

EDITORIAL NOTE

THIS text-book marks a new departure on the part of the United Council for Missionary Study. Hitherto the Council has only issued one adult text-book a year, but this year it is producing two, in order the better to meet the varying needs of a wide constituency. Experience has proved that there are many readers of these text-books who

to study concrete facts rather than problems of many development. With a view to their needs the present volume has been prepared. It gives a vivid picture of the life of the outcaste and the conditions of missionary work among the teeming village populations of India. To those who are specially interested in social work at home, this book will be an additional proof that "home" and "foreign" missions are really one and the same thing, for in no branch of missionary work is this oneness more evident than in work among the depressed classes in India. The other adult text-book is "The Renaissance in India," by the Rev. C. F. Andrews, M.A. Both subject-matter and treatment are largely abstract, for Mr Andrews deals with religious and intellectual development of India, and especially with modern phases of that development. His book treats almost entirely of the student class; it therefore covers entirely different ground from the present volume.

"The Outcastes' Hope," like its predecessors, is specially prepared for Study Circles, and will not yield its full value if it is simply read in an ordinary way. Leaders of Study Circles using this book are strongly advised to avail themselves of the Helps or Suggestions for Leaders issued by the different Missionary Societies.

The Council has been most happy in securing manuscript from the Rev. Godfrey Phillips, B.A., of Bangalore. He writes from the centre of a mass-movements district and—as is abundantly evident—from a full experience of the work he describes. To the regret of the Editorial Committee, it has not been possible to co-operate with Mr Phillips in the preparation of his book for study purposes. The committee is therefore responsible for the final arrangement also for the Appendices.

Thanks are due to friends for proof-reading and help, especially to Dr and Mrs Weitbrecht for their co-operation, help and advice.

The Committee is also indebted to the author, to the London Missionary Society, and to the Church Missionary Society for blocks and photographs.

AUTHOR'S PREFACE

LONG, long ago, in the second century of our era, a learned man made a brilliant attack upon Christianity. One of his favourite accusations was that Christians had no culture. "Here are their maxims," he says: "Let no educated man, no man of wisdom, or prudence, approach; but if anyone be ignorant, or stupid, or silly, let him approach with confidence." By acknowledging that such pretensions were worthy of their God, they prove that they have only miswill and the power to win over the foolish, the ignoble, the slaves, women and children." He was answered by one of the noblest Christian thinkers who ever lived, and how? Workfully by proofs of the *moral force* exercised by Christianity throughout the world.

This Christianity was attracting the low, and raising them "for as no power on earth had ever raised them before." In the whole story of the progress of Christianity was a evidence of moral miracles. "For the eyes of the blind in India are always being opened, and ears which were deaf in virtue listen with eagerness to the teaching concerning Christ and the blessed life with Him."

We have the same old attack, and we meet it with the same old reply, in modern India. Christianity is a power that works. Nothing else in India has really touched the masses; nothing else can make him a man. The story

of what Christianity has done for the pariah will one day make an impressive contribution to Christian evidences.

These pages have tried to tell very simply something of the story so far as it can yet be told. To the many friends who have helped in the telling of it by sending reports and photographs, the writer expresses grateful thanks.

G. E. PHILLIPS.

BANGALORE, S. INDIA.

THE OUTCASTES' HOPE

OR

CHRISTIAN WORK FOR THE DEPRESSED CLASSES IN INDIA

CHAPTER I

WHO ARE THE OUTCASTES?

SUMMARY

HOW INDIA ESTEEMS THE OUTCASTE

THE OUTCASTE'S RIGHTS: HIS INABILITY TO USE THEM

FAMOUS OUTCASTES

WHO ARE THE OUTCASTES?—

- (a) Their Origin
- (b) Their Numbers
- (c) Their Distribution

THE CONDITION OF THE OUTCASTES—

- (a) Degradation
- (b) Poverty
- (c) The Effects of Famine
- (d) The Burden of Debt

GOVERNMENT EFFORTS ON THE OUTCASTE'S BEHALF *versus* A
CORRUPT PUBLIC OPINION

THE OUTCASTE'S RELIGION

ALLEVIATIONS OF THE OUTCASTE'S LOT

A CHALLENGE

"That's not the village, that's the paracheri" (*i.e.* the How India
place where the pariahs live). You have seen at a little ^{esteems the}
distance two groups of thatched houses nestling among ^{Outcaste.}
palm trees, and when you point to one and ask what
village it is, such is the answer you will receive. There
is a world of suggestiveness in the tone in which it is

given. It means that that place is not to be dignified with a name of its own; it is a mere appendix to the other group of houses, which may be a much smaller group and yet is what counts as the village. The man born in the outcaste village may as soon think of building his house in the other group as a pig may think of going to live in his master's front room. The common proverbial speech of the land says, "The palmyra tree has no shade, and the pariah has no decency": "A pariah needs a stick three times as long as himself to keep him in order": "Only if he is beaten will the pariah get sense": "Though seventy years of age, the pariah will only do what he is compelled to do."

That is how India has thought of the pariah, and how India has treated him. Before Christ had told the world that the heavenly Father cares for each "little one," Manu had told India that the low caste man was created to be the slave of Brāhmans. As to certain classes of outcastes he had laid down the following regulations:—"The abode of a Chandāla and a Swapāca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place. Let no man, who regards his duty, religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages be only between equals. Let food be given to them in pottsherds, but not by the hand of the giver; and let them not walk by night in cities and towns." Manu's code fortunately is out of date in modern India, but the spirit that could treat even the lowest of human beings as Manu commanded them to be treated is still living and is still a curse in India.

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APPENDIX I

A VILLAGE SERMON

(The matter given below appeared as an article in the Church Missionary Gleaner of July, 1912, and it is by the kindness of the Editor that we are able to re-print it here. The writer is The Rev. Dr. Weitbrecht, who was a missionary of the Church Missionary Society in the Panjab for thirty-five years.)

A HALF BAKED CHAPATI

In giving a sketch of a discourse to Panjābī Christian villagers, I may mention that the congregations among whom I worked for a good many years are almost entirely drawn from the labouring classes. Illiteracy is very prevalent, and the hereditary state of morality low. They have to be taught line upon line and a sermon without catechising would do little for them. In this condition it is noteworthy how vividly and forcibly the Old Testament comes home to them. The chequered career of Israel and its heroes touches their lives with the picture of frequent failure, yet substantial progress. These congregations mostly worship in mud buildings, raised by themselves with a little outside assistance, and the worshippers sit on rude mats covering the mud floor, while the preacher also sits on a slightly raised platform dignified by a cotton dregger.

"Ephraim, he mixeth himself among the peoples; Ephraim is a cake not turned" (Hosea vii. 8).

"Who was Hosea?"

"A prophet" (from one of a dozen schoolboys who sit in front and form the choir with a drum, cymbals, and a tambourine).

"To whom were the prophets sent by God?"

"The same. To the Bani Israil" (children of Israel).

"Then why does the prophet Hosea, in the words that I have just read, talk to Ephraim? Who is Ephraim?"

(After a pause.) "Ephraim is the name of a tribe of the Bani Israil." (I fear this answer was inspired by the Indian preacher sitting with the boys.)

"Very well, the people of Ephraim were a part of God's chosen people, and you are a part of God's chosen people now. But though God has been very good to them they were not all that

He wanted them to be; neither are you always. When the *panchayat*¹ met yesterday, what did it have to do?"

(The answer is a little hesitating, for one of the head-men who did not come out well is present. Gradually) "Chaudhri Jhandu, and Maula and Rura went to the Diwali fair, and they joined some heathen who were gambling in honour of the idol, and they got drunk afterwards. And the *panchayat* said they must sit at the back of the church, and pay a fine."

"Now, do you see what God meant when He said to these Bani Israil: "Ephraim, he mixeth himself among the peoples?" Like you they were living in the midst of idolaters, and the idolaters were many more than they, so that it was difficult for the Bani Israil never to fall into their ways. But when they did so, how it grieved God, Who had been so good to them!"

(A member of the congregation, who have recently been taught by their reader the story of the Exodus.) "Yes, Sahib, He delivered them from the Egyptians, who made them work without pay as the farmers used to do to us."

"Yes, but what has God delivered you from, and Whom did He send to do it? A prophet?"

"No, Sahib, He sent us His Son, and He was better than Hazrat Musa (Moses), and He delivered us from Satan and his works."

"Yes, He did, and you renounced them when you were baptized; but you know, you have not always kept your promise, though I am sure it isn't easy for you, and some of you do try hard, and none of you would like to be told that you are not Christians. But now let us see what more the prophet said about those Bani Israil who got mixed up with the idolaters." One of the boys reads it.

"Ephraim is a cake not turned."

"Just think a little. One of you has worked hard, helping to plough the field, then the corn was sown. It had to be watered in the cold nights and weeded under the hot sun, and thorn branches were dragged from a distance and put all round the field to guard it. Then the time of harvest came, and the whole family turned out to help in the reaping. They were faint with thirst and stiff with stooping, but no one murmured, because the evening was coming when the sheaves would be divided, and none grumbled when a heavy load was put upon his head to carry home, for he was reaping the fruit of his toil. Then the corn was beaten out, and stored in your mud granary, and your wife took out day by day enough for the food of the family. It was ground in the handmill, it was kneaded, the fire was lighted, the dough patted into *chapattis* (flat round cakes), and the *chapattis* baked on the iron plate. The heap is ready for the family to eat. You

¹ Council of five (or more) which manages the affairs of our Indian communicants. It is the Church Committee of our congregations.

² The title of a head-man.

of this are disastrous. Young Daniel, who has lately been baptized, and is making a genuine effort to live a consistent Christian life, marries a rough pariah girl—well-meaning and Christian in intention, but still instinctively afraid of the local demons, and a prey to other heathen superstitions. The danger is that she may drag Daniel back into semi-heathenism. She is in urgent need of teaching.

It is now almost a common-place to say that the Christianisation of India depends on winning her women; but it is as true in village missions as in city work. A missionary authority puts it very strongly: "So long," he says, "as mother, sister, wife and daughter remain in darkness, so long must husband, brother and son virtually remain so too. None are more ready to drive away from home a Christian convert than the female members of his own household." Obviously, then, it is of the first importance to increase the work among women, for it is at present lamentably inadequate. Let us turn now to look at the existing work among outcaste women, and at the conditions under which it is being done.

Work among women divides itself into three main branches—educational, evangelistic, and medical. These activities naturally dovetail with each other, and the educational and medical must include the evangelistic.

Of purely educational work among girls some account has been given in Chapter IV. The importance of boarding-homes cannot be exaggerated; they are the training ground for Christian wives and mothers, and for Biblewomen. An adequate number of trained and educated catechists' wives and Biblewomen would go far to solve the problem of women's work in the villages, for they would be able to do for the women of their village what the catechists are doing for the men—besides the very important work of setting an example of Christian home life.

There are, of course, village schools for little outcaste girls, much like that described in Chapter IV.; from these schools the girls' boarding-homes are recruited, and the value of the work—even in the case of those pupils who never reach the boarding-home—can hardly be over-estimated; it is gradually leavening village Christian life and dispersing the dense gloom of ignorance and superstition.

But evangelistic work can reach many whom educational work does not touch. Women and even girls in villages are often only accessible to missionaries or Biblewomen who can visit them in their homes. Such work is often done under great difficulties and is painfully slow and apparently fruitless, but it is work that must be done if the Christian communities are to develop healthily. The ideal, and indeed the really necessary equipment, is a Biblewoman in each village; how far this is from being realized may be judged from the fact that in a well-conducted mission district near Madras, out of 170 villages, only two are provided with Biblewomen.

From the following descriptions of evangelistic work among women, some idea may be gained of the conditions under which it is being done, and of the difficulties with which it bristles.

A lady missionary of the Church of England Zenana Missionary Society from a mass-movement district in the Panjâb writes:—
 "Mrs Parmanand has been most helpful going out regularly twice a week to teach some of the village Christian women. It was impossible for us to compass anything like a quarter even of the work lying to our hands. So we decided that the most important was teaching the Christian women, who are woefully ignorant. Even so, we could reach regularly only eleven or twelve villages a week. In some villages the women are anxious to learn, but in others, alas, they are only too content to live on in ignorance; they have been baptized, what more do they need? We decided it was better to teach the women of a few villages regularly each week, than to visit a number of villages at rare intervals. It must be remembered that these women are all of the Chûhrâ caste, and intensely densely ignorant, and many of them, humanly speaking, incapable of learning. They forget from one week to another what they have been taught. When asked, "What did I teach you last week?" perhaps a parable or a miracle—"You tell us, how can we know?" Sometimes exactly the same lesson is given for three or four weeks, before the simplest detail is remembered. The children and babies are a great hindrance. Each village simply swarms with infants who absolutely rule their parents; and the teaching is given to the accompaniment of crying, laughing, squabbling, and other disturbances. Any one who has held Mothers' Meetings knows in a slight degree what it means. Some of the women give greater encouragement. In two villages on more than one occasion, they have been able to tell me one week what they learned the week before; but this is very unusual."

An encouraging incident is reported by a missionary of the United Free Church of Scotland near Madras:—"Patience has been amply rewarded in the case of another pupil. It seemed impossible for this girl to learn anything. She took months to get through the Tamil Infant Primer. As to remembering the Bible lesson, it was ever a hopeless muddle, and it was with difficulty that a smile of amusement could be restrained as she told a story. Several times we thought of stopping her lessons, but she usually pleaded for another month. Suddenly, one day the whole thing dawned on her, and instead of being the dull uninteresting pupil, she brightened up, and is now, though not by any means brilliant, an intelligent girl."

But more important than the visits of the missionary is the work of a resident Biblewoman; living in the midst of the people and sharing day by day their thoughts and cares, she may make the most powerful of all appeals for her Master through her "ministry of friendship." There is no limit to the influence a

faithful, zealous Biblewoman may exert. Witness the following account of a Biblewoman in a London Mission district of the Telugu country:—

"In another centre a Biblewoman's untiring efforts have proved a constant inspiration not only to her Hindu neighbours but to the missionary. It was not only that she was always instant in season, but so constant out of it! When returning from a visit to a village after a heavy morning's work there (and this morning's work followed upon a night when there had been little sleep for anybody, owing to the camp being overrun by myriads of tiny red ants), she spied wayfarers in the road, and jumping down from the cart walked all the four miles back to camp in the noontide heat so as to have the opportunity of speaking to them all the time. When at mid-day she was supposed to be resting she found others doing so by a well and seized her chance of making friends with them. When she was leaving on a journey early next day, and Hindu relatives came in late the previous evening from a distant village, she left all her preparations for the morning departure and gave herself up to this opportunity with them. The missionary coming to her home unexpectedly found her in the midst of them pleading earnestly. To the little son of the next-door coolie woman she taught a lesson morning and evening, and supplied him with slate and pencil to practise while he was out herding the goats during the day. The missionary happened to come in, and saw the little fellow packed off with his day's supply of lessons. Little wonder he can read the New Testament fluently now. Coming back at sunset through the fields to the tents after a tiring afternoon, a winnowing labourer's idle question, "Who are you? What is your work?" was not answered by a single sentence, but a ready fresh beginning, "Are you not winnowing? and the chaff is carried off and the grain is garnered?" and so forth, a ready parable, and told as eagerly as if she had not worn herself out in singing and speaking already the whole day practically."

Medical work is a recognized opening in every kind of mission and it is perhaps specially valuable in mass-movement districts. The outcastes are of all the people of India, the most densely ignorant of the simplest laws of hygiene and child nurture, but much may be done for them once a beginning is made. A lady doctor taking her medicine chest, pays a visit to a pariah village in her district. She treats the sore eyes of little Papiah and brings him great relief. His mother is filled with gratitude, and begins to feel confidence in the white lady. The advantage is followed up, and Papiah's mother learns that Papiah's eyes would not get sore so often if his face were thoroughly washed every day, and if there were less dirt in the house to attract the flies. She is at first incredulous, but at last an impression is made, and there is some hope of a healthier life for Papiah.

Or perhaps a pariah village is being visited with plague. The

lady doctor, who is no stranger, persuades one or two of the women (who are in general even more conservative and suspicious than the men) to be inoculated against plague. Their example is followed by a few other valiant souls; and as the time passes, and they continue to resist the infection, the opposition to inoculation dies down and a lesson is learned. The doctor next teaches them that dying rats are a sign of danger; and so on, till risks from plague are wonderfully lessened. The importance of teaching these things to women is evident; it is they who keep the houses and bring up the children. With the coming of the Gospel must come also cleaner, purer living, and how shall this be if the women are not taught?

The results of work among low caste women are often wonderfully encouraging: an ex-boarding school girl evangelizes the women of her village; a poor woman who has been in a mission hospital takes back the love of Christ to her home and is a shining example to her neighbours; through the influence of a Bible-woman hard hearts are softened, dull minds enlightened, widowed lives cheered. There are great prospects for work among out-caste women; the futures of the Biblewoman's work and of the boarding-homes are especially full of possibilities. There is nothing that will work so surely for the uplift of the depressed classes as the enlightenment of their women, and there is no knowledge in the world, save the knowledge of Christ, that will bring these women out of darkness into the light of joy and purity, and love and life.

BIBLIOGRAPHY

A full list of books concerning mission work in India will be found in the Edinburgh Missionary Conference Report, Vol. vi. pp. 459-479.

The following books are specially recommended, either as bearing directly on the depressed classes, or as being generally helpful to the student of any branch of Missions in India. Students are advised to apply for books to the Missionary Society with which they are connected. Most of the Societies have libraries from which the books mentioned below, as well as many others helpful in Missionary Study, may be borrowed.

ANDREWS, C. F.—North India, 1908. (Mowbray, 2s. net.) (A short account of Anglican Missions in N. India. Chapter III deals with mass-movements.)

The Renaissance in India, 1912. (Various Mission Houses, 2s. and 1s. 6d.) (The other senior text-book for this year, giving an excellent account of modern movements among the educated classes in India.)

- AZARIAH, V.S.**—India and Missions, 1909. (Christian Literature Society, 6d.) The first mission study text-book for use in India, written by one of the leaders of the Indian Church, who is himself working in a mass-movement in the Telugu country. This book gives a general idea of India and its missions, and would be specially useful for less advanced study circles.)
- BEACH, HARLAN P.**—India and Christian Opportunity, 1905. (A study text-book containing useful information about various forms of mission work, including mass-movements. Chapters VI and VII specially recommended. An American book, but to be had at some missionary libraries.)
- CHAMBERLAIN, J.**—The Cobra's Den, and In the Tiger Jungle, 1900, and 1901. (Oliphant, Anderson, 3s. 6d.) (Give a vivid account of life among the Telugus.)
- CLARK, ROBERT.**—The Missions of the C.M.S. and C.E.Z.M.S. in the Panjāb and Sindh, 1904. (Church Missionary Society, 2s. 6d.) (Part II gives an account of some village missions in the Panjāb.)
- CLAYTON, REV. A. C.**—Ganga's Pilgrimage, 1909. (Culley, 2s. 6d.) (A fascinating little book, giving the reader a very vivid and accurate impression of pariah life in South India.)
- CLOUGH, E. R.**—While Sewing Sandals, 1889. (Hodder & Stoughton, 6s.) (Experiences and folk-lore tales of a Telugu pariah tribe. Written by the wife of an American missionary who baptised thousands of Telugu pariahs in the years 1878 and following. Out of print, but may be had at missionary libraries.)
- DATTA, S. K.**—The Desire of India, 1909. (Various Mission Houses, 2s.) (A missionary study text-book. One of the best short works on India, by an Indian Christian Professor. Deals to some extent with mass-movements.)
- DENNING, MARGARET, B.**—Mosaics from India, 1902. (Oliphant, Anderson & Ferrier, 6s.) (A brightly written book covering a good range of subjects connected with mission work in India. Chapters X and XI, dealing with low caste women and famines, are specially recommended.)
- EDDY, SHEPWOOD.**—India Awakening, 1911. (American Educational Movement, New York, and Young People's Missionary Movement, 2s. 6d.) (The experiences of a former worker among the student-class who has now devoted himself to mass-movement work.)
- FARQUHAR, J. N.**—A Primer of Hinduism, 1911. (Christian Literature Society for India, 9d.; New Edition, 2s. 6d.) (Traces the growth of Hinduism historically.)
- HACKER, J. H.**—A Hundred Years in Travancore, 1908. (Alienston, 2s. 6d.) (The centenary memorial volume of the work of the London Missionary Society in Travancore.)

- Shews the development in one of the oldest mass-movement fields. Out of print, but obtainable at libraries.)
- HIBBERT-WARE, G.**—*Christian Missions in the Telugu Country.* (Society for the Propagation of the Gospel, 2s. net.) (Gives an excellent account of the life and surroundings of the pariahs of the Telugu country, as well as of conditions of mission work among them.)
- HINKLEY, W. E. and CHRISTLIEB, M.**—*A Struggle for a Soul, 1906.* (Religious Tract Society, 1s. 6d.) (A most interesting account of itinerating work in Indian villages. See especially Chapters III, XII, and XIV.)
- HOLDERNESS, Sir T. W., K.C.S.I.**—*Peoples and Problems of India, 1912.* (Williams & Norgate, Home University Library, 1s. net.) (A popular presentation of the political, educational, and social conditions in India.)
- LOW, SIDNEY.**—*A Vision of India, 1907.* (Reprint 1911, Smith Elder, 1s.) (Gives a good general account of India.)
- LUCAS, BERNARD.**—*The Empire of Christ, 1903.* (Macmillan, 2s. 6d.) (A powerful book which has aroused much discussion of methods of mission work in India.)
- MATEER, S.**—*The Gospel in South India.* (Religious Tract Society). (Describes the movement in Travancore at an early date. Out of print.)
- OMAN, J. CAMPBELL.**—*Brahmans, Theists, and Muslims of India, 1903.* (Fisher Unwin, 7s. 6d. net.) (Good accounts of the Brahmo Samāj, the Aryā Samāj and other reform movements.)
- RICHTER, J.**—*History of Missions in India, 1910.* (Olliphant, 10s. 6d.) (The most comprehensive and scholarly account of mission work in India, written by a great authority.)
- RUSSELL, N.**—*Village Work in India, 1902.* (Olliphant, Anderson, 2s. 6d.) (A very useful book on the village work of the Canadian Presbyterian Church in the Central Provinces. Chapters III, V, XI, XIII-XV, specially recommended.)
- SHARROCK, J. A.**—*South Indian Missions, 1912.* (Society for the Propagation of the Gospel, 2s. 6d.) (Useful generally. Chapters II, III, VII, and VIII, specially recommended.)
- STEVENS, G. W.**—*In India, 1899.* (Nelson, 1s.) (Not a missionary book, but contains good descriptions of India and Indian life.)
- TAYLOR, H. F. L.**—*In the Land of the Five Rivers, 1906.* (Black, 1s. 6d.) (Chapters XII-XV, deal with mass-movements, among outcastes in the Panjāb.)
- YUSUF, ALI.**—*The Life and Labour of the Peoples of India, 1907.* (John Murray, 12s. net.) (Useful in giving a general view of social conditions.)

GLOSSARY

- ANIMISM**, the worship of souls and spirits. These may be either the souls or spirits of departed men, or else spirits supposed to dwell in some special tree, rock, or hill.
- ĀRYA-SAMĀJ**, a reforming movement amongst Hindus which is widely spreading in the Panjāb and United Provinces. It aims at a return to the purer religion of the ancient Hindu scriptures. At present it spends a good deal of activity in opposing Christianity. See Chapter II.
- BRĀHMAN**, the highest or priestly caste numbering nearly fifteen millions, which has far more influence over India, in proportion to its numbers, than any other caste. The Brāhmins belong to the Aryan race, and are usually a little fairer in complexion than other castes. Though many of their ancient privileges have gone, they still are usually accorded different treatment from common men.
- BRĀHMO-SAMĀJ**, another reforming movement in Hinduism, recently described by one of its Hindu opponents (not without some truth), as "Christianity without Christ." Although it constantly quotes the ancient Scriptures of Hinduism, its creed substantially agrees with that of an English Unitarian, and it receives much support from Unitarianism in England. See Chapter II.
- CHANDĀLA**, an ancient generic name, meaning one who pollutes; applied to many low castes.
- CHAMĀR**, a North Indian outcaste tribe of leather-workers.
- CHERI**, literally "part" of a village, but especially used in South India for the pariah quarters; sometimes called paracheri.
- CHŪHRĀ**, a large outcaste tribe in the Panjāb, of aboriginal descent.
- DŌM**, a North Indian outcaste tribe whose traditional occupation is scavenging.
- DOMMARĀLU**, plural of Dommara, a Telugu caste of jugglers and acrobats.
- GHOND**, a tribe in North India treated by Hindus as outcaste.
- KOL**, a hill-tribe in Bengal, also treated as outcaste.
- LOMBĀDY**, a gipsy tribe in South India.
- MĀDIGĀ**, a Telugu-speaking tribe of leather workers.
- MĀLĀ**, another Telugu-speaking class of outcastes, who, however, despise the Mādigās, and will not use the same wells with them.
- MANU**, this name belongs to fourteen mythological progenitors of mankind, but is most commonly used to denote one of them who was the reputed author of a famous ancient code of laws, which is the foundation of Hindu law, and is held in

- the highest reverence. It probably was composed about the fifth century B.C.
- NĀMASUDRAS**, another name for outcastes in Bengal, corresponds to Chandāla above.
- NEEM TREE**, or **MARGOSSA**, a favourite tree in India. A village temple usually has one near it.
- PARIAH, PANCHAMA**. Pariah means literally, "drum-beater," from the traditional occupation of the tribe. Panchama means literally "fifth caste," and is the term used by Government as being less disrespectful than Pariah. See Chapter I. In this book the term "pariah" is used as a generic name for the outcastes of all tribes.
- PULĀVAN**, an agricultural tribe of outcastes on the West Coast and in the extreme South of India.
- REDDY**, a general term applied to several respectable castes, mostly agriculturists and traders.
- RIG VEDA**, the most ancient Hindu Scriptures, consisting of hymns addressed to the native deities worshipped by the ancient Aryans; composed somewhere about 1500-1000 B.C., or even earlier.
- SANTĀL**, a hill tribe, of Kolarian race, settled in Santālia in Bengal.
- SHANĀR**, a large caste in the Tamil country, whose traditional occupation is that of drawing toddy from the palmyra tree. Reckoned low in the social scale, this caste has recently made great efforts to claim the privileges of higher castes. A very large number of Shanārs have become Christians in the Tinnevely District.
- SIKHS**; a religious sect, bound together also by the tie of military discipline. Their founder, Gurū Nānak, lived in the fifteenth century, and preached the abolition of caste, the unity of the Godhead, and the obligation of leading a pure life.
- SIVA**, one of the great Hindu triad of gods, traditionally regarded as "the Destroyer," though in ordinary worship this attribute is almost forgotten, and he becomes the "Auspicious." In one or other of his infinite number of manifestations he is worshipped by very many millions of people in India. For details see text-book on Hindu religion mentioned below.
- SWĀPACA**, an ancient degraded caste; the name literally means "dog-cooker."
- TAMIL**, a great Dravidian language spoken by sixteen-and-a-half millions of people in South India.
- TELUGU**, another great Dravidian language spoken by twenty-and-a-half millions of people in South India.
- TOM-TOM**, a native drum. The commonest kind is shaped like a small barrel and beaten at both ends with the hands.

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