, with a trifle of money on the anniversary of the death both of his father and mother. Though it is the custom in this sect for to shave the wife's head on the death of her husband, yet she is not looked upon in a degraded light by the family. It is true she is not allowed to partake of all the social pleasures, nor can she perform divine worship, or ornament her person with gold and silver, or array herself in rich vestments, but she is by no means considered as a slave. It is usual for the females of the family to do the drudgery work of it without discrimination, and there is no greater proportion of menial service required from a widow than there is from the other females of the family. Sometimes the widow burns herself with the body of her husband, which she does from an idea that she will obtain paradise. However, the widow does not always sacrifice herself with her husband, and even when she intends to do so, she must ask his permission, which she does when faint hopes are entertained of his recovery. Some husbands give their consent, whilst others signify their dissent.

Occupations.—*Saukars* or bankers, *Javali Vyâpâris*, or linen drapers, *Dhânyam Ammuvâru* or sellers of grain, *Phalusaraku Vyâpâris* or sellers of all kinds of spices, *shroffs* or money changers, *sêdyam* or cultivation, *Dallâlis* or brokers.

ARTICLE THE 3RD—OF THE TRIBES OF VAISYA OR MERCHANT CALLED AGRAVARLU BANYAN.

Tradition.—The origin of this sect is related after this manner. In days of old as a rishi named Agra was intent on the performance of his religious austerities, a virgin of the Vaisya tribe by chance came to amuse herself in the grove, which the rishi had chosen for his retreat, and being very handsome, attracted the notice of the recluse, and so fired his heart with love, that he was seized with an insurmountable propensity to enjoy her, and finding that he could not suppress this vicious inclination, he for once deviated from the paths of virtue and intimated his wish to her, who without much reluctance signified her compliance with his desire.

After the rishi had lain with her, he blessed her and predicted that the fruit of their guilty commerce would be a son, who would in time possess great wealth and have a numerous progeny. The virgin conceived, and at the expiration of the usual time of gestation, she was delivered of a male infant, who in the course of nature fulfilled in every respect the rishi's prediction. His descendants lived in the city of Agra until an enemy took and sacked it, when they fled to various parts of India. It is said that Agra rishi was the founder of the city of Agra, which is situated in Hindûstân and still bears that name. This sect appears to have taken its name from its progenitor and its place of residence to which the Mussalmans have added banyan, so that at this present year, Anno Domini 1797, this sect is known throughout Hindûstân by the denomination of Agravârlu Banyans, merchants of Agra. This sect is divided into eighteen gôtrams, or families, but the whole of them eat together and intermarry, nor are there any particular distinctions amongst them, and their customs, laws, usages and modes of worship are the same.

Deities.—The whole of the Agravarlu worship Lakshmana, the brother of Rama, the seventh incarnation of the Deity under the title of Bâlâji, or young master, alluding to his being the younger brother of Rama. He is represented under the figure of a lad about fourteen or fifteen years of age. They are vishnubhaktas, or followers of Vishnu, but acknowledge the Divinity of Siva. However, the whole of them make three marks up and down the forehead with a white kind of pipe clay in honour of Vishnu.

Temples.—Their principal temple is at Tirupati in the Carnatic; they have also village temples.

The mode of performing daily worship to their several Deities.—A figure representing the form under which they worship the Deity is made of copper and also of stone, both of which are placed in a small temple built for the purpose in the quarter of the town which is inhabited by the sect.

The stone image always remains fixed in the temple and the one of copper is taken out at certain periods and carried in procession through the town.

The pagoda of Tirupati on the coast of Coramandel is particularly dedicated to the God Lakshmana, who is there represented under the form of a young lad with the figure of a woman on his right and left hand named Srî Dêvi and Bhû Dêvi, or fortune and nature. The Agravârlus from all quarters make pilgrimages to this temple and often send offerings of great value to it.

The Agravârlus cannot attend about the person of their idols, or even repeat the necessary mantras or prayers; therefore they hire a Brahmin who is styled a pûjâri or worshipper and he officiates about the idol and performs the prescribed ceremonies.

Method of performing the morning pûja or worship.—About 9 or 10 o'clock in the morning, the Brahmin comes to the temple, washes the idol with water, makes a mark on its forehead with the dust of sandalwood, puts a garland of flowers round its neck, places a brass salver of burning incense before it, and lights a lamp which must be lit with gingelly oil. During all this time, the Brahmin reads a mantra or prayer. These ceremonies having been performed, the idol is considered in a proper state to receive the offerings of his votaries. Accordingly, such persons of the sect as find themselves religiously disposed repair to the temple with such fruits as are in season, viz. :—plantains, cocoanuts, betel leaf and the arecanut. When the votary arrives at the door of the temple and in sight of the idol, he delivers the salver of fruit to the Brahmin, who having placed it before the idol for a few moments, takes it away again and gives half to the votary and converts the remainder to his own use. During this time, the votary makes a dandam, which is done by closing the palms of the open hand and lifting them upon a level with the forehead and continuing them there for a short time in a supplicating posture, and some indeed prostrate themselves before the idol. The Brahmin then gives him some of the consecrated flowers and a little cowdung ashes, with which he marks his forehead, and then returns to his habitation.

As this sect seldom have temples in the towns where they reside, therefore each family keeps in its house an image of Lakshmana and hires a Brahmin to attend on it.

Religious festivals.—The sect has no procession of its Deities in the different towns where its members reside, but once a year there is a grand procession at Tirupati.

Of the gurus or patriarchs.—In former times, the head guru of the sect was by tribe a Bhairagi surnamed Hatti Rama, or the elephant of the God Rama, who withdrew himself from this stage of existence in the following miraculous manner :—

The people of this sect have a tradition among them that Arungzebe, the Emperor of Hindustan, from a wish to be facetious with their guru, commanded him to be locked up in a close room, and as he pretended to be Rama's elephant he likewise directed that such ingredients as were the aliment of that animal should be put in with him for his subsistence. In a day or two when the door of the

room was opened, in order to see what was become of the guru, he was not to be found and the straw, etc., which had been put in with him for his food had assumed the appearance of elephant's dung. After the disappearance of the first guru, the sect selected another from his sishyudus or scholars, and named him *Autina-Rama*, or delighter in God, who is the only guru among them.

The duties of the guru or patriarch.—It is the duty of the guru to watch over the morals of the whole of the Agravarlu sect, to encourage the virtuous and to reprove and reform the vicious, and also to initiate his followers into the principles of their sect. He is also to teach them certain mantras or prayers, and to tell them what things are proper for their food, and in what manner they are to perform their ablutions.

Of the pay of the guru or patriarch.—The guru of this sect does not make a yearly circuit, nor is there any particular annual allowance made to him by his disciples. He generally resides at the temple of Tirupati on the coast of Coramandel to which place the Agravarlus send such offerings as they deem necessary and sufficient.

Birth of Children.—When a child is born, the family is considered as unclean for the space of ten days, during which period, no stranger is to eat or drink with, or touch any of the persons of that house, but people may hold converse with them.

On the eleventh day, the following nine ceremonies are to be performed :—

- (1) *Punyâhavâchanam*, or purification.
- (2) *Ganêsa Pûja*, or the worship of Ganêsh, the son of the God Isvara.
- (3) *Nândi*, or offering to the manes of the child's ancestors.
- (4) *Nava Graha Hômam*, or burnt offering to the nine great luminaries.
- (5) *Nâma. Karanam*, or naming.
- (6) *Tsadiminchêdi*, or a free will offering in money.
- (7) *Phala dânam*, or fruit offering.
- (8) *Tâmbûlam*, or donation of betel leaf and arecanut.
- (9) *Tsuttâla bhôjanam* or feasting of the relations of the family.

On the eleventh day about 10 o'clock in the morning, the Purohita or astrologer comes to the house and causes the floor of it to be spread over with cowdung, and then performs the ceremony of *Punyâhavâchanam*, which is performed after this manner. The Purohita having filled a *chambu*, or small brass vessel with water, he reads a mantra or prayer and sprinkles the water over the infant, the house and the people belonging to it, after which the family is cleansed and the different people of their sect may hold an intercourse with them as usual.

The *Ganêsa pûja*, or worship of Ganesa is next performed by placing a lump of turmeric on a salver in order to personify the God *Ganêsa*. The Purohita then takes a little consecrated water and sprinkles it over the turmeric, at the same time he reads mantras or prayers to the God *Ganêsa* praying that he will be graciously pleased to grant the child success in all his undertakings.

The *Nândi* is performed by the Purohita invoking the manes of their ancestors of the family to be present at the ceremony, whilst the master of the house distributes rice and dhâl to the Brahmins, and gives a donation of money to the Purohita.

Then comes the *Nava Graha Homam*, or burnt offering to the nine great luminaries. The Purohita lights up a fire and feeds the flame with ghee, whilst he calls over the names of the nine luminaries praying them to be propitious to the child in his journey through life.

The *Nâma karanam* is the naming or christening of the infant, which is done after this manner. All the relations of the family being assembled, the whole form a circle, the mother holding the infant in her arms. A little grain is then spread out on a plate in which the father of the child writes the letters of the name that he wishes to give it, and whilst he is writing it, the Purohita reads a mantra or prayer that is composed for the occasion.

The child is sometimes named after one of the ancestors of the family, or after one of its Deities.

Now comes the ceremony of *Tsadiwinchēdi*. The relations of the family make a trifling contribution in money to make ornaments for the child.

The ceremony of *Phala Dānam* or a distribution of fruit and a small sum of money to the attendant Brahmins.

The ceremony of *Tambūlam*, or treating of the guests with betel leaf and arecanut.

The ceremony of *Tsuttala bhojanam* or feasting the relations of the family, which endeth the ceremonies of the eleventh day.

Upanayanam, or investiture of the string.

The ceremony of Chaulam or shaving of the child which is done after this manner and attended with the following six ceremonies:—First, *Punyāhavāchanam* or purification, second *Ganēsa pūja* or worshipping of the God Ganēsa. Third *Navagraha Homam* or burnt offering to the nine great luminaries. Fourth, *Chaulam*, or shaving, which is performed thus. The child having attained the age of three or four years is seated near his father and mother, when the Purohita lights the fire and feeds the flame with ghee, which is meant as a burnt offering to the nine great luminaries. The Purohita or astrologer reads mantras or prayers adapted to the occasion, whilst the barber shaves the head of the child. Fifth, *Tambula Dakshina* or presentation of betel leaf and arecanut with a trifling donation of money to the attending Brahmins. Sixth, *Tsuttala bhojanam* or feasting the relations of the family.

Of the investiture of the Yagnopavitam or string.—This ceremony is performed at the age of ten or fourteen years accompanied with the following nine ceremonies:—First *Ganēsa Pūja* or worship of the God Ganēsa; second *Punyāhavāchanam*, or purification; third, *Nandi* or invocation to the manes of the ancestors of the family; fourth, *Navagraha Hōmam*, or burnt offering to the nine great luminaries; fifth, the *kankana dharana*, which ceremony is performed by four Brahmins who place four chambus or brass vessels at angles in the form of a square representing the four points of the compass. One of the Brahmins then takes a skein of thread, which having been previously coloured with turmeric, he with the other three Brahmins walks seven successive times round the brass vessels, reading certain mantras or prayers, after which they tie a string of this thread round each wrist of the youth; sixth, *yagnopavitam* or investiture of the string; seventh *mantra upadēsam*; this ceremony is performed by the Purohita who teacheth the young man certain mantras or prayers to be used as occasional address to the Deity; eighth, *Tambula dakshina* or presentation of betel leaf and arecanut with a trifling sum of money to the attending Brahmins. Ninth, *Tsuttāla bhōjanam*, or feasting of the relations of the family for four days. Tenth, *Biksha* or begging which is performed by a salver being put into the hand of the child who carries it to his mother and relations and begs alms. The mother, etc., give him a little raw rice which is the perquisite of the Purōhita. Eleventh, the *Āchāri pūja*, or worshipping of the astrologer is performed in the following manner. The child puts garlands of flowers round the neck of the Purōhita, rubs his body over with the dust of sandalwood, and then worships him and asks his blessing.

A lucky day having been fixed on for the performance of the ceremony, the Purōhita about nine o'clock in the morning repairs to the house where the relations of the family having been previously assembled, as also the bajantris or beaters on tomtoms or drums, sounders of trumpets and blowers of flageolets, he begins the ceremony of the investiture which lasts four successive days, and goes through it in the order that the ceremonies are above mentioned.

Betrothing.—Contracts of marriage may be made when the girl is either below or above the age of puberty, and with regard to the man, there is no fixed period of life for his entering into the marriage state.

Four of the bridegroom's male relations meet at the bridegroom's house, and from thence proceed to the house of the parents of the intended bride taking along with them the following articles as presents to her, viz.:—Two chōlies, one sari

or cloth, two cocoanuts, some plantains, some betel leaf and arecanut, powder of turmeric and vermillion; they are met at the door of the house by the parents of the bride who conduct them in, and introduce them to the young girl, who, with the female part of the family, is seated on a carpet for the purpose of receiving them. After performing the usual ceremonies of salutation, they place the presents on the carpet in front of the intended bride, and then ask her parents if they will give their daughter in marriage unto their relation. If they consent, they accept of the presents, but on the contrary if they do not agree, they reject the presents, and the party take their leave and depart.

Celebration of marriage.—The ceremony of betrothing may be performed at any time of the year, excepting the month of Pushya, but the wedding can only be celebrated in the months of Māgham, Phālgunam, Chaitram, Vaisākham, Jêsthm, which nearly answer to the English months of February, March, April, May and June.

In this sect, relations are not permitted to intermarry.

On the fifth day succeeding the investiture of the yagnôpavitam or string, in the morning the Purôhita or astrologer and the relations with the family repair to the bridegroom's house and are regaled with such viands as it affords. A gang of bajantris or people beating tomtoms or drums and blowing trumpets and playing on flageolets also attend and beat and blow their respective instruments. After the people have refreshed themselves, the whole of them accompanied by the bridegroom, and preceded by a gang of bajantris, set out from the bridegroom's house to walk in procession to the habitation of the bride. By this time the bride's parents and relations have set out from her house in order to come to the dwelling of the bridegroom, so that the two parties meet each other in the road, where they spread carpets and seat themselves. Here they perform the Ganêsha pûja, or worship to the God Ganêsh, after which the father of the girl gives the bridegroom one hundred and one rupee in ready money; however if the parents of the girl are poor people, fifty-one rupees are sufficient for the occasion. This sum is called Waradakshina or bridegroom's present.

Both parties now get up and proceed together to the bride's house, and when they come to the door the mother of the bride performs the ceremony of ârti which is done in two different ways; first some powder of turmeric, chunam or lime is mixed with a little water in a brass basin and a few grains of rice. The mother of the bride waves the basin three times over the head of bridegroom and then throws away the contents, on which the father of the bridegroom gives her twenty-five or twelve rupees. Then the bridegroom with his parents and relations retire to an adjoining house. At a propitious moment that has been fixed on by the Purôhita, the parents of the bride repair to the lodgings of the bridegroom with a palanquin or horse, where being arrived, they present him with a dress and having seated him in the palanquin or mounted him on horseback, they conduct him to their own habitation, after which the two families with the bride and bridegroom, Purôhitas and other Brahmins having seated themselves under a pandal in front of the house, the officiating people commence the wedding ceremonies which are as follows:—First *Ganêsh Pûja*, or worship of the God Ganêsh; second *Nândi* or invocation to the manes of their ancestors. Third, *Gôtra varnanam* or repetition of the pedigree of the new married couple. Fourth, the *Kanyâ dânam* or the giving away of the virgin which is done after this manner. The father of the bride takes a fanam, a few grains of rice stained with turmeric and moistened with a few drops of water and puts it all into the right hand of his daughter and then laying hold of and closing her hand he puts it into the right hand of the bridegroom saying "Hitherto I have cherished this virgin. I now give her unto thee as a help-mate; from henceforth do thou nourish and protect her." Then the Purohita performs a Hômam or burnt offering in front of the new married couple and invokes the Dêvatas or Gods to bear witness to the solemn contract; the bridegroom also takes the bride by the hand and leads her seven times round the fire, telling her that he takes her for his wife and she in return promises to honour and obey him. Afterwards the master of the house treats the attendant Brahmins with betel leaf and arecanut, which endeth the marriage ceremonies of the first day; the two families dine or

rather sup together, and after the meal, the bridegroom remains for the night at the bride's house and his parents and relations return to their own habitation. For 3 successive days, they eat with the bride's family.

There is no fixed rule laid down for the defraying of the expense of the wedding; it depends entirely on the agreement that is made by the parties. Neither is there any particular sum to be given either by the bride or bridegroom but at the performance of the Hômam or burnt offering the parents of both parties give to their respective children some ornaments and silver, and some cloths. The Purôhita performs a Hômam or burnt offering before the new married couple morning and evening for three successive days. On the fourth day is performed the ceremony of Naga valli or the dismissal of the manes of their ancestors, who had been invoked to be present at the wedding. This is done by taking off the strings which were tied round the wrists of the bride-groom at the investiture of the yegnôpavitam. Next is performed the ceremony of *tâmbûlam*, or presentation of betel leaf and arecanut by the new married couple to their relations. The bride and bridegroom, are seated on a bed, having a salver of betel leaf and arecanut, when their relations approach they sprinkle over their heads raw rice coloured with turmeric, and in return they give betel leaf and arecanut from the hands of the new married couple. In the evening the bridegroom and bride are seated in a palanquin or mounted on horseback and preceded by dancing girls dancing and singing and *bajantris* beating tom-toms, drums and sounding trumpets and blowing flageolets and followed by a few married women of their family, who walk under a canopy supported by four poles and surrounded by other relations and friends, parade through such streets as they please and return to the bride's house. It is to be observed that the sect is neither of the right nor left hand caste, but is denominated Madhva or medial so that they can go through the whole of the streets of the town.

Perquisites to different people arising from the marriage.—The Purôhita who officiates at the ceremony is to be paid ten rupees and to receive a donation of grain and ghee five rupees is given to the *Bajantris* and ten rupees to be sent to the Tirupati pagoda.

Consummation.—As the parties are betrothed and married when young the bride and bridegroom remain with their respective parents, until the girl arrives at the age of puberty, when another ceremony is performed before the consummation takes place. After the girl is arrived at the age of puberty and during the first sixteen days which succeed this event the Purôhita or astrologer looks for a lucky day to consummate the marriage. In the morning of the day that has been fixed on, the bride is brought to the house of the bridegroom, where the Purôhita performs the five following ceremonies, viz., first *punyâhavâche*, second *Ganêsh Pâja*, third *Nândi*, fourth *Hômam*, fifth *Phalâlu* or distribution of *Phalâlu*. Then some money with some betel leaf and arecanut is given to the attending Brahmins. The Parents of the bridegroom feast the relations of both families and that night the new married couple are bedded together, which ends the ceremony of consummation. On this occasion two rupees are to be given to the Purôhita, and one rupee to the *Bajantris*. Polygamy is permitted in this sect and widowed women cannot marry again.

Funeral rites.—If a male or female child dies when he or she is below the age of three years, the corpse is buried in the earth, but if a person dies after he has attained the age of three years, the corpse is invariably burnt with fire. As soon as possible after a person is dead, the body of the deceased is washed with water and is wrapped up in a new cloth, the body is then placed on a bier and carried on the shoulders of four men of the *Agra warlu* sect to the burning ground preceded by the eldest son of the deceased, who carries in his hand a small earthen pot containing a little fire, in order to light up the funeral pile. If the deceased has no sons any one of his male relations may officiate on this occasion. The funeral is followed by as many of the male and female relations of the deceased as are at hand and also accompanied by the Purôhita or astrologer. When the bier is brought to the burning ground it is put down on the ground near the funeral pile, then it is the son of the deceased who has brought the fire a barber shaves his

It if any other person of the deceased's relations brought it, the ceremony of shaving is dispensed with. Next the corpse is taken up from the bier and laid out on the funeral pile; the cloth is then taken off the body and the son or whatever person brought the fire having bathed himself in the water, lights up the pile at the head of the corpse whilst the Puróhita reads mantras or prayers. The family then leave a person to watch the pile and the whole of them repair to a pond or water-carurse in the vicinity of the burning ground, and having bathed themselves they retire under the shade of a neighbouring tree, where they make a libation of water and an oblation of raw rice to the manes of the deceased. Then the son or person who brought the fire bathes himself again upon which the whole of the family return to their respective habitations. On the second day the son or the person that carried the fire at the funeral goes to the burning ground accompanied by the Puróhita, where he bathes himself, makes a libation and an oblation to the manes of the defunct, whilst the Puróhita reads mantras or prayers. On the third day the son or other person, accompanied by the Puróhita, repairs to the burning ground and after bathing himself he throws water on the ashes of the defunct and collects together the remnants of the bones which he carries and throws into an adjacent river. Thus from the fourth morning after the day on which the deceased died until the fourteenth day the son or person so officiating is obliged to repair daily to the burning ground accompanied by the Puróhita where having bathed himself he makes a libation and an oblation to the manes of the deceased whilst the Puróhita reads mantras or prayers.

On the twelfth day the widow of the deceased is conducted to the burning ground, when the whole family bathe themselves, and having made a libation and an oblation and having given the widow a new cloth they all come back to their habitations. They then clean the house in which the person died by whitewashing the walls and plastering the floor over with cowdung. At the same time the son or other person who carried the fire performs the *Punyâhavâchanam* or purification, gives a donation of rice, dâl, ghee, fruits, cloths and money to seven Brahmins who personate the following personages, viz., the father, grand father, great grandfather and great great grandfather of their family, also two devatas or gods named *Visvé-Dewa* and lastly *Vishnu*. Each of the Brahmins receive a trifling sum of money and a salver of raw rice and dâl, some ghee and fruit. The following articles are to be given to the Puróhita. One milch cow and calf. One cloth, one brass salver, one drinking vessel made of the same metal, and a sum of money in proportion to the wealth of the family. After making these donations, the officiating person bathes himself and again performs a *Punyâhavâchanam* or purification and the house and family are considered clean. During the time of its uncleanness, no stranger is allowed to eat in that house, but now it is cleansed, people may frequent the family as usual. If the deceased leaves a son he must give unto seven Brahmins a donation of raw rice, dâl, ghee and fruit with a trifle of money on the anniversary of the death, both of his father and mother.

It is not the custom in this sect to shave the wife's head on the death of her husband nor is she looked upon in a degraded light by the family; it is true she is not allowed to partake of all the social pleasures, but she is, by no means, considered as a slave. It is usual for the females of the family to do the drudgery work of it without discrimination and there is no greater proportion of menial service required from a widow than there is from any of the other females of the family. Sometimes the widow burns herself with the body of her husband which she does from an idea that she will obtain Paradise; however the widow does not always sacrifice herself with her husband and even when she intends to do so, she must ask his permission which she does when faint hopes are entertained of his recovery. Some husbands give their consent whilst others do not grant their permission.

Occupations—*Saukars* or Bankers—*Jawali Bépâri* or Linen Draper—*Dhan-yam Ammuwaru* or sellers of Grain—*Palasaraku Bépâris* or sellers of all kinds of spices—*Shrófs* or Money-changers—*Sédyam* or Cultivating—*Dallâlis* or Brokers.

VAISYA.

SECTION THE SECOND.

OF MARRIAGE.

Article the 1st, Introductory—Article the 2nd, Of the contract of marriage—Article the 3rd, Of divorces—Article the 4th, Of the dower—Article the 5th, Of impotence—Article the 6th, Of property in children—Article the 7th, Of suckling infants—Article the 8th, Of partition.—

ARTICLE THE 1st—INTRODUCTORY.

Marriage is contracted by the parents of the man asking a woman in marriage of her parents for their son.

The parties are betrothed to each other and married when very young in years and when the female is arrived at the age of puberty the marriage is consummated—

A person may not marry his mother nor his grand mother nor his own daughter, or grand daughter, nor his paternal or maternal aunt, neither can he marry his father's paternal or maternal aunt. It is not lawful for a man to marry the daughter of his brother by blood or the daughter of his half brothers or the daughter of his sister by blood nor the daughter of his half sister.

A person cannot marry his wife's sister if she be older in years than his wife, but he can marry one who is younger.

In the Nagarwarlu and Komati Sect a man may marry and cohabit at the same time with two women being sisters but among the Agrawarlu a person is not allowed to marry or cohabit at the same time with two women who are sisters.

A person cannot marry a widow nor a woman of another tribe.

It is not lawful for the three sects of Nagarwarlús, Agrawarlús, or Komatis to intermarry.

As the different sects of the Vaisya tribe are sub-divided into Gôtrams or families the males and females of the same Gôtram cannot marry; so that when a man of one Gôtram or family wants to enter into the marriage state, he must take a wife from a different Gôtram or family.

Among the Hindus, as the parties marry when the woman is a minor, she has no choice in the selection of her husband and the parties are contracted by the respective parents.

In the Komati sect if a sister has a son and her brother has a daughter it is an invariable rule for the brother to give his daughter in marriage to his sister's son and let the girl be handsome or ugly, the sister's son must marry her. If a brother has two sisters and the sisters have each a son and he himself should have two daughters he is obliged to give one of the daughters in marriage to each of his sister's sons; however if the brother should have three or more daughters and his sisters should have each a plurality of sons, the brother is only obliged to give one of his daughters to each of the eldest of his sister's sons and he may dispose of the rest of his daughters as he pleases and so in like manner may the sisters dispose of their younger sons.

If the brother's daughter should be blind, lame or deformed, his sister's son must take her in marriage, but, on the contrary, if the sister's son should happen to be blind, lame or in any other shape deformed, the brother is not obliged to give his daughter in marriage to him.

But if a sister should have a daughter and a brother a son the sister is not obliged to give her daughter to her nephew but may give her to whomsoever she pleases.

The above instance is the only one in the Vaisya tribe where cousins or kindred are permitted to intermarry.

ARTICLE THE 2ND—OF THE CONTRACT OF MARRIAGE.

In the Nagarwarlu sect, after the parents of the boy and girl have concluded the treaty of marriage and have cemented the agreement by an exchange of betel leaf, neither party can retract and the wedding must take place.

In the sect of Agrawarlú the same rule is observed but among the Komati sect, either party may recede from the contract at any time previous to the tying of the *Bottu* round the bride's neck.

When the Nagarwarlú and Agrawarlú make a contract of marriage, a small gold ring is put into the girl's ear before witnesses and then soft sugar and betel leaf is distributed among those persons who are present, after which the contract is irrevocable.

If after the ceremony of betrothing and previous to the celebration of the wedding, the boy or man should die, the girl may be contracted in marriage to another person.

ARTICLE THE 3RD—OF DIVORCES.

Divorces are not lawful in the Vaisya tribe, nor can a husband repudiate his wife on any account, except she be guilty of adultery, or eats victuals with a person of another tribe.

If a husband and wife disagree and they separate by mutual agreement the husband shall feed and clothe her, but if the woman separates herself without the husband's consent, he shall not be obliged to contribute anything towards her subsistence.

ARTICLE THE 4TH—OF THE DOWER.

In the sect of Nagarwarlú the parents of the girl are to furnish her with gold and silver ornaments to the value of forty Chakras, and no marriage can take place in this sect if the bride is not furnished with gold and silver ornaments to the amount of that sum nor is it indispensibly necessary that the parents of the girl should supply these ornaments; it often happens, that when the parents of the bridegroom are rich and the parents of the bride are poor, the former assist in furnishing the bride with the quota of ornaments.

In the Agrawarlú and Komati sects there is no specific sum laid down for to be given to a girl as her marriage: portion however whatever is given at that period is considered as her dower.

If a husband repudiates his wife on account of her having committed adultery she shall take with her whatever was her dower, as also such property as she may possess in her own right at the time of her repudiation.

ARTICLE THE 5TH—OF IMPOTENCE.

If a woman should be so unfortunate as to be married to a man who is impotent, she cannot separate herself from her husband on the plea of his impotence nor will his inability be any extenuation of her crime if she commit adultery.

ARTICLE THE 6TH—OF PROPERTY IN CHILDREN.

If a wife commit adultery or any other crime for which she is turned out of her tribe, such children as she may have brought forth prior to her expulsion are the property of her husband.

If a husband and wife quarrel and separate, the children shall appertain to the husband.

If a man keep a concubine, and she bear children to him, such children are the woman's property and if her keeper discharge her from his service she shall take the children away with her and she must provide for their maintenance.

ARTICLE THE 7TH—OF SUCKLING INFANTS.

If a mother dies in childbed or from any other cause is incapacitated from giving suck, in that case, it is lawful to hire a wet nurse from any tribe except the following, viz. Moors—Barbers—Washermen—Vaddars—Panchamas—Parriahs and Chucklers.

ARTICLE THE 8TH—OF PARTITION.

As polygamy is permitted in the Vaisya tribe, and a man may have two or more wives it is incumbent upon him to make an equal partition of his cohabitation.

It is left to the husband to determine the measure of partition, that is to say, if he choose he may fix it at one day of cohabitation with each of his wives successively or more, and it is also to be remarked, that by the equality of partition incumbent upon the husband is to be understood simply residence, and as to other concomitant circumstances which are not a matter of option, they must depend upon his affections.

Women have no right to partition whilst their husband is upon a journey and hence during that period, it is at his option to carry along with him whomsoever he pleases, but it is preferable for him to carry the youngest of his wives or her who has fewest children in order that he may leave behind those wives who have most children that they may take care of them.

The time of a journey is not to be counted against a husband, that is to say, he is under no obligation on his return to make up for the partition lost within that time by a proportionable cohabitation with the wife or wives whom he may have left at home, they, having no claim whatever to his cohabitation with them during such period.

One wife may bestow her turn of cohabitation upon another, but she shall not reclaim it, except she had previously made that stipulation.

SECTION THE THIRD.

OF AGENCY.

It is lawful for a person to appoint another his agent for the settlement in his behalf of every contract which he might lawfully have concluded, such as purchase and sale, etc., because as an individual is sometimes prevented from acting in his own person, in consequence of accidental circumstances, such as sickness or the like, he is therefore admitted of necessity to appoint another his agent in order that person may expedite his own business by means of the powers which he derives from such appointment.

It is also lawful for a person to appoint another his agent for the management of a suit, relative to any right because every person is not himself capable of managing a business of this nature.

A person should not appoint to be his agent an idiot or a woman or a child or a man of bad reputation, but when he is about constituting such a person to act for him he should select a sensible honest man who is of a good character and that is deserving of confidence.

When a person appoints another to act as his agent he should give him a written certificate certifying that he has authorized the person to act in that capacity.

When a person has appointed an agent, he should give information to those people whom he is in the habits of transacting business with that he has constituted such person to act as his agent.

He should also settle the monthly or yearly pay that he chooses to allow the said agent by giving him a written agreement purporting that he has empowered such person to act as his agent for so many Pagodas per month, and that whilst the said person faithfully executes the trust which is reposed in him, he the constituent will stand to both profit and loss in all concerns.

The agent shall also bind himself by a written contract engaging to serve his constituent with fidelity.

When a properly constituted agent makes a bargain his principal is obliged to stand by it.

When a person sends his agent to a distant place to transact business he should give him a letter to the person that he is to transact business with purporting that the agent is empowered to act as he thinks proper.

If the agent is to transact business in the town in which his principal lives, the producing the written contract that has been made between him and his constituent will be fully sufficient to establish the validity of his actions.

If an avowed agent makes a purchase, in the name of his constituent, such constituent must stand to the bargain whether it be profit or loss.

If an agent purchases goods and delivers the price, he may sue the seller for any defect in the goods, but the constituent cannot interfere himself, otherwise than through the medium of his agent.

If a constituent in the case of having sold goods through his agent, should demand payment of the price from the purchaser, the purchaser may lawfully refuse to comply with the constituent, and can produce a written power from his agent authorizing him to receive such purchase money, but if the purchaser paid the price to the constituent, it is lawful, nor is the agent afterwards entitled to demand it from him, since he has paid it to the constituent to whom it of right belonged.

If an agent should sell an article on account of his constituent, and when he demands the payment of the purchase money, the purchaser says "Your constituent is indebted to me, therefore I will deduct the debt from the price", in that case, it shall not be lawful for the purchaser to deduct the debt from the price, until he has intimated his intention to the constituent, and the agent has received his principal's instructions thereon, however, in the meantime the purchaser may withhold the payment of the money.

If an agent should receive a debt on account of his constituent, and does not give him a receipt for the money or even gives him a receipt without mentioning that he has received the sum of money on account of his constituent, neither the one nor the other shall be a proper discharge for the debtor, and the constituent may come again upon the debtor and oblige him to pay the debt, but if the agent at the time of his receiving payment, gives a receipt for the money on account of his constituent, the said receipt shall be a sufficient discharge and the constituent cannot come upon him again for that debt.

ARTICLE THE 1st—OF AGENCY FOR PURCHASE.

When a Constituent desires his Agent to purchase a thing, and does not describe the quality of it or mention a particular price, such constituent must receive the article so bought whether it be good or bad.

If a Constituent desires his Agent to purchase a particular article, and he purchase another thing and sustain a loss by it, the Constituent shall not be obliged to stand to such loss.

If a Constituent should say to his agent, "Purchase for me whatever thing you may judge advisable" in that case, if any loss is sustained, the Constituent must stand to it.

If a person appoint an agent for executing a contract, the constituent must abide by such Contract.

If an Agent after purchase discover a defect in the goods, he may then return them to the seller, but if he has delivered over the goods to his Constituent, he cannot return them to the seller, unless by permission of the constituent.

If an agent for purchase pay the price of the goods from his own property, and obtain possession of them, he is entitled to repayment from his constituent.

If an agent purchase goods for his Constituent, and they are lost in his hands, the Constituent shall stand to the loss if the agent deposes upon oath that he purchased the said goods expressly on account of his Constituent.

An Agent is entitled to detain from his Constituent any purchase he may have made on his account, until he be paid the price by him: however, if any of the

goods perish in his hands, during such detention, the agent must be answerable for such loss.

If an Agent is desired to purchase a particular quantity of any kind of goods for a specific sum of money and he procure twice the quantity for that sum, the overplus shall be the property of the Constituent.

If a person appoint another his agent to purchase an animal, and it die before he has delivered it over to his Constituent, the latter shall stand to the loss.

If an Agent purchase goods, and does not pay the purchase money, the seller cannot come upon the Constituent for the payment of the money.

If a person appoints another his Agent, and gives him a letter to a third person purporting, that he has appointed the bearer his agent to purchase such and such goods, in that case, if the Agent does not pay the purchase money, the seller cannot come upon his Constituent, and exact payment from him.

If a person appoint another his Agent to purchase for him a specific article the agent is not entitled to purchase the article for himself, because this is a breach of the trust reposed in him by his Constituent: if however the Constituent should have specified the price of the article, and the Agent purchase it at a different price from that mentioned by the Constituent, and appropriate it to his own use, it shall not be deemed a breach of trust.

If a person appoints another his Agent and gives him in charge a sum of money with directions to make a purchase, if the Agent is robbed of the money or loses when he is travelling on the road to make the purchase the Constituent must stand to the loss, but if the Agent lost the money when he was on his own business, the Agent shall make good such loss.

If a person desire another that is indebted to him to purchase an article with the money that he owes him, and he does so, and the said article is lost or damaged in the agent's hands, still the Constituent shall stand to the loss and the debtor shall be discharged from his debt—

If a person give a man one hundred rupees and desire him to purchase a specific thing, and the Agent accordingly purchases it and the parties disagree, the Constituent asserting that he had purchased it for fifty rupees and the Agent declaring that he had paid one hundred in this case, the assertion of the Agent shall be credited, provided the price of the article is estimated at that value, but if the value of the article be estimated only at fifty rupees, the Agent shall not be credited, unless he deposes upon oath that he paid one hundred.

If a person desire another to purchase for him a specific article, without mentioning the price and the Agent accordingly purchase the said article, and they then disagree in regard to the price, the Agent asserting that he had paid one hundred rupees, and the Constituent asserting that he had only paid one hundred rupees, in this case, provided the seller authenticates the declaration of the agent his assertion corroborated by an oath must be credited.

ARTICLE THE 2ND—AGENCY FOR SALE.

Whoever is appointed an Agent for the sale of any thing may lawfully sell that thing, but as it is the common practice among mankind to sell a thing for an adequate value it shall not be lawful for an agent to sell a thing much under estimated value except when the sale takes place on a pressing occasion of want the part of the Constituent—

If a person desire another to sell a horse or other animal and he sell the horse and either take possession of the price or not and the purchaser in consequence of a defect, return him on the agent's hands, the agent may return him to the constituent.

If the Constituent and Agent disagree, the one asserting that he had ordered the other to sell his horse in exchange for ready money and that he had nevertheless sold him on credit and the other that he the Constituent had merely desired

him to sell him, and that he had said nothing more in this case, which-ever accompanies his assertion with an oath shall be credited, unless there be substantial evidence on the side of the other party—

If a person order another to sell an article, and the other having accordingly sold it, should take a Pledge for the price, which Pledge is afterwards lost or destroyed in his possession, or if he should take security from the purchaser for the payment of the price; and both the surety and the purchaser die insolvent or disappear, so as to leave it unknown where they are gone, in that case, the Agent must be answerable for the debt unless his Constituent has empowered him to act discretionally—

If a person appoints another to sell a thing, and the Agent dies before payment is made and leaves a memorandum of the sale, his Constituent may demand payment of the debt.

ARTICLE 3RD—FOR APPOINTING AN AGENT FOR LITIGATION AND FOR SEIZING.

If a person appoint another his Agent to contend for something in his behalf, the person so appointed may be considered also an Agent for the seizing of that thing whether it be debt or substance.

If an agent for litigation makes an acknowledgement before a Court of Arbitration or before a Magistrate of something effecting his constituent, such acknowledgement is valid with respect to the Constituent—

If an Agent make a contract for his Constituent, being properly authorised by him to do so, the Constituent must abide by the said contract.

If a person plead his being Agent for the receipt of a debt due to another person who is absent and the debtor pay it, if therefore the absent person afterwards appears and verifies the assertion of the Agent, there will be no litigation, but if otherwise the debtor must again pay the debt to the absentee.

If a person appoint an agent for the receipt of a debt due to him, and the debtor plead that he had acquitted himself of the debt to the agent he must pay it but after he has made payment, he has a claim upon the Creditor and may exact an oath from him.

ARTICLE 4TH—OF THE DISMISSION OF AGENTS.

A Constituent can dismiss his agent whenever he pleases without giving any reason to him for his dismission, but he shall not speak or act detrimental to the said Agent's character.

If a person dismiss his Agent and the Agent should not receive intelligence of it, his agency continues in force until he be apprised of his dismission.

If a person die or become an absolute idiot, in all these cases the commission of the Agent becomes null.

If a person be expelled his tribe still the Commission of his Agent shall be valid.

If an Agent should die or become an absolute idiot, the Agency ceases.

If a person appoint another for any particular concern, and afterwards execute that concern himself, the Agency in that case becomes null.

SECTION THE FOURTH.

OF OATHS.

Article the 1st, Of the manner of administering oaths—Article the 2nd, Of persons who are incapable of taking an oath—Article the 3rd, Of swearing, both the plaintiff and the defendant.

ARTICLE THE 1st—OF THE MANNER OF ADMINISTERING OATHS.

An Oath is the most solemn assertion that can be made to the truth of a deposition and is exacted from a person in order to establish the verity or falsehood of his assertion. Oaths are of ten kinds, viz.—

First.—When a person is about to take an oath he shall repair to a Dêwal or temple and having washed himself in an adjacent pond of water he shall enter

the temple and having approached the idol, he pays adoration to it, then the pujari or Brahmin that attends on the idol puts a consecrated garland of flowers round the neck of the person that is swearing who says "I here solemnly declare, that what I am going to depose in evidence concerning the cause in dispute is strictly true. If I tell a lie may my substance melt away to nothing and may my children never prosper."

Second.—When a Court of arbitration are assembled, a person may in its presence call God to witness the verity of his deposition and imprecate the Divine wrath on his own head and on the heads of his family in case he has spoken falsely.

Third is when the plaintiff and defendant are litigating about a written subject the plaintiff desires the defendant to take a pen and draw a line across the paper; if the defendant does so, it is considered as tantamount to an oath.

Fourth is when a man lends money to a brahmin or other pilgrim who has made a number of pilgrimages to holy places and by other religious acts has obtained great sanctity and who denies the debt, in that case the creditor will say to him "Let all the holiness thou hast obtained be transferred to me." If the Brahmin agrees, the debt is considered as cancelled.

Fifth is when a person swears by the Ramayana or history of the prince Rama, the seventh incarnation of the Deity.

Sixth.—Is when a person swears by the betel leaf.

Seventh.—Is when a person touches and swears by the foot of a Brahmin.

Eighth.—Is when a person touches and swears by salt.

Ninth.—Suppose a person has lent another a sum of money on a bond and demands the payment of it; the borrower says he has paid the money: in that case the creditor desires him to tear the bond which if the debtor does, the debt is considered as discharged, but if the borrower refuses to tear the bond, he must pay the debt.

Tenth.—Is when a plaintiff and defendant have recourse to the ordeal by fire to substantiate their cause, which is done in the following manner. Both parties with some of their friends and neighbours repair to a temple and cause the Pujari or attending Brahmin to perform the usual religious ceremonies. In the meanwhile the plaintiff and the defendant perform their ablutions and purify their bodies by bathing in a neighbouring pond and then enter the temple and prostrate themselves before the idol and have a consecrated garland of flowers put round their necks by the pujari; a pot of ghee (an inferior species of butter) is made boiling hot into which they both successively plunge their right hand, and whoever escapes unhurt obtains his suit.

ARTICLE THE 2ND—OF PERSONS WHO ARE INCAPABLE OF TAKING AN OATH.

A Minor until fifteen years of age, a woman except it is concerning disputes which happen between women, a blind man, a deaf man, a man of bad principles, a drunkard, an idiot or mad man.

ARTICLE THE 3RD—OF SWEARING; BOTH THE PLAINTIFF AND THE DEFENDANT.

If two persons have a litigation about a right of property, the plaintiff as well as the defendant may be required to depose on oath.

If a defendant refuse to take an oath in a case where it is incumbent on him he shall be cast.

If a plaintiff be a man of good character and he swear to his suit and the defendant has no evidence, the plaintiff shall obtain his suit.

If a seller and purchaser should disagree, the purchaser asserting that the price of the goods was a hundred rupees and the seller that it was more, if both parties swear to their respective allegations the overplus over and above the sum that the purchaser asserted was the price of the goods shall be divided between the two.

If in a disagreement between a purchaser and a seller, one of them decline swearing, the claim of the other is in that case established against him.

If a disagreement take place between a seller and purchaser with respect to the period of payment, the assertion of the seller supported by an oath must be credited.

If after the destruction of the subject of a sale in the hands of a purchaser a disagreement should take place between the purchaser and seller respecting the amount of the price, if the seller accompanies his declaration with an oath, he shall be believed.

SECTION THE FIFTH.

OF CLAIMS.

Article the 1st, Of persons who are not liable to claims—Article the 2nd, Of things claimed by two persons—Article the 3rd, Of giving preference to a claim.

ARTICLE THE 1st—OF PERSONS WHO ARE NOT LIABLE TO CLAIMS.

If a defendant plead that a certain absent person had deposited with him the article in dispute or had pledged it to him or that he himself had usurped it from a particular absent person, and bring witnesses to prove his allegation, in that case no room for suit or contention exists between him and the plaintiff.

If a person plead that he had purchased the article in dispute from a certain absentee, he is in that case a party concerned and must answer to the claim of the plaintiff.

If one person should say to another 'you have stolen this thing from me', if the defendant can produce witnesses in proof of the article in question having been committed to him by an absentee in trust he shall be released from the claim.

If one person should say to another who is seized of the thing in dispute, 'This thing which is in your possession is my property and has been taken from me by theft, and the defendant says 'certain absentee deposited this thing with me' and produce the depositor or bring evidence to prove his assertion right, it must be adjudged in favour of him who pleads the oldest date.

If two persons prefer an allegation of purchase the one bringing evidence in proof of his having bought the article in dispute from one person and the other bringing evidence in proof of his having bought it from another, and the witness of each specify the dates of these purchases, the thing in dispute shall be adjudged in favour of him who pleads the oldest date.

If a person claim a right to an article from his having purchased it of one person—a second from a gift of it to him by another—a third from inheritance—and the fourth from its having been bestowed upon him in charity and each of the four claimants adduce evidence in support of his claim, the article must be adjudged to him who purchased it.

If a person adduce evidence to prove his right of property in a thing from a particular period, and the possessor of the thing adduce evidence to prove his right from a prior period, the evidence of the priority of date must be preferred.

If a claimant and possessor respectively bring evidence to prove each his right of property, and the witnesses of one of the parties declare the date of his right and not those of the other, the evidence of the claimant of known date must be preferred.

If a plaintiff produce evidence in support of his absolute right of property in an article, and the possessor bring evidence to prove his having purchased the article from the plaintiff, the evidence of the possessor must be preferred.

If a person bring evidence to prove his purchase of the article in dispute from the possessor, and the possessor on the other hand bring evidence in proof of his having purchased it from the plaintiff and neither party specify the date of his purchase, the thing in dispute must be left in the hand of the possessor.

ARTICLE THE 3RD—OF GIVING PREFERENCE TO A CLAIM.

If a person sells an article to two different people the first transaction is valid.

If a person pledge an article to two different people, the first transaction must be preferred.

If a person sells an article to one person but does not give the said article to the purchaser, and goes to a second person and sells it again and delivers it in charge of the second purchaser, in that case the second sale is valid.

If a person hath pledged any article with one person, and should afterwards sell it to another the article shall belong to the purchaser.

If a person has pledged a piece of land with another and then pledges it to a second person and dies, the first person that it was pledged with shall have his debt discharged first and after that the second person shall have his demand satisfied.

SECTION THE SIXTH.

OF ACKNOWLEDGMENTS.

Excepting a woman, an idiot or a mad man, all other persons possessing the use of their reason and are arrived at the age of maturity, that make an acknowledgement it is binding upon them.

If a person acknowledge the purchase of an article from another at the same time declaring that he has not yet received it, his assertion must be credited.

If a person acknowledge that he owes another a sum of money, but without relating the cause he must pay the said sum of money.

If a person acknowledge that he has taken a sum of money from another by way of a loan or as a deposit and afterwards asserts that the coin was of bad quality his assertion must not be credited unless the circumstance was mentioned in the acknowledgement.

If a person acknowledge the receipt of a sum of money as a deposit and assert that it was in a particular coin, if his assertion is conjoined with the acknowledgement it must be credited, but if the kind of coin was not mentioned in the acknowledgement he shall repay the sum in the coin that is most prevalent in circulation at the time and place.

If a person in his last illness acknowledge a debt as being due to another, such acknowledgement is binding on his heir.

If a sick person makes an acknowledgement in favour of any person of something that is then in his possession, such acknowledgement is not valid because if he happens to be in debt, his creditors have a right to his effects.

A sick person during his sickness shall not discharge the debts of a part of his creditors.

SECTION THE SEVENTH.

OF DEBTS.

Article the 1st, Of discharging debts—Article the 2nd, Of recovering debts—Article the 3rd, Of compositions for debt—Article the 4th, Of participated debts—Article the 5th, Of the transferring of debts.

There are five kinds of debts: the first is, when a person binds himself by a bond signed by both parties and the writer of the bond, and also attested by the signature of two witnesses, which is called *Pancharudi Patram*.

The second is a kind of Promissory note, and is signed both by the lender and borrower, and is named in the Moor language *Karâr nâma*, and in the Gentu, *Chai-Kâgadam*.

The third is when money is lent in the presence of one or more witnesses, which is denominated *Sākshi Pūrvakam*.

The fourth is a book account and named *Lekkāchāram*.

The fifth, is when a sum of money is lent on a verbal promise of repayment and is styled *Noti māta appu*.

If a person dies in debt, the creditor that possess a bond called *Pancharūdi Patram*, shall first have his debt paid, both principal and interest. After the *Pancharudi Patram* then the creditor who has the *Karār Nama* shall have his claim discharged. Then the demands of the creditor who lent his money on the *Sakshi Purvakam* may be complied with, provided the witnesses swear to the debt. Next in rotation the book account or *Lekkācharam* shall be paid off, if such account has been duly entered in the day book of the shop. Last of all shall be repaid the sum which was lent on the *Notimata Appu* with the proviso that the lender be a person of good reputation, and swears to the debt. In all cases the debt shall be discharged with interest.

The above method of discharging the claims of the aforesaid five kinds of creditors, is in conformity to the institutes of Vignānēshwara.

But at this time, Anno Domini 1797, if a person dies and leaves property sufficient to discharge all his debts, they are to be paid in the following ratios. The *Pancharudi Patram* and *Karār Nama* creditors shall receive the amount of their debt both principal and interest.

The *Sakshi purvakam*, *Lekkāchāram* and *Notimāta appu* shall receive the principal without interest.

If a person dies and does not leave property enough to pay the whole of his debts, the defunct's estate shall be divided amongst his creditors and each of their shares shall be in proportion to the amount of their respective debts, with this only difference, the *Pancharudhi Patram* and *Karār Nama* creditors shall have a share of both principal and interest, but the remaining three descriptions of creditors shall receive only a share of their principal.

ARTICLE THE 1st—OF DISCHARGING DEBTS.

Should a man die in debt and leave several sons, they shall be obliged to pay his debts in equal shares, both principal and interest.

Should a man die in debt his grand children shall discharge them in equal proportion, but they shall not be charged interest upon them—

Should a person renounce the world and enter into any religious order when he is in debt, his sons and grand children shall discharge them, the former with interest, but the latter shall not pay interest.

The great grand children of a person are not obliged to pay his debts, but if it be their own choice, they may pay them.

If a man dies in debt, his widow, if she be the only living relation of the defunct shall discharge his debts—

Should a person die in debt and insolvent and leave no children, if his brother or brothers' property was in common at the time of his death, they shall be obliged to discharge his debts in equal shares, but the creditors shall not exact anything from the widow.

Should a person die in debt without male offspring, and his brothers divide his property amongst them, they shall pay his debts in equal shares.

Should a person die insolvent without issue, and his brothers previous to his death were separately settled in life, they shall not be obliged to discharge his debt.

Should a person die insolvent, his sons or grandsons at all events must pay his debts, but if a person dies in debt without issue and does not leave property sufficient to pay his debts and therefore his brothers the next heirs to him refuse to meddle with, or administer to his estate, the brothers of the deceased shall not be obliged to discharge his debts, but the creditor or creditors may sieze upon the

estate and appropriate it to their own use ; however if the brothers' property was in common with the substance of the deceased at the time of his demise, they shall at any rate be obliged to discharge his debts.

Should a person die possessed of little property and is much in debt his sons or grand sons at all events must discharge them, but if he has no sons or grandsons, the next heir is not obliged to administer to the estate, but if he does administer to it, he must discharge all the demands that are made on it, otherwise, he is not obliged to discharge the debts of the defunct.

If a person dies in debt and possesses but little property, has no heir but leaves one or more unmarried daughters, in that case, a sum of money out of the estate shall be set apart in order to defray the expenses of their marriages, agreeable to their condition in life, and the remainder, the creditors shall appropriate to the discharge of their debts.

If a man dies insolvent, his creditors cannot come upon any of his sisters or their descendants or any of his wife's relations or his sons-in-law and their children for payment.

If a person lends a sum of money to another on a verbal promise of repayment, if the debtor dies, the creditor shall not recover his money.

If a person lends a sum of money to another before one or more creditable witnesses and the borrower dies, the creditor shall recover his debt.

If a man lends a sum of money to another upon his promissory note, and the borrower dies, the lender shall recover his money both principal and interest.

If a person lends a sum of money to another upon a bond signed by one or more witnesses and the borrower dies, he shall recover his debt.

If two persons are partners in trade and one of them borrows a sum of money in his own name and fails, the other partner shall not be answerable for the money, but if the money has been borrowed in the name of both the partners, the survivor shall pay the debt.

If a son borrow money, his father shall not be compelled to repay it unless he has become security for his son : in that case he shall pay his debt.

If a widow borrows a sum of money and appropriates it to the education of her son or sons, they shall discharge the debt, when they have the ability so to do, but if a widow borrow money after her son or sons are arrived at the age of discretion, they shall not be obliged to discharge the debt.

Should a man absent himself from home and there be no likelihood of his return, his son or grandson shall discharge the debt, the former with interest and the latter without interest, but the creditor shall not have power to compel them before the expiration of ten years.

If a father lives in his son's family and contracts debts, his sons shall discharge them, but if the father lives apart, the son shall not be answerable for any debts that he may contract.

If two persons become security and agree that either of them who may be found when payment is due, shall be answerable for the debt, in that case if one of the securities should die, and leave no children and the other security be absentee, shall pay his father's share of the principal of the obligation ; if both the securities should die and each of them leaves a son they shall discharge the principal of their respective father's share of the obligation.

If two persons are in partnership and one of them being in debt leaves his country or dies before the dissolution of the partnership, the person that shall be found on the spot shall discharge the debt.

If a man in debt be sick and has lost the use of his senses and there be but faint hopes of his recovery, his son shall discharge his debts, but if the person retains the use of his faculties, the son shall not be obliged to pay his debts.

When a person is absent from home, if his servant borrows money for the immediate support of his master's family and dependants, the master on his return shall discharge the debt.

When a man dies in debt and leaves sons who are very young and incapable of managing their own affairs, a half of the deceased's property shall be applied to the liquidation of his debts, and the remainder shall be employed in the education and maintenance of his sons, but when they are arrived at the years of discretion they shall discharge the remaining part of their father's debts according to their ability.

If a woman borrow money in the absence of her husband for the immediate support of her family—her husband or son upon their return shall discharge the debt, but if she contracts debts on any other account the husband or son shall not pay them.

If a man from the impulse of lust, had promised any present to a dancing girl or prostitute, and dies without fulfilling his promise, his son or heir shall not give it.

If a person dies childless and hath no relation or kindred, the magistrate shall take possession of the estate, and pay the debts of the defunct.

Should a woman borrow money with the consent of her husband and sons the husband and son shall repay it.

If a father has made a bargain and dies without fulfilling it, his son or heir shall not be obliged to stand to the bargain.

If a person has purchased any kind of quadruped or other article and dies before he has paid the money, if he has possessed himself of the article it shall be considered as a debt and his son or heir shall discharge it, but if the deceased at the time of his death had not possession of the animal or article it shall not be considered as a debt.

If a person dies and leaves his servants in arrears of pay, such arrears of wages shall be considered as a debt, and his son or heir shall discharge it, but without interest.

If a man having been fined by the magistrate for a misdemeanour dies before he has paid the fine, it shall not be considered as a debt nor shall his son or heir be obliged to discharge it.

If a person from the impulse of enmity had agreed to give away anything and dies without fulfilling the agreement, his son or heir shall not be obliged to give it.

If a creditor fixes a day with his debtor for the payment of the debt, he shall not exact payment until the expiration of that day.

If a person agrees to his debtor's transferring his debt to another person and that person fails in the payment, the creditor shall not come upon the original debtor for the debt.

If a creditor has agreed with his debtor to receive his debt by instalments when the different payments are made, the amount of each instalment, shall be written down on the bond or promissory note or a receipt given, and the amount so paid at each instalment shall be deducted from the principal, and interest only goes on the part that remains of the original debt.

If the debtor at the payment of each instalment has not the prudence to get the sum entered upon the bond or promissory note nor takes a receipt and the creditor denies upon oath, that he has not received such instalment, in that case, the debtor shall be obliged to pay it over again, but if the creditor and debtor both swear he shall only pay half of such instalment.

If a debtor when he pays a sum of money does not take back his bond or promissory note from the creditor and the creditor should make a second demand on him for the same sum of money, producing that bond in support of his claim, and also swears that he had not received payment, the debtor shall be obliged to pay the sum over again, but if the creditor refuses to accompany his denial with an oath and the debtor swear that he has already paid him he shall not pay it again; if both parties swear, the debtor shall only pay half of the original sum.

If the original creditor and debtor should die and a bond or promissory note come into the hands of the son of the creditor and he demand payment of the debtor's son, the latter shall discharge it, but if he demur and refuses to pay it

alleging that it has been already paid, and accompanies his allegation with an oath he shall only be obliged to pay half of the sum contained in the bond or promissory note.

If a creditor having received payment on a bond without returning it makes a second demand for the same sum on the debtor, if there be one or two creditable witnesses who depose upon oath that the debtor has already paid the sum, he shall not be obliged to pay it over again.

If a creditor pleases he may transfer a bond or promissory note to another person and the debtor must pay that sum to the transferee, but the original creditor cannot make a demand for the same sum of money on the debtor.

ARTICLE THE 2ND—OF RECOVERING DEBTS.

On the day appointed for payment, if a creditor demands his money of the debtor and he refuse to discharge the debt, first he shall go in person to the debtor's house, and ask for his money, and meeting with a refusal he shall sit down in the house without eating or drinking, and shall desire the debtor to abstain from meat and drink: if this method fail he shall take the debtor and seat him before his neighbours and try to shame him into the payment of the debt.

If the debtor still continues obstinate, the creditor may endeavour by feigned pretences, to get hold of some of the debtor's goods, or if he received a pledge on lending the money he may sell it and pay his own debt with interest from the amount of the sale, but if he cannot by easy means get hold of any of the debtor's goods and also has no pledge in his possession he may then seize on and sell the debtor's cattle, buffaloes, horses and such kinds of useful animals, also pots, clothes, mats and furniture and shall sell them and pay his debts out of the amount of the sale; if all these methods should prove unsuccessful, the person of the debtor may be seized on and confined in prison until such time as he discharge the debt, but the creditor shall have no power over the wife and children of the debtor.

When a creditor confines a debtor he shall allow him a moderate allowance in money or grain for his daily subsistence.

If a person of lower caste be in debt to another, and has not money to discharge it, he may work out the payment.

If a person be indebted to another and has not wherewithall to discharge the debt, his creditor shall not by forcible means oblige him to work at any business or to do daily labour but he may confine his person.

If a creditor without first demanding his debt seizes his debtor and forces him to work, the creditor shall be punished according to the discretion of the magistrate and the debtor shall pay no interest on the debt.

If a person deposits a pledge in another's hand and absconds or dies, the creditor in presence of the debtor's friends, shall produce the pledge and ascertain its value; after that if the debtor's heir does not come and satisfy his claim, he shall sell the article pledged and take his own money with interest from the amount, and if there be any remainder, he shall give it to the debtor's heir.

When the creditor has demanded the payment of a debt, and the debtor flatly denies the debt, the creditor shall not have power to take him into his own custody but shall cause him to appear before a magistrate and thereupon indisputable proof of the debt shall receive his claim.

A creditor if he finds his debtor has the means of paying his debt and will not do it, he may put him under bodily pains, such as seating him in the sun, or putting a weight upon his head, but such bodily pains shall not extend to endanger the loss of his life or limbs.

If a man owes money to several creditors, he shall pay them in proportion agreeable to the security or acknowledgements they may severally have for their respective debts.

If a very rich man from a principle of fraud or obstinacy refuses to pay his debt and the creditor should commence a suit against him, the magistrate shall cause the money in dispute to be paid and shall fine the debtor.

When a debtor discharges his debts by instalments, he shall duly note upon the back of the bond the respective sum so paid off; the creditor shall also give a separate receipt for each payment, otherwise it may cause a litigation.

ARTICLE 3RD—OF COMPOSITIONS OF DEBT.

A debt owing in consequence of any contract concluded upon credit may be compounded by payment of a part.

If a person have a debt of five hundred pagodas, payable at a future period, owing to him by another in consequence of a contract upon credit, and compound the same for two hundred and fifty pagodas payable immediately, such composition is valid.

If a person have a debt of thousand pagodas owing to him by another, and compound the same for five hundred pagodas payable in a certain given time, in that case, if the debtor discharge the composition money within or at the expiration of the stipulated period, he shall be released from the whole debt, but if the debtor should not pay the composition money at the stipulated time, the creditor may come upon him for the whole of the original.

ARTICLE THE 4TH—OF PARTICIPATED DEBT.

If two partners in trade have a debt owing to them from a third person and one of the two compound with the debtor his share of the debt for a certain sum of money, the fellow creditor has it in his choice either to demand the other half of the debt which is his due from the debtor or to take the half of the certain sum from the compounder. In short in all cases of the nature here exemplified it is a rule that whenever in a partnership of debt, one of the partners receives a part of it, the other partner is entitled to an equal share in the part so seized.

If one of two partners in a debt should receive from the debtor the half of his portion of the debt, the other partner is then at liberty either to participate in the half so received, or to look to the debtor for his full share, for the reasons stated in the preceding example. If therefore, he should participate with the compounding partner, both parties are in that case entitled jointly to take from the debtor what remains due. If on the contrary he should prefer demanding his share in full from the debtor to an equal participation in the part received by the other creditor, and that part of the debt which has been received should remain safe and that which remains due be lost or destroyed either by the debtor's dying insolvent or by his denial of the debt upon oath, he is in that case not entitled to a participation with the other creditor in what has been received.

If one of two partners in a debt release the debtor from his proportion of the debt, he shall not be entitled to a participation in the portion of the remaining creditor's demand.

If one of two partners should protract the period of payment of his share it is lawful.

If one of two partners should wish to protract the period of payment of the debt, he has only the power to do so with his own share of it.

If the debtor be a female and one of two partners in the debt should marry her and stipulate his share of the debt as her dower, still the female shall pay the remaining half of the debt to the other partner.

ARTICLE THE 5TH—OF TRANSFERRING DEBTS.

The transfer of a debt is lawful and is rendered valid by the consent of the creditor and the person that receives the transfer.

When a contract of transfer is completed, the original creditor cannot come again upon the debtor for that debt unless it be again transferred to him.

If a person receives the transfer of a debt the debtor shall be obliged to pay him.

SECTION THE EIGHTH.

OF DEPOSITS.

A Deposit signifies a person empowering another to keep his property and it is incumbment on the Depositor to take a receipt for his property in order to prevent litigation.

A Deposit remains in the hands of the person who receives charge of it as a trust—that is to say, he is not answerable for it—If therefore a Deposit be lost or destroyed in the trustee's hand without any transgression on his part, he is not in that case responsible for it.

A trustee may either keep the Deposit himself or commit it for that purpose to some one of his family, such as his wife, his son, his mother or his father because it is evident that a trustee does not engage to keep the property of another with more care than he does his own and he sometimes keeps his own himself and sometimes commits it to one of his family.

If a trustee lodge the Deposit in a place of custody belonging to another person, he becomes responsible for it.

If the house of a trustee take fire and he deliver the Deposit to his neighbour and it be spoiled or lost, if he can prove by witnesses that his house took fire, he is not responsible for it.

If the proprietor of the Deposit demand it from the trustee and he neglect delivering it to him, he becomes responsible for it.

If the trustee mix the Deposit with his own property in such a manner that a separation becomes difficult he must make an adequate compensation.

If a trustee expend part of the Deposit, he is responsible for it.

If a trustee transgress with respect to the Deposit by converting it to his own use and thereby damage it he shall make good the loss.

If the proprietor of the Deposit demand it of the trustee, and the trustee deny the Deposit, and it be afterwards lost, the trustee must make it good.

If a trustee should emigrate he may carry the Deposit with him, but the proprietor must defray the expense of carriage and if the Deposit should be damaged or lost in the exportation, the trustee is not obliged to make good the loss.

If the Depositor expressly prohibit the trustee from carrying the Deposit out of a town and he never-the-less carry it out he becomes responsible for it.

If two men Deposit something jointly with another and one of them afterwards appear and demand his share of the deposit, the trustee must not give it unless in the presence of the other Depositor.

If two men Deposit something jointly with another and one of them afterwards disappear or die and the other demand his share of the Deposit the trustee must give it to him.

If the proprietor of a Deposit says to the trustee, 'Deliver not this Deposit to any other person, but keep it in your own possession' and he never-the-less deliver it to another person, he becomes in that case responsible.

If the proprietor says to the trustee, 'Keep this Deposit in this chest or in this apartment', if the trustee should put it in another chest or place it in a different apartment he must be answerable for it.

If a person deposit something with another and that other again deposit it with a third person, and it be lost in this person's hands, the first trustee must make a restitution to the proprietor.

If a person having trusted any of his property to another, and the son of that person should demand the property so intrusted, the trustee shall not deliver the Deposit without the order of the father.

If a person who hath entrusted any property to another should die, and the son of the deceased does not demand his father's property, yet the trustee shall of himself deliver up the trust to that son or to the heir of the deceased.

If a trustee does not return to the owner upon demand the property deposited in his hands, and also denies his having received such property, if the owner can prove that he deposited the property with the trustee, the magistrate or Court of arbitration shall make the trustee restore the whole of such property and also fine him.

If a person hath deposited any thing with another and the trustee die, his son or heir shall restore the Deposit to the proprietor.

If property in Deposit should by any means be destroyed and the trustee conceal any part that happens to have been saved, and this circumstance can be proved, he shall make good the whole property and also be fined.

SECTION THE NINTH.

OF LOANS.

A Loan signifies the investing another person with the use of a thing liable to be again resumed by the owner.

The Lender is at liberty to resume the Loan whenever he pleases.

If a person lends a thing to another and it be lost or damaged in the hands of the borrower without any transgression on his part he shall make good the loss.

If the borrower should let out a loan and it be afterwards lost, he is responsible for it.

If a person borrow a piece of land for the cultivation of grain, the lender has not the power of resuming the loan until the gathering in of the grain, whether a period has been fixed or not.

The charges of returning the loan must be defrayed by the borrower.

If a person borrow land with a view to build upon it, or plant trees in it, the lender may resume the land and as he is to receive back in the state in which he lent, he is therefore empowered to compel the borrower to remove his houses or trees.

If a person having borrowed a quadruped should restore it to the stable of the proprietor, and it be afterwards lost, he is responsible for it, because he ought to have appraised the lender of his having restored his property.

If the borrower send the quadruped he had borrowed to the proprietor of it by his own servant or other person and it be lost in the way he is responsible for it.

If a borrower should send back the horse or other animal he had borrowed to the proprietor by the hireling of the proprietor and it be lost or destroyed on the way, he is responsible for it unless it was by the desire of the proprietor that he sent it by his servant.

If a borrower should send the quadruped to the proprietor by the hands of a stranger he becomes in that case responsible for it and must make good the value in the event of its loss.

SECTION THE TENTH.

DIVISION OF INHERITABLE PROPERTY.

When a person is dead or loses his caste or renounces the world, or is desirous to give up his property, his sons, grandsons and other natural heirs, may assume his inam lands, gardens, jewels, coral, clothes, furniture, cattle, birds and all the estate, real and personal of which the person thus circumstanced stands possessed: such property is called *Pitrârjitam* from its being the father's substance, and is also named *Putrula sommu*, meaning property capable of being thus left and inherited, but it is to be understood that when a person loses his caste, his son or heir can only succeed to the property that his father possessed at the time of his

losing his caste, and he has no right to any property that the father may acquire in that disgraced state, but if he be readmitted into his caste, his property shall descend to his heirs.

Article the 1st, order of succession to an inheritance--Article the 2nd, Of wills--Article the 3rd, persons that are not capable of inheritance--Article the 4th, Of property liable to division--Article the 5th, Of the dividing property earned by relations--Article the 6th, Of such property as cannot be divided--Article the 7th, A father's division of his property among his sons--Article the 8th, division of property by sons--Article the 9th, How relations are to divide property--Article the 10th, sundries; all children in the male line born in lawfull marriage succeed to their father's effects.

ARTICLE THE 1ST--ORDER OF SUCCESSION TO AN INHERITANCE.

When a man dies or renounces the world or is expelled from his tribe for any offence or is desirous to give away his property, be it land or money or effects or anything else, it shall go to his next heir.

It is to be understood that when a grandfather is mentioned it always means father's father and grandson always son's son, and all the terms of affinity when they occur apply to the male line of kindred, except when the female line intervenes and is particularly specified in the expression.

If a person dies, his property goes to his son, and if he has many sons they shall all have an equal share.

If a person dies and leaves no sons, but has grandsons, the property shall devolve to the grandsons, and each receives an equal share.

If a person has had sons by different wives and those sons die before their father, and each of them leave sons, they shall be esteemed in the light of grandsons and shall all receive equal shares of their grand father's property at his death.

If a person dies and leaves neither sons nor grandsons, his great-grandsons shall succeed to his property and if there be many of them, they shall all receive an equal share.

If a man has two, three or more sons, and one of them should die leaving behind him one or more sons, the son or sons thus left shall receive his or their father's share of the grand father's property from his uncles in equal proportion; if the uncles be dead, he or they shall receive his or their father's share from his uncle's sons.

If a person has three sons who having married die before their father, leaving each of them one or more sons, such sons shall only receive their respective father's share of their grand father's property; for instance suppose a person has two sons, and the other has only one, in that case if their respective fathers die before their grand father, the two grandsons who are brothers shall receive no more than their father's share, and this rule also holds good with grandsons and great grandsons.

If a man has neither a son, grandson nor greatgrandson his property goes to his adopted son; if the adopted son is dead, it goes to the adopted son's son and if the adopted son's son be dead, it goes to the adopted son's grandson.

In the Nagar warlu and Komati sects if a person has patronized and adopted a son, and afterwards a son of his own seed be born, both the sons shall receive an equal share of the father's property at his death, but among the Agrawarlu sect an adopted son in that case shall receive no share unless his foster brother choose to give him one.

If a person dies without having even an adopted grandson, or great grandson and at the time of his death his property be in common with his brothers though they may be by different mothers, his property shall go to them who shall each receive an equal share, but the wife shall receive food and clothes, unless she choose to return to her own family, then, such gold or silver ornaments or ready money as she brought with her shall be given back or repaid to her out of the estate of her late husband, but if the defunct and his brothers had divided their father's property, his substance shall go to his wife, and after her death it shall devolve to his brothers.

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If a person at the time of his death has no wife, but has got one or more unmarried daughters, they shall not succeed to their late father's estate, but the brothers of the deceased previous to their dividing the property amongst them shall set apart a portion of the property for defraying the expenses of their marriage.

If a person has divided the property of his father with his coheirs and dies without leaving a wife or sons or grandsons, his property shall go to his brothers by blood, but if their be a half brother or brothers they shall not succeed to the property; if the deceased had no brother by blood, then a half brother may succeed to the estate; however, if his brother administers, he must discharge all claims on it.

If a person dies and has no brothers living, but should have nephews in the male line of descent, they shall succeed to his property.

If a bachelor dies and leaves a father living, he is the son's heir and may possess himself of such unmarried son's property by right of inheritance.

If a bachelor dies and has no father living, his property shall go to his mother and if he has no mother, it shall go to his brothers by blood, and if he has no brothers by blood, it shall go to his half brothers and if he has neither of this description of brothers, it shall go to the sons of his brothers by blood, and if he has no nephews of that kind, it shall go to the sons of his half brothers and so on in succession.

In the sects of Nagarwarlu and Komatis an illegitimate child cannot succeed to any part of the parents' property, but in the sect of Agrawarlu the illegitimate son is entitled to the fourth of a legitimate son's share.

If a person dies and leaves no male heirs, the property goes to the unmarried daughter; if there is but one unmarried daughter she shall obtain the whole: if there are several unmarried daughters, they all shall receive equal shares and when they marry their shares become the property of their husbands; if an unmarried daughter who has inherited a share of her father's effects dies in that single state, her property shall be divided among her sisters and if she has no sisters alive it shall go to her sister's son, and so on in succession in the male line.

If a person dies possessed of a piece of land, his sons whether begotten on the body of one, two or more wives, shall each of them take an equal share of such land, and such share shall descend from heir to heir agreeable to the rules which are laid down for other property; the brothers if they please may possess themselves of their respective shares, or they may cultivate such lands in common, and divide the produce.

If a person dies intestate and leaves no relations or kindred, the magistrate may take possession of his property.

ARTICLE THE 2ND—OF WILLS.

Wills are not esteemed legal in the Vaisya tribe because, a son or heir is obliged to pay his father's debt; it is therefore but just that the property of the deceased should devolve to his son or heir; otherwise how could they answer to all the claims that may be made on the estate. Though the making of wills is not in use among the Hindûs, they are not ignorant of that method of bequeathing property, and instances of that kind have occurred.

About the year A.D. 1730 Sarvâdhikâri Nandi raja the Diwan of the Mysore Raja made a will on his death-bed and bequeathed legacies to his wives and servants and also to religious purposes and after his death the several legacies were paid.

ARTICLE THE 3RD—PERSONS WHO ARE NOT CAPABLE OF INHERITANCE.

Whoever is expelled from his tribe or has entered into a religious order.

ARTICLE THE 4TH—OF PROPERTY LIABLE TO DIVISION.

The property of a grand father or father or property that arises from a partnership.

If one, two or three brothers have taken possession of their father's property and live in common; if one or more of these brothers, should by their industry earn a profit on the joint stock, the whole of them shall receive an equal share of the gain.

If a father gives a sum of money to his son or sons to trade with, if they make a profit on it, the father shall receive an equal share of the gain.

If one, two or more brothers have taken possession of their father's property and hold it in common, if one or more of them be blind, dumb or an idiot or is in any other way incapacitated from attending to business, he or they shall still receive an equal share of the profit.

If two people contribute equally to the digging of a pond of water, they may share between them any profit that may arise from it.

If two people build a house they can share the rent of it.

If two people make a purchase they may divide the profit.

If an individual of a family earn anything by his own industry, his father and brothers if their property be in common with him, shall receive an equal share of such property, but if his father and brothers' property be separate from his, they shall not receive a share of his earnings.

ARTICLE THE 5TH—OF DIVIDING PROPERTY EARNED BY RELATIONS.

If a son employs his father's or grandfather's property and makes a profit on it, he shall give an equal share of such gain to his grand father, father and brother.

If a person's inam lands have been sequestered by Government, and one of his sons by his perseverance and endeavours gets such lands restored to his parents, he shall receive a double share of such lands.

If a person without any advance of property should earn any profit and he live with his father and brothers he shall give them an equal share.

If a person employs his brothers' property and acquires a profit he shall give an equal share to his brothers.

ARTICLE THE 6TH—OF SUCH PROPERTY AS CANNOT BE DIVIDED.

A man's wife or his children own any property that he may acquire after he has separated himself from his father and brothers.

ARTICLE THE 7TH—A FATHER'S DIVISION OF HIS PROPERTY AMONG HIS SONS.

Should a father wish to divide the property that has come to him from his father or grand father, also what he has earned himself amongst his sons, he shall give it according to his own choice; if it is not the father's choice, his sons shall not have authority to force him to such a division.

When a father from choice divides his property amongst his sons, he shall give to each an equal share, but he may reserve for himself such proportion of his property as he thinks proper.

Should a father become poor after he has divided his property among his sons they shall be obliged to contribute towards his maintenance: at all times when a father is dividing his property he shall give to each an equal share.

When a father has given a share of his property to his sons and should die, the remainder of his estate shall be equally divided among them.

When a father has divided his property amongst his sons and has reserved a share for himself, and afterwards should have one or more sons born to him, his property at his death shall devolve to that son or sons, and those sons who have already had their respective division shall not participate in their father's property but should the father have become poor posterior to his making the first division and have no property to leave the younger sons, in that case the elder sons shall contribute in equal proportions and make the share equal to their own.

When a man dies, if he leaves his wife pregnant, if she brings forth a male child, the child shall receive an equal share with his elder brothers of his father's property.

If a father possesses inam lands he shall divide such lands equally among his sons.

If a father has not made a division of his property among his sons, he shall not have power to make a present of any of his property to a particular one of them; but if he has given a share of his property to each of his sons he may then give what present he pleases from the remainder of his property to either of his sons or grandsons.

If several sons are born after this separation, they shall all receive equal shares, and these sons shall pay whatever debts their father may have contracted after such separation.

The sons who were first separated from their father shall not receive this latter property, neither shall they pay their father's debts, and also the son who was born after the separation shall not receive from them any share of the original property.

ARTICLE THE 8TH—DIVISION OF PROPERTY BY SONS.

Upon the death of a father if the sons are arrived at the years of discretion they may immediately take possession of their father's property and may divide it equally among themselves and at the time of the division, they will allow the mother to keep such property as she has in her own right, and if such property be not sufficient, they shall add something more, and she may live with such of her sons as she may think proper. The same rule is to be observed if there be one or more mothers.

When a person dies, if his sons are under age, the mother or mothers may possess themselves of the estate of their late husband and manage the concerns of it unless the deceased has expressly appointed an agent; in that case that agent shall manage the affairs of the estate until the children become of age.

Should the brothers please they may live together and the eldest shall be esteemed in the light of a father and he shall lend his assistance to the education of his younger brothers who shall demean themselves conformably to his pleasure, but should the elder brother be unfit for the management of affairs then such brother as is most capable shall take upon himself the government of the family.

Should the brothers be inclined to separate, they divide the property between them, and if at the time of separation one of the brothers is absent or is a child, their shares shall be reserved for them, and placed in the possession of the eldest brother or the most trustworthy of them.

The brothers by their own choice may increase the share of their eldest brother, but he in his own right cannot insist upon an increase of his share.

When the sons take possession of their father's property they shall discharge his debts or pacify his creditors and if the deceased hath bequeathed aught for religious uses, they shall pay it, but if he had intended to give away any part of his property to a stranger, they shall not be obliged to make good his intention.

When the brothers are living together, if one of them should have a larger family than the rest, the others shall not require him to contribute a greater proportion towards the house expenses.

At the time of their father's decease if there be unmarried sisters or brothers who have not been invested with the yagnôpavitam or sacerdotal thread or that are not married, the brothers shall defray what is necessary for the expense of the ceremonies, and shall then divide the rest of the property.

When a father dies and leaves one, two or more unmarried sons and daughters and has not left a sufficient property to answer the expense of their marriage, the elder sons that are married shall severally use their endeavours to acquire a sufficiency for the performance of their duty.

When a grandfather dies and leaves no sons, and the grandsons divide his property, they shall give to their grand father's wife both victuals and clothes.

When the sons are dividing their father's property, if one two or more of them by their own endeavours acquired any property previous to his death and have lived together with their deceased father in a partnership of affinity, such property as they may have acquired shall be thrown into the common stock and each of them shall receive an equal share.

When sons are dividing a father's property, if some of them have been industrious and have increased the common stock, and some have been idle, yet all shall receive an equal share.

ARTICLE THE 9TH—HOW RELATIONS ARE TO DIVIDE PROPERTY WHEN THEY AGREE TO LIVE TOGETHER AFTER THE FIRST SEPARATION OF THE FAMILY.

When a family has separated, if the father should form a new connection with one or more of his sons and live in common with them, the other sons shall have no concern either with the effects of their father or with the payment of his debts.

When a father has formed a fresh connection with one or more of his sons and after the forming of such connection, has one or more sons born to him, only the sons of this new connection and those that were born after it shall share in the property at their father's death.

When brothers have separated themselves, if two or more of them agree to live together again, and make a joint stock of their respective property; if one of them should die, the other partners shall possess themselves of his property but they must discharge his debts and give victuals and clothes to his widow, but if the deceased has sons they shall receive their father's share of whatever the joint stock might have been at the time of his death, after discharging the debts of the partnership.

If the deceased left only unmarried daughters, the brothers shall be obliged to defray the expenses attending their marriages.

When brothers have formed a new connection and have thrown their property into a joint stock, if there should be other brothers that are living separate, they have nothing to do with the new concern.

ARTICLE THE 10TH—SUNDRIES.

When a father dies, if one of his sons should be in a distant kingdom at the time that the others are making a division of their father's property, an equal share shall be preserved for the absent son and when he or his heirs make the claim, such share shall be given to them.

In the sect of Nagarwarlus if three or four brothers are living together and one of them should die without issue, the surviving brothers shall possess themselves of the property of the deceased, and if the widow agrees to live with them, they shall give her victuals and clothes, but if she chooses to return to her parents, the brothers shall give her forty chackras in money.

In the Komati Sect if two or more brothers live together and one of them dies without issue, his property shall devolve to the remaining brothers that were in partnership with him, and if his widow consents to live with them, they shall give her food and raiment, but if she is inclined to retire to the house of her parents they shall give her a sum of thirty Star Pagodas.

In the Agrawarlu sect the same rules as are above mentioned are observed on the death of a brother; only, with this exception that if she wishes to go and live with her parents no particular sum is expressly laid down to be paid her, but if the widow dies whilst she is residing with her parents, the brothers of her late husband shall possess such property as she may leave behind her.

If two or more brothers are living together and have their property in one common stock, no one of them without the consent of the others shall give away, sell or mortgage any of the joint property.

SECTION THE ELEVENTH.

OF A WOMAN'S PROPERTY.

Article the 1st, concerning the inheritance of a woman's property—Article the 2nd, regarding concubines and their issue.

A woman's property is whatever she receives at her marriage from her husband or her own parents or is given to her, as she is going to or coming from her husband's house.

If her husband's brother, father or mother gives her anything, it is her own property.

Whatever her husband on his contracting a second marriage may give to pacify her.

Such jewels or wearing apparel, as she may have received from any person.

Whatever she may earn by her own industry.

Whatever she may by accident have found anywhere.

During the life of the woman her husband shall not on any account have power to deprive her of such property as she has got by the aforesaid methods, but if she dies all such property as she may have been possessed of at the time of her death becomes the property of her husband, except she die before she has borne any children; in that case, among the sect of Nagarwarlu, such money or ornaments as she received from her parents at the time of her marriage reverts to them but such money or ornaments as her husband gave to her at that time become his property.

If a woman lives with a man in a state of whoredom and he gives her money or silver or gold ornaments or clothes or cattle or lands, it shall be her own property.

If an unmarried girl receives a present from any person it is her property.

If a husband neglects to give his wife necessary victuals and apparel, he shall be obliged to furnish her with the above articles.

ARTICLE THE 1ST—CONCERNING THE INHERITANCE OF A WOMAN'S PROPERTY.

In the Nagarwarlu sect if a woman dies before she has borne children, whatever sum of money or ornaments of gold and silver she received from her parents at the time of her marriage shall revert to them and whatever her husband gave her at that time shall devolve to him.

In the Agrawarlu and Komati sects if a woman dies even before she has borne children, her property shall come to her husband.

When a woman who has borne children dies, her property shall devolve to her husband, and if she has no husband it shall go to her son, and if she has no son, it shall go to her husband's brother or brothers, and so on to the male heirs of her husband.

If a woman who lives in a state of whoredom with a person should die, her property shall go to her son; if she has no sons, it shall go to her daughter and if she has no daughters, it shall go to her mother and if she has no mother, it shall go to her father, and so on to her brothers and their sons.

If an unmarried woman dies, her property shall devolve to her father or mother and if her parents be dead, it shall go to her brother and if she has no brothers it shall go to her brother's son, and so on to the male heirs of her brothers.

ARTICLE THE 2ND—REGARDING CONCUBINES AND THEIR ISSUE.

If a woman lives with a man in a state of concubinage, whatever money, gold or silver ornaments clothes or other presents she may have received from him, is her own property, and on the death of that person his sons or heirs cannot deprive her of such property but she has no right in the substance of her late keeper nor can her children claim a share of their father's property.

SECTION THE TWELFTH.

OF LOANS OF MONEY.

In the ancient Hindu ordinances, a particular rate of interest is laid down to be taken from the different tribes of Brahmins, Kshatriyas, Vaisyas and Sûdras, but in these days those ordinances are become obsolete, and no distinction of persons is made in the rate of interest.

In the Vaisya tribe both men and women are permitted to lend money.

Article the 1st—Of different kinds of interest. Article the 2nd—Of interest.

ARTICLE THE 1ST—OF DIFFERENT KINDS OF INTEREST.

There are six sorts of interest which are lawful to be taken by the Vaisya tribe—

The first is called in the Moor Language *Sâlina* in the Gentú *Samwatsara* or in the Malabar *Warshawaddi* when money is lent upon stipulated interest, with agreement to be paid yearly.

The second is called in the Moor language *Mâhêwari*, in the Gentoo *Nelakatta* and the Malabar *Mâsa-katta*, when according to the rate of the agreement, interest is to be paid monthly.

The third is called in the Moor language *Mayi sood*, in the Gentoo *Woddi saha* and in the Malabar *woddi mûliyam* when upon a debtor's inability to pay the interest upon his original debt, the principal and arrears of interest, are added together and interest commences upon the aggregate sum.

The fourth is called in the Moor language *Sood-ahho'* and in the Gentoo *woddi Purt Coni*, or in the Malabar *Monwoddi* when in times of calamity the borrower voluntarily agrees to advance the rate of interest which he must pay accordingly.

The fifth is called in the Moor language *Sood rôzina*, in the Gentoo *Dina woddi* or in the Malabar *Nityawoddi* when according to the rate of agreement interest is to be paid daily.

The sixth is called in the Moor language *Soodgirvi* in the Gentoo *woddi bhogiyam*, or in the Malabar *woddi bhogiyom*, when a creditor receives a profit upon anything delivered over to him as a pledge, as for instance, when a man pledges with another, any domestic animals, as kine, buffaloes, etc. or fruit trees as Mango trees, Jacks, cocoa trees, betel, etc. or house or tilled land or women's ornaments or pots or clothes or mats, carpets, etc. and they are applied to use and it is agreed between those two that the produce or usufruct of the pledge shall appertain to the creditors in lieu of interest.

It is lawful for the tribe of Vaisya to receive interest by either of the above mentioned modes, but at the present time the following five rates of interest are most in vogue viz., one and half, two and two and a half and three per cent. per month.

ARTICLE THE 2ND—OF INTEREST.

When a loan is granted upon a pledge of gold or silver ornaments the rate of the monthly interest is in general from one to one and a half and two per cent.

When a loan is granted to a man on a pledge of cloth, the rate of monthly interest is in general from one and half to two per cent.

When a loan is granted unto a man on a pledge of cattle the rate of monthly interest is generally three per cent.

When a loan is granted to a man on a pledge of grain the rate of monthly interest is in general from two to two and a half per cent. and in like manner, if a loan be granted on oil seeds or any other kinds of pulse or vetch the same rate of interest is observed.

When a loan is granted to a person on a pledge of a standing crop of grain, the rate of monthly interest is generally three per cent.

Should a loan be granted to a person on a pledge of silk, the rate of monthly interest is from two to two and half.

When a loan is granted to a person on a pledge of precious stones such as diamonds, rubies, sapphires &c. or coral or pearl, the rate of monthly interest is in general two per cent.

When a loan is granted to a person on the security of a respectable man and borrower be also wealthy, the rate of monthly interest is in general two per cent.

When a loan is granted to a person on the security of a person of indifferent character, and the borrower be also a man of little substance, the rate of monthly interest is generally three per cent.

When a loan is granted to a person on a bond, the rate of monthly interest depends upon the respectability or the wealthiness of the borrower and from one two to three per cent. is often taken.

Loans are seldom granted on the security of a witness but when loans are granted in that manner, it is by people who are perfectly acquainted with one another's circumstances in life, and the monthly interest is in general one per cent.

If a creditor hath received no interest upon his money for many months, and if still a longer time should elapse, the arrears of interest shall rise no higher than to double the principal, nor can the creditor exact any interest on the aggregate sum unless the debtor gives a new bond or agrees to consider the double principal as a new loan.

When the principal has doubled itself, and the debtor has not property sufficient to discharge the debt at one time he shall pay it by instalments until the whole debt is discharged, but no interest shall be taken whilst the debt is paying off in that manner.

If interest has been paid for a very considerable time, yet there shall be no release from it until the principal debt be discharged.

If a creditor by violent means causes his debtor to agree to an increased rate of interest the agreement shall not be valid.

If a man borrows money without giving a pledge, bond, security or not before witnesses his son shall not repay it unless the creditor swears to the debt, nor shall the grandson discharge it, except his father has acknowledged the debt.

If a man borrows money upon a deposited pledge, the greatgrandson must discharge the debt.

If a man borrow money without stipulated interest, and upon the demand of his creditor goes abroad without sufficient reason and a call of business or lurks secretly in his own house, fraudulently contriving means to delay and to refuse payment, in that case, interest upon the debt shall commence from the day on which the creditor demanded the payment of it, but if the debtor goes abroad upon a real and necessary occasion he shall not pay interest.

If a man borrows jewels, pearls, coral, silver, gold, cotton, or cloths made of silk or of goat's hair, and any considerable time elapses without repayment, the interest upon such debt shall rise no higher than to double the principal.

If a man having purchased goods upon credit promises to pay for them at the expiration of a stipulated period and fraudulently goes abroad without payment or conceals himself in his own house and by prevaricating excuses and delays continues to withhold the purchase money beyond the given time after the expiration of the period stipulated for payment, interest shall commence on the debt.

If a man has committed aught to the charge of another, who, on application for the return of the trust, fraudulently absconds or goes on a journey or if he leaves not his own house but by excuses and prevarications, detains the charge in his own possession, he shall be charged interest from the time of such application.

Suppose a man borrow a quantity of the grain called *Wodlu* (or paddy), upon this agreement that at the time of the paddy harvest, he will make an equivalent return, if at the time of payment grain be something cheaper than when it was borrowed, he shall pay double the quantity; if it be much fallen in price, he shall pay three times as much; if it be still cheaper, fourfold, and if its value be exceedingly reduced he shall return five times the quantity lent him, and this fifth increase he shall never be obliged to exceed if the price at the time of repayment be risen with respect to the time of borrowing, the person shall pay for interest two in one hundred parts.

If a man borrows oil of any kind or honey or milk or spirituous liquors or ghee, and returns it not in six months he shall then repay a half more than the quantity

he borrowed, and so on in proportion, until it becomes eightfold but he shall not be obliged at any period to repay above eight times the original quantity.

If a man borrows woolen cloth, shawls, or tapestry or carpets for a stipulated period and does not return them at the expiration of that time, he shall return the thing or repay its value in money with interest at two per cent from the day that he borrowed the said article, and so on if he retains the article after the making of this settlement for it at the above rate.

If any man borrows any kind of cloths, iron, copper, brass, white copper, pewter, tin and metal of this kind for a stipulated period, and does not give them, he shall return the identical thing or repay its value in money with interest at two per cent from the day that he borrowed the said article and so on if he retains the thing after the making of this settlement he shall continue to pay interest for it at the above rate.

If a man borrows any kind of grain, as paddy, wheat, small gram, barley, and such kinds of grain or lentils, gram, mustard seeds, kunjud and such other produce of tillage for a stipulated period, and does not pay it back at the expiration of that time, he shall repay a quarter more than the quantity he borrowed, but he shall not at any future period repay more than threefold.

If a man borrows green herbs he shall return them in kind or pay the value of them in money on demand.

If a man borrows sugarcanes he shall return them in kind, or repay the value of them in money, nor shall he at any future period repay more than six times the quantity.

If a man borrows plants of sugarcane or grain of any sort for seed, he shall repay it two fold at the succeeding harvest, and if he delays the payment until the second harvest at any future period, the restitution shall not exceed five times the original quantity.

If a man borrows the juice of the sugar cane, the better sorts of flowers, or of fruits, ginger, radishes, potatoes or yams or any other of these herbs whose root is in common use he shall return whatever quantity he borrowed or repay the value in money nor shall he be at any time obliged to restore more than five fold.

When several men are creditors to the same debtor, they shall make a sort of common stock of their debts and receive their respective shares of each payment; if any creditor refuses to accede to this agreement he shall lose his share of the interest.

If a man hath sold rice or wheat for sowing or mustard seed, or kunjud, or the seeds of cotton or pumpkin or the seed of water melon or cucumber and they do not spring up from the ground, but the spot should become waste, the vendor of the seed shall not make good the crop or make any reparation.

If a person hires a house on a stipulated monthly rent, and does not pay the rent according to agreement no interest shall be demanded from him.

If a person purchases any kind of grain, goods, chattels, quadrupeds or any sort of commodity and promises to pay for them at the expiration of a certain period, and does not pay the money within or at the given time, interest at the rate of two per cent. shall commence on the debt.

SECTION THE THIRTEENTH.

OF BAIL.

Article the 1st, Of Securities or Guarantees—Article the 2nd, Of Bail in which two are concerned.

Bail signifies one person becoming responsible for another and is divided into three classes.

First is *Hazar Zamin*, or Bail for the person, so named when a man engages to produce the person of the debtor; in that case if the debtor absconds and he cannot produce him when the payment is become due he must discharge the debt, both principal and interest and if the debtor's wife, sons or brothers provided the latter were partners in trade with him, are possessed of sufficient property to

discharge it, the surety may come upon them for the amount of the debt, but if the brothers live in a separate house from that of the debtor, and were not in partnership with him they shall not be required to discharge the debt of their brother. If the debtor dies and the security produces his heir to the creditor, he shall not be obliged to pay the debt.

Second is *Mal Zamin* or Bail for property so called, when a man agrees to become security for another, and promises to pay the amount of the debt, when it becomes due without reference to the borrower, and if he has become security by a written agreement, it shall be binding on the son, but it shall not extend to his grandson.

Third *Mû Zâmin* so called when a person pledges his word for another, for instance if a person is purchasing any article from a shopkeeper, and a third person shall say 'I will pledge my word that the purchaser will at such time pay for the said article' in that case if the buyer fails, the person who pledged his word shall discharge the debt.

ARTICLE THE 1st—OF SECURITIES OR GUARANTEES.

If in a contract of Bail, it be stipulated that the surety shall at a fixed period deliver over the principal or person bailed to the claimant; If he deliver the person bailed on the demand of the claimant, he then becomes released from his engagement, but if he refuse to deliver him he must pay the debt.

If in a case of Bail for the person the principal should disappear, it is in that case incumbent on the creditor to afford the surety a sufficient period to go and come in search of him, and in case of his not producing the principal he becomes responsible for the debt.

If in a case of Bail for the person the principal should die, the surety must produce the heir of the deceased which releases him from his engagement.

If the claimant should die, his heirs are entitled to claim the fulfilment from the security.

If in a case of Bail for the person the surety should not stipulate his release from the Bail on the delivery of the person, he is nevertheless released on such delivery.

Bail for the person is not lawful in cases of murder or robbery.

If a man becomes security for another and on the failure of the debtor he denies upon oath the suretiship, the creditor shall not oblige him to pay the debt but if he refuses to swear to the denial he must discharge it.

If a person from some unavoidable or unforeseen cause, should be prevented from appearing on the day agreed for discharging of his debt, it is not to be accounted a transgression in the person who became surety for him, but when the cause of procrastination is removed, the security must then make him appear, or upon failure, he himself be answerable for the amount of the debt.

If a person become security for another by a verbal engagement or even before witnesses: in that case should he die, his son shall not be obliged to pay the debt, but if the surety binds himself by a written agreement, the son shall discharge it: however it shall not be binding on his grandson.

ARTICLE THE 2ND—OF BAIL IN WHICH TWO ARE CONCERNED.

If a debtor has several men securities for him and fails to discharge his debt, all the securities shall discharge it in equal shares.

SŪDRA.

TRIBE THE FOURTH.

SUDRAS OR SERVANTS WHO WERE CREATED FOR SERVITUDE

CASTES.

Vellales	..	<ul style="list-style-type: none"> Karkava Vellālavaru. Jaini Vellālavaru. Vadakku Vellālavaru. Tondamandala Vellālavaru. Nudurupushe Vellālavaru. Pāikara Vellālavaru. 	..	<ul style="list-style-type: none"> Morsu Vellāllu. Bandi Vellāllu. Gangareddi Vellāllu. Dasari Vellāllu. Musuku Vellāllu. Kanchi Vellāllu. Sudra Vellāllu.
Gollalu	..	<ul style="list-style-type: none"> Morsu Vellālavaru .. Konga Vellāllu. Puramkātāada Vellāllu. Pala Vellāllu. Pachoha Vellāllu. Malayandi Vellāllu. Yerra Gollalu. Punngu Gollalu. Karna Gollalu. Arva Gollalu. Padinti Gollalu. Doddi Gollalu. Mushti Gollalu. Samana Gollalu. Tumati Gollalu. Gampa Gollalu. Puttu Gollalu. Angasala Gollalu. 		
Baljavaru	..	<ul style="list-style-type: none"> Karnātika Baljavaru. Desam Baljavaru. Telugu or Gāzula Baljavaru. 		<ul style="list-style-type: none"> Telugu Baljavaru. Musuku Baljavaru. Sukamanji Baljavaru.
Reddi	..	<ul style="list-style-type: none"> Motati Reddi. Perdagunta Reddi. Panta Reddi. 		
Kammavaru	..	<ul style="list-style-type: none"> Bairu Kammavaru. Musuku Kammavāru. 		
Maharattas				
Salivaru or weavers.		<ul style="list-style-type: none"> Padmasalivāru. Dēvāngamvāru. Peddasalivāru. 		

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 Paramēsvāru and his consort the goddess Parvatī Dēvi, 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 Dēvatas or Gods, intruded on their privacy, which

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 *Visvakarma*, "thou didst vow that thou wouldst 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 shouldst now spare him"; at the intercession and remonstrance of the Gods *Vishvakarma* 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 braziers 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 *vellal 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 varu*. 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.

Jaini Vellál varu or followers of Jain a religious sect who say that the sun is the sole god of the universe.

Vadaku vellal varu, speakers of the Telugu Language.

Tondamandalavellal varu or inhabitants of a Kingdom called Tonda mandala

Nuduru púshe varu or those who mark their foreheads with vibhūti or ashes of cow dung.

Páykara 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

Puramkattada Vellála or those who never shew their backs to an enemy in battle.

l'ála Vellála 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 *Gollaváru* or cowherds, whose name was *venayaterthapalli*. It so happened that a set of *Bhágavata sévar* 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 ridicule 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 *Natváru* 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

written grant to a person of the Pandaram caste who resided near the temple of the god *Yekambara Ishvarudu* at the town of Conjiveram in the kingdom of Arcot for the following imposts on the vellal caste—

	FANAMS.
Every person who rides on an elephant or palanquin is to pay him annually of the currency of the country in which the person resides.	10
Every Person who rides a horse to pay yearly	5
Writers Ditto Ditto	2
The Bridegroom at his marriage to pay him	3
The Bride Ditto Ditto	2
The Inhabitants of a large village to pay him annually	5
The Inhabitants of small villages to pay him annually... ..	3
Each married couple annually to pay him	1

These twelve sects also assumed titles agreeable to the Language of the country in which they resided, and which will be added to their names as they are detailed separately.

KĀRAKĀVA VELLALAVARU.

OR

CLOUDS STYLED GOUDS.

Tradition.—In old times a quarrel happened between the Raja of Pandya Desa and the God Devendra and things went to such lengths, that the angry god commanded the clouds not to send down any rain on Pandya Desa, so that the inhabitants were sorely distressed by the severe drought, and laid their complaints before the Raja, who flew into a rage, marched his army against Devendra, defeated him in battle, seized on the clouds and put them in prison, in consequence of which not a drop of rain fell on any part of the *Bhūloka* or earthly world which threw the people into a great consternation and the whole with one accord addressed their prayers to Devendra the god of the firmament and beseeched him to relieve them from their present distress. Devendra sent an ambassador to the Raja of Pandya Desa and requested that he would release the clouds, but he refused to do it unless they gave security for their future good behaviour and likewise promise that they would never again withhold the rain from falling in due season on his kingdom. At this juncture, the vellal caste of Pandya Desa became security for the clouds, and from that circumstance were surnamed Kārakāva vellal waru or redeemers of the clouds.

Deities.—In this sect there are both Vishnu baktas or followers of the God Vishnu and Siva baktas or votaries of the god Siva and mark their foreheads like the other castes but the latter do not wear the Lingam. Their principal deities are the Gods Venkatrama and Arunachala Ishwarudu. They also pay adoration to the destroying goddess Maramma.

Temples.—The temple of the God Venkatrama is at Tirupati and that of the God Arunachala Ishwarudu at Trinomali in the kingdom of Arcot. Maramma has no village temples.

Mode of Worship.—The mode of worship at the principal temples is always the same. No daily worship is paid to the destroying goddess Maramma.

Religious Festivals.—They attend the annual grand festivals at the temples of Tirupati and Trinomali with offerings and acquit themselves of such vows as they may have made during the year. Those votaries of the god Vishnu who cannot be present at Tirupati keep the festival at home in this manner. On the first or last Shanivaram or Saturday of the month Pertashi or September they rub the floor of the house over with cowdung and whitewash the walls. They provide rice, dāl, salt, tamarinds, chillies, milk, *tair* (curds), ghee, jaggery, coconuts, plantains, flowers, dust of sandalwood, benjamin, vegetables, new earthen pots, firewood, leaves to eat off, arecanut and betel leaf. They all go to a well or pond, perform their ablutions, put on clean clothes and bring home water. The women boil the rice, &c. They send for some people of the Dasari caste and spread out the dressed rice on leaves and the Dasaris worship the God Perumallu blow the chank shell, beat a brass plate and call out Govindā and the people of the family make a meal. The followers of the God Siva who cannot attend the grand festival at the temple of Trinomali celebrate it at home

in this way. On the first or last Somawaram or Monday of the month Kartik or November they do the same as the Vishnu bhaktas or votaries of the god Vishnu except that they worship an image of the God Siva and feed some Pandarams instead of the Dasaris. When the other inhabitants of the village are celebrating a festival in honour of the destroying goddess Maramma, they rub the floor of the house with cowdung and water and whitewash the walls and provide rice, dâl, &c., perform their ablutions, put on clean clothes and give the rice, &c., to the Pujari who boils it and makes an oblation to the goddess. They also boil rice and dâl at home, which they put on leaves and pour milk and ghee over it, burn benjamin and wave the salver three times over it, strew flowers and dust of sandalwood about it, and a person of the family preceded by bajantris or musicians repairs to the shrine of the goddess with a burning lamp made of rice flour and lighted with ghee, a cocoanut, plantains, flowers, dust of sandalwood, saffron, benjamin, a kid, some arecanut and betel leaf, places the lamp before the idol and delivers the other things to the pujari who daubs the idol with the saffron, strews the flowers and dust of sandalwood over it, burns the benjamin and waves the salver three times before it, breaks the cocoanut and makes a fruit offering of it and the plantains and presents arecanut and betel leaf to it. The person makes an obeisance to the idol and sacrifices the kid in front of the temple, gives the head to the pujari who gives him some prasada or consecrated flowers and brings home the lamp and the body of the kid which is dressed and the family make a meal.

Gurus or Patriarchs.—This sect has two gurus, viz., one to the Vishnu bhaktas or followers of the god Vishnu and one to the Siva bhaktas or votaries of the God siva; the former is named Nellarvaru a Brahmin and the latter is called Gurukkalu also a Brahmin.

Duty of the Gurus or Patriarchs.—The Guru of the Vishnu bhaktas or followers of the God Vishnu marks his disciples on the shoulders with the Chakra and teaches them mantras or prayers, gives them the Namam and Tirtha Prasada or holy water and consecrated flowers.

The Guru of the Siva bhaktas or votaries of the God Siva teaches his sectaries mantras or prayers and furnisheth them with vîbhûti or consecrated ashes of cow dung.

Pay of the Gurus or Patriarchs.—Annually one sultan fanam from each house of their respective sectaries and some raw rice and dâl with a proportion of salt, chillies, tamarinds, turmeric, arecanut and betel leaf when they visit them.

Birth of Children.—On the birth of a child the family is unclean for sixteen days. When a woman is brought to bed she and the infant are placed in a separate house where she remains sixteen days. The seventeenth day they rub the floor of the house over with cow dung and water and whitewash the walls. They perform their ablutions, put on clean clothes and the woman washes herself and the child, changes her clothes and is received into the dwelling house. The purohita comes and performs the ceremony *Punyaha vâchanam* or purification and sprinkles cow's urine over the house and the parents name the child.

Expenses.—On sultan fanam, a seer of raw rice, quarter seer of dâl with a proportion of salt, chillies, tamarinds, turmeric, arecanut and betel leaf to the purohita and a feast to the relations of the family.

Namakarnam or naming.—This ceremony is performed at the time of purification after child birth.

Chevilukuttêdi or boring the ears.—During the first three years of the child's age they fix on a lucky day and the mother anoints her own and the child's head with oil, washes herself and the child, puts on clean clothes and the silversmith bores the ears.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâl, some arecanut and betel leaf to the silversmith.

Chaulam or shaving the head.—Before the child has arrived at the age of three years, they fix upon a lucky day and the mother anoints her own and the child's head with oil, washes herself and the child and puts on clean clothes and the

barber shaves the head. Some arecanut and betel leaf is given to the people, who are present and the family partake of a feast.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâl, arecanut and betel leaf to the barber.

Yegnopavitom or string.—They do not wear the Yegnopavitam or string.

Betrothing in marriage.—The parties may be contracted either before or after the female is arrived at the age of puberty. The parents of the young man attended by a few relations, go to the house of the parents of the girl taking with them ten sultan fanams, a cocoanut, some plantains, a lump of jaggery, flowers, dust of sandalwood, saffron, turmeric, four seers of aracanut and ten bundles of betel leaf and as they proceed they observe the same omens as are noticed by the other castes. If a good omen has occurred or none appear they go straight to the door, are received by the parents of the girl, and conducted into the house, where they sit down and make known the object of their errand. They reply "if a lizard chirps in a southern direction we will give our daughter to you." They sit silent for an hour and if they wished for omen occur or the lizard does not chirp, they accept of the offer. The mother of the girl anoints her daughter's head with oil, washes her body and puts clean clothes on her and she returns to the company and sits down on a pitham or wooden stool. The mother of the young man ties the rice, etc., up in the cloth of the girl, puts the fanams into a basin of water and turmeric and also places it before her, and the girl's maternal aunt takes the basin and conducts her niece into the house. The fathers cement the contract by an exchange of betel leaf and arecanut with betel leaf is distributed among the people who are present, which is succeeded by a feast and a second distribution of arecanut and betel leaf. The purohita comes and fixes upon a lucky day for the wedding and they separate.

Celebration of Marriage.—This sect marry during the month Chaitram or April and Vayyasi or May. For three days preceding the wedding the bride and bridegroom rub themselves over with turmeric in their respective houses. On the wedding day the parents of the bride erect a pandal or temporary building supported by sixteen pillars in front of their house. The bride has her toe and finger nails cut and the bridegroom his beard, whiskers and eyebrows trimmed; they then anoint their heads with oil, wash their bodies and put on clean clothes. A relation of the marrying couple goes to a banyan and a warjiba tree, breaks off a branch from each, returns within a short distance of the village and sits down holding the branches in his hand. The parents of the bridegroom come to the house of the bride and in company with her parents, attended by some matrons and relations walking under a canopy and preceded by bajarantris or musicians go to the man with the branches, taking with them two seers of raw rice, a quarter seer of dâl, a cocoanut, some benjamin, twelve arecanuts, twelve betel leaves and twelve sticks of turmeric, burn the benjamin and wave the salver three times over the branches, break the cocoanut and make a fruit offering to them, present the arecanut and betel leaf to them, make an obeisance to them, give the remainder of the articles to the man, take from him the branches, and come back to the pandal. They dig a hole in the ground near the centre pillar of the pandal and the Purohita performs a *Punyahavachanam* and sprinkles the holy water over it, and then they put into it a pearl, a piece of coral, some milk and ghee, plant the branches in it, fill it up with earth and the washerman wraps a cloth round them and fastens them to the centre pillar. If there is a potter in the village he prepares twelve new earthen pots of different sizes at his own habitation but if there is none in the place, the potter of another village brings that number of pots to an adjacent house and remains in waiting. The parents of the bridegroom attended by some matrons and relations and preceded by bajarantris or musicians go to the potter with a sultan fanam, two seers of raw rice, quarter seer of a dâl, cocoanut, some benjamin, twelve sticks of turmeric, twelve arecanuts and twelve betel leaves; burn benjamin and wave the salver three times over the pots, break the cocoanut and make a fruit offering to them present arecanut and betel leaf to them, make an obeisance to them, give the fanam, etc., to the potter, take the pots, return and place all the pots round the centre pillar of the pandal; some matrons fill seven earthen salvers with cow

dung, sow in them the *Navadhanyam* or nine kinds of grain and sprinkle water over them; some matrons attended by a few relations, walking under a canopy and preceded by *bajantris* or musicians repair to a well or pond with offerings of a cocoanut, some benjamin, arecanut and betel leaf, burn the benjamin and wave the salver over the water, break the cocoanut, and make a fruit offering to it, present the arecanut and betel leaf to it, make an obeisance to it, fill some earthen pots, come back to the pandal and pour some water into one of the pots in the pandal and they carry the remainder into the house. The mothers of the bride and bridegroom separately boil rice, etc., and make cakes of rice flour and jaggery and put some of the dressed rice and cakes on a leaf in the house and on another in the pandal. Some matrons worship an image of the god *Vighneshwara* and make an oblation of the dressed rice and cakes to it and carry the oblations into the house. The parents of the bride accompanied by a few relations walking under a canopy and preceded by *bajantris* or musicians go to the house of the bridegroom and conduct him to their own, where he sits down in the pandal and some matrons put garlands of flowers round his neck, bring a salver of twenty cakes of rice flour and jaggery, wave it over him and place it on the ground and give it to one of the caste and again carry him to and leave him at his own house and return home and bring the bride into the pandal, where she sits down and they wave a salver of cakes made of rice flour and jaggery over her, and she is again conducted into the house. The parents of the bridegroom walking under a canopy and preceded by *bajantris* or musicians go to their own house and bring the bride's wedding ornaments and clothes to the pandal, three cocoanuts, three lumps of jaggery, some plantains, garlands of flowers, saffron, turmeric, dust of sandalwood, two seers of arecanut, one bundle of betel leaf and the money which is to be paid to her father. They deliver all these articles to the parents of the bride and they carry them into the house, and the bride puts on the cloth and ornaments and decorates her person.

The parents of the bride attended by some relations walking under a canopy and preceded by *bajantris* or musicians repair to the house of the bridegroom and conduct him to the wedding pandal and he sits down on a *pitham* or wooden stool that has been placed over a spot in which they have sown the *Navadhanyam* or nine kinds of grain and they tie round his head a string to which is suspended a *Nanam* or small circular plate of silver, which hangs down on his forehead. The bride's maternal aunt also ties round her head a *Pottam* or gold plate, which hangs down on her forehead and brings her to the pandal, where she sits down. The *Purohita* performs a *hômam* or burnt sacrifice before them, takes the *bottu*, puts it into the half of a cocoanut, hands it about for the people to touch and bless and gives it to the bridegroom who ties it round the neck of the bride whilst the *purohita* reads mantras or prayers. The parents of the bride bring a pot of milk and another of water, a *fanam* and a silver ring, wash the feet of the bridegroom with water and first put the ring on his toe and then on the toe of the bride and perform the ceremony of *Kanyâdânam* or giving away of the virgin. The *Purohita* ties the corners of their cloths together and puts their hands in one another. Three matrons, one of them holding a burning lamp, another an earthen salver with the *Navadhanyam* or nine kinds of grain and the third a brass pot of water and mango leaves advance to the bride and bridegroom who get up and they all walk three times round the centre pillar, make an obeisance and sit down. The maternal aunt of the bride takes up in her arms her niece and carries her into the house followed by the bridegroom and regales them with a mixture of jaggery, plantains, milk and ghee and brings them again back to the pandal, takes off a little of the roof and the bride and bridegroom look up at the star *Arundhati*, make an obeisance to the company and retire into the house and make a meal of the oblation that was formerly placed there and arecanut and betel leaf are given to the people in the pandal and the guests are feasted and treated with arecanut and betel leaf. On the second day the guests, &c., partake of a feast and at night is the *meravane*, or public procession. The bridegroom mounted on horseback and the bride seated in a *dôli* or covered litter accompanied by their parents, relations and friends and preceded by people carrying lighted flambeaus and dancing women and *bajantris* or musicians go to the village temple with offerings of a cocoanut, benjamin, arecanut and betel leaf, which they give to the *pujari* who

burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering and presents betel leaf to it, and gives *Tirtha Prasada* or holy water and consecrated flowers to the votaries who make an obeisance to the idol, parade through the village and are met by some matrons who wave a basin of turmeric and water before them. At last they come back to the pandal, where they all sit down and are regaled with arecanut and betel leaf. Two salvers one containing salt and a cocoanut and the other raw rice and betel leaf are brought and put near the new married couple and the bridegroom takes up three handfuls of the salt and pours it into the hands of the bride and she does the same to him with the rice; a matron takes off the Kankanams or rings of stained thread from their wrists and the relations make offerings of money and cloths according to their abilities. The bride and bridegroom arise and make an obeisance to the guests and the maternal aunt of the former takes her up in her arms and carries her into the house followed by the latter, where they make a meal and afterwards the whole are feasted and treated with arecanut and betel leaf. The third day they sprinkle water and turmeric over one another, anoint their heads with oil, wash their bodies and put on clean clothes. The bride and bridegroom attended by a few relations and matrons walking under a canopy and preceded by *bajantris* or musicians go in procession to an ant-hill outside the village taking with them a cocoanut, milk, ghee, benjamin, arecanut, betel leaf, a hoe and a basket, sprinkle the milk and ghee over the ant-hill, burn the benjamin and wave the salver three times over it, break the cocoanut and make a fruit offering to it, present the arecanut and betel leaf to it and make an obeisance to it. The bridegroom takes the hoe and digs the ant-hill and the bride puts the earth on the basket and a matron places the basket on her head, and they all come back to the pandal, and the bridegroom mixes the earth with water, makes it into a lump and gives it to the bride who puts it down near the centre pillar and makes it into the form of an altar, and bedaub it with saffron, dust of sandalwood and turmeric. They tie to the centre pillar the following articles, viz., the bride's old cloth, the *Kankanams* or rings of thread for the wrists and the *Pottam* of the bride; some matrons bring to the pandal dressed rice and vegetables which they spread out on leaves, burn benjamin and wave the salver three times over the dressed rice, &c., break a cocoanut and make a fruit offering to it, present arecanut and betel leaf to it, the bride comes and makes an obeisance to the centre pillar and the matrons take and send the dressed rice, &c. to their own habitations which is succeeded by a feast and a distribution of arecanut and betel leaf and the marriage ceremonies are ended. The public procession can only parade through the streets which are inhabited by the right hand caste.

Expenses.—Two sultan fanams, five seers of raw rice, a seer of dâl, two cocoanuts, salt, tamarinds, chillies, arecanut and betel leaf to the purôhita.

Two sultan fanams, victuals, arecanut and betel leaf to the *bajantris* or musicians.

One sultan fanam, the bride's old cloth, a seer of raw rice, a quarter seer of dâl, victuals, arecanut and betel leaf to the washerman.

One sultan fanam, the bridegroom's old cloth, a seer of raw rice, a quarter seer of dâl, victuals, arecanut and betel leaf to the barber.

A sultan fanam, two seers of raw rice and half a seer of dâl to the florist.

A sultan fanam, two seers of raw rice, half a seer of dâl, a cocoanut, arecanut and betel leaf to the potter.

One sultan fanam, a turband, victuals, arecanut and betel leaf to a person of the cast of Punnachivaru or Labourers.

One sultan fanam to the caste of *bhattu* or praisors.

One sultan fanam to the caste of *Jâtikirtivâru* or singers.

One sultan fanam to the caste of *Vikata Kavîs* or jesters.

One sultan fanam to the caste of *Kavîsvarulu* or bards.

One sultan fanam, a seer of raw rice, quarter seer of dâl, arecanut and betel leaf to the village temples.

Two seers of raw rice, quarter seer of dâl, a cocoanut, arecanut, and betel leaf to the person who fetched the branches.

The father of the bridegroom gives six chakras and a half to the father of the bride and furnishes her with six chakras and a half's worth of gold and silver ornaments and one cloth. The father of the bride must give his daughter three pagodas worth of ornaments.

Consummation.—When the wife shews signs of puberty she is unclean for nine days, and during that time she remains in an out-house, and daily rubs her body over with turmeric.

On the tenth day, she performs her ablutions, puts on clean clothes and is received into the dwelling house; information of this is sent to the husband, who comes and takes home his wife and in the evening the purôhita attends and the man and wife sit down together on two pithams or wooden stools and he performs the ceremony of *Punyâhavachanam* or purification and both of them retire, put on new clothes and return to their seats. They rub themselves over with the dust of sandalwood and put garlands of flowers round their necks and hair, and retire to their room whilst the family and relations partake of a feast.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the purohita.

The ceremony of Simantam.—When the wife is seven months advanced in her first pregnancy, they fix upon a lucky day and invite the relations to be present who come with offerings of raw rice and other eatables, dress them and present them as an oblation to an image of the God Vighnêshvarudu and themselves eat the oblation. The wife anoints her head with oil, washes her body, puts on clean clothes and returns to the company. She stands upon a trunk, which is covered with a cloth and a basin of water and turmeric is placed near her. The wife bends her body forward and some matrons sprinkle the water and turmeric over her back, and the relations put offerings of money according to their abilities in the basin which is followed by a feast.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the purohita.

Funeral rites.—This sect burn the dead except those who die of small pox or are under age who are always buried. On the death of a person the family is unclean for eleven days. Before the breath quits the body, they put some tulsî leaves, a fanam and a little water into the mouth of the dying person, and when he is quite dead they anoint the head with oil and the widow also anoints her head and the corpse is laid across her lap and they both are washed with soapnut and warm water and the corpse is put down on one side. The relations of the widow come to the house preceded by bajantris or musicians bringing with them a new woman's cloth, some saffron, turmeric, flowers and dust of sandalwood and she puts on the cloth, rubs her body with the turmeric and dust of sandalwood, makes a mark on her forehead with the saffron and puts the flowers in her hair. The corpse is laid on a bier and covered with a new cloth. A woman takes a salver of dressed rice and cakes of rice flour and jaggery, walks three times round the bier and ties it up in the corner of the cloth that covers the corpse over which they sprinkle flowers, dust of sandalwood, arecanut and betel and the son or nearest male relation first and then the other relations drop grains of raw rice into the mouth of the defunct. Four men of the caste take up the bier and proceed to the burning ground in the following order. First a toti or person of the pariah caste with a pot of fire. Second bajantris or musicians. Third, two persons of the *dasari* caste. Fourth, the son or nearest male relation with a pot of dressed rice. Fifth, the bier. Sixth, the women relations and friends of the deceased. When the procession has got clear of the village, the women return home, and the bier is put down on the ground half way to the burning place, and the son or acting person walks three times round it strewing the dressed rice as he goes along, and at last breaks the pot. The front and rear bearers change places, resume their burden and when they come to the burning ground they put down the bier and the son or officiating person gets his head shaved, goes to a well or pond, performs his ablutions and comes back with a pot of water. The corpse is put on the pile and the son or acting person walks

three times round it sprinkling the water and breaks the pot. They take off the cloth and the son sets fire to the head of the pile and repairs to a well or pond. The relations light up the pile in different places, and join the son and they all perform their ablutions, put on their clothes, come back to the house, look at a burning lamp which has been previously placed on a spot purified with cow dung, partake of a feast and depart to their own habitations. The third day the son or officiating person accompanied by a few relations repairs to the burning ground with a pot of water, sprinkles it over the remains of the pile, collects the remnants of the bones and puts them in a pot, makes the ashes into a heap and places a *vistarâku* on top of it, carries the bones to a pond or river, throws them into the water and comes home. In the evening the son performs his ablutions, puts on clean clothes and accompanied by his relations goes to the burning ground with dressed rice, milk, ghee and cow's urine. As he proceeds he places an oblation on the spot where the bier was put down midway. At the burning ground he places an oblation of dressed rice, milk and ghee at each of the four sides of the heap of ashes and one on the top of it, and strews a yellow flower and sprinkles the cow's urine over it, returns to the house and puts an oblation on the spot where the person died, which the son eats. The bearers of the bier wash their shoulders with a mixture of milk and cow's urine and call out "we are cleansed." On the seventh day, they place an oblation of dressed rice and vegetables on the spot where the person died and the family eat it. The eleventh day the son or acting person accompanied by the widow and other people of the family and attended by the *purôhita* and some other poor brahmins goes to a well, pond or river and carries with him dressed rice, cakes of rice flour and jaggery, sweetmeats, a green cocoanut, flowers, dust of sandal wood, benjamin, arecanut and betel leaf, a cocoanut leaf and a salver, makes a low pandal or shed with the cocoanut leaf places three stones under it, two of which represent the deceased and his widow and the third is meant as a type of his virtues. He worships the stones and makes an oblation of the articles before mentioned to them, presents the arecanut and betel leaf, makes an obeisance to them, gets his head shaved, performs his ablutions, comes back to the little pandal and the *purôhita* performs a homam or burnt sacrifice and *Punyâhavâchanam* or act of purification and sprinkles the consecrated water over the pandal. The relations make offerings of clothes to the son and he gives a trifling sum of money and a little grain to a few poor Brahmins. The son puts the three stones on a salver which he places on his head and with the rest of the people goes to the well or pond. The widow goes into the water, wets herself and comes out again and the son throws the three stones into the water and they all come home and partake of a feast. The twelfth day they rub the floor of the house over with water and cow dung and whitewash the walls. They perform their ablutions and put on clean clothes and the *purôhita* performs the ceremony of *Punyâhavâchanam* or purification and sprinkles the holy water over the house and people. The son bestows a donation of a trifling sum of money and some eatables in a raw state on a few Brahmins. They sacrifice a kid, the flesh of which the women of the family dress with rice and other things. The son sends for the *pujari* of the village temple and gives him raw rice, dâl, salt, chillies, tamarinds, milk, ghee, jaggery. The *pujari* goes to a well or pond, performs his ablutions, puts on dry clothes, and brings some water, dresses the rice, &c., worships the idol, pours milk and ghee over the dressed rice, makes an oblation of it to the idol and remains in waiting. The son accompanied by a few relations repairs to the temple with a sultan fanam, a cocoanut, benjamin, arecanut and betel leaf, which he gives to the *pujari* and makes an obeisance to the idol. The *pujari* burns benjamin and waves it three times over the idol, breaks the cocoanut and makes a fruit offering to it, presents the arecanut and betel leaf to it and gives *Tirtha Prasada* or holy water and consecrated flowers to the son, who returns home and provides a new turban and a man and woman's cloth which he places on a pitham or wooden stool in the centre of the floor of the house, and puts an oblation of dressed rice, &c., before the stool, burns benjamin and waves the salver three times over the clothes, makes an obeisance and says "The soul of my father has this day joined the souls of our ancestors." He takes the turban and man's cloth and gives the woman's cloth to the widow and takes the *bottu* from her neck which is followed by a feast.

They keep the anniversary of the dead by bestowing a trifling piece of money with some rice, dâl, &c., on a few poor brahmins, and the people of the family perform their oblations, put on clean clothes and make a feast.

Expenses.—Five sultan fanams, five seers of rice, a seer of dâl, a cocoanut, chillies, tamarinds, arecanut and betel leaf to the purôhita.

One sultan fanam, victuals, arecanut, and betel leaf to the bajantris or musicians.

One sultan fanam, victuals, arecanut and betel leaf to the barber.

One sultan fanam, victuals, arecanut and betel leaf to a person of the *Panchi varu* caste.

One sultan fanam, victuals, arecanut and betel leaf to the washerman.

Three dabs (a copper coin) and half the cloth which covered the corpse to the *tôti* or pariah who carried the fire.

A dab, a seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to each person of the *Dasari* caste.

Two seers of sweet oil and three seers of raw rice, to the four men who carried the bier to the burning ground.

Occupations.—cultivation, servitude, traffic, farming, villagers—managers of provinces—Gouds or headmen of villages.

Taxes.—One sultan fanam annually from each house to the Guru or patriarch.

Usages.—After a contract of marriage has been cemented by an exchange of betel leaf, it cannot be broken. They do not shave the head of the widow, but she cannot marry again.

If a brother has a daughter and a sister has a son, he must give his daughter in marriage to his nephew. On such occasions, he is to receive thirty sultan fanams for his daughter and the father of the bridegroom is to furnish her with thirty fanams worth of ornaments.

If a person engages to serve another for seven years and at the expiration of that time, to receive in marriage his master's daughter, the master must give his daughter to him, but if she dies in the meantime, he may provide him with another wife or shall pay him ten sultan fanams for every year that he may have served, without making any deduction for food and raiment. If he gives him his daughter, and the son-in-law wishes to live separate, the father-in-law shall give him two bullocks, one cow and calf, a brass basin and pot, two candies of grain and the ornaments which the daughter possessed at the wedding.

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

If a man or woman be guilty of a petty offence and it be proved, he or she shall be fined in the sum of five sultan fanams, which is to be paid to the Guru if he is present on the spot; otherwise it is to be given to the village temple.

Sons are to receive equal shares of a father's property, and if a father dies in debt, his sons must discharge it, each paying an equal share. If brothers are living together, and have a joint stock, and make a division of property, they shall share equally.

If brothers have separated during the lifetime of their father and he dies, they shall all make a joint stock of their patrimony and the property each may have acquired, and all shall receive equal shares.

If brothers are living together and have a joint stock, and one of them die without issue, the surviving brothers, shall maintain the widow, but she shall not be entitled to receive any part of her late husband's property, and if she wishes to live separate, they shall give her ten pagodas and the ornaments which she possessed at the time of the death of her husband.

If brothers have made a division of property and one of them die, his surviving brothers shall divide his substance, and maintain his widow, and if he died insolvent, they shall discharge his debts and provide the widow with food and raiment, and allow her to retain such ornaments as she possessed at the time of her husband's death.

If a widow has had children by her husband, the ornaments which she possessed at her death shall go to the relations of her late husband, but if she had no children by him, the ornaments she received from her own parents shall be returned to them or their heirs, and such ornaments as she received from her husband or his parents shall devolve to his relations.

If brothers separate without making a formal division of property and they meet again in the course or within the space of thirty years and one or more applies for a division of property their substance shall be thrown into a common stock and each receive an equal share.

If brothers have made a division of property and one or more of them be reduced to poverty, the remaining brothers, if they have the ability shall supply them with food and raiment.

A female cannot succeed to an inheritance. At the marriage procession they may use a horse or palanquin—An umbrella—cow's tails—a flag with the figure of a plough portrayed on it and they may wear slippers. The women of this sect are not permitted to spin.

TONDAMANDALA VELLALAVARU.

The sects of Tondamandala vellal varu or inhabitants of a kingdom formerly called Tondamandala and the Nudurupûsevâru or those who mark their foreheads with vhibhûti or ashes of cow dung.

The two sects intermarry and eat together and their customs, manners and usages are the same.

Tradition of the sect of Tondamandala Vellala varu.—During the reign of a certain raja of Chôladésa a kingdom supposed to have comprised the present provinces south of the river Kâvêri, the countries between the Kistna and Kâvêri were quite a wilderness, in which many families of the *Kurbavar* caste or shepherds, resided here and there in villages surrounded by mud walls. On a time the raja came forth into the wilds to take the diversion of hunting, and in traversing the woods, he came to a place in the vicinity of the present town of Conjiveram in the Kingdom of Arcot, where he met with a *Naga kanya* or celestial nymph, fell in love with and asked her to yield to his embraces. She replied, "If I consent to your proposal and bear you a son will you make him your successor in the kingdom?" He rejoined "I will" and she asked him who should witness his promise; he answered "the Earth and Sky", but she said that two witnesses were not sufficient and that there must be a third. There happened to be a tree called *adhonda* near them and the raja replied "let the fruit of this *adhonda* tree be the third witness." When she was satisfied respecting the witnesses she granted the Raja his desires, and after he had remained with her a short time he took his leave and returned to his metropolis, and in a little while abdicated his throne in favour of his eldest son, who managed the affairs of the kingdom. To return to the *Naga Kanya*, she conceived and after the usual period of gestation, brought forth a son, who remained with her three or four years and then visited the different Rishies or hermits who resided in the forest and learnt from them to use the sword, the bow and arrow, and the art of war, and obtained from them a knowledge of the whole circle of sciences; by this time he had attained the age of sixteen years, and coming to his mother he requested her to tell him who was his father. She answered. "Thy father is the Chola Raja." He replied "I will go to him, but who is to bear witness to the truth of your assertion?" She rejoined "The earth, sky, and fruit of the *adhonda* tree are witness to what I have told you." The son plucked one of the berries of the *adhonda* tree, hung it by a string to his neck, took his sword and other weapons and set out for his father's capital; after his arrival there, he one day took an opportunity of accompanying some of the nobles to the darbar, and called out to the old Raja "Behold your son." The Raja replied "I know nothing of thee," upon which the young man repeated everything which his mother had told him, but it had no effect on the Raja". When the son found that his father was determined not to acknowledge him he challenged him to single combat, but the Raja not thinking it proper to accept a challenge from a rash youth, demanded if he had any witnesses to prove his claim; he answered "The earth and sky and the fruit of the *adhonda* tree, which I wear suspended from my neck are witnesses

to the truth of my assertion." This circumstance brought the old occurrence to the Raja's recollection and he owned his son and told him that as he had already abdicated the throne, he trusted he would not insist upon the fulfilling of the promise which had been made to his mother, but consent to live in a private station under the dominion of his elder half-brother. The young man nobly replied "I with pleasure waive the performance of your promise, but point out to me your enemy and assist me with some troops and I will conquer a kingdom for myself." The raja gave him an army and directed him to subdue the Kurubavaru or shepherds to clear the woods and to form himself a kingdom between the rivers Kistna and Kaveri. He accordingly advanced into the wilderness and without meeting much opposition, soon subjected the Kurbavaru who, knowing nothing of cultivation or sowing of tanks or watering the country from the rivers and the conqueror wishing to introduce agriculture among them, he was obliged to repair to his father and make known his difficulties. The raja was much pleased with the enterprising spirit of his son, conferred on him the title of *adhonda chakra*, wrote and permitted him to take with him such of *Vellala* caste as chose to emigrate. The young raja held out great encouragement and got a number of adventurers of that caste to accompany him back, to whom he gave large grants of waste land and told them to pitch upon such spots of ground as met with their approbation, and they fixed upon lands near the following forts, districts and villages, belonging to the Kurubavaru caste, which consisted of twenty four forts, eighty-one districts, and one thousand and nine hundred villages :—

Names of the forts and number of districts annexed to each.

<i>Paul yoor</i> the capital	of five districts.	<i>Wata caru</i> the capital	of one district.
<i>Pul'law'rau</i>	do. five districts.	<i>Veana sidda</i>	do. five districts.
<i>Yu'cauru</i>	do. two districts.	<i>Pollu gonda</i>	do. five districts.
<i>Moo'ru</i>	do. five districts.	<i>Yellon caru</i>	do. three districts.
<i>Shaing'garu</i>	do. two districts.	<i>Cau'rhi'you'ru</i>	do. five districts.
<i>Pa your cota</i>	do. five districts.	<i>Shirri'gari</i>	do. one district.
<i>Yea'yerra</i>	do. three districts.	<i>Palla maru</i>	do. three districts.
<i>Dhama'la</i>	do. two districts.	<i>Corri'ghee</i>	do. three districts.
<i>Yu'doo'ru</i>	do. five districts.	<i>Chandragiri kota</i>	do. four districts.
<i>Pun walonya</i>		<i>Venketa</i>	
<i>Oullatoor</i>	do. five districts.	<i>Tirupati</i>	do. six districts.
<i>Chea your</i>	do. three districts.	<i>Sheru cunni</i>	do. two districts.
<i>Am'more duchana</i>	do. two districts.	<i>Wottro velloru</i>	do. one district.

This country formerly named *Dandaka aranya*, *Dandaka* is the name of a famous Rakshasa or Gaint who is mentioned in the *Ramayana* and *aranya* signifies a wilderness, so that the compound *Dandaka-aranya* may be literally translated, the wilderness of *Dandaka*. It was also called *Dhantra Nādu* or the middle country, and the new raja named it *Dhonda mandalam* or country of the tree *Dhonda* alluding to the fruit of the *adhonda* or *Dhonda* tree which bore testimony to his descent. The emigrants of the *Vellala* caste surnamed themselves *Dhonda mandala Vellala varu* and are now corruptly called *Tonda mandala vellalla varu*.

The sect of *Nudurupûshêvâru* takes its surname from the members of it marking their foreheads with *Vhibhuti* or ashes of cow dung.

Deities.—There are both *Vishnu bhaktas* or followers of the god *Vishnu* and *Siva bhaktas* or votaries of the god *Siva*; these two sects mark their foreheads like the other castes but the latter do not wear the *Lingam*'.

Their principal deities are *Venkatrama* and *Arunachelêshvarudu*. The tutelary deities of the sects are *Mannar swami* an inferior incarnation of the god *Siva* and the goddess *Yellama*. They also pay adoration to the destroying goddess *Maramma*.

Temples.—The temple of the god *Venkatarama* is at the village of *Tirupati* in the kingdom of *Arcot* and the temple of the god *Arunachelêshvara* is at the village of *Trinomali* in the *Carnatic*. The temple of the god *Mannar swami* is also at the Village of *Trinomali*. This god is represented by the stone figure of a man holding in one hand a *Trisûalm* or *Trident* and in the other a *damarukam* or *rattle*. *Mannar swami* has likewise temples in different parts of the country in the proportion of one to five or six villages. The principal temple of the goddess *Yellamma* is

at the village of Perravata near Arni in the Carnatic. This goddess is sometimes represented by the head of a woman and at others by the whole figure of a female.

Mode of Worship.—The mode of worship at the temples of Tirupati and Trinomali never varies; at the Temple of Mannarswami a person of the Vellal caste attends on the idol and worships it daily both morning and evening; the religious ceremonies are the same as those which are performed at the larger temples. A Brahmin attends on the goddess Yellamma and pays adoration to her twice a day in the usual manner. No daily worship is paid to the destroying goddess Marāmmā.

Religious festivals.—They attend the grand annual festivals at the temple of Tirupati and Trinomali with offerings and perform such vows as they have made during the year; such of the votaries of the god Venkatrama as cannot be present at the festival of Tirupati keep it at home. The first or last *Senivaram* or Saturday of the month Peratasi or September or on any other day when they find it convenient, in the morning they purify the house by rubbing the floor over with cow-dung and whitewashing the walls, and they provide rice, dāl, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, plantains, flowers, dust of sandal, benjamin, vegetables, vistarakulu or leaves to eat off, firewood, earthen pots, arecanut, and betel leaf; all the people of the family perform their ablutions and put on clean clothes. The women fetch water and boil the rice, &c., in the new earthen pots. The elder of the family sends for a few poor brahmins and gives to each of them in charity, some raw rice, dāl, salt, tamarinds, chillies, vegetables, milk, ghee, jagerry, arecanut and betel leaf. He next calls some persons of the *dasari* caste, and the dressed rice &c. is spread out on leaves and the *dasaris* take off from their necks the image of the god *Perumallu* and worship it in the ordinary way, break a cocoanut and make a fruit offering to it, blow the chank shell, beat the jagata or brass plate and call out Govinda. Afterwards the family partake of a repast. The elder of the family only takes one meal during the twenty-four hours which is call'd *Vokkapoddu* and is esteemed a kind of fast. They bestow a trifling piece of money on the *dasaris* who are also feasted. The sectaries of the god *Arnachalēshvarudu* who do not attend the grand festival at the temple of Trinomali celebrate it in a private manner at home on a *Somavāram* or Monday of the month Kartik or November. The ceremonies are the same as those which are observed by the followers of the god Vishnu except that they send for people of the Pandaram caste instead of the *dasaris*. The festival at the temple of the god *Mannar swami* is held annually during the month Avani or August and begins on the fifth and continues until the fifteenth and is attended by all those of the Hindū castes who are of the god Siva and by the whole of the two sects of Vellal waru. The votaries repair there with offerings of money, cocoanut, fruit, benjamin, flowers, dust of sandalwood, camphor, arecanut, and betel leaf and as they arrive they deliver their offerings to the pujari or attendant on the temple who presents them to the idol, and the votaries make their obeisance and receive *tirtha prasada* from him. The Pujari daily performs the usual ceremonies of worship to the idol and at night a brass pot representing the god is placed on the back of a sacred bird or animal and carried in procession through the village preceded by dancing women and *bajantris* or musicians and followed by his votaries. After parading through the village, the procession returns to the temple and the brass pot is placed near the idol; the procession can pass through any street of the village. On the tenth day the votaries assemble at the temple, make their obeisance to the idol, receive *Tirtha Prasada* or holy water and consecrated flowers from the *Pujari* and return home. The festival in honour of the goddess *Yellamma* at her temple in the village of *Paravāta* happens yearly on the fifth day of the bright half of the month *Adi* or July, and continues ten days. It is attended by all the castes of Hindūs, with offerings of money, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, camphor arecanut, and betel leaf and as they arrive they deliver the offerings to the pujari who presents them to the goddess and the votaries make their obeisance and receive *Tirtha Prasada* or holy water and consecrated flowers; during the ten days the pujari performs the usual ceremonies of worship to the idol and at night the image is carried in procession round the temple, preceded by dancing women and *bajantris* or musicians and replaced in the temple. On the tenth day the image

is placed on a lofty car and drawn through the village by the votaries preceded by dancing girls and bajantris or musicians and brought back to the temple and the image is replaced in it. The votaries make their obeisance and depart home. The procession may parade through in any street of the village. Those who cannot be present at the grand festival of the god Mannarswami, keep it at home. On any day of the year none being specified for the occasion, they purify the house by rubbing the floor over with cow-dung and water, whitewashing the walls and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, plantains, flowers, dust of sandalwood, benjamin, vegetables, new earthen pots, vistarakulu or leaves for platters, firewood, arecanut and betel leaf; if there is a temple of the god in the village, they deliver these articles to the pujari, but if there is no temple, they go to a grove outside the village, perform their ablutions in an adjoining well or pond, put on clean clothes, come back to the grove, clear a spot of ground, rub it over with cow-dung and water, and the women make hearths on this consecrated spot and boil the rice, &c. The pujari of the nearest temple comes and erects a stone to represent the god, performs on it the ceremony of *abhishekam*, daubs it with the dust of sandalwood, strews flowers over it, burns the benjamin, and waves the salver over it, breaks a cocoanut and makes an oblation of it and the dressed rice, &c., presents arecanut and betel leaf to it and all the votaries make an obeisance to it, take up the oblation, &c., come back to the house, erect a small pandal within, rub the floor over with cow-dung, put there the image of *Vighneshvara* with a brass pot of water, and a woman brings a lamp made of rice flour and lighted with ghee, and places it before the image, and the pujari worships it in the customary way and they make a meal. This worship of the god *Vighneshvara* *alias* Pillari is called *Paksha*. Those who do not attend the yearly festival at the principal temple of the goddess Yellamma celebrate it at home in this manner. In the months *Âdi* or July, *Tai* or January, they fix upon a day and in the morning purify the house by rubbing the floor over with cow-dung and whitewashing the walls and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, cocoanut, plantains, flowers, dust of sandalwood, benjamin, new earthen pots, vistarakulu or leaves for platters, vegetables, firewood, arecanut and betel leaf, and repair to an ant-hill, go to a neighbouring tank, perform their ablutions, put on clean clothes and come back. The women boil the rice, &c., and the senior of the family places a lamp made of rice flour and lighted with ghee near the ant-hill and then worships the hill in this way. First, *abishêkam* or sprinkles water over it; second, sprinkles dust of sandalwood over it; third, strews flowers over it; fourth, burns benjamin and waves the salver three times over it; fifth, breaks a cocoanut and makes a fruit offering to it; sixth, makes an oblation of the dressed rice, &c., to it; seventh, presents the arecanut and betel leaf; eighth, makes an obeisance to it and they all take the remains of the lamp, &c., and the oblation, return to the house and make a meal. When the inhabitants of the village are celebrating a festival in honour of the goddess *Mâramma*, these sects attend at her shrine with a lamp and other offerings.

Gurus or Patriarchs.—There are three Gurus or patriarchs to these two sects, viz., Two to the Vishnu bhaktas or votaries of the god Vishnu and one to the Siva-bhaktas or votaries of the god Siva; the former are named *Nellar waru* and *Trimal waru* both Brahmins, and the latter is called *Siva Brahmins* or *Siva bhaktas* or sectaries of the god Siva.

Duty of the Gurus or Patriarchs.—The gurus of the Vishnu bhaktas mark their disciples on the shoulders with the *chakra*, teach them mantras or prayers and give them *Tirtha Prasada* or holy water and consecrated flowers. The guru of the Siva bhaktas teaches his followers mantras or prayers and gives them *vibhuti* or ashes of cow dung.

Pay of the Gurus or Patriarchs.—Annually a Sultan fanam from each married couple of their respective sectaries, and raw rice and other eatables when they visit them.

Birth of Children.—On the birth of a child the family is unclean for fifteen days. When a woman is brought to bed she and the infant are placed in an out house where they remain fifteen days. The sixteenth day they rub the floor of the house over with cow dung, the mother washes herself and the child, puts on clean

clothes and is received into the dwelling house and all the people of the family perform their oblations and put on clean clothes. The father and mother sit down on two pitams or wooden stools, the latter holding the child on her lap and the purohita comes and performs the ceremony of punyahavachanam or purification and a homam or burnt sacrifice before them and sprinkles the holy water over them, the other people of the family and the house which is followed by a feast.

Expenses.—One sultan fanam and a half, one seer of raw rice, a quarter seer of dâl, aracanut and betal leaf to the purohitha.

Namakaranam or naming.—On a lucky day within the first month the family with the infant goes to a grove outside the village carrying with them, raw rice, dâl, salt, tamarinds, chillies, cocoanut, milk, ghee, jaggery plantains, flowers, dust of sandalwood, benjamin, vegetables, new earthen pots, vistarakulu or leaves for platters, firewood, arecanut, and betel leaf, clear a spot of ground and purify with cow dung and water and all the people perform their oblations in a neighbouring tank, put on clean clothes and come back to the grove. The women boil the rice, &c., and the senior of the family places a stone on the consecrated spot of ground to represent the god Mannar swamy and worship it in this manner. First, abhishékam or ablutions; second, sprinkles dust of sandalwood over it. Third, strews flowers over it. Fourth, burns benjamin and waves the salver three times over it. Fifth, makes an oblation of the dressed rice, milk, ghee and a cocoanut. Sixth, burns the camphor and waves the salver before it. Seventh, presents the arecanut and betal leaf. Eighth, makes an obeisance and then names the child and the family feast on the oblations and return home.

Expenses.—Price of the oblation.

Chevulu kuttédi or boring the ears.—On a lucky day they anoint the child's head with oil, wash his body and the senior of the family makes an image of the god Pillari *alias* Vignêshwara of cow dung and worships it in the usual mode and the silversmith comes and bores the ears which is followed by a feast.

Expenses.—A seer of raw rice, quarter seer of doll, arecanut and betel leaf to the silversmith.

Chaulam or shaving the head.—During the first three years of the child's age they fix upon a lucky day, anoint the child's head with oil and wash his body and the barber comes and shaves the head and they again wash the child and the family is feasted.

Expenses.—One Seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the barber. A feast to the family.

Yagnopavitam or String.—They do not wear the Yagnopavitam or sacerdotal string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the young man accompanied by a few matrons and male relations go to the house of the parents of the girl with an offering of arecanut and betel leaf and as they proceed they observe the same omens as are noticed by the other castes. If a good omen occurs or none appear they go straight to the door, are received by the parents of the girl who conduct them into the house where they all sit down and the visitors make known their errand. They answer "If a lizard chirps in a southern quarter we will give our daughter to you." They call a few of their relations and sit silent for an hour in expectation of the omen. If the lizard chirps in the necessary quarter the proposal is accepted but if he does not chirp or does so in another direction the offer is rejected. If a lucky omen has happened, the father of the girl gives betel leaf to the father of the young man and says "I give my daughter unto thy son" and the latter does the same to the former saying "I take thy daughter as a wife for my son"; arecanut and betal leaf is distributed among the people who are present and the company partake of a meal. The purohita comes and fixes upon a lucky day for the wedding and they separate.

Celebration of marriage.—These sects may marry during the months Chaitram or April, Vayasi or May, Ani or June and Avani or August. For five days preceding the wedding, the bride and bridegroom in their respective houses daily rud

their bodies over with turmeric. The day before the nuptials the parents of the girl erect a pandal or temporary shed supported by sixteen pillars in front of their house. On that day also the bridegroom and his parents and relations go and remain outside the village taking with them the following articles, the price of the bride called woli, her ornaments, cloth, jackets, raw rice, dâl, salt, tamarinds, ghee, oil, jaggery, cocoanut, plantains, turmeric, saffron, arecanut and betel leaf. The parents of the bride accompanied by their relations and preceded by bajantris or musicians go to the bridegroom with offerings of a pot of panakam or jaggery and water, dust of sandalwood, arecanut and betel leaf which they give to them, and his parents and relations and conduct him and them to their habitation and they all sit down in the pandal and are feasted and treated with arecanut, betel leaf and perfumes. On the morning of the wedding day the bride and bridegroom rub their bodies over with turmeric, and the former has the toe and finger nails cut and the latter gets his head shaved and his eyebrows and whiskers trimmed and both of them anoint their heads with oil, wash their bodies, put on clean clothes and the bride remains in a private apartment and the bridegroom comes into the public room and sits down on a pitam or wooden stool which is covered with a clean cloth and has been previously placed on some paddy that has been spread out on a spot in the centre of the room; a male relation repairs to a banyan and Vepa (Margosa) tree, breaks off a branch from each, brings them home and places them in some part of the pandal. The purohita comes and performs the ceremony of punyahavachanam or purification over them and besprinkles them with the holy water. Some matrons bring a bundle of small bamboos which with the branches they plant in the ground near the centre pillar. Some relations go to the potter and fetch two earthen pots and five salvers, make a low altar near the centre pillar and place them on it, fill the pots with water and cover the mouths of them. They put cowdung in the earthen salvers sow in them the Navadhânyam or nine kinds of grain and sprinkle water over them, some matrons boil rice, and place an image of the god pillari or Vighnêshwara near the centre pillar. The bridegroom comes and worships the image in this manner. First abhishêkam or ablutions. Second, sprinkles dust of sandalwood over it. Third, strews flowers over it. Fourth, burns benjamin and waves the salver three times over it. Fifth, makes an oblation to it of dressed rice which is put on five leaves. Sixth, presents arecanut and betel leaf, seventh, makes an obeisance to it and a person of the Punnashu warlu caste takes away two leaves of the oblation, the washerman and barber each take one and the other is carried into the house. The bridegroom returns into the house where he and the bride sit down on a pitam or wooden stool, and a gold plate is tied round each of their heads which hangs down on the forehead. A matron cleans the fireplace that was made near the centre pillar, rubs the spot over with cow dung and places a pitam or wooden stool there on which the bride and bridegroom come and sit down. The purohita performs on them the ceremony of punyahavachanam and sprinkles the holy water over them and then ties kankanams or rings of thread stained with turmeric round the wrists of the bridegroom who does the same to the bride. The bridegroom accompanied by his father, and some matrons and other relations preceded by bajantris or musicians goes to the village temple of the god Vighnêshwarudu with offerings of a cocoanut, benjamin, arecanut and betel leaf, burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering to it, presents the arecanut and betel leaf to it—makes an obeisance to it, gives the pieces of cocoanut &c. to the talari or keeper of the temple, comes back to the pandal and takes his seat on a pitam near the bride. The purohita performs a homam or burnt sacrifice before them, and the father of the bridegroom puts in a basin the Woli or price of the bride, her ornaments, cloth, jacket, and a cocoanut, plantains arecanut and betel leaf and shews them to two or three of the bride's relations who after looking at them deliver them to her parents and the mother retires with her daughter, puts on her the cloth, jacket and ornaments and brings her back to the pandal, where she resumes her seat. Her parents prepare the kanyâdânam or milk and a fanam which they put on her hand and place it on the hand of the bridegroom saying "We give this virgin to thee for a wife, do thou nourish and protect her" a salver containing some raw rice, a cocoanut, arecanut, and betel leaf with the bottu is delivered to the purohita who hands it about for the company to touch and bless and gives it to the bridegroom.

who ties it round the neck of the bride whilst the purohitha repeats mantras or prayers. The purohitha first and then all the relations pour raw rice over the heads of the new married couple and bless them and they get up, walk three times round the centre pillar, go out into the open air, look up at the star Arundhati and retire into the house where they sit down on two pitams or wooden stools and eat some plantains and milk and the village schoolmaster comes and sings to them. The guests in the pandal are treated with arecanut and betel leaf, the new married couple partake of a repast and the guests are feasted. The second day the bride and bridegroom ornament their persons and accompanied by their parents relations and friends and preceded by bajantris or musicians parade on foot through the streets of the village, come back to the pandal and take a meal and are regaled with arecanut and betel leaf. The procession can pass through any street of the village. After supper is the grand merowani or procession; the new married pair mounted on horse-back or seated in a palanquin attended by their parents, relations and friends, and preceded by people letting off sky rockets, flambeaus, dancing women and bhajantris or musicians repair to the village temple with offerings of a cocoanut, benjamin, arecanut and betel leaf which they give to the pujari who burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering to it, presents arecanut and betel leaf to it and gives the votaries some tirtha prasada or holy water and consecrated flowers, and they make an obeisance to the idol, parade through the streets of the village, return to the pandal, where they all sit down and are treated with arecanut and betel leaf. The third day the new married couple decorate themselves and sit down on two pitoms or wooden stools, and the purohitha takes off from their wrists the kankanams or rings of stained thread which is followed by a distribution of arecanut and betel leaf, and the relations in proportion to their abilities make offerings of money and cloths to the new married pair, and they are feasted and depart to their own habitations.

Expenses—Five sultan fanams, five seers of raw rice, one seer of dâl, a proportion of chillies, salt, tamarinds, arecanut and betel leaf to the purohitha

Five sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

One sultan fanam, victuals and arecanut and betel leaf to the barber.

One Sultan fanam, victuals, arecanut, and betel leaf to the washerman.

Five seers of raw rice, arecanut and betel leaf to the potter.

One Sultan fanam, a seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the florist.

One sultan fanam, one seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to each of the village temples dedicated to the gods Vishnu and Siva.

Two sultan fanams to the principal temple of the god Arunachel êshwardu at the village of Tirnomaly in the kingdom of Arcot.

The father of the bridegroom pays six pagodas to the father of the bride and furnisheth her with eight pagodas worth of ornaments, a jacket and cloth.

Consummation.—When the wife shews signs of puberty she is unclean for fifteen days and during the period of her uncleanness, she remains in a hut outside the village. On the sixteenth day she performs her ablutions, puts on clean clothes and is received into the house; notice of the event is sent to the husband, who on a lucky day, conducts his wife home. In the morning he erects a pandal or temporary shed in front of the house and purifies the floor by rubbing it over with cow dung and water and invites all the relations of the two families and a set of bajantris or musicians to attend on the occasion. The man and wife sit down in the pandal, anoint their heads with oil, retire, wash their bodies, put on clean clothes, ornament their persons, return to the pandal and sit down on pitams or stools which have been previously placed on paddy or rice on the husk. The purohitha performs the ceremony of punyahavachanam or purification, and a hômam or burnt sacrifice, sprinkles the holy water over the man and wife, pours raw rice over their heads and blesses them, and he distributes the fruit among the guests which is called phaladânam or donation of fruit and is succeeded by a feast. At night the man

and wife put on new clothes, decorate their persons, put garlands of flowers round their necks and heads, take arecanut and betel leaf and retire to their room.

Expenses.—Two sultan fanams, one seer of raw rice, a quarter of dâl, salt, chillies, tamarinds, a cocoanut, arecanut and betel leaf to the purohita.

Two sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

Simantam.—When the wife is advanced seven months in her first pregnancy they fix upon a lucky day and in the morning erect a pandal or temporary shed in front of the house and the bajantris or musicians attend. The husband and wife sit down on a pîtam or wooden stool in the pandal, anoint their heads with oil, retire, wash their bodies, put on clean clothes, return and sit down again on a pîtam or wooden stool which has been placed on some paddy spread out on the ground. The purohita performs the ceremony of punyahavachanam or purification, and a homam or burnt sacrifice, and arecanut and betel leaf is given to the guests who are feasted.

Expenses.—Two Sultan fanams, a seer of raw rice, a quarter seer of dâl, a proportion of salt, chillies, tamarinds, arecanut and betel leaf to the purohita.

Two sultan fanams, victuals, arecanut, and betel leaf to the bajantris or musicians. A feast to the family.

Funeral rites.—These sects burn the dead except those who die under age or of small pox and they are unvariably buried. On the death of a person the family is unclean for fifteen days. Before the breath quits the body they put a fanam, some water and tulsî leaves into the mouth of the dying person and when he or she is quite dead they anoint the head with oil and wash the body with soapnut and warm water and stuff some bruised arecanut and betel leaf in the mouth of the deceased. They cover the corpse with a new cloth in which they tie up some raw rice and then seat it in a bier in the form of a cage and made of sticks and covered with old cloths, having on its top five brass pots. Four men of the caste take up the bier and proceed to the burning ground in the following order. First, bajantris or musicians. Second, a person of the Panchawaru caste blowing a dismal kind of trumpet. Third, the son; if there is no son the nearest relation in the male line with a pot of fire. Fourth, a person carrying a lighted flambeau. Fifth, the bier. Sixth, a male relation with a salver of arecanut, betel leaf and boiled rice which he strews on the road as he goes along; another relation with a pot of dressed rice and all the relations and friends of the deceased; when the procession has got clear of the village the women return to the house. The bier is put down on the road half way to the burning ground and the son or acting person takes the pot of dressed rice, walks three times round the bier strewing the rice as he goes and breaks the pots. The front and rear bearers change places, resume their burden, go to the burning ground and put down the bier, make the funeral pile and lay the corpse on it. The son first and then all the relations take a little of the raw rice out of the cloth which covered the corpse and drop it into the mouth of the defunct. The son puts a pot of water on his shoulder, walks three times round the pile, sprinkling it as he goes and at last breaks the pot, and then sets fire to the head of the pile and the other relations light it up in different parts and they all repair to a well or pond, perform their oblations dry and put on their clothes, come back to the house of mourning, look at a burning lamp and depart to their own habitations. On the third day they rub the floor of the house over with cow dung and water and the son or officiating person, attended by his relations goes to the burning ground with dressed rice, milk, benjamin, vistarakulu or leaves; as he goes along he puts an oblation of dressed rice on the place where the bier was put down midway. At the burning ground he sprinkles water over the remains of the funeral pile, collects the remnants of the bones and puts them in a pot, makes the ashes into a heap, sprinkles milk over it and places an oblation of dressed rice on two sides and on the top of it, burns benjamin and waves the salver three times over it, retires to a well or pond, performs his oblations, throws the bones into the water and they all come home. The seventh day the son's father-in-law and mother-in-law come to his house bringing with them a turban, some raw rice, dâl, ghee, salt, chillies, tamarinds, oil, soapnuts, arecanut and betel leaf, and the son and other

people of the family anoint their heads with oil, wash their bodies and put on clean clothes, and the articles which the father-in-law and mother-in-law brought with them are dressed and served up as a feast to the family and the son puts on the turban. The fifteenth day the father and mother of the widow visit the family and bring with them one woman's cloth, conduct the widow to a well or pond where she washes her body, takes off the bottu from her neck, puts on the new cloth, and comes back to the house. The sixteenth day all the relations of the family assemble at the house and the whole go to a pond or river, taking with them raw rice, dâll, salt, chillies, tamarinds, ghee, milk, tair (curd), cowdung and urine, a cow and calf, a new man's cloth or two and materials for erecting a pandal or temporary shed, which they erect near the well &c. The son or acting person has his head shaved and whiskers and eyebrows trimmed, performs his ablutions and puts on clean clothes. The purohita and Gurus or Patriarchs of the sect come and sit down under the pandal or shed and the former performs the ceremony of punyahavachanam or purification, mixes together the cow dung and urine milk, tair (curd) and ghee, and gives a little to drink to each person present. The son gives a donation of grain and other eatables in a raw state to seven Brahmins. The purohita performs a homam or burnt sacrifice, and the son bestows a fanam, the cow and calf on some poor Brahmin, and gives one cloth to another Brahmin. He gives the Guru or Patriarch one fanam and a cloth and they return home preceded by a person of the Punshiwaru caste blowing a doleful trumpet and partake of a feast. They observe the anniversary of the dead by making a charitable donation to a few Brahmins.

Expenses.—Two sultan fanams, five seers of raw rice, a seer of dâll, a proportion of salt, chillies, tamarinds, ghee, arecanut and betel leaf to the purohita.

One sultan fanam and a new cloth to the Guru or Patriarch.

Half a fanam to the barber.

A quarter of a fanam to the washerman.

Half a fanam to the person of the Punshiwaru caste.

One sultan fanam to the bajantris or musicians.

Occupations.—Cultivation, servitude, traffic, husbandry.

Taxes.—Annually one sultan fanam from each married couple to the Guru or Patriarch. At a wedding two sultan fanams to the principal temple of the god Arunachelshwarudu at Trinomali and annually one sultan fanam from each married pair to the Temple at Trinomali.

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 with one of the caste she is punished and the husband must still cohabit with her, but if she commits adultery with a person of another caste, she is turned out of her own. 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. If brothers are living together, and have a joint stock and one of them die without issue, the surviving brothers shall maintain his widow, but if she wishes to separate from them, and has borne children to her husband, and they are possessed of substance sufficient, they shall give her five pagodas, six pagodas worth of ornaments, one bullock, one cow, and two candies of paddy grain and at her death her property shall revert to her husband's relations. If she has had no children she is to take the ornaments which she possessed at the death of her husband, and four pagodas in ready money, and on her death, her property shall go to her relations. If brothers have made a division of property and one of them die without children, his property shall be equally shared by the surviving brothers and they shall give his widow, eight pagodas and if he left daughters, the brothers must defray the expenses of their marriage and provide them husbands. A brother must give his daughter in marriage to his sister's son but this obligation does not extend to a plurality; if the son happens to be blind or lame the obligation is void. If a person contracts to serve another for seven years, on condition of the master's giving him his daughter in marriage at the expiration of that period, and the daughter in the meantime die or is otherwise disposed of the master must find the person a wife. In the marriage procession they are allowed to use a horse or

palanquin, an umbrella, cow's tails, a flag with the figure of a plough portrayed on it. They are permitted to wear slippers or sandals and may parade through any street of the village.

The fines taken for petty offences are paid to the principal temple at Trinomaly.

PAYKARA VELLAL WARU

OR

MAKERS OF A KIND OF MAT.

Tradition.—None. It is of the right hand caste.

Deities.—There are both Vishnu bhaktas or followers of the God Vishnu and Siva bhaktas or disciples of the God Siva who mark their foreheads like the other castes but the latter do not wear the Lingam. The principal deities are the God Venkatrama an incarnation of the God Vishnu and Varadaraja also an inferior manifestation of Vishnu and the God Arunachelêshwarudu an incarnation of the God Siva. The tutelary deity of the caste is the goddess Yellamma and they also pay adoration to the Goddesses Gangamma and Marâmmâ.

Temples.—The principal temple of the god Venkatrama is at the village of Tirupati and that of the god Varadaraja at Conjiveram and the one of the God Arunachelêshwarudu at Trinomoly in the Kingdom of Arcot. The principal temple of the goddess Yellamma is at the village of Parvata near Arcot and that of the Goddess Marâmmâ is at the village of Virupakshi in the north-eastern provinces of the kingdom of Mysore but the Goddess Gangamma has no principal temple. She has hovels dedicated to her at almost every village.

Mode of Worship.—The worship at the temples of Tirupati, Conjiveram and Trinomaly is always performed in the same manner; at the principal temple of the tutelary Goddess Yellamma a Brahmin of the sect of the God Siva attends on the idol and performs worship twice a day in the usual way. No daily worship is paid to the Goddesses Gangamma and Marâmmâ.

Religious Festivals.—They attend the annual grand festivals at the temples of Tirupati, Conjiveram and Trinomaly with offerings and acquit themselves of such vows as they have made during the year; such of the votaries of the God Venkatrama as cannot be present at the festival of Tripetty keep it at home in this manner. The first or last Shenivaram or Saturday of the month Pertash or September or on any other convenient day in the morning they purify the house by rubbing cow-dung over the floor and whitewashing the walls and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, plantains, flowers, dust of sandalwood, benjamin, vegetables, vistarakulu or leaves to eat off, firewood, earthen pots, arecanut and betel leaf; all the people of the family perform their ablutions and put on clean clothes and the women fetch water and boil the rice, &c., in the new earthen pots. The elder of the family sends for a few poor brahmins and gives to each a charitable donation of raw rice, dâl, salt, tamarinds, chillies, vegetables, milk, ghee, jaggery, arecanut and betel leaf. He next calls some persons of the Dasari caste and the dressed rice, &c., is spread out on leaves and the Dasaris take off from their necks the image of the God Perumalloo and worship it in the ordinary way, break a cocoanut and make a fruit offering to it, present arecanut and betel leaf to it, blow the chank shell beat the jagata or brass plate and call out Govindu and afterwards the family partake of a repast. The elder of the family only takes one meal during the twenty-four hours which is called Vokka-poddu and is considered a kind of fast. They bestow a trifling piece of money on the Dasaris who are also feasted. The sectaries of the God Arunachalêshwarudu who do not attend the grand festival at the temple of Trinomaly celebrate in a private manner at their own house. On a Somavaram or Monday of the month Kartik or November they perform the same ceremonies as those which are observed by the followers of the God Vishnu except that they send for people of the Pandaram caste instead of the Dasaris. The festival of the God Varadaraja happens annually on the thirteenth day of the bright half of the month Wayyasi and continues nine days and is attended by people from all the castes of Hindus; the

ceremonies are similar to those of the other festivals. If the sectaries do not find it convenient to attend the feast, they don't keep it in a private way at home. The festival in honour of the Goddess Yellamma is held yearly at her principal temple on the fifth day of the bright half of the month Adi or July and continues ten days and is attended by all the castes of Hindus who bring offerings of money, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, camphor, arecanut and betal leaf, and as they arrive they deliver the offerings to the pujari who presents them to the goddess and the votaries make their obeisance and receive tirtha prasada or holy water and consecrated flowers. During the ten days the pujari performs the usual ceremonies of adoration to the idol and at night the image is carried in procession round the temple preceded by dancing women and bajantris or musicians and is replaced in the temple. On the tenth day the idol is placed on a lofty car and drawn through the village by the votaries preceded by dancing girls and bajantris or musicians and brought back to the temple and replaced in it. The votaries make their obeisance and depart home. Those who do not attend the yearly festival at the principal temple of the goddess keep it at home. In the months Adi and Tai or July and January—they fix upon a day and in the morning purify the house by rubbing the floor over with cow dung and whitewashing the walls and they likewise provide rice, dáll, salt, tamarinds chillies, milk, ghee, jaggery, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, new earthen pots, vistarakulu or leaves to eat off, vegetables, firewood, arecanut and betel leaf and go to an ant-hill, and from thence to a neighbouring tank, perform their ablutions, put on clean clothes and come back to the ant-hill, where the women boil the rice, &c., and the senior of the family places a burning lamp made of rice flour and lighted with ghee near the ant-hill and then worships it in this manner. Abhishêkam or ablutions by sprinkling water over it, sprinkles dust of sandalwood over it, burns benjamin and waves the salver three times over it, breaks a cocoanut and makes a fruit offering—makes an oblation of the dressed rice, &c., presents the arecanut and betel leaf—makes an obeisance and they all take the remains of the lamp, &c., return to the house and make a meal. When the inhabitants of the village are celebrating a festival in honour of the Goddess Gangamma and Maramma this sect attend at their shrines with a burning lamp and other offerings.

Gurus or Patriarchs.—There are three Gurus or Patriarchs to this sect, viz., two to the Vishnubhaktas or the followers of the God Vishnu and one to the Sivabhaktas or votaries of the God Siva; the former are named Nellarwaru and Tirumalwaru both brahmins and the latter is called Siva Brahmin of the Sivabhaktas or sectaries of the God Siva.

Duty of the Gurus or Patriarchs.—The Gurus of the Vishnubhaktas mark their disciples on the shoulders with the chakra, teach them mantras or prayers and give them tirtha prasada or holy water and consecrated flowers. The Guru of the Sivabhakti teaches his followers mantras or prayers and gives them vibhuti or ashes of cowdung.

Pay of the Gurus or Patriarchs.—Annually a sultan fanam from each married couple of their respective sectaries and a small portion of raw rice and other vegetables when they visit them.

Birth of Children.—On a birth the family is unclean for twelve days. The moment a woman is delivered, she and the infant are placed in an outhouse, where they remain during the period of her uncleanness. On the thirteenth day they rub the floor of the house with cowdung and whitewash the walls and all the people of the family perform their ablutions and put on clean clothes. The woman washes herself and the child, puts on clean clothes and is received into the house. The purohita comes and performs the ceremony of punyahavâchanam or purification and sprinkles the consecrated water over the house and the family make a meal.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dáll, arecanut and betel leaf to the purohita.

Namakarnam or Naming.—Within the first two years of the child's age they pitch upon a lucky day and provide raw rice and other eatables and perfumes which

with the child they carry to the village temple, where they clean a spot of ground, perform their ablutions in an adjacent tank, put on clean clothes and the women boil the rice, &c., in the consecrated spot. They give some rice, &c., to the *Pujari* who performs his ablutions, worships the idol, boils the rice, &c., and makes an oblation and remains in waiting. They anoint the child's head with oil, wash its body, carry it before the idol and the father names it and the silversmith likewise bores the ears. The *pujari* gives them *tirtha prasada* or holy water and consecrated flowers and they make an obeisance to the idol, retire and make a meal and return home.

Expenses.—One dab—a seer of raw rice, quarter seer of dāll, arecanut and betel leaf to the silversmith.

Chevulu kuttedi or boring the ears.—This ceremony is performed at the time of *namakaranam* or naming.

Chaulam or shaving the head.—Before the child arrives at the age of three years they fix upon a lucky day and the barber shaves the head. Afterwards they anoint the child's head with oil and wash its body which is succeeded by a feast.

Expenses.—One dub—a seer of raw rice, quarter seer of dāll, arecanut and betel leaf to the barber.

Yegnôpavitam or String.—They do not wear the *Yegnôpavitam* or Sacerdotal String.

Betrothing in Marriage.—The parties may be betrothed before or after the female attains the age of puberty. The parents of the young man attended by a few relations in the evening go to the house of the parents of the girl with an offering of two seers of arecanut and two bundles of betel leaf and as they proceed they observe the same omens as are noticed by the other castes. If a good omen occurs or none appear they go straight to the door and are received by the master and mistress of the house who conduct them in where they all sit down and the visitors make known the object of their visit. They answer "If a lizard chirp in a southern direction we will give our daughter to you." They call a few of their relations and sit silent for an hour in expectation of the omen. If the lizard chirps in the necessary quarter the proposal is accepted but if it does not chirp or does so in another direction the offer is rejected. If a lucky omen has happened the father of the girl produces the same quantity of arecanut and betel leaf and exchanges betel leaf with the father of the lad, saying "I give my daughter as a wife to your son" and the other answers "I agree to receive her as such" arecanut and betel leaf is distributed among the company and the people are feasted. The next morning they send for the *purohita* who comes and fixes upon a lucky day for the celebration of the marriage and the parties separate.

Celebration of marriage.—This caste marry during the months *Chaitram*, *Wayasi*, *Âni*, and *Âvani* or April, May, June and August; daily for three succeeding days preceding the wedding, the bride and bridegroom rub their bodies over with turmeric in their respective houses. In the morning of the wedding day the parents of the bride erect a *pandal* or temporary building supported by sixteen pillars in front of their house and raise a low altar in the centre of it. The parents of the bride attended by some relations and preceded by *bajantris* or musicians go in procession to the habitation of the bridegroom carrying with them a pot of *panakam* or jaggery and water which they give to him and his parents and relations and conduct the parents and relations to their house, leaving the bridegroom at home; a male relation fetches a branch of the banyan tree which some matrons plant in a pit with a pearl and a piece of coral near the centre pillar in the *pandal* and daub the top of the branch with turmeric. The washerman wraps a clean cloth round it and the *purohita* comes and performs the ceremony of *punyahavachanam* or purification. Some matrons rub turmeric over the body of the bride and her parents accompanied by a few relations and preceded by *bajantris* or musicians go to the house of the bridegroom and bring him to the *pandal* on horseback. The bride and bridegroom sit down and rub turmeric over their faces, necks and arms, and a matron puts *Kankanams* or rings of thread stained with turmeric round their wrists. If a potmaker resides in the village he provides sixteen new earthen pots of different sizes at his own habitation or if there is none in the place, the potter

of another village brings that number of pots to a neighbouring house and remains in waiting. The parents of the bride accompanied by some matrons and relations and preceded by *bajantris* or musicians go to the potter with offerings of two seers of raw rice, half a seer of *dâll* and some arecanuts and betel leaf, which they give to him, take the pots, return to the *pandal* and place them near the centre pillar. Some matrons accompanied by a few relations and preceded by *bajantris* or musicians take three of the pots and go to a well or tank carrying with them a cocoanut, flowers, dust of sandalwood, benjamin, arecanut and betel leaf, throw the flowers on the water, sprinkle sandalwood on it, burn benjamin and wave the salver three times over it, break the cocoanut and make a fruit offering, present arecanut and betel leaf and make an obeisance. They then fill the pots, return to the *pandal* and place them near the centre pillar. They place a large wooden mortar for beating rice near the pillar and put two burning lamps on it. Two matrons boil two pots of rice and make several cakes of rice flour and jaggery and make an oblation of dressed rice and sixteen cakes to the pillar—a matron accompanied by two others brings a salver containing four cakes of rice and each of them waves it three times over the bridegroom. The matrons fill five earthen salvers with red earth, in which they sow nine kinds of grain, called the *Nava Dhanyam* and place them near the earthen pots. The bridegroom's parents go home and preceded by *bajantris* or musicians and accompanied by their friends and relations return with rice, *dâll*, salt, chillies, tamarinds, ghee, oil, jaggery, cocoanuts, plantains, turmeric, saffron, arecanut, betel leaf, the dower, bride's ornaments and clothes, which they deliver to some of the bride's relations who see that every thing is right and proper and then give them to her parents. The bridegroom under the guidance of the *purohita* worships the nine kinds of grain and some matrons conduct the bride into the house—dress her in the new clothes, put the ornaments on her and adorn her person. The bridegroom accompanied by a few relations and preceded by *bajantris* or musicians goes in procession to the village temple of the God *Vignêshwardu*, carrying with him a cocoanut, flowers, dust of sandalwood, benjamin, arecanut and betel leaf which he gives to the *pujari* who worships the idol and gives him *trithaprasada* or holy water and consecrated flowers and he comes back to the *pandal* and sits down on a *pitam* on the altar. The bride's aunt brings her and seats her beside the bridegroom and the *purohita* performs a *homam* or burnt sacrifice, places the *bottu* on a salver, hands it about for the company to touch and bless, gives it to the bridegroom who ties it round the neck of the bride. Matrons pour raw rice over the heads of the new married couple and the bride's father brings three silver rings, puts one on the toe of the bridegroom and two on the toes of his daughter and performs the ceremony of *Kanyâdanam* or giving away of the virgin whilst the *purohita* reads mantras or prayers. The *purohita* ties the corners of their clothes and fixes a gold plate on the forehead of the bridegroom and a silver one on the bride, and they both arise and walk three times round the centre pillar and the bride's maternal aunt takes her up in her arms and carries her into the house followed by the bridegroom where they make an obeisance to the household god, return to the *pandal*, walk out into the open air, look up at the star *Arundhati*, come back into the *pandal*, make an obeisance to the company and sit down; arecanut and betel leaf is distributed among the guests which is succeeded by a feast. The second day the new married couple wash their face and hands and ornament their persons and sit down on the altar. The bridegroom under the direction of the *purohita* worships the *Nava Dhanyam* or nine kinds of grain and the guests are feasted. At night is the *Merovane* or public procession. The bride and bridegroom on horseback attended by their parents, relations and friends and preceded by *bajantris* or musicians and people carrying flambeaus go to the village temple of the god *Vignêshwarudu* taking with them a cocoanut, some benjamin, arecanut and betel leaf, burn the benjamin before the idol, present the arecanut and betel leaf, break the cocoanut and make a fruit offering, make their obeisance and return to the *pandal* where they all sit down and the relations make offerings of money and clothes to the new married couple and a person takes the *Kankanams* or rings of stained thread from their wrists. The third day at day light the bride and bridegroom and relations and friends sprinkle turmeric and water over one

another and they all anoint their heads with oil, wash their bodies and put on clean clothes. The new married pair accompanied by some matrons and relations and preceded by *bajantris* or musicians go in procession to an ant-hill carrying with them a hoe and a wicker basket and the bridegroom digs the hill and the bride puts the earth in the basket which she places on her head and they return to the *pandal*. The bridegroom mixes the earth with water, makes it into lumps which he gives to the bride and she forms a low altar with them near the centre pillar. A matron worships the pillar in the usual manner and makes to it an oblation of dressed rice and the new married couple make an obeisance to it—next the branch of the banyan tree is taken up and thrown away and the guests are feasted. In the evening the bride and bridegroom accompanied by some matrons and preceded by *bajantris* or musicians take the earthen salvers with the *navadhanyams* and repair to a well or tank, with offerings of a cocoanut, flowers, dust of sandalwood, benjamin, arecanut and betel leaf. They place the salvers on the edge of the well or tank, worship the water, throw the grain into it and return home.

Expenses.—Three sultan fanams, three seers of raw rice, three quarters of a seer of dâll, salt, chillies, tamarinds arecanut and betel leaf to the *purohita*.

Three sultan fanams, four seers of raw rice, a seer of dâll, salt, chillies, tamarinds, arecanut and betel leaf to the *bajantris* or musicians.

One sultan fanam, victuals, arecanut and betel leaf to the washerman.

One sultan fanam, victuals, arecanut and betel leaf to the barber.

One sultan fanam to the *toti* of the village.

The father of the bridegroom gives the father of the bride twelve rupees and a half, out of which he must furnish his daughter with gold and silver ornaments. The father of the bridegroom must also supply the bride and her mother with a cloth each.

Consummation.—When the bride shows signs of puberty she is unclean for fifteen days and during that period remains in an out-house after the first three days; she daily washes her body once and on the sixteenth day the washerman spreads out a cloth in front of the house and the wife sits down on it and he places a lump of oil seeds and jaggery at the four cardinal points round her; some matrons sing songs and wave a basin containing a mixture of water and turmeric over her head. The washerman takes away the lumps of oil seed and jaggery and she washes her body, puts on clean clothes, and is received into the house. Tidings of this event are sent to the husband who fixes upon a lucky day and comes to the house of the wife's parents and they erect a *pandal* or temporary building in front of their house in which the husband and wife sit down, anoint their heads with oil, retire, wash their bodies and put on clean clothes and return to the *pandal* and resume their seats. The *purohita* performs the ceremony of *punyahavachanam* or purification and sprinkles the holy water over them which is succeeded by distribution of arecanut and betel leaf and a feast and at night they retire privately to their room.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâll, a cocoanut, and a proportion of chillies, salt, tamarinds arecanut and betel leaf to the *purohita*.

Ceremony of Simantam.—This ceremony is performed when the wife is advanced seven months in her first pregnancy.

Funeral rites.—The sectaries of the God Vishnu burn the dead and the followers of the god Siva and those who die under age and of the small-pox are buried. The ceremonies observed on the occasion are similar to those of the other inferior castes.

They do not observe the anniversary of the dead.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâll and a proportion of chillies, salt, tamarinds, arecanut and betel leaf to the *purohita*.

Occupation.—Agriculture and making straw mats.

Taxes.—Annually a sultan fanam from each married couple to the guru or patriarch and a small proportion of raw eatables when he visits them.

Usages.—The marriage contract cannot be broken. They do not shave the widow's head, but she cannot marry again. If a brother has daughters, and his sister sons he must give one of them to his nephew.

If a person hires a servant on a stipulation of giving his daughter to him in marriage at the end of seven years, he must fulfil the contract.

If a woman commits adultery, she is turned out of the Caste; the mode of dividing property is the same as is observed by other castes.

MORSU VELLALLU.

THE SECT OF MORSU VELLALWARU OR INHABITANTS OF A KINGDOM FORMERLY NAMED MORSU WHICH WAS COMPOSED OF THE EASTERN PROVINCES OF THE PRESENT KINGDOM OF MYSORE.

This sect is sub-divided into seven who eat together but do not intermarry and their manners, customs and usages are different.

Names of the Seven Sect's.

Morsu vellallu.
Bandi vellallu.
Gangareddi vellallu.
Dasari vellallu.

Musuku vellallu.
Kanchi vellallu.
Saudra vellallu.

THE SECT OF MORSU VELLALLU.

Tradition.—In the Kingdom of Conjiveram, there was a village named *Paluru*, the residence of a chieftain of the *Yia'cul'licist* who ruled over a small district, inhabited by the *Morsuvellallu*. It so happened that one of them had a handsome daughter with whom the chieftain fell in love and demanded her in marriage of her parents, but they would not comply with his demand, urging as an excuse the difference of caste, on which the inflamed lover determined on using force to obtain the object of his desires. This resolution coming to the knowledge of the parents of the girl, they held a consultation with the rest of the sect and it was determined, that for the present, they should feign a compliance with his order, until they could meet with a favourable opportunity of quitting the country. They accordingly signified their consent to the match and fixed upon the nuptial day, and erected a pandal or temporary building in front of their house for the performance of the wedding ceremonies—at the proper time the enamoured and enraptured chief sent in great state to the bride's house, the wedding ornaments and clothes of considerable value with grain and every other delicacy for the entertainment of the guests, and the parents having in concert with the other people of the sect, prepared everything for flight, they put the ornaments and clothes on the body of a dog, which they tied to the centre pillar of the pandal, threw all the delicacies on the ground before him and taking their daughter fled; their flight soon came to the ears of the chief, who being vexed and mortified at the trick they had played him, set out with his attendants like a raging lion in quest of his prey. The fugitives at length came to the banks of the Tungabhadra river which they found full and, impassable and their cruel pursuer nigh at hand. In the dreadful dilemma they addressed to the God vishnu the following prayer.

“ O Venkatrâma (a title of the God Vishnu) if thou wilt graciously deign to enable us to ford this river, and wilt condescend to assist us in crossing the water, as thou didst Hanumant in passing over the vast Ocean, we from henceforth will adopt thee and thy ally Hanumant our tutelary Deities. Vishnu was pleased to grant their prayer and by his command the water in an instant divided, and left a dry space, over which they passed and the moment they reached the opposite bank, the waters closed and prevented their adversary, from pursuing them, who returned to his own country. The sect settled in the provinces near the Tungabhadra river,

and in course of time, spread over the districts, which now form the eastern part of the kingdom of Mysore, then called Morsu and from thence arose their surname."

It is of the medial caste.

Deities.—There are both Vishnu bhaktas or followers of the God Vishnu and Siva bhaktas or votaries of the God Siva and they mark their foreheads like the other castes and some of the latter wear the Lingam but in that case they become a separate sect whose customs are the same as the Jangam caste; they will not eat with their former sectaries but take their daughters in marriage. Their principal Deities are the Gods Venkatrama and Nanjundeshwarudu. The tutelary deities of the sect are the gods Timrai Swami, a title of the God Vishnu and the Satyr Hanumant. They also worship the destroying goddess Mārāmmā.

Temples.—The temple of the God Venkatrama is at the village of Tirupati in the Kingdom of Arcot and that of the God Nanjundeshwarudu is at a village called Nanjangūd near Seringapatam the capital of the kingdom of Mysore. The tutelary deity Timrai Swami has a small hovel or temple between four, five or more villages and is represented by four stones fixed in the ground in the form of a square, having the figure of the Chank shell and the Chackra sculptured on each of them and the centre is filled up with earth. The principal temple of the God Hanumant is at the village of Mulwagal in the Mysore country and he has also small temples one of which serves four or more villages. His image is also frequently cut on large broad stones or rocks at different places. The chief temple of Mārāmmā is at the village of Virupakshi in the Mysore country; she has also a small hovel on the outside of every village where she is represented by a small plain stone stuck in the ground.

Mode of Worship.—The mode of worship at the temple of Tirupati is always the same—and the ceremonies observed at the temple of Nanjangūd are the same as those at the temple of Trinomaly. No daily worship is paid to the god Timrai Swami; a person of the sect or of the castes of Sataniwarlu or Dasari vellallu attends at the temple and performs the religious ceremonies every Saturday in this manner: In the morning the person goes to a well or tank, performs his ablutions, puts on clean clothes and brings hom a pot of water. He next repairs to the temple or hovel with raw rice, dāl, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, flowers, dust of sandalwood, benjamin, new earthen pots, Visteraklu or leaves to eat off, firewood, water, fire, arecanut and betel leaf, opens the door, rubs the floor over with cow-dung, boils the rice, dāl and tamarinds, &c., puts it aside and performs the ceremonies of worship: Abhishekam or sprinkles water over the stones. Alankaram, strews flowers and dust of sandalwood over them. Dīpam or burns benjamin and waves the salver three times over them. Naivēdiyam or makes an oblation of the dressed rice, dāl, salt, milk, ghee, jaggery and cocoanut. Tambūlam or presentation of arecanut and betel leaf. Namaskaram or makes an obeisance, takes away the oblation, shuts the door, goes home and he and his family feed on the oblation. If any of the votaries came to the temple during the performance of divine worship the pujari gives them Tirtha Prasada or holy water and consecrated flowers. A pujari of the Satani caste or a brahmin attends at the small temples of the God Hanumant, the religious rites are the same as those at the temples of Timrayaswami. If a Brahmin be the pujari he worships the idol daily but if the pujari is of the Satani caste he pays the idol adoration only every Saturday. At the principal temple of the God Hanumant a Brahmin attends; no daily worship is paid to the destroying goddess Mārāmmā except at her chief temple.

Religious Festivals.—They attend the annual grand festival at the temple of Tirupati with offerings and acquit themselves of such vows as they have made during the year. Those who do not go there keep it at home. On a Saturday during the month of Pertashi or September, they rub the floor of the house over with cowdung, whitewash the walls and provide, rice, dāl, salt, tamarinds, milk (curd), ghee, jaggery, a cocoanut, benjamin, flowers, dust of sandalwood, saffron, vegetables, new earthen pots, vistarakulu or leaves to eat off, firewood, arecanut and betel leaf. They send for the pujari of the temple of the god Timraya-Swami and

give him a small quantity of rice, dâl, salt, tamarinds, &c., which he carries to the temple, boils it and makes an oblation to the god. The family with the remainder of the articles and accompanied by some people of the dasari caste go to a grove outside the village, clear a spot of ground and rub it over with cowdung. They perform their ablutions in a neighbouring tank, put on clean clothes and return to the grove bringing with them some pots of water. The women boil the rice, &c., on the consecrated spot and the senior of the family, accompanied by the Dasaris proceeds to the temple of the god Timrai-Swami with offerings of a Coccoanut, plantains, flowers, dust of sandalwood, benjamin, camphor, arecanut and betel leaf which he gives to the pujari who strews flowers and dust of sandalwood over the representatives of the god—burns the benjamin and waves the salver three times over them, breaks the coccoanut and makes a fruit offering of it and the plantains—flashes the camphor before them, presents arecanut and betel leaf to them, gives the votaries tirthaprasada or holy water and consecrated flowers, and they make an obeisance and return to the grove and a leaf of viands is put down before each person; the dasaris worship the God Permallu, blow the chank shell, beat a jagata or brass plate and they all make a meal and go home.

The grand festival at the temple of the God Nanjundeshwarudu happens on the tenth day of the dark half of the month Masi or February and continues eight days and is attended by all the castes of Hindûs, the ceremonies are similar to those at the principal temples. Those who cannot be present at the grand festival keep it at home on a Monday in the month Kartik or November; in like manner as the sectaries of the God Vishnu who do not go to Tirupati except that they send their offerings to the temple of the god Siva and take people of the jangam caste with them to the grove and they worship the Lingam or priapas and the family make a meal and come home. The god Timraiswami has no grand festival. The feast at the temple of the god Hanumant in the village of Mulwagal is held on the fourteenth day of the month Wayyasi or May and continues three days; the people of this sect repair there with offerings, perform their vows, make their obeisance to the idol, receive tirtha prasada from the pujari and retire to their lodging. All the sectaries of this God among the various castes attend this festival. The first day the pujari worships the idol morning and evening and presents the offerings of the several votaries and at night the idol is seated in a litter or palanquin and carried three times round the outside of the temple preceded by bajantris or musicians, dancing girls, people with flambeaus, and the pujari and followed by the votaries and is again replaced in it. On the second day the pujari performs the morning worship and the idol is placed on a lofty car, which the votaries drag through the streets of the village, preceded by bajantris or musicians, dancing girls, and the pujari mounted by the side of the idol. After parading through all the streets of the village they bring the car back to the temple and the idol is replaced in it, and the pujari again worships it and the votaries make their obeisance, receive tirthaprasada or holy water and consecrated flowers, and retire to their lodgings. The third day after morning worship, the votaries attend at the temple, make an obeisance to the idol, receive tirtha prasada from the pujari and return to their homes. Those who do not go to the grand feast observe it at home on a Saturday in the month of Pertash or September; they send for the pujari of the village temple of the god Hanumant and give him rice, dâl, salt, tamarinds, chillies, milk, ghee, Jaggery, benjamin, arecanut and betel leaf, which he carries to the temple, repairs to a tank, performs his ablutions, puts on clean clothes, brings back water, rubs the floor over with cowdung, boils the rice, &c., worships the idol and remains in waiting. The people of the family perform their ablutions, put on clean clothes and repair to the temple with offerings of a coccoanut, benjamin, arecanut and betel leaf which they give to the pujari, make an obeisance to the idol and stand in front of the door. The pujari burns the benjamin and waves the salver three times over the idol, breaks the coccoanut and makes a fruit offering to it, presents arecanut and betel leaf to it and gives the votaries tirtha prasada or holy water and consecrated flowers who make their obeisance to the idol and return home and make a meal; when the other castes are celebrating the festival of the destroying goddess Mārāmmā this sect also send lighted lamps and offerings to her shrine.

Gurus or Patriarchs.—This sect has three gurus or patriarchs, two to the Vishnu bhaktas or followers of the god Vishnu named Nellarwaru and Trimalwaru, both Brahmins and one to the Siva bhaktas or sectaries of the God Siva called Nêredu Mâmidi Sârangadharudu of the Jangam caste.

Duty of the Gurus or Patriarchs.—The Gurus of the Vishnu bhaktas mark their disciples on the shoulders with the Chakra, teach them mantras or prayers and supply them with the Namam. The Guru of the Siva bhaktas teaches his followers mantras or prayers and gives them vhibhuti or ashes of cowdung.

Pay of the Gurus.—Annually two sultan fanams from each house of their respective disciples and eatables when they visit them.

Birth of Children.—On a birth the family is unclean for twelve days and the moment a woman is delivered of a child she and the infant are put in a hut outside the house where she remains nine days; the tenth day she washes herself and the child puts on clean clothes and is admitted into the verandah of the house. The thirteenth day they rub the floor of the house over with cowdung and whitewash the walls, and the mother washes herself and the infant, puts on clean clothes and is received into the house. All the people of the family perform their ablutions, put on clean clothes and the purôhita comes and performs the ceremony of punyahavachanam or purification and sprinkles cow's urine over the house and the people of the family and the mother names the child which is followed by a feast.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the purôhita.

Namakaranam or Naming.—This ceremony is performed at the time of purification after child-birth.

Chevulukuttêdi or boring the ears.—Within the first year of the child's age they fix upon a good day and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, cocoanuts, flowers, dust of sandalwood, benjamin, new earthen pots, vegetables, vistarakulu or leaves to eat off, firewood, arecanut, and betel leaf, send for the pujari of the temple of the god Timraiswami and the whole family with the barber accompany him back to the temple taking with them the aforementioned articles. From thence in company with the pujari they go to a tank, perform their ablutions put on clean clothes and bring back water to the temple and give the pujari a small portion of the rice, dâl, ghee, milk, and vegetables with all the benjamin, flowers, dust of sandalwood and cocoanut, arecanut and betel leaf and he rubs the floor of the temple over with cowdung and boils the rice, &c. The women of the family boil the remainder of the rice, &c., outside the temple. The pujari worships the idol, burns benjamin before, strews the flowers and dust of sandalwood over it, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf, pours the milk and ghee over the dressed rice and makes an oblation. The barber shaves the head of the child and a relation bores the ears and the child's head is anointed with oil and his body washed with water and they all approach the door of the temple, make an obeisance to the idol and receive tirtha prasada or holy water and consecrated flowers from the pujari and they sit down and make a meal, and come home.

Expenses.—Two seers of paddy, a lump of jaggery, arecanut and betel leaf to the barber.

Chaulam or shaving the head.—This ceremony is performed at the time of boring the ears.

Yegnôpavitam or string.—They do not wear the string.

Betrothing in Marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the young man accompanied by a few relations go to the house of the parents of the girl taking with them an offering of arecanut and betel leaf and as they proceed they observe the same omens as are noticed by the other castes. If a good omen occur or none appear they go up straight to the door, are received and conducted into the house by the parents of the girl where they all sit down and make known their errand. The parents of

the girl reply "If a lizard chirps in a southern quarter we will give our daughter to you." They sit silent for an hour and if the lizard chirps they accept the offer and the fathers exchange betel leaf and then arecanut and betel leaf is distributed among the company and they make a meal. The purohita comes and fixes upon a lucky day for the nuptials and they separate.

Celebration of Marriage.—This sect marry from the commencement of the month Tai or January until the termination of the month Ani or June. During three successive days preceding the wedding the bride and bridegroom in their respective houses rub their bodies with turmeric and the day before the wedding the parents of the former erect a pandal or temporary shed (building) supported by twelve pillars in front of their house. On the wedding day the parents of the bride accompanied by a few relations walking under a canopy and preceded by *bajantris* or musicians go to the house of the bridegroom carrying with them two seers of ghee and conduct him, and his parents, relations and friends bringing back with them the ghee. The parents of the bridegroom bring the price of the bride, her ornaments and wedding clothes with them. A male relation of the families goes to a jambutree, breaks off a branch, returns to within a short distance of the village and sits down holding the branch in his hand. Two matrons on the part of the bride and one in behalf of the bridegroom, the former carrying two brass pots whitewashed on the outside and containing, water, mango leaves, a fanam and benjamin and covered with a cocoanut, and the latter carries a salver of stained rice, a fanam and some benjamin. They likewise take with them one seer of raw rice, a cocoanut, benjamin, twelve arecanuts, twelve betel leaves and some palmyra jaggery. They are accompanied by a few male relations, walk under a canopy and are preceded by *bajantris* or musicians; when they come to the man they sprinkle the raw and stained rice over the branch, burn the benjamin and wave the salver three times over it, break the cocoanut and make an oblation of it and the jaggery, present arecanut and betel leaf to it, make an obeisance to it, give the several articles to the man, take the branch from him, come back to the pandal, tie it to the centre pillar and the washerman comes and wraps a clean white cloth round it. If there is no potter in the village the potter of another place brings nine new earthen pots to a neighbouring house and remains in waiting but if there is a potmaker in the village he provides that number of pots at his own habitation. The aforementioned matrons attended by three or four men preceded by flambeaus and *bajantris* or musicians go to the potter with three seers of raw rice, a seer of dáll, some palmyra jaggery, benjamin, twelve arecanuts and twelve betel leaves, burn benjamin and wave three times over the pots, make an oblation of the jaggery to them, make an offering of the arecanut and betel leaf to them, make an obeisance to them, take them up, come back to the pandal, replace one of them near the centre pillar and carry the remainder into the house. They pour milk and ghee into the pot in the pandal and place a burning lamp on top of it and the guests are feasted. The three matrons take three pots, and accompanied by a few relations and preceded by *bajantris* or musicians go to a well or tank carrying with them, stained rice, a cocoanut, flowers, dust of sandalwood, benjamin, saffron, arecanut and betel leaf, make a low altar and place on it three plain stones to represent the God Vighnêshwara, rub them over with dust of sandalwood, bedaub them with saffron, strew flowers over them, burn benjamin and wave it over them, break the cocoanut and make a fruit offering, sprinkle the stained rice over them present the arecanut and betel leaf to them, make an obeisance to them, fill the pots with water, come back to the pandal and heat the water. The bridegroom has his head and beard shaved and his eyebrows and whiskers trimmed and his mother gets her finger and toe nails cut and they both retire and wash themselves with some of the hot water, put on clean clothes, come back to the pandal and the bridegroom rubs his body over with turmeric and he again retires, washes his body, puts on other clothes and goes into the house. The bridegroom attended by some matrons and relations preceded by *bajantris* or musicians, repairs to the village temple with a cocoanut, benjamin, arecanut and betel leaf, makes an obeisance to the idol and gives the things to the *pujari* who burns benjamin and waves it before the idol, breaks the cocoanut and makes a fruit offering to it, presents arecanut and betel leaf to it, gives the votary-tirtha

prasada or holy water, and consecrated flowers and he and his companions return home, touches with his hand a small brass platter and goes back to the temple carrying the bride's ornaments, clothes and kankanams or rings for the wrists, and sits down. The matrons carry the ornaments, &c., to and fro three times and the last time the bridegroom accompanies them back. The ornaments, &c., are delivered to the mother of the bride and she brings her daughter to the pandal and they both get their toe and finger nails pared, retire, wash their bodies, put on clean clothes, come back to the pandal and the bride rubs turmeric over her body and again retires, washes her body, puts on the ornaments and wedding clothes, decorates her person, comes into the house and sits down and her parents come to the pandal and conduct the bridegroom to her and he sits down near her. A relation ties the kankanams or rings of stained thread round both their wrists and they get up, take hold of one another's hands and proceed to the pandal walking on clean clothes which the washerman spreads out on the ground for that purpose and they walk three times round the centre pillar, wave their hands three times over the smoke of the burning lamp and rub their faces each time and sit down on a mat near the pillar. The purohita hands about the bottu for the company to touch and bless and delivers it to the bridegroom who ties it round the neck of the bride and then the bride's father performs the ceremony of kanyadanam or giving away of the virgin; some matrons approach and pour stained rice over the heads of the new married pair; two salvers, one containing salt and the other raw rice are put down near them and a matron three times takes up a handful of the salt and pours it on the hand of the bridegroom and he throws it on the hand of the bride and she throws it back on his hand and the same is done with the rice. The salt is given to the barber and the rice to the washerman and some matrons again sprinkle stained rice over the new married couple, and they get up, take hold of each other's hands and walk three times round the centre pillar and retire into the house walking on clothes spread out by the washerman, quit hands and make an obeisance to the company and the guests are treated with arecanut and betel leaf which is followed by a feast. The next day the new married couple accompanied by their parents, relations and friends and preceded by bajantris or musicians go in procession to an ant-hill outside the village carrying with them a trunk of the following articles viz., a cocoanut, milk, a garland of flowers, benjamin, arecanut, betel leaf, a mat, a hoe and a wicker basket and when they arrive there they sit down on the mat and the bridegroom gets up, pours the milk on the ant hill, puts the garland of flowers round it, burns benjamin and waves the salver three times over it, breaks the cocoanut and makes a fruit offering, presents arecanut and betel leaf to it, makes an obeisance to it, takes the hoe and digs it and the bride puts the earth on the basket which a person lifts up and they all come back to the pandal where the bridegroom mixes water with the earth, makes it up into a lump, gives it to the bride and she makes a low altar near the centre pillar. Two matrons perform their ablutions, put on clean clothes and boil rice which they place as an oblation, with mixture of raw rice, oil seeds and jaggery, called Nana biyyam before the centre pillar and the bridegroom worships the pillar in the usual manner and the dressed rice is given to the bajantris or musicians and the Nana biyyam is distributed among the guests; some matrons accompanied by a few male relations and preceded by bajantris or musicians go to a well or tank taking with them some benjamin which they burn and wave three times over the water, fill the pots and return and heat the water and the new married couple anoint their heads with oil and wash their bodies with the hot water, take off the kankanams from their wrists, put on clean clothes and the bride stays in the house and the bridegroom comes and sits down in the pandal and the relations and friends make him presents of money and clothes and arecanut and betel leaf is given to them and the bridegroom makes an obeisance to them and they make a meal. At night is the Merovani or public procession; the bride and bridegroom on foot or mounted on a horse accompanied by their parents, relations and friends, and preceded by bajantris, dancing girls and flambeaus go to the village temple with offerings of a cocoanut, benjamin, flowers, arecanut and betel leaf which they give to the pujari and make an obeisance to the idol. The pujari burns the benjamin before the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf,

gives the votaries tirtha prasada or holy water and consecrated flowers who parade through all the streets of the village and come home and the company separate. If the wife is arrived at the age of puberty they are bedded that night.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâll, arecanut and betel leaf to the purohita.

Five sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

A seer of rice, victuals, arecanut and betel leaf to the washerman.

Two seers of raw rice, half a seer of dâll, victuals, six lumps of palmyra jaggery to the barber.

Three seers of rice, a seer of dâll, twelve arecanuts, twelve betel leaves and twelve lumps of palmyra jaggery to the potter.

The father of the bridegroom gives six pagodas to the father of the bride and furnisheth her with six pagodas worth of ornaments and a cloth; he likewise gives a cloth to her mother.

Consummation.—The husband and wife are bedded privately.

Funeral rites.—It was formerly the custom for the whole of the sect to burn the dead except those who wear the Lingam, but now many of them are buried. On a death the family is unclean for ten days. Before the breath quits the body they put a fanam, some tulsi leaves and water into the mouth of the dying person and as soon as he is dead they anoint the head with oil and wash the body with warm water and soapnut, make a mark on the forehead and stuff bruised arecanut and betel leaf into the mouth. The corpse is put on a bier, strewed over with arecanut, betel leaf and flowers and covered with a new cloth. Four men of the caste take up the bier and proceed to the burying or burning ground in this order—two people of the parriah caste blowing a horn and beating a kind of drum—a man firing a matchlock gun—two persons of the Dasari caste blowing a chank shell and beating a Jágatá or brass plate, the son or if there be no son the nearest male relation with a pot of fire—the bier, a relation with a pot of dressed rice—a relation with a seer of raw rice—The women and relations and friends of the deceased—A relation with a salver of arecanut and betel leaf walks on the right side of the bier strewing the arecanut &c. on the corpse. When the procession has got clear of the village the women return to the house and the bier is put down on the road, half way to the burying or burning ground and the son or acting person walks three times round it, strewing the dressed rice and at last breaks the pot. The front and rear bearers change places, resume their burden and when they come to the place of destination they put down the bier, take up and carry the corpse round the pile three times and then lay it on the top, take off the cloth and the son first and afterwards the relations drop raw rice into the mouth of the deceased and the former sets fire to the pile. The son brings a pot of water, walks three times round the pile sprinkling the water as he goes along and then breaks the pot. The other people light up the pile and they all go to a well or pond, perform their ablutions, put on clean clothes, return to the house of mourning, look at a burning lamp and depart to their own habitations. The third day the son or officiating person and the bearers get their heads and beards shaved, perform their ablutions, and put on clean clothes. He and they go to the burying or burning ground with dressed rice and vegetables and benjamin and place an oblation of it on the ground midway where the bier was put down at the burning place they sprinkle water over the remains of the funeral pile, collect the remnants of the bones which they put in an earthen pot, make the ashes into a heap, place an oblation of dressed rice etc. on it over which they wave a salver of burning benjamin, make an obeisance to it, carry the pot of bones to a tank, throw them into the water, perform their ablutions, return to the house and the bearers wash their shoulders with milk and ghee. The fourth day they rub the floor of the house over with cow dung, whitewash the walls and all the people of the family perform their ablutions, put on clean clothes, and the purohita comes and performs the ceremony of punyahavachanam or purification, and sprinkles the holy water over the house. They break the bangles that are round the wrists

of the widow and give her a new cloth and the family make a feast. The eleventh day they rub the floor of the house over with cow dung, whitewash the walls, perform their ablutions and put on clean clothes. The purohita performs the ceremony of punyahavachanam or purification and sprinkles the holy water over the house; they give some raw rice, dáll, milk, ghee, jaggery, flowers, dust of sandalwood, and benjamin to the pujari or keeper of the village temple which he carries and performs his ablutions, puts on clean clothes, brings water to the temple and boils the rice etc., worships the idol in the usual manner, makes an oblation to it and remains in waiting. The son and a few relations take offerings of a cocoanut, plantains, benjamin, arecanut and betel leaf and repair to the temple, give the offerings to the pujari, make an obeisance to the idol and stand in front of the temple. The pujari burns benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering of it and the plantain, presents the arecanut and betel leaf and gives tirtha prasada or holy water and consecrated flowers to the votaries who make their obeisance to the idol and partake of a meal. They observe the anniversary of the dead in this manner. In the months of Tai or Chaitram, January or April they fix on a lucky day, the eldest of the family invites the younger branches of it to his house and they bring rice and other eatables and perfumes and some new clothes. The floor of the house is rubbed over with cow dung and the walls whitewashed and all the people perform their ablutions and put on clean clothes. A large earthen pot of water is placed in the centre of the house and the clothes put on it. An oblation of dressed rice is placed on top of the clothes and seven oblations of the same kind is put round the pot and the senior of the family worships the pot in the ordinary manner and they all make an obeisance to it, take the oblation from the top of the clothes and put it on the top of the house for the crows to feed on and make a meal on the other oblations and they take away their respective clothes.

Funeral Expenses.—One sultan fanam, two seers of raw rice, half a seer of dáll, with a proportion of chillies, salt and tamarinds to the purohita.

Two dabs, victuals, arecanut and betel leaf to the people of the dasari caste.

Two dabs to the parriahs.

A new cloth to the widow.

The price of the oblations.

Occupations.—Cultivation—Servitude, selling bullocks and cows—renters.

Taxes.—Two sultan fanams annually to the guru or patriarch and eatables when he visits them.

Usages.—The marriage contract may be broken. They do not take off the bottu from the neck of the widow nor shave her head but she cannot marry again.

Widows sometimes burn themselves with the body of their husband. If a woman commit adultery, she is turned out of the caste. Sons receive equal shares of a father's property. If sons make a division of property, during the lifetime of their parents, they shall allot them one share, and after the father's death, the sons shall divide that share equally among themselves. If brothers are living together, and have a joint stock, and make a division of property, they shall all receive equal shares. If brothers are living together, and have a joint stock, and one of them die without male issue, and the widow wishes to separate from the family, the surviving brothers shall give her the small earrings in her ears and a cow and a calf, but if she chooses to continue with the family they must provide her with food and raiment. If brothers have made a division of property, and one of them die without male issue, his property shall devolve to his surviving brothers, who shall receive equal shares but they must maintain the widow, and if the deceased left daughters, they must also maintain and provide them with husbands.

A woman cannot succeed to an inheritance, except there is a failure of male heirs.

If a brother has a daughter and a sister a son, he must give his daughter in marriage to his nephew.

If a person agrees to serve another so many years for to have his daughter in marriage, at the expiration of the time stipulated, the master must give his daughter or a sum of money sufficient to defray the expense of a marriage with another woman. If the master gives his daughter and the son-in-law wishes to live separate, he must give him two bullocks and some grain.

THE SECT OF BANDI VELLALLU OR REDDI SALI VELLALLU.

Tradition.—A giant named Bhasmasurudu performed a *Tupassu* or act of devotion to the god Siva, who accepted his adoration, appeared to him and commanded him to make known his wishes. The giant replied "Endow me with the power of reducing every person to ashes on whose head I put my hand." The God consented, and the giant in order to make a trial of the virtue of his gift, requested that the God would suffer him first to make the experiment on his head. The God attempted to dissuade him from his purpose, but finding that he could not prevail upon him, the God ran away and in his flight came to a field in which a person of this sect was ploughing, where there happened to be a *Linga Donda* tree which bears a kind of apple and hid himself in one of the apples. Presently the giant came to the spot, and asked the person if he had seen the God pass by, and he with his finger pointed out his hiding place—and the giant still persisted in his request, and the God finding that he could not get rid of him, had recourse to stratagem, and told him that if he would purify himself with water he would comply. The giant instantly repaired to a tank and began his ablutions, but not keeping in mind the endowment, he inadvertently took up some water in his hands and touched the crown of his head with them, in going through the ceremonies of ablution, and in a moment became a heap of ashes. When the God Siva had got rid of the importunate giant, he asked the person that was ploughing who had discovered his hiding place. He answered "It was me" and the god rejoined "How didst thou shew it?" He replied "With my finger". Siva commanded as an atonement that he should cut off and give him the offending finger which he did and further added "I have a son named *Bhairawudu* or the Terrific whose temple is on the Hill of *Shetti konda*; when thou hast a son carry him there, and make an offering of his finger." The ploughman returned home and communicated to his wife what had passed, and she instantly suggested that if they cut off the fingers of the sons, they would not be able to plough the ground, and as a commutation she vowed to give two fingers in lieu of one, and to make an offering of a fanam and a kid for every male that she brought forth. When the sect go to the temple to make this sacrifice, they are seated on a bandi hung round with branches of trees and garlands of flowers, and drawn in procession from the village to the foot of the hill and from thence the surname.

BANDI VELLALLU.

It is of the right hand caste.

Deities.—There are both Vishnu bhaktas and Siva bhaktas in this sect and they mark their foreheads like the other castes and some of the latter wear the Lingam. The principal Deity of the Vishnu bhaktas is the god Venkatrama and that of the Siva bhaktas is Nanjundeswarudu.

The tutelary deities of the sect are the God Bhairawadu or the Terrific and the goddess Chaudêshwari. The God Bhairawadu or the Terrific is the son of the God Siva and is represented by the figure of a man riding on a dog, holding in one hand a Trishulam or Trident and in the other a Damarukam or rattle. The Goddess Chaudêshwari the daughter of the God Siva is personified by the image of a woman. They also pay adoration to the God Muniyappa or God of woods and marshes and also to the destroying Goddess Maramma.

Temples.—The temple of the God Venkatrama is at the village of Tirupati in the Kingdom of Arcot and that of the God Nanjundêshwardu is at the village of Nanjangûd in the territories of Mysore. The temple of the God Bhairawadu is

on a hill near the village of Shetti in the eastern provinces of Mysore. The Goddess Chaudésvari has no principal temple but she has inferior ones, each serving a cluster of villages. The God Muniyappa has no temple or image; he is worshipped as an imaginary being. The destroying goddess Maramma has a grand temple at the town of Virúpakshi, but she has no village temples.

Mode of Worship.—Brahmins attend at the temples of the gods Venkatrama, Nanjundéswarudu, and Bhai-ra-wadu and the Goddess Maramma and perform the ceremonies of worship every morning and evening the mode of which has already been described. A person of this sect attends on the Goddess Chaudésvari, who presents such offerings as are tendered at the temple but does not perform daily worship to her; kids and fowls on ordinary occasions are sacrificed to her and at the annual grand festival a young buffalo.

Religious festival.—The followers of the god Vishnu attend at the annual grand festival at the village of Tirupati with offerings and acquit themselves of such vows as they may have made during the year. The disciples of the god Nanjundéswarudu go to the annual grand feast at the temple of Nanjangú with offerings, and sometimes carry two baskets fixed one on each end of a stick, ornamented with peacock's feathers and bells which they present to the idol and then give to a person of the jangam caste. The annual grand festival at the temple of the god Bhairawadu happens on the first day of the month Adi or July and continues the whole month and is frequented by Hindus of all castes. The offerings of the votaries are presented to the God and daily worship is performed in the usual manner, but the idol is not carried in procession or drawn on a Têr or Car. This sect keep the festival in this manner when they make the sacrifice of a finger. On a Saturday during that month, the master and mistress with two or three others of the family who have been wokkapoddu for the five preceding days, rub the floor of the house over with cow dung and white-wash the walls and provide rice, dáll, salt, tamarinds, chillies, milk, ghee, plantains, flowers, dust of sandalwood, benjamin, new earthen pots, kids according to the number of sons and arecanut and betel leaf. They perform their ablutions, put on clean clothes and one of the wokkapoddu goes outside the village and erects a small hovel with sticks and leaves, in which he makes an altar and places three stones on it to represent the God Bhairawadu. In the evening the brass pot, whitewashed on the outside and containing water and arecanut and betel leaf, a burning lamp made of rice flour and Jaggery and lighted with ghee and a basket of flowers are placed in a row on a centre spot in the floor of the house—and the senior worships them in the ordinary way and makes an oblation of dressed rice &c. to them whilst the bjantris or musicians beat and play upon their instruments. The senior takes up the brass pot, the mistress the lamp and two wokkapoddu persons the basket of flowers and another basket of cocoanut, plantains, flowers, dust of sandalwood, benjamin, arecanut, and betel leaf, and preceded by the bjantris and people carrying flambeaus and walking on cloths spread out by the washerman and attended by their relations and friends go in procession to the hovel and place the brass pots &c. near the representative of the God, and the woman who brought the lamp performs the ceremonies of worship, makes a fruit offering, presents arecanut and betel leaf and they all make an obeisance, take away the brass pot &c., return to the house and all the people of the family except those who are wokkapoddu make a meal. The next day the mistress's relations visit the family bringing with them money, a new cloth, a salver, a kid, a ring for the finger, and eatables and the wokkapoddu people perform their ablutions and put on clean clothes, the mistress putting on the new one. She again worships the pot &c., and she and the wokkapoddu-people again take up the brass pot, lamp, and basket of flowers and others carry the following articles viz., money, dressed rice, a cocoanut, plantains, flowers, dust of sandalwood, benjamin, a kid, arecanut and betel leaf and go to the precinct of the village accompanied by their relations who make them presents of money. They walk on clothes spread out on the ground by the washerman and are preceded by bjantris or musicians and when clear of the village they go to the hovel, place the pot &c. near the representative of the God and the mistress again worships them. A person who is wokkapoddu brings to the hovel a bandy plastered over with red earth and lime, and hung round with coloured clothes and garlands of

flowers. Two bullocks are yoked to it, benjamin is burnt and waved over it. A kid over and above the number of sons is tied to it and the master and mistress with two or three people who are wokkapoddu get upon it and ride to some distance on the road to the village of Shettikonda, return again and quit it. The brass pot, lamp and flowers are put into a basket and a person who is wokkapoddu, places it on his head and the whole family set out for the temple of Shettikonda, and when they come there, they perform their ablutions, put on clean clothes, repair to the temple, place the basket aside, make an obeisance to the idol, again worship the pot, lamp and flowers, and give the offerings of money, cocoanuts, plantains, flowers and perfumes to the pujari who burns the benjamin before the idol, strews flowers around, makes a fruit offering of the cocoanut and plantains, and gives tirtha prasada or holy water and consecrated flowers to the votaries, who make their obeisance and come down the hill, and the silversmith cuts off the tops of the third and little fingers at the first joint and tie up the wounds. They make a meal and return to their own village, and again perform some religious rites and go to their house walking on clothes and preceded by bajantris or musicians and the ceremony ends in a feast.

Expenses.—A Sultan fanam for every son and a kid over and above the number as offerings to the god.

Two sultan fanams paid as a duty to the Sarkar for the basket with the brass pot &c.,

Three-quarters of a fanam to the silversmith who cut the fingers.

One dab to the person who held the hand whilst the fingers were cutting.

Three sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

A turban and the head of the kids to the washerman.

One sultan fanam, a seer of rice, a quarter seer of däll, and arecanut and betel leaf to the florist.

A grand festival is held once in two or three years in honour of the goddess Chaudésvari but no particular day or month is specified for the occasion and continues one day; the ceremonies are the same as those at the other temples; the votaries carry lighted lamps and place near the shrine of the Goddess, make oblations of dressed rice and offerings of perfumes and flowers and sacrifice a half grown buffalo and kids, make an obeisance to the idol, take away the oblations and bodies of the sacrifices, return home and make a feast. The body of the buffalo is given to the people of the pariah caste and the head of the kids are given to the pujari, washerman and barber. (Once a year they celebrate a festival to the God Bhairawadu who on this occasion is surnamed the Kotta Deva or the new God. On the second Saturday during the month Pertashi or September they rub the floor of the house over with cowdung and whitewash the walls and the mistress of the family keeps wokkapoddu and they provide, paddy, jaggery, milk, ghee, vegetables, flowers, dust of sandalwood, benjamin, new earthen pots, vistaraku or leaves to eat off, arecanut and betel leaf. The mistress performs her ablutions, puts on clean clothes, and carries the beforementioned articles to a rock or broad stone outside the village, beats the paddy into rice, fetches water and boils the rice &c. grinds a little of the rice and makes two lamps of the flour; she goes to a well or tank with a pot, ghee, flowers, benjamin, arecanut and betel leaf where she performs her ablutions, puts on dry clothes, and makes three figures of the god Vighneshwarudu with cowdung, makes a dent in the head of each, pours ghee into them and converts them to lamps, burns benjamin before them, strews flowers round them, presents arecanut and betel leaf to them, makes an obeisance to them, allows to fall the pot with water, returns to the rock or stone, puts one of the burning lamps on a salver and the other on a new pot, she then rubs a spot over with cowdung and places a basket with its mouth downwards and puts on it the salver and pot with the burning lamps, worships them, makes three oblations of dressed rice and vegetables to them, presents arecanut and betel leaf to them, makes an obeisance to them, puts one of them on her own head and another person does the same with the other, comes home, hangs up the lamp in the pot to the roof of the house and distributes the other among the people of the family who eat it, and the whole are feasted. The third succeeding day the lamp is taken from the

pot, worshipped and distributed in the same manner. For the first year the parents of the mistress of the house must defray the expense of this feast and if a man's wife is dead his son's wife must officiate it. The lamps are symbolical of the God Bhairawadu. When the other Hindus are celebrating the festival of the destroying goddess Maramma this sect carry a lamp and make an oblation to her.

Three or four months after the birth of a child they keep a feast in honour of the God Muniyappa in this manner. In the morning they rub the floor of the house over with cowdung and whitewash the walls and provide rice, dáll, salt, tamarinds, chillies, milk, ghee, jaggery, plantains, cocoanuts, flowers, dust of sandalwood, benjamin, vegetables, new earthen pots, vistaraklu or leaves to eat off, a kid, two fowls, arecanut and betel leaf and all the people of the family with their relations repair to a grove outside the village, purify a spot of ground with cowdung, perform their ablutions, put on clean clothes, bring water to the grove and the women boil the rice &c. in the new earthen pots. The senior of the family makes the earthen figure of a human being representing the god and worships it, makes an oblation of dressed rice &c., sacrifices the kid and fowls, presents arecanut and betel leaf and makes an obeisance to it. They dress the kid and fowls, make a feast on the spot and return home.

Gurus or Patriarchs.—This sect has three Gurus or Patriarchs viz. two to the Vishnu bhaktas, both Brahmins named Nellar waru and Tirmal waru and one to the Siva bhaktas by caste Jangam called Sarangadharudu.

Duty of the Gurus or Patriarchs.—The Gurus of the Vishnu bhaktas mark their disciples on the shoulders with the Chackra and teach them mantras or prayers and furnish them with the Namam and tirtha prasada.

The Guru of the Siva bhaktas supplies his followers with vibhuti or ashes of cowdung and teaches them mantras or prayers.

Pay of the Gurus or Patriarchs.—Annually two sultan fanams from each house of their respective followers and eatables in a raw state when they visit them.

Birth of children.—On the birth of a child the family is unclean for ten days; as soon as a woman is delivered, she and the infant are put in an outhouse where they remain ten days. The eleventh day they purify the house with cowdung and whitewash the walls. The mother washes herself and the child, puts on clean clothes and is received into the house. All the people of the family perform their ablutions and put on clean clothes and the puróhita performs the ceremony of Punyahavachanam or purification and sprinkles the holy water over the house which is followed by a feast.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dáll, and a proportion of chillies, tamarinds, salt, arecanut and betel leaf to the puróhita.

One sultan fanam, victuals arecanut and betel leaf to the washerman.

Namakarnam or Naming.—During the first three months of the child's age the parents privately name the child.

Chevulukuttedi or boring the ears.—They bore the ears at the temple of Shettikonda.

Chaulam or shaving the head.—Within the first five months after the birth of the child they fix upon a lucky day and the barber shaves the head, and the body of the child is washed.

Expenses.—One seer of raw rice, a quarter seer of dáll, a lump of Palmyra Jaggery, arecanut and betel leaf to the barber.

Yagnópavitam or String.—They do not wear the yagnópavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female shows signs of puberty. The parents of the lad accompanied by a few male relations go to the house of the parents of the girl carrying presents of ten sultan fanams, two seers of arecanut, four bundles of betel leaf and as they proceed they notice the usual omens. If a good omen occur or none appear they go straight to the door, are received by the parents of the girl who conduct them into the house where they all sit down and the visitors make known their errand. They assemble a few relations and observe the prognostes of a lamp and if it burns high and clear they

agree to the proposal and they make a meal. Afterwards they anoint the head of the girl with oil, wash her body, put on her clean clothes and rub her over with turmeric and ornament her person and bring her back to the company in the midst of which she sits down on a pitham or stool and the father of the lad places the presents at her feet and her father takes the money and the arecanut and betel leaf is distributed among the company and the puróhita comes and fixes upon a lucky day for the marriage and they separate.

Celebration of marriage.—This sect can marry at any time from the beginning of the month Tai or January to the latter end of the month Ani or June. The third day preceding the wedding day the bride and bridegroom in their respective houses anoint their heads with oil, wash themselves, rub their bodies over with turmeric, put on clean clothes and the former has her finger and toe nails cut and the latter his head and beard shaved and for the two succeeding days they rub their bodies over with turmeric. The day before the wedding the parents of the bridegroom erect a pandal or temporary building supported by twelve pillars in front of their house and they accompanied by a few relations, preceded by *bajantris* or musicians and people carrying flambeaus go to the house of the bride carrying with them a pot of water and a salver of arecanut and betel leaf. When they come there they sit down and distribute the water, arecanut and betel leaf among the people of the family and bring the bride to their own house, and feast their own family and guests; a relation of the bride goes to a Jambu tree, breaks off a branch, returns to within a short distance of the village and sits down holding it in his hand. Some matrons accompanied by a few male relations, preceded by *bajantris* or musicians and people carrying flambeaus go to them with offerings of a seer of raw rice, a lump of jaggery, twelve arecanuts, and twelve betel leaves and one of the matrons carries a brass pot containing three kinds of raw grain, the mouth covered with betel leaf and the middle of it ornamented with a woman's neck-lace. They give the man the rice, jaggery arecanut and betel and he returns with them bringing the branch, which is tied to the centre pillar and the washerman wraps a new cloth round it. If there is a potter in the village he provides six new earthen pots of different sizes at his own habitation or if there is none in the place the potter of another village brings that number to an adjacent house and remains in waiting. Some matrons accompanied by a few relations preceded by *bajantris* or musicians and people carrying flambeaus go to the potter with presents of three seers of raw rice, a half a seer of dáll, twelve sticks of turmeric, twelve arecanuts and twelve betel leaves, which they give to him, take the pots, return and place them in the house. The same matrons in like manner to the houses of three of the neighbours carrying a brass pot containing three kinds of grain, the mouth covered with betel leaf and a woman's necklace hung round the middle of it, some paste made of rice flour and jaggery and top of a trunk full of arecanut and betel leaf, present a little of the paste and arecanut and betel leaf to the people of each house, receive a different kind of grain in return from each, come home and put the grain into two of the pots, pour cowdung on it and sprinkle water and place a burning lamp on each of the pots. They fill a small pot with water, drop a fanam into it and worship it, and some matrons accompanied by a few relations and preceded by *bajantris* or musicians carry the pot with some paddy, benjamin, thread, a cake of dry cowdung, arecanut and betel, to a public seat outside the village where there is a stone pillar. They burn benjamin and wave the salver over the stone, put the thread round the cake of cowdung and tie it to the stone as a representative of the marriage bottu, sprinkle the paddy over the top of the stone and present arecanut and betel leaf to it and they all come back to the house. The person who makes the *bashingalus* or hoops advances and stops in the street at a short distance from the house, and the matrons in the before mentioned order go to him with the brass pot, a sultan fanam, two seers of raw rice, half a seer of dáll, twelve sticks of turmeric, twelve arecanuts and twelve betel leaves, which they give to him, take the *bashingalus* or hoops, put them on a cake of cowdung and place it near the pots. The bridegroom and his mother sit down in the pandal and the barber shaves the head and beard of the former and cuts the finger and toe nails of the latter; they retire and some matrons pour milk over their heads and they wash their bodies, and the former puts on an old cloth and

the mother puts on a new cloth which with a lump of palmyra jaggery and some arecanut and betel leaf is presented to her by her relations over their heads and they come into the house and sit down and the father of the bridegroom gives new clothes to his son which he puts on and a matron places the bashingalus or hoops round his temples. The barber ties the kankanams or rings of stained thread three successive times round his wrists and at last the bridegroom's aunt fastens them; a three legged stool is placed before him and a salver of dressed rice, and jaggery is put on it and he and a few matrons eat some of the rice &c. A measure covered with a cloth is placed on one side of the bridegroom to represent the bride, which he touches with his hand and a matron takes it up and some other matrons the six pots and come to the pandal followed by the bridegroom walking on cloths spread out by the washerman and bringing also a brass pot, place two pots near the altar and put the brass pot on a stool in front of it. The bridegroom and the matron with the measure walk three times round the centre pillar, cover the altar with a mat on which they place two wooden mortars used for holding paddy whilst the husk is beaten off. The bridegroom sits down on one and the measure is put on the other, some matrons come and sprinkle raw rice over them, and the bridegroom rises and a matron takes up the measure and they again walk three times round the pillar and other matrons take up the earthen and brass pots and they all return into the house and deposit the pots.

The morning of the wedding day the bridegroom accompanied by his parents and friends and preceded by *bajantris* or musicians goes outside the village taking with him a brass pot, a trunk containing the bride's ornaments, clothes and bashingalus or hoops, some arecanut and betel leaf, where they sit down on a mat. The parents accompanied by their relations and friends and preceded by *bajantris* or musicians take the brass pot, arecanut and betel leaf and proceed to the house of the bride where they sit down and present her and her parents and relations with arecanut and betel leaf and afterwards conduct them to their own habitation. The bride and her mother sit down in the pandal and a barber pares their finger and toe nails and they anoint their heads with oil, a matron pours milk and ghee over their heads and they retire, wash their bodies and the bride puts on an old cloth and the father of the bridegroom furnishes the mother with a new cloth. They return into the house and the bride sits down in a room which is used for cooking victuals, where she makes a few lamps of rice flour, lights them with ghee and places them round the room, her maternal aunt ties the kankanams or strings of stained thread round her wrists and the bride gives her a seer of arecanut. Some matrons attended by a few relations and preceded by *bajantris* or musicians and carrying the brass pot repair three successive times to the bridegroom and each time bring the bashingalus or hoops, ornaments and cloth the bridegroom coming with them the last turn. The bride puts on the cloth and ornaments and some matrons decorate her person, put the bashingalus or hoops round her head and tie the bottu about her neck. The bridegroom goes to the bride walking on clothes spread out by the washerman and stands near her and drops a fanam into a basin of water and turmeric which one of the bride's female relations is holding in her hand and gives arecanut and betel leaf to her. The bridegroom takes hold of the hand of the bride and they both go into the house walking on clothes and some matrons take up the earthen and brass pots and they all return again to the pandal and the earthen pots are placed near the centre pillar and the brass one is put on a three legged stool in front of the altar. The bride and bridegroom walk three times round the centre pillar and sit down on the rice-mortars upon the altar and matrons pour raw rice over their heads and all the relations and people present do the same. The father of the bride performs the ceremony of *Kanyâdânam* or giving away of the virgin whilst the *purohita* reads mantras or prayers and the nearest of kin do the same. One of the bride's female relations washes their feet with water and a matron places a salver of raw rice and another of salt near the marrying couple and the male relations of the families in succession take up a little of the rice and put it into the hand of the bridegroom and he pours it on the hand of the bride and she returns it to the salver and in like manner the female relations take up the salt, put it into the hand of the bride and she hands it to the bridegroom who puts it back on the salver. The salt is given to the washerman

and the rice to the barber. The bridegroom lays hold of the hand of the bride and they walk three times round the centre pillar, walk out into the open air, look up at the star Arundhati and go into the house preceded by matrons carrying the brass pot and the two earthen ones which they deposit in the former place. They take off the bashingalus and put them near the pots and the new married couple make an obeisance to all the people and a donation of a copper coin and eatables is bestowed in charity on a few Brahmins and the guests are regaled with arecanut and betel leaf. The mother of the bride places a salver of rice flour, jaggery and ghee before the new married couple who with some matrons eat of it and the relations and guests are feasted and treated with arecanut and betel leaf. The second day the new married couple, wash their faces, ornament their persons and put the bashingalus round their heads, and the bridegroom leads the bride to the pandal preceded by matrons carrying the brass and earthen pots which they place near the centre pillar. The new married pair walk round the pillar and pots three times and sit down upon the paddy mortars on the altar, and matrons pour raw rice over their heads. The bridegroom leads the bride to the door and she goes into the house and he returns to the pandal. Some matrons attended by a few male relations walking under a canopy and preceded by bajantris or musicians go in procession to a well or tank with offerings of half a seer of raw rice, a little dressed rice, benjamin, the brass pot, arecanut and betel leaf; the bridegroom accompanies them to the outside of the village where he remains and the raw rice is left with him. The matrons place three stones on the brink of the water, burn benjamin before them, make an oblation of dressed rice, present arecanut and betel leaf to them, make an obeisance to them, fill some pots, return to the pandal, take the raw rice from the bridegroom, give it to the bride and heat the water. The matrons with a few relations carrying the brass pot and preceded by bajantris or musicians go and fetch the bridegroom to the pandal and the new married pair anoint their heads with oil retire and a mat is placed between them and they wash their bodies, the bridegroom squirting the juice of the arecanut with his mouth over the bride and one of her female relations sprinkles a mixture of water and turmeric over him. After they have washed themselves, the bride puts on an old cloth and her father presents the bridegroom with a new one. The new married couple accompanied by their parents, relations and friends, preceded by bajantris or musicians pay a visit to the village temple with water, wash their hands, make an obeisance to the idol and return which is succeeded by a feast. At night is the merovani or public procession. The new married couple mounted on a horse and attended by their parents, relations and friends and preceded by bajantris or musicians, dancing girls and people carrying flambeaus, parade through the streets of the town and return to the pandal. The next day the new married couple followed by some matrons and relations, preceded by bajantris or musicians go in procession to an ant-hill carrying the brass pot, some milk, ghee, benjamin, jaggery, a hoe, three baskets, arecanut and betel leaf. The matrons pour the milk and ghee on the ant-hill, burn the benjamin and wave the salver three times over it, present the jaggery to it as an oblation, make an offering of the arecanut and betel leaf, make an obeisance to it and the bridegroom first and then another person takes the hoe and digs the ant-hill and the bride places the earth on the three baskets. The bridegroom puts one basket on the head of the bride and some matrons take up the other two and they all come back to the pandal. The bridegroom mixes water with the earth and makes it up into three lumps which he gives to the bride and she places one near the centre pillar and one near two other pillars and makes them into the form of an altar. An oblation of dressed rice with milk and ghee and a burning lamp made of rice flour and jaggery is placed near each of the three pillars and some matrons burn benjamin before them, present arecanut and betel leaf, make an obeisance to them and the new married couple do the same and retire into the house. The oblations are given to the washerman. The bride and bridegroom again come back to the pandal, preceded by matrons carrying the earthen and brass pots which they put down near the centre pillar and the new married couple walk three times round it and them, and sit down on the paddy mortars. A matron waves the brass pot with three kinds of grain three times over their heads and the matrons carry it and the

earthen pots into the house. The bridegroom leads the bride to the door of the house and she stops on the inside and he on the outside of it. A matron gives him a round stone they bruise chillies, turmeric and other things with and he gives it to the bride saying "I am going to plough, take the child and give him suck" she returns it and says, "I am going to fetch water, do you take care of the child." Another person gives him a bullock's yoke and a pair of trousers which he delivers to the bride, saying "I am returned from ploughing, lay by these things" she takes them and he says "give them again to me for I must go and plough." Afterwards they go into the house and he drops a finger ring and she a bracelet into the pots of water which they take up again and make an obeisance to the company.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dâll and a proportion of chillies, tamarinds, arecanut and betel leaf to the purohita.

Five sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

The bride's old clothes, a seer of salt, victuals, arecanut and betel leaf to the washerman.

One sultan fanam, the bridegroom's old clothes, a seer of raw rice, victuals arecanut and betel leaf to the barber.

One sultan fanam, a seer of raw rice, a quarter seer of dâll, and proportion of chillies, tamarinds, salt, arecanut and betel leaf to the maker of the bashingalus or hoops.

Two seers of raw rice, a quarter seer of dâll, victuals, arecanut and betel leaf to the potter.

One sultan fanam to the sister of the bride.

Three sultan fanams to each of the two matrons who carried the brass pot to and fro.

One sultan fanam, a seer of raw rice, a quarter seer of dâll and a proportion of chillies, tamarinds, salt, arecanut and betel leaf to the florist.

The father of the bridegroom gives six pagodas to the father of the bride and furnisheth her with six pagodas worth of ornaments, and a cloth. He also gives a cloth to her mother. The father of the bride gives a cloth to the bridegroom, and a silver ring for the finger.

Consummation.—When the wife shews signs of puberty she is unclean for fourteen days, and during ten days she remains in a hut outside the village and the last four days in the veranda. The fifteenth day she performs her ablutions, puts on clean clothes and is received into the dwelling house. Notice is sent to the husband who accompanied by his parents and relations comes to his wife with the following articles:—two sultan fanams, a new woman's cloth, raw rice, dâll, salt, chillies, tamarinds, milk, ghee, oil, jaggery, a mixture of rice flour and jaggery, arecanut and betel leaf. The bajantris attend and play during the day. The husband and wife separately anoint their heads with oil, wash their bodies, put on clean clothes, return into the house and stand on each side of a cloth suspended between them, and the cloth is again taken away and the husband and wife make a mark with saffron on one another's foreheads, put garlands of flowers round their necks and hair and rub turmeric over their faces and arms and a matron waves a basin of turmeric and water over them and arecanut and betel leaf is distributed among the people present. The eatables which the husband brought are dressed and they make a feast and at night the man and wife retire privately to their room.

Expenses.—Two sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

A turban, the wife's old cloth, victuals, arecanut and betel leaf to the washerman.

Ceremony of Simantam.—When the wife is seven months advanced in her first pregnancy they fix upon a lucky day, the wife's parents accompanied by their relations and bringing with them a new woman's cloth, some raw rice, dâll, salt, tamarinds, chillies, milk, ghee, oil, jaggery, arecanut and betel leaf, come to the house. The wife and her mother-in-law anoint their heads with oil, wash their

bodies and the latter puts on a new cloth and the former an old one and a little rice, a stick of turmeric and some stained thread is given to every person present and they are all treated with arecanut and betel leaf and feasted.

Expenses.—The price of the eatables.

Funeral rites.—This sect bury the dead. On a death the family is unclean for ten days. Before the breath quits the body, a fanam, some tulsi-leaves and water are put into the mouth of the dying person and when quite dead they anoint the head with oil, wash the body with warm water and soapnut and make a mark on the forehead with namam or vibhuti agreeable to the sect of the deceased, and stuff some bruised arecanut and betel leaf into the mouth. The corpse is laid on a bier and covered with a new cloth and four people of the caste take up the bier and proceed to the burying place in the following order, two people of the pariah caste blowing a horn and beating a tom tom or drum—bajantris or musicians, two people of the Dasari caste blowing a chank shell and beating a brass plate—A person firing a gun—The son or if there be no son, the nearest relation in the male line with an earthen pot of dressed rice.—The bier—One male relation with a seer of raw rice and another with several seers of raggy—The women, relations and friends; a relation walks on the side of the bier strewing betel leaf and flowers over the corpse and perfuming it with benjamin. The bier is put down midway to the burying ground and the son or acting person walks three times round it strewing the dressed rice as he goes along and at last breaks the pot. The front and rear bearers change places, resume their load and when they come to the burying place, they put down the bier, dig the grave and lay the corpse in it. The son first and then the other relations drop raw rice into the mouth of the deceased. Three cubits of cloth which covered the body is torn off and thrown aside and the son and the relations fill up the grave and the son fetches a pot of water, walks three times round the grave sprinkling the water and at last breaks the pot. The raggy is distributed among the people and they all go to a well or tank, perform their ablutions, dry and put on their clothes, come back to the house of mourning, look at a burning lamp and depart to their respective habitations. The third day they rub the floor of the house over with water and cowdung and boil rice and vegetables on the spot where the person died. The son or acting person attended by the widow and relations goes to the burying place with dressed rice and vegetables, four cheroots, flowers, benjamin arecanut and betel leaf and as he proceeds he puts an oblation on the spot where the bier was put down midway, strews flowers over it, burns benjamin before it and makes an obeisance to it. At the burying ground they place an oblation of dressed rice and vegetables at the head and foot of the grave, strew flowers over them, burn benjamin, and deposit a lighted cheroot of tobacco, and arecanut and betel leaf near them and make an obeisance. The bearers first return to the house, wash their shoulders with milk and ghee, make a meal and go home. The son and other relations come back and make a feast. The eleventh day they rub the floor of the house over with cowdung and whitewash the walls and they all perform their ablutions and put on clean clothes. The purohita performs the ceremony of punyahavachanam or purification and sprinkles the holy water over the house and the son gives him three leaves full of rice, dâll, salt, tamarinds, chillies, ghee, Jaggery, vegetables, a dab and arecanut and betel leaf and afterwards present him with a cow and calf. The son places a new earthen pot full of water in the centre of the floor of the house and puts on top of it an oblation of dressed rice and vegetables and places five oblations of the small kind on the ground around it, strews flowers over them, burns benjamin before them and makes an obeisance. The oblation which was on the pot is thrown to the crows, and the family feast on the others. Thirty days after they perform another ceremony in honour of the dead. They rub the floor of the house over with cowdung, whitewash the walls, perform their ablutions and put on clean clothes and the son places a new earthen pot of water in the centre of the house and puts a new cloth on it on which he places an oblation of dressed rice and vegetables, strews flowers over it, burns benjamin before it, presents arecanut and betel leaf, makes an obeisance, throws the oblation to the crows calling out "The soul of our parent has this day joined our ancestors" which is followed by a feast. They observe the anniversary of the dead

in this manner : In the months of Tai or Chaitram or January or April they fix on a lucky day and the eldest branch of the family invites the younger ones of it to his house and they bring rice and other eatables, perfumes and some new clothes. The floor of the house is rubbed over with cowdung and the walls whitewashed and all the people perform their ablutions and put on clean clothes. A large earthen pot of water is placed in the centre of the floor of the house and the clothes are put on. An oblation of dressed rice is put on the clothes and seven oblations of the same kind placed round the pot and the senior of the family worships it in the usual way and they all make an obeisance to it, take the oblation from the top of the clothes and put it on top of the house for the crows to feed on, and make a meal on the other oblations and they take away their respective clothes.

Expenses.—One sultan fanam, a cow and calf, two seers of raw rice, half seer of dāll with a proportion of Chillies, salt, tamarinds, arecanut and betel leaf to the purohita.

A dab, two seers of grain, victuals, arecanut and betel leaf to the people of the Dasari caste.

The old clothes of the deceased, victuals, arecanut and betel leaf to the bajantris or musicians.

Two dabs and some grain to the two pariahs.

Occupations.—Cultivation, Servitude, Traffic, Breeding horses.

Taxes.—Two Sultan fanams annually from each house to the guru or patriarch.

Usages.—The marriage contract may be broken ; but the party that recedes must defray the expense of betrothing and the presents must be returned. They do not shave the head of the widow nor take off the *bottu*, but she cannot marry again. Widows sometimes burn themselves with the body of their husband. If a woman commits adultery, she is turned out of the caste. If a man commits adultery, he shall be fined and the Guru or Patriarch must purify him with *Tirtha Prasada* and the fine shall be given to the Guru.

Sons shall receive equal shares of a father's property. If brothers are living together, and have a common stock and make a division of property, they shall share equally. If brothers are living together and have one stock, and one of them die without male issue but leaves daughters, a half of the husband's share of the joint stock shall be given to the widow.

If brothers are living together and have a common stock and one die without issue, the surviving brothers must maintain the widow if she remains with them, but if she wishes to separate, they shall give her some money, a cow, a cloth, a candy of grain, and the ornaments she possessed at the demise of her husband.

If brothers have made a division of property and live separate and one of them die, either with or without issue, his property shall go to his widow, and at her death it shall devolve to the children, but if there be no children it shall revert to the surviving brothers, or heirs of her late husband. When brothers are making a division of property, one of them says "I have no male issue and therefore wish that my property should go to my daughter" and the brothers consent, the daughter shall be his heir. The widow's ornaments on her death go to her relations if she dies without having borne children but if she has had children by her husband, the ornaments shall go to his heirs. If a man has two wives and happens to have more sons by one than the other, his property shall not be divided equally among the sons but each widow shall receive a half of his substance.

GANGARADDI VELLALLU.

Tradition—None.—It is of the right hand caste.

Deities.—There are both Vishnu bhaktas and Siva bhaktas in this sect but the latter do not wear the lingam. The principal deity of the Vishnu bhaktas is the god Venkatramana and that of the Siva bhaktas is Nanjundeswarudu. The tutelary deity of the sect is a goddess named Māīammā an incarnation of the goddess Lakshmi-Devi, the consort of the god Vishnu. They also worship the destroying goddess Maramma.

Temples.—The principal temple of the god Venkatramana is at the village of Tirupati in the kingdom of Arcot and that of the god Nanjundêswarudu is at the village of Nanjanagûd near the city of Seringapatam. The principal temple of the tutelary goddess Maiamma is at the village of Amurtûr a short distance from Seringapatam. The temple of the destroying goddess is at the village of Virapakshipuram. The goddess Maiamma is represented by the figure of a woman holding a lotus flower in one hand.

Mode of worship.—The mode of worship at the temples of the gods Venkatramana and Nanjundêshwardu has already been described. A Brahmin of the sect of the god Vishnu attends at the temple of the goddess Maiamma and performs the religious rites every Tuesday in the same manner as they are observed at other temples.—A Brahmin of the followers of the god Siva attends at the temple of the goddess Maramma and performs daily worship.

Religious festivals.—The votaries of the god Vishnu attend the annual grand feast at the village of Tirupati with offerings and acquit themselves of such vows as they have made during the year. The followers of the god Siva sometimes make a vow to the god Vishnu and acquit themselves of it at this festival. The followers of the god Siva attend the annual grand feast at the temple of Nanjanagûd which happens on the fifth day of the bright half of the month chaitram or April and continues until the fifteenth; the ceremonies are similar to those at the festival of Trinomali. The annual grand festival at the temple of the goddess Maiamma is held on the thirteenth day of the dark half of the month Mashi or February and continues three days. This sect attend the feast and it is also frequented by some of the other castes of Hindus. The votaries carry with them rice, dâll, salt, tamarinds, chillies, milk, ghee, jaggery, cocoanut, plantains, flowers, dust of sandalwood, saffron, camphor, benjamin, new earthen pots, arecanut, and betel leaf and when they come near the village they perform their ablutions, put on clean clothes and repair to the temple with the offerings and pots of water, put down the things aside, make an obeisance to the idol, rub a small spot of ground over with cowdung and boil the rice and dâll and give the perfumes, fruit &c., to the pujari who burns benjamin and waves the salver three times before the idol, makes a mark with saffron on the forehead, strews flowers and dust of sandalwood, breaks the cocoanut and makes a fruit offering of it and the plantains. The votaries place an oblation of dressed rice before the door of the temple and the pujari flashes the camphor in the face of the idol and presents the arecanut and betel leaf to it and gives the votaries tirtha prasada or holy water and consecrated flowers and they make an obeisance to the idol and bring the oblation to their lodgings and make a meal. On the second day the pujari performs the morning worship and the image of the goddess is seated on a car and drawn through the streets of the village preceded by bajantris or musicians and dancing women, brought back and replaced in the temple and the pujari worships it and gives tirtha prasada or holy water and consecrated flowers to the votaries. The third day the pujari performs morning and evening worship and the votaries attend at the temple, make an obeisance to the idol, receive tirtha prasada from the pujari and depart home. When the other castes are celebrating the feast to the destroying goddess Maramma this sect give rice, dâll, ghee and milk to the pujari who dresses it and makes an oblation to the goddess and at night a man and a woman of the family repair to her shrine with a burning lamp made of rice flour and lighted with ghee and a kid. The lamp is placed before the idol and the kid is sacrificed and when the lamp is burnt out they return home with it and the body of the kid which is dressed with other eatables and the family make a feast. Those who do not go to the grand festival at Tirupati keep it at home on the same day and in the same manner as the other castes. Those who do not attend the feast of Nanjangûd celebrate it at home after the same mode as the sectaries of the god Siva who do not go to the festival of Trinomali; such as are not present at the feast of the goddess Maiamma observe it at their houses in this manner. On a Tuesday in the month Mashi or February they rub the floor of the house over with cowdung and whitewash the walls and provide rice, dâll, salt, chillies, tamarinds, milk, ghee, jaggery, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, new earthen pots, vistarakulu or leaves to eat off, vegetables, fire-wood, arecanut and betel leaf; they perform their

ablutions, put on clean clothes and fetch water in new earthen pots. The women boil the rice &c. in new earthen pots and the senior of the family places an oblation of dressed rice and dáll in the centre of the floor of the house and worships it repeating the name of the goddess and all the family make an obeisance to it. The senior eats the oblation and the rest make a meal of other viands.

Gurus or Patriarchs.—This sect has two gurus viz. one to the Vishnu bhaktas, a Brahmin named Tirmalwaru and one to the Siva bhaktas a Jangam called Sarangadharudu.

Duty of the gurus or patriarchs.—The guru of the Vishnu bhaktas marks his disciples on the shoulders with the chakra, teaches them mantras or prayers, gives them namam and tirtha prasada. The guru of the Siva bhaktas learns his disciples mantras or prayers and provides them with the vibhuti or ashes of cowdung.

Pay of gurus or patriarchs.—Annually one sultan fanam from each house of their respective followers and eatables when they visit them.

Birth of children.—On a birth the family is unclean for eleven days. As soon as a woman is brought to bed she and the child are removed to a hut outside the village where she remains eleven days. On the twelfth day they rub the floor of the house over with cowdung and the walls with red earth. The woman washes herself and the child, puts on clean clothes and is admitted into the dwelling house and all the people of the family perform their ablutions and put on clean clothes and a person of the Dasari caste comes and sprinkles cow's urine over the house and the senior of the family names the infant which is followed by a feast.

Expenses.—One sultan fanam, victuals, arecanut and betel leaf to the Dasaris.

Namakaranam or naming.—This ceremony is performed at the time of purification after childbirth.

Chevulukuttedi or boring the ears.—This ceremony is performed in a private manner.

Chaulam or shaving the head.—Within the first year of the child's age they fix upon a lucky day and the barber shaves the head of the child and they anoint his head with oil and wash his body and the family make a feast.

Expenses.—One dab, a seer of jaggery, a quarter of a measure of milk, arecanut and betel leaf to the barber.

The price of the feast.

Yagnopavitam or string.—They do not wear the yagnopavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the lad accompanied by a few relations go to the house of the girl with offerings of five sultan fanams, a woman's cloth, a jacket, some saffron and turmeric, arecanut and betel leaf, and as they proceed they observe the usual omens. If a good omen appear or none occur they go straight up to the door, are received by the parents of the girl who conduct them into the house where they all sit down and the visitors make known their errand. They answer "If a lizard chirps in a southern quarter we will give our daughter"; they remain silent for an hour in expectation of the omen and if it occurs, the offer is accepted and the presents are put down before the girl's father and the mother carries them into the house and dresses her in the cloth and jacket and adorns her person, rubs her body over with the turmeric, makes a mark on her forehead with the saffron and conducts her back to the company and she makes an obeisance to the people present and withdraws into the house. The fathers cement the contract by an exchange of betel leaf and arecanut and betel leaf is distributed to the company which is succeeded by a feast. The purohita is sent for and he fixes upon a lucky day for the nuptials and they separate.

Celebration of marriage.—This sect marry at any time from the beginning of the month Tai or January to the end of the month Ani or June. Daily for three successive days preceding the marriage the bride and bridegroom rub their bodies over with turmeric in their respective houses. The morning of the wedding day the parents of the bridegroom erect a pandal supported by twelve pillars in front of their house and make a low altar in the centre of it. The parents of the bridegroom accompanied by a few relations and matrons walking under a canopy and

preceded by bajantris or musicians go to the house of the bride with offerings of panakam, arecanut and betel leaf and with a matron with a brass pot whitewashed on the outside and containing water and arecanut and betel leaf, distribute the panakam, arecanut and betel leaf and conduct the bride's parents and relations back to their own habitation leaving the bride at home. If the bride is an inhabitant of another place she and her parents, relations and friends come to the outside of the village and are met by the parents of the bridegroom with panakam &c. which they distribute among her relations, conduct them and her to a lodging which has been previously prepared for their reception where they leave the bride and carry her parents to their own house. A male relation goes to a jambu tree, breaks off a branch, returns to within a short distance of the village and sits down holding the branch in his hand. Some matrons belonging to the bridegroom accompanied by a few relations walking on cloths spread out on the ground by the washerman and under a canopy upheld by four men and preceded by bajantris or musicians go to the man with the branch taking with them one seer of rice, milk, benjamin, twelve arecanuts and twelve betel leaves, sprinkle the milk over the branch, burn benjamin and wave the salver three times over it, present arecanut and betel leaf to it, make an obeisance to it, give the rice &c. to the man, take the branch from him, bring it to the pandal and tie it to the centre pillar, and wrap a cloth round it. If a potter lives in the village, he provides twenty new earthen pots of different sizes at his own dwelling, but if there is none in the place the potter of another village brings that number of pots to an adjoining house and remains in waiting. Some matrons accompanied by a few relations walking under a canopy and preceded by bajantris or musicians go to the potter with presents of one fanam, eight seers of raw rice, four seers of dâll, two seers of jaggery, twelve arecanuts, twelve betel leaves which they give to him, take the pots, come back, leave five pots in the pandal, send two to a well or tank and carry the rest into the house; some matrons accompanied by a few relations walking under a canopy and preceded by bajantris or musicians go to the well or tank where the two pots are carrying with them a seer of raw rice, flowers, dust of sandalwood, turmeric, saffron, benjamin, stained rice, arecanut and betel leaf, fill the pots with water and worship them in the usual manner, bring them home and place them in the house, and put burning lamps on top of them and also place burning lamps on the pots in the pandal. The parents of the bridegroom accompanied by some relations and matrons walking under a canopy upheld by four men and preceded by bajantris or musicians go to the house of the bride at three o'clock in the morning carrying with them a brass pot whitewashed on the outside containing water and arecanut and betel leaf which they give to her companions and conduct her and them to the pandal where she sits down. The father gives the mother of the bride a salver, her ornaments, clothes, bottu and jacket and she retires with her daughter and puts them on her. The bridegroom also puts on ornaments and new clothes and they both come to the pandal and sit down. The purohita puts the bhashingalu or hoops round their heads and the bridegroom takes hold of the hand of the bride and leads her three times round the pots and centre pillar and comes to the altar and stands on it and they pour raw rice over one another's heads and the relations and friends pour rice over their heads and the father of the bride performs the ceremony of Kanyâdânam or giving away of the virgin. Two seers of salt and some fire is put near the pots and the new married couple advance to it and the bridegroom touches the salt and fire and vows never to quit the bride for the sake of another woman nor to be unfaithful to her, and the bride makes a similar vow and the relations make presents to them of money and clothes. The bridegroom takes the bride by the hand and leads her three times round the centre pillar and they sit down on two wooden stools and the company is treated with arecanut and betel leaf which is succeeded by a feast and a second distribution of arecanut and betel leaf. The second day the guests are feasted during the day and at night is the merovani. The new married couple on horseback or seated in a palanquin accompanied by their parents, relations and friends and preceded by bajantris or musicians, dancing girls, people carrying flambeaus and men letting off sky rockets, go in procession to the village temple with a cocoanut, benjamin, arecanut and betel leaf, which they give to the pujari who burns the benjamin and waves the salver

three times before the idol, breaks the cocoanut and makes a fruit offering to it, presents arecanut and betel leaf to it and gives tirtha prasada or holy water and consecrated flowers to the votaries who make an obeisance, parade through the streets of the village which are inhabited by the right hand caste and return home, enter the house, drop some stained rice, a fanam and a gold ornament of some kind into a pot of water and a hand of the bride and bridegroom is tied together and they put their hands in that state into the pot and take up the fanam and ornament. The hands are loosened and the bhashingalu or hoops for the head and kankanams or rings for the wrists are taken off and placed near the pots. The new married couple accompanied by their parents, relations and friends preceded by bajantris or musicians go to the house of the bride, leave her there and the bridegroom returns to his own habitation.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dâll, arecanut and betel leaf to the purohita.

Five sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

Five sultan fanams, victuals, eight seers of rice, four seers of dâll, two seers of jaggery, arecanut and betel leaf to the potter.

One sultan fanam, victuals, arecanut and betel leaf to the washerman.

Two sultan fanams, victuals, arecanut and betel leaf to the person who made the bhashingalu or hoops.

A seer of raw rice, twelve arecanuts and twelve betel leaves to the person who brought the branch of the jambu tree.

One sultan fanam and some eatables in a dry state to the guru or patriarch if he be present.

The father of the bridegroom pays nine pagodas to the father of the bride and furnishes her with nine pagodas worth of gold and silver ornaments, a jacket and cloth. He also gives a jacket and a new cloth to the mother of the bride.

Consummation.—When the female shews signs of puberty she is unclean for twelve days, nine of which she remains in a hut outside the village. The tenth day she performs her ablutions, puts on clean clothes and is admitted into the veranda of the dwelling house where she continues three days and on the thirteenth day she again performs her ablutions puts on clean clothes and is received into the house but not considered cleansed yet for three days. The news is sent to the husband who with his parents comes to the house and a pandal or temporary building is erected in front of it and the roof lined with a white cloth. The husband and wife sit down on pitams and some matrons rub them over with turmeric and the bajantris or musicians come and play during the ceremony. They put on new clothes, ornament their persons, put garlands of flowers round their necks, stick flowers in their hair and perfume their bodies and the guests are feasted at night; the purohita comes and blesses them and pours grains of raw rice stained with turmeric over their heads and they retire to their room.

Expenses.—One dab, a seer of raw rice, arecanut and betel leaf to the purohita.

One sultan fanam, victuals, arecanut and betel leaf to the bajantris or musicians.

Price of a feast.

Funeral rites.—This sect burn the dead except those who die under age or of the small pox. On a death the family is unclean for nine days. Before the breath quits the body they put a fanam, tulsi leaves and water into the mouth of the dying person and as soon as the person is quite dead they anoint the head with oil and wash the body with soapnut and warm water. They make a bier in the form of a cage, cover it with a new cloth, place a small brass pot on each corner and adorn it with branches of the plantain tree and tie to it a chakra made of bamboo. They drop grains of raw rice into the mouth of the deceased and seat the corpse in the bier, which four of the caste take up and proceed to the burning ground in the following order. Bajantries or musicians. Two people of the Dasari caste blowing a chank shell and beating a brass plate, the son or if there is no son, the

nearest relation in the male line with a pot of dressed rice and another of fire, the bier, the women relations and friends; a male relation walks on the right side of the bier with a salver of arecanut and betel leaf and grilled rice which he strews as he goes along on the corpse. When the procession gets clear of the village, the women return to the house. The bier is put down half way to the burning ground and the son or officiating person walks three times round it strewing the dressed rice and at last breaks the pot. The front and rear bearers change places, resume their burden and proceed; at the burning ground they take the corpse from the bier carry it three times round the pile and then lay it on. The son or acting man walks three times round the pile and sets fire to it at the head—then fetches a pot of water, carries it three times round the pile sprinkling the water as he goes along and breaks the pot. The other people set the pile in a blaze and they all go to a well or tank, perform their ablutions, dry and put on their clothes, return to the house, tread on some cowdung at the door, enter it, look at a burning lamp and depart to their own habitations. The third day the son or acting person performs his ablutions, puts on clean clothes and repairs to the burning ground accompanied by a few relations and as he goes along he places an oblation of dressed rice and vegetables on the spot where the bier was put down midway and when he comes to the burning ground he sprinkles water over the remains of the funeral pile, collects the remnants of bones and puts them in an earthen pot, makes the ashes into the figure of a human being, puts an oblation at the head and feet and on the breast of it. He carries the pot of bones to a river or tank, and throws them into the water, performs his ablutions, dries and puts on his clothes and comes home. The tenth day they rub the floor of the house over with cowdung, colour the walls with red earth and all the people of the family perform their ablutions and put on dry clothes. The purohita performs the ceremony of *punyahavachanam* or purification and sprinkles the holy water over the house and the family give a small charitable donation of a seer of rice, quarter seer of dāl, some salt, chillies, tamarinds, a dab of money, arecanut and betel leaf to each of four poor Brahmins. The bearers of the bier wash their shoulders with milk and ghee and the family make a feast. They do not observe the anniversary of the dead—

Expenses.—One dab, a seer of raw rice, a quarter seer of dāl, some chillies, salt, tamarinds, arecanut and betel leaf to the purohita.

Victuals, arecanut and betel leaf to the people of the Dasari caste.

One sultan fanam to the *bajantris* or musicians.

The old clothes of the deceased, a seer of rice, and a dab to the washerman.

One dab to the Toti.

Occupations.—Cultivation—Servitude—Traffic—Labour.

Taxes.—Annually one sultan fanam from each house to the guru or patriarch.

At a wedding one sultan fanam to the guru or patriarch.

Usages.—The contract of marriage may be broken, but the presents which were made at the time of betrothing must be returned.

They do not shave the head of the widow nor take the *bottu* from her neck and she can marry again. If a person marry a widow, he must pay thirty sultan fanams to the heir of her former husband, and feast the relations. If a woman commit adultery she is turned out of the caste. If a father dies, his property shall be equally divided among his sons. If brothers are living together, and have a joint stock, and make a division of property, they shall share equally. If brothers are living together and have a common stock and one of them die without male issue, the surviving brothers must maintain the widow if she wishes to live with them, but if she chooses to separate, they must give her the ornaments she possessed at the death of her husband and a candy of grain. If brothers have made a division of property and one of them die without male issue, his substance shall devolve to his surviving brothers, and they shall give the widow the ornaments she possessed at the time of her husband's death and a candy of grain, and at her demise her property reverts to her late husband's heirs. In all cases where daughters are left by the deceased his heirs must maintain them and defray the expense of their marriage.

THE SECT OF KANCHI VELLĀLLU.

Tradition.—None.

It is of the right hand caste.

Deities.—There are both Vishnu bhaktas and Siva bhaktas in this sect, but the latter do not wear the lingam. The principal Deity of the former is the God Narsimhaswamy and that of the Siva bhaktas is the God Virūpakshi ishwarudu or the three eyed god Ishwarudu a title of the god Siva. They also worship the destroying goddess Maramma.

Temples.—The principal temple of the God Narsimhaswamy is at a village called Kadiri situated in the Cuddapah country in the dominions of the suba of the Deccan and the temple of the God Virūpakshi iswardu is at a village named Hampi near Anegondi belonging to the kingdom of Mysore. The temple of Maramma is at the village of Virupakshi near Anegondi. These gods have also small temples in some villages.

Mode of worship.—The mode of worship observed at the temple of the God Narsimhaswami is the same as at the temple of Tirupati and a Brahmin of the sect of the God Vishnu attends on the idol. The mode of worship at the temple of the God Virupakshi is the same as at the temple of Trinomali. A Brahmin attends at the temple of the destroying Goddess Maramma and the religious ceremonies are similar to those of the larger temple.

Religious Festivals.—The annual grand festival of the principal temple of the god Narsimhaswami in the village of Kadiri begins on the fifth day of the bright half of the month Phalgunam or March and continues until the fifteenth. All the followers of the God Vishnu among the different castes of Hindūs attend this festival. The votaries bring with them offerings which they give to the pujari of the temple who presents them to the idol and gives Tirtha Prasada or holy water and consecrated flowers to the votaries who make an obeisance and retire to their lodgings. The pujari during the nine days performs morning and evening worship to the idol and presents such offerings as are proffered—at night the idol is taken out, seated on a sacred bird or animal or in a palanquin and is carried in procession round the temple in this order.—bajantris or musicians, dancing women, flambeaus, The pujari or keeper of the temple, the idol, the votaries. He is carried three times round and is replaced in the temple, and the pujari worships it and gives tirtha prasada to the votaries who make their obeisance and retire and the pujari shuts the door and likewise goes home. On the tenth day the pujari performs the morning worship, habits the idol in rich vestments, decorates it with gold and other ornaments, puts garlands of flowers round the neck and it is seated on a lofty car and drawn through the streets of the village by its followers preceded by bajantris or musicians and dancing women and followed by the votaries. The idol is drawn back, placed in the temple and the pujari worships it and gives tirtha prasada to the votaries who make their obeisance, retire to their lodgings and the next morning go home. Those who cannot attend the grand festival keep it at home: On the fourteenth day of the bright half of the month Vaisakha or May they rub the floor of the house with cowdung, whitewash the walls and provide raw rice, dāll, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, flowers, dust of sandalwood, benjamin, new earthen pots, vegetables, vistarakulu or leaves to eat off, arecanut and betel leaf. They send for some people of the Dasari caste, and all go to a tank, perform their ablutions, put on clean clothes and return home. The women boil the rice, dāll, &c., and mix a pot of water and jaggery which is called panakam. The people of the family and the Dasaris sit down and a leaf of dressed rice, dāll &c. is placed before each person and the Dasaris worship the image of the god Perumallu and make an oblation to it, present arecanut and betel leaf to it and all the people make an obeisance to it, and the panakam is distributed among them and they make a meal. On this day they make but one meal. The annual feast of the principal temple of the god Virupakshi Ishwarudu is held on the fifth day of the bright half of the month Chaitram or April and continues until the fifteenth and is attended by all the votaries of the God Siva among the several castes of Hindūs and the ceremonies are like those which are observed at the temple of Trinomali; such as do not go to the grand festival keep it at home on the fourteenth.

day of the dark half of the month Mashi or February. In the morning they purify the house with cowdung, whitewash the walls, perform their ablutions, and only eat fruit during the day and remain awake all night. At the annual festival of the destroying goddess Maramma the people of this sect purify their houses with cowdung, perform their ablutions and put on clean clothes. A man and women of each family remains *Wokkapoddu* or makes but one meal during the four and twenty hours, carry offerings of rice &c. to the shrine of the goddess, where they dress them and give the pujari a cocoanut, plaintains, flowers, dust of sandalwood, benjamin, saffron, arecanut and betel leaf and he burns the benjamin and waves it three times before the image, strews flowers and dust of sandalwood over it, he daubs it with saffron, breaks the cocoanut and makes a fruit offering of it and the plantains and the man and women make an oblation of the dressed rice &c. and the pujari presents arecanut and betel leaf to it. The man and women make an obeisance to the image, put aside the oblation of dressed rice etc. return home and carry back to the temple preceded by bajantris or musicians a burning lamp made of rice flour and lighted with ghee and a kid, place the former near the image, make an obeisance and the man sacrifices the kid, and return to their house with the body of the kid, some of the lamp and the oblation of dressed rice &c.

Guru or Patriarch.—This sect has two Gurus or Patriarchs viz. one to the Vishnu bhaktas, and one to the Siva bhaktas, the former is a Brahmin named Nellarwaru and the latter is of the Jangam caste and called Sarangadharudu.

Duty of the Gurus or Patriarchs.—The Guru of the Vishnu bhaktas marks his disciples on the shoulders with the chakra, teaches them mantras or prayers and furnisheth them with the namam to mark the forehead and gives them tirtha prasada or holy water and consecrated flowers. The Guru of the Siva bhaktas teaches his followers mantras or prayers and gives them *Vhibhuti* or ashes of cowdung.

Pay of the Gurus or Patriarchs.—Annually one sultan fanam from each family of their respective sectaries and eatables when they visit them.

Birth of Children.—On a birth the family is unclean for five days. When a woman is delivered of a child she and the infant are put into a separate room where she remains five days. On the sixth day they rub the floor of the house over with cowdung, whitewash the walls, perform their ablutions and put on clean clothes. The mother washes herself and the child, puts on clean clothes and is received into the dwelling house. The purohita comes and performs the ceremony of *punya-havachanam* or purification and sprinkles the holy water over the house and family and the mother names the infant, which is succeeded by a feast.

Expenses.—One dab, a seer of raw rice, a quarter seer of dáll, arecanut and betel leaf to the purohita.

Namakaramam or Naming.—The child is named at the time of purification after child birth.

Chevulukuttedi or boring the ears.—When the parents choose they bore the ears privately.

Expenses.—None.

Chaulam or shaving the head.—Within the first three years of the child's age they fix upon a lucky day, the mother takes the child on her lap and the barber shaves the head so that the hair may fall into a salver containing a seer of rice, three lumps of jaggery, three arecanuts and three betel leaves. The child's head is anointed with oil, his body washed and the family and relations are feasted.

Expenses.—The contents of the salver to the barber. Price of a feast.

Yagnopavitam or string.—This sect does not wear the Yagnopavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the lad accompanied by a few relations go to the house of the parents of the girl carrying presents of raw rice, dáll, salt, tamarinds, ghee, oil, jaggery, arecanut and betel and as they proceed they observe the usual omens. If a lucky omen occurs or none appear they go up

straight to the door where they are received by the master and mistress who conduct them into the house and they all sit down and the visitors make known their errand. They answer "If a Lizard should chirp, we will give our daughter to you." They wait until the evening and then remain silent an hour and if in that time the lizard chirps, it does not signify in what quarter, they accept the offer and the fathers cement the bargain by an exchange of betel leaf and arecanut; and betel leaf is presented to all the company. The presents are dressed and the guests make a feast. They send for the purohita who fixes upon a lucky day for the celebration of the marriage and they separate.

Celebration of Marriage.—This sect can marry at any time from the beginning of the month Tai or January until the latter end of the month Ani or June. Daily for five successive days preceding the wedding the bride and bridegroom rub their bodies with turmeric. The day before the wedding the parents of the bride erect a pandal supported by twelve pillars in front of their house and make an altar near the centre pillar. That evening the bridegroom accompanied by his parents and relations and preceded by *bajantris* or musicians comes to the wedding pandal, where they all sit down. A relation goes to an *atti-chetu* or fig tree, breaks off a branch and sits down outside the village holding the branch in his hand. Some matrons belonging to the bride attended by a few relations and walking under a canopy upheld by four men and preceded by *bajantris* or musicians go to the person with offerings of one seer of raw rice, a quarter seer of dāl, a cocoanut, benjamin, white thread, twelve sticks of turmeric, twelve arecanuts and twelve betel leaves. They burn the benjamin and wave the salver three times over the branch, tie the white thread round it, break the cocoanut and make a fruit offering, present arecanut and betel leaf to it, make an obeisance to it, give the different things to the person, take the branch from him, return to the pandal, dig a hole near the centre pillar in which they set the branch and cover it with a cloth. If a potter lives in the village he provides twelve new earthen pots of different sizes at his own habitation but if there is none in the place the potter of another village brings that number of pots to an adjacent house and remains in waiting. Some matrons belonging to the bride accompanied by a few relations walking under a cloth canopy upheld by four men and preceded by *bajantris* or musicians go to the potter with offerings of a fanam, eight seers of raw rice, a cocoanut, benjamin, twelve arecanuts and twelve betel leaves. They burn the benjamin and wave the salver three times over the pots, break the cocoanut and make a fruit offering to them, present the arecanuts and betel leaf to them, make an obeisance, give the rice &c. to the potter, take the pots from him, come back and place them in the dwelling house, fill one full of raw rice, another with jaggery, a third with gram, a fourth with raw rice and black pepper and the matrons worship them and put the four pots on an altar and the family and guests are feasted. On the morning of the wedding day the barber shaves the head and beard of the bridegroom and cuts the finger and toe nails of the bride and they anoint their heads with oil, retire separately, wash their bodies, put on new clothes, make a mark of saffron on their foreheads, come back to the pandal and sit down on a cloth or mat. The purohita puts the *bhashingalus* or hoops round their temples, ties the *kankanams* or rings of stained thread about their wrists and divides the altar with a cloth. The bridegroom stands on the south side of the cloth with his face to the north and the bride on the north facing the south. A salver of raw rice and milk is put down near the former and he takes up a handful of it three successive times and pours it on the hand of the bride and she returns it. Some matrons and other relations advance and pour raw rice on the heads of the marrying couple and bless them and the father of the bridegroom puts the *bottu* on a salver of raw rice and gives it to the purohita who hands it round for the company to touch and bless and gives the *bottu* to the bridegroom and he ties it about the neck of the bride. The father of the bride performs the ceremony of *Kanyadanam* or giving away of the virgin and the purohita ties the corners of their clothes together and a female relation conducts them into the house and they sit down on *pithams* or wooden stools near the earthen pots, take off the *bhashingalus* or hoops and the *kankanams* or rings of thread and place them near the pots, anoint their heads with oil, retire separately, wash their bodies, put on clean clothes, return to the house and the company make

a meal and are treated with betel-leaf and arecanut. The second day the new married couple attended by some matrons and male relations, walking under a canopy upheld by four men and preceded by *bajantris* or musicians, go in procession to an ant-hill outside the village carrying with them milk, ghee, benjamin, twelve arecanuts, twelve betel leaves, a hoe and a wicker basket. The bridegroom sprinkles the milk and ghee over the ant-hill, burns the benjamin and waves the salver three times over, presents the arecanut and betel leaf to it, makes an obeisance to it and then takes the hoe and digs it three times and a person puts the earth on the basket and places it on his head and they return to the pandal. The bridegroom sprinkles water on the earth and makes it up into twelve lumps and gives them to the bride and she places one near each of the twelve pillars and forms it like an altar. They both sit down and a matron places an oblation of dressed rice near each pillar and pours milk and ghee over the rice, burns benjamin and waves the salver three times opposite to every one of them. The new married couple arise and make an obeisance to all of the pillars and the company and guests make a meal; at night is the *Meravane* or public procession: the new married couple on foot accompanied by their parents, relations and friends, walking under a canopy upheld by four men and preceded by *bajantris* or musicians and people carrying flambeaus repair to the village temple with offerings of a cocoanut, benjamin, arecanut and betel leaf which they give to the *pujari* and he burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf, gives *tirtha prasada* or holy water and consecrated flowers to the votaries who make their obeisance, parade through the streets of the village which are inhabited by the right-hand caste, return to the pandal and they all separate.

Expenses.—One sultan fanam, two seers of rice, half a seer of dáll, salt, chillies, tamarinds, arecanut and betel-leaf to the *purohita*.

Four sultan fanams, victuals, arecanut and betel leaf to the *bajantris* or musicians.

One sultan fanam, eight seers of rice, two seers of dáll, a cocoanut, twelve arecanuts and twelve betel leaves to the potter.

One sultan fanam, victuals, arecanut and betel leaf to the washerman.

One sultan fanam, to the Guru or Patriarch if he is present.

One sultan fanam, one seer of rice, quarter seer of dáll, arecanut and betel leaf to the maker of the *bhashingalus* or hoops.

One seer of rice, quarter seer of dáll, a cocoanut, twelve arecanuts, twelve betel leaves and twelve sticks of turmeric to the person who brought the branch of the fig tree.

The father of the bridegroom gives four pagodas to the father of the bride as the *Vôli* or price of his daughter and furnisheth her with four pagodas worth of ornaments, two clothes, two jackets and gives her mother a cloth. He also gives a cloth to each of the two matrons who went and brought the branch of the fig tree.

Consummation.—The parties are bedded privately.

Funeral rites.—This sect bury the dead. On a death the family is unclean for twelve days. Before the breath quits the body they put a fanam, some *tulsi* leaves and water into the mouth of the dying person and when he is quite dead they anoint the head with oil and wash the body with soapnut and warm water. The corpse is laid on a bier and strewed over with *gannêri* flowers, arecanut and betel leaf and covered with a new cloth in which there is tied up a seer of raw rice. Four people of the caste take up the bier and proceed to the burying ground in this order—The bier, the relations and friends of the deceased, one of them carrying a pot of dressed rice. The bier is put down halfway to the burying ground and the son or if there is no son the nearest relation in the male line takes the pot of dressed rice, walks three times round the bier strewing the rice as he goes along and at last breaks the pot. The front and rear bearers change places, resume their burden and proceed and when they come to the burying ground they put down the bier and dig a grave, take up the corpse, carry it three times round and lay it in the grave. They take off the cloth and drop some of the raw rice into the mouth of the deceased and the son first and then the other people throw earth on the corpse and fill up the grave. The son fetches a pot of water which he carries three times round the grave sprinkling the water as he goes along and at last breaks the pot. They all retire to a well or

tank, perform their ablutions, dry and put on their clothes, come back to the house of mourning, wash their feet, tread on some cowdung, look at a burning lamp and depart to their own habitation. The third day the son or acting person performs his ablutions, puts on clean clothes and places an oblation of dressed rice and vegetables on the spot where the person died. Then accompanied by a few relations he repairs to the burying ground, puts an oblation on the place where the bier was put down halfway and places another oblation on the grave and returns to the house. The twelfth day they rub the floor of the house over with cowdung and whitewash the walls, perform their ablutions and put on clean clothes and sprinkle cow's urine over the house and they make a feast. They observe the anniversary of the dead. On the fourteenth day of the dark half of the month Mashi or February the eldest of the family invites the younger branches of it to his house and they bring rice, and other eatables and perfumes and some new clothes. The floor of the house is rubbed over with cowdung and the walls whitewashed and all the people perform their ablutions and put on clean clothes. A large earthen pot of water is placed in the centre of the house and the clothes put on it and seven oblations of dressed rice placed around and the senior of the family worships the pot in the ordinary manner and they all make an obeisance to it and make a meal on the oblations and take away their respective clothes.

Funeral expenses.—The price of the new cloth which covered the corpse and of the oblations.

Occupations.—Cultivation—Servitude—Traffic.

Taxes.—Annually a sultan fanam from each house to the guru or patriarch and eatables when he visits it.

Usages.—The marriage contract cannot be broken. They do not shave the head of the widow nor take the bottu from her neck, but she can marry again.

If a person marry a widow he shall pay thirty sultan fanams to her nearest relation and feast the whole of her relations. If a woman commit adultery with one of the caste she shall be punished and admonished and the husband must still cohabit with her.

If a woman commit adultery with a person of another caste she shall be turned out of her own.

Sons shall receive equal shares of a father's property. If brothers are living together and have a common stock and make a division of property they shall share equally.

If brothers have a common stock and are living together and one of them die without male issue, the surviving brothers shall maintain the widow unless she wishes to separate from them when they shall give her ten sultan fanams and one cloth.

If brothers have made a division of property and one of them die without male issue, his property shall devolve to his surviving brothers and the widow shall retain the gold and silver ornaments which she possessed in her own right at the death of her husband and on her demise her substance reverts to her husband's relations. In all cases where a person leaves daughters, his surviving brothers must maintain them and defray the expenses of their marriage.

MALAIYANDI VELLALLU

OR

INHABITANTS OF THE FEET AND TOP OF MOUNTAINS.

Tradition.—None.

Deities.—There are both Vishnu bhaktas or followers of the god Vishnu and Siva bhaktas or votaries of the god Siva and mark their foreheads like the other castes, but the latter do not wear the lingam. Their principal deities are the gods Venkatramana and Arunachelshwarudu. The tutelary deity of those who live at the feet of the mountains is the god Tirthamallishwarudu and the tutelary deity of those who reside on the top of mountains the goddess Kaliyamma. They all worship the destroying goddess Naramma.

Temples.—The temple of the god Venkatramana is at the village of Tirupati and the principal one of the god Arunacheleswarudu is at the village of Trinomali, both places situated in the Kingdom of Arcot. The temple of the god Tirtha malli Ishwarudu is on the hill of Tirtha malli in the Baramahal. The goddess Kaliyamma has no principal temple but she has inferior ones in the proportion of one to five or six villages. The principal temple of the goddess Maramma is at the village of Virupakshi near Mulwagal in the eastern part of the Mysore dominions but she has no village temples.

Mode of Worship.—The mode of worship at the principal temples of Tirupati and Trinomali is always the same and the religious ceremonies at the temple of Tirtha Malli are like those which are observed at Trinomali. At the temple of the goddess Kaliyamma a person of the sect attends on the idol, but worships it once in six days. In the morning the pujari or worshipper comes to the temple, opens the door and purifies the floor by rubbing it over with cowdung and water, goes back to his house and fetches raw rice, dâll, salt, tamarinds, milk, ghee, jaggery, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, saffron, camphor, new earthen pots, firewood, arecanut, and betel leaf, and a kid or fowl which lives in the temple, repairs to a tank, performs his ablutions, puts on clean clothes and brings back some water with him to the temple, boils the rice &c. and puts it in a side. He next worships the idol in this manner: First abhishekam or washes it with water—second, rubs it over with the dust of sandalwood. Third, makes a mark on the forehead with saffron—Fourth, strews flowers over it. Fifth, burns benjamin and waves the salver three times before it. Sixth, pours milk and ghee over the dressed rice, dâll, &c., and with cocoanut and plantains makes an oblation to it. Seventh, burns the camphor and waves the salver before it. Eighth, presents arecanut and betel leaf to it, ninth, sacrifices the kid or fowl and makes a meat offering. Tenth, makes an obeisance to it, takes away the oblations, shuts the door of the temple, goes home and he and his people eat the consecrated viands. The mode of worship observed at the principal temples of the destroying goddess Maramma is the same as is performed at the temple of the goddess Kaliyamma except that a Brahmin of the Sivabhaktas attends about the idol and there being no sacrifice of a kid or fowl.

Religious Festivals.—They frequent the annual grand festivals at the temples of Tirupati and Trinomali with offerings and acquit themselves of such vows as they have made during the year. Those votaries of the god Vishnu who cannot attend the grand festival at the temple of Tirupati keep it at home. On the first or last Sanivaram or Saturday of the month Pertashi or September they rub the floor of the house over with cowdung and water and whitewash the walls. They provide, rice, dâll, salt, tamarinds, chillies, milk, tair (curd), ghee, jaggery, cocoanut, plantains, flowers, dust of sandalwood, benjamin, vegetables, new earthen pots, firewood, leaves to eat off, arecanut and betel leaf. All the people of the family go to a tank, perform their ablutions, put on clean clothes and bring home water and the women boil the rice &c. They send for some people of the Dasari caste and spread out the dressed rice &c. on leaves and the Dasaris worship their god Perumallu, blow a chank shell, beat a brass plate and call out Govinda and the people of the family make a meal. The followers of the god Siva who cannot be present at the grand festival of Trinomali celebrate it at home. On the first or last Somavaram or Monday of the of the month Kartik or November they do the same as the Vishnu bhaktas or votaries of the god Vishnu except that they worship an image of the god Siva and feed some Pandarams instead of the Dasaris. The festival at the temples of the goddess Kaliyamma happens annually on the thirteenth day of the bright half of the month of Mashi or February and continues three days. The votaries repair to the temple with offerings of money, raw-rice, dâll, salt, tamarinds, chillies, milk, ghee, jaggery, a cocoanut, plantains, flowers, dust of sandal, benjamin, camphor, turmeric, saffron, arecanut and betel, new earthen pots, deliver the money, cocoanut, plantains, flowers, dust of sandalwood, benjamin, camphor, turmeric, saffron, and arecanut and betel leaf to the pujari or worshipper of the temple and they themselves go to a tank, perform their ablutions, put on clean clothes, return to the enclosure of the temple, and the women boil the rice and dâll &c. in the new earthen pots and when the rice &c. is ready, they spread it out on leaves, pour milk, ghee and jaggery over it and

make an oblation of it to the goddess, make an obeisance to her, take away the oblation and eat it. On the second day the pujari or worshipper performs the usual religious ceremonies about the idol and at midday it is seated on a sacred bird or animal and carried through the streets of the village preceded by dancing women and bajantris or musicians and followed by the votaries after parading through all the streets of the village; the procession returns to the temple and the idol is replaced in it and the pujari again worships it. The third day the pujari worships the idol in the ordinary manner and the votaries attend at the temple, receive tirtha prasada or holy water and consecrated flowers from him, make an obeisance to the idol and depart home. The goddess Kaliyamma has disciples amongst all the Hindu castes who attend on this occasion. The expenses of the festival generally amount to five sultan fanams which are defrayed by a contribution from this sect. The festival at the temple of Tirtha malli is held annually during the month Chaitram or April and commences on the fifth day of the bright half of the month and continues to the fifteenth. The votaries go hither with offerings of money, grain and fruit which as they arrive there they give to the pujari, receive from him tirtha prasada or holy water and consecrated flowers, make their obeisance to the idol and retire to their lodgings. For nine days the pujari performs the customary ceremonies and at night the idol is placed on the back of a sacred bird or animal and is carried through the streets of the town preceded by dancing women, bajantris or musicians and people carrying flambeaus and followed by the votaries and is brought back and replaced in the temple. On the tenth day the pujari performs the morning worship and the idol is placed on a lofty car and drawn by his votaries through the village preceded by dancing women and bajantris or musicians and after parading through all the streets the car is drawn back to the temple and the idol is put into it. The pujari again worships the idol and the people retire to their lodgings. The eleventh day after the morning worship the votaries attend at the temple, make an obeisance to the idol, receive tirtha prasada from the pujari and return home. The expense of the festival is defrayed by the sarkar or Government. People of all the Hindu castes frequent this festival when the other castes are celebrating a festival in honour of the destroying goddess Maramma; the people of this sect rub the floor of the house over with water and cowdung and whitewash the walls and provide raw rice and dáll &c. perform their ablutions, put on clean clothes and a person repairs to the temple with the raw rice &c. which he boils and gives to the pujari the benjamin, arecanut and betel leaf who presents it to the idol. The person makes an oblation of dressed rice &c. returns to the house and goes back to the temple with a burning lamp made up of rice flower and lighted with ghee and a kid and preceded by bajantris or musicians places the lamp before the idol, sacrifices the kid and makes a flesh offering, makes an obeisance, receives prasada or consecrated flowers from the pujari, gives him the head of the kid and brings home the body and the oblation of rice &c. and the family make a feast.

Guru or patriarch.—There are two gurus or patriarches to this sect viz. one to the Vishnu bhaktas or followers of the god Vishnu and one to the Siva bhaktas or sectaries of the god Siva: the former is a Brahmin named Nellarwaru and the latter is called Gurukalu a Brahmin of the Siva sect.

Duty of the gurus or patriarchs.—The guru of the Vishnu bhaktas marks his disciples on the shoulders with the chakra, teaches them mantras or prayers and gives them tirtha prasada or holy water and consecrated flowers. The guru of the Siva bhaktas teaches his followers mantras or prayers and gives them Vibhuti or consecrated ashes of cowdung and tirtha prasada or holy water and consecrated flowers.

Pay of the gurus or patriarchs.—Annually one sultan fanam from each married couple of their respective followers and eatables when they visit them.

Birth of children.—On the birth of a child the family is unclean for twelve days. When a woman is delivered of a child she and the infant are put in a separate house where she remains twelve days. The thirteenth day they rub the floor of the house over with cowdung and whitewash the walls and the mother washes herself and the child, puts on clean clothes and is received into the house. The people of

the family perform their ablutions and put on clean clothes. The purohita comes and performs the ceremony of *punyahavachanam* or purification and sprinkles the holy water over the house, the woman and child and a person of the family gives it a name which is followed by a feast.

Expenses.—One sultan fanam, a seer of raw rice, quarter seer of dáll, arecanut and betel leaf to the purohita.

The purohita does not attend the mountaineers on this occasion.

Namakaranam or naming.—This ceremony is performed at the time of purification after child birth.

Chevulukuttédi or boring the ears.—On any day they please they privately bore the child's ears and the family and relations are feasted.

Expenses.—The price of a feast.

Chaulam or shaving the head.—On a lucky day during the first year of the child's age, they anoint the child's head with oil and wash his body and the barber shaves the head and his body again washed and the family make a feast.

Expenses.—Three seers of paddy, arecanut, and betel leaf to the barber.

Yagnopavitam or string.—They do not wear the string.

Betrothing in Marriage.—The betrothing may take place either before or after the female shews signs of puberty. The parents of the young man accompanied by a few relations go to the house of the girl with offerings of raw rice, dáll, salt, tamarinds, chillies, jaggery, ghee, oil, turmeric, saffron, arecanut and betel leaf and as they proceed they observe the same kind of omens as are noticed by the other castes. If a good omen occurs or none appear they go up straight to the door, are received by the parents of the girl and are conducted into the house where they all sit down and the visitors make known the object of their visit. The parents of the girl call a few relations and say that if a lizard chirps they will give their daughter. They sit silent for sometime and if a lizard chirps, the offer is accepted. The offerings are presented and dressed and the family and visitors make a meal of them, arecanut and betel leaf is distributed among the company and the purohita comes and fixes upon a lucky day for the wedding and they separate.

Celebration of marriage.—This sect marries during the months of Chaitram or April, Wayyasi or May, Ani or June, Avani or August, Kartik or November and Tai or January; daily for five successive days preceding the wedding, the bride and bridegroom rub their bodies over with turmeric in their respective houses. On the morning of the wedding day the parents of the girl erect a pandal or temporary shed supported by twelve pillars in front of their house; the parents of the bride accompanied by a few relations walking under a canopy upheld by four men and preceded by *bjantris* or musicians go to the house of the bridegroom carrying with them a pot of *panakam* or jaggery and water, and arecanut and betel leaf which they give to him and his relations and conduct him and his parents and relations to their habitation. The bridegroom brings with him the following articles: the *voli* or price of the bride, her ornaments, cloth and jacket, raw rice, dáll, salt, tamarinds, chillies, ghee, oil, jaggery, cocconut, plantains, turmeric, saffron, arecanut and betel leaf in a sufficient quantity for the consumption of the guests during the wedding. If the bridegroom is an inhabitant of a distant place, he comes to the outside of the village and is met there by the parents of the bride and conducted to their house. One of the male relations goes to a banyan tree, breaks off a branch from it, returns to within a short distance of the house and sits down holding the branch in his hand; some matrons walking under a canopy and preceded by *bjantris* or musicians go to the man, take the branch from him, return to the pandal, dig a hole in the ground near the centre pillar, drop into it a pearl, a piece of coral, nine kinds of grain, milk, water, fill it up with earth and stick the branch on top of it. The potmaker brings to the pandal eighteen new earthen pots of different sizes and places them near the centre pillar and receives one sultan fanam, three seers of raw rice, half a seer of dáll, twelve arecanuts and twelve betel leaves. Seven matrons walking under a

canopy upheld by four men and preceded by bajantris or musicians fetch water and fill one of the large pots near the centre pillar and carry the remainder into the house. They fill five earthen salvers with cowdung sow the navadhanyam or nine kinds of grain in them, sprinkle water over them and place them near the pot in the pandal. They put a burning lamp on two of the pots which must be kept lighted during the whole time of the wedding. The barber cuts the finger and toe nails of the bride and shaves the head and beard and trims the whiskers and eyebrows of the bridegroom and they both retire, anoint their heads with oil, wash their bodies, put on new clothes, decorate their persons and return to the pandal, and the senior of the two families ties the kankanams or rings of stained thread round their wrists. The bridegroom attended by a few relations and walking under a canopy and preceded by bajantris or musicians, goes to the village temple of the god Vishnu or Siva with offerings of a cocoanut, jaggery, benjamin, arecanut and betel leaf which he gives to the pujari who burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes an oblation of it and the jaggery, presents arecanut and betel leaf to it and the votary makes an obeisance to the idol, receives tirtha prasada or holy water and consecrated flowers from the pujari, returns to the pandal and retires into the dwelling house. The bride comes to the pandal and sits down on a pitham or wooden stool which has been previously placed on the altar near the centre pillar and the purohita performs the homam or burnt sacrifice before her. The purohita goes into the house and conducts the bridegroom to the pandal who walks three times round the centre pillar and sits down by the side of the bride. Half a cocoanut containing the bottu is given to the purohita who hands it about for the company to touch and bless and then gives the bottu to the bridegroom and he ties it round the neck of the bride. The parents of the bride perform the ceremony of kanyadanam by putting a fanam and some milk on the hand of the bride and placing it on the hand of the bridegroom and saying "We give the virgin unto thee for a wife, do thou cherish and protect her." The purohita and then all the people present throw raw grains of stained rice over the new married couple and bless them and they get up, walk three times round the centre pillar, go out into the open air, look up at the star Arundhati and the husband leads the wife into the house where they sit down and with three of their respective relations make a repast on some dressed rice and cakes made of rice flour and jaggery and the whole company is treated with arecanut and betel leaf and the remainder of the guests are feasted. Among the mountaineers no purohita attends at the celebration of marriage and an elder of the family performs this duty. The second day at three o'clock in the afternoon they purify a spot near the centre pillar by rubbing it over with cowdung and water and place a three-legged pitam or wooden stool on it and put a salver on it and the relations sit down around. The father of the bridegroom puts the Vóli or price of the bride in the salver and the relations add offerings of a trifling piece of money and charitable donation is made to a few poor Brahmins and the guests are feasted; at night is the merovani or public procession; the bride and bridegroom mounted on a horseback or seated in a palanquin, accompanied by their parents, relations and friends and preceded by people carrying flambeaus, dancing women and bajantris or musicians go to the village temple with offerings of a cocoanut, plantains, benjamin, arecanut and betel leaf, which he delivers to the pujari who burns the benjamin and waves it three times before the idol, breaks the cocoanut and makes a fruit offering, presents arecanut and betel leaf and gives tirtha prasada or holy water and consecrated flowers to the votaries who make an obeisance to the idol, parade through the streets of the village, return to the pandal and make a meal. The third day the bride and bridegroom come to the pandal and sit down on pithams near the centre pillar, which they worship in this manner: abhishekam or sprinkling water over it. Alankaram or rubbing dust of sandalwood on and strewing flowers around it. Dhupam or burning benjamin and waving the salver three times opposite to it,—Naivedyam or make a fruit offering of cocoanut and plantains to it. Tambulam or present arecanut and betel leaf to it, and then get up, walk three times round it and make their obeisance to it which is followed by a feast and the guests depart home.

The marriage procession may parade through any street of the village. They are permitted to carry an umbrella on it.

Expenses.—Two sultan fanams, three seers of rice, half a seer of dâll, with a proportion of salt, chillies, tamarinds, a cocoanut, arecanut and betel leaf to the purohita.

The mountaineers have no purohita to pay.

Two sultan fanams to the caste of Bhattuvaru or praisers.

Two sultan fanams, victuals, arecanut and betel leaf, to the bajantris or musicians.

One sultan fanam, three seers of raw rice, half a seer of dâll, arecanut, and betel leaf to the washerman.

One sultan fanam, one seer of rice, quarter seer of dâll, a seer of jaggery, arecanut and betel leaf and the bridegroom's old turban to the barber.

Two sultan fanams to the temple at Trinomali.

The father of the bridegroom pays six pagodas to the father of the bride and furnisheth her with five pagodas worth of ornaments, a cloth, and gives a cloth to her mother and a cloth to the matron who rubbed the bride and bridegroom with turmeric.

Among the mountaineers the father of the bridegroom gives the father of the bride five pagodas and a half, three candies and a half of paddy, five ballas or twelve seers of a grain called samabiyyam, six seers of salt, six manams (maunds) of sweet oil, and furnisheth the bride with five pagodas worth of ornaments and a cloth and gives a cloth to her mother, but the father of the bride defrays the expenses of the wedding.

Consummation.—When the wife shews signs of puberty she is unclean for thirty days and during that time remains in a hut outside the village and one of the family carries victuals to her. The thirty-first day she washes her body, puts on clean clothes and is received into the house. Tidings of this circumstance are sent to the husband, who comes and takes his wife home and on a lucky day erects a pandal or temporary shed in front of the house and the bajantris or musicians attend. The man and wife sit down in the pandal, anoint their heads with oil, retire separately, wash their bodies, put on clean clothes, return to the pandal and resume their seats. The purohita performs the ceremony of punyahavachanam or purification and sprinkles the holy water over them and suspends a cloth between them and the wife, lifts up the cloth and rubs dust of sandalwood over the neck and face of the husband and he makes a mark with saffron on her forehead. The cloth is taken away and arecanut and betel leaf is presented to the company and it is followed by a feast. At night the man and wife repair privately to their room.

Expenses.—One sultan fanam, a seer of raw rice, a quarter seer of dâll, arecanut and betel leaf to the purohita.

One sultan fanam, victuals, arecanut and betel leaf to the bajantris.

Ceremony of Simantam.—When the wife is five or seven months advanced in her first pregnancy they fix upon a lucky day and in the morning the husband and wife sit down together, anoint their heads with oil, retire separately, wash their bodies, put on new clothes, decorate and perfume their persons and return into the house and the family partake of a feast.

Expenses.—The price of new clothes and the feast.

Funeral rites.—This sect burn the dead except those who die under age or of small-pox, and they are always buried. On a death the family is unclean for eleven days: before the breath quits the body, they put a fanam, some water and tulsi leaves into the mouth of the dying person and when he is quite dead they anoint the head with oil and wash the body with warm water and soapnut, put a mark on the forehead and stuff some bruised arecanut and betel leaf into the mouth. Next they make a beir of sticks in the shape of a cage, cover it with cloths and place five small brass pots on the top of it. The corpse is covered with an old cloth and seated in the bier and four men of the caste take it up and proceed to the burning ground in this order: A toti or person of the pariah caste with a pot of fire, bajantris or musicians, two people of the Dasari caste blowing a chank shell and beating a brass plate, a person firing a gun, the washerman spreading a cloth on the ground for

the bearers of the beir to walk over, the bier, the son and other relations one of whom brings a pot of dressed rice, and another a new cloth with some raw rice tied up in it. A person of the Punchewaru caste walks on the right side of the bier with a salver of boiled rice, arecanut, and betel leaf which he throws on the corpse as they go along. When the procession has got clear of the village the women return to the house. The bier is put down midway and the son or officiating person takes the pot of dressed rice, walks three times round the bier strewing the rice as he goes and at last breaks the pot. The rear and front bearers exchange places, resume their burden and proceed to the burning ground where being arrived they put down the bier and lay the corpse on the funeral pile. The son or acting person first and then all the relations drop grains of raw rice into the mouth of the deceased and the son fetches a pot of water, puts it on his shoulder, walks three times round the pile sprinkling the water and breaks the pot. The son lights the head of the pile and the other people set it on fire in different places, and they all repair to a tank, perform their ablutions, put on dry clothes, come back to the house, look at a burning lamp, and depart to their own habitations. The third day the son or officiating person performs his ablutions, puts on clean clothes, and accompanied by a few relations goes to the burning ground, carrying with him the old clothes of the defunct, a pot of dressed rice, cakes made of grain flour and oil, milk, benjamin, arecanut and betel leaf, sprinkles water over the remains of the pile, collects the remnants of the bones and puts them into a pot, makes the ashes into a heap, sprinkles the milk over it, places an oblation of dressed rice and cakes near it, and puts the old clothes down by it, burns the benjamin and waves the salver three times over the heap, presents arecanut and betel leaf to it, makes an obeisance to it, returns to the house and the nearest of kindred partake of a meal. The eleventh day they dig a hole in front of the house, and the widow stands in it whilst a person throws a pot of water over her and she takes off the bottu from her neck. The twelfth day they rub the floor of the house over with cowdung and whitewash the walls and all the people of the family perform their ablutions and put on clean clothes and a person sprinkles cow's urine over the house which is followed by a feast.

They observe the anniversary of the dead by purifying the house with cowdung; they perform their ablutions, put on clean clothes, and make a charitable donation of money and grain to a few indigent Brahmins and the family partake of a meal.

Expenses.—Quarter of a fanam to the Dasari people. Quarter of a fanam and the old clothes of the deceased to the washerman. Quarter of a fanam to the bajantris or musicians. Quarter of a fanam to the toti who carried the fire. Quarter of a fanam to the person of the Punchewaru caste.

Occupations.—cultivation—renting villages—traffic—servitude.

Taxes.—Annually from each married couple one sultan fanam to the guru or patriarch.

At a wedding two sultan fanams to the temple at Trinomali.

Usages.—The marriage contract cannot be broken. They do not shave the head of the widow, but she cannot marry again.

If a brother has a daughter, and his sister a son he must give his daughter in marriage to his nephew, but this obligation is not binding upon a plurality of sons and daughters. When such a marriage takes place the father of the bridegroom is not to furnish the bride with ornaments.

If a woman commits adultery with one of the caste, she is to be punished, and the husband must cohabit with her, but if she is taken in adultery with a person of another caste she is turned out of her own.

Sons are to 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. If brothers are living together, and have a joint stock, and one of them die without male issue, and the widow wishes to separate from the family, the surviving brothers shall give her five pagodas, six pagodas worth of ornaments—a bullock, a cow and calf and two candies of paddy.

If brothers have made a division of property, and one of them die without male issue, and leaves property, it shall devolve to his surviving brothers, who must maintain his widow.

If brothers are living together or have separated and one of them die without having had any children of his wife, the surviving brothers shall give his widow the ornaments she possessed at her husband's death and four pagodas and send her to her relations; but if she has borne children to her husband, and they be dead, his surviving brothers must maintain her.

If a widow who has had no male issue by her husband dies, her property if she left any, devolves to her husband's relations.

If a widow has had no children by her husband and dies, her property shall go to her own relations.

If a person dies and leaves daughters, the surviving brothers must provide them with husbands, and defray the expenses of their marriage.

A woman cannot succeed to an inheritance.

GOLLALU OR COWHERDS.

This caste is divided into twelve sects viz.—

Yerra Gollalu or red cow herds.

Punugu Gollalu or Civet Cow herds.

Carna Gollalu—Inhabitants of the kingdom of Carnadha.

Arva-Gollalu or inhabitants of a country called Arva.

Padinti Gollalu or inhabitants of a village of ten houses.

Doddi Gollalu or those who reside in huts with the cows.

Mushti Gollalu named from a poisonous tree called mushti.

Samanu Gollalu or equals.

Tumati Gollalu named from a tree called tumati.

Gampa Gollalu named from their using a basket at the wedding.

Puttu Gollalu or users of buffaloes.

Angasala Gollalu.

These sects do not intermarry but will eat together and their customs and usages are the same.

Tradition.—None; but they claim a descent from the God Kristna the ninth avatar or incarnation of the god Vishnu.

All of them are of the left hand caste.

Deities.—They are all Vishnu bhaktas or followers of the God Vishnu. Their principal deity is the God Venkatrama. The tutelary deity of the caste is the God Kristnaswami. The sect of Punugu Golla has a tutelary god and goddess named Pedda deva or the great god and *Yâne Sakti* or Elephant goddess. The tutelary goddess of the sect of Arva gollalu is *Gangama*. The tutelary goddess of the sect of Doddi Gollalu is called *Canyacalu*. The tutelary deities of the sect of Samanu are the God Pedda deva and the goddess *Gangama*. They all worship the destroying goddess Maramma.

Temples.—The principal temple of the God Venkatrama is at Tirupati and that of the god Kristnaswami at Mannaru in the kingdom of Tanjore. The temple of the goddess *Yâne Sakti* is at a village called Punga wanum in the kingdom of Tanjore. The God *Pedda Deva* and goddess *Canyacalu* have no temples.

Mode of Worship.—The mode of worship at the different large temples of the gods Vishnu and Siva is always the same and the ceremonies of the inferior temples are similar to those in use at the principal ones.

Religious Festival.—They attend the grand festival at the Temples of Tirupati and Mannaru. They have no fixed day or month for holding the festival of the goddess and shekti but the ceremonies are similar to those of the goddess *Maramma*. In the month of Tai or January they keep the festival of the *Pedda Deva*. They go to an ant-hill which represents the god and worships it in the usual manner. When they please they worship the goddess *canyacalu* which is done in a solitary wild on a Shukravaram or Friday. They assist with the other Hindus at the festivals of the Goddesses *Maramma* and *Gangamma*.

Gurus or Patriarchs.—They have three Gurus or patriarchs all Brahmins named Sremalwaru—Nellaruwaru and Cildry *senga aya*.

Duty of the Gurus or Patriarchs.—The Guru of the Vishnu bhaktas or votaries of the god Vishnu marks his disciples on the shoulders with the Chakra and teaches them mantras or prayers and gives them the namam. The Guru of the Siva bhaktas or followers of the god Siva teaches his disciples prayers and gives them vhibuti or consecrated ashes of cow dung.

Pay of the Gurus.—Voluntary donations from their respective sectaries when they visit them.

Birth of Children.—On the birth of a child the family is unclean for twelve days; when a woman is brought to bed she and the child are placed in an out house, where she remains twelve days. On the thirteenth day they rub the floor of the house over with cow dung and water and whitewash the walls. They perform their ablutions and put on clean clothes and the mother washes herself and the child, puts on a clean cloth and is received into the dwelling house. The purohita comes and performs the ceremony of Punyahavachanam or purification and the father names the child and the relations and people of the family are feasted.

Expenses.—One sultan fanam, one seer of raw rice, quarter seer of dáll, a cocoanut, and a proportion of salt, chillies tamarinds, arecanut and betel-leaf to the purohita, a feast to the relations of the family.

Namakaranam or Naming.—The child is named at the time of purification after child birth.

Chevlukuttédi or boring the ears.—No particular age or time is fixed for this ceremony, but whenever the parents please, they bore the ears privately.

Expenses.—None.

Chaulam or shaving the head.—During the first five years of the child's age, they carry him to Tirupati and shave his head in the following manner. First the child performs his ablutions in a sacred tank at the foot of the hill called Chackra Tirtha or holy tank of Divine chakra of the god Vishnu, puts on clean clothes and a barber shaves the head and he again performs his ablutions and puts on clean clothes. Afterwards his parents take him to the top of the hill, walk three times round the temple and deliver their offerings of money, a cocoanut, plantains, benjamin, camphor, arecanut and betel leaf to the pujari who presents them to the idol and if the money offering amounts to a rupee, he burns the benjamin and waves it three times before the idol, breaks the cocoanut and makes a fruit offering of it and the plantains, presents the arecanut and betel leaf to the idol and gives the votaries some Tirtha Prasadha or holy water and consecrated flowers. If the money offerings is less than a rupee, the pujari does not present the offering to the idol and only gives Tirtha Prasada to the votaries who make their obeisance and return to their lodgings. The votaries of the god Siva also take their children to Tirupati. The ceremony of choulam is only performed on the males.

Yegnópavitam or string.—They do not wear the yegnopavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The ceremony is the same as is observed among the other castes; the parents of the man carry with them presents of five fanams, one jacket and cloth, arecanut, fruit, arecanut and betel leaves.

Celebration of marriage.—They may marry at any time from the beginning of Tai or January to the end of the month. On the third day preceding the wedding the bride gets her toe and finger nails cut and the bridegroom his head and beard shaved and his whiskers and eye brows trimmed in their respective houses; the marriage ceremonies are the same as are observed by the other castes.

They erect a pandal supported by twelve pillars in front of the house of the parents of the bride.

Fetch a branch of the Jambu tree.

Take earthen pots from the potter.

Fetch water.

Carry the bride's wedding garments and ornaments in procession.

Pay a visit to the village temple.

The bridegroom parades through the streets of the town.

The kanyadanam or giving away of the virgin.

Tying on of the bottu.
 Look at the star Arūndhati.
 Public procession.

Expenses.—One sultan fanam, one seer of raw rice, a quarter seer of dāll, arecanut, tamarind, chillies, and some salt, arecanut and betel leaf to the purohita

Five sultan fanams, victuals, arecanut and betel leaf to the bajarantris.

One sultan fanam victuals, arecanut and betel leaf to the barber.

One sultan fanam, two seers of rice, half seer of dāll, arecanut, and betel leaf to the washerman.

One sultan fanam, three seers of rice and victuals, arecanut and betel leaf to the potmaker.

One sultan fanam, one seer of rice, a quarter seer of dāll, arecanut and betel leaf to the bashingalus or hoops.

One sultan fanam to the praiser or bhattuwadu.

One sultan fanam, arecanut and betel to their religion people or headman of caste.

The father of the bridegroom gives six chackrams ready (cash) and three chackrams worth of ornaments. The father of the bridegroom must furnish the bride with one cloth and give another new cloth to her mother.

The sects of Punugu Gollalu and Angasala Gollalu pay the father of the bride thirty fanams.

Consummation.—The ceremonies of consummating a marriage are similar to those of the other castes.

Expense.—One sultan fanam, a seer of raw rice, arecanut and betel leaf to the bajarantris or musicians.

Funeral rites.—They burn the dead except those who die of the small-pox or under age. The funeral ceremonies are similar to those of the other Hindus.

Expense.—One sultan fanam and a quarter, two seers of raw rice, some arecanut and betel leaf to the purohitha, victuals, some arecanut and betel leaf to the bajarantris or musicians.

A dab to each person of the *Dasiri caste*.

A half of a sultan fanam and a cloth which covered the corpse to the person of the pariah caste.

Some observe the anniversary of the dead and others do not.

Occupations.—Cultivation—servitude—selling milk, butter and tair (curds)—keeping cattle.

Taxes.—Annually two sultan fanams from each house to the Guru or patriarch.

Usages.—The contract of marriage cannot be broken. They do not shave the head of the widow but she cannot marry again.

Sons shall receive equal shares of a father's property. If a person dies and leaves children by two wives his property shall be divided into two equal shares one of which shall be given to each of the widows.

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

If brothers are living together and have a common stock and one of them die without male issue, his property goes to his surviving brothers and they must supply the widow with food and raiment.

If brothers have made a division of property and one of them die without male issue, his substance shall go to the surviving heirs and if the deceased left daughters the heirs must defray the expenses of their marriage; a woman has no inheritance.

THE CASTE OF LINGA BHOJUNNALAWARU OR BHOLUNJALAWARU CORRUPTLY
CALLED RALJAWARU.

This caste is divided into three sects viz.—

Karnatika Baljawaru.

Desam Baljawaru.

Telugu or Gajula Baljawaru.

These three eat together but do not intermarry and their customs and usages are nearly the same.

Tradition.—*Para Bramha* or the great god Bramha created the God Pralayakala Rudra or the terrific at the day of destruction, a character of the God Siva and he created the chatur acharyulu or four sages named Panditaraju Yekcoramalu Murralaradulu and Somaluradhulu and taught them mantras or prayers and made them his deputies. On a time the asuras and devatas or the giants and gods made war on each other and the God *Pralayakala* Rudra produced from his nose a being whom he 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 upon him and his sons the following honorary distinctions viz.—

A Flag with the figure of an alligator portrayed on it.

A Flag with the figure of a fish portrayed on it.

A Flag with the figure of a bullock.

A Flag with the figure of an eagle.

A Flag with the figure of a Bell.

A Bell.

A Modee Ganta or iron for marking cattle.

The use of burning lamps and flambeaus in their public procession during the day—

The use of tents.—On a time when the God Pralayakala Rudra and Mochari-rudra and his five sons with other celestial attendants were assembled on the Kailasa parvata or mount of Paradise, the God directed the latter to descend into the Bhuloka or earthly world and increase and multiply these species. They humbly prayed to know how they were again to reach the divine presence; he answered "I shall manifest myself in the bhuloka or earthly world under the form of the Lingam or Priapus, do you worship me under that form and you will again be permitted to approach me." They accordingly descended into the earthly regions and from them the present castes of Baljavarus deduce their origin.

Deities.—They are all Siva bhaktas or followers of the God Siva, mark their foreheads the same as the other sectaries. Their principal deity is the God Ishwara and his other inferior incarnations.

Temples.—The temples of the God Siva and his inferior incarnations are at Trinomaly, Conjiveram, Jumbo Kristna and Kalahasti in the kingdom of Arcot and Nunjanagtd in the dominions of Mysore. The tutelary deity of the caste is the god Basaweswarudu.

Mode of Worship.—The mode of worship has already been detailed.

Religious Festivals.—They attend the annual festivals at the principal temples— They hold a festival in honour of the God Basaweswarudu yearly on the fifteenth day of the bright half of the month masi or February and continues one day; the ceremonies are the same as those observed on similar occasions. In the procession they carry a white flag with the figure of a bullock on it.

Gurus or Patriarchs.—They have five Gurus or Patriarchs all of whom are of the Jangam caste and named as follows :—Srishila Sinhasanamwaru, Ougen Simhasanomwarus—Balehalli Simhasanamwaru, Nirdama murtiwaru and Mulubagalu mathamwaru.

Duty of the gurus or patriarchs.—They invest their sectaries with the Lingam or emblem of the Priapus, teach them mantras or prayers and give them vibhuti or ashes of cow dung.

Pay of the Gurus or Patriarchs.—Annually one sultan fanam from each house of their respective sectaries.

Birth of Children.—In the sects of karnatika and Desam sects the family is not unclean on the birth of a child but in the other in a birth the family is unclean for nine days. Among the two former the moment the child emerges from the womb, it is washed with a mixture of cow's urine, dung, ghee, and tair (curd), wash the feet of the Guru and sprinkle the holy water over the mother and infant and both are removed to an out-house; On the fifth day they send for the Guru or patriarch and the father and the mother with the child perform their ablutions and the former with the Guru or patriarch sits down in the centre of the house and the latter with the child does the same behind a curtain so as to be concealed from public view. The father spreads out a little raw rice on the ground on which he places five small brass vessels to represent five holy rivers, fills them with water and under the direction of the Guru, worships them in the usual way. The Lingam for the child is placed near the vessels and the father worships it also and he takes away the holy water and sprinkles it over the mother and infant and then wraps up in a piece of cloth the casket containing the Lingam and ties it round the neck, brings the infant and lays it at the foot of the Guru, who puts this question to the father "Will thy child become one of the caste of Jangam or follow the profession of its affick, etc." He answers it, will follow the latter on which the Guru blesses it and says 'so be it'—arecanut and betel leaf is distributed among the guests which is succeeded by a feast. In the latter caste the family is unclean for nine days and on the tenth the mother washes her body and the child and puts on clean clothes and the floor of the house is rubbed over with cow dung, and the walls whitewashed. They send for the Guru, wash his feet sprinkle the water over the mother and child, give a fanam to the Guru and dismiss him. When the child is arrived at the age of three months they perform the ceremony which the other sects do on the fifth day and in the same manner.

Expense.—A voluntary donation to the Gurus or Patriarchs. A feast to the family and relations.

Namakaram or naming.—This ceremony is performed at the time of purification after child-birth.

Chevulu kuttedi or boring the ears.—This ceremony is performed whenever the parents choose and the child's ears are bored privately.

Choulam or Shaving the head.—Within the first year of the child's age they fix upon a lucky day and invite the Guru or patriarch and other relations of the family and the father and mother with the child anoint their heads with oil, perform their ablutions, put on clean clothes and sit down and the child's maternal aunt cuts off a lock of hair and the barber shaves the head. They wash the child's body which is succeeded by a feast and the guests are regaled with arecanut, betel leaf and perfumes.

Expense.—A voluntary donation to the barber. A feast.

The Ceremony of Cunta Shesra.—When the boy or girl is about ten years of age they fix upon a lucky day and invite the guru or patriarch and relations and the father, mother and boy or girl anoint their heads with oil, perform their ablutions, put on clean clothes and with the Guru or Patriarch sit down in the middle of the floor. Five vessels of water to represent the five holy rivers are placed before them with the Lingam which was put round the boy or girl's neck at the time of purification and the Guru worships them and directs the boy or girl how to worship the Lingam and teaches him or her the mantras or prayers which are used on the occasion and again replaces the casket about the arm or neck and blesses the boy or girl which is followed by a distribution of arecanut and betel leaf and a feast.

Expense.—Three sultan fanams, some arecanut and betel leaf to the Guru or Patriarch.

Betrothing in Marriage.—The parties may be contracted before or after the girl arrives at the age of puberty. The parents of the man attended by the guru, purohita and a few relations preceded by musicians as to the house of the girl with a woman's Jacket and cloth, a cocoanut, plaintains, saffron, turmeric, arecanut and betel leaf and ask her in marriage of her parents. The sect of Carnatic Baljavarus carry fifteen sultan fanams and a gold ring, receive in exchange cloth on the occasion. The omens and other ceremonies are the same as those observed by the other castes.

Celebration of Marriage.—They marry from the beginning of the month Mashi or February to the end of Ani or June. The castes of Desam and Carnatic two days previous to the wedding erect a pandal in front of their houses and worship the household god and present the wedding garments, ornaments, &c., to it. The Telinga caste do not observe this ceremony. The ceremonies of marriage among these castes are the same as among the other Hindus and done in a similar manner viz:—

Fetching the branch is of the Jembu and Warjaba tree, bring the earthen pots from the potter—fetch water—Kanya danam or giving away of the virgin. Arundhati Darsana or visit to the star Arundhati and merovani or public procession.

Expense of the Gajalu caste.—One sultan fanam, a seer of raw rice, a quarter seer of dâll, some arecanut and betel leaf to the purohita.

One sultan fanam, a seer of raw rice, a quarter seer of dâll, some arecanut and betel leaf to the potter. One sultan fanam, victuals, some areca and betel leaf to the washerman—

One sultan fanam and arecanut and betel leaf to the guru or patriarch.

One sultan fanam, a seer of raw rice, arecanut and betel leaf to the person who brought the branches.

The father of the bridegroom pays the father of the bride eight star pagodas and furnishes her with eight pagodas worth of ornaments and two cloths. Among the Desam caste there is no particular sum specified for the expenses of the wedding or to be given to or from the bride—

The Carnatic caste have also no fixed rule for the amount of the expenses of the wedding but the father of the bridegroom gives the father of the bride ten pagodas and two fanams, and furnisheth her with three Jackets and three cloths and he must give her mother two jackets and two cloths. It is usual for the fathers of the bride and bridegroom to defray the expenses between them.

Consummation.—This ceremony is performed in the same manner as it is observed by other Hindus.

Funeral rites.—They bury their dead and the rites are the same as those observed by the Jangam caste.

Expenses.—Two fanams to the guru. Three cash (a copper coin) to the people that dug the grave.

Occupations.—traffic, cultivation, headmen of castes—accountants.

Taxes.—Annually one sultan fanam to the guru or patriarch.

Usages.—The marriage contract cannot be broken. They do not shave the head of the widow, but she cannot marry again.

If a woman commits adultery with one of the caste, she shall be punished and fined in the sum of two fanams which must be given to the guru or patriarch and the husband must cohabit with her.

If a woman commit adultery with a person of another caste she shall be turned out of her own.

TELUGU BALJAWARUS.

It is divided into three sects who do not intermarry but will eat together and their customs and usages are the same.

Names of the Sects.

Telugu Baljawaru.

Musuku Baljawaru.

Sukamanji Baljawaru.

Tradition.—None.

Deities.—They are all Vishnu bhaktas or followers of the God Vishnu and mark their foreheads like the other castes, their principal deity is the god Venkatrama. The tutelary deity of the Telugu Baljawarus is the god *Gurunadhudu* whom they call Pedda devara or great god. The two last sects have no tutelary deity. They all pay deference to the goddesses Maramma and Gangamma.

Temples.—The principal temple of the god Venkatrama is at the village of Tirupati in the kingdom of Arcot. The god *Gurunadhudu* has no temple.

Mode of Worship.—The mode of worship at the temple of Tirupati is always the same, and they worship the god *Gurunadhudu* in the same manner as the caste of *Pallivaru*.

Religious Festivals.—They attend the annual grand festival at the temple of Tirupati. They celebrate yearly in the month Tai or January a festival in honour of the God *Gurunadhudu*; the ceremonies are similar to those which are observed by the caste of *Pallivaru*.

They in common with the other Hindus keep the festivals of the goddesses *Maramma* and *Gangamma*.

Gurus or Patriarchs.—They have four gurus or Patriarchs all Brahmins of the Vishnu bhakti or followers of the God Vishnu and are named as follows viz. *Tirumalwaru*, *Nellarwaru*, *Bhatrawaru* and *Tricovelûr waru*.

Duty of the Gurus or Patriarchs.—They mark their disciples on the shoulders with the chackra and teach them mantras or prayers and furnish them with the *Namam* to mark their foreheads.

Pay of the Gurus or Patriarchs.—Annually two sultan fanams from each house of their respective followers.

Birth of Children.—On a birth the castes of Telinga and Sukamanji are unclean for eleven days and in the latter sixteen the ceremonies of purification are the same—On the day succeeding the period of uncleanness, the people of the family perform their ablutions and the mother washes herself and the infant puts on clean cloths and is admitted into the dwelling house. The purohita performs the ceremony of punyahavachanam or purification and names the child.

Expense.—One sultan fanam, a seer of raw rice, quarter seer of dâll and some salt, chillies, arecanut and betel leaf to the *purohita*.

Namakarnam or Naming.—The infant is named at the purification after child birth.

Chevulukuttedi or boring the ears.—They fix upon a lucky day, anoint the child's head with oil, wash its body, and the silversmith bores the ears.

Expense.—A seer of raw rice, quarter seer of dâll, a lump of jaggery, some arecanut and betel leaf to the silversmith.

Chaulam or shaving the head.—Within the first three months of the child's age they select a good day, anoint its head with oil, wash its body and the barber shaves the head.

Expense.—A seer of raw rice, quarter seer of dâll, a lump of Jaggery, some arecanut and betel leaf to the barber.

A feast to the family.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The ceremony is the same as is observed among the other castes, the parents of the man carry with them presents of five fanams, one jacket and cloth, a cocoanut, fruit, arecanut and betel leaf.

Celebration of marriage.—They may marry at any time from the beginning of Tai or January to the end of the month. On the third day preceding the wedding the bride gets her toe and finger nails cut and the bridegroom his head and beard shaved and his whiskers and eyebrows turned in their respective houses; the marriage ceremonies are the same as are observed by the other castes.

They erect a pandal supported by twelve pillars in front of the house of the parents of the bride.

Fetch a branch of the Jambu tree.

Take earthen pots from the potter.

Fetch water.

Carry the bride's wedding garments and ornaments in procession.

Pay a visit to the village temple.

The bridegroom parades through the streets of the town.

The Kanyadanam or giving away of the virgin.

Tying on of the bottu.

Look at the star Arundhati.

Public procession.

Expenses.—Telinga and Sukamanji sects.

Three Sultan fanams, three seers of raw rice, a seer of dáll, a cocoanut, some arecanut and betel leaf to the purohita.

One Sultan fanam, victuals, arecanut and betel leaf to the barber.

One Sultan fanam, victuals, some arecanut and betel leaf to the washerman.

One Sultan fanam to the guru or Patriarch.

Two sultan fanams, eight seers of raw rice, four seers of dáll, three seers of salt, some arecanut and betel leaf to the potter.

Five Sultan fanams, victuals, some arecanut and betel leaf to the bjantris or musicians.

The father of the bridegroom pays the father of the bride eight chackras and four pagodas worth of gold and silver ornaments, four jackets and four cloths to the bride. He must also give a cloth to the bride's father and mother. If eight chackras are paid for the bride, the parents of both are obliged to defray the expenses of the marriage in equal proportions.

Expenses—Musuku Sect.—Five Sultan fanams, two seers of rice, arecanut and betel leaf to the purohita.

Two Sultan fanams, victuals, arecanut and betel leaf to the barber.

Two Sultan fanams, victuals, arecanut and betel leaf to the washerman.

One Sultan fanam, three seers of raw rice, a cocoanut, arecanut and betel leaf to the potter.

Five Sultan fanams, victuals, arecanut and betel leaf to the bjantris or musicians. The father of the bridegroom pays eight chakrams to the father of the bride; the ornaments which he furnisheth her depends on the agreement. He supplies the bride with two jackets and three cloths.

Consummation.—The ceremonies of consummating a marriage are similar to those of the other castes.

Expense.—One Sultan fanam, a seer of raw rice, arecanut and betel leaf to the purohita.

Two Sultan fanams, victuals, arecanut and betel leaf to the bjantris or musicians.

Funeral rites.—They burn the dead except those who die of the small-pox or under age. The funeral ceremonies are similar to those of the other Hindus.

Expense.—One Sultan fanam and a quarter, two seers of raw rice, some arecanut and betel leaf to the Purohita.

Victuals, some arecanut and betel leaf to the bajantris or musicians.

A dab to each person of the dasari caste.

A half of a Sultan fanam and a cloth which covered the corpse to the person of the Parriah caste.

Some observe the anniversary of the dead and others do not.

Occupations.—Cultivation, servitude, traffic, accountants.

Taxes.—Annually two Sultan fanams from each house to the Gurus or Patriarchs.

Usages.—The contract of marriage cannot be broken. They do not shave the head of the widow, but she cannot marry again.

Usages among the Musucu Sect.—Sons shall receive equal shares of a father's property. If a person dies and leaves children by two wives his property shall be divided into two equal shares one of which shall be given to each of the widows.

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

If brothers are living together and have a common stock and one of them die without male issue his property goes to his surviving brothers and they must supply the widow with food and raiment. If brothers have made a division of property and one of them die without male issue, his substance shall go to the surviving heirs and if the deceased left daughters, the heirs must defray the expenses of their marriage; a woman has no inheritance.

REDDI.

THE SECT OF MOTATI REDDI.

Tradition—None.—It is of the madhyastam or medial caste.

Deities.—The people of this sect are all Vishnu bhaktas or followers of the God Vishnu. The principal deity is Tirupati Venkatramana. The tutelary deities are the Goddess Yellamma and the god Gurumurti. They also worship Maramma the destroying Goddess and the God Muniyappa.

Temples.—The principal temple is at Tirupati in the Kingdom of Arcot. The Goddess Yellamma and the god Gurumurti have no public temples. Each family keeps an image of them in a private room appropriated to that purpose. The Goddess Maramma has no village temple.

Mode of Worship.—The mode of making offerings at the temple of Tirupati has been already mentioned. Every Mangalawaram (Tuesday) each family worship the tutelary goddess Yellamma and the God Gurumurti which is done in this manner. One of the males of the family purifies the floor of the room that is dedicated to the God and Goddess by rubbing it over with a mixture of water and cowdung, goes to a river or pond, performs his ablutions, puts on clean clothes, returns home bringing a pot of water along with him. He next goes to the sacred room with some raw rice, dâll, salt, tamarinds, chillies, milk, ghee, a cocoanut, benjamin, flowers, dust of sandalwood, stained raw rice, arecanut, betel leaf, firewood, new earthen pots, water and fire, boils the rice and dâll, takes the images of the god and goddess, and places them on a pitham or wooden stool. He performs the abhishekam or washing the images with water, rubs dust of sandalwood over them, sprinkles the stained rice, strews the flowers over them, burns benjamin and breaks the cocoanut and places it before them. He pours the milk and ghee over the dressed rice and dâll and makes an oblation, offers the arecanut and betel leaf, makes an obeisance. He then puts the images into a trunk and the family feast on the oblation &c. No daily worship is paid to the goddess Mārāmmā.

Religious Festivals.—They attend the annual grand festival at the temple of Tirupati. They yearly celebrate four festivals in honour of the goddess Yellamma and god Gurumurti, viz. on the first day of the new year or on the first Tuesday of the first month of the new year which happens in the month Chaitram or April, which continues one day. The second is held on the ninth day of the bright half of the month Pertasi or September which continues one day. The third occurs on the dark night of the month Alpisi or October, continues one night and is called Dweepawali. The fourth is held on the first day of the month Tai or January when the sun begins his course to the north. The first festival is in honour of the new year when the men and women should bathe in some holy stream, put on clean clothes and one of the males of the family pays adoration to the images of the goddess Yellāmmā and the God Gurumurti and makes an oblation in the same manner as is described under the head of mode of worship and the festival ends with feasting and meriment. The second festival is held in honour of the Goddess Durga and Saraswati or nature and science who are supposed to have been wakened by Brahma in the beginning of his night. At this festival this sect pay divine honours to weapons of war and worship the Goddess Yellāmmā and the God Gurumurti and make the usual offerings and the whole concludes with feasting and jollity. The third festival is in honour of Lakshmi Devi or Goddess of fortune. They feast all day and at night worship an image that represents the Goddess and make the usual offerings to the Goddess Yellamma and the God Gurumurti and the night is possessed in festivity. The fourth is in honour of the sun; they bathe themselves, put on clean clothes, worship the Goddess Yellamma and the God Gurumurti, make a meat offering of dressed rice to the sun and conclude the festival with a feast. When the other castes are holding a festival in honour of Maramma, a male of the family keeps Wokkapoddu, a kind of fast, and in the evening repairs to the shrine of the goddess with a lamp and offerings of a kid, a cocoanut, benjamin, flowers, dust of sandalwood, arecanut and betel leaf. The lamp is put down in front of the idol and the other offerings are given to the pujari or worshipper, who burns the benjamin and waves it three times before the Idol, sprinkles the dust of sandalwood and flowers over it, breaks the cocoanut and makes a fruit offering to it, presents the arecanut and betel leaf and if the votary has brought a kid, he kills it in front of the idol, makes an oblation, makes a dandam or obeisance and the pujari gives him a half of the lamp which was made of rice flour and a half of the cocoanut and some of the consecrated flowers. The votary gives the head of the kid to the pujari and brings home the body which is dressed and the family feast on it and each person receives a small portion of the lamp, cocoanut and consecrated flowers. Once in four or five years they celebrate a grand festival in honour of the goddess Yellāmmā and the God Gurumurti by the heads of families. It is performed on the first Manglawaram or Tuesday in the month Chaitram or April and continues one day. On that day all the branches of the family are invited and each family brings a kid and hog, rice, dāll, milk, ghee, salt, tamarinds, chillies, cocoanuts, flowers, dust of sandalwood, benjamin, arecanut and betel leaf. A male of the family keeps Woka-poddu, performs his ablutions, purifies the household temple with cowdung, worships the Goddess and God in the usual way and makes the ordinary offerings and sacrifices. In the evening the idols are placed on a litter and carried in procession to a river or pond passing through the streets of the village, preceded by two persons of the Dasari caste blowing a chank shell and beating a jagata or brass plate, two people of Jāvani caste shaking a kind of rattle and a set of bajantris or musicians and followed by the people of the caste. They put down on the bank of the river or pond the litter, burn benjamin, and wave it three times before the idols, sprinkle dust of sandalwood and flowers, sacrifice a kid or hog and make an oblation, present arecanut and betel leaf and the votaries make a dandam or obeisance and the litter is again taken up and the procession returns to the house, when they worship the idols, sacrifice a kid or hog, put them into the sacred room, make an obeisance, place them in a trunk or box and tie it up to the roof of the room; next they dress the flesh of the oblations and the other offerings and the family and the relations feast on them.

Things permitted to be carried in the procession—

A red flag with the figure of the Satyr Hanumant.

An umbrella.

Flambeaus.—This sect being of the Madyastam or medial caste the procession can parade through any street of the village.

Expenses.—Five Sultan fanams and a meal to the bajantris or musicians.

Two Sultan fanams a meal and some arecanut and betel leaf to the two persons of the Jawani caste.

Half a Sultan fanam, a meal and some aracanut and betel leaf to each of the Dasaris. A live kid and the heads of those that were sacrificed, a meal and some arecanut and betel leaf to the washerman.

These expenses are defrayed by a contribution from the several branches of the family.

Gurus or Patriarchs.—This sect has only one Guru or Patriarch by caste a Brahmin of the Vishnu bhaktas or followers of the God Vishnu and is named Srimal waru.

Duty of the Guru or Patriarch.—The Guru or Patriarch marks his disciples on the shoulders with the divine chakra of the God Vishnu, teaches them mantras or prayers and gives them Tirtha-Prasada or holy water and consecrated flowers.

Pay of the Guru or Patriarch.—Two Sultan fanams annually from each house of his followers.

Birth of Children.—On the birth of a child the family is unclean for twelve days. The instant a woman is delivered, she and her child are carried outside the village and lodged in a small straw hut, where she remains three days; on the fourth day she and the infant are brought into the village and placed in a hut in front of the house where she is kept nine days. The thirteenth day the dwelling house is purified by rubbing the floor with water and cowdung and white-washing the walls. The people of the house give their dirty cloths to the washerman, bathe their bodies and the bodies of the women and child, put on clean clothes and she and the infant are received into the dwelling house, which is succeeded by a feast.

Expenses.—A feast to the family and the relations. A meal and some arecanut and betel leaf to the washerman.

Namakarnam or Naming.—The ceremony of namakarnam or naming is performed when the child attains the age of five months. Having fixed upon a lucky day, some of the males and females of the family in the morning go to a grove outside the village with raw rice dáll, salt, chillies, tamarind, milk, ghee, a cocoanut, benjamin, flowers, dust of sandalwood, two fowls, a kid, new earthen pots, fire, firewood, arecanut and betel leaf, clean a spot of ground under the trees, rub it over with water and cowdung, and they all perform their ablutions and put on clean clothes. The women boil the rice on a part of the consecrated spot in the new earthen pots. The men erect a small pandal on another part of the consecrated ground and make the figure of a man with earth to represent the God Muniyappa, sprinkle water over it by way of abhishêkam or ablution, sprinkle flowers and dust of sandalwood over it, burn benjamin and wave it three times over it, pour the milk and ghee over the dressed rice and dáll, and make an oblation, sacrifice the kid and fowls and make a meat offering, make an obeisance to the image, dress the flesh and fowls and feast on it and the rice &c. after which they return to the house and name the child and bore the ears.

Expenses.—The price of the offerings to the God Muniyappa.

Chevulukuttedi or boring the ears.—This ceremony is performed at the Namakarnam or naming.

Chaulam or shaving the head.—This is also performed in the month that the child attains the age of five months; however it is only on the males that this ceremony is performed. On a lucky day they anoint the child's head with oil, and wash his body. A measure and a half of raw rice, one dub, five arecanuts, and five betel leaves, are put into a brass basin. The child is seated on a pitham or wooden stool and the barber comes and shaves the head so that the hair may fall into the brass basin which is placed near the child for that purpose. Afterwards they wash the head and body of the child and give the contents of the basin to the barber.

Expenses.—The price of the rice, the dab and the arecanut and betel leaf that was in the basin to the barber.

Yegnôpavitam or string.—They do not wear the string.

Betrothing in marriage.—The parties may be contracted either before or after the femal arrives at the age of puberty. The parents of the young man attended by a few relations go to the house of the parents of the young girl taking with them fifty seers of raw rice, ten seers of dâll, two seers and a half of ghee, six seers of arecanut, ten bundles of betel leaves, some turmeric, saffron and as they proceed on they observe the same omens as are noticed by the other castes. If a good omen occurs or none appear they go up to the door and are received by the parents of the girl and are conducted into the house where they all sit down and the visitors make known the object of their errand. The parents of the girl send for some of their relations and answer "If the burning of a lamp turns out propitious we will give our daughter to your son." The lamp is lighted and if the flame burns high and clear it is reckoned lucky but if the flame is low and muddy, and it is looked upon as inauspicious and the offer is rejected and the parents return home with the presents. If a propitious omen has occurred, the proposal is accepted and they anoint the young girl's head with oil and she retires, washes her body, puts on clean clothes and returns to the company and the mother of the young man takes half a seer of the raw rice, half a seer of arecanut, a bundle of betel leaf, the turmeric and saffron and ties it up in the corner of the young girl's clothes and she retires. The father of the young man puts the remainder of the arecanut and betel leaf in a brass basin and places it on a three-legged pitham or stool. The father of the girl brings another basin and puts in it a half of the contents of the basin on the stool, and takes up four arecanuts and four betel leaves and gives them into the right hand of the father of the youth saying "I give my daughter unto thy son". The latter does the same to the former and says "I take thy daughter for my son". Then arecanut and betel leaf is distributed among the people that are present and they feast on the rice, dâll and ghee. The purohita is next called and a lucky day is fixed upon for the celebration of the marriage and the parties separate.

Celebration of marriage.—This sect may marry at any time from the beginning of the month Tai or January to the end of the month Ani or June; on the fifth day preceding the one that has been fixed on for the celebration of the marriage, the bridegroom has his beard, whiskers and eyebrows trimmed and rubs his body over with turmeric. The bride also rubs her body over with turmeric which both of them repeat during each of the three succeeding days. The day immediately preceding the wedding the parents of the bridegroom erect a pandal or temporary building supported by twelve pillars in front of their house, and the washerman comes and hangs it round with clean white clothes. The parents of the bridegroom attended by a few relations and preceded by bajarantris or musicians go to the house of the bride with an offering of arecanut and betel leaf, where being arrived they sit down, distribute the arecanut and betel leaf among her parents and relations and conduct her and them to their house and lodge them in an outer room. If the bride happens to live at a distant place, her parents bring her to the outside of the village in which the bridegroom lives where they are met by his parents. The bridegroom's maternal uncle goes to a Jambu-tree, breaks off a branch, returns to within a short distance of the village and sits down. Three or four male relations and matrons preceded by bajarantris or musicians and walking under a cloth canopy upheld by four men go to the man with the following articles, viz., a small brass pot of water, some benjamin, arecanut and betel leaf, burn the benjamin, and wave it, three times over the branch, place the arecanut and betel leaf before it, make an obeisance to it, give the arecanut and betel leaf to the man, take the branch from him, return to the pandal and tie it to the centre pillar and the washerman comes and wraps a clean cloth round it. Five matrons and some other male relations of the marrying couple walking under a canopy upheld by four men and preceded by bajarantris or musicians go to the house of the pot-maker with presents of one Sultan fanam, two seers of raw rice, half a seer of dâll, one cocconut, some benjamin, twelve arecanuts and twelve betel leaves, twelve sticks of turmeric and one brass pot of water. The pot-maker, if he lives in the village, has

previously prepared twelve new earthen pots of different sizes at his own habitation but if he resides at a distant place he brings that number of pots to a house in the village where the marriage is. The matrons burn the benjamin and wave it three times over the pots, break the cocoanut and make a fruit offering to them, present the arecanut and betel leaf to them, make an obeisance to them, give the fanam, raw rice, dâll and arecanut and betel leaf to the pot maker, take the pots and come back to the pandal, carry them into the house, mix nava dhaniam or nine kinds of grain with cow dung, spread it out on the ground and place four of the largest pots on it and put down the other pots on one side. Three matrons walking under a canopy upheld by four men and preceded by bajantris or musicians repair to a river or pond with a brass pot, fill with water, come back to the house and pour the water into the four large pots and over the mouths of them with covers which they convert into lamps: some rice is dressed and stained with turmeric which is put on a leaf and placed near the pots as an oblation. They burn benjamin and wave it three times over the pots, sprinkle dust of sandalwood over them, strew flowers over them, break a cocoanut and make a fruit offering, make an obeisance and take away the oblation. The bridegroom anoints his head with oil, washes his body, puts on new cloths and encircles his temples with the bashingalu or hoop, five matrons preceded by bajantris proceed and stay in the outside of the village taking with them a brass chambu or vessel full of water and mango leaves and a salver containing the bride's ornaments, bottu, cloth and jacket. Two of the matrons preceded by the bajantris or musicians return bringing with them on a salver the cloth which they put down in the pandal. In this manner they bring the ornaments and bottu with the jacket in succession to the pandal. The parents of the bridegroom attended by some matrons and a few relations and preceded by bajantris or musicians go to the lodgings of the bride, taking with them a chambu or brass vessel of water and mango leaves and conduct her and her parents and relations to their house where the bride anoints her head with oil, washes her body, arrays herself in the wedding cloth and jacket and puts on the ornaments and crowns herself with the bashingalu or hoop and she is brought into the pandal with the chambu or brass pot of water and mango leaves. The purohita comes and suspends a cloth from the roof of the pandal and the bridegroom and bride station themselves one on each side of it. The purohita ties round their wrists a kankanam or skeins of thread stained with turmeric. A seer of raw rice is put in a salver and the bottu placed on it and delivered to the purohita who hands it round for the people to touch and to bestow their blessing and then gives it to the bridegroom who lowers or lifts up the curtain and ties it round the bride's neck whilst the purohita reads mantras or prayers. Then the bride and bridegroom pour raw rice over one another's heads and the cloth is taken away from between and both of them sit down on a pitham or wooden stool—A chambu or brass water vessel of milk and ghee with a gold fanam in it is given to the purohita who places the open hands of the bride and bridegroom on each other and pours a little of the milk and ghee on them and their parents and relations do the same and the purohita reads mantras or prayers and takes the fanam which ceremony is called kanyadanam or giving away of the virgin. The purohita ties together the corner of the clothes of the bride and bridegroom who get up and walk three times round the centre pillar and go out in the open air and look up at the star Arundhati, return to the pandal and some matrons conduct them into the house where they sit down on two pithams or wooden stools near the pots. A nose and finger-ring are let drop into one of the pots and a matron takes hold of an arm of the bride and bridegroom and dips the hand into the pot to take up the rings three times and the rings are returned to the owners. They untie the knot in the new marrying couple's clothes, take off the Bashingalus or hoops and put them on a salver. Then arecanut and betel leaf is distributed in the following order. First a little is set aside as an offering to the Deity, second, to the Guru or Patriarch. Third, to the Caste. Fourth, to the two Castes of Salumula or Cultivators and Carriers and fifthly to the relations and particular friends of the families. A salver of cakes made of rice flour and sugar and covered with ghee is placed before the new married pair and the parents of the bride eat out of the bridegroom's salver and so vice versa; after they have done, the rest of the families and guests are feasted which endeth the ceremonies of the first day. On the morning of the second day the bride and

bridegroom wash their faces and put the bhashingalus or hoops round their heads and attended by their parents and relations and by some matrons, walking under a canopy upheld by four men and preceded by bjantris or musicians go in procession to an ant-hill outside the village taking with them a hoe and some wicker baskets, a chambu or brass pot of water and offerings of milk, ghee, a cocoanut, some benjamin, arecanut and betel leaf and when they come there they sprinkle the water, milk and ghee over the ant-hill, burn the benjamin and wave it three times over it, break the cocoanut and make a fruit offer into it, present the arecanut and betel leaf and make an obeisance. The bridegroom takes the hoe and digs the ant-hill and the bride puts the earth on the baskets which the matrons put on their heads and they all come back to the pandal. Two matrons walking under a canopy upheld by four men and preceded by bjantris or musicians go to a well, carrying two water pots, some arecanut and betel leaf and a turban, the ends of which serve as a pad for their heads to rest the pots on, throw the arecanut and betel leaf into the well, fill the pots with water, come back to the pandal and some of the people mix the water with the earth of the ant-hill and form it into twelve lumps which they give to the bridegroom who places one at each of the twelve pillars and makes it into the shape of an altar—The bridegroom burns benjamin at each of the pillars, after which he and the bride walk three times round them and make an obeisance to each. Both sit down on two pithams or wooden stools and rub their faces, neck and arms with turmeric and change their dress and give the wedding clothes to the washerman to be washed. The barber comes and trims the beard, whiskers, eyebrows and lashes of the bridegroom and cuts the finger and toe nails of the bride. Four small earthen pots of water are placed in the form of a square in the pandal and a thread tied round them and the bride and bridegroom seat themselves in the middle of the square, take off the bhashingalus or hoops, anoint their heads with water, wash their bodies, and again put on the wedding garments which the washerman by this time has brought back, which is followed by a feast; at night is the merawane or procession. The bride and bridegroom again put round their heads the bhashingalu or hoops and mounted on a horse, accompanied by their parents, relations and friends and preceded by dancing women and bjantris or musicians, go to the village temple with offerings of a cocoanut, benjamin, arecanut and betel leaf which they give to the pujari who burns the benjamin and waves it three times over the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf. The bride and bridegroom make an obeisance to the idol and receive some tirtha prasada from the pujari, parade through the streets of the village and return to the pandal where they all sit down and each family that is present gives one sultan fanam to the barber that attended at the wedding. The bride's uncle by the mother's side takes off the bhashingalus or hoops from their heads and the kankanams or rings from their wrists, which endeth the wedding.

Expenses.—One sultan fanam, one seer of rice, a quarter seer of dâll, some salt, chillies, tamarinds, a cocoanut, arecanut and betel leaf to the purohita.

Ten sultan fanams, victuals, arecanut and betel leaf to the bjantris or musicians.

One sultan fanam, and the bridegroom's old cloth, the contribution of a fanam from each family present at the wedding, victuals, arecanut and betel leaf to the barber.

Five sultan fanams, victuals, arecanut and betel leaf to the washerman.

One Sultan fanam, one seer of rice, quarter seer of dâll, arecanut and betel leaf to the person that made the bhashingalus or hoops.

One sultan fanam, one seer of rice, quarter seer of dâll, arecanut and betel leaf to the florist.

The father of the young man gives six pagodas to the father of the bride and furnishes her with six pagodas worth of ornaments and one cloth.

Consummation.—This ceremony is performed privately.

Funeral rites—This sect bury the dead. When a person dies the family is unclean for twelve days. Before the breath quits the body they put a little water, a

fanam and some *tulsi* leaves into the mouth of the dying person and when he is quite dead they anoint the head with oil and wash the body with soapnut and warm water, put a mark on the forehead and put some bruised arecanut and betel leaf into the mouth and strew flowers on the body. The corpse is laid on a bier and is covered with a new cloth and some grains of raw rice is dropped into the mouth and a little raw rice tied up in a corner of the cloth. Four people of the caste take up the bier and proceed to the burning ground in the following order. First, two persons of the Dasari caste blowing a chank shell and beating a jagata or brass plate—second—two persons of the Málwar or Parriah caste blowing a horn and beating a tointom or drum. Third, a person firing a matchlock gun. The bier. The son or if the deceased left no son the nearest relation in the male line with an earthen pot of dressed rice—A relation with a salver of three kinds of grain called ragi, anumulu and valvalu strewing it on the ground as he goes along—The women and relations, the friends of the deceased and other people of the caste : when the procession has got clear of the village the women return to the house. They put down the bier half way to the burying ground and the son or person who brought the pot of dressed rice walks three times round it strewing the rice on the ground and at last breaks the pot. The front and rear bearers change places, take up the bier and proceed and when they come to the burial place they put down the bier and some of the relations and friends dig a grave. The bier is carried three times round the grave and the corpse is taken off and laid in the grave—Three cubits of the cloth that covered the body is torn off and thrown aside and the remainder is consigned to the grave—The son or officiating person takes an earthen pot of water with three holes in it and carries it on his shoulder three times round the grave, sprinkling the water and breaks the pot at the head of the corpse, after which they fill up the grave. All of them go to a river or well, perform their ablutions, give their dirty clothes to the washerman; they return to the house of mourning, look at a burning lamp and depart to their own habitations. On the third day the son or officiating person and the people that carried the bier trim their beards and whiskers, wash their bodies, put on clean clothes and give the dirty ones to the washerman. They next place on the spot where the person died an oblation of dressed rice, fowls, eggs and vegetables, strew flowers over it, sprinkle dust of sandal wood on it, burn benjamin and wave the salver three times over it and present arecanut and betel leaf to it. The son or officiating person makes the same oblation with the like kind of ceremonies at the place where the bier was put down midway to the burial ground.

He next goes to the burial place and puts the same oblations at the head, feet and on the centre of the grave and performs his ablutions and comes back to the house and feasts the relations of the family. On the twelfth day they rub the floor of the house with cowdung, whitewash the walls, give their dirty clothes to the washerman, perform their ablutions, put on clean clothes and the purohita comes and performs the ceremony of *punyahavachanam* or purification and sprinkles holy water over the house and people of the family. They send to the pujari of the village temple a seer of rice, a quarter seer of *dál*, some salt, tamarinds, ghee, milk, aracanut and betel leaf, the pujari performs his ablutions, worships the idol, dresses the rice and *dál*, milk, ghee &c., and makes an oblation and remains in waiting. The son and people of the family conduct the widow to a well and break the beads round her wrists and take the *bottu* from her neck and she performs her ablutions and puts on a clean cloth, the son or officiating person gets his beard and whiskers trimmed, performs his ablutions and puts on clean clothes. The widow goes home and the son or other person sends for some flour of a grain called *wuddulu*, some flowers, dust of sandalwood, benjamin, aracanut and betel leaf and makes the flour into the figure of a man, sprinkles the flowers and dust of sandalwood over it, burns the benjamin and waves it three times over it, presents the aracanut and betel leaf, makes an obeisance and throws the figure into the water, and all come back to the house and call the purohita. They next place five leaves on the ground each containing a seer of raw rice, a quarter seer of *dál*, some salt, tamarinds and a *dáb*. The son or other acting person takes a little water, a fanam and some oil seeds and puts it into the hand of the purohita who takes the contents of the five leaves and goes to his habitation.

The son or other person takes a little butter in his hand and accompanied by the dásaris and some relations repair to the village temple with a cocoanut, a new turban, some benjamin, arecanut and betel leaf, throws the butter at the door of the temple, enters it and gives the offerings to the pujari who burns the benjamin and waves it three times over the idol, breaks the cocoanut and makes a fruit offering and gives the votaries tirtha prasada or holy water and consecrated flowers with some of the fruit. The son takes back the turban and returns to the house and puts dressed rice on twenty-one leaves, breaks a cocoanut and calls out 'Our father is gone to swarga or paradise and burn benjamin and wave it over the leaves, makes an obeisance to the oblation and then the relations feed on it, which ends the funeral rites. This sect observe the anniversary of the dead. On a certain day the relations of the family assemble, rub the floor of the house with water, and cow dung, whitewash the walls, perform their ablutions and put on clean clothes. The eldest matron of the family goes to a well and brings home a new earthen pot of water and places it on the south side of the house, the clean clothes are put on the pot and the people worship them. An oblation of dressed rice on seven leaves is placed near the pot and the people make an obeisance and take away their clothes—afterwards they feast on the oblation.

Expenses at a funeral.—One sultan fanam, four seers of rice, a seer of dāl, some salt, tamarinds, chillies, arecanut and betel leaf to the purohita.

One dāb, victuals, arecanut and betel leaf to each of the dasari people.

The clothes of the deceased go to the washerman.

One dāb to the Malwar or Parriah of the village.

Occupation.—cultivation.

Taxes.—Each family annually pays two sultan fanams to the Guru or Patriarch.

Usages.—After the contract of marriage is made neither party can recede.

Widows are not permitted to marry. It is not usual to shave the head of the widow.

If a woman commits adultery, it is lawful for the husband to put her away.

If a man commits adultery he shall be fined at the discretion of the Guru and a Court of Arbitration of the caste and the Guru or Patriarch shall give him some *Tirtha Prasada* or holy water and consecrated flowers; sons shall receive equal shares of their father's property. If brothers are living together, and have a joint stock and make a division of property, each shall have an equal share. If brothers have made a division of property and one of them dies without issue his property shall devolve to his widow and after her death it shall revert to the surviving brothers, but if she has children it shall go to them. If brothers are living in partnership, and have a joint stock, and one of them die, half of his share of the stock shall go to his widow, provided she remains in the family, but if she goes to reside with her relations, she shall only have the ornaments that she possessed at the death of her husband.

THE SECT OF PERDAGUNTA REDDI.

Tradition.—On a time the Guru or Patriarch came near a village and put up in a neighbouring grove until he sent in a *Dasari* to apprise his sectaries of his approach. *Dasari* called at the house of one of them, and announced the arrival of the Guru, but the master of the house took no notice of him, and to avoid the Guru, he ran away through the back door of the house which is called *peradu* and by chance came to the grove and was obliged to pay his respects to the Guru, who asked if he had seen his *Dasari* and he answered that he had been all day from home. On which the Guru sent for the *Dasari* and demanded the reason of his staying away so long, when he saw the master of the house was not in it. The *Dasari* replied that the person was at home when he went there, but that on seeing him he fled through the back door, which the Guru finding true, he surnamed him the *peratiguntavaru* or the runaway through the back door, now corruptly called *Perdagantu waru*, and said that he would never honour him with

another visit and that he and his decendants should henceforth have no Guru or Patriarch. This sect deduce their origin from the runaway and are divided into two divisions, viz., *Chinna Gumpu* and *Pedda Gumpu* or the numerous and the few, which differ in some of their customs. This sect is of the Madyastam or medial caste.

Deities.—In this sect there are both Vishnu bhaktas or followers of the god Vishnu and Siva bhaktas or followers of the God Siva and mark their foreheads like the other castes but do not wear the Lingam. Their principal deities are Tirupati Venkatramana and Trinomali Arunacheleshwara. The tutelary deity of the Pedda Gumpu is Bhairawa Ishwara or the Terrific God Ishwara in one of his inferior Incarnations and Maramma or the destroying Goddess. The Chinna Gumpus have no tutelary Deity.

Temples.—Their principal temples are at Tirupati and Trinomali in the kingdom of Arcot. The tutelary deity God Bhairawa Ishwara has no temple; his votaries keep an image of him in their houses. Maramma the destroying goddess has no village temple.

Mode of worship.—The mode of worship at the grand temples of Tirupati and Trinomali is always the same. No daily worship is paid to the tutelary god Bhairawa Ishwara; he is worshipped only once a year in the month Chaitra or April. On the day fixed upon for the occasion the family repair to a river, pond or well in the vicinity of the village with raw rice, dāl, salt, tamarinds, chillies, milk, ghee, jaggery, cocoanuts, flowers, dust of sandalwood, benjamin, turmeric saffron, arecanut, betel leaf, new earthen pots, a kid, a dagger and some limes and clear a spot of ground which they rub over with water and cow dung. They men and women perform their ablutions, and put on clean clothes. The women boil the rice, &c., in the new earthen pots on the consecrated spot of ground. One of the men makes three low altars, sticks the dagger into one of the limes and places it on one of the altars and puts a small chambu or brass vessel of water near it. Next he puts three small stones on each altar, and performs on them the ceremony of abhishékam or ablution, sprinkles dust of sandalwood over them, rubs them with turmeric and saffron, strews flowers over them, burns benjamin and waves it three times over them, breaks a cocoanut, places three leaves of dressed rice, &c., near each of the altars as an oblation, sacrifices the kid and makes a flesh offering, presents arecanut and betel leaf, makes an obeisance and the women dress the flesh of the kid and the family feast on it and the oblations and return home.

No daily worship is paid to the Goddess Maramma.

Religious festivals.—They attend the grand festivals which are held annually at the temples of Tirupati and Trinomali and perform such vows as they may have made in the course of the year. They hold a festival to the tutelary deity Bhairawa Ishwara in the month Chaitram or April which is performed after the manner that is described under the head of mode of worship. Those who cannot go to the grand festivals at Tirupati and Trinomali perform one at home on a Saturday during the month Pertash or September. Either one or more families go to a grove and carry rice, dāl, salt, chillies, tamarinds, milk, ghee, jaggery, flowers, dust of sandalwood, benjamin, a cocoanut, new earthen pots, arecanut, betel leaf and fire, taking along with them a few persons of the dāsari caste. They clear a spot of ground and rub it over with cowdung and water, perform their ablutions and put on clean clothes. The women boil the rice &c. in the new pots on the consecrated spot and when it is ready they take the pots off the hearths and put them down on the ground. A dāsari takes off the figure of the god Perumallu which he wears round his neck and places it near the pots of rice, performs on it the ceremony of abhishékam or ablutions, sprinkles dust of sandalwood over it, strews flowers about it, breaks a cocoanut and makes an oblation of it and the dressed rice and again puts the figure of the god round his neck. Afterwards they all make a feast on the oblation, &c., and return home. The votaries of the God Siva that cannot attend the grand festival at Trinomali celebrate it privately at home on a Monday during the month Kārtik or November. The ceremonies are

the same as those which are observed by the votaries of the God Vishnu except that they do it in their houses and pandarams attend.

When the inhabitants of the village are celebrating a festival in honour of the Goddess Mārāmma this sect also send offerings to her shrine which are carried thither by a man or woman who observes wokka-poddu, a kind of fast.

Guru or Patriarch.—This sect has no Guru or Patriarch.

Birth of children.—When a child is born the family is unclean for seven days. The instant a woman is brought to bed she and the infant are lodged in an out-house where they remain seven days but on the third day succeeding the birth the mother and child are washed. On the seventh day they are again washed and the floor of the dwelling house is rubbed over with cowdung and water, and the walls whitewashed. The people of the family wash their bodies put on clean clothes and give the dirty ones to the washerman and the mother and child are received into the house.

Expenses.—None.

Chevulukuttedi or boring the ears.—This ceremony is performed privately.

Chaulam or shaving the head.—This ceremony is performed in a private manner.

Yagnopavitam or string.—They do not wear the string.

Betrothing in marriage.—The betrothing may take place before or after the female arrives at the age of puberty. The parents of the young man attended by a few relations go to the house of the parents of the girl with presents of twenty-two seers of rice, five seer of dāl, two seers of ghee, ten seers of arecanut, ten bundles of betel leaf and as they proceed on they observe the same omens as are noticed by the other castes. If a good omen occurs or none appear they go to the door and are received by the parents of the girl, who conduct them into the house where they all sit down and the visitors make known their errand. The parents of the girl say, "If a lizard chirps in a southern quarter we will give her to you." If a propitious omen has occurred the presents are placed before the parents of the girl. Then they wash a salver and put a leaf of betel on it for each of the following personages. First the Gods Vishnu and Ishwara, second Bramha. Third the castes of salumula or cultivators and carriers. Then two leaves are given to the eldest person in company as an earnest of the contract. The father of the young man takes up two betel leaves and puts them into the hand of the father of the girl saying "I take thy daughter as a wife for my son" and the father of the girl does the same to him and says "I give my daughter unto thy son" arecanut and betel leaf is distributed among the people present and the company is feasted. The purohita comes and fixes upon a lucky day for the celebration of the marriage and they separate.

Celebration of marriage.—This sect can marry at any time from the beginning of Tai or January to the end of the month Ani or June. Three days preceding the wedding the bride and bridegroom in their respective houses rub their faces, hands and necks over with turmeric which is repeated during the three days. On the morning of the wedding day the parents of the girl erect a pandal supported by twelve pillars in front of their house. The parents of the bride preceded by *bajantris* or musicians go to the house of the bridegroom with a pot of *pānakam* of jaggery and water and some arecanut and betel leaf, sit down and distribute the *panakam* and arecanut and betel leaf among the bridegroom's friends and conduct him and them to their own habitation. If the bridegroom lives at a distant place he and his parents, relations and friends come to the outside of the village where they are met by the parents of the bride. If the bridegroom is of the Pedda Gumpu caste he sits down on a bullock's yoke and the barber trims his beards and whiskers but if he is of the Chinna Gumpuvarus he sits down on a *pitam* or wooden stool. The barber cuts the finger and toe nails of the bride and both she and the bridegroom anoint their heads with oil, retire and wash their bodies and put on clean clothes and return into the house.

The bride and bridegroom rub their faces, necks and arms with turmeric. A relation of the families goes outside the village to a jambu tree, breaks off a branch

from it, comes back to within a short distance of the house and sits down holding the branch in his hand. Three matrons attended by a few male relations walking under a canopy and preceded by *bajantris* or musicians go to the *mau* with the following articles, viz., a seer of raw rice, one seer of jaggery, a cocoanut, milk, ghee, benjamin, a ring of thread stained with turmeric, twelve arecanuts and twelve betel leaves. When they come to the man they sprinkle the milk and ghee over the branch, burn benjamin and wave it three times over it, break the cocoanut and make a fruit offering, present the arecanut and betel leaf to it, tie the ring of thread round it, make an obeisance to it, give the rice, jaggery, &c, to the man, take the branch from him, return to the *pandal*, tie it to the centre pillar and the washerman wraps a clean cloth round it and ties up in the cloth two seers of raw rice, twelve arecanuts, twelve betel leaves, and twelve sticks of turmeric. If a potmaker resides in the village he provides twenty new earthen pots of different sizes at his own habitation but if there is none in the place, the potter of another village brings that number of pots and remains in waiting at an adjacent house; some matrons attended by a few relations preceded by *bajantris* or musicians and walking under a canopy upheld by four men go to the potter with presents of one sultan fanam, four seers of raw rice, some dressed rice, some jaggery, milk, ghee, benjamin, twelve arecanuts twelve betel leaves, twelve sticks of turmeric and some thread stained with turmeric, sprinkle the milk and ghee on the pots, burn benjamin and wave it three times over them, make an offering of the jaggery to them, present the arecanut and betel leaf to them, tie the stained thread round them, make an obeisance to them, give the fanam, rice, &c, to the potmaker, take up the pots, return to the *pandal*, enter the dwelling house and place the pots on a spot of ground that has been previously rubbed over with a mixture of cowdung and water having in it the *navadhanyam* or nine kinds of grain; some matrons preceded by *bajantris* or musicians and lighted by flambeaus go to a well, pond or river and bring home some water which they pour into four of the largest of the new pots, put covers on them and convert them into lamps. They present an oblation of dressed rice to the pots, burn benjamin and wave it three times over them, sacrifice a kid and make a flesh offering to them, make an obeisance to them, take away the oblations and feast on them. Some matrons attended by a few relations and preceded by *bajantris* and walking under a canopy upheld by four men go to the house of the parents of the bridegroom three successive times and return to the house of the bride. First they bring a pot of dressed rice; second the wedding garment and ornaments for the bride—Third a salver of cakes made of rice flour and jaggery. The bridegroom anoints his head with oil, washes his body, puts on clean clothes and ornaments his person and the bride dresses herself in the wedding garment and puts on the ornaments. The *bhashingalus* or hoops are put round both their heads, and *kankanams* or rings of thread stained with turmeric are tied round their right wrists. Some matrons accompanied by a few relations and the bridegroom walking under a canopy upheld by four men and preceded by *bajantris* or musicians go to the village temple with a cocoanut, benjamin, arecanut and betel leaf which they deliver to the *pujari* who burns the benjamin and waves it three times over the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf. The votaries make an obeisance to the idol, receive some of the consecrated flowers and the fruit offering from the *pujari*, and come back to the *pandal*; some matrons bringing a salver of raw rice conduct the bride from the inner apartments of the house into the *pandal* and the bride and bridegroom pour the raw rice over the head of one another. The *purohita* comes and suspends a cloth between the bride and bridegroom the former standing with her face to the east and the latter with his face to the west. Two basins each containing three seers of raw rice, in one of which is the *bottu* and in the other a brass water-pot of milk and ghee are given to the *purohita*; a salver of salt is brought which the bride and bridegroom both touch and the latter takes up two handfuls of the raw rice and gives it to the bride who lets it fall again in the basin and she does the same to him which is repeated three times. Then they pour rice over the head of one another and the *purohita* hands round the basin containing the *bottu* for the people to touch and gives it to the bridegroom who ties it round the neck of the bride. The *purohita* puts

the open hands of the bride and bridegroom on one another and pours on them the milk, ghee and a fanam which is the Kanyadanam and they again pour the raw rice over one another's heads. The purohita leads the new married couple three times round the centre pillar and they go out into the open air and look up at the star Arundhati, enter the dwelling house, make an obeisance to the new earthen pots, return to the pandal, sit down on two pithams or two wooden stools placed on some raw rice spread out on the ground, rub their faces necks and arms with turmeric, anoint their heads with oil, retire, wash their bodies, put on clean clothes, and return to the pandal; arecanut and betel leaf is distributed among the company which is followed by a feast. * On the morning of the second day a matron ties up in her cloth, some raw rice, a cocoanut, turmeric, saffron, arecanut, betel leaf and accompanied by some other matrons, a few male relations, and the bride and bridegroom, the latter carrying the hoe and the former a basket and the matrons carrying milk, ghee, benjamin, dust of sandalwood, a cocoanut, a ring of stained thread, arecanut and betel leaf, go in procession to an ant-hill—sprinkle the milk and ghee over the hill, strew the dust of sandalwood on it, break a cocoanut and make a fruit offering to it, present the arecanut and betel leaf to it, tie the stained thread round it, and the bridegroom makes an obeisance and digs it, and the bride puts the earth on the basket. The bridegroom and bride resume their burden of the hoe and basket and they return to the pandal, mix the earth with water and the former person makes it into twelve lumps, which he gives to the bride and she places a lump near each of the twelve pillars and the bridegroom forms them into small altars. Some person boils the rice that the bride tied up in her cloth in the morning and the bridegroom places an oblation of that dressed rice near each of the pillars, burns benjamin and waves it three times over it and makes an obeisance to each. The bride and bridegroom accompanied by their maternal uncles four or five male and female relations walking under a canopy upheld by four men and preceded by bajantris or musicians go in procession to a field outside the village taking with them a pair of tracers, a ploughshare, a goad, some kind of grain, a little cowdung, two bullocks, a yoke, a plough and some water. The uncles wash the bride and bridegroom's feet and they sit down. The bridegroom afterwards gets up, yokes the bullocks to the plough, turns up the earth and the bride gives him the grain and he sows it and ploughs the field over again. The other people cover the ploughed ground with clothes and the parent of the bridegroom makes them presents. The cowdung is thrown over the seed and water sprinkled over it and they all return to the pandal; some women stand at the door of the house and make the bride and bridegroom pay a trifling sum of money for admittance; after they have entered the house they let a nose and finger ring drop into one of the pots of water and the new married couple take them up three successive times. They take off the bhashingalus or hoops from the head and the kankanams or rings of stained thread from their wrists and the bride and bridegroom make an obeisance to the people who are present. A salver with three seers of arecanut and twenty bundles of betel leaf is produced and they all sit down around it and distribute it as follows. First a little to the deity, second to the salumulo or carriers and cultivators. Third to all the company. At night is the merowani or public procession. The bride and bridegroom mounted on horseback and attended by their relations and friends and preceded by dancing women and bajantris or musicians and lighted by flambeaus even by day light parade through the streets of the village and return to the house.

Emblems carried in the procession.—A Flag with the figure of the satyr Hanumant portrayed on it.

An umbrella or a round form of an aftabgiri.

Expenses.—One sultan fanam, four seers of rice, a seer of dâl, some salt, chillies, tamarinds, arecanut and betel leaf to the purohita.

Four sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

One sultan fanam, victuals, and arecanut and betel leaf to the washerman.

One sultan fanam, victuals arecanut and betel leaf to the barber.

One sultan fanam to the checklar caste.

One sultan fanam, victuals, arecanut and betel leaf to the potmaker.

One sultan fanam, a seer of raw rice, some tamarinds, salt, chillies arecanut and betel leaf to the person who made the bhashingalus or hoops for the head.

One sultan fanam to the caste of flatterers.

The father of the bridegroom gives four pagodas worth of ornaments to the father of the bride which is bestowed on her.

The father of the bridegroom also gives one pagoda to the father of the bride to defray the expenses of erecting the pandal for the wedding and furnisheth a cloth for the bride.

Consummation.—The marriage is consummated privately.

Funeral rites.—The followers of the God Vishnu are burnt and the disciples of the God Siva and those who die under age and of small pox are buried. On the death of a person the family is unclean for twelve days. Before the breath quits the body they put a little water, a fanam and some tulsī leaves into the mouth of the dying person and when he is quite dead, they anoint the head with oil and wash the body with hot water and soapnut and put some bruised arecanut and betel leaf in the mouth. The corpse is laid out on the bier (which is made with two side sticks in the form of a litter if the deceased was a married man but if he is a bachelor or widower he is tied up in a coarse cloth and a single stick run through it to carry him by, and covered over with a new cloth and if he be a married man four people of the caste take up the bier, otherwise only two, and proceed to the burning or burying ground in the following order—First a Malwadu or person of the Pariah caste with a pot of fire—Second, two people of the Dasari caste blowing a chank shell and beating on a jagata or brass plate. Third the son or nearest male relation with a salver of boiled paddy, arecanut, betel leaf, saffron, dust of sandalwood and flowers. Fourth, the corpse. Fifth, a relation with a pot of dressed rice, sixth, a person with a seer of raw rice, seventh, the male relations and friends of the deceased—The women do not attend the funeral—The bier is put down on the ground half way to the burning ground and the son or other officiating person throws a little boiled paddy &c., on the corpse, takes the pot of dressed rice, walks three times round the bier strewing it along the ground as he goes along and at last breaks the pot. The bier is again taken up and the procession proceeds and when it arrives at the burning place it is put down on the ground—the corpse is taken off the bier carried three times round the pile and laid on it and the people present drop grains of raw rice into the mouth of the deceased; the son or officiating person walks three times round the pile and sets fire to it at the head and then all the people present kindle it. All of them go to a river or well, perform their ablutions, dry and put on their clothes, return to the house, and put their feet on a spot that has been rubbed over with cow-dung and water, look at a lamp and depart to their own habitation. On the third day they rub the floor of the house over with cow dung, whitewash the walls and the son and other males of the family have their beards, whiskers and eyebrows trimmed and their heads shaved. Then they and the four men who carried the bier go to a pond or well, perform their ablutions, put on dry clothes and come home, the latter partake of a meal and the son or acting person repairs to the burning ground with some dressed rice, cakes made of rice flour and jaggery, milk and vegetables. He places an oblation on the spot where the bier was put down midway. At the burning ground he sprinkles water over the remains of the funeral pile collects the bones and puts them in a pot, makes the ashes into the figure of a man, places an oblation at the head and feet and on the breast and throws a little dressed rice aside for the crows and watches to see if they eat it." If the crows feed on it they suppose the deceased was a righteous man and on the contrary happening that he was a wicked person. He next carries the pot of bones and throws them into a river or pond and returns to the house and the family sit down to a repast. On the twelfth day they rub the floor of the house over with cow dung and water, whitewash the walls, perform their ablutions, put on clean clothes and the purohita comes and performs the ceremony of *punyāvachanam*

or purification and sprinkles cow's urine over the house—the son or officiating persons gives a seer of raw rice, a quarter seer of dāl, some salt, chillies, tamarinds, arecanut, betel leaf and a dab to each of five Brahmins among whom the purohita is included. The son or acting person takes a little butter in his hand and accompanied by the dasaris and some relations repairs to the village temple with a cocoanut, some benjamin, arecanut and betel leaf, throws the butter at the door, enters it and gives the offerings to the pujari who burns the benjamin and waves it three times over the idol, breaks the cocoanut and makes a fruit offering to it and gives the votaries tirtha prasada or holy water and consecrated flowers with some of the fruit. The son returns home and the family partake of a feast which ends the funeral rites.

This sect observe no ceremony on the anniversary of the dead.

Expenses.—One sultan fanam, two seers of raw rice, some salt, chillies, tamarind, arecanut and betel leaf to the purohota.

A quarter of a sultan fanam, victuals, arecanut and betel leaf to the dasari people.

A quarter of a sultan fanam to the malawadu or pariah who carried the fire.

Occupation.—cultivation—servitude—traffic; the women spin cotton.

Taxes.—None.

Usages.—When the contract of marriage is made it must stand good; annually when they first begin to plough the ground, they tie some flowers round their wrists to the yoke and to the plough. A widow cannot marry but they do not shave her head. If a woman commit adultery she is turned out of the caste. If a man commit adultery he shall be fined at the discretion of a court of arbitration composed of people of the caste. Brothers shall receive equal shares of their father's property. If brothers live in partnership and have a joint stock, and make a division of property, they shall share equally. If brothers are living together, and have a common stock, and one of them die, his widow shall not be entitled to his share of the property, but the surviving brother shall provide her with food and raiment; if she has children by her late husband she shall receive his share of the property. If brothers have made a division of property and one of them die, his substance shall devolve to his widow, and after her death, it shall revert to the surviving brothers, but if the deceased left children, his property shall go to them.

THE SECT OF PANTAREDDI OR CULTIVATORS OF GRAIN.

Tradition.—None.

It is of the madhyastam or medial caste.

Deities.—There are both Vishnu bhaktas or followers of the god Vishnu and Siva bhaktas or votaries of the god Siva and mark their foreheads like the other castes, but do not wear the lingam. Their principal deities are the god Venkatrama a title of Vishnu and Kalahasti Ishwara or the god Siva. They also worship the destroying goddess Mārāmmā.

Temples.—The temple of the god Venkatrama is at the village of Tirupati in the kingdom of Arcot, and the temple of the god Iswara is at the town of Kalahasti, the capital of a Zamindari bearing that name and tributary to the Nabob of Arcot. The temple of the destroying goddess Mārāmmā is at a town called Virúpakshipuram in the dominions of Mysore.

Mode of worship.—The mode of worship at the different large temples of the gods Vishnu and Siva is always the same and the ceremonies of the inferior temples are similar to those in use at the principal ones.

Religious Festivals.—They attend the grand festival in the month Pertasi or September at Tirupati and the annual feast at the town of Kalahasti which is held during the month Masi or February with offerings and acquit themselves of such

vows as they may have made during the year. Those who cannot be present at Tirupati celebrate it at home in this manner; on a Saturday during the month Pertasi or September—the family provide rice, dāl, salt, tamarinds, chillies, milk, ghee, tair (curd) jaggery, vegetables, cocoanuts, plantains, flowers, dust of sandalwood, benjamin, new earthen pots, vistarákulu or leaves to eat off, firewood, arecanut and betel leaf which they carry to a grove outside the village taking some people of the dasari caste with them. They sprinkle water on a spot of ground and clear it and rub it over with cow dung and water. They all go to a well or pond, perform their ablutions, put on clean clothes, place the namam or mark on the forehead and bring water to the grove. The women boil rice &ca and the dasari takes from his neck the image of the god Perumallu, worships it in the usual way, blows a chank shell and beats a brass plate and calls out Govinda. Afterwards they make a meal and return home. Those who do not attend the festival at Kalahasti keep it at home in the month Kartick or November. On the first or last Somavaram or Monday of the month Kartik or November they do the same as the Vishnu bhaktas except that people of the Pandaram caste attend and they worship the lingam or priapus instead of the god Perumallu. When the other inhabitants of the village are celebrating a festival in honour of the destroying goddess Mārāmmā a person who makes Vokkapoddu (a single meal) performs his ablutions, puts on clean clothes and in the evening repairs to the shrine of the goddess with a burning lamp of rice flour lighted with ghee, a cocconut, plantains, flowers, dust of sandalwood, saffron, benjamin, arecanut and betel leaf and a kid or fowl, places the lamp before the idol and gives the other articles to the pujari who sprinkles the flowers over the idol, daubs it with the dust of sandalwood and saffron, burns the benjamin and waves it three times over the idol, breaks the cocconut and makes a fruit offering of it and the plantains, presents the arecanut and betel leaf and the votary makes an obeisance to the idol, sacrifices the kid or fowl, makes an oblation of it, gives the pujari the head and he delivers the votary some of the holy water and consecrated flowers who returns home with it, the flesh of the kid or fowl and the remains of the lamp which is dressed and the family make a feast.

Guru or Patriarch.—There are two Gurus or Patriarchs viz. one to the Vishnu bhaktas, and one to the Siva bhaktas; the former is a brahmin named Tirmalwaru and the latter is of the Jangam caste and is named Rudraksha.

Duty of the Gurus or Patriarchs.—The Gurus of the Vishnu bhaktas or votaries of the god Vishnu marks his disciples on the shoulders with the Chackra and teaches them mantras or prayers and gives them the Namam. The Guru of the Siva bhaktas or followers of the god Siva teaches his disciples mantras or prayers and gives them vibhuti or consecrated ashes of cow dung.

Pay of the Gurus.—Voluntary donations from their respective sectaries when they visit them.

Birth of Children.—On the birth of a child the family is unclean for twelve days; when a woman is brought to bed she and the child are placed in an out house where she remains twelve days. On the thirteenth day they rub the floor of the house over with cow dung and water and whitewash the walls. They perform their ablutions and put on clean clothes and the mother washes herself and the child puts on a clean cloth and is received into the dwelling house. The Purohitha comes and performs the ceremony of punyáhaváchanam or purification and the father names the child and the relations and people of the family are feasted.

Expenses.—One sultan fanam, one seer of raw rice, quarter seer of dāl, a cocconut, and a proportion of salt, chillies, tamarinds, arecanut and betel leaf to the purohita. A feast to the relations of the family.

Namakaranam or Naming.—The child is named at the time of purification after child birth.

Chevulukuttédi or boring the ears.—No particular age or time is fixed for this ceremony—but whenever the parties please they bore the ears privately.

Expenses.—None.

Chaulam or shaving the head.—During the first five years of the child's age, they carry him to Tirupati and shave his head in the following manner. First the child performs his ablutions in a sacred tank at the foot of the hill, called Chakra tirtha or holy tank of divine chakra of the god Vishnu, puts on clean clothes and a barber shaves the head and he again performs his ablutions and puts on clean clothes. Afterwards his parents take him to the top of the hill, walk three times round the temple and deliver their offerings of money, a cocoanut, plantains, benjamin, camphor, arecanut and betel leaf to the pujari who presents them to the idol and if the money offering amounts to a rupee, he burns the benjamin and waves it three times before the idol, breaks the cocoanut and makes a fruit offering of it and the plantains, presents the arecanut and betel leaf to the idol and gives the votaries some tirtha prasada or holy water and consecrated flowers. If the money offering is less than a rupee, the pujari does not present the offering to the idol and only gives tirtha prasada to the votaries who make their obeisance and return to their lodgings. The votaries of the god Siva also take their children to Tirupati. The ceremony of chaulam is only performed on the males.

Yagnopavitom or string.—They do not wear the yagnopavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the lad accompanied by a few relations go to the house of the parents of the girl, carrying with them some arecanut and betel leaf and as they proceed they observe the same kind of omens as are noticed by the other castes; if a good omen occurs or none appear they go straight to the door and are met by the parents of the girl, who conduct them into the house, where they all sit down and make known the object of their errand. If they please they accept the proposal, the fathers exchange betel leaf as an earnest of the contract, and arecanut and betel leaf is distributed among the people who are present. The purohita comes and fixes on a lucky day for the performance of the nuptials and they separate.

Celebration of Marriage.—This caste may marry during the months chaitram or April, Vayyasi or May, and Ani or June. For three days before the wedding the bride and bridegroom in their respective houses daily rub themselves over with turmeric which is called nalugu. On the morning of the wedding day the parents of the bride erect a pandal or temporary shed supported by twelve pillars in front of their houses. The parents of the bride accompanied by some relations preceded by bajantris or musicians go to the house of the parents of the bridegroom with a pot of water, a pot of panakam and arecanut and betel leaf, where they sit down, give the clean water for the bridegroom and his parents and friends to wash their feet and hands, distribute the panakam among them, treat them with arecanut and betel leaf and bring the bridegroom, his parents and relations to their own house. If the bridegroom happens to be an inhabitant of another place, he comes and remains outside the village in which the bride lives and is met there by her parents and conducted to their house; at night the washerman brings an earthen image of the destroying goddess Mārāmmā which the parents of the bride take and place on a pitham or wooden stool and they and the bridegroom worship it in the usual manner and they place before it the wedding clothes and ornaments and make an obeisance to it and the washerman carries away the image. The bridegroom and bride sit down on two wooden pithams or stools and some matrons rub them over with turmeric which is followed by a feast. The parents of the bride and bridegroom attended by some relations and preceded by bajantris or musicians go to the house of the washerman with a sultan fanam, a seer of raw rice, a cocoanut, benjamin, arecanut and betel leaf. The washerman has provided a cloth fringe, and they burn benjamin and wave the salver three times over it, break the cocoanut and make a fruit offering to it, present arecanut and betel leaf to it, make an obeisance to it, give the fanam, rice and other offerings to the washerman, take the fringe, come back to the house and tie it over the door and round the roof of the pandal. A male relation goes to a jambu tree outside the village, breaks off the branch, returns to within a short distance of the house and sits down holding the branch in his hand. Some matrons attended by a few men and preceded by bajantris or musicians go to the man with the branch carrying

a seer of raw rice, a cocoanut, some benjamin, arecanut and betel leaf, burn the benjamin and wave it three times over the branch, break the cocoanut and make a fruit offering to it, present the arecanut and betel leaf to it, make an obeisance to it, give the offering and rice to the man, take the branch, come back to the pandal, tie it to the centre pillar and the washerman comes and wraps a clean white cloth round it. Some matrons attended by some men walking under a canopy, upheld by four men and preceded by *bajantris* go to the potter with the presents of a sultan fanam, a seer of raw rice, a cocoanut, arecanut, betel leaf and benjamin. The potter has provided twenty new earthen pots of different sizes and the matrons burn benjamin and wave it three times over the pots, break the cocoanuts and make a fruit offering to them, present arecanut and betel leaf to them, make an obeisance to them, give the fanam &c., to the potter, take the pots and return, place four of them in the pandal and carry the remainder into the house; some matrons walking under a canopy and preceded by *bajantris* or musicians carry the four pots and fetch water and place the pots in the pandal on some cowdung in which the *navadhanyam* or nine kinds of grain has been sown. They next take five earthen salvers, put cowdung in them and fix in it plants of the nine kinds of grain over which they sprinkle water and place them near the pots. The *purohita* comes and worships the centre pillar, the branch, the pots, and the nine kinds of grain. The bride and bridegroom put on their wedding clothes and ornaments and attended by their parents and relations and preceded by *bajantris* or musicians go to the village temple of the god *Vighnêswarudu* carrying offerings of a cocoanut, benjamin, arecanut and betel leaf which they deliver to the *pujari* who burns the benjamin and waves the salver three times before the idol, breaks the cocoanut and makes a fruit offering to it and presents the arecanut and betel leaf to it. The votaries make an obeisance to the idol and receive some *tirtha-prasada* or holy water and consecrated flowers from the *pujari* and they come back to the pandal. The bride and bridegroom sit down on two pithams or wooden stools and the *purohita* puts the *bhashingalus* or hoops round their heads and the *kankanams* or rings of stained thread round their wrists and performs a *homam* or burnt sacrifice before them and suspends a cloth between them and they get up and the bride stands on the west side of the cloth with her face to the east and the bridegroom on the east side with his face to the west. Their parents perform the ceremony of *Kanyadanam* and then give to the *purohita* a salver of raw rice with the *bottu* and he hands it about for the guests to touch and bless, gives the *bottu* to the bridegroom who ties it round the neck of the bride whilst the *purohita* repeats mantras or prayers. They pour raw rice over one another's heads, tie their cloths together, and the bridegroom takes hold of the hand of the bride and they walk three times round the pillar, pots and fire of the *homam* or burnt sacrifice and then walk out into the open air, look up at the star *Arundhati*, return into the pandal and sit down on two wooden pithams or stools and arecanut with betel leaf is given to the company. If the female is arrived at the age of puberty, she and the bridegroom retire to a private room for the remainder of the night. The next day the bride and bridegroom attended by a few matrons and relations walking under a canopy and preceded by *bajantris* or musicians repair to a well outside the village with flowers, dust of sandalwood, arecanut and betel leaf where they wash their mouths and faces, rub the dust of sandalwood over themselves, ornament their hair with the flowers, chew the arecanut and betel leaf and come back to the pandal and the guests are feasted and regaled with arecanut and betel leaf. In the evening the bride and bridegroom attended by some matrons and relations and walking under a canopy and preceded by *bajantris* or musicians and taking with them some milk, ghee, a cocoanut, benjamin, arecanut and betel leaf and a hoe and a wicker basket, go in procession to an ant-hill outside the village, sprinkle the milk and ghee over the hill, burn the benjamin and wave the salver three times over it, break the cocoanut and make a fruit offering to it, make an obeisance to it and the bridegroom takes the hoe, digs the ant-hill and puts the earth in the basket, which the bride places on her head and they all return to the pandal; the bridegroom mixes the earth with water, forms the earth into lumps, which he gives to the bride and she places a lump near each of the twelve pillars. They sit down and the *purohita* performs a *homam* or burnt sacrifice before them and the relations make offerings to them. Then the bride

and bridegroom stand up and the guests who are married advance to them by pairs that is to say husband and wife and receive arecanut and betel leaf from them, which is called Dampati Vidâlu. The purohita takes off the bashingalu or hoops from the heads and the kankanams or rings of stained thread from the wrists of the new married couple; some matrons carry the pots of water that were in the pandal and throw their contents into a well or pond; at night is the merane or public procession. The new married pair mounted on horseback or seated in a palanquin, attended by their parents, relations and friends and preceded by bajantris or musicians and dancing women and by people carrying flambeaus and letting off sky rockets, parade through streets of the village and return to the pandal. On the third day the guests are feasted and in the evening the bride and bridegroom return, and friends sprinkle water and turmeric over one another. On the fourth day the parents of the bride take their daughter to their own house which ends the marriage ceremonies.

The marriage procession can parade through any street of the village.

Expenses.—Four sultan fanams, four seers of raw rice, a seer of dâl and a proportion of chillies, tamarinds, salt, arecanut and betel leaf to the purohita.

Two rupees and victuals in a raw state to the bajantris or musicians.

One sultan fanam, a seer of raw rice, a cocoanut with a proportion of salt, chillies, tamarinds, turmeric, arecanut and betel leaf to the potter.

One sultan fanam, a seer of raw rice, a cocoanut arecanut and betel leaf to the washerman.

A seer of raw rice, a cocoanut, arecanut and betel leaf to the man who brought the branch of the jambu tree.

One sultan fanam, a seer of raw rice, quarter seer of dâl, arecanut and betel leaf to the maker of the bashingalus or hoops for the head.

The father of the bridegroom does not pay any thing to the father of the bride for his daughter, but if he has substance sufficient he must furnish her with fifty Pagodas worth of gold and silver ornaments and four cloths, and give two turbands and four men's cloths to her relations. If the father of the bridegroom is in poor circumstances he is only to furnish the bride with five pagodas worth of ornaments.

Consummation.—The marriage is consummated in a private manner.

Funeral rites.—The Vishnu bhaktas or votaries of the god Vishnu burn the dead and the Siva bhaktas or followers of the god Siva and those who die under age and of small-pox are buried. On the death of a person the family is unclean for twelve days; when a person is dead they anoint the head with oil and wash the body with warm water and soapnut and make a mark on the forehead with Tirumani or Vibhuti agreeable to the sect of the deceased. The corpse is laid on a bier and covered with a new cloth and four people of the caste take up the bier and proceed to the burning or burying ground in the following order. First a toti or person of the Pariah caste with a pot of fire. Second the bier. Third, relation with a pot of dressed rice and another with a seer of raw rice, the washerman with the cloths. A barber with a pot of water. The women—The son or if there is no son the nearest relations in the male line with a salver of arecanut and betel leaf and boild grains of rice walks on the right side of the bier, strewing the contents of the salver on the corpse as he goes along. When the procession gets clear of the village the women return and the bier is put down, midway to the burning ground and the son takes the pot of dressed rice as he goes and and at last breaks the pot. The bearers resume their burden and when they come to the burning or burying ground they put down the bier and lay the corpse on the pile or in the grave and take away the cloth. All the people present drop grains of dry rice into the mouth of the deceased. The son or officiating person takes a stick of fire, walks three times round the pile and lights it at the head, places on his shoulder the pot of water which the barber brought, walks again three times round the pile and breaks the pot and the relations set the pile in a blaze. If it be one of the Siva bhaktas or followers of the god Siva they put down the bier at the burying ground, dig the grave, lay the corpse in it, drop raw grains of rice into the mouth and the son or officiating person throws a handful of earth on it, places on his shoulder the pot of water which was brought by the barber, walks three times round the grave and breaks the pot and the other relations fill up the grave. In all cases they retire to

a well, pond or river, perform their ablutions, put on clean clothes, return to the house of mourning, look at a burning lamp and depart to their own habitations. On the third day the son or acting person accompanied by a few relations goes to the burning ground and carries with him some milk and a new earthen pot, sprinkles water over the remains of the pile, collects the remnants of the bones and puts them in a pot, makes the ashes into a heap and sprinkles the milk over it. He takes the pot of bones to a river or pond, and throws them into the water, performs his ablutions, puts on clean clothes and comes back to the house. The ninth day some matrons take the widow to a well, pond or river, where she takes off the bottu from her neck and the bangles from her wrists, performs her ablutions, puts on clean clothes and returns to the house. The thirteenth day they rub the floor of the house over with cowdung and whitewash the walls, perform their ablutions, and put on clean clothes. The purohita comes and performs the ceremony of punya-havachanam or purification, and the son or officiating person, according to his abilities, bestows in charity on a few poor Brahmins a cow and a calf, some money, raw rice, dâl, chillies, salt, tamarinds, arecanut and betel leaf. Afterwards they send for the pujari of the village temple and deliver to him some raw rice, dâl, salt, tamarinds, chillies, milk, ghee and jaggery, which he carries to the temples, goes to a well or pond, performs his ablutions, puts on clean clothes, brings back some water, boils the rice, &c. worships the idol, makes an oblation of the dressed rice &c. and remains in waiting. The son or acting person attended by some relations, goes to the temple with offerings of a cocoanut, benjamin, camphor, arecanut and betel leaf which he gives to the pujari, makes an obeisance to the idol and stands in front of the temple. The pujari burns the benjamin and waves the salver three times over the idol, breaks the cocoanut and makes a fruit offering to it, burns the camphor and waves it three times before the idol, presents the arecanut and betel leaf to it, gives tirtha prasada or holy water and consecrated flowers to the votaries who come home and the family make a feast. They do not keep the anniversary of the dead. If the person is buried, the son or acting person goes to the burning ground and sprinkles milk over the grave and the ablutions and oblations are the same as are observed at a burning.

Expenses.—One sultan fanam two seers of rice, half a seer of dâl, some salt, chillies, tamarind, arecanut and betel leaf to the purohita.

Something in charity to a few poor Brahmins.

The cloth which covered the corpse is divided amongst the toti, washerman and barber.

Occupations.—Cultivation and renting of villages.

Taxes.—Voluntary donations to the guru or patriarch.

Usages.—They do not shave the head of the widow, but she cannot marry again.

KAMMAWARU.

The caste of Kammawaru which is divided into two sects, viz.

Musuku Kammawaru

Bairu Kammawaru

These two sects differ in their manners and customs and do not intermarry but they eat together.

Tradition.—None.

Both sects are of the medial caste.

THE SECT OF BAIRU KAMMAWARU.

Deities.—This sect is all vishnu bhakti or devoted to the God Vishnu and they mark their foreheads with the *nâmam*. The principal diety is the god Venkatarama. The tutelary god and goddess of the sect is the god Gurumurti or the God Siva and the goddess Yellammâ, the mother of the famous Parasurama. They also worship the destroying goddess Maramma.

Temples.—The temple of the god Venkatrama is at the village of Tirupati in the kingdom of Arcot. The God Gurumurti has no temple but the goddess Yellamma has small hovels at different villages. The temple of the destroying goddess Maramma is at the town of Virupakshi in the kingdom of Mysore.

Mode of worship.—The mode of worship at the temple of Tirupati has already been described. No daily worship is paid to the god Gurumurti and the Goddesses Yellamma and Maramma.

Religious Festivals.—This sect attend the annual grand feast at the temple of Tirupati with offerings and acquit themselves of such vows as they have made during the year. Once in two or three years on a Mangalawaram or Tuesday during the month of Mashi or February they celebrate a festival in honour of the God Gurumurti and the Goddess Yellamma. They rub the floor of the house over with water and cowdung, whitewash the walls and invite the relations of the family and provide rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, flowers, cocoanuts, plantains, dust of sandalwood, benjamin, camphor, vegetables, new earthen pots, vistarâkulu or leaves to eat off, firewood, two sheep, some toddy or juice of the palm-tree, arecanut and betel leaf. They perform their ablutions, put on clean clothes and the senior of the family accompanied by three or four relations carries the beforementioned articles into a room which is dedicated to the deities where he boils the rice &c., in the new earthen pots. The senior places a pitham or wooden stool in the centre of the floor of the room on which he puts two brass pots to represent the god and goddess and places near them another brass pot full of toddy or juice of the palm tree. He worships the pots in the usual manner and makes seven oblations to them of dressed rice, dâl, ghee, milk, jaggery, and *tair* or sour milk and presents arecanut and betel leaf to them. He sacrifices a sheep, makes an obeisance, takes away the toddy and gives it to a person of the pariah caste. The brass pots are put aside, the mutton is dressed and they make a feast on it and the oblations. The following people attend the performance of the ceremonies viz. *bajantris* or musicians, a person of the pariah caste with a *jawani* or drum and a person of the *Mauwaru* caste.

Expenses.—Three sultan fanams, victuals arecanut and betel leaf to the *bajantris* or musicians.

A sultan fanam, victuals, arecanut and betel leaf to the person of the pariah caste.

A sultan fanam, victuals, arecanut and betel leaf to the person of the *Mauwaru* caste.

This sect assist at the celebration of the annual feast in honour of the Goddess Maramma.

Those who do not attend at the grand festival of Tirupati keep it at home in the same manner as the other castes.

Gurus or Patriarchs.—This sect has only one Guru or Patriarch named *Tirmalwaru* of the Brahmin caste.

Duty of the Guru or Patriarch.—He provides his disciples with the *namam* and marks their shoulders with the *chakra* and teaches them mantras or prayers.

Pay of the Guru.—Annually one sultan fanam from each house and eatables when he visits them.

Birth of children.—On a birth the family is unclean for five days. The woman and child are put in an outhouse where they remain five days. The sixth day they rub the floor of the house over with cowdung and water and whitewash the walls. The woman washes herself and the infant, puts on clean clothes and is received into the dwelling house. All the people of the family perform their ablutions, put on clean clothes and sprinkle cow's urine over the house which is succeeded by a feast. The people of this caste who live below ghauts are unclean for ten days (on a birth) and on the eleventh day they perform their ablutions, put on clean clothes and the mother and child are admitted into the dwelling house. The *purohita* performs the ceremony of *punyahavachanam* or purification and sprinkles the holy water over the parents, child and house and performs before them a *homam* or burnt sacrifice and he names the child and arecanut and betel leaf is distributed among the company which is followed by a feast.

Expenses.—Two sultan fanams, a seer of raw rice, quarter seer of dâl, arecanut and betel leaf to the purohita.

Namakaranam or Naming.—The people of the sect who reside above the ghauts perform the ceremony of Namakaranam during the first three months of the child's age which is done in a private manner. The people of the sect who live below the ghauts name the child at the time of purification after child birth.

Chevulukuttedi or boring the ears.—Within the first three months they fix upon a lucky day, anoint the child's head with oil, wash his body and the silversmith bores the ears which is followed by a feast.

Expenses.—A seer of raw rice, a dab, a lump of jaggery, arecanut and betel leaf to the silversmith.

Chaulam or shaving the head.—During the first seven months they fix upon a lucky day and anoint the child's head with oil and wash his body and the barber shaves the head and they again wash the child and the family make a feast.

Expenses.—One dab, a seer raw rice, a lump of jaggery, arecanut and betel leaf to the barber.

Yagnopavitam or string.—They do not wear the yagnopavitam or string.

Betrothing in marriage.—The parties may be contracted before or after the female shews signs of puberty. The parents of the lad accompanied by a few relations and a matron go to the house of the girl with presents of ten sultan fanams, a woman's cloth, some raw rice, dâl, salt, tamarinds, chillies, ghee, oil, milk, jaggery, turmeric, saffron, arecanut and betel leaf and as they proceed they observe the usual omens. If a good omen occur or none appear they go up to the door, and are received by the parents of the girl who conduct them into the house where they all sit down and they make known the cause of their visit. They send raw rice, dâl, milk, ghee, jaggery, flowers, dust of sandalwood and benjamin to the village temple and the pujari or attendant on the idol performs his ablutions, puts on clean clothes, boils the rice and dâl, worships the idol in the customary manner, ornaments it with a profusion of flowers, makes an oblation of dressed rice, dâl, milk and ghee and remains in waiting. They repair to the temple with a cocoanut, plantains, benjamin, arecanut and betel leaf which they to give the pujari, make their obeisance to the idol and stand in front of it. The pujari burns benjamin before the idol, breaks the cocoanut and makes a fruit offering of it and the plantains, and presents the arecanut and betel leaf. The father then makes to the idol this address "O God if thou approvest of my giving my daughter to the son of this person cause a flower to drop on the ground from thy right side." They wait for half an hour and if a flower drops from that side the offer is accepted but if a flower happens to fall from the left side or none drops during the time the proposal is rejected. This is called the consecrated flower omen. If things have happened to their wish, the pujari gives them tirtha prasada or holy water and consecrated flowers and they come back to the house, sit down and try the lamp omen, and if it burns high and the flame be clear it is considered auspicious. If both the flower and lamp omens prove propitious the contract is made and the mother anoints the head of her daughter, washes her body, puts the new cloth on her and rubs her face and hands with turmeric, ornaments her person and conducts her back to the company where she sits down on a pitham or wooden stool. The father of the lad places before her a salver of arecanut and betel leaf and one of her male relations takes up three handfuls of it which with the ten sultan fanams he ties in her cloth; afterwards the rice and other eatables which the father of the young man brought are dressed and they make a feast on them. The fathers cement the contract by an exchange of betel leaf and the purohita fixes upon a lucky day for the nuptials and they separate. The people of the sect who reside below the ghauts do not observe the flower and lamp omens nor do the parents of the lad carry any presents; however they notice the prognostics on the road.

Celebration of marriage.—This caste marry from the beginning of the month Tai or January until the latter end of the month Ani or June. The third day preceding the wedding the bridegroom gets his head and beard shaved and the bride her finger and toe nails pared and they both rub their bodies over with turmeric, the last ceremony being also performed on the two succeeding days. On

the morning of the wedding day the parents of the bride erect a pandal or temporary building in front of their house supported by twelve pillars and make an altar in the centre of it. The parents of the bride accompanied by some relations and friends walking under a canopy and preceded by *bajantris* or musicians go in procession to the house of the bridegroom with presents of *panakam* or a mixture of water and jaggery and arecanut and betel leaf which they give to him and his relations and friends and leaving him at home, conduct his parents, relations, and friends to their house. A person goes to a *jambú* tree breaks off a branch, returns within a short distance of the village and sits down. The parents of the bride and bridegroom accompanied by some matrons and other relations walking under a canopy and preceded by *bajantris* or musicians go in procession to the person with offerings of a brass pot, two seers of raw rice, half a seer of *dál*, a lump of jaggery, benjamin, twelve arecanut and twelve betel leaves, they burn the benjamin and wave it three times over the branch, make an oblation of the jaggery, make an obeisance to it, give the remaining articles to the man, take the branch from him, return to the pandal and tie it to the centre pillar. If there is a potter in the village he provides twelve new earthen pots of different sizes at his own habitation but if there is none in the place the potter of another village brings that number of pots to a neighbouring house and remains in waiting. The parents of the bride and bridegroom attended by a few relations and friends walking under a canopy upheld by four men and preceded by *bajantris* or musicians go to the potter with a brass pot, two sultan fanams, two seers of raw rice, half a seer of *dál*, a lump of jaggery, twelve arecanuts and twelve betel leaves which they give to him, take the pots and come back, leave a large one near the centre pillar and carry the remainder into the house and place burning lamps on the one in the pandal and upon the large ones in the house and some matrons worship the pots. The parents accompanied by their relations and some matrons walking under a canopy and preceded by *bajantris* or musicians, and people carrying flambeaus go to the house of the washerman with the brass pot, a seer of rice, some dressed rice, flowers, benjamin, dust of sandalwood, a lump of jaggery, twelve sticks of turmeric, twelve arecanuts, twelve betel leaves. The washerman has provided a cloth fringe, over which they sprinkle dust of sandalwood, strew flowers over it—burn benjamin and wave the salver three times over it, make an oblation of the jaggery present arecanut and betel leaf to it, make an obeisance to it, give the other articles to the washerman, take the fringe and return to the pandal and fix the fringe over the door. The maternal aunt of the bride or bridegroom accompanied by some matrons and relations walking under a canopy and preceded by *bajantris* or musicians, carrying a seer of raw rice, half a seer of *dál*, a lump of jaggery, flowers, dust of sandalwood, benjamin, twelve sticks of turmeric, twelve betel leaves and twelve arecanuts go in procession to a place where a bullock saddle has been previously deposited. They worship the saddle, make an oblation of the jaggery, present arecanut and betel leaf, make an obeisance, give the rice and *dál* &c. to a person who is there in waiting, take the saddle, come back and place it near the pots in the house. The bridegroom accompanied by some matrons and friends and preceded by *bajantris* or musicians goes and remains on the outside of the village taking with him a box containing the bride's ornaments and clothes covered with a mat, two seers of raw rice, the *kankanams* or rings of stained thread and the *bhashingalu* or hoops for the head. Some matrons accompanied by a few male relations walking under a canopy and preceded by *bajantris* or musicians and carrying a brass pot, repair to the bridegroom and bring back successively at three different times the *kankanams*, *bhashingalu* and ornaments, clothes and raw rice which they place near the pots in the house and the last time the bridegroom and his friends return with them. The bride and bridegroom get their finger and toe nails pared, retire separately, anoint their heads with oil, wash their bodies, put on the wedding clothes and decorate their persons with ornaments and garlands of flowers, come into the house and put the *bhashingalus* or hoops round their heads. The altar in the pandal is divided by a suspended cloth and the bride and bridegroom stand one on each side. The *purohita* ties the *kankanams* or rings of stained thread round their wrists and puts some cummin seed and jaggery on the head of the bride. He next puts the *bottu* on a salver, hands it about for the people to touch and bless, gives it to the

bridegroom who ties it round the neck of the bride whilst the purohita repeats mantras or prayers. The father of the bride performs the ceremony of kanyá-dánam or giving away of the virgin and the bride and bridegroom pour raw rice over the head of one another and the purohita ties together the corners of their clothes and they walk three times round the centre, walk out into the open air, look up at the star Arundhati, return into the pandal and sit down upon the bullock saddle, which has been covered with a white cloth and placed near the altar for that purpose and arecanut and betel leaf is distributed in the following order—first some is set aside as an offering to the deity, guru or patriarch, the castes of salu—mula or cultivators and carriers, the members of the caste and lastly to all the people present; some matrons conduct the new married couple into the house taking the bullock saddle along with them which they place near the pots and the bride and bridegroom sit down on it whilst the matrons pour raw rice over their heads. The new married pair get up, make an obeisance to the pots and a matron loosens the knot in their clothes and takes off the bhashingalu or hoops and puts them near the pots and the new married couple make an obeisance to all the company which is followed by feasting and merriment. The next morning the new married pair accompanied by their parents and friends and some matrons walking under a canopy and preceded by bajantris or musicians go in procession to an ant-hill, taking with them a brass pot, a hoe and a basket; the bridegroom takes the hoe, digs the ant-hill and a person puts the earth in the basket which he places on his head and they all return to the pandal and the person mixes water with the earth, makes it into a lump and gives it to the bridegroom who delivers it to the bride and she puts it near the centre pillar and makes it into the form of an altar. A matron performs her ablutions, puts on clean clothes, boils a seer of rice and places three oblations near the pillar and worships it in the usual manner and the bride and bridegroom make an obeisance to it and the guests are feasted. At night is the meravane or public procession; the new married couple seated in a palanquin or mounted on horseback accompanied by their parents, relations and friends and preceded by dancing girls, bajantris or musicians and people carrying flambeaus, go to the village temple, make an obeisance to the idol, parade through the streets without discrimination, come back to the pandal and the new married couple take off the kankanams or rings of thread from the wrists of one another which finisheth the celebration of marriage.

Expenses of those of the sect who live above the ghauts.—One sultan fanam, a seer of raw rice, a quarter seer of dâl, a proportion of salt, chillies, tamarinds, arecanut and betel leaf to the purohita.

Five sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

One sultan fanam, a seer of raw rice, quarter seer of dâl, victuals, arecanut and betel leaf to the barber.

One sultan fanam, a seer of raw rice, quarter seer of dâl, victuals, arecanut and betel leaf to the washerman.

Two sultan fanams, two seers of raw rice, half a seer of dâl, arecanut and betel leaf to the potter.

A seer of raw rice, quarter seer of dâl, a lump of jaggery, arecanut and betel leaf to the person who brought the branch of the jambu-tree.

One sultan fanam, a seer of raw rice, quarter seer of dâl, arecanut and betel leaf to the person who made the bhashingalus or hoops.

The father of the bridegroom pays nothing for the bride but he provides her with nine pagodas worth of ornaments and a cloth and gives her father towards defraying the expenses of the wedding twenty sultan fanams and seven candies of paddy.

Expenses of those who reside below the Ghauts.—Four sultan fanams, and eatables to the purohita.

Ten sultan fanams, victuals, arecanut and betel leaf to the bajantris or musicians.

The father of the bridegroom pays thirteen star pagodas to the father of the bride and furnishes her with ten pagodas worth of ornaments and the bride's father

must give his daughter five pagodas worth of ornaments and if he has the ability he gives his son-in-law, a cloth, a turban, another cloth, a napkin, a ring for the finger and a bag to contain arecanut and betel leaf and in that case the father of the bridegroom gives the bride a cloth and a cloth each to her father and mother.

Consummation of the sect above the ghauts.—When the wife shews signs of puberty she is unclean for ten days and during that time she remains in a hut outside the house. On the eleventh day she performs her ablutions, puts on clean clothes and is received into the house and during the succeeding twenty days they select a lucky one and she anoints her head with oil, washes her body and puts on a new cloth and her parents conduct her to the habitation of her husband which is followed by a feast and at night the man and wife retire privately to their room.

Expenses.—The price of the new clothes and the feast.

Consummation of the sect below the Ghauts.—When the wife shews signs of puberty she is unclean for ten days and remains in a hut outside the house during the period of her uncleanness. On the eleventh day she performs her ablutions, puts on clean clothes and is received into the house and on a lucky day the husband fetches his wife home and they both anoint their heads with oil, wash their bodies and put on new clothes. They sit down on two pitams or wooden stools in the centre of the house and the purohita performs the ceremony of punyahavachanam or purification and a Nava Graha Homam or burnt sacrifice to the nine great luminaries, which is followed by a Phaladanam or distribution of a trifling piece of money, fruit and arecanut and betel leaf. At night the family make a feast, after which the man and wife retire privately to their room.

Expenses.—One sultan fanam, a seer of rice, half a seer of dâl, a small quantity of salt, chillies, tamarinds, arecanut and betel leaf to the purohita.

The price of the new clothes and the feast.

Funeral rites.—The sect above the ghauts bury the dead and those below the Ghauts burn them except those who die of the small-pox or under age. On a death the family is unclean for twelve days; before the breath quits the body they put some tulsi leaves, a fanam and water into the mouth of the dying person and when quite dead the barber shaves the head of the deceased and a little milk is poured over the corpse and then it is washed with warm water, and a mark put on the forehead and some bruised arecanut and betel leaf is stuffed into the mouth and a garland of flowers put round the neck. The corpse is placed on a bier and covered with a new cloth and four people of the caste take it up and proceed to the burying or burning ground in this order: Two people of the pariah caste blowing a horn and beating a kind of drum, a person firing a gun, two people of the Dasari caste blowing a chank shell and striking a brass plate. The son or if there be no son, the nearest male relation with a pot of dressed rice in one hand and a pot of fire in the other, the bier, the relations and friends of the defunct. The women of the sect above the ghauts accompany the bier to a short distance and return home, but the women of the sect below the ghauts do not quit the house. The bier is put down on the ground midway to the burying or burning place and the son or acting person walks three times round it strewing the dressed rice as he goes along and at last breaks the pot. The front and rear bearers change places, resume their burden and proceed, and if the deceased be of the sect above the ghauts, when they come to the burying ground they put down the bier, dig a grave, take the corpse off the bier, carry it three times round, lay it in the grave and take off the cloth. The first handful of earth is thrown in by the son or acting person and the other people fill up the grave. The son or officiating person fetches a pot of water, walks three times round the grave sprinkling the water and at length breaks the pot. If the defunct was of the sect below the ghauts when the procession reaches the burning ground they put down the bier, erect the pile, take the corpse off the bier, carry it three times round, lay it on the pile, take away the cloth from which they tear off a cubit's length and leave it on the corpse and the remainder is thrown aside and is the perquisite of a person of the pariah caste who attends. The son first and then the other people set fire to the funeral pile and the son or acting person fetches a pot of water, walks three times round the pile sprinkling the water and at last breaks the pot afterwards; in both sects.

the son and other people retire to a well, tank or river, perform their ablutions, dry and put on their clothes, return to the house of mourning, look at a burning lamp and depart to their own habitations. The third day the son or acting person performs his ablutions, puts on clean clothes and accompanied by a few relations, sets out for the burning or burying ground with a pot of dressed rice, some arecanut and betel leaf and as he goes along he puts an oblation of dressed rice with some arecanut and betel leaf on the place where the bier was let down midway and when he comes to the grave he places an oblation of the same kind at the head and feet and on the centre of the top of it, presents arecanut and betel leaf and makes an obeisance. If the crows come immediately and feed on the oblation it is well, otherwise they bring a cow and make her eat a little of it. If the deceased was of the sect below the ghauts the son or acting person sprinkles water on the remains of the pile, collects the remnants of the bones, puts them into an earthen pot, makes the ashes into a heap and places three oblations of the dressed rice at intervals round it, presents arecanut and betel leaf and makes an obeisance. If the crows come instantly or in a short time and feed on the oblation it is very well, otherwise they bring a cow and make her eat a little of the rice. Afterwards they come home which ends the ceremonies of the day. The thirteenth day they rub the floor of the house over with cow dung, whitewash the walls, perform their ablutions and put on clean clothes and repair to a well or tank with rice, dâl, salt, tamarinds, chillies, milk, ghee, jaggery, saffron, dust of sandalwood, benjamin, arecanut and betel leaf, erect a small low pandal or temporary shed with leaves and place three plain stones in it to represent the defunct and two Devatas or Gods who are supposed to attend about the dead. They perform the ceremony of abhishêkam on the stones and worship them in the usual manner, burn benjamin and if the deceased was of the sect above the ghauts, the widow performs her ablutions and the bottu is taken from her neck and placed near the stones, and the purohita performs the ceremony of punyahavachanam or purification and a donation of rice, dâl, chillies, tamarinds, salt, milk, ghee, arecanut and betel leaf is given to a few poor Brahmins and a new cloth is given to the widow which she puts on and they all come home, send for the pujari of the village temple and give him a seer of raw rice, quarter seer of dâl, salt, chillies, tamarinds, milk, ghee, jaggery, which he carries to his house, performs his ablutions, repairs to the temple, rubs the floor over with cowdung and water, boils the rice, dâl &c., puts it aside, worships the idol and remains in waiting. The son or officiating person accompanied by his relations and friends and preceded by two persons of the Dasari caste blowing a chank shell and beating a brass plate goes to the temple with a cocoanut, benjamin, flowers, butter, arecanut and betel leaf, dashes the butter against the door, enters the temple, makes an obeisance to the idol and gives the other things to the pujari who strews the flowers on the idol, burns the benjamin before it, presents arecanut and betel, breaks the cocoanut and makes a fruit offering, gives tirtha prasada or holy water and consecrated flowers to the votaries who make their obeisance and return home, and make a feast.

They observe the anniversary of the dead—In the morning they rub cowdung over the floor of the house, whitewash the walls, perform their ablutions and put on clean clothes and the people below the ghauts make a trifling donation of a dab, a little rice and dâl to one or two poor Brahmins but those above the ghauts do not make such a donation. The women of the family boil rice in new earthen pots, the son goes to a well or tank, performs his ablutions brings home a pot of water, places it in the centre of the floor of the house and puts a new cloth on top of it and worships it in the ordinary way, burns benjamin before it, places three oblations of dressed rice before it, presents arecanut and betel leaf to it, makes an obeisance and the family make a feast on the oblations &c.

Expenses.—The people below the ghauts, two sultan fanams and those above them one sultan fanam, a seer of raw rice, quarter seer of dâl, some chillies, tamarinds, salt, arecanut and betel leaf to the purohita.

Victuals and arecanut and betel leaf to the people of the Dasari caste.

One sultan fanam, victuals, arecanut and betel leaf to the barber.

Victuals and arecanut and betel leaf to the two persons of the Pariah caste.

Quarter of a sultan fanam, a seer of rice, quarter seer of dâl, arecanut and betel leaf to the pujari of the village temple.

Occupations.—Cultivation—servitude.

Taxes.—Annually one sultan fanam from each house to the guru or patriarch.

Usages.—The marriage contract cannot be broken. They do not shave the head of the widow but she cannot marry again.

If a woman commit adultery she is turned out of the caste. If a servant agree to serve a master on condition that he receive his daughter in marriage at the expiration of seven years and during that time the daughter dies the master shall pay the servant fifteen sultan fanams for every year he may have served without making any deduction for food and raiment, but if the daughter remains alive, and is married to the servant, and they wish to separate from their father-in-law, he must give them two bullocks, two candies of grain, a brass basin and pot.

If a man commit a petty offence he shall be fined at the discretion of a court of arbitration of the caste, shall receive absolution from the guru or patriarch who is to receive the fine.

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

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

If brothers make a division of their property during the lifetime of their parents, they shall give them half a share, and at their death, their property shall revert to the sons who shall receive equal shares.

If brothers are living together, and have a joint stock, and one of them die without male issue, a half of his share of the property shall be given to the widow.

If brothers have made a division of property and one of them die without male issue, his property shall devolve to his widow and at her death it shall revert to the brothers and if the defunct left daughters, the surviving brothers must provide them husbands and defray the expenses attending their marriage.

If brothers are living together and have a joint stock and one of them die without male issue and the widow chooses to separate from the family, she shall receive half of her husband's share and at her death her property shall revert to the surviving brothers of her late husband.

Among the sect below the ghauts, when brothers are living together and have a joint stock, and one of them die without male issue, and the widow chooses to separate from the family, the surviving brothers shall give her ten pagodas worth of gold or silver ornaments; on her death, such of the ornaments as were given her by her own relations shall go to them and those which were furnished by her late husband shall revert to his heirs.

THE CASTE OF MAHARASTRA CORRUPTLY CALLED.

MAHARATTAS.

Tradition.—They say they sprung into existence from the foot of Para Brahma or the great Brahma.

It is of the Madyastam or medial caste.

Deities.—In this caste there are both Vishnu-bhaktas or followers of the god Vishnu and Siva-bhaktas or votaries of the god Siva and mark their foreheads like the other castes and some of the latter wear the Lingam.

Their principal deities are Tirupati Venkatrama and Trinomali Arunachala Ishwarudu. The tutelary deities of the caste is the consort of the God Siva—under the title of Tulaji Bhvani, and the Goddess Yellama called Yamiyi. They also worship the destroying goddess Maramma.

Temples.—The principal temples are at the villages of Tirupati and Trinomali in the kingdom of Arcot, the former contains the Idol Venkatrama and the latter the image of Arunachala Ishwarudu. The temples of the goddess Bhavani and Yamiyi are at the villages of Tulajeeपुरam and Mahurvaram situated near the hills of Chitrakuta in the country styled by the moderns Hindustan proper. The goddess Maramma has a temple in the village of Virûpakshi in the Kingdom of Mysore.

Mode of Worship.—The mode of worship at the temples of Tirupati and Trinomali has already been described. A Brahmin attends the idols of the tutelary Goddesses Bhavani and Yamiyi; the ceremonies are the same as those which are performed at the larger temples. A Brahmin also attends at the principal temple of the destroying goddess Maramma.

Religious festivals.—They attend the annual grand festivals at the temples of Tirupati and Trinomali in the kingdom of Arcot with offerings and acquit themselves of such vows as they may have made during the year. Those who cannot be present at the grand festival at Tirupati hold one privately at home in the following manner. On a Saturday during the month Pertash or September they rub the floor of the house over with cow dung and water, perform their ablutions, put on clean clothes and bestow in charity a little raw rice, doll, salt, tamarind, chillies, ghee, jaggery, arecanut and betel leaf on one, two or more Brahmins. Next they dress rice in new earthen pots, send for a few Dasari people and with them make a feast. The votaries of the God Siva that do not go to the grand festival at Trinomali, keep it at home. On a Monday during the month Kartick or November they rub the floor of the house over with cowdung and water, perform their ablutions and put on clean clothes and the senior of the family repairs to a Brahmin's house with raw rice, doll, salt, tamarind, chillies, milk, ghee, jaggery, vegetables, new earthen pots, firewood, and vistarakulu or leaves to eat off, and returns home. The Brahmin performs his ablutions and dresses the rice and himself and family with one or more poor brahmins make a meal. The senior conducts the other people of the family to the Brahmin's house taking a few pieces of a small copper coin and some arecanut and betel leaf which he gives in charity to the Brahmins and he and his family sit down and feast on the portion of rice &c., which the Brahmin had set apart for that purpose, which endeth the ceremonies. The festival at the temple of the Goddess Bhavani is held during the month Kartick or November and at the temple of Yamiyi in the month Avani or August. Those who cannot attend the festival at the temples celebrate them privately at home. On a Monday during the month Kartick or November they purify the house by rubbing the floor over with cowdung and water, perform their ablutions and put on clean clothes. They place a pitham or wooden stool in the midst of the room and put on it a white washed brass pot full of water, drop some mango-leaves into it, and put a cocoanut on the mouth of it; a Brahmin comes and performs the ceremony of worship in the following order. First the ceremony of abhishekam or ablution done by sprinkling water over the pot. Second daubing the pot with the dust of sandalwood. Third, spinkles grains of raw rice stained with turmeric over it which is called Akshintalu. Fourth, strews flowers over it. Fifth, burns benjamin and waves it three times over it. Sixth, breaks the cocoanut and makes a Naivedyam or offering to it. Seventh, presents the arecanut and betel leaf to it and makes an obeisance to it, which endeth the ceremonies and the pot is taken away and the family partake of a feast. On this occasion they give the officiating Brahmin, two tubs, a seer of raw rice, a quarter seer of dâl, some tamarind, chillies, salt, arecanut and betel leaf. Those that keep the festival of the goddess Yamiyi at home perform the same ceremonies as at the festival of Bhavani and hold on the full moon of the month Avani or August. When the other castes are celebrating the festival of the destroying goddess Maramma, a person who is *vokkapoddu*, a kind of fast, in each family repairs to the shrine of the Goddess with a lamp.

Gurus or Patriarchs.—This caste has three gurus or patriarchs, viz. one to the vishnubhaktas or followers of the god Vishnu and two to the Sivabhaktas or votaries of the God Siva. The guru of the former is named Nellarwaru and is a Brahmin; the gurus of the latter are named Ratnagiri Bhaubau of the caste of Gosayi a religious order that observe celibacy and Shadhu Bhaubau Brahmin.

Duty of the Gurus.—The gurus of both sects teach their respective disciples mantras or prayers and give them tirtha prasada a kind of absolution, but the guru of the Sivabhaktas does not mark his sectaries on the shoulders with the chakra nor do the gurus of the Sivabhaktas give vhibhûti or sacred ashes of cowdung to their followers.

The Pay of the gurus.—Voluntary donations from their respective sectaries.

The Birth of children.—On the birth of a child the family is unclean for eight days. When a woman is delivered, she and the child are put into a separate room where they remain seven days. The eighth day they purify the house by rubbing the floor over with cowdung and the people of the family with the woman and infant have their bodies washed, put on clean clothes and she and the child are received into the dwelling house. The purohita comes and performs the ceremony of punyahavachanam or purification and the father names the child.

Expenses.—Two dabs, a seer of raw rice, a quarter seer of dâl, some ghee, tamarind, chillies, salt, arecanut and betel leaf to the purohita.

Namakaranam or Naming.—This ceremony is performed at the time of the purification after child birth.

Chevulukuttêdi or boring the ears.—During the first year of the child's age, the parents fix upon a lucky day and the silversmith comes and bores the ears.

Expenses.—One seer of raw rice, a quarter of seer of dâl, a cocoanut, arecanut and betel leaf to the silversmith.

Chaulam or shaving the head.—During the first year they fix upon a lucky day, anoint the child's head with oil; and wash his body. The purohita comes and performs the ceremony of punyahavachanam and sprinkles some of the holy water over the child and the barber shaves the head, and his body is again washed.

Expenses.—Two dabs, two seers of raw rice, salt, tamarinds, chillies, some milk, ghee, arecanut and betel leaf to the purohita.

A seer of raw rice, a quarter seer of dâl, arecanut and betel leaf to the barber.

Yagnopavitam or string.—They do not wear the string.

Betrothing in marriage.—The parties may be contracted before or after the female arrives at the age of puberty. The parents of the young man attended by a few relations and the purohita go to the house of the parents of the girl with an offering of a woman's jacket and cloth, a seer of raw rice, a brass pot, a cocoanut, plantains, turmeric, saffron, a skein of red thread, arecanut and betel leaf and as they proceed on they observe the same omens as are noticed by the other castes. If a good omen occur or none appear, they go to the door and are received by the parents of the girl who conduct them into the house where they all sit down and the visitors make known the object of their errand. The parents of the girl answer "if a lizard chirps in a southern quarter we will give our daughter to you." They sit silent for sometime and if the lizard chirps in the wished for quarter, the offer is accepted." If they agree to the proposal, they anoint the girl's head with oil, wash her body and she puts on the jacket and cloth that were brought by the parents of the young man, and returns to the company and sits down on a pitam or wooden stool. The mother of the young man ties up the rice and other articles in the girl's cloth. The father of the girl puts some betel leaf into the hands of the father of the lad saying "I give my daughter unto thee," and the latter does the same to the former and says "I take thy daughter as a wife for my son" arecanut and betel leaf is distributed among the people present and they are feasted. The purohita fixes on a lucky day for the celebration of the nuptials and the parties separate.

Celebration of marriage.—This caste can marry at any time from the beginning of the month Tai or January until the latter end of the month Ani or June. The day preceding the wedding the parents of both the bride and bridegroom erect a pandal or temporary building supported by twelve pillars in front of their respective houses and if the bridegroom happens to be an inhabitant of another place, he and his parents and relations and friends come to the village in which the bride resides. A low altar is made in the centre of each pandal and a barber attends at the houses of the bride and bridegroom and cuts the finger and toe nails of the former and trims the whiskers and eyebrows of the latter and they both anoint their heads with oil, wash their bodies and put on clean clothes. The bride and

bridegroom in their respective houses, place a pítam or wooden stool and put on it a white washed small brass pot full of water, holding some mango leaves and its mouth covered with a cocoanut. The purohita comes and performs the ceremony of worship to the brass pot in this manner. First abhishekam or ablution by sprinkling water over it. Second, daubs it with dust of sandalwood. Third, drops on it grains of raw bruised rice, stained with turmeric. Fourth, burns benjamin on a salver and waves it three times over it. Fifth, breaks the cocoanut and makes a fruit offering to it. Sixth, presents arecanut and betel leaf to it. Seventh, the bride and bridegroom and other people who are present make an obeisance to it which is succeeded by a feast. In the morning of the wedding day the parents of the bride attended by their relations and friends, walking under a canopy upheld by four men and on clean clothes spread on the road by the washerman and preceded by bajantris or musicians go in procession to the lodgings or house of the bridegroom taking with them a whitewashed small brass pot, full of water, the mouth of it covered by a cocoanut. When they come there they sit down, partake of a meal of victuals and are treated with perfumes, fragrant flowers, arecanut and betel leaf. Afterwards they conduct the bridegroom and his parents and relations in the same order to their house. The bridegroom on this occasion brings with him four baskets, each containing arecanut, black pepper, cummin seeds and salt. They all sit down in the pandal and one of the male relations goes to a banyan tree, breaks off a branch from it, returns and sits down within a short distance of the village holding the branch in his hand. Some matrons attended by a few male relations walking under a canopy upheld by four men and preceded by bajantris or musicians go to the man with offerings of a seer of raw rice, a quarter seer of dâl, a cocoanut, benjamin, arecanut and betel leaf, burn the benjamin on a salver and wave it three times over the branch, break the cocoanut and make a fruit offering to it, present arecanut and betel leaf to it make an obeisance to it, give the rice &c. to the man, take the branch from him, return to the pandal, tie it to the centre pillar and the washerman wraps a clean cloth round it. If a potmaker resides in the village, he provides sixteen new earthen pots at his own habitation but if there be none in the place, the potter of another village brings that number of earthen pots of different sizes to a neighbouring house and remains in waiting. Some matrons attended by a few male relations, walking under a cloth canopy upheld by four men and over clothes spread out on the road by the washerman and preceded by bajantris or musicians go to the potmaker with presents of one sultan fanam, five seers of raw rice, a seer of dâl, a cocoanut, benjamin, arecanut and betel leaf, burn the benjamin on a salver and wave it three times over the pots, break the cocoanut and make a fruit offering to them, present the arecanut and betel leaf to them, make an obeisance to them, give the fanam, rice, dâl, &c. to the potter, take the pots, come back, place four of the large pots in the house and pile up the other small ones on them, spread a handkerchief on the ground near the pots and place a burning lamp on it and put another lamp on a stand for the purpose. The purohita comes and divides the altar by suspending a cloth and the bride is conducted to the pandal and she takes post on the west side of the cloth standing with her face towards the east. The bridegroom stations himself on the east side facing the west. A salver of raw rice containing the bottu is given to the purohita who hands it round for the company to touch and bless and gives it to the bridegroom who ties it round the neck of the bride, whilst the purohita reads mantras or prayers. The bride and bridegroom sit down on two pithams or wooden stools and a salver containing a mixture of raw rice and arecanut is placed near them and they both take up some of the rice and arecanut and pour it over one another's heads and the relations make away with the remainder. The parents of the bride approach with a fanam and two brass pots, one of which contains water and the other milk, the bride's mother pours the water on the feet of the bridegroom and her father washes them. The father of the bride takes hold of his daughter's open hand, puts the fanam and pours a little of the milk on it and places it on the open hand of the bridegroom saying "I have given this virgin unto thee for a wife; do thou take her for better and for worse and maintain her" which is called kanyâdânam or giving away the virgin. The purohita ties kankanams or rings of thread stained with turmeric round their wrists and puts the bashingalu or hoops made of reeds round their heads, performs a homam

or burnt offering before them. The corners of their clothes are tied together and they get up and walk three times round the fire of the burnt offering, walk out into the open air, look up at the star Arundhati and go into the house and repeat one another's names and their clothes are loosened. The guests are feasted and regaled with arecanut and betel leaf. On the second day the bride and bridegroom rub their faces, necks, arms and hands with turmeric which they repeat at midday and in the evening and the people partake of a feast. The ceremonies of the third day are the same as those of the second. The fourth day the bride and bridegroom attended by a few matrons and relations walking under a canopy upheld by four men and preceded by *bajantris* or musicians and carrying offerings of a cocoanut, milk, ghee, benjamin, with a white washed brass pot full of water, a hoe, a wicker basket and some arecanut and betel leaf go in procession to an anthill outside the village, sprinkle the milk and ghee over the anthill, burn the benjamin and wave it three times over it, break a cocoanut and make a fruit offering to it, present the arecanut and betel leaf to it and make an obeisance. A person takes the hoe, digs the anthill and another puts the earth on the basket, which is taken up by one of the matrons and they all return to the *pandal* where the bridegroom mixes water with the earth and forms it into four lumps. The bride gives the lumps one after another to the bridegroom, who places three of them in a row and puts the fourth on one of the others near the centre pillar. The new married couple anoint their heads with oil, wash their bodies, put on clean clothes and return into the house. A matron places a leaf with an oblation of dressed rice near each of the twelve pillars and pours milk, ghee and jaggery over the rice. The bride and bridegroom tie the corners of their clothes together, approach each pillar, burn benjamin and wave it three times over the oblation, break a cocoanut and make a fruit offering to each, walk three times round every pillar, make an obeisance to each of them and retire into the house and sit down near the new earthen pots and call out one another's name, take the *kankanams* from their wrists and the *bashingalu* from their heads and loosen their clothes, which is succeeded by a feast. At night is the *merawane* or public procession. The bride and bridegroom, mounted on horseback or seated in a palanquin attended by their parents, relations and friends, preceded by dancing women and *bajantris* or musicians and people letting off sky rockets go to the village temple with a cocoanut, some benjamin, arecanut and betel leaf, which they give to the *pujari* and he burns the benjamin and waves it three times before the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf, and gives some of the *tirtha* and *prasada* or holy water and consecrated flowers to the votaries who make their obeisance to the idol, return to the *pandal* where the new married couple sit down and receive presents of money and clothes from their relations, which ends the marriage ceremonies.

The procession can parade through any street in the village.

Expenses.—Ten sultan fanams, one cloth, twenty seers of raw rice, five seers of *dâl*, one seer of ghee, some salt, tamarind, chillies, arecanut and betel leaf to the *purohita*.

Ten sultan fanams, and victuals, arecanut and betel leaf to the *bajantris* or musicians.

One sultan fanam, one seer of rice, a quarter seer of *dâl*, some salt, tamarind, chillies, arecanut and betel leaf to the barber.

Four sultan fanams, victuals, arecanut and betel leaf to the washerman.

The dancing women are paid by contract.

One sultan fanam to the *Guru* or *Patriarch*.

One sultan fanam, one seer of raw rice, a quarter seer of *dâl*, arecanut and betel leaf to the maker of the *bashingalu* or hoops.

The father of the bridegroom does not pay ready money for the bride but furnishes her with gold or silver ornaments according to a previous stipulation. He gives her one jacket and a cloth and gives her mother three women's jackets and three clothes.

Consummation.—When the female shews signs of puberty, she is kept in an outhouse and is unclean for ten days. On the eleventh day she washes her body, puts on clean clothes and is received into the dwelling house. Accounts of this circumstance are sent to the bridegroom who comes and takes his wife home. On a lucky day the husband erects a pandal or temporary building in front of his house and sends for the banjantris or musicians. The husband and wife sit down in the pandal, anoint their heads, wash their bodies, put on clean clothes and again sit as before. The purohita comes and performs the ceremony of *punyahavachanam* or purification and sprinkles some of the holy water over them. Arecanut and betel leaf is distributed among the people present who are likewise feasted and at night the husband and wife retire to their room.

Expenses.—One sultan fanam, a seer of raw rice, half a seer of dâl, a cocoanut, some salt, chillies, tamarinds, arecanut and betel leaf to the purohita.

One sultan fanam, three seers of rice, half a seer of dâl, some salt, chillies, tamarind, arecanut and betel leaf to the banjantris or musicians.

The ceremony of Simantam.—When the wife is four months advanced in her first pregnancy, they fix upon a lucky day and she and her husband anoint their heads with oil, wash their bodies, put on clean clothes and feast some of their relations.

Expenses.—A feast to the relations.

Funeral rites.—The followers of the god Vishnu are burnt and the votaries of the God Siva and those who die under age and of small-pox are buried. On the death of a person the family is unclean for twelve days. When a man is dead, they anoint the head of the corpse and of the widow with oil and throw soapnut and warm water over her body so as to fall on the corpse and a mark is made on the forehead of the deceased agreeable to sect. Some grains of raw rice are dropped into the mouth of the defunct and the corpse is put on a bier and covered with an old cloth and four men of the caste take it up and proceed in the following order. First—the son or nearest male relation carrying a pot of fire. Second—a relation with a salver of arecanut and betel leaf strewing it as he goes along. Third, the heir. Fourth, a relation with a new cloth having some dressed rice tied up in it. Fifth, the women of the family. Sixth, the purohita bringing some of a sacred grass called *darbha* and *sil* seeds. When the procession has got outside the village the women return home. The bier is put down half way to the burying ground and the son takes some of the dressed rice and walks three times round it strewing the rice as he goes on. They proceed and put down the bier twice on the way; when they come to the burying or burning ground they put down the bier and lay the corpse on the funeral pile or in the grave. The barber trims the whiskers and eyebrows of the son or officiating person who goes to a well or pond, performs his ablutions and returns with a pot of water which he puts down on the ground, takes some fire, walks three times round the pile and then kindles it at the head. He next puts the pot on his shoulder, walks three times round the pile, breaks the pot and again goes and performs his ablutions. The other people light up the pile and join the son and perform their ablutions. The purohita gives the *darbha* grass and oil seeds to the son, who plants the former, mixes the latter with water and lets it drop on the grass whilst the purohita reads mantras or prayers. Afterwards, all the people present perform their ablutions, dry and put on their clothes, return to the house of mourning, look at a burning lamp and depart to their own habitations. On the third day the son or acting person attended by a few relations—repairs to the burning ground with a new earthen pot and some raw rice, goes to a well, pond or river, performs his ablutions, brings back some water which he sprinkles over the remains of the funeral pile, collects the bones and puts them in a pot, makes a heap of the ashes and carries the bones and throws them into a river or stream of water. All the people come to the well or pond and perform their ablutions. The son places an oblation of dressed rice by the water side for the crows and he and the rest of the people come home and the bearers of the bier wash their shoulders with ghee and milk. On the twelfth day they purify the house by rubbing the floor over with water and cowdung and whitewashing the walls. They perform their ablutions and put on clean clothes. The purohita

accompanied by a few poor Brahmins comes and performs the ceremony of punyahavachanam or purification and sprinkles some of the holy water over the different rooms in the house. A trifling copper coin and some grain and tamarind, chillies, arecanut and betel leaf is given in charity to the Brahmins and they are sent away.

A few women conduct the widow to a well, pond or river where she takes off the bottu from her neck, performs her ablutions puts on dry clothes and comes home. They send the pujari of the village temple the following articles viz. two seers of raw rice, some milk, ghee, benjamin. The pujari performs his ablutions, boils the rice, pours the milk and ghee over it, makes of it an oblation to the idol and remains in waiting. The son and a few relations go to the temple with butter, cocoanut, benjamin, arecanut and betel leaf. The son turns his back to the door and dashes the butter over his head against it, then opens the door and enters and delivers the cocoanut &c. to the pujari, who burns the benjamin and waves it three times before the idol, breaks the cocoanut and makes a fruit offering, presents the arecanut and betel leaf and gives some tirtha prasada to the votaries who return to the house and partake of a feast.

The oblations at a burial are the same as those observed at a burning.

They keep the anniversary of the dead by giving a trifling copper coin and some grain to a few poor Brahmins.

Expenses.—Two sultan fanams, four seers of raw rice, a seer of dâl, some tamarind, chillies, salt, arecanut and betel leaf to the purohita.

Occupations.—War—Cultivation—Traffic.

Taxes.—Annually a voluntary donation to the Guru—At a wedding one sultan fanam to the Guru or Patriarch.

Usages.—When the contract of marriage has been cemented by an exchange of betel leaf it cannot be broken. They do not shave the head of the widow, but she cannot marry again. If a woman commits adultery, she is turned out of the caste. Sons are to 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. If brothers have made a division of property and one of them die, his substance shall devolve to his widow, and if she has no children, at her death the property shall revert to the brothers.

If a person adopts a son and afterwards has children of his own the adopted son shall share equally in the division of property with the other sons.

A daughter is not entitled to a share of her father's property.

SALI WÂRU.

PADMA SALI WARLU.

Tradition.—In former days, the other sects of weavers used annually to present a piece of cloth to a rishi or saint, named *Markandeyulu*. One year they omitted to make their offering at the customary period, which neglect enraged the rishi who performed a *yaga* or sacrifice of fire, and by the power of mantras or prayers he caused a man to spring up out of the fire of the sacrifice, and called him *Padma Saliwarlu* and directed him to weave a piece of cloth for his use which he did and presented it to the rishi saying "O Swami, who is thy servant to worship, and how is he to obtain *moksham* or admittance to the presence of the Supreme." The rishi answered "Pay adoration to me, and thou wilt obtain *moksham*."

Deities.—In this sect there are Vishnu bhaktas and Siva bhaktas who mark their foreheads like the other castes but the votaries of the god Siva do not wear the Lingam. Their principal deity is Tirupati Venkatramana. The followers of the god Siva pay adoration to Walli Ishwara. The tutelary divinity of the sect is *Markandeyulu rishi* and they also pay deference to Maramma or the destroying goddess.

Temples.—Their principal temple is at Tirupati in the Carnatic and contains the image of Venkatramana. The temple of Walli Ishwara is on the top of a hill of the same name in the zamindari of Punganur belonging to Mysore. The temple of Markandeyulu is at the village of Addagal near Kolar in the Mysore country, where the figure of the rishi is delineated on a brass pot riding on a tiger.

Mode of Worship.—The mode of worship at the principal temple of Tirupati has already been described. At the temple of Walli Ishwara a Brahmin of the followers of the God Siva attends on the idol and the religious ceremonies are the same as are performed at other inferior temples of Ishwara. At the temple of Markandeyulu a Brahmin of the sect of the god Siva performs daily worship and receives such offerings as are brought by the people of the sect.

Religious festivals.—This sect go with offerings to the grand annual festival at the temple of Tirupati. On the 14th day of the dark half of the month of Masi or February there is a festival at the temple of Walli Ishwara when the sect repair there with offerings; it lasts for one day and at night they have a merawane or the idol is carried in procession through the village. They have a grand festival at the temple of Markandeyulu rishi once a year on the 14th day of the dark half of the month of Masi or February which continues one day. The votaries repair to the temple with offerings of fruit which the Brahmin places before the idol and gives part of it back to the votary. At night there is a merawane: the brass pot bearing the figure of the rishi is put into a palanquin and carried in procession round the temple and through the village preceded by musicians and dancing girls. The procession can only parade through the streets that are inhabited by the right hand caste.

Emblems carried in procession.—A white flag with the figure of a bird called the Garuda portrayed on it. They have also monthly festivals throughout the year at this temple on the dark night of the month. The Brahmin mixes a large quantity of jaggery and water and places it before the idol and distributes it among such of the votaries as come to pay their devotions. They pay deference to the destroying goddess Maramma at the festival that the other castes celebrate in honour of her but this sect only make offerings of fruit and flowers.

Gurus.—This sect has four Gurus, but there is no Guru to the whole sect. Two Brahmins of the Vaishnava Sect named Lokacharyulu or the patriarch of this world and Tirumalwar or native of Tirupati are the Gurus of the Vishnu bhaktas or of the followers of the god Vishnu. Two people of the jangam caste named Nedhimamurdi Swamy or native of the village of Nedhimamurdi and Sarangadharudu, a title of the god Siva are the gurus of the Siva bhaktas or the votaries of the god Siva.

The duties of the gurus.—The gurus of the Vishnu bhaktas or the followers of the god Vishnu, mark their disciples on the shoulders with the Chakra of Vishnu, and teach them mantras or prayers. The gurus of the Siva bhaktas or votaries of the god Siva, teach their sectaries mantras or prayers and give to them vibhuti or consecrated ashes of cowdung.

The pay of the gurus.—The gurus of the Vishnu bhaktas or followers of the god Vishnu receive from each family of their sectaries an annual donation of one sultan fanam.

The gurus of the Siva bhaktas or votaries of the god Siva receive a voluntary donation when they visit the families of their disciples.

Birth of children.—On the birth of a child the family is unclean for ten days. The eleventh day in the morning, the people of the family wash their bodies, rub the floor of the house over with water and cowdung, whitewash the walls and then the purohita comes and performs the ceremony of punyahavachanam or purification. Afterwards the mother with the child and the father sit down on a pitam or wooden stool and the purohita makes a Navagrahahomam or burnt offering to the nine great luminaries, the Nandi or invocation to the manes of the ancestors of the family, the Nama karanam or naming of the child. A salver of raw rice is brought and the father takes a fanam and writes on the rice the name of the child and repeats it three times; arecanut and betel leaf is distributed among the guests, and the relations of the family are feasted.

Expenses attending the birth and naming.—One sultan fanam, one seer of rice, half a seer of dāl and one cocoanut to the purohita.

Chanlam.—At the age of three years they perform the ceremony of chanlam on the male children. On the morning of a lucky day that has been previously fixed on by the purohita they rub the floor of the house over with water and cowdung,

white wash the walls and anoint the boy's head with oil, and wash his body. Then the father and mother take him and sit down on a pitham or wooden stool, and the purohita performs the ceremony of punyahavachanam or purification and a Navagraha homam or burnt offering to the nine great lumenaries. Next the barber shaves the child's head, whose body is washed with water and a silver-smith comes and bores a hole in each of the child's ears which is succeeded by a feast to the relations of the family.

Expenses attending the Chaulam.—One sultan fanam, one seer of rice, one cocoanut and half a seer of dâl to the purohita.

One sultan fanam, one seer of rice, a quarter of a seer of dâl, three arecanuts and three betel leaves to the barber.

One seer of rice, quarter a seer of dâl, three arecanuts and three betel leaves to the silversmith.

Yagnopavitam.—The investiture of the yagnopavitam or string is done at the wedding.

Betrothing in marriage.—The parents may (be contracted in) get into a contract of marriage before or after the female arrives at the age of puberty; neither party can recede from the contract when it has been cemented by an exchange of betel leaf.

The parents of the young man attended by three male relations, and two matrons, set out from their own house to go to the habitation of the intended bride, taking along with them, the purohita and the following articles viz., one Star Pagoda, one woman's cloth, one choli, rice, dâl, jaggery, cocoanut, pease, turmeric, saffron, arecanut, and betel leaf and as they proceed on they observe what good or bad omens occur, which are the same as are observed by the other castes. If a lucky omen has occurred, they go directly to the house and are received at the door by the parents of the girl and conducted into it where they put down the presents, seat themselves and make known their errand. The parents of the girl say "If a lizard chirps in a southern direction just now, we will give our daughter to thee." They sit silent for an hour to observe the omen and if in that space of time it occurs in the wished-for quarter, the proposal of marriage is accepted. If the lizard has chirped in a different quarter or does not chirp, the offer is rejected. If the lucky omen happens, the parents of the girl send a quantity of pease and a seer of jaggery to each family of their sect that resides in the village and invite them to their house. The girl's head is anointed with oil, she retires, washes her body, puts on the cloth and choli that were brought by the parents of the young man, returns to the company and seats herself upon a pitham or wooden stool. A chambru or brass vessel is rubbed over with chunam or lime, two mango leaves with a little water is put into it, and it is placed in front of the girl. The mother of the young man takes the pagoda, rice, dâl, jaggery &c., which she brought with her, and ties it up in the corner of the girl's cloth. The purohita takes some betel leaf and puts it into the hand of the father of the young girl who gives it to the father of the young man saying "I give my daughter unto thy son." The purohita puts some betel leaf into the hand of the father of the young man, who gives it to the father of the girl and says "I will take thy daughter as a wife for my son" arecanut and betel leaf is distributed among the company and they are all feasted. The purohita fixes on a lucky day for the celebration of the nuptials, and they depart to their respective habitations.

Celebration of marriage.—This sect can marry at any time from the beginning of the month Tai or January to the month of Ani or June. On the day preceding the one fixed on for the celebration of the nuptials, the parents of the bride erect a temporary pandal of sticks and leaves, supported by twelve pillars in front of their house and make an altar in the middle of it. On the morning of the wedding day the bride and her parents and relations preceded by bajantris or musicians, and taking with her a pot of water and jaggery goes to the house of the bridegroom. On her arrival at the house, they are received by the bridegroom and his parents are conducted into it and they all sit down. The parents of the bride distribute the water and jaggery among the company, and the bride and bridegroom, their parents, &c., come in procession to the habitation of the bride. The

bridegroom anoints his head, washes his body, puts on clean clothes, returns to the company, seats himself on a pitam or wooden stool, and the purohita in the usual manner invests him with the yagnopavitam or string, makes a homam or burnt offering and the bridegroom gets up and walks three times round the fire. One of the relations of the bride or bridegroom goes to a jambu tree, breaks off a branch and returns to the house in front of which he sits down, holding the branch in his hand. Then three matrons put some water in a chambu or brass pot which they take with a seer of rice, a cocoanut, some benjamin, twelve arecanuts and twelve betel leaves to the man who is sitting with the branch. The matrons walk under a canopy upheld by four men and are preceded by bajantris or musicians. When they come up to the man, they sprinkle a little water over the branch, break the cocoanut and make a fruit offering, burn the benjamin for a sweet smelling offering, give the remains of the cocoanut, arecanut and betel leaf to the man, take the branch from him, return to the pandal and stick the branch in the ground near the altar. The potmaker previously brings sixteen earthen pots to a neighbouring house or sometimes if he resides in that village he prepares them at his own habitation; the three matrons accompanied by some of the relations of the marrying couple walking under a canopy and preceded by bajantris or musicians go to the potter with presents of three sultan fanams, three seer of rice, one seers of dâl, twelve arecanuts and twelve betel leaves and a cocoanut. They break the cocoanut and present it as an offering to the pots, give to the potter the fanams, rice, arecanut and betel leaf, take up the pots and come back, leave two of the pots in the pandal and carry the rest into the house. Four matrons take four of the pots, go to a well or river preceded by bajantris or musicians and bring four pots of water and fill the two in the pandal, break a cocoanut and present it as an offering to Varuna, god of water, which the matrons convert to their own use. The bride and bridegroom seat themselves at each end of the pandal, the bride with her face to the North and the bridegroom facing the South, anoint their heads with oil, retire and wash their bodies, put on clean clothes, perfume themselves and return to their seats. A cloth is hung up as a curtain and the bride and bridegroom place themselves one on each side, the former with her face to the east and the latter facing the west; two brass pots each containing three seers of rice are produced for the new marrying couple and in the pot belonging to the bridegroom is put the ornaments and the bottu that are designed for the bride. The purohita takes up the pots and hands it round for the different people to touch, gives the bottu to the bridegroom who ties it round the neck of the bride and she takes a handful of the rice and throws it over the head of her husband and he does the same to her after which they sit down and the Purohita ties round their wrists a skein of thread stained with turmeric and crowns their temples with wreaths of consecrated flowers. The father of the bride puts a fanam and a little water into the hand of his daughter, closes it, and places it in the hand of the bridegroom saying "I give my daughter unto thee for a wife." The purohita ties together the clothes of the new married couple and performs before them a Navagraha Homam or burnt offering to the nine great luminaries; they arise and walk three times round the fire of the homam and accompanied by the purohita walk out into the open air, look up at the star Arundhati, return to the pandal and sit down. Two matrons advance with a basin of water and turmeric and wave it three times over the heads of the new married couple. Now arecanut and betel leaf is distributed in the following order Viz. First, a little is offered to the deity. Second, to the Guru; third, to the Brahmins; fourth to the relations and friends. The purohita unties the knot in the clothes of the bride and bridegroom, and they with their relations and friends retire to a repast. The second day in the morning the bridegroom with two or three friends goes to a well or river to wash his face. The mother of the bride and two or three matrons, takes the bride to the same place with a salver bearing a chambu or brass pot chunamed or whitewashed on the outside and holding some water and mango leaf, as also flowers and perfume and on their arrival the bride rubs some of the perfume over the body of the bridegroom, and puts garlands of flowers round his neck after which the whole come back to the pandal. The purohita performs a Navagraha Homam and arecanut and

betel leaf is given to the guests; the ceremonies are performed on the two succeeding days. On the fifth day in the morning certain hieroglyphics are delineated with rice flour of four colours viz. black, white, red, and yellow on the top of the altar at the four corners and an earthen pot whitened with chunam is placed at each of the corners. The new married couple sit near the altar, anoint their heads with oil, retire and wash their bodies, put on clean clothes and return to their seats. The purohita performs a Navagraha Homam and Ashta Dikpala puja or worship of the eight gods who support the eight corners of the universe. The new married couple get up and walk three times round the altar in honour of the four pots and resume their seats and distribute arecanut and betel leaf to the company who advance to them by pairs of man and wife; the relations &c. present offerings to them of money and clothes. The purohita takes off from their wrists the stained skeins of thread, which is succeeded by a distribution of arecanut and betel leaf and a feast to the relations and friends of the family; at night is the meravane or public procession: the bride and bridegroom seated in a palanquin or mounted on a horse preceded by musicians and dancing girls, and attended by their relations and friends repair to the village temple of the god Vishnu or Siva with arecanut and some benjamin where they break the cocoanut and present it as a fruit offering, make a Homam or burnt offering of the benjamin for a sweet seiour, make their obeisance to the idol, parade through the streets of the village and come back to the pandal which endeth the ceremony of marriage. The procession can parade only through streets that are inhabited by the right hand caste.

Expenses.—Ten sultan fanams, five seers of rice, five cocoanuts, arecanut and betel leaf to the purohita.

Two Rupees and five seers of rice to the bajantris or musicians.

Two Rupees to the dancing girls.

The father of the bridegroom gives the father of the bride eight pagodas and a half which becomes his property and ten pagodas worth of ornaments, two cloths and two cholis to the bride which is her property.

One cloth and one choli is given to the mother of the bride and turban to her father. Two sultan fanams to the washerman.

Consummation.—When the girl shews signs of puberty she is unclean for four days, and fourteen days afterwards the purohita looks out for a lucky day for the consummation. In the morning of the day that has been fixed on for the ceremony the parents of the bridegroom erect a pandal in front of their house and send for bajantris or musicians and the purohita. The bride is brought by her parents to the house of the bridegroom and the man and wife seat themselves on two pithams or wooden stools, anoint their heads with oil, wash their bodies, put on clean clothes and resume their seats. The purohita performs a Navagraha Homam which is followed by a distribution of arecanut and betel leaf and a repast. At night the nuptial room is decorated and the man and wife sit down on a pitam or stool in front of the door, make a trifling donation of fruit and money to a few Brahmins, retire into the room and shut the door.

Expenses.—Two sultan fanams, two seers of rice and two cocoanuts to the purohita.

One sultan fanam and two seers of rice to the bajantris or musicians,

Funeral rites.—In this sect the followers of the god Vishnu are always burnt provided the family of the defunct has money to provide the funeral pile; some of the votaries of the God Siva are burnt and carried. Boys and girls are all carried privately. On the death of a person the family is unclean for eleven days. When a person is dead the head is anointed with oil, the body washed with water, the namam or vibhuti put on the forehead and the corpse is wrapped up in a new cloth. This sect do not use a bier, therefore, four men of the sect lay hold of the cloth and carry it to the burning ground preceded by the eldest son of the deceased carrying in his hand a small earthen pot containing fire. If the defunct had no son, any one of the male relations may officiate on the occasion. The corpse is followed by as many of the male and female relations of the deceased as are at hand also

accompanied by the purohita. When the corpse arrives on the outside of the village the women return to the house. The corpse is put down on the ground in the way to the burning ground; a little raw rice is dropped into the mouth of the defunct and they proceed. When they come to the burning ground, the corpse is put down near the funeral pile; then, if it be the son of the deceased that brought the fire, a barber shaves his head, but if any other person officiates, the shaving is dispensed with. The corpse is placed on the pile, the cloth taken off the body and the son or person that brought the fire having bathed himself with water, sets fire to the pile at the head of the corpse whilst the purohita reads mantras or prayers. The family leave a person to watch the corpse and repair to a pond or river in the vicinity and having washed their bodies they retire under the shade of a neighbouring tree where they make a libation and an oblation to the manes of the deceased. The son or person that brought the fire bathes himself again on which the whole of the family return to their respective habitations. On the second day the son or the officiating person at the funeral goes to the burning ground accompanied by the purohita where he bathes himself, makes a libation and an oblation to the manes of the deceased whilst the purohita reads mantras or prayers. On the third day, the son or other person with the purohita repairs to the burning ground and after bathing himself, he throws water on the ashes of the defunct and collects the remnants of the bones which he carries and throws into an adjacent pond or river. Thus from the fourth morning of the day on which the deceased died, until the eleventh day the son or person so officiating is obliged to go daily to the burning ground with the purohita and having bathed himself he makes a libation and an oblation to the manes of the defunct. On the twelfth day the widow of the deceased is conducted to the burning ground when the whole family bathe themselves and having made a libation and an oblation and having given the widow a new cloth and taken the bottu from her neck they all come to their habitation. They clean the house by rubbing the floor over with cowdung and water and whitewashing the walls and the son or officiating person with the assistance of the purohita performs the ceremony of *punyahavachanam* or purification, gives a donation of rice, dāl, ghee, fruit, cloths and money to seven Brahmins who personate the father, grand father, great grand father, great great grand father of the family and also two devatas or gods named *vishnu deva* and the god *vishnu*. After making these donations the acting person bathes himself and again performs the ceremony of *punyahavachanam* or purification and the family is cleansed.

In this sect the anniversary of the dead is observed and a donation of rice, dāl and ghee is given to some Brahmins.

At a burial the ceremonies of bathing and making the libations and oblations are the same as at the burning of a corpse.

It is not the custom to shave the head of the widow but she cannot marry.

Expenses.—Fifteen sultan fanams and ten seers of rice to the purohita.

One sultan fanam to the barber.

Three cloths and three sultan fanams to three Brahmins.

Feast to relations.

Occupations.—Weavers—Renters of villages.

Taxes.—House tax. The *Vishnu bhaktas* or followers of the god *Vishnu* pay annually one fanam to their *Guru*.

DEVA ANGAM WARLU

OR

THE SECT THAT SPRUNG INTO EXISTENCE FROM THE BODY OF GOD.

This sect deduces its origin in this manner. When Brahma the creator created the *charam* and *acharam* or the animate and inanimate creation, the *Dévatās* or gods, *Rakshasas* or evil demons and the human race were without a covering for their bodies, which displeasing the god *Narada* or reason, he waited upon *Paramēshwara* or the great Lord at his palace on the *Kailasa Parvata* or mount of paradise, and represented the indecent state of the inhabitants of the universe and prayed that he would be pleased to devise a covering for their nakedness. *Paramēshwara*

saw the propriety of *Narada's* request and thought it was proper to grant it and whilst he was so thinking a male sprung into existence from his body whom he named *Deva angam* or the body of God in allusion to the manner of his birth. *Deva angam* instantly asked his progenitor why he had created him. The God answered "repair to the *Pala-Samudram* or sea of milk where thou will find *Sri maha vishnu* or the august mighty god Vishnu and he will tell thee what to do; *Deva angam* repaired to the presence of *Sri maha vishnu* and represented that *Parameswara* had sent him and begged to be favoured with Vishnu's commands." Vishnu replied "Do you weave cloth to serve as a covering to the inhabitants of the universe" Vishnu then gave him some of the fibres of the lotus flower that grew from his navel, and taught him how to make it into cloth. *Deva angam* wove a piece of cloth and presented it to Vishnu who accepted of it and ordered him to depart and to take the fibres of trees and make raiment for the inhabitants of the Vishnu loka or gods. *Deva angam* created ten thousand weavers who used to go to the forest and collect the fibres of trees and make it into cloth for the *Devatas* or gods and the human race. One day *Deva angam* and his tribe went to a forest in the *Bhuloka* or earthly world in order to collect the fibres of trees when he was attacked by a race of *Rakshasas*, giants on which he waxed wrath and unbending his *Jata* or long plaited hair, gave it a twist and struck it once on the ground; in that moment a Shakti or female goddess having eight hands, each grasping a war-like weapon, sprang from the earth, attacked the *Rakshasas*, and defeated them; *Deva angam* named her *Chudeshwari* or Goddess of the hair, and as she had delivered his tribe out of the hands of the *Rakshasas* he made her his tutelary divinity.

This sect is of the right hand caste.

Of their Deities.—In this sect there are Vishnubhaktas or followers of the god Vishnu, and Sivabhaktas or votaries of the god Siva; the former make three longitudinal streaks on the forehead which is called namam and the latter mark their forehead across with vibhuti or ashes of cowdung. They also worship the son of Ishwara named Virabhadru or the brave warrior besides which they pay adoration to Chudeshwari.

Temples or places of worship.—Their principal temples are at Conjiveram and Tirupati in the kingdom of Arcot. They have also small temples in the villages containing the image of the god Virabhadru who is represented under the figure of a young man and the goddess Chudeshwari who is personated by the form of a young woman with eight hands each grasping a weapon of war.

Their mode of performing worship at the temples.—In the temple of Conjiveram a Brahmin of the sect of Sivadhvajulu attends on the idol and at the temple of Tirupati a Brahmin of the sect of nambi. They perform the religious ceremonies which have been already described. At the village temples of Virabhadru and Chudeshwari a person of their own sect styled a pujari or worshipper attends on the idols. Every morning the pujari washes the idol with water, presents some flowers, makes a meat offering of boiled rice, worships it and then converts the rice to his own use. At this time some of the devotees repair to the temples with offerings of flowers, incense, fruit and raw rice which the pujari presents to the idol. If the offering is fruit the pujari returns a half of it to the votary but if it is flowers, incense or rice the pujari takes the whole.

Religious Festivals.—This sect attend at the grand festival at Conjiveram on the bright half of the month Chaitram or April and at the temple of Tirupati in the bright half of the month Pertashi or September. In the bright half of the month Tai or January they have a festival called Vutsavam or jubilee at the village temple of Chudeshwari or goddess of the hair which ought to continue for three days; but now they commonly finish it in one day. In the morning of the first day the votaries repair to the temple with offerings of fruit, incense, raw rice, betel leaf and arecanut. The pujari washes the stone image with water, anoints it with oil, puts on a cloth and places garlands of flowers round its neck. He then presents the offerings of the several votaries and if they are of fruit he returns a half of it to the votary, but if they be raw rice he keeps them. In the evening a copper image of the goddess arrayed in female habiliments having ornaments of gold in its ears and nose and garlands of flowers round its neck is seated in a litter or palanquin and

carried in procession through the village preceded by dancing girls and *bajantris* of the right hand caste and followed by her votaries.

The procession can only pass through the streets that are inhabited by the right hand caste. After the procession has paraded through the village it returns to the temple in which the idol is deposited and the people go to their houses. In the morning of the second day the votaries repair to the temple by families each taking some raw rice and a sheep or fowl. They boil the rice and sacrifice the sheep or fowls in front of the temple and having presented it as an offering to the idol they give a small portion of the boiled rice to the *pujari* and take home the remainder with the mutton or fowl and make a repast on it; at night the image of the goddess is mounted in the figure of a *simha* or lion, and again carried in procession through the village and brought back to the temple. The morning of the third day the *pujari* washes the idol with water, worships it, makes a meat offering of boiled rice and in the evening the image is seated in a palanquin, carried in procession through the village and brought back to the temple which endeth the festival.

Emblems that are permitted to carry with the procession.—A red banner having on it the figure of the ape *Hanumant*.

A white umbrella.

Sky rockets.

Flambeaus.

There is no annual festival in honour of the god *Virabhadru*.

Of the *gurus* or patriarchs.

This sect has five *gurus* or patriarchs, viz. *Nerdhemamerdhe Swami Guru* of the *Siva bhaktas* or followers of the God *Siva*. *Nelelareyengar*, *Tatacharlu* and *Peddaswamulu*, *Gurus* of the *Vishnu bhaktas* or votaries of the god *Vishnu*.

Tellā mangalam Muddu kristna shastrulu the *guru* of the whole sect.

The *Guru Nerdhemamerdhe Swami* is of the *Jangam* caste and the other four are *Brahmins*; they are surnamed after the villages in which they respectively reside.

The duty of the gurus.—The *Guru Nerdhemamerdhe Swami* invests his disciples with the *Lingam* and teaches them the *panchakshari mantra* or repetition of the several names of the god *Siva*. The three *Gurus* of the *Vishnu bhaktas* mark their followers in the shoulders with a circular weapon representing the divine *chakra* of the god *Vishnu*.

The *Guru* of the whole sect invests them with the *Yagnopavitam* or sacred string and fines such as transgress the articles of their faith.

Pay of the Gurus.—*Tellamangalam muddu kristnaswami* the *guru* of the whole sect receives annually one *sultan fanam* from each loom and one *sultan fanam* at every marriage. The *Gurus* of the *Siva bhaktas* and *Vishnu bhaktas* receive annually one *sultan fanam* from each loom and one *sultan fanam* at each marriage among their respective sectaries.

Of the birth of children.—When a child is born, the family is unclean for ten days. On the morning of the eleventh day the people of the family and the parents purify themselves and the child with water, clean the house and whitewash the walls; then the *purohita* or astrologer comes to the house and performs the following ceremonies, viz. *punyahavachanam* or purification. *Navagraha hômam* or burnt offering to the nine great luminaries, *Namakaranam* or naming which is performed by the *purohita* or astrologer and *tambula dakshina* or distribution of betel leaf and arecanut with a trifling of copper.

Expenses attending the birth and naming of a child.—A quarter of a *Kantari fanam* and one seer of rice to the *purohita* or astrologer. A feast to the relations of the family.

The ceremony of Chaulam.—This ceremony is not observed by the sect of *Devângam*.

Betrothing in Marriage.—The betrothing generally takes place after the male is arrived at the age of sixteen years and either before or after the female shows signs of puberty. The father of the young man attended by the purohita or astrologer and three or four male relations set out from his own house to go to the habitation of the intended bride taking with him presents of plantains, cocoanut, turmeric, saffron and betel leaf and arecanut. On his arrival at the house, the first thing he does is to observe what omens occur on his arrival, for, upon their good or bad aspect depends the success of his mission. The good omens are, a crow flying across the door of the house from left to right; a brahminy kite flying in the same direction; two married women coming in an opposite direction; the chirping of a lizard in a southern quarter. If either of these omens appear it is considered propitious and the presents are given to the young girl and the match is concluded without further hesitation. The bad omens are, a crow or brahminy kite flying across from the right to left, a lizard chirping in a Northern direction or the advance of a single married woman. Such omens are reckoned unlucky and puts off the match. If the proposal of marriage is accepted to, the father of the young girl sends betel leaf and arecanut to the people of her sect that reside in the village in the following order. First to the setti or head resident of the sect, second, strangers and visitors of the sect from other villages. Third, the members of the sect that reside in the village. Fourth sojourners. After the distribution of the arecanut and betel leaf the purohita or astrologer fixes an auspicious day for the celebration of nuptials and the parties separate and depart home.

The Celebration of marriage.—This sect may marry at any time from the beginning of the month Tai or January to the month of Ani or June. On the day preceding the one fixed for the performance of the marriage ceremony, the parents of both bride and bridegroom erect a pandal or temporary shed of sticks covered with leaves in front of their respective houses for the performance of the several ceremonies, and the accommodation of the guests. In the morning of the wedding day, the purohita or astrologer repairs to the house of the bridegroom and performs the ceremony of Upanayanam or investiture of the string which is done in this manner. The parents of the young man wash his body with water and anoint his head with oil; he then sits down on a pitham or wooden stool and the purohita or astrologer performs the undermentioned ceremonies viz. punyahavachanam or purification, ganesha puja or worship of Providence, Nava Graha homam or burnt offering to the nine great luminaries; then he puts round the shoulders of the young man the string and reads mantras or prayers praying that all his past sins may be forgiven. These prayers are addressed to the god Siva. Betel leaf and arecanut is now distributed among the by standers and the bridegroom accompanied by his parents and other relations and attended by the purohita or astrologer sets out for the bride's house preceded by bajantris or musicians blowing on flageolets and beating of tom toms or drums; when he approaches the house of the bride, she attended by her parents and relations and her purohita or astrologer advances to meet him and they conduct him into the house; before the bridegroom comes to the bride's habitation her parents and the purohita perform on her the ceremonies of punyahavachanam or purification and Ganesha puja or worship of providence. The bride and bridegroom being arrived in the house, stand up and a cloth as a kind of veil is held between them, the bride throws some grains of rice over the head of the bridegroom and he does the same whilst both the purohitas read mantras or prayers. The father and mother of the bride then put a little water and a fanam into the hand of the bridegroom and taking hold of the hand of their daughter they place it on his saying "we give this virgin to thee for a wife; do thou cherish and protect her and may she be obedient and faithful to thee". Next the purohita or astrologer puts on a salver a small gold plate with a hole in the middle having a string through it called a bottu, and presents it to the people for their blessing, after which he gives it to the bridegroom who ties it round the neck of the bride. The purohita or astrologer ties a skein of thread coloured with turmeric round the wrists of the new married couple and performs a Navagraha homam or burnt offering to the nine great luminaries. Then the man and wife take hold of each others hands and walk seven times round the fire of the burnt offering which is called saptapadi; at night the new married pair go out of the house and walk seven feet in the open

air, and look up at a star called Arundhati; they return to the house and the parents of the bridegroom give nine chakras in ready money to the parents of the bride which becomes their property and furnish the bride with six chakras worth of ornaments. Then betel leaf and arecanut is distributed to the Brahmins and afterwards to the other guests and relations of the family. The second day the parents of the bride feast the relatives of the families; on the morning of the third day is performed the ceremony of Naka Bali or worship of the Gods. First a homam or burnt offering is made to the God Agni; then two or four earthen pots are brought out and the husband and wife take a mixture of saffron, turmeric and chunam or lime and draw with it certain mystical lines and then supposing that these pots contain the thirty-three millions of devatas or gods they walk three times round the pots, make a namaskaram and worship them; next they perform the ceremony of Ashtadikpalakapuja or adoration to the eight gods who support the eight corners of the universe viz. Indra, Agni, Yama, Nirruti, Varuna, Wayu, Kuvera and Ishanya. The new married couple are seated on a pitham or wooden stool, and make eight little balls of turmeric and place around their seat to represent the aforementioned deities, and worship them and make offerings of plantains. Next they put some boiled rice on two leaves and place them near the pots as a meat offering. Then the purohita or astrologer takes off the stained skeins of thread from the wrists of the new married pair and places them on a salver with some flowers which they worship and throw them aside; lastly the new married couple take hold of one another's hands and walk three times round the pots, then arecanut and betel leaf is given to the Brahmins and other guests which endeth the ceremonies of the day. At night they have a meravane or public procession. The bride and bridegroom, seated in a palanquin or mounted on horseback preceded by bajantris or musicians and dancing women and attended by their relations and friends, parade through the streets of the village that are inhabited by the right hand caste, and after making the circuit of the village or town, the procession returns to the house of the parents of the bride. In the marriage procession they do not make use of any insignias and flambeaus are the only things they carry with them.

Expenses attending a marriage.—Three sultan fanams and three seers of rice to the purohita or astrologer.

One sultan fanam to the guru of the whole sect.

One sultan fanam to the guru of their particular sect.

Three sultan fanams to the bajantris or musicians. Every house contributes a certain sum annually towards the dancing women; therefore no sum is prescribed to be given to them at a wedding.

The consummation of the marriage.—This sect observe no public ceremony at the consummation of the marriage but when the female shews signs of puberty the man and wife are bedded privately.

In this sect widows are permitted to marry a second husband but if she has children by her first husband, her parents are obliged to give nine chakras to them. When a person contracts himself in marriage to a widow he only pays her parents thirty sultan fanams; if she has none living, the money is to be divided among her relations. If the widow has no children at the time of her second marriage, her parents are to pay six chackras out of the nine to the brother or brothers of the deceased husband, but if he left no brothers they may keep the nine chakras. The children of such a second marriage are received into the sect.

If a wife runs away with another man and the husband reclaim her, she shall be given back and they may again live together as man and wife but the person who kept her in a state of adultery shall be fined in a sum of three sultan fanams and if the guru of the sect be present, the fine shall be given to him but if he is not on the spot, the fine shall be given to the temple of Chudêshvari. If a woman commit adultery the adulterer shall pay a fine of three sultan fanams which sum shall be expended in feasting the neighbours and the husband may take back his wife.

Funeral rites.—The followers of the god Vishnu are burnt and the votaries of the god Siva are buried and males and females that die under ten years of age

are also buried. Such people as die of small pox are likewise buried. When a person is dead, the family of the deceased is unclean for ten days. As soon as a person is dead, the body is washed and wrapped up in a new piece of cloth and if the deceased be a follower of the God Vishnu a namam or mark is put on the forehead. Next a bier is made of sticks in the form of a cage and covered over with cloth having on the top of each corner a brass pot with the mouth turned downwards. The corpse is seated in this bier and carried to the burning ground on the shoulders of four men of the sect, preceded by a malvar or person of the pariah caste carrying an earthen pot with fire; two persons of the dasari caste blowing a chank shell, and beating on a jagata or brass plate; a set of malvar or pariahs, bajantris or musicians blowing flageolets and beating tom toms or drums, and followed by the son and other relations of the family. The son strews the road with betel leaf and boiled rice. If the deceased had no son, his elder or younger brother must perform this ceremony and if he left no brothers, the next of kin in the male line must officiate. The bier is put down twice on the way to the burning ground and when it arrives there, they place it near the funeral pile, the son or officiating person gets his head shaved, bathes his body in an adjacent pond or stream of water and returns and stands by the bier. The corpse is next laid on the pile and the son or acting person walks three times round the pile, puts a few grains of raw rice in the mouth of the deceased and sets fire to the head of the pile; after the body is consumed a person of the pandaram caste brings a new earthen pot of boiled rice, of which he makes a ball and places it by the ashes of the deceased which is meant as an oblation to his manes. The whole family purify their bodies with water and return home. On the third day in the morning the son or officiating person accompanied by a few of his relations repairs to the burning ground, bathes himself in a neighbouring pond of water, comes to the remains of the funeral pile, collects the remnants of the bones of the deceased and throws them into an adjacent pond, river or stream of water, then comes back, scatters about the ashes, sprinkles water on the place, makes an earthen figure of a man to represent bhutabali an evil demon that is supposed to preside over burning grounds, and to have charge of the dead, forms a ball of the boiled rice and places it before the image as a peace-offering on behalf of the deceased, then again purifies himself with water and returns home. On the tenth day in the morning the family clean the house and whitewash the walls of it, and purify their bodies with water. The purohita or astrologer comes and reads the ceremony of punyahavachanam or purification, and prays for the salvation of the soul of the deceased, after which the family and house become clean. The son or officiating person makes a donation of fruit, rice, dâl, betel leaf and arecanut to four poor Brahmins and provides a repast for the pandaram and a feast for the relations of the family and makes the same donation to the Brahmins at the anniversary of the death of the defunct.

Expenses attending a funeral or burning.—Two sultan fanams, three seers of rice, one seer of dâl, a little salt and some fruit to the purohita or astrologer.

A quarter of a sultan fanam and a meal of rice to each of the Dasaris.

A quarter of a sultan fanam to the pandaram.

One sultan fanam to the bajantris or musicians.

A quarter of a sultan fanam to the malavadu or pariah that carried the fire.

Burial.—The ceremonies observed at carrying the corpse of the votaries of Siva to the burying ground are the same as those that are observed at the carrying of the followers of the god Vishnu to the burning ground, only no purohita attends.

Expenses attending a burial.—A quarter of a sultan fanam to the pandaram.

A quarter of a sultan fanam to each of the dasaris.

One sultan fanam to the bajantris or musicians.

One sultan fanam to the grave digger. There is no anniversary donation. If a boy or girl dies below the age of ten years the corpse is buried privately and on the third day a peace offering of boiled rice to the demon *bhutabali* is placed near the grave, which is the only ceremony observed at their death.

Occupations.—Weaving and selling of cloth and agriculture.

Taxes on the sect.—Every house pays annually a quarter of a sultan fanam to the dancing girls.

Every house pays annually a quarter of a fanam to the Jangamvaru caste.

Each house pays annually to a barber of the sect a quarter of a sultan fanam.

PEDDA SALI WARLU.

No Tradition.

Dieties.—The whole of this sect are Vishnu bhaktas or followers of the god Vishnu and mark their foreheads with the namam. Their only deity is Venkatramana at Tirupati in the Carnatic.

Temples.—Their temple is at Tirupati in the Carnatic which contains the image of Venkatramana.

Mode of worship.—The mode of worship at the temple of Tirupati has already been described.

Religious festivals.—This sect go with offerings to the grand annual festival at the temple of Tirupati.

Gurus.—This sect has three gurus named Bhotruwaru, Nellarwaru, Tirumalwaru; the three are Brahmins and have their different disciples.

Duty of the gurus.—They mark their sectaries on their shoulders with the divine chakra of the god Vishnu and teach them mantras or prayers.

Pay of the Gurus.—Annually one sultan fanam from each family of their respective followers and a meal when they visit them.

Birth of children.—On the birth of a child the family is unclean for ten days and on the eleventh day in the morning the people of the family wash their bodies, rub the floor of the house over with water and cowdung, whitewash the walls and then the purohita comes and performs the ceremony of punyahavachanam or purification. Afterwards the mother with the child and the father sit down on a pitham or wooden stool and the purohita makes a Navagrahamam or burnt offering to the nine great luminaries, the Nandi or invocation to the manes of the ancestors of the family and the Namakaranam or naming the child; a salver of raw rice is brought and the father takes a fanam and writes on the rice the name of the child and repeats it three times; arecanut and betel leaf is given to the company and the relations are feasted.

Expenses.—One sultan fanam, one seer of rice, half a seer dâll, and one coconut to the purohita.

Choulam.—In this sect they shave the head of the child and bore the ears but observe no public ceremonies on the occasion.

Yagnopavitam or string.—The investiture of the yagnopavitam or string takes place at the celebration of the nuptials.

Betrothing in marriage.—The parties may be contracted before or after the girl arrives at the age of puberty. When once the contract is made the marriage must take place. The parents, of the youth attended by a female friend leave their own house to go to the habitation of the girl, taking with them five sultan fanams one woman's cloth, one choli, rice, jaggery, cocoanuts turmeric, saffron arecanut and betel leaf and as they proceed on they observe what good or bad omens occur which are the same as are noticed by other castes. If a lucky omen has occurred they go directly to the house, and are received at the door by the parents of the young girl, and conducted into it where they put down the presents, seat themselves and make known their mission. The parents of the girl say "If a lizard chirps in a southern direction just now we will give our daughter to you". They sit silent for an hour to observe the omen and if in that space of time, it occurs in that quarter the proposal is accepted. If the lizard does not chirp or chirps in a northern direction the offer is rejected. If a lucky omen happens, they anoint the girl's head with oil and she retires, washes her body, puts on the cloth and choli that were brought by the parents of the young man, returns to the company, and seats herself on a pitham or wooden stool. The mother of the young man takes the fanam

and other articles, and ties them up in the corner of the girl's cloth. The father of the young girl takes some betel leaf and puts into the hand of the boy's father saying "I give my daughter unto thee" and the father of the youth does the same to the father of the girl saying "I take thy daughter as a wife for my son"; arecanut and betel leaf is distributed in this manner: first a little to the deity, second to the Guru, third, relations and friends which is succeeded by a meal after which they send for the purohita to fix on a lucky day for the celebration of the marriage and separate.

Celebration of marriage.—This sect may marry at any time from the beginning of the month Tai or January to the month of Ani or June. On the three days preceding the wedding day, the bride and bridegroom perfume their bodies in their respective houses. The day before the marriage, the parents of the girl erect a pandal or temporary building of sticks and leaves in front of their house. On the morning of the wedding day the bride and her parents and relations preceded by musicians and taking with her a pot of water and jaggery goes to the bridegroom and on her arrival she is received by the bridegroom and his parents who conduct her into the house. The parents of the bride distribute the water and jaggery among the company and the bride and bridegroom with their parents and relations come in procession to the habitation of the bride. The bridegroom anoints his head with oil, washes his body, puts on clean clothes, returns to the company, sits down on a pitam or wooden stool and the purohita in the usual manner invests him with the yagnopavitam or string, makes a homam or burnt offering and the bridegroom gets up and walks three times round the fire. One of the male relations of the bride or bridegroom goes to a Jambu tree, breaks off a branch and returns to the house and sits down in front of it, holding in his hand the branch. Three matrons put some water in a chambu or brass vessel which they take with twelve lumps of rice flour mixed with jaggery and ghee, a cocoanut, some benjamin, twelve arecanuts and twelve betel leaves to the man who is sitting with the branch. The matrons walk under a canopy upheld by four men and are preceded by musicians. They sprinkle a little water over the branch, break the cocoanut and make a fruit offering, burn the benjamin for a sweet smelling offering, give the lumps of rice flour, the remains of the cocoanut, arecanut and betel leaf to the man, take the branch from him, return to the pandal and tie it to the centre pillar. The potmaker has previously brought sixteen earthen pots to a neighbouring house or if he resides in the same village he prepares them at his own habitation; the three matrons accompanied by some of the relations of the marrying couple walking under a canopy and preceded by musicians go to the potter with presents of one sultan fanam, two seers of rice, one seer of dâl, twelve lumps of rice flour mixed with jaggery and ghee, twelve sticks of turmeric, twelve arecanuts, twelve betel leaves and some benjamin. They break the cocoanut and present it as an offering to the pots, give to the potter the fanam &c., take the pots and come back to the pandal in which they leave two pots placed upside down putting under them some cowdung with nine kinds of grain sowed in it. The remainder of the pots they carry into the house and place in the same manner. They burn some benjamin and wave it over the pots and the bridegroom worships them. Four matrons take four pots, go to a well or river preceded by musicians and bring four pots of water, fill the two pots in the pandal, put a cover over them and place a lighted lamp on them. The bride and bridegroom seat themselves at each end of the pandal the former with her face to the north and the latter facing the south, anoint their heads with oil, retire, wash their bodies, put on clean clothes, perfume themselves and return to their seats. A cloth is hung up as a curtain and the bride and bridegroom place themselves one in each side she facing the east and he with his face towards the west; two brass pots, each containing three seers of rice are brought for the marrying pair and the ornaments and bottu that are designed for the bride are put into the pot belonging to the bridegroom. The purohita takes the pot and hands it round to the company for the people to touch, gives the bottu to the bridegroom who ties it round the neck of the bride and she takes a handful of the rice and throws it over the head of her husband and he does the same to her after which they both sit down and the purohita ties round their wrists a skein of thread stained with turmeric and crowns their temples with a wreath of consecrated flowers. The father of the bride

puts a fanam and a little water into the hand of his daughter, closes it and places it in the hand of the bridegroom saying, "I give my daughter unto thee for a wife." The purohita ties together the corners of the cloths of the new married couple and performs before them a Navagraha homam and they get up and walk three times round the fire of the homam and accompanied by the purohita walk out into open air, look up at a star Arundhati, return to the pandal and sit down. Two matrons take a basin of turmeric and water and wave it three times over the head of the new married couple. Arecanut and betel leaf is distributed in the following manner. First a little is offered to the deity. Second to the guru. Third to the Brahmins. Fourth to relations and friends. The purohita unties the knot in the cloths of the bride and bridegroom and they with their relations and friends retire to a repast. The second day in the morning the bridegroom with two or three friends goes to a well or river to perform his ablutions. The mother of the bride and two or three matrons take the bride to the same place with a salver bearing a chambu or brass pot chunamed or whitewashed on the outside, and holding some water and a mango leaf, also flowers and perfumes. On their arrival the bride rubs some of the perfume over the body of the bridegroom and puts garlands of flowers around his neck after which the whole come back to the pandal. The purohita performs Navagrahahomam and arecanut and betel leaf is given to the guests and the same ceremonies are performed on the two succeeding days. On the fifth day in the morning certain hieroglyphics are drawn on an earthen pot which is placed near the pots in the house and the whole are enclosed with a string. The barber plucks out the hair from the face of the bridegroom, cuts his finger and toe nails and also the nails of the toes and fingers of the bride and they both retire, wash their bodies, put on clean clothes and return to the pandal and go in procession to an ant-hill outside the village attended by five matrons carrying a hoe and five baskets, and offerings of milk, ghee, plantains, cocoanuts, arecanut, betel leaf and some benjamin. When they come there they burn the benjamin and wave it three times over the ant-hill, sprinkle a little milk over it, break the cocoanut and make an offering of the plantain, cocoanut, arecanut and betel leaf which becomes the property of the matrons. The bridegroom takes the hoe, digs the ant-hill and the bride puts the earth on the baskets which the matrons put on their heads and they all come back to the pandal form the earth into twelve little lumps and place a lump near each of the pillars and put a lamp on each of the lumps. The new married couple make an obeisance to every one of the twelve pillars and go into the house and worship the pots and make offerings of perfumes and flowers. The purohita takes off the skeins of stained thread from their wrists and they make an obeisance to the company which is succeeded by a donation of arecanut and betel leaf to the company and a meal to the relations. At night is the meravane or procession: the bride and bridegroom mounted on a horse and preceded by musicians and dancing girls and attended by their relations and friends repair to the village temple of the god Vishnu with a cocoanut and some benjamin where they break the cocoanut and present it as a fruit offering, make a homam with the benjamin, make their obeisance to the idol, parade through the streets of the village and come back to the pandal which concludes the celebration of marriage. The procession can only go through streets that are inhabited by the right hand caste.

Expenses.—Eight sultan fanams, twelve seers of rice, two seers of dâl, two cocoanuts, arecanut and betel leaf to the purohita.

Five sultan fanams and victuals to the musicians.

Five sultan fanams to the dancing girls.

The father of the bridegroom gives six pagodas and a half to the father of the bride which sum becomes his property.

The father of the bridegroom gives to the bride six pagodas worth of ornaments, two cloths and two cholies.

One sultan fanam, one seer of rice, quarter seer of dâl, twelve arecanuts and twelve betel leaves to the barber.

Two sultan fanams to the washerman.

One sultan fanam to the caste of jesters and flatterers called Vikata and Bhatta.

Consummation.—The parties are bedded privately.

Funeral rites.—The sect burn the dead, except those that die under the age of eight or ten years who are buried. When a person dies the family is unclean for ten days; as soon as a person is dead they anoint the head with oil, wash the body, put a little bruised arecanut and betel leaf in the mouth, make a mark on the forehead, cover the corpse with a new cloth and seat it in a *Tér* or car which is covered with cloth and a brass vessel put on top of it. Four men of the caste take up the *Tér* and proceed to the burning ground preceded by two persons of the Dasari caste blowing a chank shell and beating a brass plate and a person carrying the fire. The corpse is followed by the son of the deceased carrying a pot of dressed rice and another person with a salver of arecanut and betel leaf and the relations and friends of the defunct. When the procession has come outside the village the women return to the house. The corpse is put down on the way to the burning ground, the son strews the rice round it, breaks the pot and they proceed on and as they go along a person throws the arecanut and betel leaf on the road. When they come to the burning ground the bier or cage is put down near the funeral pile, and they place the corpse on the pile, the son drops some raw rice into the mouth of the deceased and then the other relations do the same. The son walks three times round the pile and sets fire to it as do some of the relations. The son and relations wash their bodies, return to the house of mourning, look at a lamp that has been lit upon the spot where the person died and go to their own habitation. On the third in the morning the son accompanied by a few relations repairs to the burning ground with a pot of dressed rice and some milk, collects the ashes of the pile and the deceased makes it into the figure of a human being and sprinkles water on it. He then puts a little of the dressed rice and milk on two leaves and places one at the head and feet of the figure as an oblation to the manes of the deceased. He and his relations wash their bodies and return home. The eleventh day the son sends for the barber, has his head shaved, washes his body, puts on clean clothes, rubs the floor of the house over with water and cowdung, white-washes the walls and calls the purohita who performs the ceremony of *punyahavachanam* or purification and the son makes a donation of a seer of rice, a quarter of seer of *dál*, some salt and tamarinds, arecanut and betel leaf with two dabs on three or five Brahmins. The son takes a pot of dressed rice, two platters made of leaves, three arecanuts and three betel leaves and two flowers and conducts the widow to the burning ground where he puts the dressed rice arecanut and betel leaf on the leaves and places them on the spot where the corpse was burnt and then goes with the widow to a well or river where they wash their bodies and the widow takes off the *bottu* and *barcelets*; afterwards they return to the house and the relations are feasted.

This sect observe the anniversary of the dead and on the occasion make a trifling donation of grain and money to a few Brahmins.

Expenses.—One sultan fanam and one seer of rice to the purohita.

One dab and a meal to the Dasari.

Widows cannot marry again.

Occupations.—weaving—servitude—cultivation—shop keeping.

Taxes.—Annually each family pays one fanam to the guru.