KÁNARA.
ERRATA.

Page 2, line 7, for shallow read Káñár.
Page 107, line 15, for species read varieties.
   line 21, 22, omit 'and a species of boa'.
   line 27, 28, omit 'Hevail or Vale, Ophiophagus elaps, is the
   Ratnágiri mukula and'.
Page 111, line 43, for Kolludog read Kadru.
Page 112, line 6, for gaff read gaff.
Page 113, line 45, for pulse read rice.
Page 133, line 24, for south read north.
Page 151, line 22, for water read rice, for float read are placed.
Page 201, line 46, for Thagale read Telaga.
Page 182, line 39, for Harig read Chippau.
Page 246, line 36, for except read besides.
Page 261, line 23, for whom read whom.
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The names of contributors are given in the body of the book. Special acknowledgments are due to Mr. R. E. Candy, C. S., Collector, Mr. J. Monteath, C. S., Colonel W. Peyton, and Mr. P. F. DeSouza, Assistant Master in the Kârwar High School. Much valuable help has also been received from Mr. A. R. Macdonald, C. S., formerly Collector of Kânara. The Collector Mr. Candy desires that mention should be made of the industry and intelligence shown by Mr. P. F. Fernandes of his office in collecting and compiling materials for the Gazetteer. The Portuguese section of the History Chapter owes much to information supplied by Dr. DaCunha of Bombay.

James M. Campbell.

Bombay, November 1883.
KANARA.

CHAPTER I.

DESCRIPTION.

North Kanara, the southernmost part of the Bombay Presidency, lies between 13° 55' and 15° 31' north latitude and 74° 9' and 75° 10' east longitude. It has an area of 3910 square miles, a population in 1881 of 421,840 or 107'85 to the square mile, and a land revenue of £95,289 (Rs. 9,52,890).

Bombay Kanara is called North Kanara to distinguish it from South or Madras Kanara from which, because of its close trade connection with Bombay, it was separated in 1862. It is a belt of country about 110 miles from north to south and from ten to sixty miles from east to west. For about forty miles in the north Goa comes between it and the sea, and for twenty miles in the south it stretches between the sea and Maisur, a belt only about ten miles broad. The sixty miles in the middle are wild and picturesque, a country of great variety and richness of scenery, with a breadth of from forty to sixty miles. This Central Kanara includes three belts, a coast tract with broad winding lagoons, rich plains, and wooded hills running to the sea; a central belt of the lofty Sahyadris covered with magnificent forest; and an eastern upland, which is wild waving and thickly wooded in the west and in the east passes into a bare level and thickly peopled plain. Kanara is bounded on the north by Bidi in Belgaum; on the east by the Dhárwá, Kalghatgi, Bankápur, and Hángal sub-divisions of Dhárwá and by Maisur; on the south-east by Maisur; on the south by Maisur and South Kanara; on the west by the Arabian Sea and Goa; and on the north-west by Goa.

For administrative purposes North Kanara is distributed over eight sub-divisions, with an average of 488 square miles, 157 villages, and 52,730 people.

1 Compiled from materials supplied by Messrs. A. R. Macdonald, C.S., and R. E. Candy, C.S.
2 Kanara or Kannad means the Black Country. It is formed from the two Kânarese words kare black and addu country. The black or black-soil country, the true Karnatak, is the plain that slopes east from the Sahyadris. The name was probably given to the coast by travellers who found that the language was the same as in the Karnatak and that the coast was under the ruler of the black-soil plains. Haig Nádu or the land of the Haiga Bráhmans is its local name. It was known to Ptolemy (A.D. 150) as Lymirike, apparently miswritten for Damurike, that is the Damil or Tamil land.

*1218*1
Chapter I. Description.

Sub-Divisions.

Aspect.

There are no alienated villages in North Káñara.

Most of Káñara is hilly and thickly wooded. A somewhat broken and irregular range of central hills divides the district into two parts, the Uplands or Bálághát with an area of nearly 3000 square miles, and the Lowlands or Páyanghát covering about 1300 square miles.

Except the shallow Kárwár and Belikeri bays in the north, the seventy-six miles of the Káñara coast stretch in a long nearly straight line to the south-south-east. Though unbroken by deep bays or wide-mouthed estuaries, the coast is varied and picturesque, with rocky islands and rocky capes, stretches of palm-fringed sand-beach, low narrow river mouths, and rough bluffs and headlands. Always behind the changing coast-line stretch rich winding valleys, waving woody hills, and a wild back ground of high peaks. The coast begins in the north with a bay seven miles long and over two miles deep, stretching from the steep woody rock of Lélía in Goa 300 feet high to the magnificent block of Kárwár or Baitknl head with a height of 650 feet. In the middle of this bay the double-peaked Oyster rocks, about 160 feet high, lie off the mouth of the Kálinadi or Sadáshivgad river, which has the steep bluff of Sadáshivgad fort on its north bank, and to the south-west the two rocky islands of Narşmhgad (120 feet) and Kurmagad (180 feet). Two miles south of the river mouth, sheltered on the south and south-west by the great bluff of Kárwár head, is Baitknl cove, in which lies the modern town of Kárwár. A mile off shore, about three miles south-east of Kárwár head, is the pretty island of Anjídiv, where, between 1662 and 1664, three hundred of the four hundred English troops who were sent to take possession of Bombay perished. Inland, four miles south-east of Kárwár head, rises Guđehallí peak 1800 feet above the sea. Along the coast a succession of rocky capes and sandy bays, with an inland range of hills 1700 feet high, leads about eight miles south-east to the steep rocky cap of Kodárgudda.

1 Details are given under Anjídiv.
South of Kołługudda, Belikeri bay, with a sweep about three miles deep, stretches seven miles to Kusaldevar or Gangavali rock about 550 feet high. In the Belikeri bay, about three miles north of Gangavali head, is the entrance to the Ankola creek, with the black-tipped peak of Tulsi Parvat, 1800 feet high, four miles to the north-east. Two miles beyond Kusaldevar, in a sandy shore, is the shallow winding mouth of the Bedti or Gangavali river. Five miles south-east of the Gangavali river, close to the sandy shore, are the temples and sacred pools of Gokarn, according to Brahman geographers the southmost point of the Konkan. About a mile south of Gokarn, in a deep bay between Kadmigudda point (430 feet) on the north and the old hill fort of Rajmandur (300 feet) on the south, is the narrow rocky entrance to the long inland lagoon of the Tadri river. About six miles south-east of the Tadri river are the small cape and the shallow open roadstead of Kunta. About six and a half miles further south is Basaradurg, a level brushwood-covered island with remains of fortifications. Two miles south is the narrow entrance to the large salt-water estuary of the Gersappa or Honavar river. From Honavar the coast stretches south high and broken by many little capes, about sixteen miles to Jalikond or Hog Island, a pyramid-shaped rock about 300 feet high and a mile from the coast. Out at sea, nine miles west of Jalikond, the woody slopes of Netran or Pigeon Island rise about 300 feet. About four miles south-east of Jalikond, on a rocky point at the mouth of a little river, stands Bhaktaldurg, a place of historic interest and the southmost port in the Bombay Presidency.

In these seventy-six miles of coast, besides the mouths of smaller streams, there are four main inlets, the Kelinadi or Sadashivgad river, about four miles from the extreme north; the Gangavali or Bhubri river about twenty miles south of the Kaliradi; the Tadri or Marka river about six miles south of the Gangavali river; and the Gersappa or Honavar river about sixteen miles south of the Kadtra. Though their mouths are generally narrow and barred with sand, these rivers spread into broad lake-like estuaries, studded with woody islands, and, as navigable tidal rivers, pass from twelve to twenty miles inland. Their shores are fringed with marsh-bushes, and behind the bushes are patches of salt-panns, groves of coconut palms, and belts of rice land. The patches and belts of palm garden and rice land are small, confined to valleys which wind sometimes among low bare hills from 200 to 800 feet high, and sometimes between rugged and woody spurs from 1000 to 2000 feet high that stretch from the central range close to the coast.

The ascent of the central range of the Sahyadris is over a succession of low hills, separated by lowland and upland valleys, whose basins are crowded with spice and betel gardens. Above the gardens the lower slopes lead, through a dense belt of forest, to a waving plateau, generally wooded, but in places bare or under village. Above the plateau the rugged scarps and waterfalls of the higher slopes are hid by magnificent forests. The average height of the crest is 2000 feet, but occasional bluffs and peaks, rising a
thousand feet higher, show the vegetation of a temperate climate, the raspberry and salop and the wild rose and violet. In this belt of hills there is almost no tillage; the only inhabitants are a few wild forest tribes.

To the east of the Sahyadri crest stretches a wooded upland from 1500 to 2000 feet above the sea. In the west it is a magnificent forest rising in places in woody knolls and solitary peaks. The surface is broken by streams on whose banks are an occasional palm or spice garden, or a small clearing for rice or sugarcane. To the east the great forest dwindles into stunted teak and sal, till even the brushwood disappears in the open plains of the Dharwar frontier. Villages take the place of scattered farmhouses, and the double village hedge and central tower of refuge show that in former times the border tract came within the sweep of the mounted marauders of the Deccan plains.

The hills, with which almost the whole district is covered, may be arranged into three groups, the bare flat-topped blocks of laterite from 200 to 300 feet high which roughen the coast belt; the westerly spurs from the central hills which from 1000 to 2000 feet high stretch rugged and woody to the coast; and the main range and eastern spurs of the central hills. Unlike the Konkan Sahyadris, the west face of the Kanara Sahyadris does not rise in a single scarp, but is approached by numerous spurs and lower ridges. It is not much lower, as it averages about 2000 feet and rises to 3000 feet, but it is no longer the even wall-like crest of trap, unbroken by a river-channel. In Kanara granite takes the place of trap, and through the rugged granite cliffs large inland rivers force their way to the sea.

Locally the Kanara hills are considered a break between two main ranges, the Sahyadris to the north which end at the Kulinadi behind Kârwâr, and the Malabar hills or Malaya Parvat which stretch south from the Shirávati or Honâvar river. Of eleven peaks in the Kanara Sahyadris, which vary in height from 1500 to 3000 feet, Gudehalli and Shirvegudda are in Kârwâr, Bhedasgâve and Mênshigudda in Sirsi; Hukâli, Râkshas, and Mávingundi in Siddâpûr; and Motigudda, Kaltigudda, Darshamgudda, and Nishâgudda are one each in Ankola, Honâvar, Supa, and Yellâpur. The highest of these hills, Darshamgudda in Supa, about 3000 feet above the sea, rises near the meeting of the boundaries of Goa, Belgaum, and Kanara. Gudehalli in Kârwâr, 1800 feet above the sea, and Kaltigudda in Honâvar, about 2500 feet high, are health resorts; and Nishâni, a small peak in Yellâpur, 400 feet above the plain, and Bhedasgâve in Sirsi, about 2500 feet above the sea, are Trigonometrical Survey stations. The following statement gives the heights and geographical positions of the eleven highest hills:
The larger Kanara rivers, unlike the rivers of the Konkan, drain a large area of the uplands east of the Sahyadri scarp. There are four leading rivers, the Kālinadi in the north, the Bedti or Gangāvali about twenty miles south, the Donihulla or Tadri rising far to the south but falling into the sea only about six miles south of the Gangāvali, and the Bālanadi or Gersappa river about fifteen miles south of the Tadri. When it reaches the foot of the hills and becomes a tidal creek, each of these rivers takes a second name from the chief town on its bank. Thus the Kālinadi becomes the Sadāshīvgaḍ river, the Bedti the Gangāvali river, the Donihulla the Tadri river, and the Bālanadi, Shiravati, or Gersappa river. In the hills the channels of all the rivers are broad and rocky, showing the force of their monsoon torrents. At the foot of the hills they are broad back-waters, the mouths stopped by bars of sand, which during heavy rains block the passage of the flood waters till they overflow the lowlands along their banks.

The Kālinadi or Sadāshīvgaḍ river rises on the Goa frontier in the extreme north of the district. After a winding south-easterly course of about forty miles it takes a sharp turn to the south-west, and, keeping to the south-west, after a course of about ninety miles falls into the sea two miles north of Kārwā. Two branches of the main stream rise on the Goa frontier, the Pāndri or Ujli in the extreme north and the Kāli about twenty-five miles further south. The streams join at Supa about twenty miles south-east of the source of the Pāndri which is the larger stream. The streams receive the names from their appearance before they join at Supa. The banks of the Kālinadi above the point of junction are comparatively high, and those of the Pāndri are sloping. Hence looking from a hillock which overhangs the river at the junction, the Kālinadi has a darker and the Pāndri a brighter appearance. From Supa, under the name of the Kāli, it flows twenty miles south-east, till, about eight miles north of Yellāpur, it is joined on the left bank by the Tattihalla, a stream with a winding southerly course of about thirty-five miles from the north of Haliyal. Below its meeting with the Tattihalla the Kāli flows about ten miles west, where it is joined.

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* Most of these heights are only approximately correct. Details of these hills are given under Places of Interest.
on the right by the Nuji which has had a rough south-easterly course of about twenty-five miles from the Goa frontier. From its junction with the Tattihalla till it meets the tide at Kadra, the bed of the river is very rugged. During the twenty miles below Kadra the river is navigable by boats of a ton and a half to five tons (6-20 khandis). The mouth of the river has a depth of fifteen feet at low water and twenty-one feet at high water.

The Bedti or Gangávali rises in Dhárwr about twenty-five miles north of the north boundary of Mundgod, and, after a fairly straight south-westerly course of about eighty-five miles, falls into the sea about twenty miles south of the Kálimadi. The main stream rises a few miles south of the town of Dhárwr, and, after a southerly course of about fifteen miles, is joined on the left by the Káli from near Hubli. The united stream passes about five miles south-west to the Kánara border, and during the sixty miles across the district receives no feeder of any size. At the village of Mágod, about twenty-five miles from where it enters the district, among scenery of great beauty, the Bedti dashes over the western face of the Sahyádris in a cataract known as the Mágod falls. About ten miles further, near the village of Gundhale, it meets the tide, and for the remaining fifteen miles of its course is navigable to boats of one to five tons (4-20 khandis).

The Donihalla or Tadri river rises near Sirsi, and after a winding westerly course of about forty-five miles, falls into the sea about six miles south of the Gangávali river. Throughout its course it receives no feeder of any size. It has two sources, the Bákurhole rising in a pond at Manjgunji, about fifteen miles west of Sirsi, and the Donihalla whose source is close to Sirsi. The streams meet near Muttballi about ten miles south of Sirsi, and, under the name of Donihalla, flow about fifteen miles, with a winding westerly course to the western face of the Sahyádris down which, about eight miles north of Bilgi, it leaps in what is known as the Lushington falls, which are little inferior in beauty to the more famous Gcrsappa falls. At Uppinpatna, about ten miles west of the fall, the Donihalla meets the tide. For the remaining fifteen miles during which it is navigable to craft of four to nine tons (16-36 khandis), the river is known either as the Tadri or as the Aghanáshani river from two towns on the right and left banks of its mouth. From Uppinpatna it winds south-west and then north-west together about eight miles to Mirján, an old seat of trade. From Mirján it forms a lagoon or brack-water which runs parallel to the coast about eight miles long and one to three miles broad, cut off from the sea by a belt of land with a nearly uniform breadth of about a mile. The outlet to the sea is about three miles from the north end of the lagoon. It is between two hills one 300 and the other 400 feet high, and has a depth of about seventeen feet at high tide. Inside there is as much as twenty-five feet of water so near the shore that vessels of twenty tons can be laden from the bank. Unfortunately

1 These falls are described under Mágod, Places of Interest.
the entrance is narrow, nearly blocked by a rocky reef, and not to be attempted during the south-west monsoon.

The Baraganga, Shiravati, or Gersappa river, after a northerly course of about forty miles from Bednor in Maisur, forms the southeast boundary of Kânara for about eight miles, and then passes about twenty miles west, or about seventy miles in all, to the sea at Honavat. Soon after touching the border of Kânara, the Baraganga, in four different bodies of water, among magnificent forests and wild granite cliffs, dashes over the west face of the Sahyâdris, a height of 825 feet, into a pool 350 feet deep. About eighteen miles west it reaches the ruined capital of Gersappa. During the remaining seventeen miles to the coast the river flows between richly wooded banks fringed with mangrove bushes, a broad tidal estuary, brackish in the dry weather, but during the rains sweet even close to its mouth. About five miles from its mouth it widens to a lagoon about two miles broad containing a few islands, the largest being Mavinkurve which is more than three miles long with a large area of rice land and studded with cocoa palm and mango trees. For about a mile from the mouth the river has a breadth of about three-quarters of a mile. At the mouth it again narrows into a channel about 300 yards broad, outside of which lies a formidable bar.

Besides the four main rivers many minor streams water the district. As a rule west of longitude 75° the drainage is westward into the Arabian Sea, and east of longitude 75° the drainage is eastward and feeds the Varda, an affluent of the Tungbhadra. The Varda rises in the north-west of Maisur, and, flowing north and east, passes through a corner of North Kânara near the town of Ranvâsi, which stands on its northern or left bank, and finally enters the Tungbhadra at Gudakanadh in the Karajgi sub-division of Dharwar.

The chief minor coast streams are, beginning from the north, the Belikeri, the Ankola, the Kumta, the Badgami, the Venktâpaur, and the Bhatkal rivers. These are all tidal, from a hundred yards to two miles broad, and at high water are navigable to small craft of one-half to two tons (2-8 khandis) from two to ten miles inland.

The Belikeri river has deep water at all tides inside of the bar and is navigable for three miles for canoes. Bamboos, timber, and other local produce are shipped. The Ankola river above the limit of navigation is known as the Sankaadhole, and during the last two miles of its course is called after the chief town on its banks. Ankola was formerly a place of importance. There is now little trade and few boats visit its shallow estuary.

The small stream on which Kumta stands, though navigable only at high tide, carries the whole trade of the port to vessels that anchor in the sea about half a mile off its mouth. The bar is dangerous and can be crossed only by flat-bottomed boats and light craft.
Chapter I.
Description.

Rivers.

Badgani River.

The Badgani river rises to the north of the spur of the Sahyadrí of which the peak of Kattigudda is the highest point. It receives the drainage of the extensive forest villages of Hodki, Sirur, and Sántgal, and flows west and south, falling into the estuary of the Shirávati. It is navigable for light craft twelve to fifteen miles from the mouth. About twelve miles from its mouth this river changes from west to south at a distance of a quarter of a mile from the sea, and keeps this interval for the rest of its course. In the rainy season it is liable to heavy floods which often swamp the low rice lands lying between the river and the laterite plateau to the east which rises abruptly 200 feet from the sandy plain. The owners of the lands liable to be flooded are anxious that the sand bank should be cut through and a new mouth made. But the work is one of some magnitude and of doubtful success.

Venktápur River.

The Venktápur river, rising in the Sahyadrí near the village of Kauli about eighteen miles north-east of Bhatkal, falls into the sea after a course of about twelve miles. The river is navigable for the last three miles of its course where it forms an estuary affording anchorage for small native craft of five to ten tons.

Bhatkal River.

The Bhatkal river rises in the Sahyadrí, and, with a westerly course of twelve miles, passes the town of Bhatkal, about three miles from its mouth, from which it is navigable at high water by boats of one-half to two tons (2-8 khandis). There is an awkward sand bar at the mouth, but native craft drawing eight feet of water can enter.

Floods.

In the monsoon after a heavy rainfall the rivers overflow and flood the low lands along their banks. These floods do not last long. Within a few hours after the rain is over the rivers return to their usual channels. Crops are sometimes destroyed, but life and property seldom suffer.

Cyclones.

Cyclones are rare. Two have lately occurred, one in January 1870, the other on the 21st and 22nd of May 1879. For a few days before the 21st of May 1879 the weather was unsettled. On the afternoon of the 21st, a violent wind set in from the north, then turned to the south-west, and again went back to the north. With the wind came vivid lightning, thunder, and heavy rain. All the vessels, of which there were about twenty loading or laden with cotton for Bombay, remained safe at anchor under Káwwár Head, riding at their usual moorings. Next day (the 22nd) there was little wind and towards evening it was calm. Rain fell heavily and the barometer went steadily down till, at ten at night, it was 29-500. A little before ten, a strong wind sprang up from the south-west rising to a fierce gale which lasted through the night. The speed of the wind in some of the gusts was estimated at sixty to seventy miles. In the pitch dark, lightning flashes showed that some of the outer vessels were in trouble. One of them broke from her moorings, and running foul of the pier was dashed to pieces. Another cotton craft moored far out, dragged her anchors, and went on shore opposite the Telegraph office. A Goa boat laden with onions also ran aground. The other craft, with hardly an exception,
dragged their anchors, being moored with too short cables. The morning showed an appalling sea outside of the harbour, the large cotton boat, anchored far out in the bay, broke loose, and ground- ing near the jail, was broken to pieces in half an hour. But for the shelter given by Baiktul, not one of the vessels could have escaped. By ten in the morning of the 23rd the barometer had risen to 29·720. The wind veered to the west and its force gradually lessened. But it still blew so hard that the sea wall near the port office was breached in many places. Heavy spray was washed across the road and the waves dashed eight or nine feet higher than in the heaviest bursts of the south-west monsoon.

Neither in Upland nor in Lowland Kánara are there large lakes or reservoirs. In the upland tract are many small ponds whose water is used for irrigation. But there are no ponds of any size and the beds of most are so thick with silt that they run dry during the hot weather. In the uplands there are also many springs of which the best known is the Nágjhari or Cobra spring near Haliyāl. In the forests the water is so laden with vegetable matter that even running streams are dangerous to drink. Below the Sahyādris drinking water is generally supplied by wells and rivers. There are a few reservoirs and some stream beds used for watering crops. Along the sea coast, in the sandy tracts near river mouths, fresh water fit for drinking is found during the rains within a few inches of the surface, and in the dry season from five to ten feet below. When very low, towards the close of the hot weather, the water in many places becomes brackish. Hill springs are numerous; one named Rámātirtha or Ráma’s pool, which issues from the laterite rock near Honávar, has an unfailing flow of the finest water. Of late years, over the whole of the district, many wells have been dug, and the number is being steadily increased.

Its waterfalls are one of the chief features of Kánara scenery.1 Rivers, which take their rise on the eastern slopes of the Sahyādris and are strengthened in their westward course by the drainage of an extensive tableland, rush from great heights, and form most picturesque waterfalls among the highest in the world. The chief of these are the Gersappa or Kodkani falls, with a drop of 890 feet, formed by the Shirávati or Honávar river, about thirty-six miles south-east of Honávar. Next to these falls are the Lushington falls of the Tadri river, called after Mr. Lushington who discovered them about the year 1843. These falls lie about eighteen miles south-west of Sirsi and are very interesting. A third fall occurs on the Gangávati river near Mágod village, about twelve miles south-west of Yellápur, and a fourth in the Kálinadi near Láguli, about ten miles north of Yellápur.

Kánara lies outside the great flows of trap which overspread almost the whole of Central and Western India and the Konkan. The rocks of this part of the Southern Marátha Country have been classed by Dr. Christie under five heads, granite, transition rocks,
Chapter I.
Description.
Geology.

DISTRICTS.

old red sandstone, secondary trap, and alluvial. The granite tracts have the same general features as granite countries in other parts of the world. The soil is naturally barren though often covered with forest. At the falls of Gersappa a variety of granite occurs later than the common Indian granite. It is made of small grains of white felspar, quartz, and mica. In some instances it is slaty, and is associated with gneiss, and hornblende schists. All occur within a few hundred yards. Among hornblendes one is almost pure hornblende, a second has scattered chryrases of felspar, a third has mica and felspar, a fourth has more of the character of actinolite than hornblende, and a fifth seems to be almost entirely composed of mica. All these varieties of hornblende, with the gneiss and granite, pass insensibly into each other. They are distinctly stratified, have a dip of about 30°, and a direction nearly east-south-east. They form the sides of the thousand feet deep chasm over which the river dashes at the falls of the Gersappa river. Of transition rocks the chief are clay slate, chlorite slate, talc slate, limestone, grey wacke, gneiss, and quartz. The strata appear to have a general direction of north-west and south-east. Most of them are highly inclined and in many instances they are vertical. The leading colours of the clay slate are grey, blue, greenish red, and white, grey being the commonest. In the Sahyadris and at several places on the west coast, chlorite slate occurs under the claystone and conglomerate. Its commonest colour seems to be a light greenish grey. It has a slightly greasy feel, is hard, and, when fairly compact, makes a good building stone. Talc slate is generally mixed with quartz, but a few miles from the falls of the Gersappa it is unmixed, with a fine slaty structure and greenish or reddish colour.

Iron clay stone or laterite is found in great abundance, especially along the coast and below the Sahyadris. It consists of claystone, more or less laden with iron, and has a perforated and cellular structure, with small masses of clay quartz or iron-stone imbedded in it. In its native state it is so soft that it can be easily cut with a hatchet and spade into square masses like bricks. When these square masses are exposed to the air, they harden, and, when not subject to constant moisture, answer admirably as a building stone. This rock occurs chiefly in the west of the district and on the tops of the Sahyadris. Scarcely any other rock is found in Goa and it stretches without a break from Goa to Honâvar. In different places it rests on granites, transition rocks, trap, and sand-stone, but has no distinct structure. Many iron-clay hills are nearly bare and have a smooth red or black colour. Crumbled iron-clay makes poor soil, and, unless it is constantly worked, is apt to check and stifle growth.

At Yan near Devimani, on the road from Uppinpatna to Sirsi, tall, black, obelisk-like rocks, streaked with red, rise about 200 feet out of the plain. When broken, the stone sparkles, perhaps with pyrites. The natives find much lime near these rocks which they prepare and eat with betelnut.

Dr. Leith describes the south, south-west, west and north-west of Kanara as composed of hypogene schists (gneiss and micaceous
schist) with a general dip eastward, an inclination of about 30°, and
a line of strike varying 40° or 50° from 0° to 300° or 320°. In his
opinion the upheaving agent was a rock, like a small-grained
syenite, but which from the absence of quartz was really a diorite.
The granite seemed to have burst out after the diorite, and, though
it formed mountain masses, it was less widespread. In a cutting
near Baitkul, Dr. Leith found small pieces of diorite enclosed in
granite. Later than those two fire rocks, was a third, a trap, like the
dolerite found near Bombay. In the form of dykes this trap
had cut through both the older fire rocks and the schists, and was
spread over several miles. Laid on the schists, and hiding them,
even in an occasional ridge or scarped watercourse, was a quartz
rock crumbling into red gravel, having masses of milky quartz with
an occasional seam or bed of red clay shale, twisted and broken
like the beds at Hubli and Dharwār. This quartz rock was on the
surface, from the town of Gersappa up the hills to the falls, and
and on to Siddāpur, Sirsi, Sāyda, and to four or five miles beyond
Yellāpur. Then came a break occupied by the later trap and the
blue clay slate on which Haliyāl stands. The quartz again
appeared on the west of the Bārcī and ran to Jagalbet and Supā,
but a few miles west gave way to laterite. North of the Usāda
near Jagalbet, trap was spread over all other rocks, except that here
and there it was covered by laterite. Along the coast laterite was
the commonest surface rock and it was widely spread along the crest
of the Sahyādris, while in more inland parts it capped the hills in
detached patches. In a spur, descending to Supā from the high
ridge on which Jagalbet stands, Dr. Leith found a rich ore of
specular iron, a siderocriste.

The native almanacs divide the year into six seasons, beginning
with the middle of June. The Sanskrit names for these six seasons
are, from mid-June to mid-August, jetṣṭha and āśādhi, hot-time
or grīṣṭha; from mid-August to mid-October, kṛṣṇaṇ and
Bhadrapad, rain-time or vṛṣaṇa; from mid-October to mid-December,
āśvin and Kārtikey, autumn-time or śvarud; from mid-December
to mid-February, Mārgashīrṣa and Pausha, snow-time or hemant;
from mid-February to mid-April, Māgh and Phālguna, ice-time or
shishir; and from mid-April to mid-June, Chaitra and Vaishākh,
spring-time or vasant. These divisions of the year belong to a
northern country, to the Panjāb if not to some land still further
north. The Kānarese divide the year into the same six pairs of
solar months, but their names are different and are suited to the
local climate. With them mid-June to mid-August is wind-time or
gāli-kīl, mid-August to mid-October rain-time or male-gāl, mid-
October to mid-December moon, that is cool-time hedingalu-gāl,
mid-December to mid-February cold-time or chwał-gāl, mid-
February to mid-April spring-time or chiguriduv-kīl, mid-April to
mid-June hot-time or visālu-gāl. Even this Kānarese classification
hardly suits the climate of North Kānara. Perhaps the most
convenient arrangement is into four seasons, two hot and damp
months October and November; three cool months December
January and February; three hot months March April and May;
and four wet months June July August and September.
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In the hot and damp season the mean temperature on the coast stands both in October and November at 80°1° compared with 79°2° in September and with 78°4° in December; in the uplands the mean temperature for October is 76°3° and for November 74°9°. Except showers which accompany occasional thunderstorms in the early part of October there is no rain. There are occasional soaking dews both in October and November. A light sea breeze blows during the day from eleven till sunset, and in November the land wind sets in from eleven in the evening and lasts on till the morning.

In the cool months on the coast the mean temperature goes down from 80°1° in November to 78°4° in December and to 75°9° in January and rises to 78°2° in February; in the uplands it is 73°1° in December, 72°7° in January, and 75°4° in February. Except occasional mango showers about the middle of January there is no rain. The uplands at night and early morning are often wrapped in mist. Dews are commoner and heavier in December and January, but cease with the setting in of a hotter air in February. A light sea breeze blows during the day, and at night the land wind freshens striking very chm in December and January, and warming to a hot wind towards the close of February when it lasts most of the day.

In the hot season, March shows a rise in mean temperature from 78°2° in February to 81°4° on the coast and from 75°4° to 80°7° in the uplands. April on the coast shows a further rise to 84°2° and in the uplands to 82°3°, and May on the coast a further rise to 84°3° and in the uplands a fall to 81°2°. The fierce March sun beating on the ocean raises a large body of vapour which increases as the sun passes north. At the same time the greater heat inland draws a growing quantity of cool sea air, and strengthens the sea breeze which begins sooner and lasts stronger. As the sea breeze freshens, it carries inland more and more moisture. So long as the sun is up and the air is warm the moisture does not show. But soon after sunset a cool air rises from the forests and thickens the vapour into a close mist. With a strong sea breeze these mists are swept over the hill top. But they are driven back when the easterly land wind sets in and clings to the lower slopes, from which, in the morning, the tops of the hills rise bright and clear like islands in a sea of milk. As the sun rises, the air of the valleys is warmed, and when the sea breeze again sets in, the mists float up the chasms and ravines and disappear. Towards the end of March and in April the growing strength of the sea breeze stifles the land wind even on the hill tops, and the mists rest there instead of in the valleys. During March and April this happens only at intervals. But in the early days of May, with a fresher and more moisture laden sea breeze, after dark the hill tops are generally wrapped in thick fog. About nine in the morning the vapour fades in the heated air, and in the afternoon again gathers as clouds. The wind becomes fitful, sometimes blowing from the south, with short thunderstorms in the evening or during the night. These thunderstorms are generally over by about the 20th of May. Then the west wind again freshens and blows all day long while the clouds bank up in the south-west ready to be dashed against the hills.
The wet months show a marked fall in temperature. On the coast the mean temperature passes from 84°3 in May to 81°6 in June, and in the uplands from 81°2 to 76°1; in July there is a further fall on the coast to 79°1 and in the uplands to 73°8; August has a slight rise on the coast to 79°7 and in the uplands to 74°1; September shows a slight fall to 79°2 on the coast and in the uplands a slight rise to 74°8. Almost the whole supply of rain in the year, about 130 inches along the coast and sixty-five inches in the uplands, falls in those four months and most of it in June and July.

Early in June the clouds, which have been steadily gathering heavier and heavier in the west, are at last driven by a strong south-west wind, with awful thunder and lightning, against the western slopes of the hills, and the country is flooded. The rain in violent squalls is heaviest in June and July. Towards the end of August the rain and wind lighten and end in September or in early October in occasional showers. During most of this time the crests of the Sahyadris and the other higher hill tops are hid by a thick soaking mist. Among the wooded hills the rain begins to fall sooner and lasts longer than along the open east. In the eastern uplands the climate during the rains is very agreeable. Even in the lands of the same villages, there is a marked difference between the rainfall in the west and in the east. The clouds seem drawn to the wooded heights and fall in frequent showers, while, in the lower and barer east, they float inland far overhead.

The rain and temperature returns of three coast stations, Kārwār Kumta and Honávar, during the ten years ending 1879, show an average fall of 129°45 inches, and in Kārwār a mean monthly temperature varying from 84°3 in May to 75°9 in January and averaging about 80°. During the same ten years (1870-1879) the average rainfall for four upland stations, Ḫaliyāl Yellāpur Sirsi and Siddāpur, was 79°28 inches, and in Sirsi the mean monthly temperature varied from 82°3 in April to 72°7 in January and averaged 76°2. During the ten years ending 1879 details of warmth are available for two stations, Kārwār on the coast and Sirsi in the uplands. These returns show that one of the most notable features in the climate of Kānara is its equableness. On the coast the extreme variations of average monthly maxima and minima are from 93°1 in March 1877 to 62 in January 1870, a difference of 31°1; in the mean average monthly returns the variations are between 84°3 in May and 75°9 in January, a difference of 8°4. In the uplands the extreme variations of average monthly maxima and minima are from 93°7 in May 1877 to 60 in January 1874, or a difference of 33°7; in the mean average monthly returns the variations are between 82°3 in April and 72°7 in January, or a difference of 9°6.

As regards warmth the order of the months beginning with the hottest is, on the coast, May 84°3, April 84°2, June 81°6, March 81°4, October and November, 80°1, August 79°7, September 79°2, July 79°1, December 78°4, February 78°2, and January 75°9. The corresponding order in the uplands is April 82°3, May
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51-2°, March 80-7°, October 76-3°, June 76-1°, February 75-4°, November 74-0°, September 74-3°, August 74-1°, December 73-1°, and January 72-7°.

Except that May is slightly hotter than April on the coast and slightly cooler in the uplands and that September is slightly cooler than August on the coast and slightly warmer in the uplands, both above and below the Sahyadris, the months have the same relative character for warmth. In both tracts January is the coldest with in the coast tract a mean temperature of 75-9° and in the upland tract of 72-7°. In both tracts February is warmer than January, the coast mean being 78-2° and the upland mean 75-4°. In both March is warmer than February, 81-4° in Karwar and 80-7° in Sirsi, the rise being 5-3° in the upland and 3-7° in the coast tract. April is again warmer than March, 84-2° in Karwar and 82-3° in Sirsi, the rise being greater in the coast tract, 2-8° against 1-6°. May varies in the coast and in the upland tracts. Along the coast it shows a slight rise from 84-2° to 84-3°, while in the uplands there is a slight fall from 82-3° to 81-2°. June shows a fall of 2-7° (84-3°-81-6°) along the coast and of 5-1° (81-2°-76-1°) in the upland tracts. July shows a further fall of 2-5° (81-6°-79-1°) along the coast and of 2-3° (76-1°-73-8°) in the uplands. August is warmer in both tracts by 0-6° (79-1°-79-7°) on the coast and by 0-3° (73-8°-74-1°) in the uplands. September is slightly cooler by 0-5° (79-7°-79-2°) on the coast and slightly warmer by 0-2° (74-1°-74-3°) in the uplands. October is hotter in both by 0-9° (79-2°-80-1°) on the coast and 2° (74-3°-76-3°) in the uplands. November shows no change (80-1°-80-1°) on the coast, but is cooler by 1-4° (76-3°-74-9°) in the uplands. December is lower by 1-7° (80-1°-78-4°) on the coast and by 1-8° (74-9°-73-1°) in the uplands.

Along the coast the month of highest average maxima was April with 89-9°, the next was May with 89°, then March 88-7°, then November 86-6°, then December 86-3°, then February 86°, then June 85-7°, then January 84-9°, then October 84-8°, then August 83-3°, then September and July both 82-8°. In the uplands the month of highest average maxima was March with 90-1°, next came April with 90°, then May 88°, then February 84-9°, then November 82°, then January 81-9°, then December 81-4°, then October 81-3°, then June 79-5°, then September 77-4°, then August 76-8°, then July 76-2°.

On the coast the month of lowest average minima was January with 67°, next was February with 70-4°, then December with 70-6°, then November 72-3°, then March 72-2°, then July 75-4°, then October 75-5°, then September 75-6°, then August 76-1°, then June 77-5°, then April 78-5°, then May 79-6°. In the uplands the month of lowest average minima was January with 63-5°, next was December with 64-9°, then February with 65-1°, then November 67-3°, then September and October both 71-3°, then March and July 71-4°, then August 71-5°, then June 72-8°, then May 74-5°, and last April 74-6°.

In the ten years ending 1879 on the coast the month with highest average maxima was March 1877 with 93-1°, and the month with
Kánara. 15

lowest average minima was January 1870 and January 1871 both with 62°. In the uplands during the same period the month with highest average maxima was May 1877 with 93'7°, and the month with lowest average minima was January 1874 with 60°.

A comparison of the average mean, average range, and average maxima and minima on the coast and in the uplands shows that the mean warmth in every month in the year is greater on the coast than in the uplands. The excess of warmth is greatest (5'6°) in August and least (0'7°) in March; it averages about 3'9°. The average maxima are higher on the coast than in the uplands, except in March and April when they are slightly higher (1'4° in March and 0'1° in April) in the uplands. The highest excess of maxima on the coast over the uplands is 6'6° in July. In every month in the year the average minima are higher on the coast than in the uplands. The greatest excess is 5'8° in November, the least excess is 2'8° in March, the average excess is about 4'4°. The average range of warmth during the cold months is slightly greater (0'8° in December, 0'5° in January, and 3'1° in February) in the uplands than in the lowlands. In the hot months the variation is markedly greater (March 4'2°, April 4'0°, and May 4'1°) in the uplands than on the coast. In the wet months the variation is slightly greater on the coast (June 1'5°, July 2'6°, August 1'9°, September 1'1°) than in the uplands. In October and November the variation is slightly greater in the uplands (October 0'7° and November 1'2°) than along the coast.

Returns are available for Kunta for the five years ending 1879. A comparison of the Kunta and Kávar returns shows a very close similarity in average means. January is 76'5° in Kunta compared with 75'9° in Kávar; February is 77'5° compared with 78'2°; March is 81'3° compared with 81'4°; April is 84'9° compared with 84'2°; May is 84'9° compared with 84'3°; June is 82'2° compared with 81'6°; July is 50'5° compared with 79'1°; August is 79'3° compared with 79'7°; September is 78'7° compared with 79'2°; October is 79'7° compared with 80'1°; November is 79'4° compared with 80'1°; and December is 78'6° compared with 78'4°.

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| Average Temperature | 75'9 | 75'9 | 81'4 | 84'2 | 84'3 | 81°  |
## Chapter I.

**Description.**

### Seasons.

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**Mean Temperature:** 74.1

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**DISTS.**

### Khandra Thermometer Readings, 1870-1879—continued.

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**Mean Temperature:** 72.7

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<td>1872</td>
<td>70</td>
<td>75</td>
<td>59</td>
<td>77</td>
<td>70</td>
<td>77</td>
</tr>
<tr>
<td>1873</td>
<td>72</td>
<td>75</td>
<td>74</td>
<td>76</td>
<td>71</td>
<td>75</td>
</tr>
<tr>
<td>1874</td>
<td>70</td>
<td>74</td>
<td>72</td>
<td>76</td>
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<td>1875</td>
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<td>77</td>
<td>72</td>
<td>77</td>
<td>72</td>
<td>78</td>
</tr>
<tr>
<td>1876</td>
<td>72</td>
<td>77</td>
<td>71-9</td>
<td>77-7</td>
<td>71-6</td>
<td>79-9</td>
</tr>
<tr>
<td>1877</td>
<td>72</td>
<td>77</td>
<td>72</td>
<td>77</td>
<td>72</td>
<td>78</td>
</tr>
<tr>
<td>1878</td>
<td>72</td>
<td>77</td>
<td>72</td>
<td>77</td>
<td>72</td>
<td>78</td>
</tr>
<tr>
<td>1879</td>
<td>73</td>
<td>78</td>
<td>72-8</td>
<td>77-7</td>
<td>73-4</td>
<td>77-9</td>
</tr>
</tbody>
</table>

**Average Range**

<table>
<thead>
<tr>
<th></th>
<th>Min.</th>
<th>Max.</th>
</tr>
</thead>
<tbody>
<tr>
<td>72</td>
<td>78</td>
<td>82</td>
</tr>
</tbody>
</table>

**Mean Temperature:** 73.3
XANARA.

KÁNARA.

KÁNARA Thermometer Readings, 1870-1879—continued.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>January</th>
<th>February</th>
<th>March</th>
<th>April</th>
<th>May</th>
<th>June</th>
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</thead>
<tbody>
<tr>
<td>1873</td>
<td>65.5</td>
<td>84.7</td>
<td>70.6</td>
<td>88.5</td>
<td>75.3</td>
<td>87.2</td>
</tr>
<tr>
<td>1876</td>
<td>62.9</td>
<td>85.9</td>
<td>71.2</td>
<td>86.6</td>
<td>75.4</td>
<td>86.3</td>
</tr>
<tr>
<td>1877</td>
<td>71.2</td>
<td>84.5</td>
<td>72.7</td>
<td>84.1</td>
<td>71.2</td>
<td>88.2</td>
</tr>
<tr>
<td>1878</td>
<td>74.4</td>
<td>86.9</td>
<td>78.3</td>
<td>90.3</td>
<td>78.9</td>
<td>88.7</td>
</tr>
<tr>
<td>1879</td>
<td>68.1</td>
<td>88.8</td>
<td>67.7</td>
<td>83.8</td>
<td>78.3</td>
<td>86.5</td>
</tr>
</tbody>
</table>

Average [Max. | Min.]
| 70.0 | 84.1 | 78.8 | 89.8 | 76.9 | 88.9 | 72.8 | 82.8 | 63.8 | 58.8 |

Average Range... 15.3 | 15.9 | 11.1 | 8.9 | 7.2 | 6.9

Mean Temperature... 78.6 | 77.5 | 71.8 | 84.5 | 84.9 | 83.2

Chapter I

Description.

Seasons.

Of the two divisions of the district, the upland and the lowland, the lowland or coast tract has the heavier rainfall. In the upland parts though local position has considerable influence, distance from the sea and from the crest of the Sahyadris are the chief points that determine the rainfall, the fall being lighter the greater the distance from the crest of the Sahyadris. Details of rainfall are available for seven stations for the ten years ending 1879. Of the seven stations three, Kárwár, Kumta, and Honávar are on the coast, and four, Siddápur, Sirsi, Yellápur, and Haliyá are in the uplands. The returns show a much higher rainfall on the coast than in the upland stations, and a considerable variety in the returns of the different stations both along the coast and in the uplands. In the coast stations, at Kárwár the fall varied from 192.7 inches in 1878 to 78 inches in 1873, and averaged 116.6; in Kumta about thirty miles south of Kárwár, the fall varied from 201.28 inches in 1878 to 96.2 inches in 1877 and averaged 132.45; in Honávar about ten

1 In 1865 Dr. Leith noticed that in the upland stations the character of the locality had often almost as much to do with the rainfall as the distance from the sea and the Sahyadri crest. Sirsi and Supa, though about the same distance from the sea and the crest of the Sahyadris had a difference of about 45 inches in their rainfall. Sirsi in an open wind-swept country had a fall of about 76 inches, and Supa at the western foot of a high steep range had as much as 121 inches.
miles south of Kumta, the fall varied from 184.61 in 1878 to 91.48 inches in 1877, and averaged 139.85. In the upland stations in Haliyal, which is about fifty miles north-east of Kārwār and thirty from the crest of the Sahyādris, the fall varied from 82 inches in 1872 to 29.7 inches in 1871, and averaged 47.8 inches; in Yellāpur, about forty miles east of Kārwār and six from the crest of the Sahyādris, the fall varied from 139 inches in 1872 to 67.53 inches in 1877, and averaged 90.57 inches. In Sirsi, about thirty-five miles east of Kumta, the fall varied from 110.12 inches in 1874 to 64.82 in 1871, and averaged 83.85 inches. In Siddāpur, about thirty-three miles east of Honāvar, the fall varied from 116.60 inches in 1873 to 75.76 in 1876, and averaged 95.62:

Kānara Rainfall, 1870-1879.

<table>
<thead>
<tr>
<th>Sub-Divisions</th>
<th>1870</th>
<th>1871</th>
<th>1872</th>
<th>1873</th>
<th>1874</th>
<th>1875</th>
<th>1876</th>
<th>1877</th>
<th>1878</th>
<th>1879</th>
<th>Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kārwār</td>
<td>102.94</td>
<td>93.74</td>
<td>103.20</td>
<td>78</td>
<td>151.34</td>
<td>110.91</td>
<td>66.79</td>
<td>87.77</td>
<td>192</td>
<td>79.39</td>
<td>116.62</td>
</tr>
<tr>
<td>Kumta</td>
<td>120.10</td>
<td>108.39</td>
<td>104.56</td>
<td>177.14</td>
<td>129.64</td>
<td>119.45</td>
<td>123.20</td>
<td>90.73</td>
<td>201.15</td>
<td>122.76</td>
<td>132.45</td>
</tr>
<tr>
<td>Honāvar</td>
<td>159.56</td>
<td>142.77</td>
<td>173.40</td>
<td>94.94</td>
<td>151.46</td>
<td>138.39</td>
<td>108.39</td>
<td>91.48</td>
<td>184</td>
<td>81.76</td>
<td>148.71</td>
</tr>
<tr>
<td>Sirsi</td>
<td>71.83</td>
<td>64.32</td>
<td>94.16</td>
<td>64.23</td>
<td>110.12</td>
<td>89.61</td>
<td>64.97</td>
<td>68.76</td>
<td>98.61</td>
<td>21.81</td>
<td>83.85</td>
</tr>
<tr>
<td>Haliyal</td>
<td>42.79</td>
<td>39.70</td>
<td>62</td>
<td>43.31</td>
<td>53.76</td>
<td>48.72</td>
<td>33.49</td>
<td>33.86</td>
<td>69.15</td>
<td>49.27</td>
<td>47.81</td>
</tr>
<tr>
<td>Yellāpur</td>
<td>74.37</td>
<td>71.10</td>
<td>139</td>
<td>77.70</td>
<td>108.70</td>
<td>97.50</td>
<td>71.85</td>
<td>67.23</td>
<td>97.50</td>
<td>101.19</td>
<td>90.57</td>
</tr>
<tr>
<td>Siddāpur</td>
<td>105.8</td>
<td>98.39</td>
<td>80.6</td>
<td>116.60</td>
<td>168.23</td>
<td>89.18</td>
<td>73.76</td>
<td>81.4</td>
<td>96.96</td>
<td>107.32</td>
<td>95.72</td>
</tr>
</tbody>
</table>

Average: 96.39 85.41 123.2 85.83 121.9 98.46 79.78 75.17 132.83 100.31 100.96

The climate of different parts of the district varies greatly in healthiness. The coast districts, though moist, are healthy. But the forest tracts, especially the upland forests, are always feverish, and at intervals are visited by specially fatal outbreaks. The most unhealthy time in the forests is the first two months of the rains and the four cold weather months. The valleys of the Kālinadi and of its feeders are tracts whose fever has a specially bad name. Bad water, stagnant or laden with vegetable matter, and the want of free currents of air are supposed to be the two chief causes of the unhealthiness of the forests.
CHAPTER II.

PRODUCTION.

Iron ore is found in different places in the main range and spurs of the Sahyadris and in the island of Basarudurg about a mile off the coast to the north of Honavvar. The ore is compact and in colour is dark-brown with a brown streak. Its specific gravity is 3.90. Though no ore is at present (1882) smelted, there are signs that iron was formerly manufactured in different parts of the Sahyadris.

The building stone in general use below the Sahyadris is iron-clay or laterite, and sometimes granite and granitic schist and clay slate; above the Sahyadris it is nearly always granite. The laterite is a clay stone generally strongly laden with oxide of iron. It is full of cracks and crannies that heavy rain beating against a new wall soaks through in an hour. Laterite is preferred by the people, and for small bridges and culverts it is the most serviceable stone, especially if protected by plaster, as many of the old Madras bridges are. For large bridges laterite is too soft and suffers when in the bed of a fairly sized stream. Laterite varies in quality from a hard compact stone which never decays to a soft variety which crumbles in the hand. It is cut into blocks of any size and hardens somewhat on exposure to the air. Blocks measuring 18" x 9" x 6" can be got by contract at the quarry for 5s. (Rs. 2½) the hundred, that is about 10s. (Rs. 5) the hundred cubic feet. The men who quarry these stones are nearly all Goanese and are brought in gangs from Goa. The rate for the best laterite masonry is about £2 16s. (Rs. 28) the hundred cubic feet.

Granite, of many kinds and varying greatly in price, is largely used as cut stone and as rubble in bridges. It is seldom used in other buildings. Granitoid gneiss, one of the many varieties of granite, varies from white to dark grey in colour, and breaks into good square blocks of any size that is required. Rubble stones cost about 12s. (Rs. 6) and much larger blocks £1 to £1 10s. (Rs. 10-Rs. 15) the hundred cubic feet. From its hardness granite is expensive to work, the dressing costing about £1 5s. (Rs. 12½) the hundred cubic feet. Course stone work costs £2 8s. to £3 (Rs. 24 - Rs. 30) the hundred cubic feet, and for bridges the cost varies from £5 to £8 (Rs. 50 - Rs. 80) according to quality. Nearly all the Gaundis or masons come from

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1 The account of minerals is from materials supplied by the Executive Engineers Messrs. W. J. Lister, R.E., and K. G. Dewal.
Belgaum and Dhárvár. They seldom stop in the district between the end of May and the end of November as, during these months, the climate is very unhealthy for natives of the Deccan, Belgaum and Dhárvár. Trap is almost unknown in Káñara. The only place where it has been seen is in one or two small dykes in the granite on the island of Kurmagad in Kárvar harbour. For road metal, granite, quartz where there is no granite” and an iron stone or hematitic schist are used. The cost of quarrying and preparing varies from 10s. to 18s. (Rs. 5 - Rs. 9) the hundred cubic feet according to the hardness. In some places the laterite is broken into larger pieces than the usual metal. This costs about 6s. (Rs. 3) the hundred cubic feet. The rocks and the rapids in most Káñara river beds make the supply of river sand scanty. Along the coast sand is found mixed with salt in tidal creeks. To dig and carry it costs 2s. to 10s. (Rs. 1 - Rs. 5) the hundred cubic feet.

The nearest approach to brick clay is the black pond-bed mud. This makes into bricks, but bricks are seldom used owing to the cheapness and plentifulness of iron stone. A white clay fitted for making porcelain is found at Ramanguli and Idgunji on the Dhárvár-Kárvar road and at other places. The potters of Ramanguli and Haliyal make good unglazed vessels of this clay.

Above the Sahyádris the lime in general use is made from limestone pebbles dug out of the banks of streams. These pebbles are by no means plentiful, and, in the depth of the forests where no lime-pebble beds have been found, it is cheaper to bring shell lime from the coast. This pebble lime when burnt costs from £3 to £6 (Rs. 30 - Rs. 60) the hundred cubic feet, but if properly made it is of first-rate quality. The lime is slightly hydraulic and sets hard if it is allowed to dry for two days before putting under water. On the coast, lime is made by burning cockle and oyster shells which are abundant in most creeks and rivers, especially in the Kálinádi. As it is a pure lime and does not set under water it is not of much use by itself, but, if carefully mixed with surki or powdered bricks and sand in equal parts, it does well in all works that are not subject to water. In works which have to stand water, shell lime is mixed with Portland cement in the proportions of one part lime, two parts sand and a quarter part Portland cement. The mixing requires great care and should not be attempted without unusually good supervision. Burnt shell lime costs about £2 10s. (Rs. 25) the hundred cubic feet. The coral found near Kárvar has been tried but does not make good lime. The water-worn pinnacles of magnesian limestone known as the Yena Rocks do not yield good lime. The same may be said of the Yellápur lime, which, though very pure, almost like alabaster, does not yield good results.

Tiles are made from the ordinary black pond-earth which is found almost everywhere. They are of two kinds, pan and pot tiles. Pan tiles are made throughout the district and cost 6s. to 10s. (Rs. 3 - Rs. 5) the thousand. Superior pot tiles, measuring 15" x 5", are made in Haliyal and Mundgod, and though for lightness they are only ½" thick they are so waterproof that a single tiling is enough. They cost 9s. (Rs. 4½) the thousand. Large ridge tiles cost 6s. (Rs. 3) the hundred.
Of 3010² square miles, the whole area of the district, 3548 square miles, or about ninety per cent, are under forest.

The following statement gives the leading details:

Kanara Forests,² 1882.

<table>
<thead>
<tr>
<th>Sub-Division</th>
<th>Reserved</th>
<th>Protected</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Square miles</td>
<td>Acres</td>
<td>Square miles</td>
</tr>
<tr>
<td>Hallyal</td>
<td>251 86</td>
<td>161,191</td>
<td>726 26</td>
</tr>
<tr>
<td>Supa</td>
<td>214 46</td>
<td>137,246</td>
<td>726 26</td>
</tr>
<tr>
<td>Kol</td>
<td>52 15</td>
<td>85,296</td>
<td>726 26</td>
</tr>
<tr>
<td>Cumta</td>
<td>189 21</td>
<td>25,060</td>
<td>726 26</td>
</tr>
<tr>
<td>Kendn</td>
<td>3</td>
<td>120</td>
<td>726 26</td>
</tr>
<tr>
<td>Sode</td>
<td>84 01</td>
<td>11,770</td>
<td>726 26</td>
</tr>
<tr>
<td>Siddapur</td>
<td>58 01</td>
<td>85,296</td>
<td>726 26</td>
</tr>
<tr>
<td>Honávar</td>
<td>42 75</td>
<td>63,000</td>
<td>726 26</td>
</tr>
<tr>
<td>Bhaktal</td>
<td>240</td>
<td>270,530</td>
<td>726 26</td>
</tr>
<tr>
<td>Total</td>
<td>693 67</td>
<td>437,563</td>
<td>264 98</td>
</tr>
</tbody>
</table>

The forests are entirely the property of Government; in protected forests certain privileges are allowed. Reserved areas have still to be chosen in Supa, Yellapur, Kumta, Siddapur, Honavar, and Bhaktal.

The forest area may conveniently be divided into three sections: the tableland above the Sahyadris, the main range of the Sahyadris, and the western spurs of the Sahyadris. In the tableland above the Sahyadris the commonest rocks are clay-slate and quartzite. On the lower lands the soil is mainly black with an underlayer of red, which crops up where the surface is wavy. Where teak prevails the soil is lighter in colour, loose, and mixed with quartz. Except in open tilled spaces and where the surface is rock, and along the more thickly peopled eastern frontier where they have been cleared away, the whole country is covered with trees. West from the eastern frontier towards the Sahyadri hills, tillage becomes rare, and there are splendid forests of teak, blackwood, terminalias, and other trees eighty to 150 feet high, with fine clean stems sixty to ninety feet high and five to twelve feet in girth. Nearer the Sahyadris the country roughens into uplands and hills seamed by water-courses and valleys with rich rice lands and spice gardens. There are also patches of evergreen forest with splendid trees not generally found in the leaf-shedding forests further east.³

The central Sahyadri forest belt, though it includes some large iron-clay plateaus with nothing but scrub and grass, has some of the

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1 The Forest Section is contributed by Colonel W. Peyton, Conservator of Forests, S.D.
2 In unsurveyed sub-divisions the forest areas are subject to correction.
3 Among these trees are the Artocarpus, Calophyllum, Diptecocarpus, Eugenia Cederia Tomar, Antiaris, Sterculia, Vateria, and the Caryota areas or wild sago palm.
Chapter II.

Production.

Forests.

finest forests in the district. The chief of those, in hills of clay-
slate and quartz, are the magnificent teak forests of the Kulinadi and
Käneri rivers which run through Supa and Yellápur and of the
Betthallam and Gangavali rivers which divide Yellápur from Sírí.

In the western or coast belt the lowlands are under tillage, and
most of the forests are found on the spurs that run west from the
SaHyádris, in some cases to the sea. The soil is red and gravelly, ill
suited for teak, which when found is stunted and insignificant.
Bamboos of several valuable kinds grow over the whole of Kánara,
sometimes mixed and sometimes alone.

Before Kánara came under British rule, its forests supplied the
ship-building yards of the famous Haidar Ali (1761-1782) with the
finest teak and other timber. Teak, blackwood, and sandalwood
even when growing in occupied land have always been considered
the property of the state, and so highly were the forests valued
that no portion of them has ever been alienated.

Between 1859 and 1865 gradual changes in the establishment have
raised the monthly cost from £48 to £103 (Rs. 480 - Rs. 1030).1

In December 1865 the district was divided into two Deputy
Conservators' charges, one above and one below the SaHyádris, with
establishments which together represented a monthly cost of about
£300 (Rs. 3000).2 In 1870, under the advice of Mr. D. Brandis,
Ph.D., Inspector-General of Forests, Major now Lieutenant-
Colonel W. Peyton, one of the two Deputy Conservators, was
promoted to be a Conservator of Forests of the fourth grade, and
placed in charge of the Southern Division comprising Kánara,
Belgaum, Dharwar, and Kálídgí. At the same time an establishment
was sanctioned representing a monthly charge of £290 (Rs. 2000).3

1 The details of the 1859 staff were: An assistant conservator of forests, one clerk,
two overseers, and one gumado. The details of the 1865 staff were: one assistant
conservator of forests, with, for office one accountant, one writer, one gumada
and four messengers, and for district work one sub-assistant conservator of forests, one
overseer, three sub-overseers, three memeers, and sixty foresters.

2 The details were: In the forests above the SaHyádris, one Deputy Conservator on
£60 (Rs. 600) a month with £20 (Rs. 200) travelling allowance. His office establish-
ment was one clerk and two messengers costing monthly £5 12s. (Rs. 65), and his
district establishment six overseers, six writers, twelve first class foresters, and
twenty-four second class foresters at a monthly cost of £55 (Rs. 650). In the forests
below the SaHyádris there was a Deputy Conservator on £60 (Rs. 600) a month with
£290 (Rs. 200) travelling allowance; an office of one clerk, one writer and one
messenger at a total monthly cost of £5 12s. (Rs. 56), and a district establishment
of ten writers, two kávaládáres, and thirty messengers at a monthly cost of £46 8s.
(Rs. 464). Besides this a forest accountant was sanctioned for the Collector's office
on £4 (Rs. 40) a month, and a timber depot establishment for the coast, consisting of
one superintendent, one storekeeper, one clerk, one measurer, and six peons at a
monthly cost of £28 12s. (Rs. 286). The total monthly cost of the new establishment
amounted in both divisions to £306 4s. (Rs. 3062).

3 The details were: An office of two clerks, two writers and four messengers at a
monthly cost of £15 4s. (Rs. 152), and under the kávaládáres and malákaíras eleven
writers at a monthly cost of £16 10s. (Rs. 165); Forest, eight inspectors and sixty
foresters at a monthly cost of £104 (Rs. 1040); Coast Dépôt, one superintendent, one
storekeeper, one clerk, one measurer and six messengers at a monthly cost of £28 12s.
(Rs. 286); Inland Dépôt, six storekeepers and six foresters at a monthly cost of
£19 16s. (Rs. 198), giving a total monthly cost of £184 2s. (Rs. 1841). Finally the
Deputy Conservator was promoted to the second grade on a monthly salary of £70
Since 1870 the chief changes have been, in 1873 the appointment of a forest accountant, in 1877 the appointment of two additional sub-assistant conservators, and in 1880 of two additional assistant conservators. Since this last addition to the staff the forests have been divided into three charges. A northern including Haliyal, Sūpa, and Karwar; a central, including Yellāpur, Mundgod, Kumta, and Ankola; and a southern, including Sīrei, Siddāpur, Honāvar, and Bhatkal. Each of these divisions has a Deputy or Assistant and a sub-assistant conservator. On the 1st of April 1882 the monthly cost of the permanent Kānara forest staff was £451 (Rs. 4510). Besides the permanent staff a temporary establishment is sanctioned by Government from year to year. The establishment was sanctioned in 1881-82 cost £3655 18s. (Rs. 36,639).

Each of the three divisions is split into ranges, each in charge of a ranger or forester helped by a certain number of forest guards. The ranger or forester has to see that the māmālatdārs’ forest accounts are properly kept, that the forest guards do their duty, that workmen are regularly and correctly paid, and that trees are properly picked and felled. The forest guards are all under the rangers, and as a rule receive their orders from them. Some of them are in charge of plantations and other forest cuttings, but most of them, in posts two or three strong, patrol the forests or watch the lines of traffic. The guards keep a diary and submit it through the ranger to the divisional officer. A guard is expected to examine the forest within his beat, to put down fires, and report irregularities and thefts. Those on the frontiers have to examine all forest produce that leaves the district and see that the cartmen carry proper passes. These passes, one white and the other green, are issued in duplicate by māmālatdārs and forest rangers to every cartman carrying forest produce. At the frontier post the guard

(Rs. 700) and £15 (Rs. 150) traveling allowance; and a sub-assistant conservator was appointed from the 1st June 1871 on a monthly salary of £15 (Rs. 150) and £6 (Rs. 60) traveling allowance.

The details are: Officials at a total monthly cost of £272 10s. (Rs. 2725); a Deputy Conservator of the second grade being on £70 (Rs. 700) a month with a travelling allowance of £15 (Rs. 150); two assistant conservators costing £110 (Rs. 1100), one of the first grade on £40 (Rs. 400) with travelling allowance of £15 (Rs. 150), and one of the second grade on £35 (Rs. 350) with travelling allowance of £15 (Rs. 150); and three sub-assistant conservators costing £77 10s. (Rs. 775), one of the first grade on £20 (Rs. 200) with travelling allowance of £8 (Rs. 80), one of the second grade on £15 (Rs. 150) with travelling allowance of £6 (Rs. 60), and one of the third grade on £17 10s. (Rs. 175) with travelling allowance of £5 (Rs. 50). Office is maintained at a total monthly cost of £37 4s. (Rs. 372), one accountant being on £7 (Rs. 70) a month, three clerks costing £9 (Rs. 90), one on £4 (Rs. 40), one on £2 6s. (Rs. 30), and one on £2 6s. (Rs. 30), one apprentice on £1 10s. (Rs. 15), four peons costing £3 4s. (Rs. 32), and eleven clerks under māmālatdārs and mālākārs costing £16 10s. (Rs. 165). The Forest staff is maintained at a total monthly cost of £98 (Rs. 980), three forest rangers costing £19 (Rs. 190), one on £8 (Rs. 80), one on £6 (Rs. 60), and one on £5 (Rs. 50), five foresters costing £19 (Rs. 190), four of them on £4 (Rs. 40) each and one on £3 (Rs. 30), and sixty forest guards costing £80 (Rs. 800), twenty of them on £1 4s. (Rs. 12) each and forty on £1 8s. (Rs. 9) each. The coast depot is maintained at a total monthly cost of £23 12s. (Rs. 236), two forest rangers costing £17 10s. (Rs. 175), one on £10 (Rs. 100) and one on £7 10s. (Rs. 75), one forester costing £2 10s. (Rs. 25), and six forest guards costing £3 12s. (Rs. 36). The inland depot is maintained at a total monthly cost of £19 16s. (Rs. 198), six foresters costing £15 (Rs. 150), three of them on £5 (Rs. 30) each and three on £2 (Rs. 20) each, and six forest guards costing £4 16s. (Rs. 45).
Chapter II.

Production.

Forests.

Settlement.

comparcs the contents of the cart with the passes, endorses the white pass and gives it back to the cartman, and takes and returns the green pass to the issuing officer, endorsing on it the date of examination.

In March 1879, under the Indian Forest Act (No. VII of 1878), of a total of 3514-35 square miles of forest, 466-30 in Haliyal and Kârwâr were notified as reserved, and the rest (3048-05) as protected forest. Since 1879, from the protected forests of Ankola, Mundgod, and Sirsi, Mr. W. H. Horsley, C.S., has selected a reserved area of 217-37 square miles. In Ankola Mr. Horsley reserved the forests of twenty-four villages with an area of 128-21 square miles and left as protected the forests of thirty-seven villages with an area of 116-83 square miles. In Mundgod he reserved the forests of fifteen villages with an area of 55-15 square miles and left as protected the forests of seventy-six villages with an area of 106-72 square miles. In Sirsi he reserved the forests of nineteen villages with an area of 34-01 square miles, and left as protected the forests of 103 villages with an area of 665-95 square miles.

Rules have been framed for the management of the protected forests, and in these forests nineteen kinds of trees and four forest products have been reserved to Government.

Of the forest privileges exercised by the people, the chief are clearing patches of the forest for wood-ash or Kumar tillage, lopping leaves for manuring spice and betel gardens, growing pepper in certain evergreen forests, free grazing, and free or cheap wood and fuel. The clearing and burning of forest patches for the growth of hill grains was formerly general and caused great damage to the forests. The practice has been discouraged for many years. It could not at once be stopped without causing hardship and suffering, but the area is being gradually reduced, and, in time, the practice will cease. Formerly the owners of spice and betel gardens held large tracts of forest near their gardens called Betta which...
they were allowed to lop and strip for leaf manure. In 1867 the
area allotted for leaf manure was limited to eight times the area of
the garden. The ownership of Government in certain trees in those
patches has also been enforced, the pollarding and stripping have
been confined to certain kinds of timber, and the cutting of any trees
without leave has been made penal. The people have always been
allowed to grow the pepper vine in certain evergreen or kan forests,
but this does not carry with it any right in the trees. The people have
always enjoyed free grazing in certain parts of the forests. Under
the survey settlement in each village certain numbers have been
set apart for free grazing. All classes are allowed to take free of
charge, for their private use, bamboos, poor timber fit to build huts
and cattle sheds, head-loads of firewood, grass and fallen leaves
for manure, thorns, brushwood, and stakes for hedges and dams,
wood for field tools, and dead sago and other palms for water-
courses. They are also given good building timber at from one-eighth to a quarter of the market price, and they are allowed to take
larger quantities than head-loads of fuel on paying a fee of 6d. (4 as.)
a cart-load.

In occupied arable land, teak, blackwood, and sandalwood, and
such other trees as are specially entered in the village register, are
Government property. Formerly Government claimed only the
first cutting of these trees, but, since 1878, the interest of
Government has been extended to all future growths. All other trees
in a man's holding are his property. In surveyed villages he may
cut them and dispose of them as he pleases.1 But if he sells his
trees he forfeits his claim to get wood for nothing or at specially
low rates.

Above and below the Sahyadris the system of working the forests
is the same. The forest officer fixes what trees are to be cut, and
keeps a register of them; contractors tender to cut the trees and
carry the timber to the Government wood stores; and the
superintendent of the stores checks the quantities brought by the
contractor with the entries in the original register, arranges the
timber in lots, and disposes of it to dealers or to private persons
at auction or private sales. Though the system is the same,
different conditions have caused such a variety in detail that
separate accounts are required of the practice above and below the
Sahyadris.

In the forests above the Sahyadris a ranger, or competent forester,
chooses the trees to be cut in his charge, numbers them, and enters
in a register the kind of tree, its position and probable cubic
contents, and the number of logs into which it should be cut.
Tenders are then invited for felling, cutting, and carrying the
marked trees to the wood stores. The contractors are of different
classes, mostly Brāhmans or other well-to-do people of the
neighbourhood. The contractor whose tender is accepted has to
give security, and the contract has to be written on stamped paper

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1 In unsurveyed villages men who have held land since before 1844 are allowed
to cut their trees, except the state trees. But they have to get leave, and if they
mean to export the timber, they must take out a pass.
and registered. When the contractor has made his arrangements he gives notice to the district forest officer, and a forester and guard are sent to keep watch. The felling, cutting into logs of convenient length, squaring, and carrying are done by labourers and cartmen. Elephants are not used. Except Brâhmans and Jains all the people of the forest villages, Marâthâs, Lambânîs, Sídîs, Vâdars, Dhedes, and Musalmâns, are willing to work as woodmen and timber carriers. But the only class which has special skill in forestry are the Vâdars who are extremely clever both in handling the axe and in carrying the wood to the stores. Instead of the usual day wages Vâdars insist on being paid by the piece at 1s. to 1s. 1½d. (8-9 annas) for every 12½ cubic feet of timber felled, sawn, and dressed. For carting and dragging the logs to the stores they charge 3½d. to 5½d. (2½-3½ annas) a mile according as the ground is smooth or rough. They use a curious low cart, almost entirely made of wood. The floor of the cart and the pole is in one piece of rough planking about four inches thick. The floor is from two to two and a half feet wide, and the pole is dressed to the required length. The yoke is made fast to the end of the pole with a lashing of kumbia, Careya arborea, bark. The body rests on a dindal wood axle about eighteen inches round into which it is fastened by two wooden pegs. The ends of the axle, taper and are supported by a pair of low solid wooden wheels each of two or three pieces nailed with wooden pegs at the centre, where they are about four and a half inches thick and from which they gradually fine to two and a quarter inches at the rim. The hole to take the axle is fitted with an iron ring, the only iron in the cart, about four inches across, and made fast by a wooden linch-pin. Though rude the cart is well suited for difficult rugged roads. After the log has been cut into pieces of convenient size and squared, the pieces are measured, numbered, and entered in the register opposite the estimated cubic contents of the tree.

The logs are then carried, along rough tracts cleared by the contractor to some of the main forest roads. The roads lead to timber stores, of which there are seven, at Haliyal, Yellâpur, the Kannigeri saw-mills, Kirvatti, Mundgod, Kâtur-Singanhalli, and Sirsi. At the stores the logs are remeasured, stamped with the store number, and classed into convenient lots. At Kannigeri, about four and a half miles north of Yellâpur, in the heart of a great forest tract, steam saw-mills were established in 1875 at a cost of a little over £6000. The mills have four plain and one cross cut saws and three engines each of twelve horse-power. They are in charge of a European sub-assistant conservator and a professional engineer at a yearly cost of £795. At first the saw mills yielded a handsome profit, but from want of demand the large profit fell to a small profit, and the small profit to a slight loss in 1880-81. A revival of the former demand

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1 The day’s wages vary for men from 6d. to 7½d. (4-5 annas), and for women and children from 3d. to 4½d. (2-3 annas). Before the 1877 famine wages were higher, 9d. to 1s. (5-8 annas) for men and 3d. to 4½d. (2-3½ annas) for women and children.

2 The amount was £6106 16s. (Rs. 61,068).

3 The details are: In 1875-76 a profit of £18.61, 1876-77 £666, 1877-78 £335, 1878-79 £389; in 1879-80 a loss of £252, in 1880-81 a loss of £227; and in 1881-82 a profit of £210.
has turned the loss into a profit of £10 (Rs. 100) in 1881-82. Even though worked at a small nominal loss the mills are valuable as they save a loss of twenty per cent caused by squaring the logs with the hand and as they supply wood in a state which, if not locally available, might be brought from Bombay. The chief kinds of timber kept in these stores are, teak, *mattie*, *kindal*, *honti*, *jumbe*, *hedde*, *nandi*, karimuttal, and sandalwood in Sirsi. During the five years ending 1880 the amount of timber in store averaged 147,562 cubic feet (khandis 11,805), valued at £15,346 (Rs. 1,53,460). Yearly sales of wood are made at each of these stores lasting from ten to twenty days. The first sale is at Haliyal in December and the last at Sirsi in February. Wood can be bought at any time at a slight advance on the rates at the last sale. Many landlords and husbandmen buy at auctions to meet their own wants. But the dealers, though they belong to no special class, are generally Musalmans and Lingiyats from Hubli and Dhárwar. Of late, on account of the fall in the price of timber, the dealers have found it difficult to get rid of their purchases, and there has been great delay in recovering outstandings. From the stores the main routes along which the timber passes east, are from Haliyal towards Belgum, Dhárwar, and Hubli; from Yelhápur, Kirvatti, and the Kannigeri saw-mills to Hubli and Dhárwar; and from Mundgod and Kátur-Singanhalli to Hubli, Tadas, Bankapur, and Hángal. Of late years the large sum of £23,204 10s. (Rs. 2,32,045) has been spent from forest funds in improving the roads above the Sahyádris. The important Haliyal-Yellápur and Haliyal-Supa roads are kept up by the forest department. Two serviceable bridges have been built over the Tattihalla and one over the Daugi, and one-half of the cost of the bridges over the Badti, Tuddani, and Yerkanball rivers between Yellápur and Sirsi, and of the Barchi bridge between Haliyal and Supa, has been met from forest funds.

In the forests below the Sahyádris a ranger chooses the trees to be cut, numbers them, and enters in a register the kind of tree, its position, and probable contents. When the list is ready a contract is given for girdling the trees by cutting through the sap into the heartwood, an operation which costs about 6d. (annas 4) a tree. This girdling kills the tree, the object being to lighten the timber and make it easier to float down the rivers. After the trees have dried for two or three seasons tenders are invited for cutting, dragging, and floating them to the coast stores. The contracts and the contractors are the same as in the upland forests, and when the contractor is ready to begin the same precaution of setting a forest guard to watch the felling is adopted. The felling begins in July or August. In addition to the workmen, who do not differ from those above the Sahyádris, except that there are no Vadars with their bullock carts, elephants are employed. These elephants, which come from the Malábár coast, are the property of the contractors, and cost from

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1 Teak fell from £3 (Rs. 20) the khandi (12 cubic feet) during the seven years before the 1876 famine to £1 8s. (Rs. 14) in the five years ending 1880; blackwood fell from £1 10s. to £1 2s. (Rs. 15-Rs. 11), and other timber from £1 8s. to £1 (Rs. 14-Rs. 16).
£200 to £500 (Rs.2000-Rs.5000) to buy; £1 (Rs.10) a day to hire; and 6s. (Rs. 3) a day to keep. Though well cared for, they are apt to strain themselves and deaths are not uncommon. Each elephant has his driver or mahut, who sits on his neck or on a pad on his back. But the elephant often works with no one on his back, and when a log gets into trouble the driver comes in front of the elephant and advises him in what they call elephant-talk. A single elephant, though not easily nor without risk of mishap, can manage a log twenty-five to thirty-five feet long and containing fifty to eighty cubic feet of timber. Larger logs require two elephants, and a contract of 150 to 500 logs, each containing sixty to 150 cubic feet of timber, should not be worked with less than two to six elephants. The timber has generally to be brought down steep hill sides or out of deep dells and over dry boulder-strewn watercourses to rough tracks cleared by the contractors. Up the steepest slopes and into the deepest rockiest dells the elephant unhesitatingly makes his way, and, tackling the largest logs, by pushing and dragging, overcomes every obstacle. Except that in dragging, a heavy hawser-like rope of green fibre1 is made fast to the drag-holes and caught by the elephant between his teeth he is not harnessed to the log. In moving the log he slightly raises it and draws it alongside of him, always careful to be on the upper side and to keep the log so far from him that there is no risk of its striking his feet. In this way the elephant is much safer than if he was harnessed to the log, as, if the log becomes unmanageable, he can at once let it loose. When special force is required the elephant gets in front of the log with the rope between his teeth and twisting his trunk round the rope brings to bear all his power and weight, backing and hawling the log with him step by step. When two elephants work together one drags and the other pushes. Sometimes the log is pushed with the feet, but as a rule the elephant kneels and pushes it with his knees and with the middle of his skull. In this way the timber is dragged down the steep slopes chiefly to the Kalinadi and the Gangávali rivers. At the river side the logs are marked and measured, noted in the register opposite the original entries, and handed to the contractor who passes a receipt for them. Then between November and March, for after March the rivers run too low, they are floated singly down the river. In passing the logs down the river the elephant is again of great use. He pushes them one by one over the shallows, keeps them straight in rapids, and shoots them along narrow channels blasted in the rock2. To get water enough to float the logs through the rock cuttings the river is pounded back by a dam of stakes, leaves, grass, and earth. The logs come down this reach and knock together in hopeless confusion against the dam. One elephant stands nearly up to his middle at the mouth of the rock-cut passage. Another picks his way among the jumble

1 The fibre either of the *adyla* Sterculia villosa, or of the kevan Hatifiers Isora, is generally used.

2 These channels, which are from six to ten feet broad, have been cut through belts of rock by the forest department.
of logs, takes them one by one, and turning them straight up and down the stream passes them to the elephant at the mouth of the cut, who, with a strong push, sends a log of two or three tons dancing down the channel like an ear or a walking stick. Sometimes, when the elephant at the cut is busy with a big log, a second log comes down on him from behind. When this happens he plays the second log with his hind leg with marvellous skill, stopping its force and keeping it straight till the gap is clear and he is able to pass it on.

At Kadra on the Kálinadi and at Gundbale on the Gangávali fifty to two hundred logs are put together and made into rafts which float with the tide down the Kálinadi to the Kodíbag store or down the Gangávali river to the Gangávali store. When the rafts reach the store, elephants drag the timber above high-water mark. The logs are examined by the storekeeper and checked with the register. If all is correct the storekeeper re-measures and classifies the timber, and when the measurements are finished settles the contractors' accounts. During the five years ending 1880 the quantity of wood kept in the two coast stores averaged 68,575 cubic feet (khandis 5566) worth £11,132 (Rs. 1,11,320). There are seldom auction sales at the coast stores. The timber, indented for by the Bombay Dockyard and Gun Carriage Factory, is set aside and sent to Bombay in native craft. The rest is sold to merchants and shipped chiefly to Bombay, Broach, and Bhavnagar.

Both in the lowland and in the upland forests dead wood contracts are sometimes arranged under the share system. The details are the same as in the contract system, except that in the lowland forests the contractors receive one-half of the sale proceeds for teak and five-eighths (10 annas in the rupee) for other timber. In the upland forests the contractor receives a share of three to five-sixteenths (3 to 5 annas in the rupee) both for teak and for other timber. Besides the timber that is exported from the district a large quantity is cut to meet the local demand. Timber for local use is marked by forest officers and felled and removed under permit rules.

The grant of wood at from an eighth to a quarter of the market price to the people who live near the forests is an old feature in Kánara conservancy. During the five years ending 1882 the cuttings for local use have averaged 101,244 cubic feet (khandis 8099). To prevent fraud in measurement ten per cent of the wood stacked is checked by the foresters and ten per cent by the district forest officer. A further small percentage is examined by special patrol parties.

During the five years ending 1882, 1,601,027 cubic feet (128,052 khandis) of timber worth £126,013 (Rs. 12,60,130) have been taken out of the Kánara forests. Of this, 1,094,804 cubic feet (87,584 khandis) were for export and 506,223 cubic feet (40,498 khandis) for 'local use. The average yearly felling of wood was 320,205 cubic feet (25,616 khandis), of which 218,961 cubic feet (17,517

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1 Logs are often left behind from want of buoyancy. When this happens a certain amount is deducted from what is due to the contractors.

2 These rules are given in the Appendix.
Nitwir P. Of! At,cta. Production.
Chapter II.
Forests.
Minor Products.

khandis) were for export and 101,244 cubic feet (8099 khandis) for local use.¹

The minor products of the Kánara forests yield an average yearly revenue of about £5600 (Rs. 56,000). The chief articles are, myrobalans or hirdas, £4049 (Rs. 40,490); soapnuts or shigikas, £203 (Rs. 2030); catechu or kit, £364 (Rs. 3640); honey and wax, £339 (Rs. 3390); cinnamon, £156 (Rs. 1500); and pepper and grass, £501 (Rs. 5010). The right of gathering honey and wax, cinnamon, and pepper is farmed. The making of catechu from thickened khair juice was stopped for several years, but, in 1880, a small contract was granted in Honávar. The right of grazing was formerly put to auction. But the practice caused much damage to the forests, as the contractors crowded the forests with cattle and there was no check against the forest being fired to improve the grazing, or the boughs being lopped for fodder. In August 1880 a system was introduced in Supa of charging a grazing fee of 3d. (annas 2) on every head of cattle allowed into the forest. A ticket was also issued under which the holder engaged to lop no boughs and promised to do his best to check and put out forest fires. Any one found breaking this engagement is liable to have his cattle at once turned out of the forest. The scheme worked so well in Supa that it has been (August 1881) applied to the whole district. Besides the gain to the forests the new system is in many cases an advantage to the people who used to have to pay the contractor higher fees than they have now to pay. It also brings in a larger revenue, the receipts having risen from £300 and £400 (Rs. 3000-Rs. 4000) to £2658 (Rs. 26,580) in 1882.

Myrobalans and soapnuts are gathered by the forest department. Soapnuts, the fruit of the Acacia concinna, are of little value and are worth gathering only every second year. Myrobalans or hirdas, the fruit or nut of the Terminalia Chebula, the right to gather which had formerly been farmed, were first gathered by the forest department in 1877-78, when 2782 khandis of 500 pounds each were brought into the forest stores. The whole sold for £5106 (Rs. 51,060), leaving a net profit of £2959 (Rs. 29,590) compared with a yearly average revenue of £656 (Rs. 6560) in the seven previous years. During the three following years the average receipts have been £3697 (Rs. 36,970) and the charges £2238 (Rs. 22,380), leaving a net yearly balance of £1457 (Rs. 14,570). The decline in the revenue is due to the fall in the demand for myrobalans.² The demand for myrobalans has had the excellent effect of tempting the hill tribes to take care of the hirda trees, not lopping or cutting them, and when possible saving them from forest fires. Taking advantage of the increased value of the hirda the Conservator has proposed that the land set apart for wood-ash tillage should be granted rent-free on

¹ Before the 1877 famine the average selling of timber for export was 245,932 cubic feet (19,674 khandis), and for local use 124,832 cubic feet (9986 khandis).

² In 1878 the war between Russia and Turkey is said to have injured the trade in valonia or gallnuts, the acorn cups of Quercus ceqlops, and raised an unusual demand for myrobalans. Another, perhaps a more important, element in the increased demand was the low freights to England, there being next to no produce to send at the end of the famine.
condition that the holder stocks it with a certain number of *kirda* plants to be supplied to him from the Government nurseries. This plan has worked well in Belgaum. Besides this, scheme for re-clothing the forest tracts which have been laid bare by wood-ash tillage since 1857, attention has been given to the growth of plantations, chiefly of teak. About 1000 acres, partly above and partly below the Sahyadris, have been planted with about a million of young trees. Except 100 acres of Casuarinas, on the coast between Kárvár and the Kálinadi, these plantations have been stocked with teak at a cost, including the purchase money of the ground, of £8000 (Rs. 80,000).

As most roads run through shady forests, roadside trees are not so important in Kánara as in other districts. Only along some parts of the coast is there a need of roadside trees. The most useful trees for road planting are, above the Sahyadris, the mango, the jack, the *dhupadamar* Valera indica, and the fig family, especially the banana, as poles five or six feet long and a foot in girth grow readily if planted at the beginning of the rains in pits eighteen or twenty inches deep. The *dhupadamar* Valera indica, with its splendid shade and sweet white flowers, is a beautiful roadside tree, and grows well above the Sahyadris wherever the soil is red. There are magnificent *dhupadamar* avenues in Siddápur planted probably in the beginning of the present century by the Bilgi chiefs. The trees are of grand height and some of them are from ten to fifteen feet in girth. Below the Sahyadris, wherever the soil is sandy, no tree thrives better than the Casarina, which quickly grows into a handsome tree. In Honávar are fine bananas which were planted when Kárvár was under the Madras Government.

Of exotics several varieties of the Eucalyptus, the Pithecolobium samán, the mahogany, and the Casalpinia coriaria or *divi-divi* are being tried. Except the Eucalyptus, which do not prosper, these trees are doing well. Near the Gersoppa falls are a few Cinchona trees, some of which were planted by a Madras doctor about eighteen years ago and the rest have been added since. None of the plants thrive.

The following statement shows the receipts, charges, and profits of the Kánara forests during the twenty-nine years ending 1881-82:

Kánara Forest Balance Sheet, 1853-1881.

<table>
<thead>
<tr>
<th>Year</th>
<th>Receipts</th>
<th>Charges</th>
<th>Profit</th>
<th>Year</th>
<th>Receipts</th>
<th>Charges</th>
<th>Profit</th>
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<td>£873</td>
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An examination of this balance sheet shows that for the nine years ending 1861-62 receipts averaged £13,900, charges £5500.
and profits £8,400. In the ten years ending 1871-72 receipts averaged £37,000, charges £13,100 and profits £23,900; and in the ten years ending 1881-82 receipts averaged £34,900, charges £29,100, and profits £14,800. In 1877-78 and 1878-79 the profits were greatly below the average, only £5,677 and £2,262. Between 1862 and 1864 the great wealth which the American war threw into Bombay and the districts of Belgaum and Dhārwār was accompanied by an immense demand for wood and raised the forest receipts from an average of £13,900 in the nine years ending 1862 to £41,900 in 1864-65. At the close of the American war the receipts fell to £27,000 in 1865-66 and £28,000 in 1866-67. But again in 1869-70 the special demand for the Belgaum barracks and the state buildings at Kolhāpur raised the receipts to £50,000. From this they fell, but continued over £34,000 till, in consequence of the 1876 famine, the demand for timber ceased and the receipts dropped to £24,000 in 1877-78 and £24,500 in 1878-79. The return to a more prosperous state in 1879-80 was accompanied by a rise in receipts to £55,000. Charges have risen from an average of about £5,400 in the twelve years ending 1864-65 to an average of about £18,600 in the seventeen years since 1865. Before 1865 there was little or no establishment and little or no guarding of the forests. Nothing was looked for but profit. Another twelve years of this system would have ended in disaster. Since 1865 there has been no great increase in the permanent staff. The rise from an average of about £18,000 in the five previous years to £22,255 in 1877-79 was owing to the cost (£4369) of an important forest case.¹ In 1881-82 both receipts and charges increased considerably, receipts to £41,000 against £29,900 in 1880-81 and charges to £24,400 against £20,800 in 1880-81.

The detailed accounts of the different forest blocks and groups may be given in the following order: Those of Haliyal, Supa, and Kārwār in the northern division; those of Yellāpur, Mundgod, Ankola, and Kumta in the central division; and those of Sirsi, Siddāpur, Honāvar, and Bhalkal in the southern division. In Haliyal and Kārwār in the north division all of the forests, and in Mundgod and Ankola in the central division and in Sirsi in the south division, portions of the forests have been reserved. In Supa in the north, in Yellāpur and Kumta in the centre, and in Siddāpur, Honāvar, and Bhalkal in the south, reserved forests have still to be set apart.

The Haliyal forests in the north-east of the district include the forest lands of 138 villages with an area of 251.86 square miles or 161,191 acres, and a population of about 28,000. They are bounded on the north by Bidi in Belgaum; on the east by Dhārwār; on the south by the Tatthalla and Kālinadi rivers; and on the west by the Katnel and Barchi streams up to the Kālinadi, and thence by the hills that run north and south between the Kālinadi and the Kāneri. Over the whole area teak and other leaf-shedding trees prevail in perfection of size and quality, except in the dryer east, where they do not grow.

¹ This suit was brought by one Bhāskar Appa to recover about 350 square miles of forests from which, he alleged, he had been wrongfully ejected by the Collector in 1881. The Judge found in favour of Government and his decision was upheld on appeal by the High Court.
to so large a size. Unlike most Kánara forests there is very little evergreen timber in Haliyál, only two small patches in Kaule and Shiroli. Useful bamboos, large, middle-sized, and small, are found in most forests. The large bamboos seeded in 1868-69 and the new crop is not yet ready for use. The chief sources of revenue are grazing fees and timber and bamboo sales. There are no myrobalsans, soapnuts, or other minor products. The Haliyál forests, which are best towards the south and west, may be arranged into three blocks or groups: Shiroli-Kalbhávi in the south-west with fourteen villages and 43,000 acres; Kegdol-Rámpúr in the north-west with thirty-four villages and 73,000 acres; and Aralvád-Muttalmuri in the east with ninety villages and 45,000 acres. The Shiroli-Kalbhávi group, along the Káliyádi, Káneri and Táttihála, includes the forest lands of fourteen villages with an area of about 43,000 acres, 2603 of which are set apart for grazing, and a population of 669, chiefly Máráthás, with a few Sidis and Músalmáns. This forms an unbroken block of the first importance and value, with splendid high forests of teak, blackwood and other valuable timber. Except the Shiroli, Sanmaggi, and Kaule forests, overlooking the Káliyádi, whose timber, when cut, will have to be dragged to the Káliyádi and floated to the Kodihág store near Kárwar, these forests are open to carts from the east. The forests of the first nine villages have been little worked except for dead wood. The others have been more worked, but have still vast stores of teak and other fine timber. The Kegdol-Rámpúr group in the north-west, lying along the Káliyádi and the Káthál and Barchi streams, includes the forests of thirty-four villages, with an area of about 73,000 acres. The leading trees of the Haliyál forests are Ságòt, Tectona grandis; mattri, Terminalia tomentosa; kúdá, Terminalia paniculata; bokomatti, Terminalia Arjuna; gotung, Terminalia bellirica; ñandu, Lagerstroemia microcarpa; kámat, Pterocarpus Marsupium; shisham, Dalbergia latifolia; tomaratti, Ouagina dalbergiodes; kédde, Adina cordifolia; kálam, Nauclea parvifolia; kúmbí, Careya arborea; jíbás, Xylica dolabriflora; dínad, Anogeissus latifolia; and soí, Sida cordifolia triga.  

The villages are:

Shiroli-Kalbhávi Group, Haliyál.

<table>
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<th>VILLAGE</th>
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| Total   | 42,011|

Kegdol-Rámpúr Group, Haliyál.

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<td>Kumbhárkóp</td>
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| Total | 72,094|
acres, of which 7700 have been set apart for grazing, and a population of about 2300, mostly Shenvi Brâhmans, Marâthâs, Christians, Vâdars, Dhûds, Sidis, and Musalmâns. Many of the villages are deserted, and except Sâmbârâni none of them has more than a dozen huts. The forests are everywhere open to cattle. They have been regularly worked for the last sixteen years, but still contain a large stock of mature tea and other valuable timber of great size. Especially in Sâmbârâni, Râypattan, Nâranhalli, Chotâkânsârda, Bomanhalli, Mâlvâd, Thâkur-Basâpur Mâchâpur, Bhaîmanhalli, Bhashâtâ, and Addiggeri, they yield immense numbers of middle-sized and small bamboos which are in great demand in Belgaum and Dharwâr. In spite of every effort to stop them, fires are common. They are either caused by carelessness or wilfully lighted by herdsmen and hunters.

The Arâlvâd-Mutthânmûrî group, along the eastern frontier, includes the forests of ninety villages with an area of 43,353 acres, in 32,732 of which grazing is allowed, and a population of about 25,000, chiefly Shenvi Brâhmans, Marâthâs, Vâdars, Dhûds, Sidis, Musalmâns, and a few Jains, Lingayâts, and Christians. The forest area is fairly covered with trees. But they are smaller than in the other Hâliyâl blocks, and, on account of the larger area under tillage and the greater population, forest fires are common.

The Supâ forests, none of which have yet been reserved, have an estimated area of 723 square miles, with a population of Marâthâs, Shenvis, Sidis, Gaulis, Musalmâns, Christians, and in the east a few Havîk Brâhmans. They are bounded on the north by the Bidi forests in Belgaum, on the east by Hâliyâl, on the south-east by the Kâlinâdi river, on the south by Kârwâr, and on the west by Goâ. Between Anshi on the Sâlîdrâs and Sitâváda on the Belgaum frontier, the Kârwâr-Belgaum road divides the forests into two almost equal but widely different belts, a western and an eastern. The western belt, comprising the Sahyâdritis between Supâ and Goâ, includes the lands of forty-seven small villages with an area of about 350 square miles, and a population of about 12,500. The villages, and except some hill sides allotted for

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1 Before the 1876 famine in one year 2,108,706 bamboos were sent from the Haliyal forests. Since 1875 the export of bamboos has averaged 1,326,145; in 1880-81 it was 1,282,874 and in 1881-82, 1,116,208. Large bamboos pay a fee of Rs. 3 the hundred, middle of Rs. 2, and small of Rs. 1.


3 The area is doubtful as the sub-division has not yet been surveyed.
wood-ash or _kumri_ tillage, the cultivation are in the valleys, the
cultivation chiefly consisting of rice and _nachri_ Eleusine corocana.

The country is hilly and much of it is bare iron-clay hill tops,
slopes cleared for wood-ash tillage, and patches of shallow gravelly
red soil with stunted ill-shaped trees. The view is redeemed from
barrenness by some grand evergreen forests, crowded with lofty
trees, and here and there in the nooks and ravines are considerable
forests of leaf-shedding trees of good size and value.¹

Myrobalans and soapnut trees and the wild date are common. The
chief evergreen forest trees are the _Artocarpus hirsuta_, _A. integrifolia_,
and _A. Lakoocha_, the _Eugenia Jambolana_, the _Calophyllum
Wightianum_, the _Myristica laniifolia_, the _Cinnamomum iners_, and
the _mango_ and wild _sago-palm_ or _bany_ Carissa urens.

Except for local use there is no demand for timber and no timber
is cut. But the Marmagaum and Hubli railway is expected to open
a large market in Goa and along the seashore. There are few
bamboos. Many of the hills are covered with _kari_ or _Strobilanthes_ of
several kinds, which, according to its kind, flowers and dries after
three, five, or seven years, readily reproducing itself in the second
season after seeding. The stems are much used in making wattled
but-walls, and so fond are bees of the flower that when it blooms
honey farms double, or treble in value. The minor sources of
revenue are myrobalans, soapnuts, honey, cinnamon, and grass.
Myrobalans, soapnuts, and grazing fees are collected departmentally;
the right to gather honey and cinnamon is farmed. Since 1877
forest fires have become comparatively rare. The hill people earn
good wages by gathering myrobalans and they do their best to stop
fires by which many of the seedlings were formerly destroyed.

Wood-ash or _kumri_ tillage was formerly widespread, but it has
gradually been reduced within harmless limits. In 1870-80 the area
was 156 and in 1880-81 it was 273 acres.

The eastern belt of the Supa forests stretches from the Sahyadris
in the north-west and the Kârwar-Belgaum road in the south-west
as far east as the Haliyâl border. It has an area of about 373 square
miles, including the lands of fifty-six villages, with a population of
8867. Except part of the Sahyadris in the south-east, the country
is less rough than the west belt. The scattered houses, the _rice_ and
sugarcane lands, and the _betel_ and spice gardens, which cover
perhaps a sixteenth of the whole area, are all in the valleys. In the
west the country is open and the timber poor, but the rest, especially
towards the south, is one grand forest, a mass of fine high timber,
both leaf-shedding and evergreen. This area is divided into nine
forest groups. In the extreme south-east Gund-Shivapur with three
villages and 40,000 acres; to the north of this _Aurli-Mandorli_ with
three villages and 9000 acres; again to the north the two joint

¹ The chief leaf-shedding trees are the _Terminalia_, _tomentosa_, _paniculata_, _Chebula_,
bellerica and _Arjuna_; the _Lagerstremmia_, _microcarpa_ and _parvifolia_; _Xylos
dolabriformis_; _Pterocarpus Marruippium_; _Casnia Fistula_; _Buchanania latifolia_;
Dalbergia latifolia; the _Randia_, _dumetorum_, and _uliginosa_; the _Albizias_, _Lebbeck_,
odoratissima, and _amara_; the _Eugenia_, _Jambolana_ and _operculata_; and many of the
_Ficus_ class.
blocks of Bāmāne-Birampali and Maulinge-Bādgund with four villages and 18,000 acres; still to the north Kundape-Domset with five villages and 12,600 acres; to the north-east Bidhi-Vadkid with nine villages and 33,000 acres; to the east Kothballi-Beldrupda with seven villages and 15,500 acres; to the east Kalsā-Udode with ten villages and 49,800 acres; and in the extreme east Adangaum-Durgi with fifteen villages and 60,600 acres.

The Gund-Shivāpur group, on the plateau above the Kālimadi river, in the extreme south-east includes the forest lands of three villages with an estimated area of about 40,000 acres or 62.5 square miles and a population of about 450. The best part of this block are the great teak forests of Gund and the splendid evergreen forests of Shivapur. As the country is too rough for carts the timber has to be pushed and dragged by elephants down slips to the Kālimadi, and floated about sixty miles to the Kōdībāg wood-store near Kārwār.

The teak logs vary in length from twenty-five to sixty feet and in contents from forty to 150 cubic feet. Felling and carrying charges amount at the Kōdībāg wood store to £6 (Rs. 10) the ton, and the selling price varies from £7 4s. to £14 (Rs. 72 - Rs. 140) the ton of fifty-two cubic feet. The Aurli-Mandorli group on the north side of the Kāneri river includes the forest lands of three villages, with an estimated area of 9000 acres or 14.06 square miles, and a population of 165. Acre for acre these forests are in no way inferior to the Gund block.

A cart track has been made twenty-one miles to the Haliyāl wood store and dead wood taken out, but no trees have been felled. Felling and carrying charges to the wood store amount to 10s. (Rs. 5) the khandi of 12½ cubic feet and the selling rates vary from £1 10s. to £2 (Rs. 15 - Rs. 20) the khandi for teak and from 16s. to £1 4s. (Rs. 8 - Rs. 10) for other timber. Close to the mouth of the Aurli forests are the Bāmāne-Birampali block to the south and the Maulinge-Bādgund block to the north of the Kālimadi. These blocks, including the lands of four villages, have an estimated area of about 16,000 acres or 25½ square miles and a population of about 270. Especially along the rivers, they contain immense quantities of splendid large teak and other valuable timber, the whole being open to carts. The timber finds its way about eighteen miles north-east to Haliyāl at a cost of 9s. (Rs. 4½) the khandi of 12½ cubic feet and commands from £1 10s. to £2 10s. (Rs. 15 - Rs. 25) the khandi for teak and 16s. to £1 4s. (Rs. 8 - Rs. 12) for other timber. A good forest road runs right through the Bāmāne-Birampali group on the south of the Kālimadi, and a good cart track leads from the Supa-Haliyāl forest road at Barchi to the Maulinge-Bādgund group to the north of the river.

The Kundape-Domset group, along the Kātmāl and Barchi to the north of the Maulinge-Bādgund forests, includes the lands of five villages with an estimated area of 12,800 acres or about twenty

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1 The villages are Gund, Shavālī, and Shivāpur.
2 In 1869 and 1870 Mr. H. Barrett, Deputy Conservator of Forests, made a road from a central point in the forests to the head of the Kāneri pass and from that a slip to the river. Other slips have been made by wood contractors.
3 The villages are Aurli, Hunds, and Mandorli.
4 The villages are Kundape, Haregali, Shingergaum, Kundalgaum, and Domset.
square miles and a population of about 400. This is a first class teak forest which though steadily worked for the last sixteen years, still has much fine teak, blackwood, and other timber. It is easily reached from Haliyāl at an average distance of fifteen miles. It is crossed by an excellent forest road with many branch cart tracks. At Haliyāl the felling and carrying charges amount to 7s. (Rs. 3½) the khanī and the sale price varies from £1 10s. to £2 (Rs. 15 - Rs. 20) for teak and from 16s. to £1 4s. (Rs. 8 - Rs. 12) for other timber.

The Bidoli-Vadkal group on the plateau above the Kālinadi comprises the forests of nine villages with an estimated area of about 33,000 acres or 51.56 square miles and a population of 1067. Almost all the villages except Bidoli and Chāperi have a good deal of large teak, and several of them have splendid leaf-shedding woods, and magnificent tracts of evergreen forests covered with lofty trees of great girth. The forests of this group have never been worked except to meet petty local wants. They can be reached both from above the Sahyādris and from the coast and will prove most valuable if the opening of the Marmagaum and Hubli railway causes a demand for wood. With slight improvements to the road any quantity of timber can be passed along the Ulavi-Kumbārvāda road fifty miles to Sitāvāda on the railway.

The Kodthalli-Holgadda group, along the Kālinadi and the neighbouring Sahyādri slopes, includes the lands of seven villages with an approximate area of 17,500 acres or 24.21 square miles and a population of 366. This group has fine leaf-shedding forests with a good sprinkling of teak, some rich evergreen patches, and a nice teak plantation of 125 acres. The only outlet for this group is towards the coast. The logs are dragged to the Kālinadi by elephants, and are pushed about thirty-four miles down to the Kodhāg wood store, on bamboo rafts, for few of these trees float. The kling, dragging, floating and stacking charges amount to £2 (Rs. 20) the ton of fifty-two cubic feet and the prices vary from £4 10s. to £8 (Rs. 48 - Rs. 80) in the case of teak and from £4 to £4 16s. (Rs. 40 - Rs. 48) for other timber.

The Kālsāi-Urode block lies further inland than the Kodthalli-Holgadda group. It includes the forest lands of ten villages,

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1 The villages are Bidoli, Chāperi, Kariyādī, Nandigaddo, Bedagaddo, Chinchkha, Yermukh, Ulavi, and Vadkal.
2 The leaf-shedding trees are the Terminalias, tomentosa, Arjuna, paniculata, and bellerica; the Lagerstroemia, microcarpa and Rognac; Xylia dolabriformis; Pterocarpus Marsupum; Dalbergia latifolia; the Albizzias, Lebbek, odoratissima and amara; Naucious parvifolia and Adina cordifolia are specially fine. The evergreen forests are specially fine in Karyyādī, Bhedagadda, Hebbal, Yermukh, Ulavi and Vadkal. The chief trees are Artocarpus, bhiruta, integrifolia, and Lakočba; Calophyllum, elatum and Wightianum; Myristicae, laurifolia and magnifica; Cinnamonum iners; Caryota urens, and almost all the other varieties of evergreen Kānaree trees.
3 The villages are Kodthalli, Birkholi, Hebbal, Bobargadde, Suligeri, Tārimallāpur, and Holgadda.
4 Splendid specimens of the Terminalias, tomentosa, paniculata, bellerica, and Arjuna; Pterocarpus Marsupum; Lagerstroemia microcarpa and Adina cordifolia.
5 Especially in Kodthalli, Birkholi, Hebbal, and Bobargadde.
6 Of the 135 acres seventy-five were planted in 1859 and sixty in 1880 and 1881.
7 The villages are Kālsāi, Ambolī, Gāngoda, Fotoli, Virnoi, Nagri, Khodli, Konāde, Avade, and Urode.
with an approximate area of 49,800 acres or 77-84 square miles and a population of 4587. There is little teak but there are fine mixed leaf-shedding woods and especially in Kâlsâi good patches of evergreen forest. Except in 1865-66 in Usode these forests have been used only to meet local demands. All parts of them can be reached by carts, but their timber will not be wanted unless the Goa-Hubli railway raises a brisk demand.

The Adangaum-Durgi block, in the extreme east as far as the Anshi-Sitâvâda road, includes the forest lands of fifteen villages, with an approximate area of 60,000 acres or 94.71 square miles and a population of 1559. Though as a rule thin, these forests have some fine large trees, mostly leaf-shedding with several scattered evergreen patches. Except for local wants they have never been worked. The minor products are soapnuts, honey, grass, and myrobalans especially in the west.

Wood-ash or Kumri tillage was formerly common, but it has been stopped except in a few villages to the south. In the west fires are put down for the sake of the myrobalans and in the east the denseness of the forests prevents fires from being as common as in Hâliyl. The evergreen patches are always free from fire. Bamboos seeded all over Supa in 1866-67 and in most places the young crop is fit for use.

The Kârwâr forest area is bounded on the north by Goa and Supa, on the east by Yeâlâpur, on the south by Ankola, and on the west by the tilled lowlands between the hills and the Arabian Sea. The forests include the lands of fifty villages with a measured area of 137,246 acres or 214.44 square miles and a population of about 37,000, chiefly Halepaiks, Komârpaiks, Marâthâs, Bhândâris, Padtis, Musalmâns, and a few Shenvi Brahmans and Christians. The forest area was carefully examined in 1876 by Mr. E. J. Ebden, C.S., and divided into 86,269 acres of reserved and 50,977 acres of protected forests. But the whole has since (1879) been declared reserved forest. Wood-ash tillage was formerly widespread but the area is now insignificant.

The hill tops, slopes, and many of the Kârwâr valleys are covered with a more or less dense forest growth. The best forests are on the slopes and in the dellks facing the Kâlinâdi, from the meeting of the Kâtar and Bhaire boundaries about twenty miles east to the meeting of the Supa and Yeâlâpur boundaries. The rest of the forests lie to the west of this tract along the Kâlinâdi about twelve miles to the sea. Most of the forests are of leaf-shedding trees with considerable evergreen patches in ravines and near villages, and much scattered dense scrub which, since wood-ash tillage has been stopped, is fast turning into forest. The Kârwâr forests may be divided into four blocks, two in the eastern or better belt, the Devkâr-Devalmakhâ group with nine villages and 48,000 acres to the south of the Kâlinâdi, and the Balemâni-Bhaire group with seven villages and 45,000 acres to the north of the river; and two in the

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1 The villages are Adangaum, Châpoli, Karambâl, Timboli, Âmest, Vaijshaum, Karandî, Foselli, Konâde, Bâmañâdyâ, Velipkumbeli, Kumbrel, Mirzâi-Kumbeli, Mâlamba, and Durgi.
2 Government Gazette, 5th March 1879.
3 In 1879-80 forty acres, in 1880-81 twenty-nine acres.
Chapter II.
Production.
Forests.
Kàlnàra.

western or poorer forest belt, the Khervádi-Kodibág group with twenty-one villages and 29,000 acres on the south, and the Alge-Mudgéri group with thirteen villages and 13,400 acres on the north of the Kalínadi.

The Devká-Devalmakhi group on the south of the Kalínadi includes the forest lands of nine villages, with an area of 48,631 acres or 75·98 square miles, and a population of about 2400. The evergreen trees and the leaf-shedding trees, except that the dindal Anogeissus latifolia does not occur and that the khair Acacia Catechu is common, are the same as those in Supa and Haliyál, only not so large. There is a considerable quantity of second and third class teak. The Bálemání-Bhaire group on the north of the Kalínadi includes the forest lands of seven villages with an area of 45,799 acres or 71·56 square miles and a population of 1917. Its forests closely resemble those of the Devká-Devalmakhi group to the south of the river. Both groups have been worked for many years and most of the large timber has been sent to the Kodibág timber store, an average distance of about twenty-five miles. The felling, carrying and stacking charges vary from 4s. to 10s. (Rs. 2 - Rs. 5) the khandí of twelve and a half cubic feet, and the price fetched varies from £1 to £110s. (Rs. 10 - Rs. 15) for teak and from 14s. to £1 (Rs. 7 - Rs. 10) for other timber. In the west or poorer forest tract the Khervádi-Kodibág group on the south of the Kalínadi includes the forest lands of twenty-one villages, with an area of 29,382 acres or 45·91 square miles, and a population of 21,587; and the Alge-Mudgéri group on the north of the river including the forest lands of thirteen villages, with an area of 13,434 acres or 20·99 square miles, and a population of 11,108. These two groups are closely alike. Though the forests are much thinner than those higher up the river, they contain much useful wood for making field tools and burning. There is a great demand from the thickly-peopled coast villages, and no timber is cut in either group except to meet the local demand. The forests of seven villages close to Kárwár, which were stripped of their wood when the port and town of Kárwár (1865) were established, have since been strictly protected and are now covered with young trees. Bamboos, which were formerly abundant, seeded some ten years ago, and the young crop is not yet fit for use. The minor products of the Kárwár forests are myrobalans and soapnuts, which are gathered by the forest department, and catechu, honey, and cinnamon which are farmed.

In the central division come the Yellápúr, Mundgod, Kumta, and Ankola forests. The Yellápúr forests are bounded on the north by the Kalínadi and Kalghatgrí in Dhárwár; on the east by the Bédí.

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1 The villages are Devká, Kaiga, Hartage, Kuchekár, Viráje, Mallápúr, Sirve, Nagekuva, and Devalmakhi.
2 The villages are Bálemání, Kadra, Gottegálí, Lánde, Kámargáum, Goyar, and Bhaire.
3 The villages are Khervádi, Kátár, Kadiya, Naití, Mallvéda, Siddar, Kinnar, Kadvád, Bárgal, Belur, Nival, Todar, Amadally, Kodá, Chándíyé, Argo, Binage, Sirvád, Béd, Baitkhól, and Kodibág.
4 The villages are Alge, Hankou, Madhevéda, Kánremarks, Mágálí, Ghálsáí, Gopítta, Hottegálí, Mainjí, Sávantvráda, Kolge, Árav, and Mudgéri.
5 The villages are Chendiya, Argo, Binage, Shirvád, Kádvád, Béd and Baitkhól.
which separates Yellapu from Mundgod and Sirsi; on the south by Ankola and Kárvár; and on the west by part of Kárvár and the Kálnadi river. The forests, none of which have been reserved, include the lands of seventy-nine villages with an area of 222,727 acres, or 348 square miles and a population of about 15,600. The Haliyal-Kárvár road which runs north and south and the Mundgod-Katreganeshgudi road which runs east and west divide the Yellapu forests into four blocks with clear and well marked limits. These blocks are Láiguli-Sistmudi in the north-west with fifteen villages and 46,500 acres; Kángigeri-Kondemani in the north-east with eight villages and 61,500 acres; Heggatpur-Subgeri in the south-east with twenty-four villages and 47,300 acres, and Sigepál-Jogalepál in the south-west with thirty-two villages and 67,500 acres. The forests of the northern groups are chiefly of leaf-shedding and those of the southern groups chiefly of evergreen trees. They have much teak, bamboo, and fine timber of splendid size and exceeding value to the people of the great bare country to the east and north. In the south, the slopes and tops of the Sahyádris are clothed with the most splendid evergreen forests. In some of the rich valleys and dells are cocoa-palm groves and spice and betel gardens, each with its belt of stripped and pollarded forest. Except close to the Sahyádri ridges all Yellapu forests are open to carts. From the eastern slopes and uplands the timber passes inland, and from the western slopes it is dragged and floated down the Gangávali and Kálnadi rivers. The Láiguli-Sistmudi block in the north-west is bounded on the north by the Kálnadi river, on the east and south by the Haliyal-Katreganeshgudi road, and on the west by the Kálnadi. It includes the forest lands of fifteen villages with an area of 46,473 acres and a population of 4743, mostly Maráthás or Kunbás, Christians, Sidís, and a few Havik Bráhmans. Nearly the whole area is splendid mixed forest and over the greater part of it there is much teak. In the eight first named villages the teak is of superb growth, seventy to eighty feet to the first bough, and yielding logs thirty to sixty feet long with 100 to 175 cubic feet of solid timber. Especially in Angod there are large tracts of first class evergreen forest with magnificent bokul, toon, and angell trees ninety to 100 feet to the first bough, crowned by fifty or sixty feet of branches, and yielding 150 to 225 cubic feet of timber. Bamboos of several useful kinds grow freely mixed with the trees. The large bamboos

1 This is the revenue survey estimate; the former estimate was 233,140 acres.
2 The villages are Láiguli, Gótgul, Hukali, Baragadde, Nágarán, Dehalli, Begod, Katreganeshgudi, Angod, Gérál, Sárgadde, Kanadgal, Belgeri, Yellapu, and Sistmudi.
3 The finest evergreen trees are angell, Artocarpus hursata; jack or phanne, Artocarpus integrifolia; deowdári, Cedrula Toona; hemep or red deowdári, Chickrasia tabularis; bokul, Minnopus Ellen; bòge, Vitex altissima; bòbbi, Calophyllum Wightianum; neutrality, Alseodaphne semicarpifolia; jámblu, Eugenia Jambolana, and bassi or sago-palm, Caryota urens.
4 The chief leaf-shedding timber trees are teak or ságvát, Tectona grandis; matti, Terminalia tomentosa; nándi, Lagerstreamia microcarpa; hërći, Adina cordifolia; and jámbo, Xylica dolabriformis; also, but sparingly, elohkam, Dalbergia latifolia; kádul, Terminalia paniculata; gotab, Terminalia bellirica; ahdémia, Deesa silicifolia; bràmi, Pterocarpus Marsupurnum; kúmba, Caraya arborea; hólématti, Terminalia Arjuna; dindal, Anogeissus latifolia; kálomba, Nauclea parvifolia, and bèlti, Albizia procera.
seeded in 1868 and the new crop is nearly ready for use; the middle-sized bamboos seeded in 1874 and in three years will prove a splendid crop. Though most of the forests of this group have been worked during the last sixteen years, they have still vast stores, of splendid mature timber. The teak of the Kalinadi slopes goes by river to the Kodibág wood store. From above the crests of the Kalinadi slopes the produce passes east to the Kannigeri saw mills, four miles and a half north of Yellápur. During the last twelve years about 1927 trees or an yearly average of 160 have been felled and removed from these forests. The felling and carrying charges to the Kodibág store amount to £4 (Rs.40) a ton of fifty-two cubic feet and to Yellápur and the saw mills to £1 or £1 4s. (Rs.10-Rs.12) the ton. The sale price at Kodibág varies from £7 4s. to £14 (Rs.72-Rs.140) the ton; at Yellápur from £6 to £8 (Rs.60-Rs.80) the ton; and at the saw mills from 3s. 6d. to 5s. (Rs.1 1/2 - Rs.2 1/2) the cubic foot sawn into scantlings and planks. The cheaper kinds of timber do not bear the cost of carriage to the coast. They are sent to Yellápur and sold at prices varying from £3 4s. to £4 10s. (Rs.32-Rs.48) the ton and at the saw mills at 1s. 6d. to 3s. (Ans.12 Rs.1 1/2) the cubic foot.

The Kannigeri-Kondemani block in the north-east of Yellápur is bounded on the north and east by the Tattihalla river, a part of Kalghatgi in Dhárwar, and the Bedti river. It includes the lands of eight villages with an area of 61,500 acres and a population of 1739, mostly Maráthá Kanbis, Dhangar-Gavlis, Christians, and a few Sidis. Most of it is fine high mixed forest with much teak except in Sashrahalli and Kondemani. The best parts of the group are near the west from Kannigeri to the Tattihalla river and then east to Kalghatgi where the trees are smaller. Again starting from near Kirvatti south along and back from the Bedti river, very fine forests stretch right to the road between the Bedti bridge and Yellápur. The trees are the same as in the Láguli-Sistmudi group, only there are more and finer honis Pterocarpus Marsupium, sindula Anogeissus latifolia, and beddliis Albizzia procera. The few small patches of evergreen forests in the south are of little value. A splendid crop of the large bamboo which seeded in 1868 is ripe in some favoured spots and in two years will be fit for use. Some of the timber of this group goes to the Kannigeri saw mills and some to the Yellápur and Kirvatti stores. The felling and carrying charges and the sale prices are the same as in the Láguli-Sistmudi group. About 39,000 trees have been felled and removed from these forests, but they still abound in vast stores of the finest timber.

The Heggápur-Sabgeri group, in the south-east, is bounded on the east and south by the Bedti, on the west by the Arbaill-Yellápur road, and on the north by the Yellápur-Mundgod road as far east as the Bedti bridge. It includes the lands of twenty-four villages

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1 The villages are Kannigeri, Kanchinhalli, Kirvatti, Hosalli, Madnur, Kolikeri, Sashrahalli, and Kondemani.
2 The villages are Heggápur, Kalseur, Hatkhanda, Somanhalli, Chandguli, Malalgum, Magod, Hegumbli, Dabbguli, Devargadde, Holemada, Belkhand, Sulgar, etc.
with an area of 47,316 acres and a population of 2976, mostly Havik Bráhmans, Maráthás, and a few Sidis and Sónárs. The forests of this group are splendid, crowded with lofty leaf-shedding and evergreen trees. The whole is almost equally valuable except small tracts near and a few miles south of Yellápur and some plots a little back from the crests of the Sahyádrí, which in past times were cleared for grazing or wood-ash tillage. Their nearness to Yellápur and their easy communication with Mundgod and Sirsi give them a special value to the fine mixed high forests of Kalsur, Somnatháli, Heggápur, Chandgáli, and Mahágaum along the Bodti river. Except a few evergreen patches these are chiefly leaf-shedding forests with excellent large teak and besides the trees already mentioned (p. 40) honi, matti, kindal, nandi, shesham, and belati. As in the Kannigeri-Kondimani group, a splendid crop of young bamboos will be fit for use in two years. Next in value to these leaf-shedding forests are the splendid evergreen tracts of Mágod, Hegumbli, Dábgiuli, Devargadde, Súlgári, Hulgán, Komádi, and Bálékháni. In these all the evergreen trees already mentioned except the Calophyllum elatum are found in plenty and of great size. Besides evergreens the Mágod and Hegumbli forests have a good deal of teak and much very large Terminala tomentosa and Lagerstroemia microcarpa. These forests are easy to work. Elephants drag the timber to the Bodti river down which it is floated thirty-five miles to the Gangávali timber store. The large bamboos seeded in 1866-67, and the young crop has been in use for the last two years. The remaining forests are back from the Sahyádrí and between them and Yellápur. They have no teak, but splendid evergreen trees, and a good deal of matti, kindal, nandi, and jándá. They have never been worked except to meet local wants. The large bamboos seeded in 1863 and again in 1892 will soon be fit for use, but the crop is not so good as in other parts.

The Shigépál-Jogalepál group in the south-west is bounded on the north by the Kattegane-háguni-Yellápur road, on the east by the Yellápur-Arbail road, on the south by Ankola, and on the west by the Kálínádi, river and Kárwár. It includes the forest of thirty-two villages with an area of 67,435 acres and a population of about 6200, mostly Havik Bráhmans, Maráthás, Christians and a few Sidis. The best forests are those of Arbail, Gullápur, Kodlagádde, Ambgátm, Vajrahállí, Honágaum, Tárgári, Bígár, Kálché, Kódsallí, and Bárbbáli which join and together fill the upper and lower Sahyádrí slopes. The leaf-shedding and evergreen forests share the hill sides and rival each other in excellence. Teak is plentiful on the lower slopes. It is not easily carried to the inland wood-stores, but from Arbail, Gullápur, Kodlagádde and Ambgaum it can readily be dragged to the Bodti and floated to the Gangávali wood-store.
The produce of the other forests is easily floated down the Kālinadi to Kodibāg. Teak and other first class woods return a good profit whether sent by the Kālinadi or Bedti-Gangāvali rivers. Besides teak there is an immense quantity of grand motti, kindal, Aryuna and nandi, a good deal of it available for inland use. The evergreen forests on the upper slopes are crowded with lofty trees of the usual evergreen varieties. Among them the <i>murgalmarā</i> Garcinia purpurea is very common and highly valued for its acid pleasant fruit, and <i>kotam</i> oil. The bamboos were in 1866-67, and the young crop has been fit for use since 1879. Next to the south are the forest tracts of Māvinmane, Benadguli, Manhalli, Bāre, and Kānur. Except some patches of evergreen in the upper slopes and some fine timber in the lowest slopes, these forests have been spoiled by woodash tillage.

Besides the forests of this group already described, those of Hirigāl, Balgār, Bāginkatte, Chumanli, Pt, and Tellangeri are worthy of note for their splendid evergreen timber which has the special value of being not more than ten miles from the Yellāpur store. The less wooded tracts between Yellāpur and the great Sahyādri forests contain fair but not very valuable timber. The bamboos of the forests near Yellāpur seeded in 1868-69, but except in a few choice spots, the young crop is not yet fit for use.

The minor products of the Yellāpur forests are myrobalans, soapnuts, honey, cinnamon, wild pepper, grass, and canes. Myrobalans and the small crop of soapnuts are gathered by the forest department; cinnamon honey and wild pepper are farmed; grass and canes may be cut free of charge for local use, but a yearly fee of 3d. (2 ans.) a head is levied on all cattle grazing in forest reserves. Before the 1876 famine the largest recorded export of bamboos was 183,599. During the famine year it fell to 44,343. It has again risen from 93,825 in 1879-80 to 116,200 in 1880-81, and to 48,700 in 1881-82. The export fee is the same as in Hālīyal 6s. (Rs. 3) the hundred for large bamboos, 4s. (Rs. 2) the hundred for middle-sized bamboos, and 2s. (Re. 1) the hundred for small bamboos. During the last few years forest fires have been fairly kept down.

The Mundgod forests are bounded on the north by the Bedti river, on the east by Bankāpur and Hāngal in Dhārwār, on the south by Sīrsi, and on the west by the Bedti river. The forest includes the lands of ninety-one villages with an area of 103,599 acres, of which 35,295 are reserved and 68,304 are protected, and a population of about 15,800. They are divided into five groups, two in the west with reserved forests, and three in the east where no forests have been reserved. The two western blocks are Yerebail-Rāyanhalli in the north-west with seven villages and 34,650 acres, and Chikka-Havalli-Halharvi in the south-west with eight villages and 10,900 acres. The three eastern blocks are Hulihond-Kusur in the north-east with twelve villages and 14,700 acres, Hire-Bachanki-Nyāsargi in the east with thirty-one

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1 See above p. 40.
2 This has been reduced to 127 acres in 1880 and 125 acres in 1881.
3 Government Resolution 5569, 20th October 1880.
villages and 24,300 acres, and Hanmápur-Boranágudi in the south-east with thirty-three villages and 19,000 acres. The Yerebail-
Ráyanhalli group, mostly along and back from the Beddi river, includes the lands of seven villages1 with an area of 34,665 acres,
of which 29,245 are reserved and 5410 protected, and a population of 869, mostly Marátha-Kurli2, Vadas, Dhängar-Gavlís, and
Christian Sids. Most of this area is high mixed forest with good teak and the other varieties of leaf-shedding trees given under
Yellápur. Besides these forests grassy glades occur here and there with gela Randia dumetorum and pendí Randia uliginosa bushes.
These glades were cleared by the cattle-keeping Dhängar-Gávelis who formerly infested these forests and lived alternately between
them and Maisur. There is an abundant supply of the three kinds of useful bamboos. The large bamboo seeded in 1868-69 and the young
crop is not yet fit for use. These forests have been sparingly worked for the last twenty years. They still contain large quantities
of teak and other useful timber. The produce is taken for teak and other useful timber. The produce is taken
Mundgod. Felling and carrying charges come to £1 5s. (Rs. 12½)
the ton of fifty-two cubic feet and the sale price varies from £4 16s.
to £6 8s. (Rs. 48 - Rs. 64) for teak and from £3 4s. to £4 (Rs. 32 - Rs. 40)
for other timber. This group has no evergreen forests.

The Chikka-Harvali-IIálhárvi group in the south-west includes the lands of eight villages3 with an area of 10,964 acres, of which 6050
are reserved and 4914 protected, and a population of 458, chiefly Marátha, Lingáyats, Vadas, Dhängar-Gávelis, and a few Dravid
Bráhmans. This group is well stocked with teak and other fine
timber. It has been worked for the last sixteen years. At the Singanhalli wood store about nine miles from the forests, felling
and carrying charges amount to £1 6s. 6d. (Rs. 10½) the ton of fifty-two cubic feet. The sale price varies from £0 to £10 (Rs. 60 - Rs. 100)
for teak and from £4 to £10 (Rs. 40 - Rs. 100) for other timber. The honá grows to a remarkable size in these forests, and is a
great favourite in Dharwár, often fetching as high a price as the best teak. To the large evergreen forest at Kurli wild
elephants used to come from Soráb in Maisur. Their last visit was
in 1868. This Kurli forest has bainí Caryota urens or sago-palm and the usual lofty varieties of evergreen trees. Bamboos abound.
The large bamboo seeded in 1868-69 and the young crop is not yet fit for use. The forests in the east of Mundgod stretching from
Hulihond north to Yamgalli near Badangod in Sirsi are thin but valuable for their teak and sandalwood. They are all protected
and are divided into three groups: Hulihond-Kusur in the north, Hire-Bachanki-Nyásargi in the centre, and Hanmápur-Boranágudi
in the south. The Hulihond-Kusur group in the north-east in-
cludes the lands of twelve villages4 with an area of 14,718 acres and

1 The villages are Yerebail, Bâtlehálli, Gunjávati, Mainhalli, Belaginhalli, Kalkeri, and Ráyanhalli.
2 The villages are Chikka-Harvali, Dodda-Harvali, Attanagi, Rámápur, Kodambi, Bomarabhkop, Kurli and Hálhárvi.
3 The villages are Hulihond, Nandikatti, Agadi, Hunagund, Attiveri, Vadagatti, Arshinageri, Majjigeri, Indur, Kop, Ugginkeri, and Kusur.
a population of about 3700, mostly Dravid Bráhmans, Lingáyats, Musalmáns, Maráthás, Buruds, and Vadars. The forests are very thin except in Ugginkeri, Hulihond, and part of Nandikatti, which are well stocked with trees of fair growth, chiefly teak, matti, kindal, honi, and dindal. There is also much sandalwood gándha Santalum album, and large quantities of bamboos. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use. The forests of this group have not been worked for profit and timber has been cut only to meet local wants. As the sandalwood matures, it is gathered and sent to Sirsi where the felling and carrying charges come to from 16s. to £1 (Rs.8-Rs.10) and the sale price varies from £12 to £13 (Rs.120-Rs.130) the khánd of 500 pounds. The Hire-Bachanki-Nyásargi group occupies both sides of the road between Sirsi and Mundgod from a little north of Mundgod to the Singanhalli wood store. It includes the lands of thirty-one villages with an area of 24,283 acres and a population of 5750, mostly Dravid Bráhmans, Lingáyats, Maráthás, Vadars, Buruds, and Musalmáns. Though as a rule thin, most of the forests have here and there a promising growth of young teak, matti, kindal, dindal, shisham, and sandalwood at certain favoured places near streams where the soil and shelter are good. Bamboos of three kinds are found but not to the same extent or so well grown as in the cooler west. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use. Some cuttings begun in 1879 are still going on in the Sanavalli forests, where old and fire-damaged trees are being cut and worked into field-tools. These field-tools are in great demand and sell at 32. to 1s. (Rs.2-5) each, people coming fifty or sixty miles from parts of Dhárví and taking cart-loads.

The Hannápur-Boranágudi group in the south-east occupies both sides of the Sirsi-Mundgod road from the Singanhalli wood store to near Badangod in Sirsi. It includes the forest lands of thirty-three villages with an area of 18,605 acres and a population of 5055, mostly Dravid Bráhmans, Lingáyats, Maráthás, Vadars, Musalmáns, and Buruds. The forests are much the same as those of the Hire-Bachanki-Nyásargi group, only that there is less teak and dindal and more mättal Butea frondosa. Jambekop, Siddápur, Jalgeri, Nágkeri, BikoD, Kalebail, Janageri, and Hallikop are also much hevier-wooded than the general run of frontier lands, and in Hallikop there is a fair-sized evergreen forest with numerous lofty trees. This patch of evergreen forest used to be visited by wild elephants from Maisíur. The forests of this group have not been worked. Only sandalwood as it matures is gathered and sent to Sirsi. Bamboos of three useful
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Forests.
Mundgod.

kinds are met with, but in abundance only in the west. The large bamboo seeded in 1872-73 and the young crop is not yet fit for use.

The minor products of the Mundgod forests are honey and grass. There are very few myrobolans or soapnuts. The honey farm is sold yearly. Grass may be cut free; but cattle grazed in the reserves pay a yearly head-fee of 3d. (2 annas). Before the 1876 famine the largest recorded export of bamboos was 282,501, in 1876 the number fell to 114,792, in 1879-80 it was as high as 376,032, but in 1880-81 it again fell to 272,496. The export fee is the same as in other sub-divisions.1 Fires are very common. Many if not most are wilful, the people firing the forests either to increase the quantity of dead wood, or in pursuit of game.

The Ankola forests are bounded on the north by Karwar and Yellapur; on the east by Sirsi and Kumta; on the south by Kumta; and on the west by the Arabian Sea. They include the lands of eighty-two villages and have a measured area of 183,715 acres or 287.05 square miles, of which 82,060 acres or 128.21 square miles are reserved and 101,655 acres or 158.84 square miles are protected.2 The chief forests classes, who number about 33,800, are Halepaiks, Halvakki-Vakkals, Havik Brahmans, Nádigars, Karivakkals, Musalmans, and a few Christians. The country is hilly. Along the north and north-west the forests on the hill tops and higher slopes have suffered severely from wood-ash tillage, but the lower slopes, the dells, and the Gangavali valleys are well wooded. Splendid high mixed forests stretch up the Gangavali valley and in the neighbouring hills from near Agsur to the border of Yellapur and Sirsi. The forests may be divided into five groups: three in the richer eastern tract, Kuntguni-Brahmur in the extreme south-east, with twenty-one villages and 26,880 acres; Shávkár-Shirguni in the south-east, with eleven villages and 48,375 acres; and Kodlagadde-Hebul in the east, with five villages and 29,670 acres; and two in the barer west, Heggármakigadde-Gule in the north-west, with nineteen villages and 51,400 acres; and Agsur-Sheettkeri in the west, with twenty-six villages and 24,400 acres. The Kuntguni-Brahmur group in the extreme south-east is a splendid block of forests lying immediately below the Vaddi pass and between its crest and the Gangavali river. It runs about six miles along the Sahyadrí with an average breadth of about seven miles or an area of about forty-two square miles, all reserved. It includes the forest lands of twenty-one villages3 with a population of about 7450 mostly Hávik Brahmans, Maráthás, Hálvakki-Vakkals, Mukárís, Nádigárás, Ambigárs, Musalmanés, and a few Christians.

The forests along the Sahyadrí are mostly evergreen. Though marred by former wood-ash tillage they have some splendid trees. Below the Sahyadrí and towards the Gangavali, many parts of the leaf-shedding forests are very fine, with magnificent mali, kindal,
Konkan.  

KĀNARA.  

 honi, nandi, heddi, sāgdi, jāmbu, and khair in the south. This group has never been worked. It was formerly in Kumta and was transferred to Ankola in 1860.1

The Shāvākṣār-Shirguni group to the north of the last group has also splendid timber. It includes the lands of eleven villages2 with an area of 43,375 acres, of which 31,684 are reserved and 16,691 are protected, and a population of 2518. Good sized teak is found sparingly over the higher ground. The chief and largest trees are the Terminalias, tomentosa, paniculata, and Arjuna; Lagerstroemia microcarpa, Terminalius Marsupium, Adina cordifolia, Xylica dolabriformis, and Schleichera trijuga. Fine patches of evergreen forest, notably near the Mushki pass, are also found along the hills and in the ravines, with all the usual varieties of evergreen trees. Fine canes and palms are also abundant. Formerly much timber used to be cut and sent to the coast, but for more than sixteen years, except that dead wood has been taken from them, these forests have had rest.

The Kodlagadde-Hebbul group to the north of the Gangāvali includes the lands of five villages3 with an area of 29,671 acres, of which 22,114 are reserved and 7557 are protected, and a population of 1213. The trees are the same and are equally well grown with those of the Shāvākṣār-Shirguni group. There is a good deal of fair sized teak, and evergreen patches are common along the hills and in the ravines. The Calophyllum elatum or Poonspur is not found. In 1878-79 about 800 tons of teak and other timber were cut and sent to the Gangāvali wood store. Since then, except for dead wood cuttings these forests have had rest. The felling and carrying charges amounted to 2£ 4s. (Rs. 22) the ton of fifty-two cubic feet, and the sale price varied for teak from £4 16s. to £6 8s. (Rs. 43-Rs. 64), and for other timber from £3 4s. to £4 16s. (Rs. 32-Rs. 48) a ton. In the protected forests of Kattinhaikla and Kulinalli arrangements were made at the time of the survey settlement for a yearly grant of 13½ acres for wood-ash tillage. To meet this 139¼ acres of thick scrub have been marked off, and to this the wood-ash tillage is to be confined. The other less important forests to the north of the Gangāvali are divided into two almost equal parts by the range of hills that runs from Agsur to the coast at Algeri. To the north of this ridge, the Heggārmatikadde-Gule group includes nineteen villages4 with an area of 54,401 acres of which 23,262 are reserved and 26,139 protected. The population numbers about 5600. These forests have greatly suffered from wood-ash tillage, all the hill tops and higher slopes having been left bare or covered with close scrub. In the dells are some scattered patches of forests and along both sides of the Avarsa which rises on the Sikli-Turlī.

1 Government Notification 6535, 10th December 1880.
2 The villages are Shāvākṣār, Heggār, Dorangora, Kalsahvar-Siragaun, Kakali, Halvalli, Muski, Dongri, Hallur, Kammanā, and Shirguni.
3 The villages are Kodlagadde, Sankali, Kattinhaikla, Kulinalli and Hebbul.
4 The villages are Heggārmatikadde, Kanchumale, Marragadde, Shevagule, Sikli-Turlī, Kendye, Lakkeguli, Mallānī, Heggārni-Kotebhāvī, Nallur-Kanchebali, Berde, Algeri, Hattikeri, Belkari, Avarasa, Hāvād, Sakalben, Varilben, and Gule.
Chapter II.

Production.

Forests.

Ankola.

Sheveguli, and Kendije hills are tracts of fairly high forest. Some evergreen patches have also escaped the axe of the wood-ash tiller. These forests have not been worked for profit. Except some dead wood for poles and firewood no timber has been cut. The trees are the same as in other parts of Ankola, only they are much smaller. Khair is the prevailing tree all over the lower lands towards the coast. It is extremely valuable and has been strictly protected since 1873. At the time of the forest settlement a yearly grant of 217.3/0 acres for wood-ash tillage was made in the protected forests of Shevegule, Mallahi, Kendije, Lakkeguli, Sikli-Turli, Hegarni-Kotebhávi, and Kanchinale. To meet this grant 1810 acres of dense scrub were marked off, and to this area wood-ash tillage is now restricted.

The Agsur-Shetikeri group to the south of the Algeri hills includes the lands of twenty-six villages with an area of 24,388 acres of protected forest and a population of 9635. These forests have suffered so severely from wood-ash tillage that the hill-sides are covered with a dense mass of thorny scrub instead of with forest. Over the lower lands also the forests are thin and poor. The trees are the same as in the Heggármakigadde-Gule group to the north of the Algeri hills, only they are still smaller and patches of evergreen are rare. The prevailing tree is the valuable khair Acacia Catechu, and this since 1873 has been strictly protected with the best results. These forests are not worked for profit and no timber is cut except to meet local wants. Wood-ash tillage has been completely stopped. The bamboo which is found in large quantities, seeded in different parts of Ankola between 1868 and 1875. The new crop promises well, but is not yet fit for use.

The minor products are myrobalans, soapnuts, honey, cinnamon, catechu, grass, and canes. Myrobalans and soapnuts are gathered by the Forest Department; the others, except the canes which are free and much used for baskets, are farmed.

The Kumta forests are bounded on the north by Ankola, on the east by Sirsi and part of Siddapur, on the south by Honavar and part of Siddapur, and on the west by the Arabian Sea. The forests include the waste and forest lands of 109 villages with an estimated area of about 260 square miles of forest and with a population of about 31,300. None of it has yet been marked off as reserved.

The forests lie between the water-shed of the Salyadris and the sea. Except some heavy evergreen forests along the Salyadris, which either traditional sacredness or the size of the timber protected from the axe of the wood-ash cultivator, and in some valleys and dells, the forests have everywhere suffered severely. Still in favourable places sixteen years of protection have done much to change dense scrub into young forest. On the lower slopes and parts nearer cultivation the better kinds of trees have been replaced.

1 The villages are Agsur, Adlur, Navgadda, Sirkuli, Boleguli, Bagribail, Shadgeri, Hosgadda, Vandiwe, Bole, Talgadda, Sirdunji, Vasarkudne, Belgé, Sure, Belambár, Shinganmakki, Hadar, Kangil, Honnebal, Hichkad, Kodaani, Shirur, Bilehoyange, Manjguni, and Shetikeri.
by the hardier and valuable Acacia Catechu, which more readily than most trees adapts itself to poor and worn-out soils.

The forests form four groups, in the east two better groups nearer the hills, and in the west two poor groups nearer the sea. The eastern groups are Morse-Uppinpatan in the south-east with twenty-seven villages and about 41,600 acres, and Hebbail-Yelvalli in the east with eight villages and 32,000 acres. The poorer coast groups are Antravalli-Bhandval in the north with twelve villages and 34,000 acres, and Hosad-Manki in the south-west with nine villages and 20,500 acres.

The best forests are in the Morse-Uppinpatan group, in the southeast in the valley of the Tadri river and its tributary the Bennihalla and along the neighbouring hills between Uppinpatan and the Nilkund and Doddamani passes. This group includes the forests of twenty-seven villages with an approximate area of 41,600 acres or sixty-five square miles and a population of about 3000, chiefly Havik Brahman, Marathas, Halepaiks, Karivakkals, Musalmans, and a few Christians. The greater part is good mixed forest with teak, best in the east but it is everywhere damaged by wood-ash tillage. Of leaf-shedding trees matti and kindal are the commonest with much khaier on the lower ground. There are also heavy evergreen forests of which the best is in the Nilkund pass with poonspar and a little ebony, besides the usual large and lofty evergreen trees.

The next best forests are the Hebbail-Yelvalli group, to the north of the last group along both sides of the Devimane pass road between Sirsi and Kumta and stretching from the crest of the Sahyadris at Devimane to the foot at Katgal. This group includes the lands of eight villages with an area of 32,000 acres or fifty square miles and a population of 501, mostly Havik Brahman, Marathas, Karivakkals, Halepaiks, and Musalmans. Though wood-ash tillage was formerly very general, there are some fine stretches of good timber, notably the splendid evergreen forests on both sides of the Devimane pass road with many poonspars, Clerodendrum elatum, and other lofty trees. There is little teak, but there are fine matti, kindal, nandi, hedde, jamba, manjuti, sagdi, and a great deal of khaier. In the evergreen forests there is also a good deal of those fine woods, the balge Vitex altissima, and the angeli Artocarpus birsuta; and the useful bauin Caryota urens or wild sago-palm, and the valuable talipat palm Corypha umbraculifera.

The Antravalli-Bhandval group occupies the north of the subdivision between the Tadri river where it changes its course near Uppinpatan and the Ankola sub-division, having for its eastern limits the villages of the Hebbail-Yelvalli group. It includes the lands of twelve villages with an approximate area of about fifty-three square miles. Of 109 forest villages, only fifty-six have been arranged in groups; the remaining fifty-three which are small and more or less mixed with cultivation, cannot be arranged until the final settlement.
miles or 33,920 acres, and a population of about 7000, mostly Sárasvat and Sásastkar Bráhmans, Nádigers, Halepaiks, Hallakki-vakkals, Grámavakkals, Sherugars, Mukaris, and a few Havik Bráhmans, Musaimáns, and Christians. The forests are everywhere thin and have suffered much from wood-ash tillage. The chief leaf-shedding trees are, besides kháir which is commonest, mutti, kindal, jámba, and some kásarkán or Nux vomica. In the evergreen forests there are the usual varieties including the rámpatrí Myristica laurifolia, dálchini Cinnamomum iners, and the báini or sago palm.

The fourth or Hosád-Manki group occupies the south of the sub-division south of the Tadri river, and between the sea and the west boundary of the first group near Sántgal. It includes the forest lands of nine villages1 with an area of about thirty-two square miles or 20,480 acres, and a population of about 5900 souls belonging to the same classes as the people of the third group, except that there are no Nádagers or Sherugárs and that Havík Bráhmans are more numerous. There are many betelnut gardens, kháir is the prevailing tree, and all the varieties given for the Antravalli-Bhandít group occur. There are some evergreen forests but of no great size. Wild pepper is gathered in the evergreen forests of Kallabbe and Murur.

The large bamboo seeded all along the coast in 1863-64 and in the inland parts during 1865-66. They were reproduced from self-sown seed and are now in use. The minor products are myrobalans, soapnuts, honey, cinnamon, wild nutmegs, wild pepper, vegetable ivory of the Corypha umbraculiféra or talípat palm, schémbe bark, and canes. Myrobalans and soapnuts, which are not very plentiful, are gathered by the forest department, the other products, except canes which are free, are farmed.

The southern division includes the forests of Sirsi, Siddápúr, Honávar, and Bhaktal. Except Sirsi none of these forests have been marked off as reserved. The Sirsi forests are bounded on the north by Yellápúr and Mundgod; on the east by Maisar and part of Hángal in Dháríwar; on the south by Maisar and Siddápúr; and on the west by Kumta and Ankola. The forest area, including the lands of 269 villages, is calculated at 700 square miles. Of the 269 villages 131 have been surveyed. Of the 131 surveyed villages the forests of 122 have been settled, 103 ranking as protected and nineteen as reserved. The forest area may be divided into two belts, to the east and to the west of the Sirsi-Yellápúr road which passes north and south through the heart of the sub-division. In the eastern belt there are six and in the western belt there are three forest groups. Beginning from the north the six eastern groups are Bilki-Bhúrítanhalli in the extreme north with eleven villages and an estimated area of 38,400 acres; to the south Devarkalláhalli-Adanáhalli with eleven villages and 20,480 acres; to the east Basavankopp-Bhedasgaum with nineteen villages and 30,300 acres; to the south Sampekopp-Navánageri

1 The villages are Hosád, Kallabbe, Karkimákhi, Murur, Hegále, Kujjáli, Konallí, Urkeri and Manki.
with fifty villages and 27,000 acres; to the east Hallikopp-Kadgod with thirty-three villages and 17,000 acres; and in the extreme south Kerkop-Mogavalli with twenty villages and 10,700 acres. Beginning from the north the three west belts are in the north-west Kadbal-Hulokal with eleven villages and 48,000 acres; in the west Manjuni-Devname with eight villages and 33,230 acres; and in the south-west Kalgar-Shivgávi with eighteen villages and 118,400 acres.

The Bulki-Bhartanhalli group in the extreme north of the sub-division is still unsurveyed. It includes the forest lands of eleven villages, with an approximate area of about sixty square miles and a population of about 600, mostly Hákik Bráhmans, Maráthás, Karivakkals, and a few Lingáytas, Sidás, and Musalmáns. There is abundance of fine teak and splendid mättí, kindal, vàndí, shisham, and hone, the hone unusually common and of great size. There are no evergreen forests and there is little cultivation. This splendid group, when settled, will form part of the great reserved block of not less than 200 square miles that is to be chosen from the best forests of Sirsi, Yellápur, and Mundgod. The large bamboo, which is almost the only kind, seeded in 1872-73. The new crop is splendid and is nearly fit for use. The forests of this group have been worked regularly since 1867. For the first four years dead wood alone was gathered and taken to the Kétur-Singanhalli store. But since 1871 the supply of dead-wood fell short of the demand 350 standing trees, each about fifty cubic feet, have been yearly felled and brought to the store. The average distance of the group from the store is fourteen miles. The felling and carrying charges amount to £1 6s. (Rs. 13) the ton, and the sale price varies from £4 16s. to £10 (Rs. 43-Rs. 100). The hone is much fancied owing to its fine qualities and great size, and commands a better price even than teak.

The Devarkallasalli-Adanhalli group lies to the south of this block and also to the east of the Sirsi and Yellápur road. It includes the forest lands of eleven villages with an area of thirty-two square miles and a population of about 1820, almost entirely Hákiks, Maráthás, and Hálépóiks with a few Musalmáns. Nearly the whole area is of leaf-shedding forests a good deal broken by spice gardens and rich cultivation with considerable pollarded tracts or bétítás. Still some parts bear splendid hone, mättí, and kindal, besides many other choice trees and a little sandalwood. The large bamboo, which is almost the only kind, seeded in 1872-73 and a splendid new crop is coming on. Timber is sent to Sirsi at a cost of 18s. (Rs. 9) a ton and sold at £2 to £4 (Rs. 20-Rs. 40). But there is little demand from Sirsi, as other stores are better placed for the plain district to the north-east.

The Basvankopp-Bhedasgaum group in which are nineteen reserv-
ed forests, lies to the east of the Devarkallahalli-Adanhalli group. These lands like the Bilki group border on the best forest of Yellapura in the north and of Mundgod in the east, and will be formed with them into one great reserve. The group includes the forests of nineteen villages with an area of 30,580 acres of which 21,777 are reserved and 8559 protected. The population is 628, mostly Shenvi and Hāvik Brāhmans, Mahāthās, Halepākas, Sunārs, Lingāyats, Varās, Kārivakkals, Sīdis, Mūsalmāns, and a few Christians. Except in Togarballi and Bhedasgaum where there are evergreen patches the whole forest is of leaf-shedding trees. The first twelve villages have teak, but except in Chippgeri, Amatgār, Kanchikopp, and Attaballī, it is small. Unlike the teak the other trees are of great size. There is also some sandalwood and bamboos of four useful kinds. The large bamboo seeded in 1872-73, but the new crop is not yet fit for use. In the evergreen forests of Bhedasgaum and Togarballi there are the usual varieties of evergreen trees and abundance of bovī or sago-palm. Wild elephants from Mīsūr last visited these forests in 1868. Except to meet local wants no timber has been felled in this group for twenty years.

The Sampekopp-Navánageri group of settled villages lies to the south of the Basavankopp-Bhedasgaum group in the fourteen miles of hill ranges between them and Sirsi. It includes the forests of fifty villages with an area of 26,963 acres and a population of about 4900, much like the people of the Basavankopp-Bhedasgaum group except that there are more Lingāyats. Most of these forests are evergreen, some of them large with fine lofty trees and wild sago-palms. In the best evergreen forests in Benage, Ekkambī, Hebballī, Gonur, Halgadde, Yesale, Sugaum, Kalgundikopp, Unachvalli, Bidarballī, and Navánageri is abundance of fine jat, Artocarpus littoralis and angeli Artocarpus integrifolia, balge Vitex altissima, bakul Minusops elengi, and devdari Cedrela Toona. In the leaf-shedding forests are all the usual trees. They are of fair size but not to be compared to the trees in the Basavankopp group. Much sandalwood is found all over this group and bamboos are common but neither so abundant nor so good as in the Basavankopp forests. The large bamboo seeded in 1872-73 and some of the new crop is fit for use. Timber was taken from the Mādankeri, Malalgau, Dodanhallī, and Māvinkopp forests in 1864 and sold at the Ekkambī store. None has since been felled except for local wants.

1 The villages are Basavankopp, Tatthallī, Gānalgau, Chittgeri, Chalgāi, Chipperi, Amatgār, Umachgeri, Virāpura, Kanchikopp, Haanamnī, Attaballī, Bellampe, Shānvalli, Bijankopp, Tenkal, Umachī, Togarballī, and Bhedasgaum.

2 The chief other trees are maddil, kinnal, hom, maddil, jambal, jatta, goddakamdi, bēlak and dindal. See above p. 40.


4 The chief evergreen trees are given at p. 40. See above p. 40.
The Hallikopp-Kadgod group lies to the south of Mundgod, between the Sampekopp-Navanagari group and the east of the district, and passing south to the Banvasi-Sirsi road. It includes the forest lands of thirty-three villages1 with an area of 10,043 acres and a population of about 5830 of the same classes as in the last group except that Lingayats are more numerous. This group has many evergreen forests, some of them large, notably those of Bankanhall, Kandraji, Margundi, Kalkardi, Bengali, Madarhalli, Hadligi, Kanakapur, and Gudnapur. The trees are the same as in the Sampekopp forests quite equal to them in size, and with great numbers of baini or sago-palm. The wild Maisur elephants in their visits to Kânara generally passed through the evergreen forests of Hadligi and Margundi. The leaf-shedding forests of this group are fine and contain much excellent timber. There is no teak, but sandalwood is everywhere plentiful. Bamboos occur, but are not nearly so good or so abundant as in the other groups. The large bamboo seeded in 1872-73. In 1864 some logs were brought from the Phârshi forests to the Banvasi store. Except this there has been no cutting in this group.

The Kerkopp-Mogavalli group, to the south of the Sirsi-Banvasi road, includes the forest lands of twenty villages2 with an area of 10,639 acres and a population of 4760, mostly Lingayats but also many of the classes before named. There is no teak and the leaf-shedding forests are thin except those of Kalli, Kop, and Kogodu, where are excellent matti, kindal, and honi. There is much sandalwood but little bamboo. The large bamboo seeded in 1872-73. There have been no recent cuttings. Many years ago some fine timber, mostly honi Pterocarpus Marsupianum, was taken to build large houses in Sirsi. Every year as it matures, the sandalwood is gathered. The cost of purchasing and carrying it to Sirsi is about 12s. (Rs. 7) the Kânâli of 560 pounds, and the sale price varies from £12 to £13 10s. (Rs. 120 - Rs. 137). There are a few evergreen forests of no great size. Those of Bhâsi and Narur are the best.

The condition of the western forests between the Yellâpur-Sirsi road and the Sahyâdris is not nearly so good as that of the north and north-eastern forests. The western forests have suffered from wood-ash tillage, from grazing clearings, and from leaf-lopping. Wood-ash tillage and grazing clearings have been stopped and leaf-loppings restricted to eight acres of forest or every acre of garden. Still there is a large unsatisfactory area, and in places even firewood has to be brought comparatively long distances. It is calculated that in this sub-division the area of garden land is not less than 5610 acres, requiring about 44,880 acres of forest and three-fourths of this area is

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1 The villages are Hallikopp, Kotikopp, Dananganalli, Umude, Badanagod, Kâlandi, Belanleri, Mâthiwalli, Koppagudi, Vaddal, Hoskopp, Bankanal, Malanji, Kandraji, Fantavalli, Kuvatti, Phârshi, Hêbbatti, Kyaadikopp, Andagi, Chandgeri, Margundi, Gudgeri, Kalkardi, Tandkopp, Bengali, Hârukopp, Hadligi, Kanakapur, Madarhalli, Vankapur, Gudnapur, and Kadgod.
2 The villages are Kerkopp, Somanganalli, Uplikopp, Unbalekopp, Guliakatti, Kalli, Kop, Kogoda, Sahasravalli, Mundigehalli, Kandraji, Ajarne, Banavarâsi, Tiganji, Lingammati, Blâsi, Narur, Kalkop, Chikadugli, and Mogavalli.
in and near the Sahyadris. The best of the west Sirsi forests is the Kadbál-Hulekal group in the north-west. It includes the forest lands of eleven villages with an area of about seventy-five square miles and a population of about 1070, mostly Háviks, Marathás, Karivakkals, and a few Musalmáns. The forest is alternately leaf-shedding and evergreen, and most of both is good. In the leaf-shedding forests there is some good teak near the Muski pass and the Bedi river and a fine growth of macti, kinda, honi, nandi, and other fine varieties. The evergreen forests have also very good trees especially near the Sahyadris and the Bedi. This block is not everywhere open to carts. Most of it is rough and scarred by streams and ravines. But the timber can always be dragged to the Bedi and floated to the coast.

The Manjguni-Devimane group stretches, with an average breadth of about two miles, for twenty-seven miles along the Sahyadris from near Muski in the north-west close to the Nilkund pass in the south-west. It includes the forest lands of eight villages with an area of about fifty-two square miles, and a population of about 1840, mostly Háviks, Marathás, and Karivakkals. Almost the whole group is evergreen forest crowded with fine and lofty trees including the Calophyllum elatum or poonspar. Most of the bamboos along the Sahyadris belong to the small kind. But in many parts the large bamboo is common; it seeded in 1866-67. The Kalgár-Shivgávi group in the south-west of the sub-division, between the Sahyadris and the Yellápür-Sirsi road, includes the forest lands of eighteen villages with an approximate area of 185 square miles and a population of 6581, chiefly Háviks, Jains, Lingáyats, Marathás, Karivakkals, Hasláras, and Musalmáns, with a few Shenvis, Sárawvats, and Sonárs. The country abound in splendid spice gardens and most of the forests are stripped for leaf-munue or used as grazing grounds. Here and there are some fine evergreen groves whose sacredness has saved them from the axe. But except in these groves and some patches of leaf-shedding forest there is little but firewood. The hírda is found everywhere but does not grow to a large size. Sandalwood also occurs; bamboos are found only along streams and in cool woody spots. The minor products found in the Sirsi forests are myrobalans, soapnats, honey, wild pepper, cinnamon, wild nutmegs, and canes. Myrobalans and soapnuts are gathered by the forest department, canes are free, and the other products are farmed.

The greatest recorded export of bamboos before the 1876 famine was 301,433. Since the famine the export has fallen to an average of about 160,000. Fires are common in the east except in the myrobalan tracts where they are well kept down.

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1 The villages are Kadbál, Shigehallí, Handimane, Modur, Nílkani, Naigár, Sálkani, Manadur, Devatímane, Manshigadde and Hulekal.

2 The villages are Manjguni, Khurí, Badgi, Teppár, Hebbre, Bensagávi, Hosur, and Devimane.

3 The villages are Kalgár, Toranálí, Hedegímane, Betallí-Bhágí, Kenegí, Voni-gadde, Valabáhi, Agál, Hanmanatí, Shivalli, Bomanhallí, Hässagí, Bandal, Manjguni, Sampkhand, Mattigár, Tarchalli and Shivgávi.
The Siddapur forests, none of which have been surveyed or demarcated, are bounded on the north by Sirsi; on the west by Honávar; and on the south and east by Maisur. They have an estimated area of 250 square miles and a population of about 31,000, chiefly Hávik and Shenvi Bráhmans, Lingáyats, Jains, Maráthás, Halepaiks, Karivakkals, Buruda, Haslars, Gramvakkals, and a few Musalmáns and Christians. Nearly one-half of the forests has been destroyed by wood-cuts and grazing clearings or stripped for leaf manure. Clearing for wood-cuts tillage and for grazing has been stopped and leaf-lobbing restricted. Still as every acre of spice garden requires eight acres of leaf-strippings and as there are 5146 acres of garden, over 40,000 acres or about one-fourth of the whole forest area is lopped for manure. The lopping and stripping for leaf-manure greatly injures and in time kills the trees. In many parts the area that were formerly lopping ground are now bare and much of what is now in use shows signs of being likely soon to become bare. The best forests are along the Sahyádris, those further inland except some patches of preserved evergreen, being used almost entirely for leaf-stripping and branch-lobbing. For convenience of description the Siddapur forests may be divided into four groups; Balur-Nílkund to the north of the Muthallí river in the extreme north with sixteen villages and an area of about seventy-four square miles; Muthallí-Bilgi south of the Muthallí river and north of the Siddapur Bilgi and Gundaíla road in the centre with twenty villages and seventy-five square miles, Aigod-Musvalli to the east of the Sirsi, Siddapur and Gersappa pass road with twenty-five villages and sixty square miles; and the Kodkani-Dudmane group in the south-west between the Bilgi-Gundaíla road and the Shirávti river with seventeen villages and seventy-one square miles.

Separate population returns for each group are not available. It is denser in the north and east, and Lingáyats are specially numerous in the east and Hávik Bráhmans near the Sahyádris. The Sahyádris forests in the south-west are the best. They are mostly all evergreen with splendid trees of great size and height. East of the Sahyádris the forests are chiefly leaf-shedding and have been greatly stripped and pollarded for leaf manure. The best part of the Sahyádris forest is in the Kodkani-Dudmane group in the south-west where a belt about four miles broad runs from the Gersappa falls to Malemáne near the boundary of Honávar, and thence about twelve miles north along the slopes to Dudmane and the Lushington

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1 The villages are Balur, Kibbi, Banni, Vanchallí, Shivalumáne, Hatgar, Hingar, Vumbalumáne, Hámball, Suruguni, Bidramane, Hulandes, Herar, Karajgi, Vajigod, and Nílkund.
2 The villages are Muthallí, Hisnámánji, Húran, Kástur, Kánj, Nídgod, Sämpgód, Kattikaí, Huvímanáne, Kelgúmanáne, Gólgod, Hídraman, Bálglí, Kodgobal, Mattígá, Moeggar, Kadvádi, Godíslúla, Hángar, and Bilgú.
3 The villages are Aigod, Hásvánta, Akanji, Árandur, Kalur, Hégigókó, Malváli, Dúbókó, Ambiká, Pillára, Húlgod, Húsan, Holekó, Pávánbal, Kódíkó, Múgundur, Sairlí, Siddapur, Kolági, Kangod, Kavachur, Nejúr, Kólrájó, and Musváli.
4 The villages are Kodkán, Kudgund, Mattígá, Týshri, Kóremáne, Ettágá, Bekkáni, Ménzí, Bálgod, Kíbi, Kýadíge, Tailkári, Gúnjód, Ahíváli, Sángoli, Kálká, and Dódmán.
Chapter II.

Production.

Foresta.

Siddàrîpur.

falls near Hostot, giving a well wooded area of about forty-eight square miles. All through the Gersappa pass the road lies in a splendid forest of evergreen trees of great height and bulk. The finest are the poonsapar or surhone mara Calophyllum elatum; bobi mara Calophyllum Wightianum; the wood-oil tree or challani mara Dipterocarpus Indicus; the wild nutmeg tree or jajikai mara Myristica laurifolia; bakul mara Mimusops Elengi; the wild jack or angelis Artocarpus hirsuta; cinnamon or dilchini Cinnamomum Tamala; balage mara Vitex assimina; black dammer tree or al-dhupa; mara Canarium strictum; doddele mara Sterculia alata; the wild sago palm baini Caryota urens, and all or most of the other evergreen trees which are common to this class of forest in Kâsara. The gamboge tree or areinaguri mara Garcinia Morella is very common, as it also is in most of the evergreen forests of the Siddàpur sub-division. In the south-west block back from or east of the Sahyádris there is about twenty-three square miles of leaf-shedding forest of motti Terminalia tomentosa; kindal T. paniculata; nana Lagerstremia microcarpa; and karmal Dillenia pentagyna, but mostly stripped and pollarded for leaf manure and broken by betel gardens. There is also a good deal of hirda Terminalia Chebula and a little sandalwood. Curiously enough, there is a little teak three miles down from the Gersappa falls on the northern slope looking into the Shirávati river.

The Aigo-Musvalli group in the south-east has also some evergreen forest in the extreme south, and from the extreme south stretches north along the eastern boundary little beyond Aigo, a distance of about fifteen miles by three and a half broad, that is an area of about fifty-two square miles. This forest is leaf-shedding, mixed with patches of evergreen, which are greatly stripped and pollarded for leaf manure. The evergreen trees are mostly of the same varieties as those already mentioned, only not so large, the leaf-shedding forests include an inferior growth of motti Terminalia tomentosa, kindal T. paniculata, and nana Lagerstroemia microcarpa with a good deal of hirda Terminalia Chebula, sandalwood, and mokha Bassia latifolia.

The central Muthalli-Dilgi group with its twenty villages and area of seventy-five square miles has also some heavy evergreen forests on its extreme western end, and again about Muthalli and along the river which takes its name from that village where the trees are large and fine like those before described as belonging to the south-west group. This group, on a rough estimate, contains some twenty miles of evergreen forest, the rest is leaf-shedding with the same trees such as motti, kindal, nana, karmal, mokha and sandalwood, only that the trees are better grown and there is also honne Pterocarpus Marsupium, jamba Xyla dolabriformis, and much hirda Terminalia Chebula. The leaf-shedding forests of this group have been greatly destroyed by stripping and pollarding for leaf manure and by being everywhere broken by betel gardens. Lastly there is Balur-Nilkund group in the extreme north to the north of the Muthalli river with sixteen villages and seventy-four square miles. The leaf-shedding forests of this group are by far the best.
and most extensive of the sub-division, and there is a great deal of excellent leaf-shedding timber particularly honne Pterocarpus Marsupium which is a first class wood and held next in esteem to teak. The hirda tree Terminalia Chebula is also specially common in this group and so is the moha Bassia latifolia, which, as in Khandesh, may hereafter prove of value as a spirit-yielding tree. The leaf-shedding area of this group cannot be less than about sixty-five square miles. Fine evergreen forest is also found near Nilkund and scattered over the whole area, and as in other Siddapur leaf-shedding forests there is much lopping of trees for manure, and betelnut gardens are everywhere common. Woodash tillage, which was once general along the Sahyadri, has for some years been greatly restricted. As in other sub-divisions a fee of 3d. (2as.) is taken yearly on every head of cattle grazed in the forests. The Siddapur forests have never been worked for profit. Trees required for public works and local use are alone cut. The only exception is sandalwood which, as it ripens, is gathered by the forest department and sent twenty-four miles to Sirsi. The felling and carrying charges come to about £4 (Rs. 40) the ton and the sale realizes £48 to £54 (Rs. 480-540).

The large bamboo seeded in 1866-67 and the new crop is ready for use. The small bamboo shibu or shene is used for floors and roofs. The minor products are myrobalaun, soapnuts, horey, cinnamon, wild nutmegs, wild pepper, and canes. Myrobalaun and soapnuts are gathered by the forest department. The other products, except canes which are free, are farmed.

The Honavar and Bhatkal forests, most of which are unsurveyed, are bounded on the north by Kumta; on the east by Maisur and Siddapur; on the south by South Kânâra and on the west by the Arabian Sea. The forests and waste lands of their 136 villages are estimated to cover an approximate area of 300 square miles. Wood-ash tillage was once general and in Bhatkal has destroyed nearly all the forests. It has for some years been greatly restricted.1 Honavar has forests of both the leading varieties, leaf-shedding forests to the south of the Shiravati and evergreen forests to the north. They may be arranged under four groups, Himnur-Gersappa in the south-east with nine villages and an area of ninety-nine square miles; Hegar-Manki in the south-west with eight villages and thirty square miles; Jânkadkal-Mahime in the north-east of the Shiravati with sixteen villages and sixty square miles, and Sálkod-Mallapur in the north-west with ten villages and twenty square miles.

The Himnur-Gersappa group in the south-east is the best of the leaf-shedding forests. It includes the forest lands of nine villages2 with an approximate area of ninety-nine square miles and a population of about 1170, mostly Sárasvat and Hávik Brâhmans, Marâthás, Karivakkals, Halepiks, Gramvakkals, Sherugars, Musalmáns, and Christians.

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1 In 1880-81 in Honavar 122 and in Bhatkal 143 acres were granted.
2 The villages are Himnur, Kodâni, Shurkur, Khandodi, Hádgeri, Begodi, Anegundi, Kalkatti, and old Gersappa.

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They contain fair teak, chiefly at Hinnur and Kodáni; also matty, kindal, honí, jambha, nandí, kudde, ságdi, holedassal, and kumbha, many of them five or six feet in girth. There are a few small evergreen forests and a good deal of the tálipat palm Corypha umbraculifera.

The Hégar-Manki group in the south-west is an inferior leaf-shedding forest. It includes the forest lands of eight villages with an approximate area of thirty square miles and a population of about 6700 of the same castes as in the Hinnur-Gersappa group. The trees are also the same but thinner and not nearly so well grown. There is a good deal of khair Acacia Catechu, and teak occurs at Héggár. The Jáékadkal-Mahime group in the north-east from the Shirávati to the Sabyádris, includes the lands of sixteen villages, with an area of about sixty square miles. It is a very fine evergreen forest with all the varieties found on the Gersappa hills including the poonspar and the tálipat palm. There was formerly much wood-ash tillage near the village of Mahime.

The Salkod-Mállápur group in the north-west is of mixed leaf-shedding and evergreen forest. It includes the lands of ten villages with an area of about twenty square miles. The evergreen forests of Salkod are good, and the other nine villages in the north-west have teak mixed with fine honí, matty, kindal, kirda, nandí, jambha, and much tálipat palm. Khair prevails everywhere, except in the evergreen forests. The only parts of the Honávar forests which have been worked for sale are about Jáékadkal. The large bamboo seeded in 1863-64 and the fresh crop is now fit for use. The Bhatkal forests have an area of about ninety square miles and a population of about 31,000 of the same classes as in Honávar. The forests have nearly all been destroyed by wood-ash tillage. The best, chiefly of leaf-shedding trees, are about Kop and Gándalár fifteen miles north-east of Bhatkal. There is much khair everywhere and at Bailur, twelve miles north of Bhatkal on the coast, there are about 800 sandal trees. There are a few bamboo chiefly near Hádid. They seeded in 1863-64 and the fresh crop is now fit for use. The minor products of the Honávar and Bhatkal forests are catechu or kát, cinnamon or dálchíná, wild nutmeg or fajíkáí, wild pepper, honey, the vegetable-ivory or bájerbetta, the seeds of the Corypha umbreculifera, and a few myrobalans and soapnuts. All, except the myrobalans and soapnuts, are farmed.

The chief liquor-yielding tree is the cocoa-palm, tengínmar, Cocos nucifera. It is common along the coast and is grown to a limited extent above the Sabyádris, but for its nuts not for its juice. In Kárwár, Kumta, Ankola, and Honávar there are luxuriant cocoa-palm gardens. Near the coast in favourable soil and inland in valleys and well watered lands, the trees begin to bear in six or seven years, but on high lands and in hard and dry soil they do not

1 The villages are Héggár, Kótä, Sásikodl, Ádíkekuli, Chittár, Tálgod, Guna vánti, and Manki.
2 The villages are Jáékadkal, Kabbínhakal, Nágintivira, Hanebali, Sárliga, Upponi, Állaná, Kelgin-Mudkanal, Melin-Mudkanal, Harvállí, Kárki, Kervállí, Chikkáncal, Mánvínkurna, Melin-Mahime, and Mahime.
3 The villages are Salkod, Málápur, Chendávar, Kékkar, Kadtóka, Hódkusur, Vándár, Nílkót, Kalache, and Kádlé.
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begin to bear until they are ten or eleven years old. Palms go on bearing nuts and yielding juice till they are fifty or sixty years old. Brahmans in many cases own cocoa-palm gardens. They do not themselves tap or make liquor, but they have no scruple in letting their trees to licensed drawers and liquor farmers. Other palm owners are Hálepaiks in the coast tracts of Kumta and Honávár, and Bhandáris in Ankola and Kárwár. They have no objection to their trees being tapped and themselves freely engage in tapping and liquor-making. Cocoa-palms have never been separately assessed in Kánara. The garden rates which are levied on the land were considered assessment enough. Similarly the tapping was a matter of private arrangement between the owners of trees and the farmers of liquor-shops. From the 1st of August 1880 to check smuggling, a special license to tap trees was required and an uniform rate of 2s. (Rs. 1) was levied on every tree tapped. The holders of licenses were allowed to sell juice by retail at the foot of the tree, but the right to distill was vested exclusively in shopkeepers licensed to sell country liquor. In 1881-82 the tapping fee was raised to 12s. (Rs. 6) a tree; in 1882-83 it was reduced to 6s. (Rs. 3); in 1883-84 this reduced fee has been kept with the restriction that instead of allowing each shop to have its own distillery, only two distilleries are allowed for each of the coast and one for each of the upland sub-divisions.

The approximate area of land under cocoa-palms is given at 13,700 acres which at a rough acre average of 100 trees gives an approximate total of 1,370,000 trees. The number of trees licensed to be tapped in 1880-81 was 11,713. The new system met with some opposition, but it has been overcome. Juice-yielding palms fetch from 2s. to 6s. (Re. 1-Rs. 3) a year, the yield of juice varying from twenty-five to forty gallons (6-10 muns). Liquor-shop holders are licensed to make liquor and no separate licenses are issued for liquor-making. Fermented palm-juice or tádi costs 1d. to 1¼d. (3-1 anna) the quart of sixty tálás. The two kinds of palm spirit most in use are the chali a weak and the feni a strong spirit. The light or chali costs 4¼d. to 6d. (3-4 as.), and the stong or feni 9d. or 1s. 6d. (6-12 as.) a quart. The cost of making twelve quart bottles of the light spirit is 2s. 6d. (Rs. 1½) and of the strong spirit or feni is 5s. (Rs. 2½). The stills, of which each farmer has generally one or two, must be worked close to the shops.

Palms grown solely for their nuts are calculated to yield on good coast garden land a net yearly profit of about £5 (Rs. 50) a hundred or 1s. (3 as.) a tree.1

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1 The details are: The yearly average return from 100 cocoa-palms is £12 10s. (Rs. 125) for 5000 cocanuts at the rate of 6s. (Rs. 23) the hundred; 1s. 6d. (Rs. 8) for 800 palm leaves at 2s. (Rs. 1) the hundred; and £1 (Rs.10) for the husk and shells of 5000 cocanuts used as firewood; making a total return of £14 6s. (Rs. 143). The yearly average cost for 100 cocoa-palms is £2 (Rs. 20) for watering for four months fifty trees a day on alternate days at 10s. (Rs. 5) a month; 4s. (Rs. 2) towards building a well which costs about £10 (Rs. 100) and lasts for about fifty years; 10s. (Rs. 5) for fencing; £1 5s. 6d. (Rs. 12½) for Government assessment including local total cost; £1 5s. (Rs. 12½) for tapping 100 trees at 5d. (3 anna) a tree; £6 4d. (Rs. 4-2-6) for gathering cocanuts four times in the year at ½d. (1 anna) a tree; and
Besides from the cocoa-palm liquor is made from the baini, Caryota urens. This grows above the Sahyādris in the evergreen forests called kans in Siddāpur, Sīrī, Yellāpur, and Supa. A few are also found in the evergreen forests called arnos or kans in the coast subdivisions of Ankola and Honāvar. The trees, which are Government property, are estimated at 48,900. Under the system introduced in August 1880 the right to tap these wild palms was sold at 1s. (8 as.) a tree. In 1881-82 the tree tax was raised to 4s. (Rs. 2) and in 1882-83 it was reduced to 3s. (Rs. 1$). During the year 1881-82, 13,300 trees were licensed. Very little liquor is distilled from the juice of the wild palm as it is both inferior and expensive.

Above the Sahyādris, where palm juice is not distilled, spirits are made from sugarcane juice flavoured with the bark of the hevra tree which is brought from Dhārwār.

The following list gives in alphabetical order the more important trees and shrubs of the Kānara forests with their botanical, Kānarese, and Marāthi names, and their chief uses:

1. **Acacia Arabica**, jālī K., bābul M., is the well-known bābul tree. The wood is close-grained, dark-brown, hard, and tough. A cubic foot when seasoned weighs fifty-four pounds. It is good for carts, sugar and oil mills, and field tools, but is too crooked to make useful building timber. It yields much clear gum, and its bark is greatly used in dyeing and tanning. The pods and leaves form good fodder for sheep and cattle.

2. **Acacia Catechu**, khoivda K., khair M., does not grow to a large size. The wood is very hard and strong, and is supposed to be as durable as teak. A seasoned cubic foot weighs close on eighty pounds. Kāli catechn or Terra japonica is the thickest juice of its boiled wood.

3. **Acacia Concina**, shīge K., the soapnut tree. Its pods are used as soap and sell at £1 4s. to £2 (Rs. 12 - Rs. 20) the khandī of 560 pounds. Every other year comes a bumper crop with an outturn of about 1000 khandīs, valued at £1200 (Rs. 12,000). The cost of gathering and bringing to market is about 12s. (Rs. 6) a khandī.

4. **Acacia Farnesiana**, jālī K., īr bābul M. The wood is hard and tough, and from the trunk gum cozes in considerable quantities.

5. **Acacia Latronum**, donn multina jali K., dev babul M., does not grow to any size, but is useful for tent pegs and for fences.

6. **Acacia Leucophlosa**, bilo jali K., ḫaʊr M. The wood is hard strong and much used. When seasoned a cubic foot weighs about fifty-five pounds. The bark is used in distilling, and yields a tough strong fibre which is used for fishing nets and cordage.

7. **Acacia Sundra**, kempu khoivada or shenī K., tāl khair M., is much like the Acacia catechn. The wood is equally hard and tough, and when seasoned weighs about eighty pounds to the cubic foot.

£2 4s. (Rs. 3) for yearly interest at four per cent on a capital of £80 (Rs. 800) invested, making a total cost of £8 19s. 11½d. (Rs. 89-15-9), and yielding a net profit of £5 6s. 1½d. (Rs. 53-9-4) a hundred or about 1s. 3d. (annas 8½) a tree.

1 A complete list of Kānara trees prepared by Mr. W. A. Talbot, Assistant Conservator, is given in the Appendix.
8. ACHRAS SAPOTA, kumbole K., is a large cultivated tree with dull red wood, short but straight in the grain, and very dense. It is apt to split if not well seasoned. The fruit is pickled and eaten with curries.

9. ADENANTHERA PAVONINA, manjati K., and M., is a large tree, whose wood, though tough and said to be good, is not in general use in Kána. A seasoned cubic foot weighs fifty-six pounds. It yields a red dye which is used by Brahmans to mark their foreheads, and jewelers use the scarlet seeds as weights.

10. ADINA CORDFOLIA, yettugal K., hody M., an immense and very common tree, yields a yellow close grained wood which, though liable to crack if not properly seasoned, is very valuable for building and for furniture. A seasoned cubic foot weighs about forty-two pounds.

11. AEOLI MARMAIUS, belpati K. and M., the bael tree, is sacred to Shiva and is never cut. The wood is poor though close-grained. A seasoned cubic foot weighs about forty-three pounds. The fruit is used in diarrhoea and dysentery.

12. AILANTHUS MALABARICA, guggula dhupada K. and M., is a large tree whose resin is burnt as incense in Hindu temples. The wood is useless.

13. ALANGIUM LAMARCKII, ansenoli K., ankul M., is a small tree or climber with yellow-brown hard and tough wood which weighs forty-nine pounds to the cubic foot. The fruit is eaten, though astringent and acid, and the root is a native medicine.

14. ALBIZZIA MOLUCCANA, Belgaum walnut, akrod K., is an ornamental tree with poor timber. The kernel yields a fine clear oil.

15. ALBIZZIA AMARA, bilambi K., tíli M., has a short thick trunk with many heavy branches. The tree is common and yields dark-brown, close-grained, and very strong and durable timber, one of the most favourite woods in Kána. A seasoned cubic foot weighs about seventy pounds.

16. ALBIZZIA LEBBEK, yell, harde K., sira M., is common and in general use. A seasoned cubic foot varies in weight from thirty-eight to fifty-three pounds. A dark gum oozes from wounds in the bark.

17. ALBIZZIA PROCERA, bellati K., is a large tree which yields excellent timber and is in great request.

18. ALBIZZIA STIPULATA, bañana K., is a very pretty tree whose wood is believed to be good.

19. ALSTONIA SCHOLARIS, kodál K., sátvia M., is a large upstanding tree whose soft wood is useless except for making boxes. A seasoned cubic foot weighs fifty-two pounds.

20. ALSTONIA SCHOLARIS, kodál K., sátvia M., is a large upstanding tree whose soft wood is useless except for making boxes. A seasoned cubic foot weighs about forty pounds.

21. AMOORA LAWII, madarasada K., boramb M., is a moderate-sized evergreen tree.
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22. **Anogeissus latifolia**, **dindal K.**, **dhaura M.**, is moderate-sized on the outskirts of forests, but very-large in favourable spots among other lofty trees. The wood is light and sometimes beautifully mottled and veined; hard, close-grained, and very tough and elastic. A seasoned cubic foot weighs sixty pounds. The people hold it in great esteem, using it for all field-tools and for certain parts of their carts. From the bark oozes a fine gum like the Acacia arabica gum.

23. **Antiaris innoxia**, **ajjanapatte K.**, **khavat M.**, is a tree of great size, but with soft worthless wood. The bark yields fibre suited for cordage, matting, and sacking. In making sacks a branch or trunk is cut to the required length, soaked in water, and beat till the fibre separates from the wood. It is then turned inside out, and the wood sawn off except a small piece at the bottom. The fruit is intensely bitter.

24. **Anacardium occidentale**, **godambe K.**, **kaju M.**, is the well known Cashew tree. The wood is of no value except for charcoal. The pericarp of the nut yields a bitter oil which is used as a caustic. A clear gum not inferior to gum arabic oozes from the trunk and is used as varnish. The roasted kernels are a well-known dessert dish. They also yield an oil. The enlarged crimson pedicel is also eaten and has a pleasant bitter flavour.

25. **Aporosa Lindleyana**, **salle K.**, is a middle-sized, very straight tree, much used for rafters.

26. **Areca catechu**, **adike K.**, **pophal M.**, the betelnut palm, rises in a straight slender stem fifty to eighty feet high. It makes excellent rafters and shed-posts. The nut, which is chewed and used in many religious ceremonies, forms one of the chief articles of trade in Káñara.

27. **Artocarpus hirsula**, **hebbalasina K.**, **pát phanas M.**, is a very large and handsome evergreen tree whose massive trunk occasionally rises straight and clean-stemmed for 150 feet. It yields the anjáli wood of commerce and is equally valuable for ship and house building. A seasoned cubic foot weighs about forty pounds. The fruit is eaten.

28. **Artocarpus integrifolia**, **halasina K.**, **phanas M.**, the well known Jack, is both cultivated and found wild in the evergreen Sahyádri forests. The trunk grows to a great girth. The wood is yellow when cut but gradually darkens. It becomes beautifully mottled with time and takes as fine a polish as mahogany. A seasoned cubic foot weighs forty-two pounds. It is used for building and for furniture. The fruit weighs up to sixty pounds and is much used by the people. The roasted seeds are not unlike chestnuts, and in bad seasons are often the only food of the poorest hill people.

29. **Artocarpus lakoocha**, **vonte K.**, **votamba M.**, has soft and poor wood and a fruit which is eaten in curries.

30. **Atalantia monophylla**, **kán limbe K.**, **mákad limba M.**, is a small tree found in the evergreen forests. Its wood is close-grained and heavy, but is not generally used.

31. **Bambusa**, **biduru gala, medar gala, kiribiduru gala, shemybiduru gala, vonte biduru gala, galagiu kaddi K.**, is one of the most
useful of forest products. The large or *bidurua gali* bamboo is used in building, for masts of native vessels, spars, yards, and boat-decking, tent-poles, scaffolding, floors, bridges, ladders, water-pipes, for floating timber, hollow cases, water-buckets, and many other purposes. The middle-sized or *medargala* bamboo is used in house building, floors, masts and spars for small boats, boat-decking, and scaffolding. It is also split to make walls for houses, matting, and baskets. The *kiri-bidurua gali* bamboo is used for battens, roofing, flooring, decking, spear-handles, and walking-sticks. They are also split and used for various other purposes. The *shone bidurua gali* bamboo is solid and used for roofs, battens, floors, and spear handles. The *warré bidurua gali* bamboo is used for flutes, matting, and baskets, and the *galayju kuddi* bamboo for pens. The large bamboo takes ten to fifteen years to reach its full size. When full grown the shoots rise from the root seventy to ninety feet in one season. Beddome is of opinion that the large bamboo seeds and dies after thirty-two years, but according to the people of Kānāra it does not seed until it reaches the age of fifty or even sixty years. Other bamboos seed at periods varying from seven to thirty years, the *medur gali* living next longest to the *bidurua gali*. The seed or grain of the large bamboo or *bidurua gali* is gathered and eaten and in the scarcity of 1863-66 thousands of people flocked from Dhārwār, Belgaum and Lingāpur in Maisur to gather and carry it to their homes. In both these years thousands of lives were saved by the timely seeding of the large bamboo. The seed is more like wheat than rice and is very heating. The bamboos of certain tracts, sometimes several square miles wide, seed at the same time. In Kānāra the last general seeding began in 1864 and ended in 1875. The root of the large bamboo ceases to send up shoots one season before it flowers. The middle-sized bamboo or *medur gali* also seeds at the same time over large tracts. Its seed is also gathered and eaten.

32. **Barringtonia aflatangula**, *holi kunn K.*, *devkumbha M.*, is a moderate-sized tree, common along streams and in moist places. The wood is reddish, and though tough and strong is not in general use. A seasoned cubic foot weighs fifty-six pounds. The bark is used to stupefy fish.

33. **Bassia lattolia**, *ippe K.*, *mola M.*, grows to a good size. In other parts of India the wood is said to be strong and durable, but in Kānāra it is not used. A cubic foot of seasoned wood weighs sixty-one pounds. The flowers are eaten and used in making a spirit. A gum oozes from wounds in the bark.

34. **Bassia longipollia**, *kal' iptime K.*, *moha M.*, grows to a good size. The wood is not used, but the seeds yield an oil that would make candles and soap.

35. **Bauhinia laurifolia**, *bāsāvanpāl K.*, is a large shade-tree with soft useless wood.

36. **Bauhinia purpurea**, *sheidda K.*, *kanchan M.*, is a small tree with strong wood, but seldom large enough for building.

37. **Bauhinia fagmosa**, *banne K.*, *dpla M.*, is a moderate-sized tree with strong close-grained wood. A seasoned cubic foot weighs fifty-six pounds.
38. Bauhinia variegata, mandar K. and M., is an ornamental tree with variegated flowers and hard serviceable wood, but seldom large. The bark is used in tanning and dyeing.

39. Bixa orellana, arnattu K., is common in gardens. It yields a good orange dye.

40. Bombax malabaricum, burla K., sáyar M., has an immense stem, straight, round, and of great length. The wood is soft and useless. A dark gum oozes from the wounds in the bark and the fruit is gathered for its cotton.

41. Borassus flabelliformis, tule K., talat mad M., the Palmyra palm, is grown in gardens. Its hard and lasting outer wood is used in building and for water pipes. The leaves make excellent thakh, and the sap is either boiled into sugar or fermented and distilled.

42. Bredella montana, ásana K., kaunchi M., gives an excellent timber fit for building, sleepers, and furniture, standing exposure well. A seasoned cubic foot weighs sixty pounds.

43. Bredella retusa, mullu honne K., kánta kaunchi M., grows to a large size. The wood is strong, tough, and stands water. It is used in building and for well frames.

44. Buchanania latifolia, nurkal K., chár M., is a moderate-sized tree. The heartwood is hard, but the rest of the wood is poor. A seasoned cubic foot weighs thirty-six pounds. The fruit is dark purple and is pleasant to the taste. An oil is expressed from the seed.

45. Butea frondosa, multala K. philas M., is very common and strikingly handsome when covered with its scarlet blossoms. The flowers yield a yellow dye, and the juice is one of the king gums. The lac insect is often found on its branches. The wood is coarse and poor. A seasoned cubic foot weighs thirty-three pounds.

46. Calophyllum elatum, sur-honne K., náyaní M., is a magnificent evergreen tree often growing 150 feet high, the stem straight, of great girth, and from eighty to a hundred feet to the first branch. It yields the poonspars so much used for masts. The wood is reddish and coarse-grained but ornamental. A single tree has been known to fetch more than £100 (Rs. 1000). The seed yields an oil.

47. Calophyllum inophyllum, tavana K., undí M., is moderate-sized on the coast, but often very large in the forests. The wood is coarse but useful, and the seed yields an excellent much-used oil for which along the coast the tree is grown.

48. Calophyllum Wightianum, bobií K., irai M., is a large tree found along streams and in moist places. The wood is coarse but strong and ornamental. The seed yields an oil scarcely inferior to the oil of the Calophyllum inophyllum.

49. Calosanthes indica, tetu K. and M., is a small tree with poor wood. The bark and fruit are used in tanning.

50. Canarium strictum, rál-dhupada K., rál dhup M., is a beautiful evergreen tree known to Europeans as the black dammer. Its resin or dammer is used in medicine.
51. **Cesalpinia sepium**, Maisur thorn, **Ver. chillar**, is a prickly bush with yellow flowers, forming impassable thickets in many places, often where the bamboos seeded in 1865-66. The young pod contains an essential oil.

52. **C. Nuga** is a common climber along the sides of tidal creeks.

53. **C. coriaria**, **Ver. divi-divi**, is a small thornless tree whose pods yield a tanning material. It has been introduced into Dharwar, Belgaum, and Kānara. The wood is not in general use.

54. **Cantium didymum**, **yellal K.**, **areul M.**, is a handsome evergreen tree with close-grained, hard, and heavy wood, yellowish with central masses of black.

55. **Capparis grandis**, **torite K.**, **kaunte M.**, has small wood but close-grained and good for turning. It yields an oil which is used in medicine and for burning.

56. **Carpallia integrerrima**, **andermaugal K.**, **panasi M.**, has reddish brown timber, rather brittle, but very ornamental.

57. **Caraya arborea**, **kaval K.**, **kumbia M.**, is crooked and stunted on the outskirts of the forests but with other large trees grows to a considerable height and girth. The wood, though strong and tough, is not generally used, except the heartwood for ploughs. A seasoned cubic foot weighs about fifty pounds. The bark yields a coarse strong cordage. The fruit is eaten by cattle.

58. **Carolina urens**, **bani K.**, **berli M.**, the Indian sago-palm, is abundant in the evergreen Sahyadri forests. The wood is fibrous, hard, and in general use for field-tools. The trunk is used for water-courses. The pith yields a sago, the fermented or distilled juice an intoxicating drink, and the leaves a fibre.

59. **Carissa carandas**, **Ver. onondo**, is a bush whose fruit is much esteemed and is excellent in tarts.

60. **Cassia auriculata**, **talaid K.** and **M.**, is a bush or small tree very common in the lower hill slopes, and plains. The bark is much used for tanning.

61. **Cassia fistula**, **kakkai K.**, **baya M.**, is remarkably handsome with its hanging bunches of pomposo flowers. In the inland forests it grows to a considerable size, but it is dwarfed towards the plain country where the rainfall is scanty. The wood is extremely good, being exceedingly hard and tough and beautifully mottled. It takes a good polish and is well suited for furniture. A seasoned cubic foot weighs fifty-four pounds. The pulp that fills the pod is a strong purgative used both by Europeans and natives. A gum oozes from wounds in the bark.

62. **Cassia florida**, **sirsal M.**, is a handsome and excellent road-side tree. The wood is dark but brittle and perishable. A seasoned cubic foot weighs fifty-eight pounds.

63. **Cassia auriculata**, **equisetifolia**, **sura K.**, was introduced into India about the beginning of the present century and is now well established. It thrives best on sandy tracts along the sea shore. It
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is of rapid growth and yields an excellent heavy and hard dark-brown wood. A plantation formed near Karwar a few years ago is succeeding well.

64. Cedrela Toona, *tundu* or *devdari* K., *todu* M., grows to a considerable size. The timber is reddish brown, light, even, but open-grained and fairly strong. It seasons readily, is easily worked, and takes a fine polish. It is very fragrant when cut. A seasoned cubic foot weighs thirty-one pounds. It is much used for furniture. A red or yellowish dye is made from the flowers.

65. Celastrus montana, *malkanguni* K., *hanmachá jhád* M., is a small and very common tree. The wood is fairly good, though not much used.

66. Chukrasia tabularis, *dal* or *devdari* K., *pabba* M., is an immense tree, one of the largest of the many large Karnataka evergreens. It is often found up to twelve feet in girth with a clean, thick, and straight trunk fifty to eighty feet to the first branch. It is the Chittagong wood of commerce and from its fresh cedar-like smell is called *lal* or *devdari* in Karnataka. The wood is dark colored and close in the grain. It is used for every purpose and is much valued. A seasoned cubic foot weighs forty-two pounds.

67. Chloroxylon Swietenia, *mashūla* K., *haldá* M., is not found in Karnataka, but is common, though small, in parts of Belgaum and Kalādgi, where it is known under the name of *mashūla*. The wood is close-grained, hard, and durable; excellent for turning or any fancy work which does not require large-sized wood. It is highly prized by the people. A seasoned cubic foot weighs about fifty-eight pounds.

68. Chrysoxylon Roxburghii, *hale* K., *tursiphal* M., is a good sized tree. The wood is employed in house-building, but is not by any means general use. The fruit is eaten.

69. Cinnamomum Tamala, *dalchinnē K.*, *dālchinnī tiki* M. A very common evergreen forest tree of moderate size. The wood is poor and is not used. The bark is also inferior and is not the true cinnamon of commerce. An aromatic oil extracted from the fruit and leaves is used as a medicine.

70. Cordia Myxa, *chilla* K., *bhūkur* M., is a middle-sized tree. The wood is inferior and is not in general use. A seasoned cubic foot weighs about forty pounds. The bark is made into ropes and the fibre is used in caulking boats. The fruit is eaten as a vegetable and pickled.

71. Corypha umbraculifera, *tāle* K., *tāli* M., is known as the Talipat palm. It grows sixty to seventy feet high. The beaten pith yields an edible flour, the leaves are made into umbrellas, and the seeds, a species of vegetable ivory, are an article of trade with the Arabs who visit the coast and buy them at rates varying from £2 to £2 10s. (Rs. 20 - Rs. 25) the khandi of 616 pounds.

72. Cissus discolor is a beautiful climber, common in the rains in Karnataka. It requires a moist climate. The leaves are differently coloured above and beneath.
73. *Citrus medica*, Ver. *limbu*, the common bitter lime, is much grown in the Sahyādri villages.

74. *Citrus decumana*, the pomelo, is grown throughout Kānara and reaches great perfection.

75. *Citrus aurantium*, Ver. *god nāring*, the sweet orange, is grown throughout Kānara but does not produce superior fruit.

76. *Clematis gouriaena*, a creeper, is found everywhere in the Southern Marātha Country. It flowers in the cold season.

77. *Clerodendron infortunatum*, a common shrub found as undergrowth in the Kānara forests.

78. *Clematis religiosa*, Ver. *bitusi*, is a moderate-sized tree, with trifoliate leaves and large handsome flowers. It is found on the Sahyādris. The wood is yellowish white, tough, and durable.

79. *Dalbergia latifolia*, bita K., sinu M., is the well-known blackwood tree. The timber is one of the most valuable in India; it is strong, very hard, close-grained, and of a purple black. It takes a beautiful polish and is reckoned the best furniture wood. A seasoned cubic foot weighs fifty pounds.

80. *Dalbergia punculata*, Ver. *padri*, a soft-wooded tree, is common in the dry forest of Dharwār and Kānara. The wood is divided by more or less complete rings of soft tissue which is used as firewood.

81. *Desmodium triquetrum* is a shrub common throughout Kānara. The pods are covered with bent hairs and stick fast to anything with which they come in contact.

82. *Diospyros ebenum*, hāre K., abnīs M., is a moderate-sized rather uncommon tree. The heartwood is generally jet black and very heavy. A seasoned cubic foot weighs eighty-one pounds. It is one of the trees which are not allowed to be cut.

83. *Diospyros ebenum*, balai K., tomri M., is a middle-sized tree. Only the heartwood of old trees contains ebony, and even that is streaked with dull yellow lines. The wood, though strong tough and fairly durable, is not held in much esteem. A seasoned cubic foot weighs fifty to seventy pounds. The fruit when perfectly ripe has a pleasant taste and is much liked.

84. *Diospyros macroxyylon*, tendu K. and M., is a small tree of the ebony kind with black and variegated streaks towards the heart. The wood is pretty strong but is not much used.
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88. Diplospora Afoicarpa, bāchane K., paniyara M., is a large evergreen tree whose wood is used to make combs and toys.

89. Dipterocarpus Indicus, chāllane K., is an immense evergreen tree which, when tapped, yields an oil of considerable value. The wood is coarse-grained, soft, and seldom used.

90. Dodonaea viscosa, Ver. bandurgi, is a common shrub growing over large areas in Dhārwār. The leaves are covered with bright yellow resin, but it is not put to any use.

91. Elaeocarpus Tuberculatus, rudrāk K., is a very large tree found in the Sabyāḍris. The seeds are made into rosaries by some Brāhmans. The wood is not used.

92. Elaeodendron Roxburghii, thimareja K., is a tree of fair size. The wood is not strong, but it is used for combs and picture frames.

93. Erincarpus Nimmonii, haladi adawi bhende K., is a small tree whose wood though soft is used for yokes, and the bark makes excellent ropes.

94. Elaeodendron Anfractus, litē burlu K., pūndhari sāvar M., the white cotton tree, though fairly large does not grow to the same size as the Bombax malabaricum. The pods are gathered for their cotton. The wood is useless except for making toys.

95. Erionola Hookeriana, hadanj K., is a small tree with very tough wood commonly used for axe handles.

96. Erythrina Suberosa, Ver. pangra, is a very common middle-sized tree with corky bark. Its white soft wood is used for planking.

97. Erythrina Indica, mulū mulūla K., pangara M., is a tree of moderate size whose soft wood is only used to make toys and boxes.

98. Eugenia Jambolana, nerlu K., jambul M., is a very large and beautiful tree. The wood is in general use for house-building, carts, field-tools, and a variety of purposes; it stands the action of water and is used for well frames. It is fairly coarse-grained, not very strong or lasting except in water, and in colour a dirty brown. A seasoned cubic foot weighs forty-eight pounds. The fruit is eaten.

99. Erhetia Lavis, adak K., is common on the Sabyāḍris. The wood is strong and hard.

100. Eugenia Leylanica, nerkal K., bhedas M., is a middle-sized tree common in stream... The wood is in use for house-building and for field tools.

101. Euphorbia Longana, Ver. wamba, is a rather large tree whose wood is hard but splits and does not bear exposure. It is not much used.

102. Euphorbia Neriifolia, a small thorny tree with leaves at the ends of the angular spiral branches. It is much used as a hedge plant in Dharwār and Belgaum.
103. **Ficus religiosa**, *kharvē K.*, *kharvat M.*, is a middle-sized tree found in evergreen forests. The wood is inferior and is not easily raised from cuttings. It is held sacred by almost all classes of Hindus. The wood is inferior and is not used.

104. **Ficus benjamina**, *alada K.*, *vai M.*, the well known banyan or Indian fig, grows to a great size and often shades a space 150 feet and more in diameter. The banyan sends aërial roots from the branches which taking hold of the soil grow into trunks. These roots are very elastic tough and strong and are used for tent-poles, poles for carrying loads, and cart yokes. The wood is sometimes used for doors and well frames. A seasoned cubic foot weighs about thirty-three pounds. It is an excellent roadside tree, giving great shade and suitting itself to almost any soil. In forests the different varieties of fig do much harm. The birds leave seeds in the forks of trees, where they sprout and sending down their roots gradually encircle and destroy the tree. No fig tree should be allowed to live in a carefully preserved forest.

105. **Ficus aspera**, *kharē K.*, *kharvat M.*, is a middle-sized tree found near streams. The wood is said to be tough and to stand the action of water.

106. **Ficus vallata**, *vai K.*, *vai M.*, a tree of considerable size but not so common as the other varieties. The wood is inferior like all fig wood, and the fruit is small and yellow.

107. **Ficus aquatica**, *kharē K.*, *kharvat M.*, is a middle-sized tree, with red strong and durable wood, and edible fruit.

108. **Ficus benghalensis**, *alada K.*, *vai M.*, the well known banyan or Indian fig, grows to a great size and often shades a space 150 feet and more in diameter. The banyan sends aërial roots from the branches which taking hold of the soil grow into trunks. These roots are very elastic tough and strong and are used for tent-poles, poles for carrying loads, and cart yokes. The wood is sometimes used for doors and well frames. A seasoned cubic foot weighs about thirty-three pounds. It is an excellent roadside tree, giving great shade and suitting itself to almost any soil. In forests the different varieties of fig do much harm. The birds leave seeds in the forks of trees, where they sprout and sending down their roots gradually encircle and destroy the tree. No fig tree should be allowed to live in a carefully preserved forest.

109. **Ficus religiosa**, *arle K.*, *pippal M.*, grows to a good size but is not a first class roadside tree, as its shade is scanty and it is not easily raised from cuttings. It is held sacred by almost all classes of Hindus. The wood is inferior and is not used.

110. **Ficus vallata**, *vai K.*, *vai M.*, a tree of considerable size but not so common as the other varieties. The wood is inferior like all fig wood, and the fruit is small and yellow.

111. **Ficus aquatica**, *kharē K.*, *kharvat M.*, is a middle-sized tree, with red strong and durable wood, and edible fruit.
114. **Garcinia pictoria**, *hardákh K.*, grows in evergreen forests and is far commoner and larger than the *G. morella*, to which it is allied. The resin that oozes from the trunk has been analysed at Madras and is said to equal the true gamboge.

115. **Garcinia purpurea**, *murgala K.*, *bhirand M.*, common in and near evergreen forests, is not large; its lemon-coloured wood is straight-grained and elastic. The fruit is eaten, and a concrete oil called *kokam* is made from the seeds and used as a medicine and in cooking.

116. **Gardenia lucida**, *Ver. dipamáli*, is a small tree with large white flowers. The wood is white, fine-grained, and good for turning. Its resin is useful in the treatment of sores and for keeping off flies and worms.

117. **Garuga pinnata**, *halabálaye K.*, *kudak M.*, a moderate-sized tree, whose timber is poor and is little used except for fuel. The bark is used in tanning and a gum oozes from the trunk. The fruit is eaten both raw and pickled. A seasoned cubic foot weighs fifty-two pounds.

118. **Givotia bottleriformis**, *polki K.*, a rather small tree, is common in dry forests. The wood is light and soft and in Goká and other places is used to make toys. It takes paint well and the seeds yield a valuable oil.

119. **Glochidion spectosa**, *nirchelli K.*, does not grow to any size, and has worthless timber.

120. **Gmelina arborea**, *shivani K.*, *shivan M.*, a large and valuable tree. The wood is whitish, strong, and close-grained, but not heavy. A seasoned cubic foot weighs thirty to forty pounds. It does not crack in seasoning and takes paint and varnish well. It stands water well and on the whole is one of the most valuable of Kanarese woods. The fruit bark and roots are used in native medicines.


122. **Grewia obliqua**, *darsuk K.*, *pándhári dháman M.*, is a middle-sized tree. The wood is used for field tools and posts and ropes are made from its fibre.

123. **Grewia tiliifolia**, *dodsal K.*, *dháman M.*, a tree of considerable size. The wood is a light reddish brown, compact, close-grained, and very elastic. A seasoned cubic foot weighs thirty to forty pounds. It is excellent for coach building.

124. **Grewia levigata**, *kaori K.*, is a small tree yielding a favourite fibre.

125. **Hardwickia finatea**, *karacho or asava gurji K.*, *anjun M.*, is a handsome straight-growing tree. The wood is a dark reddish brown, close-grained, hard and heavy. A seasoned cubic foot weighs about seventy-six pounds. The bark yields an excellent fibre which is strong and used for cordage. Cattle are very fond of the leaves.
126. Heticterus Isora, kavarigi K., kevan M., is a small tree whose bark yields a fibre which is made into coarse cordage and sacking.

127. Hemigryosa canescens, kâlu yatto K., tokhandi M., is a common good-sized tree, with hard whitish wood which is used in house-building.

128. Heva trijuga, koro K., khorö M., is a small tree with straight trunk. The wood is soft and not used.

129. Hocomlrsa montana, sampage K., tambat M., is seldom large. The wood is white hard and tough, and is used for field-tools.

130. Holigarna longifolia, hole ger K., sudra bija U., a large tree. The timber is soft and is not used except for native boats. The fruit and bark are used in medicine and yield an excellent black varnish.

131. Hibiscus furcatus is a prickly climber common on the Sahyadris. It flowers beautifully in the cold season.

132. Hopea Wightiana, haiga K. karsü, M., is a tree of considerable size. The wood is hard, very hard and lasting, and much used.

133. Hydnocarpus alpina, toratti K., kistur M., is a large handsome tree, whose wood makes good beams and rafters. The seeds yield an oil which in Kârwâr is used for burning.

134. Hyemenodictyon ovatum, Ver. kârni is a large handsome tree, with a close-grained pale mahogany coloured wood. It deserves attention.

135. Ixora cocinea, flame of the woods, is a common bush, always covered with red flowers.

136. Ixora parvi flora, hennu gorri K., khura M., is a small ornamental tree known as the torch tree. The wood is of a reddish brown, close-grained, and used for buildings and furniture. A seasoned cubic foot weighs sixty-six pounds.

137. Jasminum latifolium is a common climber with handsome, white, sweet-smelling flowers.

138. Kydia calycina, bellaha K., iliya M., is a small tree whose wood is used for yokes. It yields a fibre.

139. Lagerstroemia microcarpa, bile nandi K., nûna M., is a large and handsome tree, very common all over Kânara. The wood is light-red straight-grained and excellent for house building; but if exposed it decays and is rapidly attacked by white-ants. A cubic foot of seasoned wood weighs thirty-seven pounds.

140. Lagerstroemia parviflora, channangi K., bondâra M., grows to a moderate size and is not so common as L. microcarpa. The wood is light brown, close-grained, straight, and fairly durable. It is in general use for house building and all ordinary purposes. A cubic foot weighs forty pounds.

141. Lagerstroemia Reginae, hole dâsâl K., tâman M., is a large and very ornamental tree. It is common along the Kâlinadi river and when in blossom in May its rich masses of rose purple and lilac are strikingly handsome. The wood is a light red, fairly strong and
much used. A seasoned cubic foot weighs thirty-six to forty-seven pounds.

142. LASIOSIPHON ERIOCPEHALUS, rāmi K., rāmita M., is a small tree very common along the Sahyādris. The leaves are bruised and thrown into pools to stupefy fish. The people believe that the wood or its ash destroys the teeth and are most careful not to use it.

143. LINOCIERA MALABARICA is a small tree common in the evergreen Sahyādri forests near Dāra.

144. MABANGIEESCENS, kari K., kälu jhād M., is a small but remarkably hard and strong evergreen. It is particularly prized for round rafters in native houses.

145. MACARANGA TOYENTOBA, ('handkal K., 'ehantlora M., is a large tree with useless wood, a gum oozes from the bark which is used in medicine.

146. MACARANGA MACANJBA, gumula K., is a large and handsome evergreen tree. The wood is not used but would answer for boards.

147. MALLOTUS PHILIPPINENSIS, kunkun K., šindur M., is a small tree. The wood is not used except as fuel; the bark is valued for tanning, and the red powder of the capsules yields an orange dye.

148. MANGIFERA INDICA, mavina K., amba M., is the well known mango tree. The wood is of little value except for boards and fuel. It decays at once if exposed. The tree is largely grown for its fruit and gives excellent shade.

149. MELASOMA MALABARICM is a shrub with opposite hairy three-nerved leaves, which is common in Kānara above and below the Sahyādris. The fruit is edible.

150. MELIA AZEDARACH, bevin K., 'em M., is a moderate-sized tree grown in the dry east beyond the regular forests. It is also found self-sown in hedge-rows and over the low hills. The heartwood varies in shade according to the age of the tree, being sometimes light and often reddish. The older trees yield good building timber. A seasoned cubic foot weighs thirty pounds. The bark, leaves, and fruit are intensely bitter and are used in native medicines. The seeds yield an oil and the wood is safe against white-ants.

151. MELIA COMPOSITA, kari bevin K., kariyápát M., is a larger and finer tree than M. azedarach, but with much the same properties. It is found nearer to and sometimes in the forests. The wood also is darker and better marked, being sometimes beautifully mottled; it is safe against white-ants.

152. MELIA INDICA, kore uttate K., kālu khājur M., is a large and handsome tree found along the Sahyādris. Some very fine specimens are to be seen along the road at the top of the Anshi pass and again at Sonda between Yellāpur and Sīrī. The wood is dark and beautifully mottled. It is not felled for building purposes, but the leaves, fruit, and bark are used in medicine, and for the same purposes as the other two varieties. It is also like them free from the attacks of white-ants.
153. MEMECYLMON UMBELLATUM, limb/toli K., limba M., is a small tree common on the Sahyadris. The wood is hard and tough, and the flowers yield a dye.

154. MESTA PEREA, nága sampíjí K., nága chámpa M., is a handsome tree with fragrant flowers. The wood is very hard and heavy though not much in use. A seasoned cubic foot weighs sixty-nine pounds.

155. MICHELIA CHAMPA, kola sampíjí K., kad chámpa M., is grown for its sweet-scented flowers which are used in temples. The wood is said to be good, but it is not used.

156. MIMUSOPS ELONGI, bakule K., ronikí M., is a large and ornamental tree. The wood is reddish brown and close-grained, and takes a good polish. It is used for house building and cabinet-making. A seasoned cubic foot weighs sixty-one pounds. The seeds yield an abundance of oil and the root and fruit are used in medicine.

157. MOROCARPUS LONGIFOLIA, Ver. karával, is a small tree yielding a fibre.

158. Moringa PTEROSPERMA, nuggi K., šeóryí M., the horse raddish tree, has soft useless wood not even good for fuel. The seeds yield a pure sweet oil which is used in salads. The sap which oozes from wounds in the bark is used in rheumatism.

159. Morinda Exséta, ak or uzhí K., is a moderate-sized tree with bright yellow wood. The root yields a yellow and red dye and the wood is made into dishes.

160. Mussenda Kondosa, Ver. lebona, is a large handsome shrub, part of whose calyx forms what looks like a large white leaf.

161. Myristica LAURIFOLIA, jajktu K., jayaphal M., the wild nutmeg tree, grows to a great size, but only in evergreen forests. The nutmeg and mace are of little value, and the wood is soft and useless.

162. Nauclea ELIPTICA, keraýa K., is a tree of considerable size. Its wood is light and yellow close-grained and in general use for house building. It is like the Adina cordifolia only smaller.

163. Nauclea PARVIFOLIA, kadalávar K., kalam M., is a larger tree than N. elliptica. Its wood is light coloured and close-grained and is much used for house building and cabinet-making. It does not stand exposure and must be kept dry. A seasoned cubic foot weighs about forty-one pounds.

164. Nepriklem Longanum, l'makindaí K., is a lofty tree with straight trunk and fine globular head. The wood is seldom used being poor and apt to crack.

165. Notophoëa Colbeckiana, Ver. amberi, is a small tree whose wood is not used.

166. OCHROCARPUS LONGIFOLIA, surangi K., surangi M., is a large tree. The wood is little used, but the flowers yield a dye.

167. Odina WODIE, gojé K., moí M., is a moderate-sized very common tree. The wood is poor, the heartwood alone, which is
a dull red, being used in house building. A seasoned cubic foot of the heartwood weighs fifty pounds. A gum that oozes from the trunk is used in medicine.

168. **OLEA DIOICA**, *buria nuge*, K., *karambu* M., the Indian olive, is a small tree with light coloured strong and close-grained wood. A seasoned cubic foot of the heartwood weighs fifty pounds. A gum that oozes from the trunk is used in medicine.

169. **OUGETNIA DALBERGIOIDES**, *kari muttala* K., *kála phalas* M., is abundant in parts of Kána and grows to a fair size. The wood is used for almost every purpose both in house building and for furniture. It is very hard strong close-grained and handsome. It is unharmed by white-ants, and considered fully equal to if not better than teak. A seasoned cubic foot weighs about fifty-eight pounds. An astringent red gum oozes from outs in the bark.

170. **PECIONEOUS INDICUM**, *kírbáli K.*, is a middle-sized evergreen tree, whose hard wood is used for rice pounders.

171. **PAJANELLA KHEDDI**, *lendi beli* K., is a rare and very handsome evergreen.

172. **PHYLLANTHUS EMBELICA**, *nelli* K., *aveli* M., is a small tree, common in Kána and the neighbouring forests of Dháwrá and Belgaum. The wood is poor and is scarcely ever used except for fuel.

173. **PONGAMIA GLABRA**, *thor hongala* K., *karanj* M., grows to a considerable size and is mostly found along the banks of rivers and streams. The wood is light tough and of a yellowish colour. It is put to a variety of uses. An oil expressed from the seed is used for lamps and as a cure for itch and mange. A cubic foot of seasoned wood weighs forty pounds.

174. **PARKINSONIA ACULEATA**, Ver. *vilaytí kikar*, is a common roadside and hedge tree in Dháwrá and Belgaum.

175. **POLYALTHIA CERASOIDES**, *vubbina* K., *hum* M., is a straight growing and handsome tree of considerable size. The wood is light coloured, splits badly in seasoning, and is not regarded with favour.

176. **POLYALTHIA FRAICANS**, *gauri* K., is a large evergreen tree. The wood is not used, but the bark yields fibre.

177. **PROSOPIS SPIGIGERA**, *sheme* K., *saundar* M., grows to a good size. The wood is dark-red, hard, and lasting. It is used for house building and for making carts. A seasoned cubic foot weighs seventy-two pounds. A gum oozes from the bark.

178. **PSIDIUM GUAVA**, *perala* K., *peru* M., the guava tree, besides its fruit yields a small but hard wood which is used for engraving and makes good gun-stocks.

179. **PTEROCARPUS MARSPUIM**, *konse* K., *ásan* M., grows to a great size in Kána and is common though smaller in Belgaum and Dháwrá. The wood is particularly prized for idol cars and for the solid-wheeled timber carts which are used in the forests. It is dark, hard, strong, and lasting. It is much used for house building and is altogether a very favourite timber. A seasoned
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75 cubic foot weighs fifty-six pounds. A reddish gum resin which oozes from the wounds in the trunk is known as kino or Dragon’s blood.

180. Pterospermum Rubiginosum, urachanda K., grows to a good size. The timber is said to be used in house-building and for other purposes.

181. Phyllanthus Roxburghii, Ver. putrajiva, is a middle-sized evergreen tree. It is rather rare and the wood is not used. It gets its name of putrajiva or child’s life, because the nuts are worn as necklaces by children as a preventive against sickness.

182. Randia dumetorum, kire gida, K., geli M., is a small tree found in moist forests. The wood is white fine-grained and heavy. The fruit is used to stupefy fish.

183. Randia Clinostoma, pandri, K., is a small tree with white fine-grained wood. The fruit is eaten as a vegetable.

184. Sallix Tetrasperma, barh M., is found generally near water and on the banks of rice fields. The wood is soft and useless. A cubic foot weighs thirty-seven pounds.

185. Santalum Album, gondada K., chandan M., the sandalwood tree, rarely grows more than thirty feet high and four feet in girth. The outer or sawd wood is white and useless, but the heartwood is yellow-brown, hard, fine-grained and fragrant. A seasoned cubic foot weighs fifty-eight pounds. The heartwood is used in making ornamental work-boxes, glove-boxes, card-cases, and cutters. A valuable oil is distilled from it and it is burnt in temples. The tree is very common and grows well along the eastern frontier. The wood is in great demand and sells readily at 10a. to 12a. (Rs. 5.3 Pa. 9) a man of twenty-eight pounds.

186. Siparous Lebbeck, udhala K., rita M., is a good-sized tree with fairly hard and strong but not much used wood. A seasoned cubic foot weighs sixty-four pounds. The fruit is used as soap and the nut yields an oil.

187. Sarcocap Indica, ashoka K., astok M., is a very handsome, middle-sized tree, common in evergreen forests. Though the heartwood is hard and dark coloured, it is not much used. The bright scarlet and gold flowers are a favourite temple decoration.

188. Schaeer Geraniades, Ver. noucha, is a moderate-sized tree, not common in the Southern Maratha Country. The wood is hard and close-grained like boxwood. It is used for turning.

189. Schleichera Triphala, saripule K., kasumb M., is a very common large and beautiful tree. The wood is much prized for screw-rollers for sugar mills and presses. It is reddish, very hard and heavy, and much used for house building and other purposes. A seasoned cubic foot weighs about sixty-eight pounds. The lac insect is found on the branches, and oil is pressed from the seed.

190. Semecarpus Anacardium, ger K., bidha M., the marking-nut tree, does not grow to any size. The wood is soft and useless. The black juice of the fruit is used to mark linen and as a medicine.

191. Salmi Parifluga, swami K., ranyi M., is a tree of considerable size. The wood is a dull red and is much used for
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Forests.

192. **SPATHODEA ROXBURGHII**, varas M., is a small tree with soft poor wood.

193. **SPATHODEA XYLOCARPA**, genining K., harshing M., grows to a good size. Its close-grained and rather ornamental wood is used in building and for furniture.

194. **SPYNIA MANIFERA**, amrt K., ránhámádtá M., grows to a very large size. The wood is considered of no value. The fruit is eaten by deer and is also made into pickles. A gum oozes from the bark.

195. **SPONIA WIGHTII**, bota K., karvati M., known to planters as the charcoal tree, is a rather small tree that springs up where there have been heavy forest clearings and burning. The wood is of no value, but the bark yields a good fibre. A gum oozes from the trunk.

196. **STERCULIA ALATA**, doddole K., sophy M., grows to immense height in the evergreen forests. The wood is soft and useless.

197. **STERCULIA GETYATA**, happu savaga K., is a large handsome tree. The wood is not used; but the bark yields a good fibre. Further down the coast the bark is made into clothing.

198. **STERCULIA HAYNII**, Ver. bekaro, is a medium-sized tree. The wood is not used.

199. **STERCULIA VILLOSA**, savaga K.; sárda M., the wood is soft and useless; but the bark yields an excellent fibre which is much used in making elephant ropes or dragging timber.

200. **STERCULIA COLOCATA**, Ver. khorsay or bhakko, is a tree with soft wood found in the dry forests south of Dhárvár. The flowers which appear in the hot season are of a beautiful red and are covered with thick resinous stellate hairs.

201. **STEREOSPERMUM CHELONOIDEK**, bond bále K., padvat M., is a moderate sized tree with tough wood used in house building and for furniture. A seasoned cubic foot weighs forty-five pounds.

202. **STEREOSPERMUM SANGOROLES**, kirsal K. and M., yields a tough wood which is used for building and furniture. A seasoned cubic foot weighs forty-four pounds.

203. **STYRCHNOS POTATORUM**, Ver. nermuli, is an evergreen tree with white fragrant flowers. The seeds are used to clear muddy water.

204. **STYRCHNOS NUX-VOMICA**, kásarkana K., káro M., is a common, medium-sized tree. The wood is bitter, of a light brown, and unharmed by white-ants. A seasoned cubic foot weighs fifty-six pounds. It is hard and lasting, and is used in house-building and for carts. The seed is the nux vomica of commerce which yields strychnine. The pulp is harmless and is eaten by hornbills, crows, monkeys, and even by cattle. The root is used as a medicine.
205. *Tabernanthea* *Montana* *Verticillata*, nagin kada K., does not grow to a large size. The wood is said to be white, tough, and fong.

206. *Tamarindus indica*, húnasa K., chinch M., is a very handsome tree of slow growth, but reaching to a great size. It is rarely seen in the forests but is found in gardens, near old temples, and on roads. The wood is hard, dark, lasting, and often finely striped. It is used in screws for mills and presses, also for carts and house-building. A seasoned cubic foot weighs seventy-nine pounds. The leaves, fruit, and seed are used in medicine and a dye is prepared from the leaves. The wood is highly esteemed and in times of scarcity the seeds are pounded and eaten. The powder of the thick seeds mixed with gum makes a cement.

207. *Tectona grandis*, tejak K., dýgrín M., the well-known teak tree, yields one of the most valuable timbers in the world. In Kánara it is very abundant, particularly along the Kálñadí river, where clear stems seventy-eight feet to the first branch and up to twelve feet in girth are by no means uncommon. On the Günd plateau one tree has a girth of over twenty-one feet and close to it is another of nineteen feet. But anything over twelve feet with a clean straight and sound stem is rare. In the Belgaum and Dharwâr forests there is much small teak, but except a few square miles in south Belgaum, nothing that will square into more than nine inches of hard wood. The tree grows best on granite and sandstone formations and along ridges, where the drainage is good, and the elevation up to and over 2000 feet. It is raised easily from seed and is largely planted. It also grows rapidly and well from old stools cut level with the ground. The wood though very hard is easily worked and is used for all house building and furniture making. A seasoned cubic foot weighs about forty-five pounds or two pounds more than the Burmah teak. The wood gives a good oil and the leaves yield a red dye.

208. *Terminalia arjuna*, hóla matty K., sóvî nádat M., is an immense tree growing in or along rivers. It is also planted along roads. The wood is used for house and boat building and for various other purposes. It is dark hard and heavy. A seasoned cubic foot weighs fifty-four pounds. The bark is considered an excellent tonic and is laid on wounds.

209. *Terminalia bellirica*, tare K., qoting M., attains a great height and girth. The wood is yellowish and poor. It is rarely or ever used. A seasoned cubic foot weighs about forty pounds. The tree has a very offensive smell when in bowels. The fruit is eaten by deer goats and cattle. It is one of the myrobalsams of commerce and is used in dyeing and tanning. An oil is expressed from the kernels.

210. *Terminalia chebula*, alâlo K., hîrdâ M., grows to a considerable size and is very common. The wood is dark-brown with a yellowish tinge; it is hard, close-grained, and heavy and is in general use. The fruit, the myrobolan of commerce, is largely used in tanning and dyeing. The right to gather it and export it from Kánara and Belgaum used to be sold yearly and in the seven years...
ending 1877 yielded an average revenue of £2488 (Rs. 24,880). In 1877-78 the nuts were for the first time gathered by the foresters and yielded a net revenue of £7,696 (Rs. 76,990). The total myrobalan crop of the southern division is estimated at 11,000 khandis of 560 pounds worth about £10,000 (Rs. 1,00,000). The cost of gathering is about one-third of the receipts.

211. **Terminalia paniculata**, hundu K., kindal M., is full equal in size and shape to the Terminalia tomentosa. The timber, though good and in general use, is lighter in colour, and is neither so strong nor so lasting as the tomentosa.

212. **Terminalia tomentosa**, matti K., aina M., is a very straight and lofty tree of considerable girth. The wood is dark sometimes almost black. It is hard and lasting, and is in general use for house building and other purposes. A cubic foot weighs sixty pounds. The bark is used in tanning.

213. **Tetrameles nudiflora**, joramava K., ughda M., is a very large tree with soft useless timber.

214. **Tetranthera longifolia**, jasb. bende K., is a fair sized tree, with a yellowish wood used for retting and other purposes.

215. **Theseia polycarpa**, adavi K., ranthali M., is a handsome tree of rapid growth but not of more than moderate size. The timber, when ripe, is strong, tough and lasting, and at one time was much used by the gun carriage department. A seasoned cubic foot weighs forty-nine pounds. The capsules yield a yellow dye.

216. **Trewia nudiflora**, pitari M., is a small tree with soft valueless wood.

217. **Trophiis aspera**, punja K., poi M., is a good hedge plant, but does not grow more than twenty feet high. The wood is said to be fairly good, but is not used. The leaves are used to polish wood and the milk as a medicine.

218. **Ulmus integrifolia**, Ver. vurali, is a large leaf-shedding tree with light strong yellow wood used in cart-making.

219. **Vateria indica**, dhupada K., is a large and particularly handsome roadside tree. The wood is inferior and not much used. A piney gum resin which oozes from wounds in the trunk yields an excellent varnish like copal. A solid oil is pressed from the seeds called piney tallow or dhupada oil.

220. **Virex altissima**, balage K., bandage M., is a very large and particularly handsome evergreen. The timber is well known and highly prized. It is of a light brown, close-grained, hard, tough, and very lasting no matter to what use it is put. It is used in house-building, cart-making, and for many other purposes. It does not split or warp. A seasoned cubic foot weighs sixty-three pounds.

221. **Vitex Negundo**, Ver. nirgunda, is a small tree or shrub very common along the Sahyādris.

222. **Vitex Leucoxyylon**, senkani K., songerbi M., is a middle-sized tree common near streams. The wood is light-coloured and fairly strong. A seasoned cubic foot weighs forty-two pounds.
3. ***WAGATEA SPECATA***, *vágáti* K., is a common thorny shrub. It is supposed to be good for tanning.

4. **WRIGHTIA TINCTORIA**, *kodurukki* K., *kálakudu* M., is a tall tree with beautiful, white, hard and close-grained wood. The leaves are said to yield an inferior indigo.

5. **XANTHOXYLUM RIETSA**, *jumminia* K., *tiirphal* M., is a tree whose wood is little used. Oil made from the seeds is used as a lubricant.

6. **XANTHOCHYMSUS PICTORIUS**, *janagi* or *devamkái*, K. bears a bright yellow fruit of the size of an orange from which a yellow o-dye is made. A seasoned cubic foot weighs sixty-six pounds. It is in general use, and for piles and for sleepers cannot be surpassed. It is used by the Koḍaḍu and white ants.

7. ***XYLIA POLARIFORMIS***, *jimbe* K., *jámva* M., grows to a large size and is common. It is one of the iron woods. The wood is very hard and lasting. A seasoned cubic foot weighs sixty-six pounds. It is in general use, and for piles and for sleepers cannot be surpassed. It is used by the Koḍaḍu and is harmed by white ants.

8. ***Xylophaga*, *ikanimara* K., *lor* M., grows to a large size and is mostly found in grass lands and gardens in most of the southern districts. The wood is dark hard and fairly close-grained and used in house-building and for many other purposes. A seasoned cubic foot weighs fifty-eight pounds. The fruit gives a kind of *kino* gum, which, with the bark, is used medicinally by the natives.

9. ***Xylopia*, *mulli* K. *kánta gotti* M., is a small conical tree. It is hard lasting and of a yellow colour. It is made into works and field-tools. Its fruit is used to blacken leather.

The domestic animals of the district are, according to 1881-82 returns, oxen (109,634), cows (111,354), buffaloes (63,773), sheep and goats (6756), and horses (374). Everywhere but especially below the Sahyadris the stock is inferior. On the coast the pasture yields little nourishment. No Indian millet is grown, and rice straw is a poor substitute. In Karwar, Kanta, Ankola, and Honavar there are few domestic animals of local breed. Bullocks in these coast sub-divisions are thin and stunted. Horses are brought by European officers, and some native officials keep ponies. But the climate is unsuited to horses, which always look thin and raggled. The *mungal* or hammock slung to a lamboo pole and the palanquin are the usual modes of travelling on the coast. A special class of men, belonging to the fisher castes, Bhūis, Harikantārs, Khārvīs, and Ambers accustom themselves from boyhood to carry palanquins, constant usage raising a hard lump on the shoulder, which enables them to bear the weight of the pole without inconvenience. Above the Sahyadris, in the forest sub-divisions of Supa and Yellāpur, domestic animals are extremely rare. In Mundgod, Haliyāl, Sirsi and Siddāpur ponies are kept for carrying packs by Pendhāris.

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1 Most of the details of Domestic Animals are contributed by Mr. R. E. Candy, C.S.
and some good bullocks and buffaloes are also found. Both and below the Sahyadris, the best cattle are imported from Dhule and Maisur.

Bullocks begin to work at about six years old. Carts and ploughs are generally drawn by one pair of bullocks. The cart-load varies from twenty to thirty maunds of twenty-eight pounds. Pack-bullocks, are used by Lambanis, Korchars, and Maris, move from village to village selling rice, coconuts, plantains, and salt. A pack-load is three or four maunds. In the rainy season, pack-bullocks are left to graze in the fields, but in the fair season they are stall-fed on straw, gram, oil-cake, and cotton-seed. The price of a bullock varies from £2 to £4 (Rs. 20 - Rs. 40) begin to calve at about five years of age, and go on bearing till they are about fifteen. They give one to two pints of milk a day for about six months after calving. The husbandman pays the herdsman or his workmen, in special arrangements with husbandmen for rearing bullocks. The husbandman reaps the benefit till he is of a good reward is allowed to keep the first calf on condition of selling it with its second calf to the owner. The price of bullocks varies from £1 (Rs. 20) to £2 (Rs. 8 - Rs. 20), and is sometimes as high as £3 (Rs. 12). The Sahyadris, Gokarn, Sirsi, and Haliyal, for sale, are sometimes more than £6 (Rs. 3) for a good milch-cow, to keep a large number of bullocks as milk is their chief article of diet.

On the coast, sheep are brought from Haliyal, Sirsi, and Hängal. But the climate suits them so badly that they lose condition even in a single week. Good mutton is dear and little used. Milch-goats are occasionally kept by Muhammadans and Christians, but they are of a poor breed. All the Sahyadris flocks of sheep and goats can obtain pastureage and keep in fair condition. In this part of the district a sheep can be bought for Rs. 1 to 3 (Rs. 1 to Rs. 3), but below the Sahyadris the price is rarely less than Rs. 6 (Rs. 3).

In Karwar, Kumta, and Honávar the Goanese and other Christians keep pigs. These are of the common breed though better than those kept by Mhárs, Vádars, and others above the Sahyadris. Pigs are allowed to range about at will, picking up any food they can get. Great complaints are made by field-owners of the injury they do to their crops. A well fed pig fetches from 12s. to £1 (Rs. 6 - Rs. 10). Fowls are kept by all classes except Bráhmans. The lower grades of husbandmen delight in cock-fighting, and they feed and train their fowls of a poor breed. Some are kept by husbandmen delight in cock-fighting, and they feed and train their fowls of a poor breed. Some are kept by husbandmen delight in cock-fighting, and they feed and train their fowls of a poor breed.
the birds with great care. It is an universal custom at fairs, especially at fairs in honour of Mari or Bhavani, to offer cocks to the goddess. The head is cut off in front of the idol and the body is carried away by the worshipper and eaten. Fowls are offered for sale in the Kârwar and Kundâ markets. In villages they are kept only for private use. A fowl in good condition costs 1s. to 1s. 3d. (8-10 annas), a half fowl 6d. to 9d. (1-6 annas), and a chicken 3d. to 4d. (2-3 annas). No eggs are exported. In Kârwar many turkeys and ducks are reared by Christians of the better sort. Turkeys and ducks are also largely imported from Goa. A turkey-cock costs about 10s. (Rs. 5) and a turkey-hen 1s. to 6s. (Rs. 2-Rs. 3). Ducks are sold at 10s. (Rs. 5) the dozen.

Thirty years ago the Wild Elephant, Elephas indicus, āne K., hatti M., was a yearly visitor from Munsur to Kânara. Small herds used to find their way from Borob, through the Chandragutti hills, into parts of Sres. and even as far north as Bhagvati, half-way between Haliyal and Yehepur. Three miles south of Bhagvati a small pond on the roadside is still known as the máyinda or Elephant’s Pool, where wild elephants used to drink and sport. These herds did not remain in Kânara throughout the year. Their last visit was made in 1868.

The Tiger, Felis tigris, hebbuli K., vîgh M., was thirty years ago found in all parts of the Bombay Kânarese districts. The wild animal reward returns seem to show that the last tiger shot in Kalâdgī was in 1857. But the returns are apt to confuse tigers and panthers, and it is probable that tigers continued to be killed in Kalâdgī for some years later. In Beigam tigers were formerly very numerous. As many as thirty-nine were killed in 1840-41.

They are now seldom heard of except in the south-west of the Bidi sub-division close to the Kânara border. In Dhârwâr also tigers are now scarce. Those that are met with no doubt find their way from Kânara. Kânara is the only one of the Bombay Kânarese districts where tigers are found in any numbers, and even in Kânara their number has considerably decreased within the last few years. Still in most parts of the district they are not uncommon and if the shooting is properly managed fair bags may be made.

The tiger’s favourite haunts are near the Sahyâdris where they breed in the wildest and most difficult places. But they love to rest in densely wooded river banks and in safe cool spots in islands thick with thorns, rank grass, and creep. It is believed that Kânara tigers do not differ in habits, size, or colour from the tigers of other parts of India. They vary in colour from bright to tawny, the beautiful satin skin and the sharply marked stripes of the young tiger growing dull and faint with age. Full-grown tigers average from nine feet to one foot eight inches. Five have been shot over ten feet. One of which was ten feet two and a half inches. The tigresses average from eight feet to eight feet seven inches. Two have been shot over nine feet, the largest of which measured nine feet two inches.

1 The section on Wild Animals is contributed by Colonel W. Peyton, Conservator of Forests S. D.
Of the tiger's pairing season little is known. The Kánara idea is that tigers pair during the cold weather. This scarcely agrees with the fact that cubs of a few days' old have been found at all times of the year, and that tiger's caterwanlings are heard at other times besides the cold weather. In March 1882 a tiger and a tigress came out together near Yellápur and were both killed. For some days before this many cattle had been carried off and caterwanlings had been heard day and night. It seems probable that tigers have no particular pairing season. The tiger's age is also doubtful. The natives have a curious fancy that the age can be told by the number of lobes in the liver, a lobe for each year. As a rule a tigress has two to four cubs, but a litter of five is by no means uncommon. Tiger cubs often stay with the mother till they are as big as herself, which supports the view that tigresses have young only once in three years. A tigress with five half-grown cubs was shot near Tinái in 1878. She came out with all her cubs about her. On being fired at she sprang into the fork of a tree some twelve feet from the ground and seized the charred end of a date-tree which she no doubt took for her enemy. The second shot missed her and lodged in the tree. But the first had struck her through the heart, and she fell backwards dead. All but one of the cubs were shot in a few moments. On another occasion, also near Yellápur, a family of five, all about the same size, came out together. Of the five two were killed, one was wounded, and two got away without being fired at. Instances of three or four cubs of the same size and family are well known. In April 1882 a tigress and five cubs, about seven months old, were killed near Tōtelē in Supā. A tigress with cubs is far more dangerous than a tigress without cubs. After the birth she remains with the cubs about her for seven or eight weeks keeping them in the same place, except to go out in search of food, till they are able to travel with her. Tigers are ever changing their hunting grounds and travel long distances during the night. When on the move they keep to the roads and pathways, and their marks may often be traced along a road for miles at a stretch. Though they move so freely tigers have certain favourite haunts where they are always found year after year. Formerly tigers chiefly fed on wild animals. Now that the stock of wild animals has been reduced the tiger's chief food is the village cattle. Tigers take cattle out of pens or sheds and pull them down at all times of the day, often in the presence of their watchers who sometimes show the greatest spirit in driving the tiger off. Of wild animals, bison, hog, and deer are the tiger's favourite prey. But it is well known in Kánara that the tiger also feeds on the putrid carcase of animals which he has not killed. During the 1876-77 famine, when the cattle from the plains were driven into the forests and died there in thousands, tigers, panthers, wild dogs, even hog, fed on the putrid carcasses. Another curious point in regard to a tiger's food is that one tiger will kill and eat another. A case of this occurred near Kundēp in Supā on the 3rd of April 1877. According to the people of a hut not more than a hundred yards distant, there was a battle-royal between a tiger and a tigress with two half-grown cubs. The tiger had killed a bullock and
tigers. Some statements are found, and, perhaps, and
acre, to teach her young
large wounds
of the neck. In
the same time,
also occasionally
and found that their story was true. A trail in
the high grass showed that something heavy had been dragged
through it. On following this trail, the forefoot of a young tiger was
found, and, within three hours, a tiger was beaten out and killed.
He measured eight feet eleven inches and was very robust. Further
search discovered the young tiger’s head and some of the bones,
stomach and skin. The tiger shot was a good deal scratched and
torn about the face and chest. Two days later, on the 5th of April
1875, another bullock was killed within a mile of the same spot, and
in a beat a tigress and a half-grown cub came out and were both
shot. This was the tigress of the fight. She was badly mauled, and
her wounds were fresh. She measured eight feet six inches and her
cub which was a male measured six feet eight inches. On another
occasion, in following up a tigress which had been wounded the
evening before, one of her cubs was found badly mauled and dead.
No doubt in her pain the mother had killed her cub, which had
perhaps tried to play with it when she lay during the night.
In attacking cattle tigers either steal in or rush on the herd from
some neighbouring thicket. When they secure one of the herd they
drag it into the thicket, sometimes at once, but often when they
come back towards dusk to feed. If not disturbed they lie up near
till the carcass is finished. Unless he is forced to leave the
place from want of water the carcass of a large bullock will last a tiger for
two, three, or even four days, and the carcass of a bad tiger will last a
tiger for a week. Opinions vary as to how a tiger seizes its
prey. Some sportsmen hold that the tiger seizes, its prey
by the throat; others hold that the victim is caught by the nape of
the neck. In nine cases out of ten the animal is seized by
the neck. At the same time wounds seen on the neck of victims and
the statements of herdsmen prove that cattle are sometimes seized from
behind, and by the nape of the neck.

It is sometimes said that the tiger uses his dew claws to make the
large wounds in the neck and throat, and that he applies his mouth
to the wounds and sucks the blood. There is probably no truth in
this story, except that it is the case that in seizing their prey
tigers use their terrible forepaws to bring the victim down and
dilocate his neck. It is not unusual for a tiger to kill two bullocks
at the same time, and to drop them within a few yards of each other.
Three or four bullocks are also occasionally killed at the same time,
and one case is on record in which, in a space of not more than an
acre, two tigers killed seven head of cattle. It is well known that
to teach her young a tigress will hamstring, break the leg of, or
In shooting tigers in Kanara sportsmen take up a position in trees, on ladders placed against trees, or on foot standing behind some tree or bush. When the gunner is placed, the part of the forest in which the tiger is supposed to lie is beaten towards them by fifty to a hundred more beaters. Occasionally when the carcass of a bullock is found, the sportsman has a seat or machine made or a ladder planted against some tree within fifteen or twenty yards of the carcass. The sportsman generally takes his seat in the afternoon and waits till dark or sits up all night on the chance that the tiger may come back to finish his prey. Elephants are never used in Kanara as its high trees and dense scrub are unsuited to elephants. In a long beat a seat on a tree is generally uncomfortable. At the same time it is not only safer but gives a better view, especially when the seat is from ten to fifteen feet from the ground. Standing behind a tree or bush or sitting on a low seat has many disadvantages. It is unsafe except to the most tried and experienced sportsman. A tiger writhing under a broken leg or shoulder is most dangerous, and if the slightest move is made will probably catch sight of and dart on the person who fires or on his attendant. Moreover the tiger is by no means an easy mark for the second barrel. As he spins about he is marvellously quick and bull-like in his movements, and the second shot may not settle him but bring him on to the shooter, whose position is betrayed by the second report if not by the first. An old hand will keep a tiger down by quick and true shooting, using a second or a third gun as rapidly as if they were one gun with four or six barrels, or an old hand will wait till a head or neck shot at very close quarters is certain death. But let the novice beware of running so great a risk. A tiger shot through the body will at times not even speak to the shot, though the shot is mortal, and will dash on his way straight in front without showing a sign of being hit. This is not the case when a bone is broken. Then the tiger stops for a moment and makes a startling uproar. Another objection to a position on the ground is that the view is confined to a short distance, in evergreen forests or among karvi or Strobilanthus stalks to less than ten yards. A third objection to a position on the ground is that in the excitement of the moment a man stationed on the ground is liable to be shot, or in firing in front may himself wound one of the beaters.

The best and most comfortable position is on a light bamboo ladder fifteen to sixteen feet long. This when placed against a tree or bush gives the sportsman a choice of views from a few feet to eleven feet from the ground. A light bamboo ladder with nine or ten flat rungs is extremely useful, not only for tiger shooting but in beating for deer and other large game. It is easily carried by two men and can be placed in position without noise. The higher rungs of a ladder are generally safe. But in
In several cases tigers have charged up ladders in the most determined manner and had to be stopped. The commanding position exposes the whole body of the tiger as he comes. This great advantage is lost on foot when the rush is made in thick cover and the head and chest are alone exposed. When a ladder is placed on a slope, facing the high ground, and the tiger is beaten down towards it, there is a considerable chance that the tiger will charge. A recently retired police officer of seventeen years' game experience in Kánara, whose good fellowship and love of sport made him a welcome and dear companion in many an adventure, twice rolled over a charging tiger at the very foot of his ladder.

In driving for tigers, in fact in driving for any large game, the general management of the beat and the positions to be taken by the guns is mostly left to the local shikárí or native hunters. In Kánara each village or cluster of villages has its leader or leaders in matters of sport, and whether the villagers drive on their own account or on behalf of a European sportsman, they look to their leaders for direction.

These local sportsmen have a marvellous knowledge of their own runs or hunting grounds. They know, far better than any European sportsman can hope to know, where the game is likely to lie; they know its ways; where it will make for when it is roused, and where it can be cut off. In arranging a beat the first thing is to choose a dozen or more of the most intelligent beaters for stops or watchers, to be placed in trees at different parts of the ground so as to guide the game towards the guns. The rest of the beaters are sent to some well known spot close to where the beat begins, but not so near as to risk disturbing the game. Their orders are not to leave the spot till they get a signal to begin to beat. When the head beaters are set in their trees and the beat are sent to some well known spot to wait, the head native shikári, in the most careful silence, leads off the sportsmen and points out what positions they should take. At each post the sportsman silently chooses the nearest suitable tree, sets his ladder against it, and takes his seat. On the way, on both sides of the ground to be driven, some natives are set on trees as stop-men. They are told to keep still unless the tiger tries to break and should he try to break to make a noise and turn him back into the beat. As a rule when roused from his lair by the shouts of the beaters behind him the tiger moves forward, feeling his way at every step. He moves by the shortest road, always through cover, to some other haunt. He shrinks from any strange sound. The least noise is enough to turn him back. If he sees the stop-man who makes the noise, the chances are that he will dash past him with a deep 'tronf' or subdued roar. The success of the drive greatly depends on the skill of the stops in making suitable noises and on their keeping hid and perfectly still.

When the head of the beat has placed his guns and his stops, he goes back to the beaters or sends them word to begin to beat. In carrying on the beat the moment a shot is fired and the signal is passed that the tiger has gone back wounded, all the beaters either clear out of the beat or get into trees. If a shot is fired but no
signal is passed back the beat goes on as if no shot had been fired. Cunning old tigers, who have been driven before and know the danger ahead, try to break back. In case this should happen, it is the invariable custom to send with the beaters a trustworthy gun-bearer to fire one or more shots if the tiger refuses to be driven. The gun-bearer is also expected to fire in case the forest is very thick and it is likely that the tiger should keep to his lair till the beaters come close to him. Every care is taken and every effort is made to keep the tiger well in advance of the line of beaters. When the ground that is driven is thin, and there is a likely place for the tiger to lie in, the line of beaters simply passes through the thin part exchanging a word with one another here and there, but quietly, so that the sound may not reach the parts which are next to be driven.

During the whole beat the gunners who are in position should be careful to keep perfectly still and alert. The tiger often steals forward noiselessly and is ever quick to detect danger in front. The slightest sound may make him dash forward, giving only a snap shot, or it may send him back to the line of beaters, which is always dangerous. Tigers coming from a distance should be patiently awaited. It is well to remember this. If a long shot is taken and the tiger is missed or wounded, he is almost sure to go back, and the beaters have no time to clear out or get up trees before the tiger is on them.

With care accidents seldom happen in tiger shooting. Six have occurred in Kânara, three from wounded tigers, when on each occasion a man was killed; one, when a man was taken some twelve feet out of a tree by an unwounded tiger going back and breaking through the line after having been fired at; and two by panthers.

On one occasion a panther which was being followed up was shot dead off a beater he had knocked down, and on whom he sprang from the shoulders of a sportsman who himself escaped with some scratches only on the face and shoulders by firing at and hitting the brute as he rose at him. The panther was literally blown from the muzzle of the sportsman’s second barrel, and without a moment’s loss of time. This adventure occurred to Colonel McGillivray, the late well known Superintendent of Police in Kânara, and was as sudden and unexpected as it was well met.

When a tiger is wounded and dashing to one side it is by no means safe for a stop in a tree, unless he is well out of reach, to try and turn him. A few years ago near Mundgod an English sportsman’s personal servant, unseen by his master, climbed into a tree behind him and by clapping his hands tried to turn a badly wounded tiger towards his master. In a moment the tiger had hold of him and bit him so badly that the poor boy died. The sportsman killed the tiger soon after, but the accident remained though he was in no way responsible.

It is by no means uncommon for a wounded and angry tiger to dash up a tree and lay hold of the inmate several feet from the ground. Near Dändeli a stop on a low headless tree, near a ford in a river, tried to turn a wounded tiger. The tiger was heard to give a
succession of savage roars and was seen to dash at the tree from some distance. He was in the tree with his cruel paws on the branch just below the man, who could climb no higher, when an express bullet brought him down with a broken back. On another occasion a wounded tiger tried to pull down a boy from a sapling fourteen or fifteen feet from the ground. He must have succeeded had not the sportsmen who were five in number run up together. On seeing them the tiger retired to a thicket, but charged the moment a shot was fired and was dropped within a few paces of the party. The boy was taken down terribly frightened and exhausted. Sportsmen should insist on their followers always getting into high trees safe out of reach.

On one occasion a wounded tiger got terribly enraged and went at the beaters from tree to tree, tearing a slipper to pieces which was thrown at him. At last he lay down, and the sportsman, who had gone in after him, was guided to him by the people on the trees and killed him with a single shot between the eyes, not always a safe shot either, but there was no help as the brute was lying on a narrow pathway about thirty yards off, and had just raised his head preparatory to a charge. Great was the rejoicing over this tiger. He had caused much trouble, and in truth was downright vicious.

When a tiger is wounded the beaters are sent to some safe place and the trail is taken up by the sportsmen helped by the local and personal shikaris who follow the track under protection of the guns. On no account are the marks of blood or the foot-mark left on the chance of accidentally coming across the tiger. If accidents are to be guarded against, the party must keep together and on the trail. So long as a sharp watch is kept ahead and the tiger is seen before he makes his rush, the danger is small compared to a sudden charge made unexpectedly from one side.

If a tiger is not found in a short distance from where he was fired at, it may be surmised that he is not badly hurt. He may have to lie down but he moves on when his pursuers come near. In such cases the usual plan is to send one or more guns ahead and post them in trees where the forest narrows, to cut off the tiger from the cover he seems to be making for. If no European sportsmen are available native shikaris should be sent with their own or with a spare gun. On no account are beaters used after a wounded tiger, but a few are very useful to take up positions in trees as stops to the guns who are sent ahead. The best gun, or the most experienced of the sportsmen, and another of the party, if there are many out, should remain with a couple or more sharp native trackers on the trail, which must be steadily kept to. This is perhaps the most successful way to hunt down a wounded tiger, for he is brought to book either by the sportsmen on his track or by the party ahead. If it is found that the tiger is making for another cover than was at first supposed the positions of the front guns can be quickly changed.

An amusing incident occurred near Yellapura a couple of years ago during the rains. A tiger was wounded and in following him up was seen to be down and move on as he was approached.
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One of the two guns was sent ahead to a narrow part of the forest with cultivation on each side, where there was a pathway, and a well known tree into which he was told to climb. This pathway lay between two rather steep hills covered with dense undergrowth. After a pause the tracking was resumed. It happened to be raining hard and the sportsman found the tree so uncomfortable that he came down. When the tracking party drew near voices were heard below and not more than fifty yards off, which seemed strange as the tiger's foot-marks were very fresh. The position was soon explained. Only a few yards in front of the tracker was the tiger crouching, looking down, and listening to the voices below, which came from some of the beaters who were making their way to the tree in the open close by. In a moment, but too late, the tiger became aware of the party behind him. A shot from an eight-bore went smacking into his shoulder. He made a tremendous roar, and struggled hard but he was never allowed to get on his legs, and was spatted up with five other shots which rained in on him in quick succession. The moment the first shot and the answering roar of the tiger were heard, the beaters, who had no right to be there, made off. The second sportsman manfully held to his place though he could do nothing and was right in the line of fire.

A wounded tiger who lies up within a short distance is badly disabled. In such occasions the chances are that if not floored in time he will charge.

Charges may often be averted by the sportsman's quickness of eye and resource in taking advantage of any hesitation shown by the tiger. There are certainly times when there is no avoiding a charge, as when the tiger is being approached and cannot be seen. At such moments it is wise to bear in mind that the first shot is everything. This is specially the case when the cover is at all thick and damp, for then the smoke hangs. It may be said that at the last moment a tiger is often turned by a shot fired into his face. No trust can be placed on this off-chance. If the sportsman is not confident that he can knock down the tiger and keep it down he had better leave the tiger alone.

In following tigers in thick and difficult cover it is well to send a couple of active young fellows up trees to examine from above the thicket into which the foot-marks lead. In this way the densest cover is searched without losing the trail and with a minimum of danger.

On two or three occasions, when other means had failed, tigers have been killed by one of the guns climbing into a tree. A rifle and plenty of cartridges are handed to the person on the tree, and the other guns either stand at the foot or are sent back out of danger. A few years ago a couple of young sportsmen tracked a wounded tigress into a very difficult place, into which it would have been next to madness for them to creep. They tried every means to drive her out, but to no purpose. At last a man who had been sent up a tree close by declared he could see the tigresses, and, as a last resource, it was agreed that one of the two should climb up and shoot while the other stayed below. As the climber was
struggling up the tree, out rushed the tigress and was gallantly dropped within a few yards by his companion below.

In numerous cases tigers have been known to charge, some with little provocation and others after much provocation. Occasionally tigers will not charge at all. Why they do not charge is not known. But a young sportsman should not trust to the chance that a tiger will not charge, and follow a tiger as he follows a deer. As a rule, if not taken in time, a wounded tiger will charge. As he charges the tiger utters a startling roar which is apt to throw the sportsman off his guard. The effect of the roar on the best and staunchest men is often shown by a step back, but this is only for the moment till the beast is fairly seen. When a tiger continues to struggle on the ground or lies breathing heavily, cartridges should not be spared. Several tigers have been lost by too great a tenderness for the skin. Great care should be taken in coming near a tiger lying to all appearance dead or dying. The beast may be only stunned. A few years ago on the Yellapur hills a tiger was driven from the top of a hill towards a young sportsman on a ladder. From the slope of the hill, the tiger was almost on a level with the top of the ladder, and in the surprise of the moment was missed. The tiger then went galloping across a small bit of open about sixty yards in rear of the next gun. He was missed with the first barrel, but as he got the second he was seen to pitch forward behind a bush. The large double muzzle-loading eight-bore with which he was fired at, was then changed for a 500 express, and the sportsman getting down the ladder ran to within twenty yards of the tiger, which was lying stretched at full length breathing heavily. On seeing this, first one, and then, after putting in a fresh cartridge, another barrel was fired into the beast. He did not show the slightest sign of being hit by either, though both bullets were seen to strike him in the back, their way swinging towards the chest. On the second shot being fired, the tiger lay stretched at full length with his head away from the sportsman, a man on a tree almost immediately over him called out that he was dead. The sportsman carelessly walked up to the tiger. In another moment his hand would have been on the body of the beast, when the tiger opened his eyes, and, with a roar, reared on his hind legs, his face close to the sportsman and his forepaws stretched over his head. To push the muzzle of the express into the brute's chest, pull the trigger of the second barrel, and fly down the hill was the work of a second. The whole affair, the roar of the tiger as he got on his legs, the shot, and the sportsman's flight was of startling suddenness. There was a general stampede of beaters. After a run of about thirty yards the sportsman joined his young companion. The tiger was heard to growl several times, and the stop in the tree above him called out that he had moved and lain down in a small dip or hollow hard by. Just then also the sportsman's personal shikari came up with the eight-bore gun which had been first fired and with spare cartridges for the express. He had been left to undo the ladder and the whole affair was so sudden that neither he nor the other sportsman had time to give any assistance.
Both guns now went up together, and the tiger, though fired into before he had time to move, shortened the distance between himself and the guns by several yards in his endeavours to come on.

On examining the body, it was found that the first shot from the eight-bore had struck the tiger where the neck joins the head. It had cut through the flesh and grazing the bone had given a shock to the spine without breaking it. But for the two flank shots and the chest shot from the express the tiger would have gone away and have been little or none the worse.

For a successful season's tiger shooting the sportsman cannot depend on the chance of cattle being carried off near his camp. He must take with him a number of cattle to be tied up and used as baits. As villagers will not part with their cattle to be tied up as baits, thirty or forty head must be bought in some large market town and taken about with the camp. The cattle cost to buy from 12s. to 14s. (Rs. 6 - Rs. 7) a head and their keep comes to about 3d. (2 as.) a day each. It may seem cruel to tie up an animal to be killed by a tiger. But every tiger at large destroys not less than thirty to fifty head of cattle a year, and among the victims are choice milch and draught animals worth from £2 to £6 (Rs. 20 - Rs. 60). It is the custom to bait such places only as tigers frequent during their midnight prowls and where thick cover is near into which the tiger is likely to drag his kill.

The bait remains tied from four, in the evening to seven in the morning. The people entrusted with the work are induced by a reward of 10s. (Rs. 5) for every kill to tie in the best places. If the bait is taken, the person who has tied it up either himself brings the news or sends some one to the camp. On his way the messenger tells the people of the villages he passes, who gladly turn out with the local shikarís and await the sportsman somewhere on the way to the kill. When the news reaches the camp one or two hours law is given for the beaters to meet and for the guns to go ahead. Then the sportsman rides to the place and the beat is arranged.

Beating for tigers or other game is popular in Kâmarâ. The difficulty is to keep too many people from coming. When there are two or more guns it is usual to let anyone come who chooses, and to pay them all, men and boys, 6d. (4 as.) each. If the beat is successful each of the local shikarís gets from £1 to £2 (Rs. 10 - Rs. 20), and the personal shikará who makes all the sporting arrangements gets 50s. (Rs. 15) for each large tiger, 12s. (Rs. 6) for each half-grown tiger, and 6s. (Rs. 3) for each cub. If nothing is killed the personal shikará gets nothing, but under no circumstances do the local shikarís ever get less than 4s. to 8s. (Rs. 2 - Rs. 4) each. The person who brings the news of the kill gets 4s. (Rs. 2). As the Government reward is £2 8s. (Rs. 24) for a full-grown tiger, £1 4s. (Rs. 12) for a half-grown tiger, and 12s. (Rs. 6) for a cub, it is needless to say that tiger shooting is expensive. But to be successful the sportsman must be liberal and kind and jolly with the people, whether they are beaters or shikarís. Both undoubtedly earn all that a sportsman can give them. They are marvells of patience and endurance throughout the heat and
fatigue of the day, and of great good humour at its close. Driving
is in no way against the inclination of the people of Kānara. It
is a pleasurable excitement which they enjoy as much as the
sportsman. They will leave almost any work to join in a beat.
Of most of the local shikāris it is not too much to say that though
cautious at first, their confidence is easily gained, and that when they
know a sportsman they will face any danger with him and are
thoroughly to be trusted.

Besides in a regular beat tigers are sometimes found when
stalking other game. When a tiger is found in stalking other
game the sportsman goes a short distance ahead leaving a few men
who move towards him making no noise beyond exchanging a word
or two and here and there throwing a stone.

Tigers are also shot when coming to drink, or when returning at
night to feed on a carcass. Shooting over water is seldom practised
except by natives; but Europeans sometimes sit over a kill on the
chance that the tiger will come back. A place is built in a tree
some ten or twelve feet from the ground and about fifteen yards
from the carcass. This though a tiresome and rather disappointing
form of sport is not without attractions and difficulties. A tiger is
very shy and cautious. He walks round his kill and watches it for
some time before he approaches. The slightest noise frightens him
and if frightened he either will not return at all or will wait till late
in the night beyond the patience of a European.

Monkeys betray a tiger when he is on foot in a beat, or when he
moves in the forests in search of food, or when he is coming to
his kill in the evening. So also peafowl, jungle-fowl, and spurfowl
all rise before a tiger with a scared cry not to be mistaken by those
who know it. In Kānara, when a sportsman is stalking other game
and hears monkeys swearing, he takes it as a sign that a tiger or a
panther is near. By moving quickly and without noise towards the
monkeys and by carefully watching their movements and the direction
in which they are looking, he may often be rewarded by a shot. But
noisy monkeys are not always a safe guide as they also swear at
jungle-dogs and jackals.

Tigers hunting together or a tigress with cubs, when one of them
is shot, often remain in the same place calling for two or more
days. This is a good opportunity for putting out a few baits, one
of them is sure to be taken. The call of a tiger to his mate is
different from his "owf" or his angry roar. It is soft and loud in
a tone which is perhaps most nearly represented by a long-drawn
"owm." The sound seems to roll along the ground, and on a clear
night and in favourable country may be heard more than two miles.
It is made as the animal is moving and is repeated every two or
three minutes round a considerable area at odd times of the night
or morning. Some times a tigress, when away from small cubs,
will make this call even during the day as if to assure them she
is near. It is not difficult to cut her off and shoot her when she is
heard calling in this way during the day time.

As regards the number of cattle killed by tigers, returns are
available only for the eight years ending 1882. During these eight
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Returns of the number of tigers killed are available for a considerably longer period. During the twenty-two years ending 1877, 510 tigers were killed and £660 (Rs. 8597) paid in rewards. Between 1856 and 1866, 155 tigers, or a yearly average of fourteen, were killed and between 1867 and 1877, 352 tigers, or a yearly average of thirty-two, were killed. The number of persons killed during the whole period of twenty-two years was, one European officer, Lieutenant Power of the 35th Madras Nativ Infantry, and forty-three of the natives of the district.

The details of the five years ending 1882 are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Tigers Killed</th>
<th>Reward</th>
<th>Persons Killed</th>
<th>Cattle Killed</th>
</tr>
</thead>
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<tr>
<td>1878</td>
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<td>2</td>
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<td>18</td>
<td>44</td>
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<td>7</td>
<td>66</td>
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<tr>
<td>Average</td>
<td>24</td>
<td>65</td>
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Panthers.

In Kānara panthers are especially common. There are no large caves or prickly-pear thistles, but there is the splendid cover of some 3500 square miles of almost unbroken forest in which they can choose homes and hunting grounds. Naturalists say and most sportsmen agree that there are two or more varieties of the panther. There is a larger animal six feet to seven feet eleven inches which is called the panther; and a smaller animal five feet six inches to six feet which is called the leopard. The panther is also supposed to be lighter in colour than the leopard, and unlike the leopard to keep aloof from villages and frequent low rocky hills in open ground rather than in forests. The black panther is also thought to be a distinct species. To the ordinary observer there does not appear to be any difference between the panther and the leopard; and there is nothing in the appearance or habits of the pard to induce the belief that there are two or more varieties. Pards of both sizes are found equally often near villages in Kānara; and all alike prey on cattle, ponies, pig, donkeys, goats, deer, monkeys, and dogs. A panther over seven feet eight inches in length is considered an unusually fine specimen. One measuring eight feet is said to have been killed near Siddāpur a couple of years ago (1880), and several of seven feet nine inches have been killed. On the other hand anything under five feet eight inches is thought small. Three black panthers have been shot in Kānara and a fourth has been seen. The colour of these animals can be due only to the accident of birth. If they are of a different variety from the ordinary panther, it is almost certain that others like them would have been seen during the last seventeen or eighteen years. The panther
like the tiger has no particular pairing season. Cubs have been taken at different periods of the year. The female, who has from two to four at a birth, deposits her young in the hollow of some large tree on the ground, or below some projecting rock, and they remain with her till they are fully as large as herself. The call of the panther is altogether unlike the tiger's call. It is a succession of short grunts as nearly as possible represented by the sounds 'Goorka-Goorka-Goorka' repeated at short intervals, as he travels no doubt looking for his mate. This call is unlike the low angry grunt with which a panther delivers his charge, and it is worthy of note that a panther will sometimes charge without making any sound. Like the tiger the panther is roaming in his habits, and like him he has favourite haunts to which he returns time after time and where he stays for days. Some say that the panther dislikes water and hates even to wet his feet. But instances can be given of panthers dragging their prey or even swimming through water. They eat carrion or any rotten carcase.

The panther is hunted in the same way as the tiger. But he is far more cunning, and will sometimes lie in a small thicket or climb into some wide-spreading tree and let the beaters pass him. On two occasions in Kanara panthers have been shot out of trees. The panther, though he has nothing like the power of the tiger, is when wounded far braver and quicker in attack. Many cases have been known of most dashing charges in the thicket, in high tree forest, and in open ground. On three occasions panthers have been doubled up at the sportsman's feet, when in another second they would have seized. Even when unprompted a panther will sometimes dash out and maul a single person or one of a party of three or four. Recently near Sambrani, between Yellapur and Haliyal, a panther sprang at a man and his wife who were walking along a forest pathway. The man was knocked over and the panther was on the top of him when the wife seized the axe which had fallen from her husband's hand and brained the panther, though unluckily too late to save her husband's life. In other cases panthers have been known to wound two or three men one after the other. A few months ago a wounded panther badly mauled three men who were following him up.

Wounds received from tigers and panthers are very dangerous and difficult to heal. Between the shock and the poison from their foul-feeding fangs few recover.

The Government reward is £1 4s. (Rs.12) for a full-grown panther, 12s. (Rs.6) for one half-grown, and 6s. (Rs.3) for a cub. The returns of the wild animals killed in Kanara between 1856 and 1877 show that 591 panthers were slain, and £684 (Rs.6840) paid in rewards. During this period eighteen people were killed. In the first of the two periods of eleven years, that is between 1856 and 1866, 253 panthers or a yearly average of twenty-three were killed, and, in the second period, between 1867 and 1877, 338 panthers, or a yearly average of thirty-one, were killed.

The following statement gives details for the five years ending 1882:
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The Leopard Cat, Felis bengalensis, vagati, is rarely seen in Kānara. It is a beautiful little animal, about three feet long and not unlike the panther in colour. One was shot out of a tree near Tinai in 1875. Unfortunately the specimen was spoiled by the express bullet breaking and tearing the skin almost to pieces. The natives say that this little animal is very fierce and lives on small deer, hares, peafowl, and jungle-fowl.

The Hunting Leopard, Felis jubata, chīta or chīrcha, and the Lynx, Felis caracal, shīra-nāi or chīra-nāi, are unknown in Kānara. They are said to be found in parts of Kalādgi and in the Kod and Gadag hill ranges of Dhārwār, but they have not been recorded by any officer whose authority can be quoted. Some years ago when the antelope was common in the Belgaum and Dhārwār plains, hunting chītas were kept by the Nawāb of Sāvanur and the chiefs of Mudhol.

The Hyena, Hyama statia, lāras (H.), kattegirī (K.), is common in Belgaum, Kalādgi, Dhārwār, and Kānara. Though considered cowardly it kills donkeys, goats, and dogs. The hyena is often ridden down and speared, and in spite of its ungainly and apparently slow movements it often gives an excellent run. Since 1840 seventy-nine hyenas have been killed in Belgaum and seventeen in Kalādgi. The reward varies from 6s. to 10s. (Rs. 3 - Rs. 5).

The Wolf, Canis lupus, land-yak (H.), or tola (K.), is not known in Kānara. At one time it was numerous, and it is still found in some numbers in Dhārwār, Kalādgi, and Belgaum. The wolf chiefly preys on donkeys, sheep, goats, and antelope. But it is a bold animal, and three or four of them will lie out close to a herd of cattle and at once attack any that separates from the rest. They also sometimes kill human beings. The wolf has been ridden down and speared. This is justly considered a great feat. Many sportsmen contend that on such occasions the wolf must have been gorged. But at least one instance can be given in which an ungorced wolf was ridden down and speared. The returns show that since 1840 ten wolves have been killed in Belgaum and 1505 in Kalādgi.

The Wild Dog, Kuon rutilans, kōlsunda (M.) kāda-nāi (K.), or jangli kuṭta (H.), is not found in Kalādgi, but is common in Dhārwār, Belgaum, and Kānara, especially in Kānara, where packs of twenty and upwards have been often seen. They grew very bold in the 1876-77 famine and killed great numbers of the half-starved cattle which were driven into the Kānara forests to graze. Since then a reward of 10s. (Rs. 5) has been paid for each full-grown animal.

### Table: Kānara Panthers, 1873-1882.

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<th>Cattle killed</th>
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</tbody>
</table>
brought to the head-quarters of sub-divisions. Wild dogs are very destructive to deer of all kinds and to pig, which they regularly hunt. They are also said to attack tigers, but no instance of their having killed a tiger is known. At the same time it is a fact that the tiger will give up his kill to wild dogs and will leave a place in which there is any large number of wild dogs. It is also true that panthers will take to trees to escape from wild dogs. The people fear packs of wild dogs as much as they fear almost any animal. Cases of packs snarling and yapping round sportsmen and others when disturbed at their prey are well known.

The Jackal, *kolha*, Canis aureus, is numerous everywhere, even in the very heart of the forests. But the Fox, *lonri* or *sonnakempavanari* (K.), *Vulpes bengalensis*, is found only in the open country outside of Kànara.

The Porcupine, *Histrix leucura*, *saler* or *mul-handi* (K.), is also found everywhere, especially in Kànara.

The Crocodile, *Crocodilus indicus*, *maggar* or *mesale*, and the Otter, *Lutra nair*, *panni kutta* or *nirvido* (K.), are occasionally found in rivers and large ponds. In the Kànara rivers they are especially common.

The Black Bear, *Ursus labiatus*, *karadi* or *asval*, was at one time found in great numbers in Kànara and Belgaum. It is fast becoming rare, except near the Sahyádris, and even there it is no longer numerous. Between 1840 and 1850 no fewer than 223 bears were killed in Belgaum. Of the whole number 137 were killed between 1840 and 1850; fifty-one between 1850 and 1860; thirty-two between 1860 and 1870; and three between 1870 and 1880. In Kànara fifty-one bears were slain between 1856 and 1882, and during that time twenty-two persons were killed by bears. Among the persons killed by bears in Kànara was Lord Edward Percy St. Muir, second son of the Duke of Somerset. This happened at Lagan on the Kalinadi, on the 20th of December 1865. For Dhârwar there are no returns, but bears were formerly found in the Kod and Gadag hills, which are now almost bare even of scrub; they are still occasionally met in Banaphal and Hângal into which they no doubt stray from Kànara. Between 1844 and 1861 the bear was also found in Bagalkot, Hângund and Badâmi in Kàlâdgi, twenty-five bears having been slain during those years. As far as the returns show no bear has been killed in Kàlâdgi since 1861. The bear is more feared in Kànara than almost any other animal. At least in Kànara it is a mistake to think that bears do not attack without provocation. In several cases both wounded and untouched bears have been known to charge in the bravest manner and with a startling grunt or roar.

The bear is about six feet long and three feet high. It has two or three young at a birth, and, from an early age, the mother takes or carries the cubs on her back. No case of bears eating flesh has been recorded in Kànara though elsewhere bears have been known to eat flesh. Their chief food is the white-ant and larvae of beetles, which they scratch out and suck from their nests. Bears also feed on many wild berries and are most partial to the jack fruit (*Artocarpus integrifolia*) and to *kakai* pods (*Cassia Fistula*). They are also said to be particularly fond of palm-juice and to
Wild AnimaJs.

Chapter II.

Production.

Wild Animals.

Black Bear.

The Hog.

The Hog, Sus indicus, dikor or handi, is general everywhere. Immense boars are often found in the forests which would delight the hog hunter in anything like a riding country. In Bankápur in Dhárvár and from Lakshmeshvar and Shirhattí belonging to the Miraj and Sanglí states west of the Kappatgudd hill, the country is perfectly rideable and first-rate sport may be got in the cold weather. Hog might also be ridden in parts of the Kod sub-division in Dhárvár. In Kaládgí wild hog have greatly increased since 1873 when the forests began to be conserved. The wild boar is found up to forty inches high and about six feet long. He is perhaps the pluckiest of animals. As a rule he dies game to the last, and whether it is made at the hog hunter's own hand, or at the sportsman from a thicket on foot, his rush is all that is mighty and gallant. His flesh is much esteemed by low class Hindus.

The Bison.

The Bison, Gaurus Gaurus, kála-kona or gava, is found over the greater part of Kánara, but from being so much shot at and from being subject to the diseases which prevail among domestic cattle in Kánara, it is disappearing from many parts where it abounded fifteen or sixteen years ago. Formerly the bison was also found in considerable numbers about the Rámgáth and Chordághát, and in the south-west corner of the Bidi sub-division of Belgaum. Now it is rare everywhere except in parts of D.3 where small herds are still found. Odd bison find their way into the Nágargáli and Kirpoli forests under the Síd pagoda during the rains, but only to return to Kánara as the season dries. It is said that many years ago a large bull was shot by the present Sir Frank Souter near to One Tree Hill about a mile and a half to the north of Belgaum. Stray bison from Kánara are also occasionally seen during the rains in the western limits of the Kalghatgí sub-division of Dhárvár; but except strangers, the bison is not found either in Dhárvár or in Kaládgí.

Bison are most numerons in Kánara along the Sahyádris and in the forests through which the Kálmnádi, Bedtiballa, Gangávali, and Tadri pass. They were especially common about sixteen years ago in the Gund forests, and between Gund and Anshi, as well as along the Kánéri river which rises in the Kundal hills and joins the Kálmádi opposite Nírsol in Yellápur. Two outbreaks of the cattle disease which is now prevalent in the Ankola forests, destroyed great numbers of them.

The bison is generally a rich dark brown, gradually changing to a dirty white underneath. But the old bulls, which are magnificent animals, much larger and more massively built than the cows, grow almost black, and lose most of the hair on the upper part of the body. The older a bull-bison grows the blacker and balder he
becomes; and the skin gives out a nasty oily sweat. Below the knees and hocks the legs both of bulls and cows are white, four dirty white stockings, while the shape and pointing of the hoof is so well marked and so unlike the hoof of the tame cow or buffalo as to make it easy for the initiated to track a bison through a herd of tame cattle. The bison has no hump. The dorsal ridge rises gradually backwards some five inches above the shoulder and then falls suddenly about the middle of the back. This gives the animal the appearance of enormous strength in front and of weak and drooping hind-quarters, though when closely examined his hind-quarters are found to be free from this defect.

The head of the bull is much broader and more massive than the cow's head. The forehead in both is grey approaching a dirty white and in both the lower part of the face is black to near the muzzle which is grey or light lavender. Among the older animals the bull's horns are very much larger than the cow's horns. The bull's horns, which are massive throughout, are broad, rugged, and ringed to about one-third of their length from the base, and have a wide sweep and broken or blunted points. The horns of the cow are smooth and ringless, slenderer and more upright with an inward curve towards the tips. Some very old bulls have rather upright, short, rugged, and massive horns curving in more or less, and ringed from the base nearly up to the curve. Others have very horizontal horns like the arms of a man raised to the level of his shoulders and bending slightly at the elbows, the hand at the wrist being turned up and the fingers forming a curve from the knuckles pointing inwards. Horns of this kind are also very flat particularly in front. A good bull varies in height from five feet eight inches to six feet two inches, and the width across the widest sweep of the horns is from thirty-two to forty inches.

Bison are seldom seen in herds of more than ten or fifteen, and, except during the rutting season between October and December, no really large bulls are found with the herds. Except at the pairing season most large bulls do not stay with the cows but prefer either a lonely life or the society of one or more other bulls. It is the general belief in Kána that the solitary bulls found in the fair season and the earlier rains have not been driven from the herd by the younger bulls, but that they leave of their own accord and meet the cows at pleasure or when the breeding season begins. Some solitary bulls are no doubt aged animals which have been driven away by younger rivals. But experience in stalking herds supports the belief that most solitary bulls are solitary from choice. The bulls found with herds of cows are so rarely of full size and vigour that it is difficult to believe that they really are the lords and masters of the cows to the exclusion of the magnificent bulls of noble proportions and full vigour of life who are met alone. If the sportsman wants a prize let him look to the solitary bull, not to a herd which may end in his shooting some young beast or a cow. When disturbed, bison are particularly shy and difficult to approach, and the extreme acuteness of their sense of smell often prevents surprise. They are also quick
in finding that they are followed. This is shown by their taking down wind and breaking away time after time just out of sight of the sportsman simply from scenting danger in the currents of air brought to them from their pursuers. On the other hand, where they are seldom molested, on any sudden alarm they will crowd together in the utmost confusion, and if the sportsman is so inclined will give him the chance of shooting down three or four of them before they have time to recover and make off. When suddenly alarmed bison give one short hissing kind of snort and then turn and dash away. Bison feed chiefly on grasses and creepers. During the hot months they also eat many leaves and berries, the fruit of the auda, Phyllanthus Emblica, and the karmal, Dillenia pentagyna, being especial favourites. They are also very fond of hot weather rice, which has to be carefully guarded against them. During the rains juicy young bamboo shoots are their favourite food. About this time they frequent the salt licks which are common in every part of Kânara, the natron and soda of the salt licks being, as Jerdon says, as essential to the well-doing of the bison as common salt is to domestic cattle when kept in hilly tracts. A salt lick is about the best place to which a sportsman can go in the early morning to find and take up the fresh foot-mark of some old bull.

Bison are hunted either by being driven towards the sportsman by a number of beaters, or by the sportsman with a couple of good guides looking for them in their haunts in the early morning, and if not found there, taking up the foot-prints of the herd or of a solitary bull and tracking them to where they lie for the day. They are also shot in the evening when coming to drink or to feed. Bison are seldom driven except where the cover is so close and thorny that they cannot be got at in any other way. A drive for bison is managed in much the same way as a drive for tiger, only bison are not driven to the guns so easily as tigers. When aroused by shouts bison as a rule feel their way quietly to the front. In doing so they make short rushes backwards or to one side as they scent danger in the air. When their suspicions that there is danger in front or to one side are fairly roused, nothing will induce them to go in that direction. They will stand still and await the near approach of the beaters and then break right through the shouting mob rather than face the unseen danger in front. Bison would not be driven at all if they did not sometimes break to the front and give a shot, but as a rule, owing to the sagacity of the animal, beats for bison are unsuccessful. In a forest and among hills the wind is never steady. The air eddies and circles, and this is the secret why the bison is able to outwit the best sportsman. In beating for bison the sportsman should be prepared for disappointment and should not lay the blame on the local shikâris who will always do their best.

The sport of all sports is tracking the bison in their native wilds, either finding them feeding in the early morning or lying in their midday lairs. When the track takes over and round hills and across jolly valleys and streams the tracking is always pleasant, and pleasure passes to the keenest excitement and joy when a tuft of newly eaten grass or fresh warm droppings show that the
KANARA

bison is near. If in luck, the sportsman may win his trophy early and be back in camp in good time, fresh and full of hope for the next day. Sometimes he may have to track on to a late hour, but even then the trophy sweetens the toil and the miles back to camp are walked with a light heart. It also sometimes happens that the deep shades of the evening stop further tracking and leave a dark walk home of many weary miles. The only consolation is that all was done that could be done, and admiration for the quickness and sagacity of the noble bison. In spite of blank weary days such fascinations has bison tracking that the sportsman will toil day after day. When a bison is reached and seen it is well not to be in a hurry. If the animal tracked proves to be one of a herd, it is usual to work about the herd to find out the bull whose large foot-prints have been followed. If the animal tracked proves to be a solitary bull, look for a good shot, the centre of the forehead if he happens to be facing the gun, and the neck or behind the shoulder if he is broadside on. A bison will at once drop to the head or neck shot, and if hit properly behind the shoulder, will not go far before he pulls up and gives another chance. Nine inches below the top of the dorsal ridge over the shoulder will also at once drop a bison when he can be despatched with the second shot. Bison have been dropped right and left with a 500 express to this shot. When not mortally wounded a bull will travel a long way and give great trouble. He will take to the very closest thickets and have to be followed through them, and after he is well worried and perhaps once or twice hit, he will lie very close and probably charge. As it is difficult to stop a charging bull or cow, for when provoked a cow will charge as readily as a bull, the protection of a tree or however small a clump of bamboos should be sought. There is abundant proof of bison charging in Känara. On three occasions sportsmen have been knocked down, and five instances are known in which shikāris and trackers were knocked over and hurt. Dozens of instances can also be given of most deliberate and well delivered charges which were avoided by stepping behind a tree.

The Sámbar, Rusa Aristotelis, kalaci or meru, is common over most of Känara, especially near the Sahyádri. It is also found in the Belgaum Sahyádri and a few probably stray animals from Känara occur in Kalghatgi in Dhárwar; it is not known in Kaládgi. The sámbar is nowhere so numerous as it was ten or fifteen years ago. The cause of this is the great increase in the number of guns. There is scarcely a village that has not its one or more guns licensed or unlicensed. During the dry season, especially in moonlight nights, from almost any camp in the district shots may be heard.

The native way of shooting sámbar, spotted deer, small deer, and pig is to dig a hole close to some forest pool and screening the edge with thorn, to sit in the hole, and shoot. Natives do not venture to shoot at tigers, panthers, or bears except from trees. If there is a chance of these larger animals coming to drink, the hole is protected by laying logs of wood across the mouth leaving a small opening from which to shoot. When the fruit of the cula Phyllan-
thus Emblica, the karmal Dillenia pentagyna, the goging Terminalia bellerica, and the ambára Spondias Mangifera, ripens and begins to fall, natives make seats or méchanés in the tree and from them shoot sámbar and other deer as they come to eat. This is deadly work. With the increase in the number of guns and the use of percussion guns instead of flint and matchlocks it must end in the destruction of deer.

The people of one or more villages often join and beat their forests for sámbar, deer, and pig. This is fair sport and is not discouraged. But during the dry season pot-hunting loafers from other districts come into the forests and make it a business to shoot deer and pig from holes and trees, making money from the sale of the flesh. Sámbar are hunted by sportsmen in much the same way as bison. They are either stalked or looked for in the forests in the grey of the morning or evening, or they are driven by beaters. When driven by beaters sámbar show all the sagacity and instinct of the bison. They will dash through the line of howling beaters rather than face the unseen danger in front or to one side which they have scented in the air. The sámbar stag is all over a noble-looking beast standing thirteen to fourteen hands high at the shoulder. In colour he is a dark slate or grayish black, and like the old bull bison the upper part of the body is sometimes nearly bald. The female or hind is much lighter in colour. The Kánara rutting season is believed to begin in the middle or towards the close of the cold season. But young are met with in most months of the year. It is thought that sámbar begin to shed their horns early in April, but it is not believed that stags shed their horns every year, only once in two if not three years. An instance of a stag shedding its horns occurred at Barchi near Supa in April 1871. A sportsman out stalking came upon a large stag with fine horns. The animal was lying down and looking towards him. On receiving the shot the stag jumped on his legs and made off, but the sportsman's dogs raced him into a pool of water within 200 yards. To his amazement the sportsman found the stag with a bullet in his chest but with no horns. The tail was taken up and after a run of about eighty yards one horn was found and then the other, where he was shot at and scrambled on his legs. Kánara and Belgaum, sámbar horns as a rule are not large. The following are the measurements of the finest pair that can be produced: Length of horn 34"; round the horn 9"; above the horn 8"; widest sweep of horn 30"; between points 24"; upper tine 13"; lower tine 10". Two larger heads have been seen, but the measurements are not available. They were heavier and perhaps two or three inches longer. One of them belonged to a particularly fine and noble-looking stag which was killed by Lieutenant Hughes, of the 2nd Queen's (Royal), in April or May 1876.

The Spotted Deer, Axis maculatus, best known under the native name of chittál, was at one time numerous over the whole of Kánara. From the destruction caused by pot-hunting shikáris shooting at drinking pools and from fruit trees it is now scarce. Ten or fifteen years ago the spotted deer was most abundant throughout the
valleys of the Kálindi, Bedthihalla, Gangávali, and Tadri, as well as all along the east of the district, and at most places two to three stags could be shot in a morning stalk.

At Dandeli in 1867 from a herd of not less than 150 to 200, three splendid stags were picked out and shot in a few moments. Now, about the same place, the sportsman has had a lucky morning if he sees a small herd or two and gets one stag. Spotted deer were at one time numerous in the Dhárvá forests along the Kánara frontier, but, as in Kánara, they are now scarce. The same may be said of the Belgaum chíttal. The pot-hunting native shikáris with licensed or unlicensed guns, and some of the Government armed servants at posts throughout the district are responsible for the disappearance of the chíttal. Both alike shoot over water and from trees, and both alike kill for the purpose of selling the flesh. A spotted deer or a large boar fetches 10s. to 16s. (Rs. 5-Rs. 8). If fairly stalked the spotted deer can take care of itself. But if some check is not put on shooting does at certain seasons, this beautiful animal, to the real grief of the forest people, will soon be killed off. This is Jerdon’s first-rate description of the spotted deer:

‘The general colour is yellow or rufous-fawn with numerous white spots, and a dark dorsal streak from the nape to the tail. The head is brownish and the muzzle dark. The chin, throat, and neck in front are white; the lower parts and the inside of the thighs are whitish; the outside of the ears is brown and the inside white; the tail is longish and white beneath. The basal line is directed forwards, and in old animals has often one or two points near the base. The length is about four and a half to nearly five feet; the height at the shoulder is from thirty-six to thirty-eight inches.’

Like the sámbar the spotted deer is difficult to drive, though not so difficult as the bison or sámbar. But the charm of deer-shooting is stalking the stags through the beautiful glades and forest openings in the gray of the morning. The rutting season is believed to begin towards the close of the cold season and to go on till the end of May. About the end of May 1881 a male and female were specially noticed. Still many stags shed their horns and are found in velvet in the period between March and May. It is believed that like the sámbar the chíttal stag does not shed its horns oftener than once in three years. The flesh of the spotted deer is very dry, but the head and feet are worthy of a place on the table. The greatest known length of a Kánara spotted deer’s antlers is thirty-five inches. Any heads of thirty inches and over are considered good. The spotted deer’s antlers have rarely fewer than six points, nine have been frequently seen, and one is recorded of eleven.

The Rib-faced or Barking Deer, Cervulus aureus, bàkra (M.), or advikári (K.), gets its name of rib-faced from two curious dark lines down the face, and its name of barking deer from its hoarse loud cry when disturbed or alarmed. It is found all over Kánara, its favourite haunt being the dark groves of high evergreen forests and the thick patches of kárví (Strobilanthus) that cover the Sahyádri slopes.

The barking deer is also found in the hills of western Belgaum;
it is rare in Dhárwár, and is not known in Kalágdi. Jerdon describes
the barking deer as in colour a bright rufous bay, the inside of the
limbs and below the tail white, and the chin and lower jaws whitish.
In front of the fetlocks of all four legs are some white spots. The
facial creases are dark-brown. The average length of body is three
and a half feet and of tail is seven inches. The height is twenty-six to
twenty-eight inches and the horns are from eight to ten inches long.
The doe is a little smaller and has tufts of bristly hair on a knob in
the spot where the buck has his horns. To this description it may
be added that the three inches of horn next the head are covered with
bristly red hair, and that the points form a hook backwards; also
that there is a small tine just above the red hair. The barking deer
is not difficult to drive, and it may be met with grazing in the
morning and evening close outside of the deep forest or thicket which
it makes its home. It is almost always alone even two being rarely
seen together. Whether stealing silently through the cover, or
bounding across some open glade, the head and neck are carried
singularly low and the hind quarters raised. The flesh is dark and
thought better than the flesh of the spotted deer.

The Mouse Deer, Meminna indica, pisai, is very common in
Kánara and in the western Belgaum forests. It has not been noticed
in Dhárwár and does not occur in Kalágdi. Like the barking deer it is seldom seen except alone, and the dark evergreen forests
and the kári (Strobilanthes) cover of the Sahyádris are its favourite
resorts. Jerdon’s description correctly applies to the Kánara mouse
deer. The colour above is olive mixed with yellow gray; below it is
white. On the sides of the body are yellowish white lines formed of
interrupted spots, whose upper rows are joined by some transverse
spots to rows on the opposite side; the ears are reddish brown; the
length of body is from twenty-two to twenty-three inches; and the
length of tail one and a half inches; the height varies from ten to twelve
inches; and the weight from five to six pounds. The flesh is very white
and is seldom eaten except by Hindus. Musalmáns do not eat it;
they say it is too like the pig. It is said to rut in June and July
and to have two young at a birth.

The Four-horned Antelope, Tetraceros quadricornis, kurunj or
chauvingha, is sparingly met in Kánara, Belgaum, and Dhárwár; it
has not been noticed in Kalágdi. Unlike the barking deer it does
not live in heavy forests, being seen only in the more open and bushy
parts. Its gait or manner of bounding, with its head and neck low,
is very like that of the barking deer. The flesh is also similar.
Jerdon describes it as of a uniform brownish colour, bay above,
lighter beneath, and whitish inside the limbs, and in the middle of
the belly. The fore-legs are dark, also the muzzle and edge of the
ears which are white within with long hairs. The fetlocks are dark
within with more or less distinct whitish rings. The length of body
is from forty to forty-two inches; and the tail is five inches long; the
ears are four and a half inches long; the height at the shoulder is two
feet to twenty-six inches, and a little more at the croup. The
anterior horns are one and a half inches long and the posterior horns
from four to five.
The Indian Gazelle, Gazella Bennettii, chinkara, is not found in Kânara. It occurs, though sparingly, in the open hilly parts of Belgaum, Dharwâr, and Kalâdgi, and where there is brushwood and small trees. It is not a forest-loving animal. In the Kod and Gadag hill ranges of Dharwâr herds of seven and eight have been seen, but they are shy and difficult to get at if they once see the sportsman. Jerdon describes the Indian gazelle as of a deep fawn, brown above and darker where it joins the white on the sides and buttocks; the chin, breast, lower parts, and buttocks are white. The tail, knee, tufts, and fetlocks are black. There is a dark brown spot on the nose, and a dark line from the eyes to the mouth, bordered by a light line above. The length of a buck is three and half a feet; and the tail eight and a half inches; and the height twenty-six inches at the shoulder and twenty-eight inches at the croup. The ears are six inches long, the head nine inches, and the horns from twelve to thirteen. The horns of the female are small, rarely more than six inches and usually between four and five. They are slender, slightly wrinkled at the base, and incline backwards with the tip bent forwards.

The Indian Antelope, Antilope bezoartica, haran or chigri, is common in the plains but does not occur in Kânara. At one time antelopes were found in great numbers from one end to the other of the Dharwâr plains and to a less extent in Kalâdgi and the north of Belgaum. It is now scarce everywhere, but is commoner in the south of Dharwâr than elsewhere. The black buck is a beautiful animal, and it is not difficult to get within 120 or 130 yards of him so long as he is approached in an in-and-out sort of way. With patience this way of approach rarely fails. The does as a rule are the first to take alarm, and when a doe is noticed stamping her foot or showing any other sign of disturbance, the sportsman should gradually draw away in such a manner that the herd will at once understand that the object of their alarm is going from, not coming towards them. The black buck’s horns are seldom more than twenty inches long. Perhaps the largest pair ever seen in Kânara belonged to the late Mr. Sharkey of the Civil Service. They were good twenty seven inches, but they were brought from Gujrat not killed in the Kânarese districts. When black buck are fighting they are easily approached, and it is sometimes also easy to get near them, when the buck is intent on keeping the does from going to join some rival’s herd. It is curious to notice this and also to see how does are allowed to join a herd while the buck is driven off. Such domestic changes and disorders are the sportsman’s opportunity.

Jerdon describes the Indian antelope as with long horns diverging, with five flexures in old individuals, with strong rings at the base and smooth tips. The colour of the grown male, above and on the sides, is a rich dark glossy brown; beneath and inside of the limbs they are white; the hindhead, nape, and back of the neck are a hoary yellow; the nose and lips and a large mark round the eyes are white; the length of the body is about four feet and of the tail seven inches. The height at the shoulder is thirty-two inches, and the ear is five and a half inches long; the horns are twenty to
twenty-seven inches long, and diverge at the tip from nine to eighteen inches. The female is somewhat smaller, and is a pale yellowish fawn colour above, white beneath and inside the limbs, and with a pale streak from the shoulder to the haunch. Between Pánchgaon and Kaládgi, on the road from Belgaum, a white doe was reported some eight or ten years ago, but not seen, and a couple of years ago in Kod in Dhárwár an officer of the Southern Maratha Survey shot a doe antelope with horns of an irregular shape.

Kánara Bees\(^1\) are of four kinds, togar-jeinu or totte-jeinu, tudabi-jeinu, kol-jeinu or katti-hulla, and nusarri-jeinu or miri. Of these four kinds of bees the togar-jeinu is the largest, being three-fourths of an inch in length. It has a black fore and hind part, and is of a dull red about the centre. It is particularly fierce and will often attack people even when not molested, and once fairly roused a swarm becomes dangerous and difficult to shake off. The togar-jeinu fastens its combs to the upper limbs of the loftiest trees, often 150 feet high, and as many as from twenty to thirty combs may sometimes be seen on a single tree. The combs are also found attached to steep and difficult cliffs and to the sides of high bridges and even to the walls of houses. The swarms generally leave their nests about July, and find their way to the parts of the country where grass and other favourite plants are found. They always return and rebuild in the same place year after year. The size of the comb varies with the size of the swarm, each comb being separate, from a foot and a half to three feet long and from eight inches to two feet deep. The bees gather honey from the blossoms of many timber trees. But their favourite plant is the kárré or Strobilanthus, of which there are seven or eight kinds in Kánara. They abound along the Sahyádris and blossom at periods varying from three to nine years. When the Strobilanthus is in flower the whole air near the plants seems alive with bees. A full comb of the togari-jeinu bee contains from eight to fifteen beer bottles of reddish-brown honey and from one to two and a half pounds of wax. The honey and wax are harvested during dark nights, twice in the year, once just before or after the setting in of the rains in April-May, and again in October-November. The October-November honey is called the grass harvest, and the April-May honey when many trees and shrubs are in flower the main harvest. The combs are taken from the high trees with the help of long bamboo whose side branches are cut short to serve as steps. These bamboos are tied all the way up the trees and right on to the branches to which the combs are fastened. The tree is climbed in a dark night, the climber carrying a flaming torch which he passes across the swarms of bees to drive them off. The combs are taken and either lowered by a rope or put in a basket tied to the climber. The bees are not destroyed, only scared by the glare and smoke of the torch. The climber must show no fear or hesitation, though he seldom comes off scathless, and is often badly stung.

\(^1\) Conservator of Forests S. D.'s 1862, 22nd June 1882.
From high cliffs honey is taken either from below by bamboo ladders, or from above, the honey-gatherer being seated in a basket or net let down over the top of the cliff by a rope.

The second or *tadabi* bee is about half an inch long with a black fore part and a striped black and dirty yellow hind part. It builds its combs in the hollows of trees and in old walls. It is not so fierce as the *toger* bee and its sting is less painful. Its honey also is more esteemed, but the combs are far smaller and do not hold more than from one to three beer bottles. The bees are generally smocked out but they are sometimes blown out by the breath of the honey-taker’s mouth. The combs are removed in open day, the honey-taker’s hands being often covered with bees.

The third or *kol* bee builds its combs on thorn bushes or small plants. It is smaller than the *tadabi* bee, and produces less honey and wax, though its honey is of a finer quality than the other two. The comb which holds at the most about a tea-cupful of honey is generally filled before the beginning of the hot season, after which the young swarms come out and finish the honey, and the comb is deserted. Where the supply of flowers fails the bees mostly die, though some move to other places where the rains are lighter or flowers less scarce. The insect stings a little, but is easily driven off, and the branch on which the comb is found is cut away with a knife or other sharp instrument.

The fourth or *nusarri* or *misri* bee is not larger than an ordinary black ant. It is found in the hollows of trees and in walls. The honey, which is used as medicine, is whitish, and the wax black.

This little insect, or so-called bee, does not sting, but at times is very troublesome in its endeavours to get into the ears, nose, and eyes.

Bees are never thoroughly domesticated. In some small hill villages in a white ant’s nest or more rarely in a hole made for the purpose, an earthen pot is placed with its mouth down and a small opening made on one side. This completes the hive. It is left to chance whether bees take up their quarters in it or not. If they do, they are allowed to remain unmolested for some time and then the comb is extracted, care being taken not to disturb the part in which the young bees are lodged. In this way the bees do not get frightened and remain for a year or two. They seldom stay longer as either through carelessness or greed the young bees are disturbed and the old ones fly off. This honey is mostly used for home medicine.

The right to collect honey and wax is yearly farmed, and higher bids are made for the farms in years when the *karvi* or *stroblanthus* is in flower. The revenue derived from honey during the four years ending 1880-81 amounted to £1914 (Rs. 19,140) or an average yearly income of about £478 (Rs. 4780).1

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1 The details were: £380 12s. 9d. (Rs. 3806) in 1877-78; £380 7s. (Rs. 3803) in 1878-79; £345 7s. 9d. (Rs. 3451) in 1879-80; and £199 19s. 6d. (Rs. 1990) in 1880-81.
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Bees.

The estimated yearly outturn is about 563 cwt. (113 khandis and 6 mans) of honey, and 290 cwt. (58 khandis and 1½ mans) of wax. The honey sells at 1½d. to 6d. (1-¼ annas) the ordinary quart bottle according to quality. There is little local demand for honey, most of it goes to Bombay. The wax is made by separating the honey from the wax by squeezing the comb. This is heated in an open pan over the fire, melted, and made into small black balls. These balls are again heated and strained, and the wax is put into square or round holes in the ground, where it forms hard yellowish cakes from a quarter of a man to a man in weight. A man of wax costs to make about 16s. (Rs. 8). Wax meets with a ready sale, most of it being sent to Goa and made into the candles which are burnt there on the altars of the Roman Catholic churches.

Snakes.

The district is everywhere infested with snakes both poisonous and harmless. The cobra, nág (M.), nagada or nághau (K.), Naja tripudians, is found everywhere. The cobra is held sacred by all Hindus and is not killed except by Christians and Muslims. Other venomous snakes are killed by all classes especially in the hot season, when they come for air into the open and are easily seen. The number of persons returned as killed by snake bites was twenty-seven in 1871, nineteen in 1872, twenty-seven in 1873, seventeen in 1874, twenty-three in 1875, twenty-twelve in 1876, twenty-four in 1877, twenty-five in 1878, sixteen in 1879, and thirteen in 1880, thus giving the total of 217 persons killed in ten years or an average of about 21 persons killed in each year. The number of cattle killed by snake bites is returned at twenty-five in 1875, fifteen in 1876, sixteen in 1877, twenty in 1878, three in 1879, and three in 1880, a total of eighty-two deaths in six years, or a yearly average of about 14. In 1875 ninety snakes were killed at a cost of 15s. 1½d. (Rs. 7-15-6); in 1876, sixty-eight for 11s. 9d. (Rs. 5½); in 1877, thirty-five for 5s. 6½d. (Rs. 2-12-6); in 1878, fifty for 8s. 10½d. (Rs. 4-7½); in 1879 seventy-six for 13s. 9d. (Rs. 6½); and in 1880, 113 for £1 9s. 4½d. (Rs. 14½) giving a total of 432 snakes killed in six years at a cost of £4 5s. 3d. (Rs. 42½). Government have lately (1879) discontinued the grant of rewards for the destruction of snakes, and municipalities are required to pay rewards for snakes killed within municipal limits.

The following is a list of the chief venomous snakes found in the district.

The Cobra, nág, Naja tripudians, is of two kinds, the black or kála and the white or pándhra. Mr. E. Mackenzie, Assistant Surgeon, Kumta dispensary, in his report for 1873-74, gives the following details of a fatal case of cobra bite. The patient, a boy, was admitted at 11-40 and died at 2-30. Though more than an hour had passed since he was bitten, when he was brought to the hospital, the symptoms, though urgent, did not seem to point to a fatal issue. The most marked symptom was paroxysms of pain stretching up the limbs. The boy was lively and talkative, but there was an uncontrollable drooping of the upper eyelid. The breathing and circulation were unaffected. From his admission till his death the symptoms became slowly but steadily more serious. The
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drooping of the eyelid became more marked, the boy dragging it up when he wanted to use his eye. In the paroxysms he shouted from pain. Next he mumbled in his speech. Then the tongue lost feeling and the speech grew dim till the tongue moved without sound. Breathing became heavy and spasmodic, the throat and tongue dried, he grew drowsy, fell a swoon, and was dead.

Echis carinata, farsa or dhabaka, found mostly on the coast, is identical with the Ratnagiri farsa. Fisii bites are not always or even generally fatal. In severe cases the chief symptoms are a rapid swelling, discoloration, ecchymosis, and sacculation of the bitten limb. Next comes a constant oozing of dark watery blood from the bitten part, gangrene spreads round the wound, blood comes from the gums, the skin, the bowels, and the stomach; the circulation is depressed, and cold clammy sweats and dizziness end in a swoon. Two species of Daboia elegans, kudril or kwenala manda/, and raska manda/, are identical with the Ratnagiri ohonas. The bite of the first causes a sloughing of the bitten part and that of the second blood vomiting and other symptoms like those of the farsa bite. Nânta or Ajimanera, Bungurus cererleus, also called pa'oko in the Konkan, is identical with the Ratnagiri mungär. Shenyasáp a dark coloured venomous snake, suni pali/, jopi/, surgu/, and ajgar a species of boa, have not been identified.

Ar or hebbau, the Indian python or boa-constrictor is found in the forests sometimes of a very great size. Malnd or smadi, is the Ratnagiri dukonda. Dirud, Ptyas mucosa, is harmless but is believed to have the power of killing some animals by blows of its tail. It is identical with the Ratnagiri dhûman. Herale or rale, Ophiophagus elaps, is the Ratnagiri dhalâ, and hasrâhu or sarpatâla, Passerina mycterizans, is the green tree or whip snake. There are many snakes both venomous and harmless which have not been identified.

Except in Sapu and Mundgod, where the rivers are not well stocked with fish, both salt and fresh water fishing is extensively carried on throughout the district. In the Bhâvangiri pond, six miles southwest of Siddâpur, which is about one-fifth of a square mile in area and lined with stone masonry, the fish are held sacred and some of them have golden rings fastened to their fins. No one ever catches them. Some are said to be of enormous size. In no other river, stream, or pond are the fish held sacred. The coast fishing is carried on with vigour from October to May; but in the four stormy months from June to September few boats go to sea. The chief salt water fish are the surmât, mullet, sardine, sole, and pomfret. In Kárârâr the karcha is held sacred and brought to stock new wells and ponds. It is never killed. During the stormy months when sea-fishing is stopped large numbers of people throng the rivers and brooks where fish are abundant.

Fresh water fisheries may be roughly divided into pond and stream fisheries. Pond fish are found in large numbers and of great

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2 The fish were probably caught young, and their fins pierced.
DISRICTS.

Chapter II. Production.

Fish.

size, especially above the Sahyadrí. Fish are found in all streams, and in large numbers in the Kálinadi, Gangávalí, Tadri, and Shirávati. The deep pools and large rocks of the Kálinadi and Shirávati are particularly suited for sheltering fish. Fish are caught by nets in February, March, April, and May. In the hot season when the ponds are low people catch fish by a net-work of slender sticks. From June to September, when the rivers and ponds are full or overflowing, fishers stand at night on the edge of ponds and on river banks with a light and a sickle in their hands and hack the fish with the sickle as they rise to the surface to gaze at the light. During the rains when fish pass through water channels from small to large ponds the fishers either spread nets or set up a net-work of slender sticks in the channel and catch the fish as they pass. In places where small streams join rivers, the people catch fish by narrowing the stream by sticks and matting, leaving small holes to let the flood water in. Fish are rarely caught in nets during October, November, December, and January. In the fair season when the water is low, fish are caught in deep reaches, either by angling or by poisoning the water. Sometimes fish are poisoned by throwing into the pools the bark of the chápál karu or the garuda kurada. In July and August, when the rivers are swollen, the big fish, which have become impregnated in March and April, run against the flood to the higher parts of the river, where they spawn, and in October, when the waters begin to fall, they drop down to some deep pool or reach where they lie during the hot weather.

Fishermen.

Fresh water fishing is carried on by Musalmáns, Halepaiks, Byadars, Kabbers, Holers, and Chámbhárs. The regular salt water fishers are Bhóis, Gábíts, Darjís, Ámbers, Khárvís, Mógers, and Haríkantárs. Besides these local fishers, men of the Kulkat caste come from Dhárvrá or Maisur in March and April and catch fish in the rivers of Varáda, Sáde, and Supá by diving, and by nets, hooks, and lighted torches.

Fish.

Fresh fish are generally sold for local use, either in markets or from door to door, and salt fish are sent to the districts above the Sahyadrí. Most fish are paid for in cash and some in grain. The fishermen say that the supply of fish is smaller than it used to be.

The following is a list of the chief fishes found along the Kánara coast. The first number after each name refers to the Plates in Dr. Day’s Fishes of India and the second to the figure in the Plate: Chúr machi, Lates calcarifer, 1, 1, grows about six feet long and is found both in the sea and in rivers. It is considered a well tasted fish. The largest fetch up to 4s. (Rs. 2). Gobra machi, Cromileptes altivelis, 1, 2, grows about twelve feet long and four feet broad. Thámboša, Serranus sonnerati, 7, 1, a salt-water fish grows about eighteen inches long. Thávi, Sennarus boelang, 7, 2 grows to one foot in length. Raygond, Váriola

1 Report on Fresh Water Fish and Fisheries, 8396 of 1873.
2 Contributed by Mr. R. E. Candy, C. S., Acting Collector, Kánara.
lonty, 7, 3; Ditto Kairel, Anthias malidens, 7, 4; Ditto Konuda, Grammistes orientalis, 9, 1, is less than a foot long. Kumbar (Hind.), Ambye (Kan.), Diploprion bifasciatum, 9, 2, less than eighteen inches long. Kharypa (Hind.), Kaira (Kan.), Latianus sebae, 9, 3, grows to two feet long. Palu, Latianus erythropterus (young), 10, 1, grows to a foot long. Gherwal, Latianus erythropterus (adult), does not grow more than two feet long. Luthri (Hind.), Latianus lineolatus, 11, 1, does not grow more than three feet long. Thutubas (Hind.), Latianus rivulatus, 11, 4; Ditto Lasa, Latianus lieglossus, 12, 1; does not grow more than half a foot long. Kanchuk (Hind.), Burata (Kan.), Ambassis nama, 14, 5, never above four inches long, is found both in salt and fresh water. Khimp (Hind.), Ambassis ranga, 14, 6, about four inches long, is found only in salt water. Shethuk, Gerres setifer, 25, 1, never more than four inches long is found only in salt water. Kharrai, Chhetodon plebius, 26, 1; Bhirkal, Chhetodon guttatusimus, 27, 4, never more than a foot long. Kanchuk, Peripheris mangula, 42, 3, never more than three inches long. Daria Ravuns, Polynemus paradoxus, 42, 4, grows six feet long. Soundala, Kurtus indicus (male), 42, about six inches long. Jamp Ravuns, Polynemus heptadactylus, 42, 5, grows six feet long. Mazardore, Umbrina sinuata, 46, seldom more than a foot long. Thyperu, Otolithus maculatus, 46, 4; within six inches long. Tharowsa, Histiophorus brevirostris, 47, 3, a salt water fish said to grow to twenty feet long. Balara, Trichurus savala, 47, 4, never more than two feet long. Konkare, Caranx crumenophthalmus, 49, 1, about five feet long. Vanrasta, Caranx gallus, 51, 3, never more than eighteen inches long. Sumbidagol, Seriolichthys bipinnaulatus, 51a, 1, found in salt water only, grows up to six feet long. Jampidagol, Narcates ductor, 51a, 2; Ditto Shirkal, Trachynotus balioni, 51a, 3, grows up to three feet long. Pani, Platax vespertilio, 51a, 5. Belda, a species of Pomphlet, Psattus fulidos, 51a, 6, Sunikep, Platax teira, 51b, 4. Phatharkap, Lquula lineolata, 51c, 3. Chandratya, white Pomphlet, Stromates cinereus (immature), 53, 3. Halca, or Uarga, black Pomphlet, Stromates niger, 53, 4. Putialap, Mene maculate, 53, 5. Bibia Gedar, Scomber microlepidotus (young), 54, 3. Kocla Gedar, Scomber microlepidotus (adult), 54, 5. Surmai or Anjara, Cybium guttatum (young), 55, 1. Morcasa, Eulacate nigra, 55, 2. Mekri, Echeneis banchyperta, 55, 3. Ghumia, Ichthyosomus inermis, 55, 5. Pip, of the Gedar species, Pelamys chilensis, 56, 1. Khulkula of the Surmai species, Cybium interruptum, 56, 3. Thamvar, Cybium kuhlii, 56, 2, up to eight feet in length, generally used by the poorer classes. Sonoula, Cybium commersonii, 56, 5, up to eight feet in length, generally used by the poorer classes. Luchak, Echeneis neurorates, 57, 1, about four feet in length. Nagli, Sillago sihama, 57, 3. Shekla (Kan.), Sherei (Hind.), of four kinds, black, white, plass, and jop; Mghi speigleri, 74, 1. Toli, Fistularia serrata, 70, 3, up to four feet in length. Sheva kulla, Cynoglossus elongatus, 90, 5, within a foot in length. Sheva jamp, Cynoglossus sindensis, 90, 6, within a foot in length. Champli Lep, Callyodon viridescente, 90, 3. Bakas, Psettodes ermel, 91, 4, within a foot in length. Jamp Lep, Pseude rhombus, 91, 5, Ditto Solda, Bregmaceros strippinnis, 91, 1;
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Fish.

Within a foot in length. Shingala, with the species (1) Pourra, (2) Chuthva, (3) Kharpi, and (4) Mauza, Macrones vittatus, 98, 3. Gongava, Chaca lophoides, 112, 2, within two feet in length. Whirl shingla, Ploitosus caninus, 112, 3, within three feet in length, found both in rivers and in the sea. Bendki shingla, Glyptosternum talchittá, 116, 3. Bombeel (Bombay Ducks), Härpodon nebeerus, 118, 1, within a foot in length, excellent when dried. Bokara (Hind.), Dínadas (Kan.), Scopelus indicus, 118, 2, within three inches in length. Katal (Hind.), Toli (native), Belone choram, 118, 4, within three feet in length. Sumba (Hind.), Toli (native), Hemiramphus cantori, 119, 1; both a fresh and salt water fish, within a foot in length. Kätál, Belone annulata, 120, 1, a salt water fish, grows about three feet long. Ishárvi, Hemiramphus georgii, 120, 2, a salt water fish. Papur (Hind.), Paka (native), Exocetus pectorilopterus, 120, 4, up to four feet in length, found along the coast. Jirai (Hind.), Karai (Kan.), Exocetus evolans, 120, 5; a salt water fish, grows about four feet long. Heráka (Hind.), Homaloptera brucei, 122, 1, a salt water fish, grows about four feet long. Gábi, Clupea chapra, 161, 1, both a salt and fresh water fish, grows to about four inches. Huédh (Hind.), Thúrli (Kan.), Clupea longiceps, 161, 2, within four inches in length, found in great abundance and sometimes sold as cheap as 100 for a pie. Vánśi (Hind.), Pedí (Kan.), Clupea fimbríata, 161, 3, grows up to six inches long, both in rivers and in the sea. Kósir (Hind.), Pálpedí (Kan.), Clupea variegata, 161, 4, grows up to four feet long, is both a salt water and a fresh water fish. Birza, Clupea lila, 162, 1, grows to three inches long, is a salt water fish. Pala (Hind.), Pálpedí (Kan.), Clupea toli, 162, 2, a salt water fish. Ñháj, Clupea kanagurta, 162, 4, grows to about four feet long, a salt water fish. Dowdá (Hind.), Jirai (native), Clupea sindensis, 163, 2, grows to two feet long, a salt water fish. Patulda (Hind.), Bádsha (Kan.), Raconda russelliana, 163, 4, grows to a foot in length; it is generally dried. Gíra (Hind.); Pedí (Kan.), Clupea brachysoma, 163, 3, a salt water fish, grows to six inches in length. Bodái (Hind.), Opiisthopterus tartoor, 163, 5, a salt water fish, grows up to two feet long. Karli (Hind.), Dathuri (native), Chirocentrus dorab, 166, 3, grows to about five feet long. Ghóda, Hippocampus guttulatus, 174, 6. Bile, Triacanthus brevirostris, 175, 1, a salt water fish, about a foot long. Khend (Hind.), Kachku (Kan.), Tetrodon inermis, 180, 1, both a salt and a fresh water fish, not used for food. Dharváát (Hind.), a species of Mori, Carcharias menisorrab, 184, 3, a salt water fish, grows to ten feet in length. Kakei (Hind.), a species of morí, Carcharias limbatus, 184, 2; Ditto Zóuri (Hind.), Khanmuśi (Kan.), Zygæna blochii, 184, 4. Shirá, a species of morí, Carcharias sorrah, 183, 1, a salt water fish, grows up to four feet long. Pounar, a species of morí, a salt water fish, grows up to five feet long. Khondëcha, a species of morí, Carcharias tricuspidatus, 186, 1, a salt water fish, grows up to twenty feet in length. Shivá, a species of morí, Mustelus manazo, 186, 3; Ditto Varáčha, a species of morí, Zygæna mallens, 186, 4; Ditto Thamáá, a species of morí, Carcharias gangeticus, 187, 1; Ditto Shivá, a species of morí, Carcharias dussumieri, 187, 2; Ditto Vagál, Trygon zuegi, 190, 3.

The chief fresh water fishes are, *Kuves* which grows up to three feet in length, *Shiro* up to eight feet, *Thigur* within a foot, *Kharchî* Pîthli up to a foot, *Mûtia* up to four inches. *Vambu* (I) Bulli within three feet, and (II) Lambi up to ten feet, *Khoulâ* within a foot, *Thambansâ* within three feet, *Kâna* up to three feet, *Indâ* up to eighteen feet, *Sîndala* (I) with broad head, up to three feet, (II) *Benduk* up to two feet, (III) *Gînûga* up to three feet, *Shetuk* within six inches, *Kârai* within six inches, *Kanga* within ten inches, *Dondya* within two inches, *Marâl* up to three feet, *Keri* within two feet, and *Jîthkso* up to three feet.

The fishermen of Kânara do not, as a rule, venture into the deep seas but keep within two or three miles of the coast. Hence they do not make very large hauls and do not catch fish of any large size. During the fair season large shoals of sardines frequent the bay of Kârwar and are caught in large numbers. The best months for fishing are November, December, January and February. During June, July, August and September boats cease altogether from going out to fish with nets but many persons fish with hand lines in the bays creeks and estuaries and have fair sport.

Angling with the rod and fly or spinning with the phantom winnow and natural bait are not impossible in the Kânara rivers. At the same time it is now the contemplative peaceful sport which the soul of Isaac Walton loved, for great labour and heat must be endured and much patience expended before any success can be expected. The most highly prized of Kânara river fish is the *mahsîr* or as it is called in Kânaraes karras or herabe minu. The best season for fishing is immediately after the rains when though the water has cleared the rocks are still well covered and the rapids running strong. The fish are then numerous and take well. Full information regarding the best way of fishing for *mahsîr* is to be found in The Rod in India by E. C. Thomas, Madras C.S. All his remarks apply to north Kânara.

The present object is to inform the angler where to go. Embarking at Kadibâg pier on a warm October afternoon, in a boat with a grass roof to shelter him he will run up with the sea breeze and tide to Kadibâg a small village on the Kâlânadi eighteen miles from Kârâwar. There a comfortable forest bungalow affords shelter. Rising about five in the morning a walk of two miles along the river bank, past the teak plantations brings him to the rapids whose roar directs his footsteps to the spot. Here keeping to the bank or wading carefully he may have over half a mile of good fishing. The fly is not recommended but a small fish on a treble hook should be used on a spinning trace. From Kadara the angler should cross the river and ascend the hill to Barbâlî. Thence to...
Ganeshjundi above the Sahyadris and so on to Yellapur. From Yellapur he should go ten miles to Lalguli where he will find two or three miles of very good river, alternate rapids, pools, and waterfalls. Great care must be taken not to get a fall on the rocks. It is also necessary to have a man at hand who can swim and dive, as the hook constantly catches in hidden rocks. A net and a gaff should also be kept in readiness as there are often no sandy shelving banks where a fish can be landed but only shallow pools with high rocks all round. From Lalguli the angler may go to the junction of the Tattihal and thence to Vincholi where again there are beautiful falls and plenty of fish. The next place is Damanhalli where is a small hut constructed by General Anderson, late Survey Commissioner. From Damanhalli a walk through magnificent forest leads to Dandilli where is a good rapid and a mile lower down at Kervad is fine fishing ground in the right season. From Dandilli the angler should make for Supa where the white and black rivers join. A neat little bungalow stands on the bank and commands a lovely view. In the lake which the rivers make at this point the water is immensely deep and large fish may be caught by trolling from a boat. For two miles below the junction there are good rapids and pools. Very little can be done after Christmas, until the mango showers come about mid-January. If at that time the river is in flood and again clear great sport may be had. Another river which is favorable to the angler is the Shiravati which leaps over the Sahyadris at the famous Gairsappa falls. The way to the best fishing ground is to walk about two miles from the bungalow along the Talgupa road and then strike into the forest on the right when the river side is reached. The angler may walk several miles into the Mysore territory fishing carefully. He is liable to be disappointed, for although the water looks perfect fish are scarce owing to the slaughter which goes on among the young fish in the rains and to the poisoning of the pools in the hot weather. A few years ago during the Christmas holidays a young Madras Civilian caught a very fine mahseer in this part of the river. It is useless attempting to fish in the magnificent pools below the falls during the cold weather. The rocks are so slippery no one can stand, much less climb with safety; the wind blows with such violence that a rod cannot be held up against it and the spray beats like the monsoon rain so that the too venturesome angler is not likely to catch anything except a fever or a cold, or perhaps a sprained ankle. But in April and May when the river has run low the pools below the falls may be fished with comfort. It is advisable to have a coracle or a collapsible boat which can be carried and launched on the pool.

Shoals of fish may be seen feeding on the bird lime which falls from the rocks above where myriads of swallows and pigeons make their home. A long line is necessary as the fish run large and the pools are immensely deep. A bait which will tempt the largest fish is a young swallow; they sometimes fall into the water and are taken down at a single gulp; only a swirl in the pool shows where the monster silently rose. The fly may be used with success when the wind is favourable.
Another river which affords sport is the Agnáshani or Taddri. Starting from Kumta the angler must make his way about twenty miles to Mankibail at the foot of the Nilkund pass. Then turning to the right he should follow the river till the foot of the Doddamani pass is reached and a camp should be made at a small village called Shamamani. The river comes down the valley between the two passes after dashing over the cliff at the villages of Unchalli and Hosatota in the Lushington Falls. Excellent pools and rapids stretch for several miles, but it is little use trying when the river runs low, for the fish are all crowded in the long reaches of deep still water.

Most of the birds given by Captain E. A. Butler in his Catalogue of the birds of the Deccan and Southern Maratha Country are found in Kábaru. The principal game birds are noticed in the Appendix.
Chapter III.
POPULATION:

According to the 1881 census the population of the district was 421,840 or 107.85 to the square mile. Of these Hindus numbered 382,997 or 90.79 per cent; Musalmans 24,282 or 5.75 per cent; Christians 14,509 or 3.43 per cent; Jews 25; Parsis 17; and Others 10. The percentage of males on the total population was 52.86 and of females 47.13. The corresponding returns for 1872 were a total of 398,406 or 94.07 to the square mile, of whom Hindus numbered 364,402 or 91.46 per cent; Musalmans 21,755 or 5.16 per cent; Christians 12,189 or 3.05 per cent; Jews 35; and Parsis 25. Compared with the 1872 returns the 1881 returns show an increase of 23,434 or 5.88 per cent.

Of 421,840 (males 223,005, females 198,835) the total population, 372,805 (males 192,826, females 179,979) or 88.37 per cent were born in the district. Of the 49,035 who were not born in the district 17,232 were born in Dharwar; 7172 in Madras; 6700 in Belgaum; 6582 in Goa, Daman, and Diu; 4125 in Mysore; 2996 in the Southern Maratha States; 1815 in Ratnagiri; 801 in Kalaiga; 267 in Sholapur; 189 in Satara; 146 in Poona; 44 in Ahmadnagar; 117 in Bombay; 179 in Gujarát; and 770 in other parts of India and outside of India.

Of 421,840, the total population, 244,695 (130,270 males, 114,425 females) or 58.05 per cent spoke Kannarese. Of the remaining 176,945 persons, 152,774 or 36.21 per cent spoke Maráthi; 17,458 or 4.13 per cent spoke Hindustáni; 4275 or 1.01 spoke Telugu; 703 spoke Gujaráti; 624 spoke Hindi; 316 spoke Malayáli; 229 spoke Portuguese-Konkani or Goanese; 215 spoke Tulu; 180 spoke Tamil; 95 spoke English; 26 spoke Kodgi or Coorg; 23 spoke Arabic; 17 spoke Chinese; 7 spoke Persian; 2 spoke Farsi; and one spoke German.

The following table gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions, but show the difference of sex:

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1 This chapter is compiled from materials collected by Mr. P. F. De Souza, assistant master Kárwá school. Mr. P. Fernandez, clerk of the Collector’s department, has also supplied useful information.
### Konkan

#### KANARA.

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<td>Females</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>Up to 1 year</td>
<td>4272</td>
<td>240</td>
<td>4511</td>
<td>297</td>
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<tr>
<td>1 to 5 years</td>
<td>17,654</td>
<td>2190</td>
<td>19,203</td>
<td>1342</td>
</tr>
<tr>
<td>6 to 9 years</td>
<td>28,406</td>
<td>3721</td>
<td>33,935</td>
<td>2644</td>
</tr>
<tr>
<td>10 to 14 years</td>
<td>21,047</td>
<td>1993</td>
<td>17,653</td>
<td>948</td>
</tr>
<tr>
<td>15 to 19 years</td>
<td>16,948</td>
<td>2077</td>
<td>16,492</td>
<td>290</td>
</tr>
<tr>
<td>20 to 24 years</td>
<td>21,699</td>
<td>1899</td>
<td>20,063</td>
<td>1037</td>
</tr>
<tr>
<td>25 to 29 years</td>
<td>20,763</td>
<td>1151</td>
<td>20,130</td>
<td>1139</td>
</tr>
<tr>
<td>30 to 34 years</td>
<td>14,863</td>
<td>796</td>
<td>14,677</td>
<td>513</td>
</tr>
<tr>
<td>35 to 39 years</td>
<td>13,969</td>
<td>923</td>
<td>13,677</td>
<td>902</td>
</tr>
<tr>
<td>40 to 44 years</td>
<td>14,080</td>
<td>750</td>
<td>13,877</td>
<td>735</td>
</tr>
<tr>
<td>45 to 49 years</td>
<td>11,116</td>
<td>2745</td>
<td>10,916</td>
<td>2115</td>
</tr>
<tr>
<td>50 to 54 years</td>
<td>7144</td>
<td>3301</td>
<td>7084</td>
<td>2977</td>
</tr>
<tr>
<td>55 to 59 years</td>
<td>3300</td>
<td>428</td>
<td>3337</td>
<td>185</td>
</tr>
<tr>
<td>Above 60 years</td>
<td>6116</td>
<td>391</td>
<td>7721</td>
<td>432</td>
</tr>
<tr>
<td>Total</td>
<td>305,944</td>
<td>180,153</td>
<td>322,246</td>
<td>11,974</td>
</tr>
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</table>

#### Chapter II

### Population Census Detail 1881.

<table>
<thead>
<tr>
<th>Age</th>
<th>CHRISTIANS</th>
<th></th>
<th>OTHERS</th>
<th></th>
<th>TOTAL</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>Up to 1 year</td>
<td>199</td>
<td>254</td>
<td>190</td>
<td>267</td>
<td>396</td>
<td>267</td>
</tr>
<tr>
<td>1 to 4 years</td>
<td>707</td>
<td>1120</td>
<td>737</td>
<td>1112</td>
<td>1447</td>
<td>1224</td>
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<tr>
<td>5 to 9 years</td>
<td>1379</td>
<td>2013</td>
<td>1313</td>
<td>1514</td>
<td>2592</td>
<td>1627</td>
</tr>
<tr>
<td>10 to 14 years</td>
<td>760</td>
<td>1114</td>
<td>757</td>
<td>1131</td>
<td>1517</td>
<td>1268</td>
</tr>
<tr>
<td>15 to 19 years</td>
<td>618</td>
<td>1195</td>
<td>606</td>
<td>1140</td>
<td>1224</td>
<td>1135</td>
</tr>
<tr>
<td>20 to 24 years</td>
<td>278</td>
<td>930</td>
<td>253</td>
<td>782</td>
<td>531</td>
<td>722</td>
</tr>
<tr>
<td>25 to 29 years</td>
<td>356</td>
<td>1012</td>
<td>367</td>
<td>977</td>
<td>423</td>
<td>1039</td>
</tr>
<tr>
<td>30 to 34 years</td>
<td>1154</td>
<td>858</td>
<td>1117</td>
<td>877</td>
<td>1971</td>
<td>1734</td>
</tr>
<tr>
<td>35 to 39 years</td>
<td>753</td>
<td>996</td>
<td>760</td>
<td>987</td>
<td>1743</td>
<td>1777</td>
</tr>
<tr>
<td>40 to 44 years</td>
<td>320</td>
<td>1290</td>
<td>325</td>
<td>1285</td>
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<tr>
<td>45 to 49 years</td>
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<td>1402</td>
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<td>1402</td>
<td>984</td>
<td>2888</td>
</tr>
<tr>
<td>50 to 54 years</td>
<td>126</td>
<td>1381</td>
<td>126</td>
<td>1381</td>
<td>1407</td>
<td>2788</td>
</tr>
<tr>
<td>55 to 59 years</td>
<td>44</td>
<td>1820</td>
<td>44</td>
<td>1820</td>
<td>1864</td>
<td>3728</td>
</tr>
<tr>
<td>Above 60 years</td>
<td>253</td>
<td>2401</td>
<td>228</td>
<td>2401</td>
<td>471</td>
<td>4802</td>
</tr>
<tr>
<td>Total</td>
<td>7392</td>
<td>6687</td>
<td>21</td>
<td>21</td>
<td>7608</td>
<td>6883</td>
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</tbody>
</table>

The following table shows the proportion of the people of the district who are unmarried, married, and widowed:

#### Kdnara Marriage Details, 1881.

<table>
<thead>
<tr>
<th>Under ten</th>
<th>Ten to fourteen</th>
<th>Fifteen to nineteen</th>
<th>Twenty to twenty-four</th>
<th>Twenty-five to twenty-nine</th>
<th>Thirty and over</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>HINDUS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
<td></td>
</tr>
<tr>
<td>Unmarried</td>
<td>Married</td>
<td>Widowed</td>
<td>Unmarried</td>
<td>Married</td>
<td>Widowed</td>
<td></td>
</tr>
<tr>
<td>50,098</td>
<td>65,751</td>
<td>35,412</td>
<td>279,272</td>
<td>19,252</td>
<td>16,379</td>
<td>190,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MUSLAMANS</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
<td>Females</td>
<td></td>
</tr>
<tr>
<td>Unmarried</td>
<td>Married</td>
<td>Widowed</td>
<td>Unmarried</td>
<td>Married</td>
<td>Widowed</td>
<td></td>
</tr>
<tr>
<td>221</td>
<td>2548</td>
<td>1068</td>
<td>20,438</td>
<td>8396</td>
<td>3728</td>
<td>23,158</td>
</tr>
</tbody>
</table>

The proportion of the people of the district who are unmarried, married, and widowed:

#### Kdnara Marriage Details, 1881.
The following statement shows the divisions and the strength of each of these main groups:

**Dravid and Gaud Brahmans, 1881.**

<table>
<thead>
<tr>
<th>Division</th>
<th>Strength</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dravid.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Havira</td>
<td>20,649</td>
<td>10,061</td>
</tr>
<tr>
<td>2. Chitpavan</td>
<td>448</td>
<td>406</td>
</tr>
<tr>
<td>3. Deonaths</td>
<td>782</td>
<td>208</td>
</tr>
<tr>
<td>4. Karnatak</td>
<td>502</td>
<td>1208</td>
</tr>
<tr>
<td>5. Karhala</td>
<td>506</td>
<td>200</td>
</tr>
<tr>
<td>6. Ket Brahman</td>
<td>292</td>
<td>204</td>
</tr>
<tr>
<td>7. Jolisa</td>
<td>1181</td>
<td>102</td>
</tr>
<tr>
<td>8. Sakaipur</td>
<td>59</td>
<td>41</td>
</tr>
<tr>
<td>9. A'mudra</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>10. Bhivai</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>22,134</td>
<td>20,286</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Division</th>
<th>Strength</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gaud.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sámašákśa</td>
<td>4738</td>
<td>4735</td>
</tr>
<tr>
<td>2. Shrenis</td>
<td>4495</td>
<td>4495</td>
</tr>
<tr>
<td>3. Kushmesthá</td>
<td>206</td>
<td>206</td>
</tr>
<tr>
<td>4. Kërtešeśká</td>
<td>240</td>
<td>240</td>
</tr>
<tr>
<td>5. Káukasthá</td>
<td>167</td>
<td>167</td>
</tr>
<tr>
<td>6. Fébekár</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>7. Kánojas</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td>10,308</td>
<td>9,679</td>
</tr>
</tbody>
</table>

**Havira.**

Havig Brahmans, numbering 39,710 (20,649 males, 19,061 females) are found in all parts of the district, but chiefly in Itanávar, Kumta, Sirsi, Sídaápáur, Yellápur, and Supa. They live in hilly villages on plots of land suited for the growth of cardamom, pepper and betel nut, which require much water and rich manure. The chief centres of the caste are, Agrañár, Sálkod, Hósákuli, and Karki.
in Honávar; Banvási, Bharanhati, and Sonda in Sirsi; Kalchi and Balgu in Yellápur; Bilgi and Heru in Siddápur; Achve in Ankola; and Gokarn in Kumta.

According to their own tradition, they were brought from Northern India about the close of the seventh century (A.D. 630 to 700) by Mayurvarma, the founder of the Kádamba or second Kádamba dynasty of Banvási. Another tradition represents them to be the descendants of Brahmans by women of the Hálvakki Gaud caste of Kánarase-speaking husbandmen. Their home speech is Kánarase spoken with a Malayáli accent, similar to that which prevails on the Malabar coast.

The names in common use among men are Subbárya, Rimbhátha, Shivappégde, Golibhátha, Parambhátha, Parmégde, Brappégde, and Slivrámbhátha; and among women, Subbammá, Pullammá, Vénkammá, Devaarrma, Thinnammá, Lakshnmam, Lingammá, Honnammá, Gangavammá, and Bhágammá. Their family stocks or gotras are Kashyapp, Vásishtá, Gautám, Jamdagni, Vishvámitra, and Ángiras. Laymen add to their names the word hórde or headman, and priests the word bháta or the learned. Their chief surnames are Sábbáhit or councillor, Madhyasita or mediator, Avabhrit or sacrificer, Báláyvat or stage-manager, Tántrik or charmer, Grámádhikári or village head, Hebbár or great Bráhman, Jáji, Adí, Gopí, Katgi, Dikshít, and Apparta Karant. They have no separate household or family gods like Gaud Bráhmans, but keep images of Ganesha and other Bráhmanic gods in their houses. They often visit their patron deity Ganesha at his chief shrine at Idagunji six miles east of Honávar.

1 Buchanan (Mysor, 111, 1925), on the authority of a Havi genealogy, states that Parashurám created Haiga at the same time that he formed Tulav and Malabd, and appointed Bráhmans to inhabit these lands. Tulav he gave to the Mitra Bráhmans and Haiga to those called Nagara and Máchis. The Sahyadri Khand (chapter VII, verses 59-61) narrates that, probably about A.D. 700, Havigs were brought by Sikvarma the father of Mayurvarma, the founder of the second dynasty of Kádambas, to supplant the Bráhmans of Parashurám, who had been degraded by their champion in consequence of their want of trust in his promises. (Wilson's Mackenzie Collection, 2nd Ed. 59). The Havigs claim their original seat Aghichhátra an ancient and ruined city in Rohilkhand in Upper India, now best known as Kóinagar (Cunningham's Ancient Geography, L 309). The origin of this claim seems to be in the fact that (Bird's History of Gujarat, 8) Ahi-kalítra or Snake Land was an old name of the Kánar coast. Háva is the Kánarase for snake and hávi is the corresponding word in the home-tongue of the Kánar Kunías. It seems that Havigs and Haiga, the local names for the North Kánar coast come from these two words for snake and that Ahi-kalítra is the Sanskrit translation of the earlier Haiga or Snake Land. The Havigs keep their family records in the Malayáli language and there is a strong Malayáli element in their home speech. Their present position and the tradition and history of their distribution support the view that the Havigs came to Kánar by sea. (Compare Wilson's Mackenzie Collection, 2nd Ed. 61; Rice's Mysor, 1. 194). The Malayáli element in the Havigs is difficult to explain. Malayáli may in former times have been the Kánar coast language. In any case it seems better to look for the origin of the Havigs from the north rather than from the south. According to Wilson (Mackenzie Collection, 2nd Ed. 59) some Havig traditions state that they came to Kánar from Valabhipur. This seems to be the well known Valabhipur in south-east Káthíwár. And the destruction of Valabhi, apparently by Arabs in the seventh or eighth century, furnishes a probable explanation of the settlement of northern Bráhmans on the Kánar and Malabar coasts about the beginning of the eighth century.

2 Their widows are called abbe or mother, their boys ndasi or boy, and their girls putti or kisha child.
They are divided into four sections, Havigs, Kots, Sakkápuris, and Shivallis. Except the Sakkápuris, who have lately quarrelled with the Havigs and given up publicly eating with them, all eat together but do not intermarrу. The cause of the separation of the Kots is said to be long isolation from the main stock, and the cause of the separation of the Shivallis and Sakkápuris is said to be social disputes. The Havigs are further divided into priests and laymen who eat together and intermarry. Persons bearing the same surname and persons belonging to the same family stock cannot intermarry. The men are fair, short, and spare with well-cut intelligent features; the women are like the men except that they are fairer. Their home speech is an incorrect and unidiomatic Kánarese with so strong a Malayali element both in words and tone that Kánarese people who do not know its peculiarities do not understand it. Some speak Hindustáni and many understand Tulu, the language of South Kánara, in which in Malayáli characters their books and family records are written by their family priests. This Malabar element in the Havigs is not easy to explain. It may either show that their connection with the south is closer than they acknowledge, or it may show that, before its conquest by inland Kánarese-speaking rulers the Malabar language and letters were in use in Haiga.

Most Havigs live in one-storied houses with mud or laterite walls and tiled or thatched roofs and wooden ceilings overlaid with earth. They have verandas and a front yard in the middle of which stands a sweet basil plant. The houses are badly aired, but the want of air is of less consequence as in the hot weather the inmates sleep in verandas or in the yards which are covered with shades or chichápráś. The floors of the houses and the yards are carefully cowdunged and rubbed with stones till they are polished. Close by the house stands the cattle-shed, and near the shed the dunghill which is very carefully prepared in alternate layers about six inches thick of cowdung, grass, and green leaves, gathered from the nearest forest. The situation of their houses in low damp valleys and the neighbourhood of the badly cleaned cattle-sheds are perhaps the causes of the malarious fever from which they suffer so severely. The interior of their houses and their furniture do not differ much from those of the Deccan Karhádás, except that the Havigs use earthen cooking vessels. Their staple diet is rice, rági, vegetables, and whey. They take three meals a day and are great eaters, their love for whey, molasses, and pepper being proverbial. They are strict vegetarians and do not drink liquor, though some in Haliyál and Yellápur smoke hemp and drink bhōng. A common dish with them as with other husbandmen is cold food left from the previous evening, either cooked rice strained dry, or rági-gruel made by boiling rági meal, split pulse and water in an earthen vessel. Before

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1 The following are examples of the peculiar forms and phrases in use among the Havigs. For the Kánarese appos, father, the Havigs say appayya; for nanna, manager, to our house, they say vanmanage; for minne, yesterday, niye; for bandiddan, who had come, bandiddo; for ayya, sir, van; for sutiddan, who had wrapped, sutiddo.

2 Buchanan (Mysor, III, 213) says the Havigs use the grantha of Keral in their books of science.
it is boiled the flour is mixed with water, and kept for about
eighteen hours till it grows sour by fermentation. Havigs live
cheaper than other Brahmins. Their holiday dishes are puJsa or rice
molasses and cocoanut milk cooked together, and doses or pan-cakes.
They give caste feasts on thread, marriage, and death ceremonies.
They eat with all Dravid Brahmins.

Indoors the men who work in the gardens wear a loincloth and
over the loincloth a narrow waistcloth called panje worth about 4½d.
(3 annas), which is worn falling to the knee either with or without
passing it between the legs. Their ordinary outdoor dress consists of
a waistcloth, a shouldercloth, and a headscarf with a wallet-like
pouch under the left arm containing betel leaves and nuts and
tomacco. A set of these clothes costs about 4s. (Rs. 2). The well-to-
Jo wear richer clothes with silk fringes. Some also use broadcloth
or longcloth costs called angis, jackets called bandis, and sandals.
Their favourite colour is white. The women wear a loincloth under
the robe like the women of the Halvakki caste. Below the Sahyadrils
the women wrap the lower end of the robe round the waist and
let it fall to the knee like a petticoat. They draw the upper end
of the robe over the chest, and pass it like a tippet from the
left shoulder to the right covering the shoulders and upper part
of the back, and either tucking the end in the folds of the robe
at the waist or letting it fall loose in front. Above the Sahyadrils
most Havig women keep only a short end of the robe to cover the
upper part of their body. This they draw straight across the
chest, and, instead of passing it over the shoulder, fix its end in a
string worn round the neck, the whole appearing like an apron.
Under the robe they wear a loose short-sleeved bodice, open in front,
the ends tied in a knot an inch or two above the ravel. When in
full dress the face and the parts of the waist and legs which remain
uncovered are always yellow with tumeric paste. They keep
their black glossy hair well anointed with cocoanut oil, and wear it
in a braid which hangs loose on their back. In these braids of
hair, on holidays and on weddings and other high ceremonies, they
wear sampohe, shevanti, mallige, surgi, jaj, and gota flowers.
The favourite colours for a married woman’s dress are dark-blue and
dark-red with yellow fringes. Widows wear red robes and cover
their shaven heads with one end of the robe; they wear no bodice.
Before meals almost all men and women put on a yellow waist-
cloth of hemp or wool. Boys dress like men and girls like women.
Of ornaments men wear gold earrings, finger-rings and silver girdles
and toys in addition wear silver bangles and anklets. Women wear
golden nose-rings, earrings, necklets ineluding the lucky bead
necklace, wristlets, and glass bangles. Girls also wear a silver belt
and silver anklets. They are simple, hardworking, and honest,
but fond of going to law, and unscrupulous in the steps they take to
support their claims.

More than half of the Havigs are priests, astrologers, and puran
readers. The priests, when not engaged in their religious duties, work
in their palm and spice gardens, their wives doing the bulk of the work
except that they do not climb the trees. A priest, if he chooses, may
give up his religious profession and become a layman. Almost all the Havig laity work as husbandmen in palm or spice gardens. They are most skilful gardeners, growing fine pepper cardamoms and betelnuts, and arranging for the water and shade of their gardens with the most ceaseless care and complete success. They are also very expert in climbing the betel-palms to gather the nuts and the pepper which is trained up their stems. Their working season is from June to October, September and October being their busiest months. Their slack time is spent in holding thread and marriage ceremonies and in visiting neighbouring villages on the occasions of car-festivals. Their women, besides doing house work, hoe, weed, carry manure, and water the gardens as effectively as the men, and are adepts in curing pepper cardamoms and betelnuts. Near the coast many of the Havigs who own large tracts of rice-land employ labourers for the field-work, themselves supervising and their women attending to the house. Some also are in Government service as clerks, some are village headmen, and some are traders and moneylenders.

Except the few in Government service as clerks and some of the village headmen, moneylenders, and traders, the lay Havigs can neither read nor write. Of the priests a few can read Sanskrit, but most are content with learning by heart the texts required for the different ceremonies. Those who are family priests know Tigrari or Tamil characters and have to write the records of the families for whom they act as priests. According to Buchanan, all Havigs were formerly well read in Sanskrit and were forced to give up their priestly offices and take to husbandry by the oppression of Habshi and Holeya rulers. Their widows have more freedom than the widows of most castes. They often live by themselves, keeping milch-buffaloes and boarding-houses. All who are engaged in tillage are well-to-do. They have steady highly-paid work, and add to their earnings by priestcraft, trading, and moneylending. In consequence of the desire of many of the lower classes to have their wedding and death ceremonies performed by Brâhmans, the services of the Havigs are in great demand and are highly paid. Of late they have begun to send their children to public schools. They rank with Shenvis and other Brâhmans. They eat with Konknasths and other Dravid Brâhmans and hold aloof from all Konkani and Hindustâni speaking people, especially from Christians and Muhammadans and the lower classes of Kânarese and Konkani Hindus.

The cultivators rise early and go to work in their gardens, eating a breakfast of cooked cold rice or râgi-gruel either before they start or between nine and eleven. The day's work is generally over by sunset, and supper by eight. After supper they listen to loudly sung Kânarese pieces taken from the Râmâyana or the

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1 In the fifteenth century the practice of women keeping inns seems to have been common in the Deccan. Of the country between Cheul in Kolâbâ and Jemnar in Poona the Russian traveller Athanasius Nikitin (1474) writes: In the land of India it is the custom for foreign traders to stop at inns. There the food is cooked for the guests by the landlady, who also makes the bed and sleeps with the stranger.
Mahábhráta. Priests, when not engaged in religious duties, teach boys Sanskrit texts or mantras and prayers or stotras. The monthly expenses of a family of five vary from £1 to £1 4s. (Rs.10-Rs.12).1

They are Smártins in religion, that is, they are followers of Shankaráchárya, the high-priest of the advait vedánt mat, the doctrine that God and the soul are one, and with equal readiness worship Vishnu, Shiv, and other Bráhmanic gods.2 Their chief deities are Vishnu, Shiv, Parvati, Lakshmi, Ganpati, especially the Idgunjí Ganpati,3 and certain village mothers or ammas whom they regard as their family goddesses and to whom they offer fruit and flowers, and sometimes fowls and sheep. The names of their chief village mothers or goddesses are Durgamma, Honnávaramma, Karkiamma, Kumtamma, and Bhairamma. They believe in witchcraft and soothsaying. Priests of their own caste officiate in their temples, most of which contain images of Shiv in the ling form for everyday worship and in the human form to be set on the car on the great yearly car-festival.

Two points connected with the religion of the Hindus of North Kánara, which are characteristic of the district though not peculiar to it, are the worship of spiritual guides or gurus and a fondness for car or rath festivals. The account of these two religious observances which are common to almost all classes of Kánara Hindus may conveniently be given under the account of the Havígs. Besides their family and temple priests the Havígs have gurus or spiritual guides. Their head guide lives in celibacy in the Shaiv monastery at Ránchandrápur in Mainsur. He adds to his name the word bháratí and is a Havig by caste. Another lives in the monastery at Sonda near Sítí and bears the title of Sarasvatí. Those who live in Sirsi, Yellápur, and Haliyáyl obey the guide of Sonda, while those who live in Siddápur, Honávar, and Kumta are followers of the Ránchandrápur guide. The guide has power to put any of his followers out of caste and to let them back after performing certain ceremonies. He also settles all religious and social disputes that are referred to him. The monasteries are generally close to forest springs. They are built in two blocks, an outer and an inner, separated by a courtyard. The outer block is a high narrow veranda, surrounding the inner block with a single entrance facing the door of the shrine, and with a high windowless stone wall on the side farthest from the shrine.

1 This and the other estimates of monthly cost of living are framed on the basis that the family has to buy retail the grain and other articles it uses. The actual cash payments of the bulk of the middle and lower orders who either grow grain or are wholly or partly paid in grain must therefore be considerably less than the estimates. The figures mentioned in the text are not more than rough estimates of the value of the articles which under ordinary circumstances the different classes of the people consume.

2 Shankaráchárya is believed to have been born at Kranganor on the Malábár coast either in A.D. 677 or A.D. 737. The head-quarters of the Smárt sect which he founded are the Sringeri monastery in north-west Mainsur where is a statue of the founder seated like a Buddhist or Jain image. The line of pontiffs is still kept up. On great occasions the pontiff wears a tiara like the Pope’s covered with pearls and jewels, a pearl necklace, and silver covered sandals. Rice’s Mysor, L 378-379.

3 Idgunjí is six miles east of Honávar. The priest is a Havig.
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and with wooden pillars on the side nearest to the shrine to support the roof. The inner block is divided into two parts, an outer room where worshippers meet, and the shrine of the god. The affairs of the monastery are under the charge of a manager called párupatyāyār. The guide dresses in an ochre-coloured waistcloth, the end falling in front without being passed back between the legs. He holds a bamboo wand in his right hand. He appears in public with great pomp, elephants, horses, bards, musicians, and a large number of priests blowing conch-shells and carrying on their heads and in their hands boxes containing the gods of the monastery. The guide passes in tour through the country. When he draws near a village he is welcomed at its boundary by his followers who come with bands of music. He stays two to six days in each village and receives gifts from his followers, and gives them to drink the water in which his feet have been washed. When he grows old, or if his life is threatened by sickness, he chooses a Havig boy as his successor. Should he recover the guide-elect acts under his instructions as his helper. Gurus are buried, not burnt. The death of a guru is an occasion for rejoicing not for mourning, and his corpse, which is kept for some time decked in the gayest apparel that becomes an ascetic, is worshipped by the people. His soul is believed to be absorbed in the god-soul and he receives divine honours after his death as he has done during his life. The first eleven days after his death are held as days of rejoicing.

Car Festivals.

Almost all Kánara temples have their yearly car-days, when the images of the gods are mounted on huge wooden chariots called raths, and dragged in procession. Of these car-festivals fifteen of special importance are held at Gokarn, Hegde, Kumta, Agrabár, Haldipur, Karki, Honávar, Murdeshvar, Shiráli, Bhatkal, Dháreshvar, Banvási, Idgunji, Manijguni near Sirsi, and Sirsi. The gatherings vary from 2000 to 5000 according to the character of the season. Most of the cars are connected with Shaiv temples, but there are also several Vaishnav cars, and the car at Sirsi belongs to the goddess Sirsiamma, apparently one of the early local mothers. To this car alone animal sacrifices, including the sacrifice of buffaloes, are offered. The festivals take place during the fair weather, from January to April. The cars are about seventy-five feet high and at the middle fifteen feet broad. They weigh thirty to fifty tons. Some of them, especially those at Gokarn, Manijguni, Idgunji, Agrabár, Honávar, and Banvási are of considerable age, and are splendid specimens of wood-carving, painting, and other ornamentation. They consist of five principal parts, the wheels, the body, the shrine, the dome, and the spire. There are four or six wheels about five feet in diameter and nine inches thick, solid blocks of wood fastened by cross bars of iron and nails. The wheels are attached to two wooden axles formed of the projecting ends of the front and back beams of the frame on which the base is fixed. The base of the car, which is generally about fourteen and a half feet square, rests on the frame. It is ornamented with geometric and leaf designs, and coarse or indecent mythological and historic pictures. In the front and back beams massive iron rings are fixed to which strong coir ropes are fastened to drag the car. The body is surmounted by an eight-cornered room
made of eight frames of wood which are fixed on the angles and held together by eight tie-beams joined to a pole about sixty feet high which rises from the centre of the body of the car to the peak of its spire. The frames are alternate spaces of planking and open arches, which serve as doors. The whole is covered with paintings. Close to the pole which rises from the centre of the wooden pedestal or body, to the top of the car-spire, is a stool or altar on which the image is set. The car has a domed roof made of pieces of betel-palm wood tied by coir rope and decked with white and red flags. The dome is crowned with a spire which is covered with white cloth and tinsel plates. Car-festivals, like other fairs in Kânara, last for ten days. On the first day a flag with a picture of the bird-man Garuda, Vishnu's carrier, is hoisted on a pole in the courtyard of the temple. The morning and evening ceremonies are performed with more pomp than usual, and the image is carried through the chief streets by the people of the neighbourhood every night between six and nine. On the eighth, ninth, and tenth days after morning worship, offerings of turmeric water, rice, and Vitex negundo, wirganda, leaves are made to the door-keeper or drāpālak of the god. After worship, on the tenth day, the temple priests kindle a sacred fire to purify the car, which they also sprinkle with the five products of the cow. The image, which is richly studded with gold and gems, is brought from the temple in a palanquin, and the chief priest, dressed in a rich silk waistcloth, takes it in his hand and climbs a ladder which is placed at the front of the car. He sets the image on a stool or altar near the pole, and breaks a coconut before it, waving a lighted lamp amid the shouts of the people. After this, all except the lowest castes climb the car by the front ladder and take coconuts and plantains, going down by a ladder at the back of the car. When the offerings are finished the ladders are taken away, leaving on the car the temple ministers, the spiritual guide if he is present, and a few people of high local position. Then 300 to 500 men at each rope, and some women who have made vows, drag the slow-moving car amid loud shouting and with musicians and dancing-girls performing in front. As the car moves, large quantities of flowers and plantains are thrown over it. The car is generally drawn two to three hundred yards along flat ground near the temple. The ropes are then changed and it is drawn back. When the car reaches the starting point a ladder is set up, and the priest waving lighted lamps before it, carries the idol in a palanquin into the sanctuary.

Soon after the feast the car is dismantled and the parts are carefully kept in a shed near the temple, and after a year are again taken out and washed with coconut oil which prevents the wood from decaying.

The chief family ceremonies performed by Hāvīg Brahmans are on the occasions of pregnancy, birth, naming, thread-girding, marriage, a girl's coming of age, and death. When a pregnant woman draws near the time of delivery, part of the veranda is prepared as a lying-in room. The patient is attended by a midwife, who is generally a low-caste woman and who in addition to a robe receives 1s. to 2s. (3 ann. Re. 1). Hāvīgs observe the same birth
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ceremonies as Shenvis. On the sixth day the women of the house with the help of their neighbours perform the satti ceremony. This, as among Shenvis, consists in worshipping a small copper pot filled with rice, on the top of which is laid a spray of mango leaves and over the spray a coconuut. The pot is taken away by the midwife early the next day. On the twelfth day, to free them from ceremonial impurity, the family priest gives to each member of the household the five products of the cow or panch-gārya and kindles a sacred fire. In the evening a small party of caste people are feasted and the child is named. The name is given by the eldest male member of the family, who, after the letters have been traced by the family priest with a piece of gold on rice spread in a winnowing-fan, first whispers it in the child's ear and then says it aloud. The child is then laid in the cradle, which is rocked by women who sing songs. When a boy is between two and three years old the village barber cuts his hair. While his hair is being cut the boy is seated on the lap of his maternal uncle, and the neighbouring children are entertained with a variety of dishes of which the choicest is beaten rice mixed with cocoa-kernel and molasses. The thread ceremony is performed when boys are between seven and nine. On the day of the ceremony the boy is bathed and sits sitting in his mother's lap from the same dish in the cook-room. He is then brought before the guests and again bathed outside of the house, purified by the five products of the cow, and dressed in an ochre-coloured loincloth fastened by a waistband of twisted darbha or sacred grass. The sacred fire or homa is lighted and the boy is invested with the sacred thread. Then his father takes him on his lap, and covering both himself and the boy with a cloth teaches him the sacred Ghyatri. He is then given an ochre-coloured shoulder-cloth, a headscarf, and a long staff. After this he goes round the company carrying a metal tray and begging, his mother leading with the gift of a dole of rice and the guests following with copper or silver coins. When all the guests have given their contributions the boy starts on a pilgrimage to Benares, but is persuaded to give up the idea by his maternal uncle, who reminds him that he has first to pass through the stage of married life, and promises to give him his daughter in marriage. The boy wears the yellow clothes for a month or two and then changes them for the every-day Havig dress.

Marriage.

Polygamy is allowed and practised, and widow marriage is forbidden. At their weddings Havigs employ musicians, and their women sing Kānarese songs in their houses and on the roads when they escort the bridegroom and bride. The first proposals of marriage come from the parents of the boy. Boys are generally married between twelve and twenty and girls before they come of age and sometimes in infancy. Partly because they are scarce, partly because they are skilful gardeners, a Havig has to pay for

1 The Ghyatri verse runs: Om tamavitvar evam yam bharo devasa dhimaśh dhiyopah prachodayatu. Let us think the worshipful light of the sun. May it cleanse our hearts.
his wife, her parents keeping the whole of the sum. Some of the well-to-do instead of receiving a price for their daughter give a dowry and keep the girl and her husband in their house till the girl is of age, making them occasional presents of clothes and ornaments. The people of the bridegroom's house spend £90 to £200 (Rs. 900 - Rs. 2000) on a wedding. Of this £50 to £100 (Rs. 500 - Rs. 1000) is the price of the girl, £20 to £50 (Rs. 200 - Rs. 500) the cost of ornaments and clothes, and £20 to £50 (Rs. 200 - Rs. 500) the cost of entertaining the caste for six days. Shenvis, Deshasths, and other high class Hindus make large temporary pavilions of plaited coconut leaves decorated inside with cloth, coloured paper, and tinsel, with an elaborately ornamented canopied throne called mandap. Instead of this the Havigs pitch small sheds without any ornament, and instead of the canopied throne have an earthen platform about six inches high and six feet square, with a wooden post planted at each corner, their tops hung with festoons of mango leaves.

A day or two before the beginning of the marriage ceremonies a party of men, with the mother of the boy or of the girl and the family priest, go from house to house asking their caste people to attend the wedding. The priest mentions the time and drops a few grains of rice into the hands of the eldest male member of each house. In the morning of the day before the wedding, the family gods are propitiated by solemn worship and the caste people are feasted. At dawn on the wedding day, the bride and bridegroom in their own houses, are rubbed with turmeric paste and bathed in warm water by married women who sing merry songs. The bridegroom is dressed in his wedding clothes, and seated in a pavilion with the family priest, who worships Ganpati, Varun, the Matrikas,1 and the pitris or ancestors, who are represented by rice, coconuts, arecanuts, and betel leaves, placed in separate heaps in a square flat bamboo basket. At the end of this worship the priest takes the basket into the house and lays it in a square marked with lines of quartz powder opposite the household gods in their sanctuary. Then the bridegroom bows to the household gods; and with the help of the family priest puts on the marriage coronet or bhāising, and taking a coconut and a couple of betel leaves in his hands starts for the bride's house, followed by the members of his family and by guests. On drawing near the entrance to the bride's marriage booth the bridegroom is received by her parents, who wash his feet, the mother rubbing them and the father pouring water over them from a small copper pot called chambu. The mother also waves before his face a bell-metal plate containing ranje or red water, and the father leads him to the raised seat in the booth, where he sits till the bride is brought from the house by her maternal uncle. The bridegroom then stands before the bride, separated by a cloth curtain held by two men at each end. The priest recites verses, and when the moment arrives the curtain is drawn aside and the bridegroom and bride

1 The eight chief matrikās or mothers are Brāhma, Māheśvari, Kaumāri, Vārāhi, Indrāni, Kauberi, Chāmunda, and Charchika.
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throw garlands of flowers round each other's necks. The father and mother of the girl then present the bridegroom and bride with clothes. The sacred fire or hom is kindled by the priest, and the newly married pair, with the ends of their garments tied together, the bridegroom in front and the bride behind, walk three times round the fire hand in hand, and then march seven paces before the fire while the priest chants texts from the Veda. The parents of both bride and bridegroom then distribute money or dakshana to the priests. This ends the first day's ceremonies. The cornet is then taken off the head of the bridegroom and kept near the bamboo basket which contains the marriage gods, and the guests are feasted. After this the newly married couple sleep near the marriage cornet. Next day at noon they are rubbed with turmeric paste and bathed by women who sing merry songs. The bridegroom again puts on the cornet and sits on the raised seat with his wife, when all married women sprinkle rice on their brows and wave lighted lamps before their faces, and the priest rekindles the sacred fire and dinner is served. On the third day at noon the bride and bridegroom go in procession to a neighbouring pond throwing rice into the water and when the fish come to eat catch them in a cloth. They let all go except one with whose scales they mark their brows. If there is no pond near, they make a fish of wheat-flour, drop it in a pot full of water, and catch it in a cloth and mark their brows with the flour. They return to the bride's where the rice-sprinkling and light-waving ceremonies are repeated. On the fourth day the rice-sprinkling and light-waving ceremonies are again repeated at the bride's, where the party remains till the fifth morning. On the fifth day, generally in the morning, the bride and bridegroom, with relations and guests, go in procession to the bridegroom's. On reaching the bridegroom's the priest worships Gopālā at the threshold of the door, and breaks a cocoanut as an offering to him. They then enter the house and prostrate themselves before the gods. Immediately after this the priest worships Lakshmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a cocoanut resting on mango leaves. To this representation of the goddess betelnuts and leaves and plantains are offered, and a cocoanut is broken. When this is over the guests are treated to a rich feast, and the marriage cornet, which he has worn during the procession from his father-in-law's house, is taken off the bridegroom's head and tied to one of the main posts which support the ridge pole of his house. Next day the party returns to the bride's, where after dinner her father formally makes her over to the bridegroom's parents. She remains with her husband in her father's house for a few days and then goes to the bridegroom's, returning to her parents on all principal holidays till she comes of age.

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When a girl comes of age she is kept separate from the rest of the house and news is sent to all women relations who come with flowers and sweetmeats. The girl is decked in her gayest clothes and ornaments, and, with lamps burning before her, is seated in a square marked with quartz powder, and presented with a variety of
sweetmeats brought by visitors. On a lucky day or five days later, she is dressed in a new robe and seated with her husband on a low wooden stool. With the help of the household priest the sacred fire is kindled and married women fill the girl's lap with rice, coconuts, and betel leaves singing songs as they do on all other merry occasions. In the seventh month of her first pregnancy, the girl is dressed in a new robe and a boline, adorned with gold and flowers, and seated with her husband in front of the family priest, who kindles the sacred fire. She is then taken for her confinement to her father's, where she remains till her child is about three months old.

When sickness passes beyond hope of recovery, the family priest gives the dying man the panagharyā or five products of the cow, and in return receives money, clothes, or cattle according to the means of the family. The dying man is then brought out of the house and laid on the floor of the verandah, which has been freshly smeared with cowdung and strewn with sacred grass. When all is over a lamp is lighted and kept in the house covered with a bamboo basket, and the priest begins to make ready the sacred fire while friends and relations wash the body. When the washing is finished a bamboo bier is made and the body is tightly bound to it by a coir rope, whose ends are tied to the poles of the litter at the head and feet. Meanwhile the widow, who sits wailing with other members of the family, has her ornaments stripped off and her head shaved by a barber, and after bathing in cold water is given a red robe, which she wears without a boline, drawing one end over her shaved head. Four male relations, or in the absence of relations four friends or neighbours, larchecked in sign of mourning, raise the bier on their shoulders and start for the burning-ground which generally lies near the water at some distance from the town in the midst of evergreen trees and bushes. The chief mourner leads holding in his hand a wide-mouthed earthen vessel containing sacred fire. On reaching the burning-ground the funeral party halt for a time, lay down the bier, and raising it again move to the spot where the fuel has been made ready. Here the priest empties on the ground the live coals carried by the chief mourner in the earthen vessel, and adding fuel makes offerings of wheat-flour to the spirits of the burning-ground and to Yama the king of the dead. The funeral pile is then purified by water which has been sanctified by reciting sacred texts over it, and the body is laid on the pile, the head to the south. Balls of wheat-flour are laid in the mouth, and on the shoulders, breast, and navel. Billets of wood are piled on the body and when all is ready the chief mourner lights the pile at the head and then at each corner. The burning lasts three to twelve hours according to the weather. When the body is burnt to ashes, the chief mourner walks three times round the fire carrying the earthen vessel in which the fire was brought full of water. As he walks round the pyre he pierces the vessel with a small stone so that the water flows slowly out. At the end of the first round he gives the vessel a second blow with the stone, and a third blow at the end of the second round. At the end of the third round he drops the stone at the head of the pile and
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dashes the vessel against it. Then he offers the deceased balls of cooked rice and young coconuts. After bathing in a stream or pond the party returns home, the chief mourner bringing the stone with him and setting it in a safe place. All the mourners shave their heads and faces, and every day for eleven days the chief mourner offers at the burning-ground cooked rice and young coconuts, and balls of rice to the lamp which is kept burning in the house. During these ten days all the members of the household are considered impure and the household gods remain unworshipped. On the eleventh day the chief mourner throws the stone which he brought back from the burning-ground into some spring or pond, and all the members of the house take the purifying products\(^1\) of the cow, the family priest kindles the sacred fire, and caste people are feasted. On the twelfth day the lamp is once more worshipped and its light put out. This is believed to secure the passage of the dead direct to heaven.

The Havirs are bound together as a body and their social disputes are settled at meetings of the adult members of the caste held under the guidance and control of the Shaiv head of the Ramechandrapur monastery, or under the headman of the caste who is appointed by the spiritual guide and who holds power as his legate. They send their boys to school and a few of them learn English. The caste is improving and has good prospects.

Chitpa'vans or Konkanasth, numbering 854 of whom 448 are males and 406 females, are mostly found in Karwar, Haliyal, Sirsi, and Kumta. They are immigrants from Goa and the Bombay Kanarese districts and form a very small community. The names in common use among men are, Dhondopant, Narayanrao, Govindrao, Shripatrao, Lakshamanpant, Shridharpant, and Vinaykarao, and among women Radhabai, Bhimabai, Yasodabai, Krishnabai, Sitabai, and Rukminibai. Their family stocks, their household gods, and their surnames do not differ from those of the Konkanasths of Ratnagiri. They eat with all Dravid Brahmins, but with none of the Gaud classes. They marry with the Konkanasths of Ratnagiri and Goa, from whom they differ in no respect except in speech. They are spare and middle-sized, with regular features and fair skin. The home speech of those who live in Karwar is Konkani; of those in Haliyal, Marathi; and of those in Sirsi, Kanarese. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their houses are not so clean as Havig houses, and they have courtyards in front. Their staple diet is rice, pulse, and vegetables. They are good cooks and moderate eaters. Except those in Government service, who dress like Shervis and Kushasthais, men wear the waistcloth, shouldercloth, and headscarf. They are shrewd, hardworking, clean, and ambitious, thrifty in their habits never spending more than they must. Some are employed in public offices and some are family priests to men of their own community and to

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\(^1\) The five purifying products of the cow are milk, clarified butter, curds, urine, and dung.
Marathás. The new-comers are all employed in Government offices, most of them in the Public Works and Customs departments. They are fairly well-to-do. They rank with Deshasths and Karhádás with whom and other Dravid Bráhmans they eat but do not marry. They rise early, and, as in the Deccan and Konkan, bathe immediately and attend to their household duties without taking breakfast. A family of five spends about 14s. (Rs. 7) a month. They are Smárts differing neither in belief nor in customs from the Chítápávans of Ratnágiri. They are bound together as a body, social disputes being enquired into at meetings of the men of the caste and settled according to the opinion of the majority. Their spiritual guide is the head of the Smart monastery at Shringeri in west Muisuir to whom the proceedings of caste councils are reported for orders. They send their boys to school, and teach them English. On the whole they are a rising class.

Deshasth Bráhmans, numbering 601 of whom 392 are males and 209 females, are found thinly scattered over the district. Their home speech is Kánaresé. The men add to their names the Telugu title of Raʃaru which corresponds to the Marátha Ráo Sáheb and seems to show that their original seat was in the East Deccan. The names of their family stocks are Kashyap, Atri, Bháradvágí, Vishvámitra, Gautam, Jamadagní, Vaishhta, Kaushika, Vatsa, Kaundanya, Mauna, Bhárgava, Vishnuvardhana, and Harita. The names in common use among men are, Keshavráo, Mádhaváráo, Krishnáráo, Huchchráo, Shrínivásráo, Govindráo, Svámiráo, Hannamántráo, Vyásráo, Guduráo, Ránappa, Timmappa, Dundappa, Krishtappa, Puttanna, Anantáchári, Shrínivásáchári, Ashvátháchári, and Chidambár-shákstri; and among women Ekánátrprámani, Pádramátini, Lakshmi, and Yashoda. Their family gods and goddesses are Narsinha of Kopa in Muisuir, Venkatrámaná of Tirupatí in North Arkot, Mallikárájuna of Shríshail near Rumbhakán in Tanjor, Renuka or Yellamma of Saundatti in Belgaum, and Tulja-Bhaváni of Tuljápur in the Nizám's dominions. They eat with all Dravid Bráhmans, Havis included, but do not marry with them. The men are short, swarthy, and as a rule round-faced. The women are liked the men in face, and regular featured, though not so fair as Konkanasth women. Their home tongue is Kánaresé, the same as is spoken by the Deshasths of Dhárwárd and Kalándgi. Their houses which are one or two storied with mud or laterite walls and thatched or tiled roofs, differ little from the houses of other Bráhmans. They are good cooks, their staple food being rice, pulse, milk, clarified butter, and molasses. They dress like Andhra Bráhmans and Kushasthalis, and are clean, hot-tempered, intelligent, and thriftless. They are priests, landholders, and Government servants. They formerly filled the highest places under Government, but they are now suffering from their slowness to adapt themselves to the new system of education. They rank with the Andhras and other Dravid Bráhmans and are respected by all classes. Their daily life does not differ from that of other Dravid Bráhmans. A family of five spends £1 to £1 10s. (Rs. 10 - Rs. 15) a month. In religion some Deshasths are Vaishnavs of the Madhva sect and others are Smárts. The head-quarters of the spiritual guide of the
Vaishnavas are at Sirsi, though he generally lives in Udipi in South Kanara. The religious guide of the Smārt Deshasths lives at Shringeri. Their religious ceremonies are performed by priests or āchāryas of their own caste. Polygamy is allowed and practised and widow marriage is forbidden. On the third day of the wedding the bride and bridegroom pass in procession through the chief parts of the town, the bridegroom on horseback and the bride in a palanquin. On this occasion both bride and bridegroom wear the Muhammadan dress, the boy being armed with a dagger in Moslem fashion and the girl being veiled. This practice was probably adopted, perhaps ordered, in times of Moslem rule to prevent the risk of insult or annoyance. They daub the faces of the dead with pipe-clay called shedi mannu in Kanarese. In other respects their customs do not differ from those of the Shenvis. Breaches of caste rules are punished by their religious guides to whom all matters in dispute are reported by the community. They are on the whole a falling class.

Karṇaṭak Brāhmans, who seem in the 1881 census to have been included under Deshasths, are found in the town of Siddápur and in the village of Kondalgi in the Siddápur sub-division. Their name proves that they have entered Kānara from the east, but there is nothing to show whether their former home was in the Madras or in the Bombay Karṇaṭak. Their home Kānarese does not differ from that spoken by Kānarese Deshasths. Their family deities are Bāṃshankari, Lakṣmi, Durgi, Ishvar, and Narśinda, whose chief shrines are on the banks of the Krishna. They also specially worship Venkatramana of Tirupati in North Arkot. Their clan or stock names are Vasāthu, Vīshvāmitra, Kaushik, Bhāravāj, Kashyapa, Atri, and Gantama, and their surnames Hosnādu, Bobbaru, Badaganādu, Arvattu-Vakkalū, and Shirmādu. The names in common use among men are, Sheshu, Krishna, Rāma, Lakṣman, Ananta, Gurappa, Ganesh, Shāma, Virupāksha, Devappa, Anappa, Bhīshtappa, Bhairav, and Gopal; and among women, Sita, Gauri, Pārvati, Kāli, Durgi, Shankri, Nāgi, and Lakṣmi. Men add Joshi, Bhat, Ayya, or Rāo to their names, and women Amma, Akka, or Avva. They are ‘divided into Smārts and Vaishnavas, who eat together but do not intermarry. Most are dark and middle-sized, with round faces, and disposed to stoutness. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. The furniture consists of low wooden stools, brass and copper pots, and brass lamps. Their staple diet is rice, black gram or tālīḍa, and buttermilk. They use no animal food, and neither drink stimulants nor smoke narcotics. The laymen are temperate eaters, but most of the priests are gluttons. They are good cooks, their favourite dishes being kādbu a mixture of plain rice and gram, shikādbu the same with sugar added, kūrna hōlīgha, wheat cakes stuffed with gram-paste and molasses; chālī rice and black gram meal kneaded together and fried in clarified butter, bundi lādū sweetmeat balls, doshe pan-cakes of rice and black gram, chitrānna spiced and boiled rice, dadhiyānna rice mixed with curds, pāisa sweet rice-gruel, and vades fried cakes of rice and gram. The men wear the waistcloth, the
shoulder-cloth, and the head-scarf; and the women the robe with the lower end passed back between the feet, and a bodice with short sleeves and a back. They are fond of wearing flowers. Before marriage girls wear narrow robes whose lower end is not passed back between the feet. Of ornaments, the men wear gold earrings, silver girdles, and gold finger-rings; and the women the same ornaments as those worn by Shenvi women. They are neat and clean in their dress. Their clothes, which are of Indian make, are bought of local shopkeepers who bring them from Dharwar and Belgaum. They are clean, thrifty, orderly, hospitable, sober, and well-behaved. Their hereditary profession is priestcraft, but they also work as Government servants and traders. Some trade in cloth, grain, and groceries, and some are moneylenders. Women do no work except minding the house. Boys begin to be of use between twelve and sixteen. The trader's busy season is between November and May, and his slack time between May and November. Most of them own land which they till by hired labour. Their profits are good and they are well-to-do, though to meet the expenses of weddings and thread ceremonies they borrow at six to twelve per cent. They rank with Deshasths and Shenvis and eat with all Dravid Brahmans except Gujarati Brahmans. The men follow their callings from sunrise to sunset. They take their first meal about ten in the morning and their second about seven at night. Boys begin to learn Kannarese when they are about seven years old. The monthly expenditure of a family of five is about 16s. (Rs. 8). They are a religious people, keeping all Brahman holidays and worshipping the usual Brahman gods. Their chief object of worship is Venkatramana, and their great holidays are Yugadi in March-April, Nāg-panchami in July-August, Ganesha-chaturthi in August-September, Dēvi in September-October, Dīvalī or Dīwānī in October-November. They make pilgrimages to Bānkal, Rāmēshvar, Tirupati, Pandharpur, and Gokarn. The religious guide of the Vaishnavs is a Tulū Brahman, who lives in celibacy at the Vaishnava monastery at Udi in South Kannara; the Smārts follow the head of the Shringaṇi monastery in north-west Māsur. They pay great respect to their guides. On a guru's death he is succeeded by a disciple whom he has chosen to be his successor. When they appear in the presence of the guide they prostrate themselves before him, apply sandal-paste to his feet, and offer him flowers. They also worship their house gods, whose images they keep in their houses, and offer them fruit, flowers, and cooked rice. They have great faith in soothsaying and consult soothsayers, who are of their own caste, in times of sickness and difficulty; they do not offer blood sacrifices. They observe the sixteen Brahman sacraments or śaunskārās. Girls are married before they come of age. Widows shave the head, and the dead are burnt and mourned for ten days, after which the family is purified by the family priest. They have no headman. Their social disputes are enquired into by the caste-men and reported to their guide for orders. Slight breaches of rules are punished with fine, and eating with lower castes by expulsion. They send their boys to school to learn Marāṭhi and Kannarese, but do not take to new callings.
Chapter III.

Population.

BRÁHMANS.

KARHÁDÁS.

Karháda's, numbering 555 of whom 286 are males and 269 females, are found in small numbers throughout the district. They are said to have come from Karhád at the meeting of the Koina and Krishna in Sátára. They both eat and marry with Sátára Karhádas. The names in common use among men are Huchráo, Keshavráo, Bhimráo, Shivráo, Venkatráo, Sheshappa, Venkappa, Timmappa, Surappa, and among women, Sitálé, Lakshmíbáí, Káshibáí, Gangábáí, Tippamma, Nágamma, Tulsamma, and Venkamma. Their family stocks are Vasishth, Maitréya, Varun, Kaundanyá, Kaushikí, Cáshyap, Báhradváj, Atri, Gautama, and Vishvamítra. Except in speech the Karháda's of Kánara differ little from the Karháda's of Sántara. They eat with all Dravid Bráhmans but not with Gáuds. Though not strongly made they are capable of enduring fatigue. They are fair and short, with regular features resembling in all respects the Karháda's of Goa. Those who live in Kumta, Haliyá, Siddápur, Kárwár, and Gokarn, speak Maráthi freely mixed with Kánaresé words. They have a singing intonation, and when they speak, seem either to stammer or to have something in their mouth. They can also speak Kánaresé and Konkani, but neither fluently nor correctly. The language of the other Kánara Karháda's is Kánaresé, which does not differ from the home tongue of the Kánara Deshásth's; they can also speak Maráthi and Hindustání.

They live either in one or two storied houses with laterite or mud walls and tiled or thatchéd roofs. Their houses are generally built in a circle round the temple in which they act as priests. A few families of landholders, Government servants, and village headmen live in large houses in gardens. The Karháda's ordinary food consists of rice, pulse, and vegetables. They are good cooks, but those who are temple priests live poorly like ordinary Havig Bráhmans. The belief that Karháda's poison human beings as sacrifices to their patron goddesses Áryádurga, Mhálasa, and Vijayadurga is still strong enough to make people reluctant even to drink water at their houses. Those in Government service dress like Deshásth's, but most wear the waistcloth, shouldercloth, and headscarf. They are cleanly, hardworking, and thrifty. Most of them are priests, some are landholders, and a few are village headmen and Government servants. All are fairly off earning more than is required for their ordinary expenses. They save and seem not to be obliged to borrow to meet the cost of special ceremonies.

The priests rise early in the morning, batho, and go to gather flowers either for the god of the temple or for their own household gods. They then perform the sandhya or morning service, worship the god, and dine about eleven. After dinner they sleep, and spend the rest of the day in reading a puráśa, making sacred threads, or paying visits. At sunset they say their evening prayer, and after again worshipping their god sup about seven. After supper till about nine they sit chatting, or they teach grown boys the ceremonial ritual and texts. The life of those who are in Government service and of those who are landholders is much the same as
that of other Brahmans landholders and Government servants. A family of five spends about 15s. to £1 (Rs. 8-10) a month.

They are Smârts and worshippers of Shiv and Shaktis; but they do not follow the ritual observed by orthodox Shakts. Their spiritual guide is the head of the Smâr monastery at Shringeri. They have their own priests who are much respected, and they keep the usual Hindu holidays. The bridegroom has to pay £10 to £30 (Rs. 100-300) to the bride's parents. In other respects their customs do not differ from those of Deshasts. Their spiritual guide is the head of the Smâr monastery at Shringeri. Their stock names, their gods, and their customs do not differ from those of other Brahmans. Social disputes are settled at meetings of the men of the caste, a president named by those present deciding according to the opinion of the majority. The proceedings are submitted to the guide, whose decision is enforced under threat of excommunication. Slight offences are excused on pardon being asked, or are punished by fines of coconuts and plantains to be offered to the god. Those who are priests do not send their boys to school, but educate them in their houses, and bring them up in their own profession. The others send their boys to school and teach them a little English.

Kot Brahmans, numbering 389 of whom 185 are males and 204 females, are found chiefly in the Honâvar, Kumta, Ankola, and Sirsi sub-divisions. They take their name from Kot or Koteshvar, a village sixty miles south of Mangalore. Their name is interesting as it supports the view that the tribe of Havigs is more closely connected with the Malabar coast than their traditions show. Their stock names, their gods, and their customs do not differ from those of the Havigs with whom they eat and marry. In appearance, dress, and customs, Kots do not differ from Havigs, and like them they own spice gardens. As a class they are well-to-do. They are orderly and skilful cultivators, and hold as good a position among Brahmans as the Havigs. A family of five spends about 15s. (Rs. 7) a month. Like the Havigs, they are Smârts in religion and practise the same rites and customs. They are bound together as a body, and have an hereditary headman who presides over caste meetings and settles social disputes. They have of late begun to send their boys to school, and on the whole are a rising class.

Joishis or Astrologers, numbering 213 of whom 111 are males and 102 females, are found in small numbers, chiefly in Kârwâr and Ankola. The name Joishi is a corruption of the Sanskrit jati, an astrologer. The names of their family stocks are Kashyap, Vasishth, Jamadagni, and Bhâradvâj. The names in common use among men are Shridhar Joishi, Pändu Joishi, Krishna Joishi, Shankar Joishi, Mâthav Joishi, Vishnu Joishi, Bâlappa Joishi, Devappa Joishi, Gana Joishi, Bái Joishi, Nîlkant Joishi, and Venkappa Joishi, and among women, Yesu, Annapurni, Bhâgirathi, Sâvatî, Yashoda, Jânki, and Rukmini. Their family gods are Durgâdevi.

See above p. 118.
in Kervádi, Vithoba in Pandharpur, and Aṣádurga in Ankola. They claim to have come to North Kánaara direct from the banks of the Godávari to act as priests to the class of husbandmen called Habbus. But they seem to have formerly belonged to Nileshvar in South Kánaara, and still keep their connection with the Joishis of Nileshvar eating and marrying with them. Joishis form a single class who have neither social distinctions nor religious subdivisions. Their features are well cut, and they are fair, of middle stature, and strongly made. Like the Chitpavans some have grey eyes. In support of their claim to a strain of Deccan blood, they wear the Deccan turban. Their home speech is a Kānarese much like that used by the Komárpaiks, and their houses do not differ from those of the Habbus and well-to-do Komárpaiks. Except the Sháktis, who eat meat and drink country liquor when they perform the worship of Shakti, they are vegetarians, their staple diet being rice, pulse, and vegetables. Out of doors the men wear the waistcloth, the shoulder-cloth and the Deccan Bráhman turban, but indoors they wear a piece of unbleached white cloth of country manufacture called *panja*. They are clean, orderly, hardworking, and well-behaved. They are said to have formerly been almanac-readers. They now draw up horoscopes and act as family priests to Habbus, Komárpaiks, and other middle class Hindus. But most are landholders superintending the cultivation of their fields and gardens or leasing the land to tenants. Some are village temple priests. As astrologers and family priests they make large income. They rank among Dravid Bráhmans and hold the same position as Havígs, though the two classes neither eat together nor intermarry. Except when they are called to perform marriage or other special ceremonies, they visit their employers’ houses early every morning. As soon as the Joishi comes near a house he is met either by the eldest male or the eldest female member of the family and asked his advice on any important matter. The Joishi gives his advice without misgiving or hesitation. He tells the people what time is good to begin sowing, reaping, or ploughing, what they should do to ward off the evil influences of *staṭ*, and how in general they should conduct themselves. They marry their boys between twelve and twenty, and their girls between eight and ten. Polygamy is allowed and practised, and widow marriage is forbidden. Like Havígs and Karhádás a man has to pay £10 to £30 (Rs. 100-Rs. 300) for his wife. They burn their dead and mourn for ten days, purifying themselves by swallowing the five products of the cow, and feeding their caste people. Their ceremonies do not differ from those of other Bráhmans. Social disputes are settled according to the opinion of the majority of the men of the caste, who meet together under the presidency either of their guide or of his representative. The decision is final and any member who does not obey it is put out of caste. They are a prosperous and rising class.

**Saktha Puris.** Saktha Puris, numbering 96 of whom 55 are males and 41 females, are found in the Kumta, Hópávo, and Ankola sub-divisions. They
belonged to the Havig community till about fifteen years ago they gave up their allegiance to the Rámchandrápur monastery, and placed themselves under the Saklápur monastery at Mundalli a suburb of Bhatkal whose name they adopted. They do not differ from Havigs in appearance or in speech, and their stock names, surnames, and gods are the same. They have no divisions. Their houses, which are built of laterite or mud, are thatched and in a few cases tiled. Like Havig houses they are badly aired, but they are clean, especially the floor, of which they take great care. Their staple food, like the Havigs, is rice, pulse, and vegetables, and their dress is the same as the Havig dress. They are orderly, simple, temperate, and hardworking. They grow and trade in betelnuts and pepper which they sell to Kunma merchants for export to Bombay. They are fairly off. They hold the same position among Bráhmans as Havigs, though Havigs regard them as inferiors. Their men and youths work all day in their gardens, stopping only for meals. The women, besides attending to the house, look after the cattle, of which they have large numbers, and help their husbands in their gardens. A family of five spend about 14s. (Rs. 7) a month. Except that they have a separate religious guide, their customs and their religion are the same as those of the Havigs, and their community in all points follows the same rules and observances. They send their boys to school and on the whole seem a rising class.

Andhras, numbering about a hundred, are found in Sirsi. They are said to have come from Kadpa in Madras in the beginning of this century. Their family stocks do not differ from those of the Deshastr Bráhmans. The names in common use among men are, Bhusang, Narsing, Rangappa, Rághavendra, Shrínivásrao, Vedanti, Subraya, and Shrínivásaprao, and among women Kamlábái, Rukminibái, Rádhábái, Renukavva, Yashodavva, and Sávitrávva. Their parent stock is still found in large numbers in Telangana, with whom they eat and intermarry, but the number of Kámarése Andhras is said to be decreasing. The Andhras found in Kánara form one class without divisions. Both men and women are short and dark. Their mother-tongue was Telugu, but few of them now understand it, and Kánaraese has become their home speech. Some know Maráthi and can both write and speak it; others know Hindustání. They live in ordinary one-storied houses with tiled or thatched roofs and walls of mud or of laterite. Their staple food is rice, pulse, and vegetables. They are good cooks and are particularly fond of hotly spiced and sour dishes. They wear the same dress as the Sárásavats. They are neat, clean, hot-tempered, and hardworking. In the beginning of British rule the Andhras monopolised Government service, and a few still serve Government though they no longer hold the high posts they once held. They are not well off, earning only enough for maintenance, and are often forced to borrow to meet marriage and other special expenses. They rank with other Bráhmans, eat only with Dravid Bráhmans, and always marry in their own caste. Being almost all inferior Government servants, their daily life is the same as that of the Sárásavats. They live in better style than the Havigs.
Chapter III.

Population.

Brāhmans.

Monthly expenditure of a family of five varies from £1 4s. to £1 10s. (Rs. 12 - Rs. 15). Their marriage ceremonies cost £5 to £30 (Rs. 50 - Rs. 300); and their funeral ceremonies £3 to £10 (Rs. 30 - Rs. 100). Their family priests belong to their own class and are held in high respect. They are Smārts and in religion differ in no respect from the Smārt Deshasaths. Their customs do not differ from those of Deshasth Brāhmans. Social disputes are settled at meetings of the men of the caste according to the opinion of the majority. They send their boys to school and teach them a little English. They are a steady but not a rising class.

Shivallis, numbering five, are found in Honavār and Sirsi. They take their name from Shivalli, the ancient Santpur, a village about nine miles from Sirsi. They are a branch of the Havīgs who separated about forty years ago in consequence of a religious dispute. They have no subdivisions. They do not differ in appearance from the Havīgs, and like them speak Kannarese with a strong mixture of Tulu. They live in ordinary one-storied houses with mud or laterite walls and thatched or tiled roofs. Their houses are clean but badly aired. Their staple diet is rice, pulse, vegetables, and buttermilk. They are bad cooks and great eaters, and are fond of sour and hotly spiced dishes. Both men and women dress like Havīgs. They are quiet, hospitable, and orderly, less fond of law than the Havīgs, but equally unscrupulous when once they embark on a law suit. They are cultivators, tilling gardens which yield cardamoms, betelnuts, pepper, betel leaves, oranges, pomellos, citrons, marqals Garcinia purpurea, and vītes Artocarpus lakoocha. Cardamoms, betelnuts, and pepper find their way to Kumta for transport to Bombay and the Malabar coast; the other products are used in the local markets. Their spices yield them large sums, and as a class they are well-to-do. Havīgs profess to look down on them, but among other Brāhmans they hold the same position as Havīgs. Their daily life does not differ from that of the Havīgs. A family of five spends 14s. to 18s. (Rs. 7 - Rs. 9) a month. They are Madhva Vaishnavs and their spiritual guide is the head of the Sonda monastery in Sirsi. Their manners and customs do not differ from those of Havīgs. They are bound together as a body, and have the same caste rules as Havīgs. Social disputes are settled by caste meetings of adult male members under a headman whose office is hereditary. The decision of the headman is according to the opinion of the majority which is enforced on pain of loss of caste. They have of late begun to send their boys to school and are a prosperous and rising class.

Habbūs. See Husbandmen.

Sa'sashtkārs or Konkanigs, numbering 8858 of whom 4563 are males and 4295 females, are found over the whole district, chiefly in Honavār, Kumta, and Kārwār. They take their name from Shatshashti, or the province of sixty-six villages, one of the four districts of Goa. Like the lower orders of Hindus the unmarried girls of most families shave their heads when a special pilgrimage is made to the family gods. Among other unusual practices the bridegroom wears a small net of white cotton thread fastened to the wedding
KANARA.

In August they eat wheat-flour cakes shaped like a fish. Their surnames are Prabhu, Pal, Kâmat, Kini, Pal, Bhandârî, Hegdo, Shenai, Kudav, Mhállo, Bhagat, Padiâr, Nâl, Balgo, Padval, Agni, Zânzlo, and Khadio. The names in common use among men are, Sântayya, Ganpâyya, Sheshappa, Pândappa, and Râmshanâ; and among women, Šânteri, Rûdha, Kâveri, Nâgâamma, Tulsì, Pandhari, Mathura, Rukmini, and Venkamma. No recent change appears to have been made in their names. They have a loud and hurried way of speaking unlike the home tongue either of the Shenvis or of the Kushtâhalis. They use fewer Kanarese words than the Kushtâhalis and more than the Shenvis. Their family gods are Lâkhsmi-Nârâyân and Dâmodhar, and their family goddesses Mahâmâi, Mhâlsa, Kâtrâdevi, and Mahâlakshmi, whose shrines are in Goa where they occasionally go on pilgrimage. Nâgešh and Râmnâth whose shrines are in Goa, and Lâkhsmi-Nârâyân whose shrine is at Hanmotta in Ankola, are the family gods of most of the Konkanigs. But their favourite god is Venkatramsana whose chief temple is at Tirupati in North Arcot and who has a special shrine in every village and town where Konkanigs are settled. So great is their devotion to this god that the Konkanigs have composed many verses in his praise, which they sing on all occasions with much earnestness. They belong to seven family stocks: Bhâradvâj, Kashyap, Vatsa, Jamdagni, Vishvâmitra, Gautam, and Atri. No family can marry with another of the same stock. They represent the original Konkoni Brâhmans, the Bârdeskârs and Pednekârs being offshoots. Both men and women are fairer than either Shenvis or Kushtâhalis; their features are well-formed like those of the Konkanasths, and like them some have grey or, as they are called, cat’s eyes.

They speak Konkani with those who know it and Kanarese with Kanarese people. A few speak Hindustâni and Marâthi and most can read and write Kanarese. Their houses and furniture do not differ from those of the Sarasvats or Shenvis. Their ordinary food is rice, vegetables, and fish except on Saturdays and fast-days. They neither eat meat nor drink liquor, and contrary to the practice of all except a few Kanarese Brâhmans, they never touch garlic or onions. They are great eaters, but are not such good cooks as the Sarasvats. The men usually wear a waistcloth which is shorter than that worn by the Shenvis, a shoulder-cloth, and a headscarf. The holiday dress is a short coat, and a rich waistcloth, headscarf, and shoulder-cloth. They are fond of gay clothes, but are proverbially wanting in taste and skill in wearing them. They wear the Vaishnav upper arm and chest marks, the conch shell, the discus, the mace, and the lotus, and like the Madhvâs they mark their brow with an upright line of charcoal in addition to the regular flat round Vaishnav mark. They are hardworking, thrifty, hospitable, and hot-tempered;

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1 There is a Konkani saying, 'Konkani Brâhmana tuka topi shobana; Konkaydhya bâlîkene, tamka nesuk samjana; Pâneh hât kâpad tumehe jângok pâvana; ñingle kâpad tumche ñing dhâkhana.' That is Konkani Brâhman, your hat does not fit you; Konkani women, you do not know how to dress. You can’t hide your thighs with a small robe, and you leave your lumbers bare even when your robe is full-sized.
but they have a poor name for honesty, and especially those who are shopkeepers are held in suspicion by their neighbours. "If a forest is overgrown let loose a goat; if a town is over-prosperous let loose a Konkana." Most of them hold land; some are village headmen, and some are traders dealing in rice, coconuts, arecanuts, pepper, ginger, gingelly-seed, sandalwood, salt, oil, betel leaves, curries, and sweetmeats. Some are priests and a few are in Government service. Many keep shops and retail the above-mentioned articles and some hawk headloads of betel leaves, fruit, and flowers. Among them are some rich and well-to-do families of bankers and landed proprietors, and others hold good positions as agents and brokers to Dhárwar and Kaládgi cotton-growers. There is nothing special in the daily life of those who are in Government service. Boys go to school about six and learn to read and write Kánares. Perhaps what is most special in their bringing up is their father's fondness for teaching them fragments of hymns from the Mahábhárata turned into Kánares by Jaimini. A Sásashtkár or Konkang betel-dealer rises before daybreak, washes his face, and, after eating rice left from the previous night with curds raw chillies and salt, goes to some neighbouring village and buys betel leaves, jackfruit, mangoes, and vegetables from the growers, and returns with a headload about noon. He bathes, says his prayers hurriedly, takes a hearty breakfast of rice porridge, vegetables, fish curry, pickles, and wafer biscuits called hoppala or papads, and after chewing betel leaves, nuts, and tobacco with cement, goes to sleep about one. He rises about half-past two, washes and takes his midday meal of cooked strained rice, curry, vegetables, pickles, and wafer biscuits. During all this time his son or other relation sits in the shop. He then goes to the shop, and sells the articles he has brought either wholesale to other shopkeepers or retail to customers. He stays in the shop till half-past eight or nine and then goes home and sups. After supper he spends an hour or so reading some Kánares epic or singing verses. A family of five spends about 16s. (Rs. 8) a month. Konkanis are Vaishnavs in religion, adopting the Madhva doctrine that Vishnu is greater than Shiv, though they do not show special respect to Madhváchárya's descendants. Besides their family gods and goddesses, whose shrines are in Goa, they worship all local gods except Shiv, paying special reverence to Venkatramana and his attendant Hanumant. Their family priests and their religious teachers belong to their own caste.
Unlike the Kushasthalis the Sásashkárs tie one end of the evil-averting thread to the bride's hair and weave the other end in a net and tie it over the bridegroom's head to the wedding coronet. The Sásashkárs do not keep any holidays observed by the Smártas. They are staunch Vaishnavas and hate Sháiv gods and goddesses. On Shivarátra or the great night of Shiv (March) they dine earlier than usual, and marking their brows with the red vertical Vaishnav lines and sealing their forearms and chest with a clay stamp bearing Vishnu's marks, they go to their Smart neighbours as if on purpose to taunt them. They have no regular headman. Social disputes are settled by their teacher, who, being the head of their community, passes decisions on proceedings submitted to him. The Teacher's monastery is at Partgáli in Goa. He enjoys a large income partly from land endowments, partly from monthly subscriptions. For so intelligent a class they are not well-to-do. Competition has lowered the profits of their trade, and they make no effort to teach their children or to gain a share in Government service or other occupations.

Shenvis or Sa'rasvats, numbering according to the 1872 census 8799 of whom 4489 are males and 4310 females, are found in large numbers both in towns and villages in Kárwár and Ankola on the coast and inland in Haliyal, Supa, and Sirsi.

They are said to have fled to Kánara early in the sixteenth century when the Portuguese took Goa. Their origin is doubtful. According to tradition the founders of the caste, called Sharmás, were brought with their family god and goddess by Parashurám, the sixth incarnation of Vishnu, from Trihotra, the modern Tirhut in Bengal, to help him in performing ceremonies in honour of his ancestors. The memory of the Sharmás survives in figures which are placed before the images of the god Mangesh and the goddess Shántádurga which the Sharmás are said to have brought from Tirhut to Goa. These figures are much revered by visitors and by the priests of the temple who pay them divine honours, offering them plantains, flowers, cocanuts, and cooked rice. According to the Shenvis account, the caste god and goddess, Mangesh and Shántádurga, were brought from Bengal. But the Mangesh-mahátmnya seems to show that they were local Goa deities whose worship was adopted by the three founders of the class.1 Again, the Shenvis state that their name comes from ninety-six, the number of the families of the original Bengal settlers. Another point which, according to the Shenvis, points to a Bengal origin is the use of the honorific bab which they identify with babu. But bab is a term in common use among many other castes on the west coast and does not seem to be specially connected with babu. So also the eating of rice-gruel and anointing the body are not, as is sometimes said, signs of a Bengal origin, as they are common practices among other west-coast classes. According to the Sahyádri Khand, the Shenvis were first called Sárasvats and had the six Brahmancial rights of making gifts, dán; taking gifts, pratigrah;

1 Chap. III. verse 16, Chap. VI. 11, and Chap. VIII. 23.
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BRÁHMANS. Shenvis.

sacrificing for one-self, yajna; sacrificing for others, yajan; learning the Vedas, adhyáyan; and teaching the Vedas, adhyápan. They also seem to have been called Kushasthalis, a name which is still borne by a branch of the Shenvi community, now commonly known as Sárasvats. In one passage the fatherland of Devsharma, one of the original immigrants, is specially stated to have been Kanauj.¹ They belong to three family stocks, Vatsa, Kausñika, and Kaundinya. The men add to their names either the word Ráo or Shenvi. The word níao, which they seem to have borrowed from the Maráthás, seems to be a corrupt form of the Kánarese ráyo. Their principal surnames are Nádkarni or village headman from the Kánarese nádo a village, or village accountant, Dubásh, Deshpánde, Muzumdár, Kulkarni, Deshmukh, and Desá. Other surnames are Vév or tiger, Váglé a fish, Vaidya a physician, Pandit a scholar, Dalvi a commander, Telang belonging to the Telangana, Kekre, Lád, Sanzgíre, Khoté, Bálajíyaksha, Dhume, Gúgal, Gáitomí, Rág, Sácháránde, Kánvinde, Várde, Mone, Saini, Gábhir, Táki, and Shendi.

The names in common use among men are, Mádappa, Puttappa, Mángba, Annappa, Rudrappa, Manshenvi, Shivappa, Durgappa, Rámappa, Mangesh-shenvi, Pandlik-shenvi, Vaikunt-shenvi, Phondshenvi, Martoba, Bháskar, Ghanasham, Bhunráo, Yashvantrao, Vánamrao, Dábáráo, and Bábúráo. The maiden names of girls, are, Veni, Tulsí, Ganga, Yamna, Sálú, Yasha, Shánta, Godu, Gaja, Káshi, and Dvárka; and the names given to women after marriage are, Rukmini, Satyabhamá, Draupadi, Subhadra, Párvati, Jánki, Sítá, Rádha, Lakshmi, Gopíka, Annapurna, and Uma. The Shenvis of Káñara marry with the Shenvis of Goa and Bombay. They also eat and marry with Sásashtakars. They are divided into the two classes of lay or gráhastha and cleric or bhát. A cleric, besides what he earns as an astrologer a family priest or a reader of sacred books, can work as a trader or a Government servant, or he may altogether give up his priestly office and earn his living as a layman. On the other hand the son of a layman may train himself and practise as a priest.

The present six classes of Káñara Sárasvats formerly formed only two classes, Vaishnavs and Sámáts. Among the Sámáts were the Kushasthalis, Shenvis, and Kudádeskárs, and among the Vaishnavs the Sásashtakárs, Bárdeskárs, and Pednecárs. There were no restrictions against these classes eating together, though intermarriage was forbidden. They afterwards separated into six distinct communities with more or less strict rules against eating together and intermarrying. Shenvis are Sámárt Sárasvats who for long neither ate nor married with any other class of Sárasvats. Of late they have begun to eat and marry with Sásashtakárs.

Most of the men are about the middle height and have well-cut features. Their skin is generally wheat-coloured, but some are nearly as fair as Konkanasths. The head and chin are clean shaved leaving the top-knot, which is allowed to grow to its full length.

¹ Mangesh-mahátmiya, VI. 12, 14.
The women are shorter than the men, but neither stunted like the Gujratis nor corpulent like the Gujratis. They have round shoulders, slender waists, black shining and neatly dressed hair, and dark lustrous eyes.

Their home tongue is Konkani which is now considered a distinct dialect from Marathi. Konkani appears to have been a written language before Goa was conquered by the Portuguese. The character employed was first Devnagari and then the old Kânarese alphabet. The Shenvi's accent in speaking differs much from the accent of other Konkani-speaking Brâhmans. They speak very fast with a singing tone, and they use an unusually small number of foreign and Dravidian words. The Shenvis use Marathi to keep their records, to write horoscopes, household accounts, and memorandums of important events. They can also speak Kânarese. With the Shenvi the idea of home is more sacred and binding than it is with most natives of Kânara. They are remarkably careful to provide themselves with suitable dwellings. Their houses are of three kinds. The first are two-storied with laterite walls and tiled roofs costing about £300 (Rs. 3000); the second, with laterite walls and thatched roof, are one-storied and cost £100 to £200 (Rs.1000-Rs. 2000); and the third, with mud walls and thatched roofs, cost £20 to £50 (Rs. 200-Rs. 500). The walls of houses of the first and second class are plastered with cement and the floor is at least once a week washed with cowdung dissolved in water. The walls of houses of the third class are likewise washed with a mixture of cowdung. The houses have little outward show. They stand in gardens enclosed either by stone walls or fences of wild castor plants or milk-bushes which are pruned every year, and bamboo hedges which are renewed towards the close of the monsoon, and have gates or stiles placed at the entrance. The garden is generally weeded and kept clean, and is thickly shaded with jack, mango, and coconut trees. A roofed porch four to six feet broad, serves as a waiting place for the lower classes who are not allowed to enter the house, and as a shelter from the glare of the sun. In the centre of the porch a few steps leading to the door are the only means of entering and leaving the house. Close to the steps is a yard which is cowdunged and swept every day, and ornamented with pretty devices, chiefly of trees and houses. At one corner of the yard is a well of laterite or granite stones. Behind or to the side of the house are a few beds of vegetables and flowering plants such as bhavji, shervanni, mogri, and aboli. Festoons of rice ears and mango leaves are hung over the lintel, and the threshold and the lower halves of the door posts are marked with dots and streaks of saffron paste and red powder. The threshold is sacred to Lakshmi the source of wealth, and all Hindus take care not to tread on it either in entering or on leaving a house. The doorway is almost square and is seldom more than five feet high. The door frame is of massive scantlings deeply carved, and the door is made of thick planks. Every room flanking the outer wall has a small window. Each of the inner rooms has one door which is much shorter than the main entrance. Inside of the main door is a lobby or entrance
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hall with a room on the right and on the left. This part of the house is called the vasro or reception hall. Except in unusual circumstances, as when a doctor comes to see a patient, no one of lower caste than the owner of the house is allowed to pass further. Next to this partition are two to four rooms one of which is set apart for the family gods, and one or more, according to the size of the family, for sleeping, cooking, and dining. The back veranda is divided into partitions, one of the apartments being used as a bathroom and the other as a stable. A few houses have separate stables. Each house has at least one rattan box costing 3s. (Rs. 1), or a wooden box worth about 6s. (Rs. 3) for keeping clothes and jewels. A few houses have a table worth about 12s. (Rs. 6) and a chair or two worth about 5s. (Rs. 2½) each; and in the veranda of all is a broad bench which serves as a seat and costs about £1 (Rs. 10). Except swinging cots which are found in some of the richer houses, bedsteads or cots are never used. All sleep on mats spread on the floor. They have some stools called mändis about two feet long and half a foot broad and one and a half inches from the ground, on which the inmates sit while eating and worshipping the gods. These cost 6d. to 1s. each (4-8 ans.). They use plantain leaves for plates at a cost of about 3d. (2 ans.) the hundred. Most families have one or more brass chain hanging lamps which cost 6s. to 16s. (Rs. 3-Rs. 8), one large copper warming pot costing 10s. to £2 10s. (Rs. 5-R. 25) and holding twenty gallons of water, a couple of copper buckets costing 6s. to 8s. (Rs. 1-Rs. 4) for drawing water, two or more small copper pots worth 2s. to 4s. (Re. 1-Rs. 2) called lotis holding two to two and a half pints of water, and a variety of other brass and copper pots for cooking. The copper pots are made in Kárwar, Sádavíghnag, Ankola, and Kumta, and cost about £1 12s. (Rs. 10) the man. The brassware comes from Poona and costs a little less than the copper.

According to their means Shenvis have one or more house servants. In middle class families the only servant is a woman of the Batkur or Bándí caste, who with food a robe worth about 4s. (Rs. 2), and a bodice worth 6d. (4 ans.), receives 12s. to 30s. (Rs. 6-Rs. 15) a year. Poor people employ Bándis only to clean the cooking pots, paying them about 12s. (Rs. 6) a year. Besides one or more Bándí servants, the rich employ a cook of their own caste on a monthly wage of 8s. (Rs. 4) with food, and also a bhat or priest of their own caste on the same pay, the cook to help the women in cooking and the priest to perform the worship of the family gods. The Shenvi’s staple food is rice and vegetables; but some of them eat fish except on Mondays and Saturdays and on great days.

1 Rice is of two kinds, kuchgi or ukdo made of paddy half-boiled before it is pounded to remove the chaff, and beliży or suwàl, made without boiling the paddy. The principal vegetables are bødhi, poonáti, pachat, váríjana or brinjal, and white and red pumpkins. Above the Sahyadri, the Shenvis take two meals, one at ten in the morning and the other at eight in the evening. On the coast they take three meals, between ten and eleven in the morning, between one and three in the afternoon, and between eight and nine in the evening. The chief dish in the morning meal is ukdo or coarse rice-porridge, a small quantity of rice boiled in a large quantity of water to which salt is added. This rice-porridge is eaten with mango pickle or lomne and water biscuits made of ukdo Phæcolus mango, chilona and soda, or with dry-fish roasted on the fire. Their second meal, between one and three in the afternoon, consists of boiled rice.
The indoor dress of a Shenvi is a white cotton waistcloth 18 to eighteen feet long and two to three broad, of varying 'colour, and with a red or yellow border either of cotton or of silk, costing from 2s. to 12s. (Re. 1 - Rs. 6). It is elaborately puckered in front, one end being folded narrow and passed between the legs and stuffed in at the waist behind. The outdoor dress has the addition of a shoulder-cloth which costs 1s. 6d. to 2s. (12 ams.-Re. 1) and is worn round the neck and hanging in front like a scarf, and a head-cloth costing 3s. to £1 (Rs. 1½ -Rs. 10) and loosely and gracefully rolled round the head. The boy's dress is the same as the man's. Shenvi women wear a single robe called kapad or cloth of bright silk-edged cloth twenty-four to twenty-seven feet long and three and a half to four and a half broad, costing 7s. to 16s. (Rs. 3½ -Rs. 8). With the robe is worn a bodice with short sleeves and a back which generally costs 1s. (8 ams.). The robe is drawn round the waist and one-half is allowed to fall from the hips to the shins by folding the end in puckers and passing it between the legs; the other half is brought over the breast, the left shoulder, and the back, and tucked into the band at the waist. Widows wear either a white or red robe, the upper part of which covers the head like a veil. They do not wear the bodice and the only ornaments they are allowed are a copper finger-ring and a pair of flat copper bangles or pullis, covered on the upper parts with a thin sheet of gold. Among the Shenvis men in Government service, instead of the shoulder-cloth, wear a long white or black broadcloth coat and sandals or native shoes. Some who are contractors and traders wear short coats of native cut; but most young men who know English wear shirts, waistcoats, and coats in European fashion and generally have Poona or Dhawar Brâhman shoes. The men's dining dress is a single scarlet silk waistcloth, generally with white silk borders or silver or gold lace. On ceremonial occasions women as well as men wear silk robes and bodices. When cooking and taking their meals, both men and women wear sacred clothes called mulkas twelve to sixteen feet long and three to four feet broad for men, and fifteen to thirty feet long and four

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trained dry and eaten with vegetable or fish curry and one or two dry dishes called kâr. The curry is made of fish or some vegetable fried and seasoned with hillies, cocoa-kernel, coriander, turmeric, and tamarind. They are fond of hot and cold condiments than of milk, clarified butter, and coconuts. The third or evening meal, which is taken between eight and nine, does not differ from the primary afternoon meal. Their special dishes are gudali, that is unboiled rice-pancake mixed with molasses and coconuts milk; small round cakes fried in coconut oil called waddu; and macaroni-like strings of rice and split flour wound like the spring of a watch; chawlos, fried wheat-flour wafers overlaid with a thin layer of sugar; neersu shaped like bows and made of rice or wheat flour and filled with scraped cocoa-kernel and molasses; gulpdpads, balls made of the flour roasted green gram or mung Phaccus radiatus, and molasses; sandhuri or puddings boiled in steam; and pokus or pancakes of rice, coconuts, molasses, and wheat. Some men and women on ordinary occasions and all on special occasions such as marriages, at betel-leaf and betelnut with lime and tobacco from Nandgad in Belgaum. The men also smoke cigarettes and the bubble-bubble and some use snuff. The Shaiks, who worship Shakti or Durga the wife of Shiv, eat meat and drink liquor, but as this forms part of a religious rite, it is believed not to compromise their dignity as Brâhmans. The ordinary average daily expenses of a Shenvi's food are 1½ (3 ams.) and on holidays about 1s. (8 ams.).
Girls till five and boys till six years old run about naked. Above five, girls wear a small robe called kirgi worn like a petticoat hanging from the waist. The clothes in ordinary use both by men and women are made in Shāpur in Belgaum and Hubli in Dharwar; the silk ceremonial robes come from Poonah and Ahmadabad, and the broadcloth worn by some of the younger men, from Europe. Of ornaments, men wear gold finger-rings worth 6s. to £2 10s. (Rs. 3 - Rs. 25), and gold or silver girdles, the gold worth £10 to £30 (Rs. 100 - Rs. 300) and the silver £2 to £5 (Rs. 20 - Rs. 50). Young boys wear silver £1 (Rs. 10) and gold £3 to £5 (Rs. 30 - Rs. 50) bracelets and necklaces, and silver anklets either chains £5 to £20 (Rs. 50 - Rs. 200) or massive rings called vālās 12s. to £1 (Rs. 6 - Rs. 10). Young girls, like the boys, wear silver £1 10s. to £2 10s. (Rs. 15 - Rs. 25) or gold £5 to £15 (Rs. 50 - Rs. 150) waistbelts and silver anklets 12s. to £1 10s. (Rs. 6 - Rs. 15). Married women wear a gold nose-ring or nath £1 to £10 (Rs. 10 - Rs. 100), a couple of earrings called kāps £1 to £5 (Rs. 10 - Rs. 50), a necklace called the lucky thread or mangalsutra, a number of strings of small black glass beads with a large gold bead strung in the middle £1 10s. to £5 (Rs. 15 - Rs. 50), and glass bangles 6d. (1 anit). Besides these, the well-to-do wear in their hair gold tōrpmphus 14s. to £3 (Rs. 7 - Rs. 30), chandrakora and kēgāts £1 to £3 (Rs. 10 - Rs. 30), and bhāngasheshphul 6s. to £20 (Rs. 50 - Rs. 200); in their ears the pulva £1 to £4 (Rs. 10 - Rs. 40), mungud and kūrūb 15s. to £5 (Rs. 8 - Rs. 50); round the neck a gold collar or thushi, one of the most peculiar and noticeable ornaments worn by Shenvi women, £3 to £25 (Rs. 50 - Rs. 250), pāthvānche sar £1 to £3 10s. (Rs. 10 - Rs. 200), kūrjaṭānche sar £20 to £50 (Rs. 200 - Rs. 500), and sari £2 to £3 (Rs. 20 - Rs. 50). Round the wrists gold bangles pāttis £1 to £2 5s. (Rs. 10 - Rs. 25), paulpāttī £4 to £10 (Rs. 40 - Rs. 100), nilpāttī £3 to £6 (Rs. 30 - Rs. 60), and chudes £3 to £6 (Rs. 30 - Rs. 60), and from five to ten finger-rings made of gold studded with pearls and precious stones. In the back hair, besides ornaments, the women are fond of wearing wreaths of flowers, chiefly red yellow or white, such as surgi, vuli, chāmpī, shevanti, māguī, aboli, and kevdo, which generally cost 1d. to 6d. (1 - 4 anit). They are clean, thrifty, hot tempered, brave, and hardworking, but less tidy in their dress than Chitpavans.

During the whole of the year, it is not uncommon for Shenvis, while travelling from one place to another, to go to the houses of their acquaintances expecting to be entertained. When a stranger comes to a house he is asked if he wishes to stay. If he wishes to stay, the guest is given water to wash his feet, is seated at a mat spread in the veranda, is given water and molasses, and afterwards served with pān-supārī. If his caste rules allow him to eat with the men of the family, he is asked to bathe and is furnished with a silk cloth which he wears at meals. If he cannot eat with the family he is supplied with cooking pots and uncooked food.

Most Shenvis hold lands which they rent to husbandmen. Some
trade in timber and grain; some contract to supply the Public Works Department with timber, stone, metal, and building materials, and to make roads and bring Government timber from the forests. Some are excise or ádikári contractors and moneylenders, some are pleaders, and some are in Government service as clerks, village accountants, district revenue and judicial officers, schoolmasters, and patels or village revenue collectors. On their arrival in Kânar, judging from their names, like the Shenvis of Mahrâashtra and the Konkan, they seem to have been employed as village accountants and in the higher administrative and military posts. The intelligence and perseverance of the Shenvis is shown by their success in many professions and employments in Bombay.

The Shenvis, who are landed proprietors and traders, rise early in the morning and go to work. They return at ten, and, after bathing and worshipping, take a dish of rice-gruel or pej. They rest for a while and dine about two, go to work about three, come home at sunset, and after supping about eight or nine go to bed. Those who are in Government service take a morning meal at ten, go to office immediately after, and sup on their return about six. The women rise early in the morning, sweep the house, and, after bathing in hot water, examine the copper cooking and drinking vessels to see that the servant has cleaned them properly, and make rice-gruel or pej for the children who breakfast between eight and nine. They next prepare dinner, and in their leisure of about four hours between dinner and supper (1-5 P.M.) prepare lamp-wicks, make flower garlands, and chat with their neighbours. Boys before six are allowed to play about the house; after six they are sent regularly to school. The ordinary monthly expenditure of a family of a husband wife and three children is about £1 (Rs 10).

In religion Shenvis are Smáta, followers of Shankaráchárya, holding the doctrine that God and the soul are one. Before any religious ceremony the hom or burnt sacrifice is offered. This sacrifice consists of burning different kinds of wood with parched or cooked rice, darbha grass, and clarified butter on a square frame made of a plantain stem filled with earth. They worship the ordinary Hindu gods, especially Vishnu, Ganpati, and Páravati. Their family god is Mangesh and their family goddess Shántádurga. The most binding of religious observances is the recitation of the Jâyátri mantra of the daily service or sandhyá. This prayer is offered before the morning meal after bathing and putting on the sacred dining robe. The prayer consists in repeating the twenty-six names of Vishnu, in restraining the breath for a certain time, in closing the nostrils by the fingers of the right hand, in naming the place where the prayer is said, and the time day and month of the year when it is said, in offering water to the sun, in repeating the Jâyátri several times, and, lastly, in saluting the guardian deities of the ten quarters of the world. This prayer, which takes about half an hour to repeat, is offered a second time in the evening before supper. Some of them are Shákta or worshippers of Shakti or Páravati, the wife of Shiv. They worship the shrichakra, the emblem of Páravati, as the ling is the emblem of Shiv. They offer to the
Shaktis cooked meat and liquor, on which they afterwards feast. Shenvis who are not Shaks consider this worship a form of witchcraft, and the Shaks perform their ceremonies so secretly that it is not known even to their nearest neighbours. At the same time, as the rites are celebrated under the name of divine service, the Shaks are not punished for breaking caste rules. They also worship the grhadevatās or village deities, which are manifestations of Pārvati and her subordinate spirits. Shenvis have a great dread of incurring the anger of these powers and are careful to win their favour by sacrifices. The most dreaded of these spirits are Avantin and Brahma-rākṣas. Avantin is the ghost of a pregnant woman who has died before her confinement, and the Brahma-rākṣas is an unmarried youth who has been drowned or died some other violent death. They believe in witchcraft and soothsaying, and employ sorcerers and exorcists. They also revere Musalmān saints or pir, offering them plantains, coconuts, frankincense, and molasses. Their favourite shrines are in Goa, Mangal, Saptakoteshvar, and Shāntadurga; in Gokarn, Mahābalishvā; in Rāmeshvar, Rāmling; in Benares, Vishveshvar; and in Gaya or Allahabad, Rudrapād.

The principal holidays are Sankrānti, the passage of the sun into the sign of Capricorn (January 12th); Shivratri or Shiv's night; Magh vadya thirteenth, in February-March; Shima, the Indian Cupid or Kama's day, Phādugumuddha fifteenth, in February-March; Samvatsar Pādua, New Year's day, Chaitra shuddha pratipada, in March-April; Rāmnavaṁśī, Rām's birthday, Chaitra shuddha; ninth, March-April; Ashādha ekādaśī, the fast on Ashādha shuddha eleventh, in June-July; Nāg-panchami the Cobra's day, Shrāvan shuddha; fifteenth, July-August; Bhadrapad, coconut tree, moon, in July-August; Gokulāṣṭhamī, Krishna's birthday, Shrāvan vadya eighth, in August-September; Ganesh-chaturthi, Gampati's birthday, Bhādrapad shuddha; fourth, in August-September; Daśara, the festival of Durga or Pārvati the wife of Shiv, Ashvin shuddha; tenth, in September-October; Divālī or the feast of lights, Ashvin vadya thirteenth, in October-November; Tulsī-puja, the wedding of the holy bosi, Kārtika shuddha; twelfth in October-November; eclipses of the sun and the moon; and Ḫatra or yearly fairs.

1 The worship of village deities seems to belong to the early pre-Aryan religion. The grhadevatās are deities which are believed to protect fields, villages, and towns, from evil spirits and to ward off plague, fire, and flood. They are regarded as unable to bestow blessings but as able to prevent evils. All grhadevatās are females and are known as ammu or mothers. The principal are Ankleamma, Srusiama, Bhumidevata, Honāvaramma, and Kadaramma. Ankle is the Korkani form of Ankola; Siri is Sirrai; Bhumidevata, is from bhuma the earth and devata goddess; Honāvaramma is from the town of that name; and Kadura the fort and town in the north of the district. The village-mothers have two attendants, Jatsa and Khunti. Jatsa is the spirit of a division of a village, and Khunti of a sub-division of a village. Both are male and subject to the orders of the village-mothers. These spirits have no temples. They live in either granite or laterite pillars which stand in the least frequented part of the village generally under the shade of a large banyan tree.

2 The soothsayers are Ghādīs or Kamarāpaks. They generally consult the village deities grhadevatās and sometimes spirits whom they call mahārāj.

3 These holidays change according to the lunar months. In Hindu leap or adhik years the holidays are a month later than their usual time.
Shenvis' purohits or family priests belong to their own caste. They are called bhats or learned men, and are treated with much respect. The priests are under the authority of their spiritual Teacher who is a devotee or sanyasi who lives in celibacy either at Chitákola in Karwar, at Khánapür in Belgaum, at Kaúla in Goa, or at Náṣik. He was the only spiritual guide of the whole Sárasvati community in Southern India before the Shenvis came to Kanara. He is a Shenvi by caste. He is expected to be a man of learning, well versed in Sanskrit, and in his youth neither pains nor cost is spared in training him. He enforces caste rules and customs by punishing the refractory with fine or excommunication. He has also power to restore those who have been expelled from caste. When Shenvis appear before their spiritual Teacher, they make the sáhítting, that is they clasp their hands and bow their heads, and receive from him a blessing or oshirád. He takes only one meal at noon with some slight refreshment at night. His mornings are passed in reciting prayers, worshipping his gods, and reading sacred books or punás. After his midday meal he sleeps for a while and then disposes of any question of discipline or of any other subject that may have been referred to him. In the evening he again performs his devotions. The teacher or guru holds the highest rank in the community. He receives from his followers and disciples marks of veneration in no way short of adoration. He seldom appears in public without much show, and when he goes on a religious tour through his district he moves with great pomp. He is dressed in an ochre-coloured silk waistcloth hanging from the waist, a shoulder-cloth, and a woollen or red silk head-scarf, and as he is an ascetic his head is shaved without leaving the top-knot. He is usually carried seated in a palanquin with large silk tassels hanging over his breast from the pole of the palanquin. The palanquin is like a double-backed easy chair and has a pole that curves upwards. It is ornamented with beautiful carving and does not differ from the Deccan sibíka or idol-pálkhí. Before him several bands of musicians playing on all sorts of country instruments. He has a guard of messengers armed with swords and guns. His open palanquin is carried on the shoulders of six.

1 A purohit fixes the proper time for beginning ceremonies. He turns aside the influence of unfriendly stars; he names children, tells their fortunes, prepares horoscopes, blesses houses wells and ponds, cleanses and consecrates temples, and breathes the divine spirit into images. The image when first brought from the aker is purified by washing with the five products of the cow, and kept in a copper vessel full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour and then covered with a silk cloth. The priest touches the image in all the limbs and finally breathes into its mouth. The sacred fire is again lit and the image is fit to receive divine honours. The priest alights the almanac, and directs birth, marriage, puberty, thread, and death ceremonies. In addition to gifts of grain and other articles, he is paid in cash as rokiy, margvála, 6d. (4 anna.) for simple purification, 1a (8 anna.) for a puberty ceremony, 4a. (Rs. 2) for a thread ceremony, 12a. (Rs. 6) for a marriage, and 6a. (Rs. 3) for a death. This is the lowest they get, and large sums are paid by their richer patrons.

2 This is a richly carved and ornamented open palanquin. It resembles two easy chairs set face to face with a bamboo pole arched in the middle and straight at the ends.
bearers of the fisherman caste. It is shaded by a large crimson silk umbrella and flags of different colours and ox-tail fly-whisks are waved round him. Some of his retainers called 
blate or bards take the lead, singing in his praise and warning the people to pay him due reverence. The bards are followed by two men carrying silver staffs. The guru is styled prince-ascetic or rājsañyās, his monastery is spoken of as a throne or sinhāsan, and he adds to his name the title Sarasvatī or His Eloquence. Between the mace-bearers and the palanquin walk four men, each carrying a box about a foot square, covered with red broadcloth. These boxes contain the gods which the Teacher worships and the vessels used by him in worshipping. From time to time he visits the places where his followers live. In visiting his followers, the Teacher's chief object is to collect money. Besides the fines which are levied from persons guilty of offences or breaches of rules, he takes contributions of 2s. to £5 (Rs. 1-Rs. 50) from each family of his followers. Those who demean are induced to yield by the threats and persuasion of the leaders of the local community. As the Teacher draws near the creek or hill that marks the boundary of the village or town his followers come out in a band to meet him with music. One of his people, generally one of the richest, asks the Teacher to honour him by staying at his house. When he enters his host's house the Teacher's feet are washed and the water is sprinkled on all persons present. After the meal the Teacher gives the hostess about a pound of rice and a coconut which he has brought with him. While he stays at his rich disciple's house, the poor followers and people of other castes raise contributions and send him presents of food and money. Before he leaves for his next station a great feast is held, and at starting he is presented with £1 to £5 (Rs. 10-Rs. 50). His collecting and visiting tour is over before the rains set in when the Teacher returns to his head-quarters or goes to one of his other monasteries. On the tenth day of the bright half of Jēshtha (June-July) of every year he feasts all his followers and withdraws into retreat for the next four months. On the tenth day of the bright half of Ashwin (October-November) he leaves his monastery and goes in state beyond the limits of the village in which the monastery where he has spent the four months of his seclusion is situated. He returns to his dwelling after halting a short time beyond the boundary. On the day when he goes into retreat, on the day when his retirement is over, and on the commemoration day of deceased Teachers or punyatithi, he sits on a chair and gives to the assembled people holy water in which his feet have been washed. The Teacher's gods are, the bán-bing, an oblong stone found in the Narbada; Ganapati, a red conical stone found in the Narbada; the Shāligram, a black oval stone with one of the sides flat and marked with a natural hole, found in the Gandaki in Nepal; the Suryakánta, a transparent crystalline spherical stone; the Chakra found in the Comtā; and other pebbles and images of Annapurna and

1 During these four months the Teacher entirely avoids all social matters even what concerns the affairs of the monastery. He keeps himself wholly in communion with the god of the monastery.
Gopāl-krishna, and Rāma and Sīta. The articles used in worship are a brass bell, a small conch shell, a silver tray and pot, a small lamp, and a spoon. The Teacher’s establishment consists of one clerk called pārpataśyār or manager, who looks after the management of the monasteries and the Teacher’s household; two bhutis or praise-singers; two bhāt boys learning the duties of bhātis; a learned Brāhman called shātri; musicians, bearers, and messengers, grooms for the horses, and a cattle-keeper for the cows and buffaloes. The Teacher has monasteries in Chitākola and Halge in Kārwār, in Kaula in Goa, in Khānāpur in Belgaum, in Bombay, in Nāsik, and in Benares. The monasteries have landed property the income of which, after defraying the expenses of the establishment, is remitted by the manager to the Teacher. The only Shenvi religious institutions in Kānara are the maths or monasteries of their Teachers in Chitākola or Sadashivgad and in Halge in Kārwār. They are buildings of about 200 feet square, consisting of two blocks, an inner and an outer, with tiled roofs. The outer building is about sixteen feet broad and ten feet high with enclosing walls, open inside except at the back, the roof being supported by pillars of wood or stone. This is set apart for the use of the caste people on grand occasions when public dinners are given. The back of the building is divided into rooms, which form the Teacher’s dwelling, they enclose a large courtyard which is wanted for light and air, especially on holidays when large numbers attend. In a corner of the courtyard is a large well near which the Teacher and the other inmates of the monastery wash. In the centre stands the temple of the god or Sarasvati Chakra to whom the monastery is dedicated. This is an oblong building divided into two apartments. The front portion, which is the larger of the two, is the place where worshippers meet. The inner is the sanctum of the god and is accessible only to the Teacher, the priests, and the Brāhmans. These monasteries have a manager who is called a Shenvi by caste, one shingi or horn-blower, one sweeper, the bhāt or bard, and ten musicians. When the Teacher grows old, or if his life is threatened by serious illness, he chooses a disciple, who is a boy of the Shenvi caste, and appoints him his successor. Should the Teacher recover, his successor acts under his orders. If the Teacher dies without appointing a successor, the community choose one, and with the help of learned Brāhmans who instal him in the empty throne, invest him with the powers of a prince-ascetic or rājānyāsti. As soon as signs of life disappear the Teacher’s body is brought out and seated on a backed stool strewn with sacred grass. Messengers are sent to neighbouring villages and people begin to gather at the monastery. When a certain number have arrived the body is washed, clothed in ochre-coloured silk, and seated on a canopied stool with a silver sceptre in its hand. Lamps are lighted, musicians play, and people worship the body, offering it plaintains and coconuts, and acting as if the death was a joyful event. A grave is dug in the courtyard of the monastery and with great pomp, seated in its canopied chair, the body is carried to the grave and worshipped. It is set in the grave in a sitting position and the new Teacher strikes a coconut on the grown of its head and
makes an opening in the skull in which a šálmragrám stone is laid. The grave is half filled with salt, cement, and camphor, it is completely covered with mud, and an arrow or ban líng is planted on it and lights are kept burning. For eleven days after the Teacher’s death, the monastery is the scene of public rejoicings as the Teacher’s spirit is believed to join the divine essence. Lights are always kept burning on the graves of all the Teachers, and, as is done to the gods, rice is offered and lights are waved over their graves every day before the morning meal is eaten.

The most important of Shenő usages come under the heads of customs observed at birth, during infancy, and on occasions of thread-girding, marriage, a girl’s coming of age, and death. When the time of delivery draws near the woman is taken to a temporary room of bamboo matting made for her in the veranda, and a midwife is sent for. The midwife, who is either a Christian, a Moslem or a low-caste Hindu, remains with her patient for six days, and receives as her fee 2s. to 4s. (Rs. 1 - Rs. 2) with food for the six days and the robe worn by the woman at the time of her delivery. When a child is born, the time is carefully noted, and the family priest is told. He comes to the house and prepares a horoscope in which he notes the birth-hour, day, month, year, and era, and the position of the sun. After some days the family priest brings the horoscope sprinkled with vermilion powder. He generally congratulates the parents on their child being born at so lucky an hour and foretells the power and wealth to which the child will rise.

If the child is born at an unlucky hour, which is ascertained as soon as the family priest comes, the father is not allowed to see the child’s face until he looks at the child’s reflection in a cup of clarified butter and gives the butler with 8d. or 3d. (2 or 5 annas) to a Bráhman beggar. This is done to avert the evil consequence which might follow the birth of the child. The family priest receives some sugar and 3d. to 10s. (2 annas - Rs. 5) in money according to the circumstances of the family. Sometimes when the planets are specially unfriendly the child is passed under the belly of a cow and given to some one who is not a member of the family, and after a while, brought into the house, and gifts of money, grain, and cows are made to Bráhmans. In a few cases of extreme ill-omen the child is given to a casteman who agrees to adopt it.

On the occasion of a birth neighbours and relations come uninvited and are given sugar and betelnut. On the birth of the

1 It is believed that samyédás or yogis whose spirits pass through the crown of the head go straight to heaven. The Hindus believe that a human being by the practise of self-denial and austerities can attain the power of centering his soul in the crown of his head and of dying at will, when the soul leaves the body through a minute opening called Brahmavárdhika. They further believe that a man who reaches this state becomes insensible to all bodily sufferings and though seemingly dead is capable of living for a time without food or drink, even without breathing. Hence the soul of the Teacher is believed to dwell in the crown of his head, and the skull is cracked by a coconut or conch-shell that the spirit may escape and enter heaven.

2 It is an oblong platform two feet broad, six feet long, and six inches high, with a sweet basil plant planted on an altar about 2 ft. x 2 ft. x 3 ft.
child the midwife cuts the navel cord with a knife leaving a piece three inches long which is tightly tied with a cotton thread. The child is then wrapped in a cloth and laid in a winnowing fan with an iron nail placed under the pillow to keep off evil spirits. When a birth takes place in a house, the whole family are considered unclean, till, on the eleventh day, the priest gives them the five products of the cow. During the first three days the child is nursed by giving it the end of a rag to suck, the other end of which rests in a saucer of rice-broth and molasses. The mother is given saltless rice-porridge and molasses for the first three days. On the first, second, and third day the child and the mother are bathed in warm water, and on the fourth day the mother and child are rubbed with coconut oil and bathed in warm water. The mother is fed with rice, curry, and gudse or sweet gruel made of rice, coconut milk, and molasses, and vegetables. From this day she begins to suckle the babe. For about two months the mother and the infant are rubbed daily with oil, and bathed, and every day the mother is given a decoction of pepper, dry ginger, cloves, and other spices. On the night of the sixth day neighbours and kinsmen are asked to supon a dish of khichdi made of rice, split green gram, cocoa kernel, molasses, and clarified butter. The satti ceremony is performed by worshipping a small copper pot full of water on which mango leaves float and whose mouth is stopped by a coconut duated with vermilion powder. Some plantains and betelnuts, and a wild red flower called xatkali, are placed by the side of the copper pot which represents Brāhma who is believed to come in the guise of an old dame to write its destiny on the child’s forehead. A blank sheet of paper, a reed pen, an inkstand, and a penknife are also left near the offering, and the elderly people in the house keep awake the whole night lest any evil should happen. The men read religious books and the women dance the circular phugdi dance. In dancing the phugdi the women hold a copper water vessel in their hands and blowing across the mouth of the pot, make a hoarse sound. At the same time they move rapidly in a circle bending to half their height, leaning forward, leaning to one side, almost falling on their knees, and again drawing themselves to their full height.

Next day before four o'clock in the morning the offerings are taken by the midwife to her house. Besides the offerings the midwife gets 6d. (4 ans.) in the case of a girl, and 1s. (8 ans.) in the case of a boy. Next day the child is kept quiet without being either rubbed with oil or bathed. On the eleventh day after cleansing the house with a coating of cow dung and bathing, all take the five products of the cow from the hands of the priest. A burnt offering or hom is made ready and two to twelve castemen and women are feasted. This is called the Brāhman sanitarpan or the satisfying of Brāhmans. A small oblong granite stone is rubbed with oil and laid in the cradle, and the mother, taking the babe in her hand, stands on one side of the cradle and says to a woman who stands on the other side, ‘Take Govind and give Gopal.’ Then the woman receives the stone and the child is laid in the cradle.
by the mother. On this the father, or if the father is dead, the next
of kin, approaches the cradle, and after whispering a name in the
child's ear, calls it out in a loud voice. The name which is fixed by
the elders of the family is generally the name of a deceased grand or
great-grand parent. One day, between the naming ceremony and
the thirtieth day after the birth, the mother goes to the well and
rubs with red powder the beam across the mouth of the well, and
waving lighted lamps drops into the well two betel leaves and one
nut. This is called the worship of the water-goddess or Jaldevata.

When a boy is three years old, on a lucky day fixed by the priest,
his hair is cut and his head shaved except a tuft on the crown
about three inches long and two inches broad. Before performing
the shaving ceremony, Ganpati, Varun, and the Matrikās should be
worshipped, and a burnt offering or hom performed. If these
ceremonies are not performed a money payment has afterwards
to be made at the time of the thread ceremony. The barber
receives rice, molasses, and a coconut, and 6d. to 4s. (4 ans.-Rs. 2)
in cash, and a new waistcloth or a headscarf worth 2s. to 6s.
(Re. 1-Rs. 3). While his head is being shaved the boy is seated on
the lap of his maternal uncle, or in his uncle's absence, on his father's
lap. After the shaving is over the boy is bathed and the children of
neighbours and relations are feasted. Girls are never shaved.

At some time between eight and twelve a boy is girt with the
sacred thread. About a fortnight before the thread-girding the
parents of the boy tell their friends and relations who ask the boy
to dinner and present him with clothes and money. This preliminar

ceremony is called kelvan or entertainment. Large halls or sheds,
called mánthavs or pendals, are built over the court in front of the
boy's house. An elder of the family, accompanied by some women,
the priest, and musicians, goes to invite friends and relations. On
reaching a house the party is met by an elder, and the men are seated
on mats in the veranda or the receiving hall, and the women in an
inner room. Then the family priest on behalf of the boy's parents
asks the people of the house to attend the ceremony, mentioning
the time fixed for its celebration, and from a silver cup dropping into the
hands of the eldest male a little vermillion-coloured rice. If none
of the men of the house is at home the message is left with the
women, and the coloured rice is laid on the threshold of the front

1 The hall is generally about sixty feet long, thirty feet broad, and fifteen feet
high. It is a rectangular scaffolding of bamboo bound by cori rope and supported
on posts of betel-palm or other wood. The walls are made of split bamboo
covered with palm leaves. The roof is flat and thatched by plaited palm leaves.
It has two doors and either four or eight windows whose lintels are festooned
with mango leaves. On each side of the doors are plantain trees cut across at the
root bearing bunches of fruit. The inside is hung with cloth which if the host is
poor is supplied and put up by the washerman, and if the host is well-to-do by a tailor.
The inside walls are hung with festoons of paper of different hues, and adorned with
wax creepers and tinned ornaments. Facing the east stands a lower-like altar for
mántap with four, six, or eight corners according to the host's taste. Its top is domed
and it rests on bamboo or on betel- posts, with as many arches as there are corners. It
is decorated with designs cut in coloured paper, tinsel, and mirror or bing. The on is
of the hall varies from Rs. 20 to Rs. 30 and of the altar from Rs. 5 to Rs. 100. The
poor generally borrow the bamboo, cocoonat leaves, and posts, and spend little on
ornaments.
door. The women of the house compliment their visitors and they rub pink powder, turmeric paste, and sandal oil on their brows, hands, and necks. Then in return the women of the house lay in the lap of the oldest of the inviting party a little rice, a coconut, some betelnuts and leaves, and a piece of turmeric. The whole is gathered in a basket which a servant carries on his head. The Teacher is also invited. If he attends he does not act as a priest. He is seated in a conspicuous place, his feet are washed, and the water is sprinkled over the guests. He is also worshipped and is presented with handsome gifts in money or in clothes, or in gold and silver vessels. Thread-girdling ceremonies generally take place in the fair season, Māgh, Phālgun, Chaitra, Vaishākh, and Jeshth. The time chosen is in the morning at any hour between six and two, which the priest declares to be fortunate. The day before the ceremony the father of the boy, helped by the family priest, worships the family deity and feeds some men and women of the caste. This is called devkārya or the god-propitiation ceremony. About two hours before the ceremony the musicians begin to play on one side of the hall and the dancing-girls begin to dance on another side, and both musicians and dancing-girls keep performing during almost the whole ceremony. The musicians are paid 6s. to 12s. (Rs. 3–Rs. 6) and the dancing-girls 8s. to £1 (Rs. 4–Rs. 10). The guests begin to come half an hour before the ceremony begins. The men and women are seated separately in the booth on mats. The boy, after being rubbed with scented oil and bathed in the bathing-room in warm water by one of the family, is taken to the cook-room where he sits on his mother’s lap and eats rice, vegetables, curry, and sweetmeats with his mother. This is the last time a boy is allowed to take food that has been tasted by another person. After this he is led into the booth stark naked by his maternal uncle. The father takes a razor and in a corner of the booth scrapes some hair from the boy’s head. This hair with sacred grass, shami leaves, rice, wheat, pulse, and millet, is taken to the barber who receives 6d. to 1s. (4–8 annas) and a pair of waistcloths worth 4s. to £1 (Rs. 2–Rs. 10) with food for the day. The boy is again bathed and seated on the raised platform facing the east with his father on the right side and the priest on the left opposite him. The priest then performs the planet-propitiation or grahakshānti by kindling a hom and burning rice dāvi, ρωμβα, ραλας, χαιρ, ρυγι, ραμι, δυρα, and ρινπαλ wood, clarified butter, gingelly-seed, and cooked rice. The boy is then led to the platform, and while he and his father and the priest sit as they sat in performing the planet ceremony, the sacred fire called upanayana hom is kindled by the

\[1\] In the planet-propitiating sacrifice sandalwood is not burnt. Rice is sacred to the sun, palas to the moon, χαιρ to Mangal, ρυγι to Budh, ρινπαλ to Guru, ρωμβα to Sūkra, ραμι to Saturn, δυρα to Rāhu, and ραλας to Ketu. Besides these cooked rice is offered to all as an oblation.
Chapter III.
Population.

BRÁHMANS.
Skévya.

Thread Girding.

Districts.

The boy then throws himself down before his father, and touching his father's feet with his hand begs to be taught the duties of a Bráhman. The father, taking the boy on his lap, and covering himself and the boy with a white sheet, whispers into his ear the Gáyatrí, the sacred prayer to the sun. After this, the family priest girds the boy's loins with darbha grass and puts the sacred thread across the boy's left shoulder, and fastens another thread to the end of a staff of palas wood and hands it to the father of the boy who passes it to his son, telling him that he is now a Bráhman, and that he ought to earn his livelihood by begging. The priest blesses the boy, and he, holding a metal tray in one hand and the palas staff in the other, says Bhavati bhikshán dehi, 'Be pleased to give alms.' The mother draws near and drops rice and some coins into the tray. Then the guests drop money into the dish. The mother's alms are given to the priest, and the rest is kept by the boy and made into an ornament which he wears as the fruits of his first earnings. His sisters and women relations wave lighted lamps round his face, and from 3d to 2s. (2 anna - Re. 1) is distributed among different classes of Bráhmans who come in large numbers. The guests then receive sweetmeats or packets of sugar, plantains, betelnuts and leaves, and lime, and retire. Sometimes the guests are feasted before they leave, and a dinner is always given to certain priests who have kept the day as a fast and have not joined in the entertainment. In the evening the boy is bathed and uses his new Bráhman powers in presenting a burnt offering called makānta holà, in which twigs of the rumábad Ficus glomerata are burnt. Then the father, the boy and the priests dine together, and presents are made to the priests, the ceremony being called Brahmasántarpana or satisfying the Bráhmans. During the next three days the boy plays the part of a religious beggar, bathing in the morning and evening, and holds a tray in his hand into which female relations drop sweet balls. On the fourth day after a morning fire-sacrifice the boy is dressed in new clothes, the waistcloth worn hanging from the hips without the end being passed between the legs. He then takes the palas staff and starts for Benares. After he has gone a short distance, his maternal uncle follows him and persuades him to give up the pilgrimage, promising him his daughter in marriage. The boy is persuaded, and when he comes back presents the priest with two suits. Then a palas twig is planted in a small bed about a foot square, and a new cloth, two betel leaves, and one betelnut are laid near it. It is then worshipped and given to the priest. This concludes the ceremony, after which the people of the caste who have been asked to dine are feasted. Before the feast begins the guests go to the well with their dining robes and drinking cups, and after washing put on their dining robes and filling their drinking cups go back to the hall. In the

1 The five kinds of wood are, mangoe, banyan, pipál, shámi, and umbar.
hall the mats have been removed and plantain leaves laid on the
ground in long rows. The guests are asked to seat themselves
either on low square stools called mandiras or on plaited pudas leaves
set opposite the plantain leaves. The men sit together in one part
of the hall and the women in another part. When the guests are
seated some men dressed in dining robes come and serve salt,
pickles, rice, curries, and confections. The host and the sons of
the house move among the men, and the hostess and the daughters
of the house move among the women, each of them pressing the
guests to make a hearty meal. Before beginning to eat, each of the
male guests takes a little rice in his hand and strews it on five spots
on the right as an offering to propitiate Yama's messengers, who are
said otherwise to defile the food by their touch. This is the last
observance connected with the thread gifting.

Boys are married between seven and seventeen, and girls between
six and eleven. The girl's parents privately propose the match
and take from the boy's parents his horoscope to compare it with
the girl's. The comparison is made either by the family priest or
by some professional astrologer. If the horoscopes agree a formal
proposal is made by the parents of the boy. Then the parents
settle what gifts or vruddhaka the bride's father is to make to
the bridegroom, and what the bridegroom is to settle on the bride
as stridhan. Then the parents of the boy go to the girl's house in
evening with friends, relations, and a priest, and adorn her with
vases, a ceremony which is known as the betrothal or soirik. The
y then sup on a special dish of sweet fried cakes or god vasda.

Once is no fixed interval between the betrothal and the marriage.
A lucky day has been fixed for the marriage, both at the bride's
at the bridegroom's. Large halls are built at a cost of £1 to
(Rs. 10-Rs. 200). An altar or mandap is built in the middle of
bride's hall facing east. The priest fixes a lucky moment, and
building of the hall is begun by planting at the south-west
per a post crowned with an unhusked coconut and some mango
. After this, until the day before the wedding, their friends
relations ask the bride and bridegroom to feast. As before the
bad ceremony, invitations are issued and care is taken to provide
m for all who are asked. On the morning of the day before the
marriage, they perform the devakarya to propitiate the family god
and the pulse or uddid ceremony to please Ganpati. These
ceremonies take place both at the bride's and the bridegroom's.

The evening before the wedding day the bridegroom, accompanied
by male and female friends and relations, the family priest, and
dancing-girls, walks some distance beyond the village limit and
returns in procession with the bands playing and dancing-girls
dancing. At the boundary they are met by the bride's party who
also come with similar show. Both parties sit on mats provided

1 In the pulse or uddid murti ceremony, a coconut, three betelnuts, two betel
leaves, and some money with rice are laid on a plantain leaf to represent Ganpati.
These are worshipped by an elder of the house and given to the priest.
2 If a bridegroom belongs to a distant part of the country he comes some time
before and lodges near the village.
by the bride’s father, who, while fireworks are let off, washes the bridegroom’s feet, rubs him with sandalwood paste and oil, and applies coloured rice to his brow. They then go to the bridegroom’s house and are served with sweetmeats, and betelnut supplied by the bride’s father. This ceremony is called the boundary worship or śimanta-puja.

Early on the wedding day at both the bride’s and bridegroom’s musicians begin to play, and the bride and bridegroom are rubbed with turmeric paste and bathed in warm water. The priests then make four heaps of rice and worship Ganpati, or the evil-averting god, by laying on one of the heaps a coconut representing Ganpati and two betelnuts and two betel leaves representing the wives of Ganpati, Siddhi and Riddhi. On two of the remaining rice heaps are set a copper pot full of water representing the water-god or Varun, with a betelnut, a silver coin, some mango leaves, and a coconut resting on its brim and two betelnuts and betel leaves with several more coconuts and two silver coins laid close besides it. The fourth heap of rice is laid in a flat basket. On the top of the heap are set twenty-eight betelnuts representing the mātrikas, one coconut, two betel leaves, two glass bangles, a wooden comb, three small cups with vermilion turmeric powder and black eyewash, and a robe or bodice. These are worshipped to gain the goodwill of the female divinities or mātrikās. Then, to gain the goodwill of the spirit of the hall or the mantap devata, some mango leaves are tied with a cotton thread to a rumbad twig and laid in the basket by the side of the mātrika heap. Then, to win the influence of the evil eye, a new earthen pot full of rice with a betelnut and a piece of turmeric are laid in the basket and worshipped. This is called the evil-averting sign or avighna mātrikā. Lighted leaves are then waved round the rice heaps, and those in the basket, taken into the house and kept in the god-room. The other heaps with the articles placed on them, are also laid in a basket and taken into the sanctuary of the family god, a small quantity of rice being strewn under the basket. Then the influence of the spirits of the dead ancestors is conciliated by offerings of food and by feeding nine Brāhmans in their honour which is called nāndi-śhrādha. Then the influence of the planets is made friendly by burning rumbad, palas, khair, ruyi, shami, durna, pimpal, and clarified butter, gingelly seed, and cooked rice in the hom fire. In their own houses the bride and the bridegroom are rubbed with turmeric. At the time fixed as lucky by the priest, the bridegroom, wearing a waistcloth, shoulder-cloth, and head-carp, of scarlet silk, and the marriage coronet or bhāsing, enters the god-room, and after bowing to the

1 The bhāsing is a coronet made of the pith of the white cork, bendu, Aescinomene aspera, which grows in fresh water ponds in Yellapur and Panvai. It is soft and light, and can be cut into very thin sheets and fine fragments. A load weighing an Indian main costs 11s. to 21 12s. (Rs. 8 to Rs. 16). The thickest piece is about a quarter of a foot thick and the longest about twelve feet long. The wedding coronet or bhāsing consists of two pieces, a lower and an upper. The lower half, which is about six inches broad and five inches high, is made of a round tube cut lengthwise. This, which forms the trunk or base covering the brow to the ears, is made of about ten plates each half an inch square curved to fit the brow, and laid overlying each other, joined by adid paste, and cocoa palm-leaf rib. It is bordered by two broad...
gods, starts for the bride's with friends, relations, the family priest, dancing-girls, and musicians. They pass in procession with music to the house of the bride, the mother of the bridegroom carrying in her hand a lamp of five wicks which has been kept burning before the household gods from the beginning of the ceremony. The party is met at the entrance of the bride's booth by the parents of the bride. The father of the bride, dressed in rich silk clothes washes with water the feet of the bridegroom, and the mother of the girl waves round the boy's face a tray containing lighted lamps and a cup of red water. Then the girl's father holding him by the right hand leads the boy to the altar or mantop, where he is seated on a bench and his feet are again washed by the girl's father with water poured from a pot by the girl's mother. His hands and neck are rubbed with sandalwood paste and dusted with red powder, and he is sprinkled with rose water and presented with a suit of rich clothes. A paper, on which the lucky moment is written, is worshipped by the two fathers. The parents of the bride then withdraw to rub their elder sons-in-law with sandalwood powder and oil, and present them with new clothes. A curtain of white cloth is held before the bridegroom which separates the hall into two. The bridegroom then stands, and the girl's maternal uncle carries or leads her to the hall decked with ornaments, her head in particular being embellished with a profusion of jewellry and flowers. She is dressed in a fresh yellow cotton robe the skirts falling from the waist like a petticoat, a bodice with short sleeves and a back, and a white shoulder-cloth wrapped round her neck and hanging in front like a mantle. Her head is decorated with flowers and ornaments, and her brow is crowned with a coronet or tondla. She is set opposite the bridegroom on the other side of the curtain. The priests repeat texts or mangalushaka and one of them sits watching a water-clock near the sweet basil plant on a square marked with quartz powder. When the lucky moment comes, at a sign from the priest, the musicians raise a great din, and the priest, after chanting appropriate texts, five times over repeats the word Savadhān 'Be careful.' Each time this word is repeated, the priests and guests shower vermilion-coloured rice over the couple. The curtain is withdrawn, and both the bride and the bridegroom take a garland of flowers from the priest and throws it round the other's neck.

pieces about half an inch thick and one inch broad. At the lower ends these pieces have carved faces of lions from which two pith tassels, an inch and a half in diameter, hang to the collar-bone and keep swinging with the motion of the head. At the upper ends of these tassels are two strings to fasten the coronet to the head. To the upper rim of the base, convex pieces, about half an inch thick an inch broad and six inches long, are fastened by thorns called gital kāte till the curved base is completely covered. The shape of the base makes it look like a peacock's tail. The whole is lined with sheets of pith of the thickness of foolecap. The upper edge is embellished by alternate white tassels about an inch in diameter and spikes covered with tinsel. The whole surface is studded with small figures and flowers, with bands of pith lace of varying breadth pasted one over the other like a frieze, painted green, yellow, and red, and embellished with paper and mica with here and there pendants of false pearls.

The dancing-girls and musicians attend from the first to the fourth day. The dancing-girls are paid eight to thirty rupees, and the musicians ten to twenty rupees, with rations called kulpā.

The robe is given to the officiating priest on the fourth day when the girl receives the clothes of a married woman.
Then the parents of the bride come back to the hall and the father of the bride joins the right hands of the bride and bridegroom, and the mother pours water over them, catching the water in a tray, and at the end of the ceremony, pouring it at the root of a coconut palm which is one of the bride's marriage gifts. The priest repeats the names of the father, the grandfather, and the great grandfather and the family stocks of the bridegroom and the bride, and the girl's father says to the bridegroom, 'From this day she is given to you; care for her and provide for her comfort.' This is called the kanyadan or giving the bride away. When this is over the parents of the bride give the bridegroom a waistcloth worth £2 to £5 (Rs. 20 - Rs. 50), a shouldercloth worth £1 10s. to £3 (Rs. 15 - Rs. 30), and a headscarf worth £3 to £10 (Rs. 30 - Rs. 100), all of silk. They also give him a pair of gold bracelets costing £4 to £10 (Rs. 40 - Rs. 100), and a silver waist band costing about £2 10s. (Rs. 25), or if they are rich a gold waist band worth £15 to £30 (Rs. 150 - Rs. 300). Rich fathers-in-law also give a silver dish worth about £6 (Rs. 60) and a cup worth about £2 (Rs. 20). When this is over the officiating priests wind cotton yarn in a double circle or figure of eight several times round the necks and the waists of the bride and bridegroom, repeating verses from the Vedas. When the figure eight is formed the yarn is cut at the points where the threads cross. The upper half is drawn over the necks of the pair and the lower half is drawn over their feet. These threads are afterwards twisted into separate cords, and pieces of turmeric are tied to both ends. The upper half is bound round the left waist of the girl and the lower half round the right wrist of the boy. These are called kunju-tdar or wrist bands, and are tied with the object of keeping the boy and the girl from chance impurities while the ceremonies are going on. The fathers of the boy and girl then distribute money or dakshana to priests of all classes, most of whom come uninvited. The amount given varies from 3d. to 4s. (2 anna - Rs. 2) according to the wealth of the family. The officiating priest then prepares the sacred fire called the ājīja hom or parched grain fire in which parched rice or uliyā, twigs and leaves of Butea frondosa palas, sandalwood, and clarified butter are burnt, the pair walking thrice round the fire and promising to be faithful to their lives' end. Then the bridegroom holds the hand of the bride and they walk seven paces before the fire. During this time the priests are chanting hymns, calling Agni the god of fire to witness the contract. This is called the saptapadi or seven-paces ceremony. The newly married couple are then seated on the bench in the altar, and female relations and friends whose husbands are alive sprinkle rice on their foreheads and wave lighted lamps round their faces. The rice-strewing is called skes and the light-waving ārti. This ends the first day's ceremony which lasts about three hours. After the ceremony is over, sandalwood oil paste and powder, rose water, plantains, sugar, and betelnuts and leaves, and lime are handed to all the guests. On this the bridegroom takes off his crown and sets it in a square marked

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1 Chance impurities are caused by a birth or a death within the seventh degree of relationship.
with quartz powder called *talav*, near the spot where the spirit of the hall or *mutap devata* is worshipped. Soon after this the guests, including the parents of the bridegroom, retire, leaving with the bridegroom some young men of his age as his best-men and one servant who is called *diaja*. On this and the two following nights the bride and bridegroom sleep near the coronet on the square marked off with lines of quartz powder.

Early in the morning of the second day at both marriage halls the musicians play for about an hour. The bride's parents send boys to *ask* caste people to dine, and a party of men and women from the bride's house, attended by musicians and dancing-girls, call the people from the bridegroom's house. After the bridegroom's people and rest of the guests come, the bride and bridegroom are seated in the hall the bridegroom wearing the coronet, and rice is sprinkled on their brows and lighted lamps waved round their faces. The coronet is then taken off and the pair are seated on two low stools placed close to each other, and women guests apply turmeric-tinted coconut oil to their foreheads, temples, cheeks, shoulders, wrists, claps, and feet. A large copper can filled with turmeric-tinted water is placed between them, and into this the bridegroom puts his left hand and the bride her right hand. The priest then holds a gold ring belonging to the bridegroom and a betelnut in his right hand over the can, and suddenly drops them into the water, when the bride and bridegroom struggle to pick out the ring. If the bridegroom succeeds in picking out the ring the bride has to pick out the betelnut and give it back to the priest who also receives the ring from the bridegroom. This ring-picking is repeated either twice or five times. The last time the successful picker of the ring is loudly applauded. If the bride is successful she keeps the ring. When the ring has been fished out the bride and bridegroom splash each other with water from the can. The brother of the bride then takes his sister's place, who retires to one of the posts of the hall and clasps it in her hands, while the brothers-in-law keep splashing each other till one gives in. Then the bridegroom goes to his wife and drags her by force to the bath-room where they are bathed in warm water by their female relations. Every evening for four days games at odds and evens are played. A dinner called *lasya-lada somadrabha* or the daughter-giving dinner is then served, and, about four in the afternoon, the bride and bridegroom's people sit opposite each other, one party headed by the bride and the other by the bridegroom. Close to the bride and bridegroom are heaps of betelnuts with which they play at odds and evens, while their partizans cheer and applaud, and the musicians and dancing-girls play and sing. This lasts till one of them wins all the nuts, or till evening when the game is drawn. When the game is over the women of the house bring two trays, one with sandalwood oil and vermillion paste, and the other with betel leaves and sticks of dry molasses, slices of cocoa kernel, and a betelnut. The bride then washes the bridegroom's feet and rubs him with scents. She takes a folded betel leaf in her right hand and puts one end in the bridegroom's mouth. He catches it tightly with his teeth and she bites at the
other end and tries to pull it from his mouth. This is done five
times over and the same thing is repeated with the kernels and
sticks of molasses. These games give the guests much amusement.
Then the bridegroom takes the betel-leaf cigars, the sticks of
molasses, and the cocoa kernel in his right hand and puts them into
the bride's mouth. When this is over, the bridegroom picks the
betelnut from the tray and hides it in his dress and the bride
searches for it. When she finds it she hides it in her dress and he
in turn looks for it. This is called the betelnut game or supari
khel. Then the bridegroom puts on his coronet and sits with the
bride in the hall, women sprinkling rice on their brows and waving
lighted lamps round their faces. At about eight the guests, both
men and women, are entertained by a party of dancing-girls who sing
and dance to the music of pipes and guitars. The guests then go to
their homes.

On the third day the second day's ceremonies and entertainments
are repeated, except that instead of the kanyadal somardāhama a
dinner is given to the relations and friends at the bride's house.
During or after this feast the bridegroom finds fault with the way the
bride's people are treating him, and feigning anger leaves suddenly,
taking with him his best-men and servants, and repairing to a
temple or to the house of a friend at some distance from the
marriage hall. He is closely followed by his brothers-in-law, who
entreat him to tell them what has annoyed him and to return. After
much persuasion, he agrees to return on condition that the bride's
brothers and sisters come to him with their wives and husbands,
each pair tying together the ends of their shoulder-cloths. The
brothers-in-law go home and return bringing their wives and
sisters with their husbands, and dancing-girls musicians and
some trays of refreshments. On reaching the bridegroom all take
their seats, the dancing-girls singing and dancing and the musicians
playing. After refreshments the brothers and sisters-in-law come
to the bridegroom and coax him to return; and the eldest brother-
in-law, with his wife on his left, takes one of the bridegroom's
hands in his, and his eldest sister-in-law with her husband on her
right takes his other hand in hers and escorts him back. Then the
brows of the bride and bridegroom are daubed with rice, lighted
lamps are waved round their faces, and games of chance are played.
On the morning of the fourth day musicians play, and as on the
second and third day the bride and bridegroom are bathed in
turmeric water. Between nine and ten the mother of the bridegroom
comes to the bride's house accompanied by women, boys, dancing-girls,
and servants carrying winnowing fans, betel leaves and nuts,
cocoanuts, and pieces of bodice cloth. The bride and bridegroom
are seated in the altar or mantap, on two low stools with the parents
of the bride and the mother of the bridegroom. The priest worships
the heap of rice and the betelnuts, in which dwell Ganpati and Varun,

\[1\] Besides what the host gives them the dancing-girls get money from the guests. One of the guests gives a dancer money and asks her to call out the name of some other guest. She calls out his name adding Damlat jada. May his wealth increase, and he according to his means or his temper gives her from 3d. to 2s. (2 ann. - Re. 1).
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and they are given to him along with some silver coins. The parents of the bride then place at the feet of the couple a flat square basket with sixteen lighted turmeric-paste lamps, and, after worshipping, give it to the mother of the bridegroom saying, 'May your posterity prosper through the merits of the gift of our daughter.' The priest then takes a little salt and wheat and spreads them on the floor, drawing two figures of elephants with his forefingers. One of the elephants belongs to the bride and the other to the bridegroom. The bridegroom then lays a robe on the bride's elephant and the bride places a shouldercloth on the bridegroom's elephant. They then stand on their respective elephants. The bride's brother puts a bead, a coconut, a betelnut, two betel leaves, and a silver coin in each of sixteen small winnowing fans called suplis, which, under her mother-in-law's directions, the bride gives to women whose husbands are alive. These married women, or satchungs, come up with the bride stands and receive the present after having their foreheads marked with vermillion paste. This is called akshamala or the gift of the goddess Lakshmi. Then, while musicians play and dancing-girls dance the relations of the bride give clothes and money to the bride and bridegroom and the bride's parents make return presents. The bridegroom's people then go home and a feast is held both at the bride's and the bridegroom's houses. About one o'clock, with great show, the bridegroom's parents send sweetmeats, fruit, betel leaves and betelnuts, plantain leaves, sugar, and butter to the house of the bride and ask caste people to lunch in the bride's house, where at about four the bridegroom's people come in procession. When the guests are met luncheon is served, and, as on the second and third day, until six o'clock games of chance are played with betelnuts. The bridegroom's people then go home and after supper return in procession to the bride's house, where they entertain the guests on their own account. To this entertainment the bride's people, who purposely remain in the house to avoid being asked to join the other guests, mockingly refuse to come until they are urgently pressed to do so by the bridegroom's parents. After this the bridegroom puts on the coronet and sits with his wife in the wedding altar, where rice is daubed on their brows and lights are waved round their faces. A large number of coconuts are heaped in a basket in a corner of the hall and the five-wicked lamp or shakumdiya, which was brought by the mother of the bridegroom on the first day of the marriage, is set on the top of the heap. The bride distributes the coconuts first to married women whose fathers and mothers-in-law are alive, and then to all other married women. The women then pass the upper end of the bride's robe, which has hitherto been wound round her waist, over her breast, left shoulder, and back, and tuck it into the folds of the robe on the right side; they also pass the lower end of the robe between the legs and tuck it in behind. During the distribution of coconuts the bridegroom leaves the hall on some pretext, and does not return for some time. While he is absent the bride's people take the bride from the hall and hide her in some secret part of the house. When the bridegroom returns his father-in-law tells him that his wife is missing and that he ought to find

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her. The bridegroom and the best-man set out in search of her taking the lucky five-wicked lamp or shakundiva. In the search they lay hold of sundry things of trifling value and carry them off as booty. When the bride is found the bride and bridegroom go back to the hall and join the guests. Before they reach the hall the bridegroom's sister stops them and prevents them from moving till they promise to give their daughter to her son. After this the bride and bridegroom are seated on plantain leaves in the hall outside of the bower with ten women and their husbands, the ends of the women's robes being tied to their husbands' shouldercloths. The women of the house as well as some women guests then sprinkle rice on the brows of all. This is called the \( \text{\textit{händärjávali shes}} \) or rice sprinkled on a plantain-leaf stalk. The bridegroom's father then chooses eight men of his family stock and makes them stand in a row headed by the bridegroom. The bride then lays a plantain leaf before each, and on the leaf puts sweetmeats and fruit. She then lays two betel leaves and one betel nut in the hands of each, and waves a lighted lamp round their faces. She next takes a narrow-necked bottle full of heated clarified butter, and walks from her husband pouring the butter on the plantain leaves, without breaking the fall from the first to the last. The eight guests then eat. This is called achtavarya or hospitality to eight members of the family stock. The bride and bridegroom then come and sit near the men of the bridegroom's party, the parents of the bride follow them, and the mother of the bride escorts the mother of the bridegroom from the spot where the women sit to the men's assembly. Thereupon the priest, on behalf of the bride's parents, repeats the following verse: 'We have cared for our child till now, and now we give her to your son. We pray you to treat her with a mother's kindness.' The bride's father then makes the bride sit on the lap of the bridegroom's father and her mother makes her sit on the bridegroom's mother's lap. This is called opni or making over. The boy's mother then lays in the bride's lap five coconuts, a little rice, and a bodice. Then the ends of the bride's and the bridegroom's robes are knotted together. The pair rise and enter the house, where they bow to the gods, and then to the parents of the bride, touching their feet with their hands and receiving their blessings. On this, with the bride's friends and relations and the bridegroom's people, they go in procession to the bridegroom's house. On arriving at the bridegroom's, the party stands close to the front door. The bridegroom's mother enters the house and returns bringing in her hands a metal cup full of water and a tray which contains the five-wicked hanging lamp and four rice-flour lamps. She first waves the water round the faces of the couple and throws it in the courtyard, and next, after waving the lighted lamps round their faces, places the hanging lamp in the bride's right hand. Then the bridegroom, followed by the bride, walks into the house, care being taken that the bride does not tread on the threshold and that she steps into the house with her right foot first. On entering the reception hall, the bride hangs the lamp to a hook which has been placed there to receive it. Two squares of quartz powder, one about one and a half by three feet, the other about two feet by three and a half, are drawn on the hall floor about
a foot and a half apart. On the smaller square two plantain leaves with a little rice on each leaf, and five copper pots, are piled one above the other, the lowest pot being the smallest and the uppermost the largest. One of these copper pots contains a gold ring. The bride and bridegroom sit on two low stools in the larger square. The bridegroom takes a metal tray, and spreading rice on it, takes its name. This, which is the bride’s married name, is read aloud and the letters in which it is traced are worshipped. Then the bridegroom takes od’ his marriage netlet, which is separated from the cord and tied to the main part of his house, where it is left to decay. A small dinner party is then given to relations and friends. Early in the morning of the fifth day the family priests, in the bride’s and bridegroom’s houses, worship the basket containing the mothers or matrīkās and the spirits of the bowler or plantap devaids, and throwing a little rice on the basket take it away. A party of men and women from the bride’s house come to the bridegroom’s to ask his parents, himself, the bride, and the people of the house to dine, while boys are sent to invite castemen and women. When the guests arrive dinner is served between two and three in the afternoon. The first row of guests is headed by the bridegroom with his wife on his left, and the second row is headed by the bridegroom’s father. The bride pours a little heated clarified butter on the palm of the bridegroom’s hand and sprinkles some more on the ground. The bridegroom offers rice and pours out a little of the butter, which he sips after laying a gold coin on it. The bride takes the gold coin and retires to where the women take their meals. After his meal, when the bridegroom rises with the male guests, the bride comes to the bridegroom’s plantain-leaf and eats some of the food he has left and receives £1 to £3 (Rs. 10 - Rs. 30) from her husband. After sunset, when the hall is lighted, the bride, with her mother in her train, comes to her husband with a tray containing small lighted lamps called vīrāṇjana, and waves them first round the bridegroom, his father, and his next-of-kin, all of whom give her gold and silver coins. The bride’s father and mother then give clothes to the bridegroom, and his parents and kinsmen. Then the bridegroom’s parents and kinsmen go home leaving the bride and bridegroom in the bride’s house. On the morning of the sixth day a party from the bridegroom’s parents come to the bride’s to invite the bridegroom, the bride, the bride’s parents, and her relations to dine; castemen and women are also

1 The cord is divided into three parts, one of which is given to some married woman, a second is worn by the bride in her hair, and a third is kept carefully in some safe place. The piece worn by the bride is removed on the fifteenth day and tied to a plantain tree near the house. The third part, which was kept in the house is worn by the bride for a fortnight, and then worshipped and tied to the same plantain tree as the first piece.
invited. After dinner presents of clothes are made by the bridegroom’s parents to the bride, and her parents and relations. The guests then retire. On the morning of the tenth day the bridegroom worships the north-west post of the wedding booth after which a dinner is given to relations and friends and the booth is dismantled. Till she comes of age the bride passes most of her time in her father’s house. During the first year after marriage the bridegroom goes to his father-in-law’s on all great holidays, and is presented with new clothes.

Girls generally come of age between thirteen and fifteen. When a girl comes of age she is decked with ornaments, flowers, and a costly robe, and seated in the front veranda with a pair of lamps burning on both sides of her, and musicians are called to play in front of the house. News is at once sent to the husband. Female friends and relations bring rich sweetmeats, such as neviris and chawdas, and present them to the girl who is made to sit a part of them in the presence of the visitors. From the first to the fourth day she is treated in the same way, but is considered impure, and those who touch her have to bathe and purify themselves. On the fifth day castewomen are asked to dine, and the girl is bathed and the garbhāḍān or puberty ceremony is performed by making her sit with her husband on stools in the front veranda. After the ceremony is over the husband either stays at the girl’s or takes her to his own house, and performs the homa sacrifice. Her parents-in-law or other next of kin present the bride with a rich robe and a bodice in which she dresses. When the ceremony is over the guests are feasted, and the young pair are seated and friends and relations give them presents of clothes. After this rice is sprinkled on their brows and lighted lamps are waved round their heads.¹

In the morning of one day in the seventh month of a woman’s first pregnancy the women of the husband’s family go and ask castewomen to dinner. After dinner the pregnant woman is presented by her husband’s parents or his nearest relations with a robe which she puts on. Women guests then lay in her lap, rice, cocoanuts, betelnuts, and betel leaves. For her first confinement a girl generally goes to her father’s.

When there seems no hope of a sick man’s recovery, gifts are made to the family priest and other Brahmans as an atonement for the sins of the dying man. In the case of the well-to-do these gifts consist of cows, furniture, clothes, metal vessels, money, grain, and sometimes land. The poor give copper coins and things of small value. While the gifts are being made the nearest of kin sits close to the dying man and comforts him, assuring him that his family will be well cared for. Just before death a piece of gold is laid in his mouth and a few drops of Ganges water are poured into it, and the lips, ears, nostrils, and eyes are touched with clarified butter. With the first signs of death the body is brought out of

¹ The puberty ceremony is performed either at the husband’s or the father’s house at whichever the girl happens to be staying.
the house and laid with the head to the north on a part of the veranda previously washed with cowdung strewn with sacred grass, and covered with a woollen cloth. The dying man is laid on the cloth, and the names of Rāma and Nārāyaṇ are uttered in his right ear, and if he can, the dying man repeats them. When all is over, the chief mourner bathes in cold water and shaves his face and his head except the top-knot. After shaving he again bathes in cold water and sets a new earthen vessel at the feet of the corpse, in which, with the help of the family priest, the son or next of kin who is the chief mourner, prepares gīthīgūḍi or household fire.\(^1\)

If the deceased leaves a widow, she sits in a corner in the veranda. Her lucky necklace or māngalāsutra, with which her husband adorned her on her wedding day, is first removed; then her bodice, her glass bangles, and other ornaments, one by one, by the eldest female next of kin, and her head is shaved. The necklace, the bangles, and the hair are tied in the badi or the bahu near the head of the deceased. She is then washed in cold water, and dressed in a red robe whose upper end covers her hair, like a veil. Except the adult male members of the family whose fathers were younger than the deceased, or those who are older than the deceased and whose fathers are living, all male relatives up to the seventh degree shave their heads, beards, and moustache. A bier for the father is made ready, and a white cloth is brought to serve as a samāj. The body is first washed in warm water in a sitting and then in a standing position, and dressed in a new cloth. If the deceased is a married woman who has died before her husband, she is seated and decked with flowers and ointment, sandalwood oil and red paste are rubbed on her brow, and rice coconuts betel leaves and betelnuts are laid in her lap. These honours are not shown to a widow. All ornaments are then removed by the chief mourner, and, under instructions from the priest, the body is wound in the shroud by friends and kinspeople. It is laid on the bier, fastened to it by a strong rope, and a copper coin is tied to the end of the shroud at the feet. Bamboo batons are tied together by coir rope in the shape of a triangle and on this an earthen jar with a burning cowdung cake and some live charcoal is placed. This frame the chief mourner carries in his right hand hung from coir ropes, as he walks in front of the bier, which is carried on the shoulders of four men of the caste. The priest walks behind with the friends and relations of the deceased carrying in his hand some of the materials required for the funeral ceremonies. All of the funeral party go bareheaded in sign of mourning, the chief mourner drawing across his left shoulder a wet piece of the cloth which was bought for the shroud. Some of the funeral party, who are either relations of the deceased or are inferior in position to the rest of the party, carry a metal cup or panchapātra, a metal tray or tāmban, a low stool or māndū, a small water-pot or

\(^1\) According to the rules of his religion every Brahman ought to keep alight the fire that was kindled on the day of his thread ceremony. But like other Brahmans the Karwar Shenvis, after letting the fire go out on the fourth day after the thread ceremony, rekindle it on their marriage day, on the day of a puberty ceremony, on the birth of a child, and on the day of naming the child. Finally it is lighted on the day of death and again on the eleventh day after death.
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Population.

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Death.

tambio, a cooking-pot or charupatra, and rice. When the funeral party have left the house, the widow accompanied by all of the family is led to the lying-in room or to some seldom used part of the house, and this is henceforth set aside for her use. On approaching the burning-ground the bier is set on the ground for a short time, when the bearers change places and the coin in the end of the shroud is untied and laid on the ground. On reaching the burning-ground, the bier is set down and a spot is chosen for the pyre and sprinkled with cowdung water, and three lines are drawn on the earth with an iron nail. The earth is then worshipped and a hole is dug in the ground and filled with water and blades of sacred grass. Then close to the hole the chief mourner captures the burning cowdung cake and live charcoal he has brought in the earthen vessel and prepares a fire called mantragni because the priest consecrates it by chanting verses. Meanwhile logs of wood are heaped together and the body is untied from the bier, stripped of the shroud which is tālm, Mdhar, and laid with the head to the north. After this the waist-band of the garment is loosed and five balls of unbaked wheat-flour are laid, one on the brow, one on the mouth, two on the shoulders, and one on the chest. If death happened at an unlucky hour a figure of a man made of wheat-flour is placed near the body. The chief mourner lights the pile from the fire, at the head if it is a man and at the feet if it is a woman, and then at each of the corners, fanning the fire with the end of his shoulder-cloth. He then takes some water in a metal cup from the hole that was made close by, and walks once round the pile spilling the water in an unbroken stream. When the circle is completed a layer or two of heavy logs are heaped on the body and the bier is pulled to pieces. The funeral party remain on the spot till the body is completely consumed.

When the body is completely consumed, the chief mourner fills with water the pot in which he carried the fire, and, setting it on his left shoulder, picks up a small stone which is called the ashma or life-stone and holding it in his right hand walks round the pile beginning his round from the left of the head if the deceased is a man and from the left of the feet if a woman, and making a small hole with the stone in the bottom of the pot through which water trickles. When the first round is completed the hole is enlarged by a second blow of the life-stone, when the second round is finished it is further enlarged in the same way, and at the close of the third round the vessel is dashed to pieces on the ground. The life-stone is wrapped in sacred grass and carried home by the chief mourner. As soon as he has broken the vessel the chief mourner strikes his hand on his mouth and cries aloud. He then sits on a low stool and offers the life-stone rice, cooked in the cooking vessel and made into a ball. With the rice a ball of unbaked wheat-flour is offered to the stone, and water is poured from the water vessel into the metal cup. The whole party then go home taking with them the life-stone, the metal vessel, and the low stool, which are kept together in a safe place. The corpse-bearers remain with the mourners till they can see the stars, and, after touching fire or nimbu-tree leaves, which the chief mourner sets before them, they go to their homes. The mourners take the simplest food, without milk, clarified butter,
or molasses, and sleep on mats. The chief mourner takes only one meal a day without using salt, and abstains from all social intercourse up to the tenth day, the family gods being worshipped by a man who is not a kinsman. At the beginning of each meal the chief mourner offers a ball of rice to the lamp which is kept burning on the spot where the deceased died, and covers the lamp and the ball with a bamboo basket. The basket is taken off every day before the mourner eats, and is again put on after offering a fresh ball and removing the old one. On the second day the chief mourner, accompanied by the priest, goes to the burning-ground if there is water near it, or to some convenient spot by the side of a spring or rivulet, with metal vessels, fire, rice, and the life-stone, and cooking the rice offers a ball with water to the stone.

On the third day, after offering rice-balls and water, the chief mourner again goes with the priest to the burning-ground sprinkles with the rice-platform of rice the spot where the body was burnt, and gathers the ashes into a three-cornered mound and spreads blades of darbha grass over the mound. Near the heap he lays five unripe coconuts, five wheat-flour balls each on a blade of sacred grass, three in a line and two at right angles. Near the coconuts, six small earthen jars or tilgas are set along with the rice-balls and the sacred grass, and near them a ball of rice is laid and a number of small yellow flags are planted, and a second ball of rice and some water are offered to the stone, which is kept close to the mound of ashes. The mourner, after asking the deceased to accept the offerings, leaves the burning-ground taking with him the stone, the bones gathered in the small jar, and the ashes in a vessel. This bone-gathering ceremony is performed on the third, fifth, seventh, or ninth day after death, but generally on the third. The ashes are thrown in a spring or river and the bones are kept carefully till an opportunity offers of taking them to Benares or Golarn to be thrown into the Ganges or into the sea. From the fourth to the ninth day rice-balls and water are offered with an additional ball of wheat-flour on the fifth, seventh, and ninth day.

On the tenth day five unripe coconuts, with five balls of unbaked wheat-flour and five blades of sacred grass, are offered in addition to the ball of rice which is daily given to the life-stone from the first to the tenth day. The stone is rubbed with sesamum oil, rice balls are offered, frankincense burned, and lighted lamps waved before it. The crows are asked to take the balls away. If, even after much praying, the crows do not come, the mourner takes a blade of the sacred grass in his right hand and touches the right ball with it. He carries the life-stone to some pond or river, and standing with his face to the east throws it over his head so that it falls into the water. Then he goes home and puts out the lamp, drawing the burning wick backwards till the flame is dead. When the light is quenched the people of the house raise a cry. On the eleventh day all the inmates of the house receive from the family priest the five products of the cow, and perform the shrāddha or memorial ceremony, which consists in feeding and presenting the family priest and other Brāhmans with cows, clothes, umbrellas,
shoes, water vessels, and money. On the twelfth day balls of cooked rice with water are offered to the deceased in his house and thrown by the chief mourner into a river or spring, and the caste people are given a feast which is called The Heaven Feast or Vaikunth somárádhana. If death came at an unlucky moment the house is left empty fifteen days to six months. For twelve months after a death, the last day of every month is marked by a ceremony called mástik or monthly, when balls of cooked rice and water are offered to the departed soul, and two to twelve Bráhmans are feasted. At the end of a year a special ceremony is performed called varshik, and this yearly ceremony is repeated during the lifetime of the sons or next of kin when two to twelve caste people are feasted. On the twelfth, the thirtieth, and the last day of the twelfth month after a death a person of the sex and age of the deceased is feasted and, in the name of the dead, is presented with a complete suit of clothes. After the death of the next of kin, the heirs include the dead for whom the next of kin used to perform special ceremonies in the number of their forefathers or pitris, who are worshipped every year in the dark half of Bhádrapad (August-September). This season lasts for a fortnight and is called mahápitripaksha or the great commemoration time.

The Teacher or guru is the head of the Shenví community. Social disputes are inquired into at meetings of adult males, the proceedings are recorded and reported to the Teacher, who passes his decision, which is final, and is enforced on pain of loss of caste. Only in very serious cases does the Teacher make a personal inquiry. At present Kánara Shenvis are not prosperous. But of late many have begun to study English, and as they are an intelligent, ambitious, and pushling class, they are likely to rise.

Kushasthali or Sárasvat Bráhmans, numbering 1131 of whom are 595 males and 536 females, are found in Kárwár, Kumta, Honávar, and Sirsi, thinly scattered over the whole coast between Goa and Malabár. They take their name from Kushasthali, one of the thirty villages of the island of Goa. They are commonly known as Shenvipaikis or people of the Shenvi class. But they dislike this name, and prefer to be called Sárasvats, a name common to all branches of Gaud Bráhmans. They are said to have come to Kánara after the establishment of the Inquisition (1580) in Goa; but they, or at least some of them, probably came earlier either when Goa fell to the Portuguese in 1510 or when it was taken by the Deccan Musalmáns in 1460. According to their own story they separated from the Shenvis long after their arrival in Kánara. The cause of separation was, according to one account, a property dispute between two leading families. According to others, the split arose about 150 years ago out of a religious quarrel regarding the choice of a spiritual Teacher, as the former Teacher had two disciples and failed to name one of them as his successor. The whole Shenvi community ranged themselves on one side or the other and ill-feeling rose so high that they agreed to separate, one side keeping to the north and the other to the south of the Gangávali river which runs through the present sub-division of
Ankola. The two branches are still keen rivals, especially in their competition for Government service. Their family stocks are Vatsya, Kaushik, Kamudanya, Bháradváj, and Atri. Their family gods and goddesses are, Mangesh, Slánútídurga, Mahálaakshmi, and Lakshmi-Náráyan. Their professional surnames are Kulkarni or accountant, Nádkarni or village headman, Manevârte or chamberlain, Chikkarasane or chamberlain of the heir-apparent, and Ugránadvaru or steward. The three last surnames are said to date from the time of the chiefs of Ikkeri or of Bednar in Munsur (1560-1763). They are said to have formerly borne Vagh, Pandit, Vaidya, Telang, and other Shenvi surnames but few of these, except Pandit, are now in use. Two families named Bháradváj and Atri, whose household goddess is Mhálása, are said to be Saßaskhárs who have amalgamated with the Kushasthalis. The shrines of the god Mangesh and of the goddess Shántidurga, who are the household deities of the Kamudaya, Vatsya, and Kamulk stocks, are in Goa and are the same as those of the Shenvis. So also the shrine of Mhálása, the patron goddess of the Atri and Bháradváj stocks, is in Goa and is the same as that of the Sáßashtkárs of the same two stocks. Some Kushasthalis are also votaries of Lakshmi-Náráyan of Hanmotta in Ankola, and like the Sáßashtkár votaries of this god, are bound to shave the heads of their unmarried girls when they take them to visit Lakshmi-Náráyan's shrine. The names in common use among men are, Sheshgiriráa, Vítháráo, Venkatráo, Lakshmanráo, Subráo, Ramachandráo, Padmanábhayya, Sántappayya, Ganpáyya, Sheshgiriapp, and Venkappa. Common pet names for boys are, Puttu, Bálú, and Cherdú, and for girls, Ammáni, Bálí, and Duggu. Formerly the common honour-giving endings to men's names were the Kánnarese appa father and ayya sir; these have of late been almost entirely supplanted by the Marátha ráo. So also, in addressing women, the Kánnarese amma or mother has given place to the Maráthi báj or madam. The Kánnarese amma still remains in women's names, Durgamma, Kálamma, Devamma, and others, being not less common than such Maráthi forms as, Ramástái, Raílábástái, and Lakshimbástái. Marriage is forbidden between families of the same surname or stock name, and the Kushasthalis neither eat nor marry with other divisions of Sárasvata. Except a greater tendency to stoutness, which is specially notable among the women, and a greater love for neatness and show in dress, Kushasthalis do not differ in appearance from Shenvis. Though their home tongue is Konkani, they read and write Kánnarese and Maráthi, and many of them know English and Hindustání. Their houses and their furniture do not differ from those in use among Shenvis, except that Kushasthalis have generally more cows and she-buffaloes and a larger establishment of servants. The staple diet is rice, coconuts, clarified butter, milk, molasses, pickles, split pulse, and spices. Those who are Sháktas, like the Shenvis who are Sháktis, eat the flesh of fowls and sheep and drink liquor when they worship the goddess Durga. Most of them break their fast on rice-gruel and pickle, and dine and sup on strained dry rice with curries or vegetables. Their holiday dishes are richer and costlier than Shenvi dishes. The men use snuff, and
both men and women chew betelnut and betel leaves. Their clothes are gayer, and their ornaments finer, richer, and more neatly worn than those of Shenvis. They are clean, hardworking, cunning, and intelligent, and as clerks, lawyers, and Government servants hold their own with any class of natives of Western India. Most of the men are in Government service as clerks and judicial and revenue officers. Some are pleaders, some are landholders, village headmen and accountants, and some are traders and brokers, dealing in cotton, rice, and other grain. They are the most influential natives of the district, though of late their influence has somewhat declined. They rank with Shenvis and Sāsashtkārs and are considered the social equals of Hāvīgh and Konkanasths.

Both men and women are up by sunrise. The women mind the house and the men, who are not in Government service, go to work as dealers, clerks, and law agents. They return to breakfast about ten. Those who are employed in Government offices take wheat-bread and coffee or tea in the morning about seven, breakfast at half-past nine, and go to office soon after breakfast. In the afternoon, they have cake or bread, some home-made sweetmeats, and tea or coffee. All women, and the men who are not in Government service, take rice-gruel between nine and ten, and dine between one and two. After dinner the men rest and the women pass the afternoon in chatting, visiting their neighbours, or sleeping. All men return home after sunset and after supper go to bed about nine. Most girls go to school till they are eleven years old, and almost all boys receive a good share of schooling. The ordinary monthly expenses of a family of five vary from £1 10s. to £3 (Rs.15-Rs. 30). They are Smart and worship the same gods and keep the same holidays as Shenvis except that they do not attend fairs or āṭāras and ḍhūnd or hook-swinging festivals. Their priests belong to their own caste and are treated with less respect than among other Brāhmans. They have a Teacher whose monastery is at Shirāli in Honāvar, who seems to have been chosen by them after they separated from the Shenvis. He is a Kushasthali by caste and is unmarried. His position is the same as that of the Shenvi Teacher or guru; but his authority is said to have lately declined.

Except in the following points, their ceremonies do not differ from those of the Shenvis. The bride's people generally advance £20 to £100 (Rs.200- Rs.1000) to the bridegroom which he invests in jewels for the bride. Instead of on the fourth day of the thread ceremony, a boy pretends to start on pilgrimage to Benares on the morning of his marriage day, and is induced to return by the girl's father who comes in procession and promises to give him his daughter. During a marriage no ceremonies are performed in the bridegroom's house, except the sprinkling of rice, the waving of lights, and the feeding of relations and friends on the day the bridegroom returns to his house. The bride's people send to the bridegroom's house all the materials required for a grand dinner. These are carried in procession with much pomp and the bridegroom goes by himself to his father's house and is present at a dinner to the caste people.
At night, on his return to the bride's, he has to find his wife, who is hid somewhere in the house, and a boy dressed in woman's clothes is seated in her place in the wedding hall. When the bridegroom has found the bride they worship five adga tis or cobras made of rice-flour. On the evening of the fifth day the bridegroom, wearing the marriage corset for the last time, sits with the bride in the marriage booth. The evil-averting threads are taken off their wrists and the bride hands coconuts to the guests. On the last day of the wedding, either the fourth or the seventh day, while friends and relatives are feasted in the marriage booth, the bride and bridegroom are bathed in turmeric-water and served with dinner in the marriage booth or mastis. In mastap, the bride going through the ceremony of tasting some of the food left in her husband's plate. A special dinner is given to the people of the bridegroom's house, when the parents of the bridegroom present their daughter-in-law and her mother with clothes. On the eighth day after the marriage a procession is formed and the bride and bridegroom are taken to the bridegroom's house. On entering the house the same ceremonies are performed as among the Shervis, the gods are worshipped, and a costly supper is given. After the marriage ceremonies are over, and until she comes of age, the bride passes most of her time in her father's house. When a man is married a second time, the marriage ceremonies last for only one or two days.

They have headmen or adga tis who summon and preside over meetings and settle social disputes, their opinions being subject to confirmation by the religious Teacher to whom all proceedings are submitted. The decision of the Teacher is enforced on pain of loss of caste. The Sárasvats are influential and well-to-do, and being hardworking and ambitious, are likely to rise to the higher grades of Government service.

Bárdeskarás, numbering 657 of whom 340 are males and 317 females, are found in small numbers in Honávar, Kuña, and Sirsi. They take their name from the Goa Bárdesh or twelve villages, between the Panjim river and Sávantvádi. They are said to have come into Kánara from Goa and still have intercourse with those of their caste who are settled in Goa. They are a division of the Sásashtkáras, and their names, surnames, and family gods are the same as those of the Sásashtkáras. They have no subdivisions. Till lately they did not rank so high as the Sásashtkáras who neither married nor ate with them. Now the two classes have begun to dine with each other and to intermarry. In their appearance speech and food, in their dress, and in the make and furniture of their houses, they do not differ from Sásashtkáras. They are hardworking and thrifty. Most of them are traders; the rest are landowners and village headmen. A few are well-to-do. The monthly expenditure of a family of two adults and three children averages about £1 (Rs. 10). Like the Sásashtkáras they are Vaishnavs, reverencing the head of the Partgáli monastery in Goa and employing Sásashtkáras as family priests. Their customs do not differ from those of the Sásashtkáras. They have begun to teach their boys English, and are a prosperous and rising class.
Kudal Deska'rs, numbering 324 of whom 167 are males and 157 females, are found in the Supa sub-division. They are said to have been originally settled in Goa. They take their name from Kudal, a village in Sávantvádi, where they stayed for some time after leaving Goa. The origin of the division is said to have been a social dispute. Like other Sárasvats Bráhmans they seem to have come from Goa on the conquest of the country by the Portuguese. Their stock names and family gods and goddesses do not differ from those of the Shenvis. They have no subdivisions, and in appearance do not differ from Shenvis. Their house tongue is Konkani much mixed with incorrect Maráthi. They can speak and write Maráthi, but their spelling and pronunciation are bad. They live in one-storied houses with mud walls and thatched roofs, with a courtyard in front. In food and dress they do not differ from Shenvis or Sáasashtkars. They are mild, simple, temperate, and orderly. They own land, which they till with the help of labourers, and live on the profits. As a class they are well-to-do and free from debt. They take food cooked by Shenvis and Sáasashtkars; but Shenvis and Sáasashtkars do not eat with them. The men look after the fields, the women mind the house, boys go to school from seven to sixteen, and girls help their mothers. A family of five spends about 12s. to 11 8s. (Rs. 6 - Rs. 14) a month. They are Smárts in religion and look on the head of the Smárt monastery at Shringiri in west Músur as their spiritual Teacher. Their customs do not differ from those of the Shenvis. They learn to read and write Kánarese, and have begun to take to trade.

Pedneka'rs, numbering 102 of whom 45 are males and 57 females, are found in small numbers in Kárwár and Kunta. They are said to have been originally settled in Goa. They take their name from Pedna a village in Goa, which is said to have been their first settlement in the Konkan. They are said to have split from the Sáasashtkár community on account of some social dispute. In appearance, speech, names, and dress, they do not differ from the Sáasashtkars. Their ordinary food is rice, pulse, vegetables, and fish. They are not such good cooks as the Sárasvats or Deshasths, and are less fond of eating. They drink no liquor and eat no animal food except fish. They are landholders and petty dealers in spices, groceries, rice, betel-nuts and leaves, and vegetables. They are not so well-to-do and do not hold so good a social position as the Sáasashtkars. A family of five spends about 14s. (Rs. 7) a month though the details of the daily life of the two classes differ little. They are a religious class ranking as Vaishnavs or followers of Vishnu. They obey the head of the Partgáli monastery in Goa, and do not differ from the Sáasashtkars in their religious observances. Their customs and social rules do not differ from those of the Sáasashtkars. They teach their boys Kánarese and are contented and well-to-do.

Kanoja Bráhmans, numbering ten, are all strangers, passing as religious beggars from Upper India to Rámeshvar and other holy places in the south. Their family names, family gods, and surnames are the same as those of their main stock, the Upper India Sárasvats of Kanoj. The men are tall, muscular, and well-featured.
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manly in appearance, and with notably long hair. They sometimes shave neither the head nor the face, and with their long whiskers and moustaches look more like Rajputs than Brahmans. Their home tongue is Hindi, which they use among themselves and in speaking to the people of towns and large villages. In small villages and in the extreme south, where few understand Hindi, they express themselves chiefly by signs. They have no houses, halting for a day or two in road-side villages and towns, cooking their food in rest-houses, in Brahmans' courtyards, in temple enclosures, or under river or lake-side trees. Their staple diet is wheat, pulse, and clarified butter. In Kânara, where these articles are difficult to get, they live on rice and vegetables, which they buy at the houses of Brahmans and Vaishyas. They drink no liquor and eat no flesh, but smoke Indian hemp flowers or bhang, of which they are so fond that they go without food rather than without bhang. They are obstinate and greedy, but hearty and brave, and have a surprising power of enduring fatigue and hunger. Most of them are beggars. Unlike Goseis and some other religious beggars they almost never acquire wealth. Any money they get is spent on bhang, tobacco or opium.

Probably because Upper Indian pilgrims and beggars of all castes pass themselves off as Kauja Brahmans, their position as Brahmans is disregarded. The local Brahmans do not allow them to dine inside their houses, but give them their food outside, generally in the servants' dining place. They generally sit till one or two in the morning, singing songs in Hindi. They are up before dawn, and after bathing and embellishing their brows and arms with scent marks, go begging from door to door in Brahman streets or to "walking streets." They return about noon and after dressing their food, take a hearty meal, smoke ganja, and sleep till about four. In the evening they wander begging, and return at dark with firewood and pulse. They eat the pulse either raw or cooked, and then sit in a circle drumming, singing, and smoking till after midnight. The ordinary monthly expenditure of a single man is about 6a. (Rs. 3). They are generally Bhágvats that is believers in ekmat the theory that God and the soul are one, and that all gods are equally worthy of worship. Still they regard Rám and Krishna as their special patrons. They visit all sacred places whether Shaiv or Vaishnav. Their customs do not differ from those of Upper Indian Sárasvats. They are miserably poor.

Traders included fourteen classes, with a strength of 8978 (4854 males, 4124 females) or 2.12 per cent of the Hindu population. Of these 3332 (males 1770, females 1562) were Bâvkule Vânis; 1917 (males 1057, females 860) Mallâs; 1032 (males 655, females 427) Banjîs; 527 (males 257, females 270) Kannâd or Vaishya Vânis; 477 (males 260, females 217) Bândekâr Vânis; 457 (males 236, females 221) Telugu Banjîs; 322 (males 170, females 152) Nârâyânshîri Vânis; 272 (males 143, females 129) Lâd or Sûryavamshi Vânis; 112 (males 67, females 45) Bhâtîs; 102 (males 45, females 57) Pêdekâr Vânis; 59 (males 29, females 30) Lohânis; 37 (males 21, females 16) Gujarât Vânis; 261 (males
Chapter III.

Population.

TRADERS.

Bâ'vkulé Vánis, numbering 3332 of whom 1770 are males and 1562 females, are found only in Kárñár. They seem to have come from Goa at the same time as the Shenvîs. They take the word after their names and belong to the same family stocks as the Bândekârs. The names of men are, Kusht, Dulba, Garu, Phattn, Pundlik, Ithoba, Râma, Nâráyan, and Muru; and of women, Dulbe, Bâjje, Lakshmi, Pârvati, Devki, Rukmini, and Kâshi. Their family gods are Shîvñâth of Angdi in Kárñár, and Mâhla of Mâdâdol in Goa. They have no surnames, and persons belonging to the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other trading class. Both men and women are short, wheat-coloured, strong, and regular featured. Their home tongue is Konkani and they can speak Marâthî. Their houses are generally small with walls of mud, narrow verandas, front yards, and thatched roofs, not different from the dwellings of Koknas and other cultivating classes. Their every-day food is fish, rice, vegetables, and condiments, and their special holiday dishes are püas or khir that is rice coconut milk and molasses cooked together, and vadits or pulso and rice cakes fried in coconut oil. They eat animal food, but do not drink liquor. They are moderate eaters, good cooks, and fond of fish, tamarind, and chillies. They dress in Brâhman fashion, the men wearing the waistcloth, the shoulder-cloth, and the headscarf; and the women the bodice and the robe whose lower end they draw back between the feet. Like Kannad Vánis they wear flowers as well as gold and silver ornaments. They are clean, hardworking, thrifty and even-tempered, but like other traders are very honest, though they are less hard and exacting than the Bândekârs. Their hereditary calling is trade. Most of them go hawking, carrying headloads of rice, coconuts, fruit, spices, betel leaf, and cheap sweetmeats. They also own and till land. Some of them who have landed property are able to meet the cost of birth marriage and death ceremonies without running into debt, but most are poor and forced to raise loans to meet special expenses. They rank with Bândekârs. Their ordinary life does not differ from that of the Bândekârs and other Konkani-speaking traders. A family of five spends about 10s. (Rs. 5) a month. They are Smârâ and consider the head of the Shrîneri monastery their spiritual Teacher, employing Konkanasth, Joish, or Karhâdâ Brâhmans to perform their ceremonies and showing them much respect. They have a strong faith in soothsaying, witchcraft, and sorcery. Girls are married between seven and twelve, and boys between fourteen and eighteen. A boy is gift with the sacred thread on his wedding day. Their other wedding ceremonies last for six days and do not differ from those of the Shenvîs. The bridegroom has to pay £2 to £20 (Rs. 20 - Rs. 200) to the bride. They burn their dead, and after ten days' mourning, feast their caste people on the twelfth. Widows' heads are shaved and they are not allowed to marry. Their other customs do not differ from those of the Bândekârs. Social disputes are settled according to the opinion of the majority of the castemen. They formerly made much money
by contraband trade in salt. Since this has been stopped their condition has declined. They have lately begun to send their children to school.

Malavas, numbering 1917 of whom 1057 are males and 860 females, are found in small numbers in Sirsi, Siddapur, Haliyal, and Yellapur. Like the Banjigs they seem to have come from the Nizam's dominions. Their names, surnames, and family gods do not differ from those of the Banjigs. Persons of the same family stock do not marry. They are one of the Lingayat classes eating with all Lingayats except Hajams or barbers, Dhobis or washermen, Gaulis or milkmen, Kudvakaks or husbandmen, and Patardavarus or dancing-girls. Their home tongue is Kanarese with a large mixture of Marathi. Their house, food, dress, and occupation, and their religious and social customs do not differ from those of the Banjigs. They are Lingayats by religion, a branch of the Panchamsalis, and strict observers of Lingayat social and religious rules. They are successful as traders and landholders and are well-to-do.

Banjigs, numbering according to the 1872 census 1082 of whom 655 were males and 427 females, have in 1881 been included under the general head Lingayats. They are found in Sirsi, Yellapur, Haliyal, and Siddapur, and in the petty divisions of Supa and Mundgod. Banjig is the Kanarese form of Vania or Vani from the Sanskrit banik or vanik a trader. They are said to have come from the Nizam's dominions during the rule of the Lingayat chiefs of Sonda in Sirsi. They have no family names, their surnames being taken from the names of places or of callings. Their house god is Virbhadra and their house goddess Parvati whose shrines are found in all their villages. The names in common use among men are, Murgappa, Virappa, Madivalappa, Shantviraya, Virbhadra, Irappa, Chanmakkappa, Bassappa, Gurappa, Virupakshappa, Shivappa, Appayya, and Channappa; those among women are, Gauramma, Shivamma, Iramma, Bassamma, Guramma, and Chandiramma. Formerly all the men's names ended in ayya or appa, now some of them adopt the word shetti from Gujarati Hindu traders. Banjigs are divided into ayyas or priests and appas or laymen. Priests and laymen of the Shilvant section eat together and intermarry, though a priest does not marry his daughter to a layman. The priests or ayyas are divided into gurusthadavaru or married and viraklaru or unmarried teachers. The unmarried teachers or monks are generally children of the married clergy, but, in accordance with a vow or for other reasons, a layman may make his son either a monk or a priest. The laymen are divided into Shilvants or virtuous from the Sanskrit shil virtue and Banjigs or traders. The Shilvants are those who observe certain rules of conduct and receive a sacrament from their bishop. They are considered superior to the unconfirmed Banjigs. The priests or ayyas and the Shilvants intermarry and eat together, but the Shilvants do not take food cooked by Banjigs or give their daughters in marriage to them. The whole caste—both priests and laymen roof their wells so that the water may not be seen by the sun. They are also careful not to let any one see either their food, or their drink. Both men and women are dark short and strongly
made with rather high cheek-bones and short noses. Their home speech is Kannarese with a large mixture of Marathi words. They have a singing or drawing way of speaking.

They live in lines of one-storied houses with mud or laterite walls and tiled roofs without front yards. Their common food is rice and millet. They do not use flesh, fish, or liquor, and they are careful that no one even a Brahman shall touch their drinking water. Their holiday dishes are godhī buggi or boiled wheat mixed with molasses milk and cardamoms; shārīga or macaroni, that is wheat-flour beaten into dough and drawn into long threads which are dried, curled round sticks in the sun, boiled, and eaten with molasses and milk; shārīga sandige or vermicelli, kneaded rice-flour pressed through a metal plate pierced with small holes, and eaten fried or roasted with molasses and cocoa-kernel; middi or orange-sized balls of roasted wheat-flour and sugar or molasses; and holigā, wheat-flour cakes rolled round a lump of sugar and baked. The men wear a white cloth, a shoulder-cloth, and a head-scarf or rumal. Women wear the ordinary robe worn like a petticoat without passing back the skirt between the feet and with the upper end drawn over the head, and a bodice with a back and short sleeves.

They are less neat in their dress than Brahmans and are specially fond of dark colours. The dress of the priests is an ochre-coloured robe hanging from the neck to the ankle, with a shoulder-cloth, a head-scarf, and wooden sandals. The men wear gold ear and finger rings and gold or silver girdles. Married women wear nose and ear rings of gold, the lucky necklace of gold and small black glass beads, and glass bangles. They are honest, thrifty, hard-working, and well behaved, but not cleanly. Most of them are traders dealing in cardamoms, pepper, cloth, oil, rice, betelnuts, and spices. Some are brokers and some are cart-drivers. Rich women spend all their time in the house; those who are not well off, besides cooking, attend to the shop, and the poor grind corn earning about 3d. (2 anns.) a day. They are well-to-do, many of them owning land. They rank as traders. Though Brahman do not consider them in any way superior to Shudras, they have a high idea of their social position. They do not allow even Brahman to enter the inner parts of their houses, and will not use water touched or food cooked by a Brahman. Except a few on the Dharwar frontier who employ Jonsis, their ceremonies are performed by Lingayats priests. Their daily life does not differ from that of other traders. A family of five spends about 14s. (Rs. 7) a month.

Lingayats are so called from wearing the ling or emblem of Shiv in a small silver box round the neck or tied in silk either on the upper left arm or round the neck. Women wear the emblem in the same way as men. They never take off the ling except when bathing, and then they hang it up so that it may not touch the ground. Their priests, who are called ayya or jangama, belong to their own caste. As already noticed they are of two leading classes, unmarried or viraktaru and married or gurusthadalvaru. The unmarried or monks are divided into three classes: hiremathadavu or priests of the highest order or of a great monastery, pattadauvu or managing
priests, and charantis or wandering priests. The married clergy or
_gurusthal davaru_ are divided into _sirimathadavayas_ or priests of a
thousand temples, _nurumathadavayas_ or priests of a hundred temples,
and common _ayyas_. These are the three lower orders. The monks
or unmarried priests are the sons either of married clergy or of
laymen who under a vow or for some other cause have as children
been devoted to a monastery. The abbot or head of the monastery,
who is called _hiremathadaya_, always lives in the monastery pray-
ing for the welfare of his flock and that after death they may be
free from transmigration. The abbot's coadjutor or _pattadavara-
appa_, also called _pattadavaya_ or _pattadappa_, lives with the abbot
attending to the monastery, and training novices and boys who are
sent to it for religious education. After dinner he always reads
sacred books to the inmates of the monastery and to any one else
who chooses to attend. In some monasteries the headman is a
_pattadavaya_. The _charantis_ or acolytes keep constantly travelling,
visiting Lingayat settlements where they are entertained by the local
community. _Charantis_ are occasionally placed in charge of monas-
teries. The married clergy or _gurusthaladavara_ sole: the marriage
and death ceremonies and teach Lingayat children to pray. Their
children pass their time in religious studies and in attending on
the _virudhas_ or unmarried priests. There are three lower orders of
married clergy whose duties are hereditary: _vigilante_, who bathe
and dress corpses and call people to feasts and funerals, _samidhi-
yatara_ or sextons who dig graves and carry corpses; and temple
priests or _pujaris_, the ministrant of the god. Unmarried priests
during their life choose one of their disciples to succeed them.
Except this there is no promotion from the lower to the higher
orders. The higher priests, both married and celibate, are considered
so sacred that the touch of their feet is believed not only to purify
everything unclean but to impart divinity to an image. The touch
of a Lingayat priest is also considered the highest honour to an
image or idol. Instead of Brăhmanical offerings of fruit, flowers,
frankincense, and hymns, it is not uncommon, on grand occasions,
to see an _ayya_ or _jangam_ laying his foot on the head of Shiva's bull
or _basar_ and asking him, Is it well?

Their chief holidays are _Shivaratra_ in February-March, _Gauri's_
day in September-October, _Ganesh-chaturthi_ in September-October,
New Year's day in February-March, _Divali_ in October-November,
_Holi_ in April-May, and the _jatris_ or yearly fairs in honour of
_Virbhadra_ and _Basav_. Both men and women mark their brows
with cowdung ashes. Their high-priest or Teacher is the head of the
Lingayat monastery at Chitaldurg in Maisalur. Like other Hindu
Teachers, he chooses a successor during his life who acts under
his orders so long as he lives. The Teacher may belong to any of
the higher classes of Lingayats. He lives in celibacy in his monastery
at Chitaldurg in great pomp, and receives divine honours from
his followers. He goes on tour once every three or four years,
receiving contributions and in return giving his followers the water
in which his feet are washed, which they rub on their eyes and
drink. Unlike Brăhman religious Teachers the Lingayat Teacher
performs death and marriage ceremonies. In other respects his

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Chapter III.
Population.
Traders.
Bankers.
position and relation to his followers do not differ from those of Brāhmanic Teachers.

Lingāyats make pilgrimages to Benares, Gokarn in Kumta, Chitaldurg in Maisur, and Ulvi in Yellapur. They throw aside the whole system of ceremonial impurity. Neither a birth, a death, nor a woman’s monthly sickness makes the believer impure. Widow marriage and polygamy are allowed and practised; polyandry is unknown.

Just before a child is born a midwife is called, and immediately after the birth word is sent to the priest who either comes at once, or waits till the fifth or the thirteenth day after birth when he invests the child with the ling or emblem of Shiv. A feast is given to women on the fifth day, and a second feast to priests and friends on the thirteenth day when the child is named. Boys are married between twelve and twenty, and girls between nine and sixteen. Lingāyats do not hold that a girl need be married before she comes of age. Proposals of marriage come from the boy’s parents. When the offer is accepted the bridegroom’s people, after consulting a jangam or a Brāhman astrologer, go to the house of the bride. The time for the marriage is fixed; the bride is presented with gold and silver ornaments a robe and a bodice; and the bridegroom’s people are feasted by the bride’s parents. Large booths are built in front of the bride’s and the bridegroom’s houses. The marriage ceremony generally lasts for four days. On the first day the bride’s people come to the house of the bridegroom and rub him with turmeric paste, and the bridegroom’s people do the same to the bride. They then tie roots of the turmeric plant round the right wrist of the bridegroom and the left wrist of the bride. On the second day the family god or goddess is propitiated by both the bride’s and bridegroom’s people. The family god or goddess is brought to the houses from the house of the purvants that is purohit or priests, who are either laymen or priests and represent the heads of Lingayat families. The priest hanging it to his neck by a cord brings the image from his own house where it is kept and sets it on a low stool in a square marked off with lines of quartz powder. After this, either leaf-worship elepūje, or frankincense-worship guggulpuje is performed. The leaf-worship or elepūje is performed by persons whose family goddess is Pārvati, and the frankincense-worship by those whose god is Virbhadra. Leaf-worship consists in covering a bamboo screen with the green leaves of the basī Ficus speciosa, of the waved leaf fig tree, by forcing the leaves between the slips of bamboo. In the frankincense ceremony the bottoms of two new jars are taken off and laid as lids on their mouths; they are filled with wheat-flour, and eight sandal sticks about a span long are planted in the flour in the shape of an octagon. Pieces of cloth are tied to the ends of the sticks and spread tightly like the top of a drum, and on the cloth are laid small quantities of camphor and frankincense, and round pieces of cocoa-kernel. On the pieces of kernel are laid two white rags soaked in oil and sprinkled with water mixed with cowdung ashes. The jars are then set on a piece of white cloth spread on the ground in the god’s room. In performing this as we...
as in performing the leaf ceremony the priests dance and sing Kanarese hymns before the god or goddess. When the worship is over a feast is given to the caste people, the special dish being godhi huggi of wheat milk and molasses.

Early next morning the bride, accompanied by her house people and friends, comes in procession to the bridegroom’s house. Then the ciled rags which were laid on the pieces of cocoas-kernel are lighted, and the bridegroom and his mother and the bride and her mother, each carrying a pot or a bamboo screen, go in procession to the temple of Virbhadra or of Parvati. In front of the bride and bridegroom go dancing-girls, musicians, and priests, on each side of them are men, and behind them are women. The procession occasionally halts on the way when the dancing-girls dance and sing, the musicians play, and the priests dressed like Maratha soldiers sing hymns in honour of Virbhadra with a chorus of Kade, Kade Virbhadra, apparently Kunda Virbhadra, that is Victory to Virbhadra. When they draw near the temple the parties enter leaving the dancing-girls outside, and the bridegroom and bride and their mothers walk with the pots or bamboo screens on their heads round the chief priest, who sits on a raised seat in the most notable place. After finishing the third round they drop the jars or bamboo screens on the floor and put out the lights. Then, after either leaving the pots in the temple or distributing the leaves among the guests, the bride goes to her house and the bridegroom to his. Soon after this a party from the bride’s come to ask the bridegroom to her house. He goes with them, and, at the lucky hour, the bride and bridegroom sit in the marriage booth on a piece of white cloth spread on the ground before the priest or ayya who sits on a raised seat. On the floor, between the bride and bridegroom and the priest, millet is spread, five small earthen pots are set, and a long cotton thread is passed several times round the necks of the pots. One of the ends of the thread is given to the bridegroom to hold and the other to the officiating priest. The priest also holds in his hand a tray of millet or rice, which he blesses, giving the bride and bridegroom a sermon on the duties of the married state. At the end of the service the guests draw near the priest and take a little millet or rice from the tray in the priest’s hand. The ends of the bride and bridegroom’s garments are tied into a knot, and a dancing-girl throws the lucky necklace round the neck of the bride. The priest then says ‘Live long in peace and unity,’ and blesses the pair, throwing some grains of millet on their heads. The guests follow his example and shower millet on them. A dinner is soon after served and the ceremony is over.

On the fourth day the bride is hidden and the bridegroom is made to find her. Afterwards the pair are seated on an ox and taken in procession to the village temple. After bowing to the god or goddess they visit the bridegroom’s. Before they enter the house they are stopped by the bridegroom’s sister who makes him promise to give his daughter in marriage to her son, though he is no means bound to keep the promise. A feast is then given to friends and relations.
Chapter III

Population.

TRADERS, Banijas.

With the Lingáyats death is a season of gladness. The believer has left the evils of life and has gone to enjoy Shiv's heaven or kAILÁS. When fatal symptoms set in priests are called and the dying man is bathed, rubbed with cowdung ashes, and laid on a square marked off with lines of quartz powder. Lingáyat priests are feasted and money is distributed among them. This is called the sibhuti or ash ceremony. Soon after death the body-dresser or ganácháри and the grave-digger or sánídhiyav wash and dress the corpse and lean it against a wall in a sitting posture with lights burning before it. The officiating priest then comes, and, while musicians play music, removes the silver ling box from the neck of the corpse, ties it to the right arm, and purifies the body by placing his feet on its thighs, and throws a garland of flowers round its neck. Meanwhile all the ayyas or Lingáyat priests in the country, who have heard of the death from the body-dresser, flock to the house and place their feet on the lap of the corpse for which they are paid 6a. to 4s. (4 anna-Rs. 2). The body is kept in the house one to four days till all relations have come to take a last look. A funeral bier, like a canopied chair, called a viñāda or balloon, is made ready and the body set on it after it has been again purified by having the head touched by the priest's foot. Then the people who come in large numbers throw flowers on the body. The chair is lifted by the grave-diggers or sánidhiyavaruś and the men of the family. Before them walk a band of musicians and close behind the body follow the wife and a party of friends accompanied by the ganáchári and other priests. At the grave the body is stripped of its rich clothes and ornaments and is put into a calico sack the mouth of which is tied in a knot over the corpse's head. Before the body is laid in the grave it is set at some distance to one side. The priest divide into two parties, one to send the dead man to heaven and the other to ensure his entrance. The party who send him to heaven stand close to the body and call to the other party, who stand near the grave, 'This man has done well and has earned a place in heaven.' The receiving party answer: 'If this is true he shall certainly have a place in heaven.' The body is then carried to the side of the grave and placed in it in a sitting posture. The officiating priest again sets his feet on the corpse's head, bel leaves are thrown in, the grave is filled, and the funeral party return home with the clothes and ornaments of the deceased. Social disputes are settled at meetings of the men of the caste under the presidency of the headman and his secretary, both of whom belong to the cast. The headman has the title of gauda and the secretary of patnasha or chief trader of the city. Minor offences against caste rules are punished by fines or warnings. In serious cases the proceedings are submitted to the Teacher, whose decision is final. Those who refuse to conform are put out of caste either for a time or for ever.

Kannad Vañis. Kannad or Vaishya Vañis, numbering 527 of whom 257 males and 270 females, are found in small numbers in Sirsi, Supa, Siddágpur, and in greater strength in Honávar, Ankola, and Kun. They seem to have come from Goá. They add the word sh to their names, and, according to their tradition, came f Oudh to escape the wrath of a low-class king who was rei
the hand of a Kannad Vâni maiden. Their household goddess is Mhâlsa whose shrine is in Goa. They have no subdivisions and neither eat nor marry with any other division of Vânis. They are short, strong, dark, and regular featured, the women closely resembling the men in features and complexion. Their home tongue is Kânarese; but they can speak Marâthi, Hindustâni, and Konkani. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs. Their ordinary food is rice and fish, and they have the same special dishes as Brâhmans. In other respects as regards food, they do not differ from Bândekârs. They are moderate eaters and good cooks, being specially fond of fish, tamarind, and chillies. The men wear the waistcloth, the shoulder-cloth, and the headscarf. The women wear the skirt of the robe drawn back between the feet, the backed bodice with short sleeves, and ornaments of gold and silver on the head, neck, ears, nose, arms, wrists, ankles, and toes. They are also fond of flowers of all colours. They are clean, hard-working, thrifty, even-tempered, and kindly and considerate to their debtors. They are petty money-lenders and shopkeepers dealing in rice, cloth, spices, and groceries. They are well-to-do, most of them owning land. They rank next to Brâhmans. The men go to their shops at sunrise and stay till about nine at night, coming home at noon and going back after three. Their breakfast, which is of simple gruel is taken about three; and their supper, which does not differ from their dinner, about half-past nine. A family of five spends about £1 (Rs. 10) a month. They keep the ordinary Hindu holidays, worship all Brâhmans and local deities, and have faith in soothsaying and witchcraft. Their family gods are Mahâlakshmi of Nâgâshi, Ganpati of Kandyâl, and Shântari of Mâladol in Goa. Their spiritual Teacher is the head of the Shringeri monastery in Muis. He seldom interferes with their affairs and deputes his authority to subordinates who are called pûrânapûgarâs or shâstris. They employ Chitpavâran, Karhâlo, Deshaast, Haviv, and Joishi Brâhmans as their family priests, and treat them with much respect. Boys are married between fourteen and eighteen, and girls between eight and eleven. Boys are girt with the sacred thread between eight and eleven. The heads of widows are shaved and they are not allowed to marry. Polygamy is allowed but is seldom practised. Their ceremonies from birth to death do not differ from those of the Sâsahtkârs and Shenvis. Breaches of caste rules are enquired into and punished by their community. Many are large landholders and are well-to-do. They have begun to teach their children English and are better off than the Bândekârs.

Bândekâr Vânis, numbering 477 of whom 260 are males and 217 females, are found in Kârwâr, Ankola, Kumtâ, Homâvar, Yellâpur, and Halîyâl. They are said to have come from Goa at the Portuguese conquest in 1510. Like other Vânis they take the words shet and pandit after their names. The name Bândekâr comes from Bânde a village in Sàvantvâdi, which appears to have been their former home. The names in ordinary use among men are, Bâbanshêt, Anantshêt, Lingasht, Râmsht, Gopálsht, Dulsâshêt.
Ráma-pandit, Dhúmá-pandit, and Manjá-pandit; and among women, Sarasvati, Lakshmi, Rama, Káveri, Ganga, Yammi, and Pandhari. Their surnames are, Pokle, Taishet, Sírista, Munj, Audari, Mhápsékár, Vengulekár, Bándodekár, Nevki, Toli, and Kushi. Their family gods are Kudáleshvar of Kudál in Sávantvádí, Bándeshvar of Bándé also in Sávantvádí, and Rámnúth of Mhápsá in Goa. Persons bearing the same surname do not intermarry. They have no subdivisions and neither marry nor eat with any other trading class. They are regular featured, short, stout, and somewhat darker than Shenvis and Sássashákás, and their women are like the men but fairer. They speak Konkani with an accent much like that of the Kushasthalis or Sárasvats, and can also converse in Kánarose and Maráthi. Their houses are like those of the Sássashákás. Their common food is fish, rice, vegetables, and spices, and their special dishes are the same as those of Sássashákás. They do not openly eat flesh or drink liquor, and are moderate eaters but not good cooks. They dress in Bráhman fashion and keep coarse clothes in store for holiday wear. They are clean, hardworking, calculating, and miserly. They have a poor name for honesty, and in their dealings are almost as harsh and exacting as Máwrár Vánis. They are petty shopkeepers selling rice and coconuts. A few have opened business as general merchants and a few have entered the public service as clerks. They spend their time either in their shops or in preparing for sale roasted rice or shururí or manadukí, beaten rice or avhalakí, and cheap sweetmeats of pulse and molasses. The women pass their time in housework and help their husbands in beating and roasting the rice. With few exceptions they are poor. They rank next to Bráhmanas. Their daily life does not differ from that of other Vánis. A family of five spends about £1 (1 Is. 10) a mouth. They are Smárts or followers of Shankarácháryá and keep the ordinary Hindu holidays. They are special believers in Gánpati and in the host of village gods which are worshipped by the lower orders of Hindus. They have also great faith in soothsaying, witchcraft, and ghosts. They employ Karháda, Havig, and Chitpávan Bráhmanas to perform their thread, marriage, puberty, and death ceremonies, which do not differ from those of Kanna-Vánis. They show their priests great respect, especially their high-priest or Teacher who is a Havig Bráhman of Haldípur in Honávar. Children are named on the twelfth day after birth. Boys are girt with the sacred thread between seven and twelve, and married between twelve and eighteen. Girls are married between eight and eleven, and a ceremony is performed when they come of age. A shráddha or memorial ceremony is performed by a priest on the eleventh day after a death. Their practices do not differ from those of the Kannad Vánis. The heads of widows are shaved and they are not allowed to marry, but polygamy is permitted and practised. Social disputes are settled by the majority of the caste men the proceedings being submitted for the confirmation of the Teacher. The competition of the Sássashákás has reduced their profits and their condition is somewhat depressed. Some of them read and write Kánarose and a few have begun to teach their children English.
Telugu Banjigs, numbering 437 of whom 296 are males and 221 females, are found in the sub-divisions of Kánara above the Sahyadris, especially at Mundgod, Sámbháni in Hálýal, Siddápur, Bánvál in Sírsí, and Yellápur. They take their name from the Telugu country in the Nizám’s dominions. According to their story they are descended from Práthvi Málháddi a Sháivite whose wife was a votary of Vishnú. Their names are the same as those of other Banjigs. They have no subdivisions. Both men and women are short, dark, and strongly made. Their home tongue is Kántaressa. They live in small houses with mud walls and tiled or thatched roofs, and while travelling put up under trees in small tents. They eat meat and drink liquor, but their common food is rice and pulse. They are moderate eaters, but not good cooks. The men wear the waistcoat in Maráthí fashion, throw a cloth over the shoulders, and tie a scarf round their heads. The women wear the skirt of the robe hanging like a petticoat and bow the upper end over the head like a veil. Their blouses have long and short sleeves. They wear rich gát and silver ornaments on holidays. They are clean, sober, hardworking, and honest. They are peddlers carrying beads, penknives, látuk, thread, toys, rice, and spicés. Boys begin as apprentices. On beginning their apprenticeship they are warned against lying, stealing, and cheating. They also work as field labourers. Though not well off they earn enough for their maintenance. They seem to have once been Línkáyal, but Línkáyat priests have now no influence over them. Except some of the women who stay at home to cook, men and children go out to sell their merchandise in small lâmis. A family of five spends about 10s. (Rs. 5) a month. Their spiritual Teacher is the high-priest of the Shrí Vaishnáv Bráhmans. Their chief deity is Vishnú; they also pray to Dhrámark, apparently Gautama Budhdha under the guise of the eldest Pádhyá, and offer animal sacrifices to Maháamana and other destructive spirits. They marry their girls when they are between ten and fourteen, there being no rule that a girl should be married before she comes of age. Their boys are married between twelve and twenty-five. Widow marriage and polygamy are allowed but seldom practised. They either burn or bury their dead. Breaches of caste rules are punished by their own community. Their calling is poorly paid, and though some of them send their children to school as a class they are not well-to-do.

Nárvekár Váñis, numbering 322 of whom 170 are males and 152 females, are found in Súpa and Yellápur. They take the word skét or trader after their names and are said to have come from Nárve in Góa. Their names, surnames, and family gods do not differ from those of the Pédnekárs, and like them persons of the same stock do not intermarry. They have no subdivisions and neither eat nor marry with any other class of traders. Both men and women are short, wheat-coloured, and weak. They speak Konkani indoors and Kántaressa out of doors. They live in small one-storied houses with mud walls and either tiled or thatched roofs. Their common food is rice, vegetables, and fish, but they eat meat and drink liquor. They are moderate eaters though not good cooks, being excessively
fond of hot relishes and cocoanut oil. The men wear the waist-cloth, the shouldercloth, and the headscarf, and the women pass the skirt of the robe back between the feet and wear a bodice with short sleeves and a back. They are thrifty, hardworking, and orderly, but have not a good name for truthfulness. They are petty dealers like the Bákculi Vánis, and are not prosperous. Their rank and their daily life do not differ from those of other Konkani-speaking traders. They worship all Bráhman and village gods, but their favourite goddess is Mhálsa whose shrine is in Goá. They employ Havig Bráhmans to perform their birth, puberty, marriage, and death ceremonies, which do not differ from those performed by Kannad Vánis. Their spiritual guide is the Smárt head of the Shringeri monastery in Maisur. Their boys are girt with the sacred thread between ten and fourteen and are married between twelve and twenty-five. Their girls are married between eight and eleven and a ceremony is performed when they come of age. Their ceremonies do not differ from those of the Kannad Vánis. Widow marriage and polygamy are allowed and practised. They burn their dead. Their caste disputes are settled by the opinion of the majority of the men of the caste. They are illiterate, and as they neither send their children to school nor train them for higher employment their state is not likely to improve.

Lád or Suryaunshí Vánis, numbering 272 of whom 143 are males and 129 females, are found in Yellápur, Haliyál, and Sirsi. They say that they are the children of Surya the Sun. They are said to have come from Benares to Maisur under pressure of famine about 700 years ago. But their caste name suggests to show that their former settlement was not in Benares, but in South Gujarát or Lóv Dosh.¹ They are a branch of the Lád community of Maisur with whom they have social intercourse.² They have no subdivisions. Both men and women are tall, dark, and strong. They formerly spoke Chaurási, said to be a dialect spoken north of the Krishna, perhaps a reminiscence of the Surat Chorási; they now speak Kánaruse. They live in one-storied houses with mud walls and thatched or tiled roofs. Their staple diet is rice and pulse. They eat the flesh of animals slain in sacrifice and wild pork, but do not drink liquor. They are great eaters but not good cooks. The men wear the ordinary waistcloth, the shouldercloth, and the headscarf; and the women a bodice and robe whose skirt they wear like a petticoat without passing the end back between the feet. They are hard-working, thrifty, and orderly. They were formerly troopers and horse-dealers, but they are now chiefly engaged in trade, dealing in rice, cloth, spices, and groceries. They are well off and rank with other traders. The men trade and the women mind the house. A family of five spends about 14s. (Rs. 7) a month. They are SmártS or followers of Shankaráchárya, and employ Kánaruse Joisí Bráhmans to perform their puberty, marriage, and death ceremonies. They worship all Hindu gods, but their favourite deity is Bhaváni whose temple priests are of the Lád caste. These priests do not

¹ Bombay Gazetteer, XII. 57.
² Rice’s Mysor, I, 329 and II, 133.
marty and walk about almost naked. They offer blood sacrifices and sometimes make burnt offerings, eating part of them and giving the rest to the worshippers. They are said to have formerly openly sacrificed animals, and performed *chaliti* ceremonies, but these practices are said to have fallen into disuse. Their family god is Venkatesh whose chief shrine is at Tirupati in North Arkot. They worship local gods, and fast on Fridays. Boys are invested with the sacred thread at eight and married at eighteen; girls are married between nine and eleven. Their customs do not differ from those of the Rachevär, a Tamil-speaking military class who are found in Kárwár and Mäisur. They burn their dead. Widows do not marry; they used to burn with their husbands. Caste disputes are settled according to the opinion of the majority of the men. They teach their boys to read and write Kānarese, and succeed as traders in grain, cloth, and groceries.

**Bhātī**'s, numbering 112 of whom 67 are males and 45 females, are found in the towns of Kumta and Kárwár. Their mother-country is Cutch, but most of them have come to Kānara from Bombay within the last sixty years. They claim, probably with right, to belong to the tribe of Bhati Rajputas whose head-quarters are in Jesalmir in Rajputana. The men add the word *shek* to their names. They say that there are eighty-four family stocks in their country each with a distinct family god, whose shrines are in Mārwār. The Kānara Bhātīs still intermarry with those of their class who have remained in Cutch. They have no subdivisions. They are strong and fair, and speak Cutchi in their homes. They live in one or two storied houses with stone walls and tiled roofs, in style like a Bombay house. Their staple food is rice, wheat, pulse, and butter. Like other natives of Gujarāt, compared with the people of Kānara, they are great eaters, fond of clarified butter, milk, sugar, and molasses, but they are not good cooks. Their holiday dishes are different kinds of country sweetmeats. The men wear the waistcloth, the long ecat, and the Kānara headscarf or the Bhātī oval double-peaked turban. The women wear the skirt of the robe hanging like a petticoat, and their bodice is open-backed and short-sleeved. They are vigorous and enterprising, but hot-tempered and considered unscrupulous. They are traders, dealing with Bombay and Malabár and even with Europe. They are well off and prosperous. They rank with the local trading classes. The men rise about seven and saunter about their houses for an hour or two. They breakfast at ten and go to their shops or offices. They return after sunset and sit writing their accounts till ten or eleven and sometimes till midnight when they sup and go to bed. The women mind the house. A family of five spends about £2 to £3 (Rs. 20-25) a month. In religion they are Vaishnavs, respecting all Vaishnav and local deities and keeping the ordinary holidays. Their family priests are Gujarāt Brāhmans. But their religious teachers or *mahārājas*, to whom they pay the highest honours, and who at times visit them and collect contributions, are southern or Telugu Brāhmans, descendants of the great Vaishnav teacher Vallabha-bāhārya who lived about the fifteenth century. Bhātīs wear the sacred thread and make pilgrimages to Gokarn, Bénaras, Rám-
Chapter III.

Population.

Traders.

Pednekār Vānis. numbering 102 of whom 45 are males and 57 females, are found in Kārwār, Ankola, Kumta, Honāvār, and Sirsi. They are immigrants from Pedne in Goa and seem to have come to Kānara in the beginning of the sixteenth century. Like other trading classes they place the word shet and nāik after their names. Their family stocks are Atri, Thārāndavāj, Kashyp, Kaushik, and Kaundanya. Marriage is forbidden between persons of the same stock. The names in common use among men are Ananda, Rāmchandra, Vittayya, Bābu, Subraya, Vithoba, and Krishna; and among women, Fārvati, Rukmini, Satyabhāma, Lakshmi, Devki, and Sarasvati. Representatives of the 9th community remain in Pedne in Goa. They are a distinct branch of Vānis, and neither eat nor marry with any other subdivision of traders. Both men and women are regular featured, fair, middle-sized, and strongly made. Their home tongue is Konkani, but they also talk Kānarese. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice and fish, and they eat flesh though not openly. They are poor cooks but great eaters and are fond of fish and of bitter and hot relishes. The men wear the sacred thread, and the waistcloth, shouldercloth, and headscarf. The women pass the skirt of the robe back between the feet, and wear a bodice with short sleeves and a back, and the same ornaments as Kannad Vānis. They are clean, hardworking, quiet, and thrifty, but have not a good name for honesty. Their chief occupation is to make roasted rice or mundakki or chanmuri and beaten rice or avtlakkā. Besides looking after the house the women help in roasting and beating the rice. They also buy plantains, coconuts, betel leaves and nuts, and flowers wholesale from the growers and sell them retail. They earn 6d. to 1s. (4-8 anna) a day, and on such big days as Amina’s fairs, 2s. to 6s. (Rs. 1-Rs. 3).

They are well off some of them owning land. Their social rank and their daily life do not differ from those of other trading classes. A family of five generally spend about 1s. (Rs. 7) a mouth. They are Smārtas by religion. Their family gods are Malvīrdev and Rauṇāth of Mhāle near Pedne in Goa, and Kānākshi and Shānterdevi of Sānikatta in Ankola. In other respects their religion does not differ from that of the Kannad Vānis. Their spiritual Teacher is the head of the Sāntarade monastery near Pedne in Goa. They employ Sāsashtkār Brāhmans to perform their ceremonies and pay them great respect. The parents of the bride receive money. Their boys are girl with the sacred thread between eight and twelve and married between ten and twenty. Girls are married between eight and eleven and a ceremony is performed when they come of age. They burn their dead. The heads of widows are shaved and they are not allowed to marry. Their family priests are Sāsashtkār Brāhmans.
Their ceremonies do not differ from those of the Kannad Vânis. Their social disputes are settled by committees of the castemen. They do not send their children to school.

Lohâna’s, numbering 59 of whom 29 are males and 30 females, are found in Kumta where they have settled since the introduction of British rule. Lohâna is a Sindh name and the class is apparently of Afghan origin. They live in Kumta where they are said to have come from Cutch. The names in common use among men are, Ukda, Pisa, Jairâm, Manji, Pavâj, Khâtâv, Tokarsi, Govand, Chaturbhuj, Morârji, Hemrâj, Nâran, Devâkar, Tulsidas, Bhimji, and Lalji; and among women, Gangâ, Keshi, Puseji, Jamuna, Mitta, Lakam, Mammi, Kuvâr. Their family god is Shrinâthji of Mevâd in Mârwâr. Their parent stock is in Cutch and they marry and eat with Cutch Lohâna’s. A Lohâna is accosted as thâkkar, and the men place the word or title thâkkâr before their personal name, as Thakkar Hemrâj. They have three family stocks Tanna, Jettani, and Jandarot. People of the same family stock do not intermarry. There are no subdivisions among Lohâna’s. The men are fair, tall, stout, and well-made; and the women are like the men only fairer. Their mother-tongue is Cutchi, which they still speak in their homes. Out of doors they speak a corrupt Kânaresc with a Gujarâtî accent. They live in two-storied houses with laterite walls and tiled roofs, with verandas but without front yards. Their common food is rice, wheat, clarified butter, split pulse, and gram. They are said to have given up their former practice of eating fish and other animal food. Sweetmeat balls is their favourite dainty. They are great eaters being fond of clarified butter, pulse, milk, and molasses, but they are not good cooks. The men wear the sacred thread, the waistcloth, the white long coat or ânjârkha, and the red or flowered Cutch turban of the same shape as that worn by Bhâtâs. The women wear the usual Cutch robe the skirt like a petticoat and the upper end drawn across the head and face like a veil. The bodice is short-sleeved and open-backed. They are hardworking, thrifty, and hot-tempered, and are considered unscrupulous in their dealings. They trade in cotton and piece-goods, hardware, cardamoms, betelnuts, dates, spices, and groceries. They all read and write Gujarâtî and are well to-do. They rank below Bhâtâs, taking food cooked by Bhâtâs though Bhâtâs do not take food cooked by them. On grand occasions the two classes interchange visits and dine with each other sitting in different rows and employing Gujarâtî Brahmans to cook. Such of their men and women poor employ themselves as house servants or corn grinders, men work like the Bhâtâs and the women usual the house. Children are allowed to play about the house till they are five years old. After five girls help their mothers and boys are sent to learn Gujarâtî. A family of five spends £2 to £3 (Rs. 20 - Rs. 30) a month. Like the Bhâtâs they are followers of the Vallabhâchârya Mahârâjâs who are Telugu Brahmans and Vaishnavs in religion. Besides Krishna, who is their special deity, they worship the ordinary Brahman and village gods and keep local holidays. Girls are generally married in childhood, but there is no rule against their remaining unmarried till they are grown up. The satsi or chakatti ceremony
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is performed on the sixth day after birth, the child is named and cradled on the twenty-first, and dinners are given to relations and friends. The mother is considered impure till the forty-second day. On the forty-second she fasts for twelve hours, and goes to the shrine of Krishna with a coconut, some flowers, and two to four shillings (Rs. 1 - Rs. 2) in which she gives to the priest as a purifying offering. After this she moves freely with the people of the house. Marriage ceremonies last three to ten days according to the means of the family. All their ceremonies are the same as those of Gujarati Brāhmans. They bury their dead. The heads of widows are not shaved but they are not allowed to marry. Social disputes are settled at meetings of the men of the caste. All can read and write Gujarati and are pushed and prosperous.

Gujarat Vānis, numbering 37 of whom 21 are males and 16 females, are found in small numbers in Kunta and Kārwār. They come from Cutch and like the Kānara Jains take the syllable ji after their name. The names of their family gods are in Cutch. Unlike the Jain Vānis of Cutch they have such family names as Dharamsē, Indāsē, Nangda, Momaya, Mota, Lamās, Dadha, and Khona. The personal names in ordinary use among men are, Uka, Punsē, Vardhmān, Kānji, Parbat, Ratansē, Rājpāl, Sejpāl, Hirji, Darāng, Keshvēji, Narsē, and Mānak; and among women, Mānbāi, Ratanbāi, Vejbi, Dhanbāi, Lakmibāi, Hīrbāi, and Matumbāi. Persons belonging to the same stock do not intermarry. They are a branch of the Jain community, but neither cast nor marry with other Jains. Most of them are stout, dark, and strongly made, the women resembling the men in colour and features. Their home tongue is Cutchi. Out of doors they talk either incorrect Kānara or Marāthi with a Gujarāti accent. They live in two-storied houses with stone walls and tiled roofs without courtyards, but with verandas in front. They are strict vegetarians, their staple diet being rice, wheat, split pulse, clarified butter, and milk. They are great eaters being fond of clarified butter, milk, sugar, molasses, and gram. The men wear a waistcoat, a long coat, and the oval double-peaked Cutchi turban. Women wear the lower end of the robe hanging like a petticoat, and the upper end drawn over the head and shoulders. The bodice is open-backed and has short sleeves. They are energetic, hardworking, and thrifty, but hot-tempered and not very truthful. Their chief occupation is trading in cotton. They are well off. They rank with the local trading classes, and their daily life does not differ from that of Bhātiās and Lohānās. A family of five spend £1 10s. to £2 10s. (Rs. 15 - Rs. 25) a month. They are Jains, worshipping the Tirthankars as servants of Arhat the Supreme. Their religious Teachers or jātis, of whom there are many in Cutch though none in Kānara, are subject to the authority of high-priests called shripuj, who keep moving during the fair weather, and during the four rainy months, live in retreat at the first Jain temple they reach after the bursting of the rains. Both the priests and the high-priests live in celibacy. Unlike the Kānara Jains whose priests are either Jain Brāhmans or Jain priests, they employ Gujarāti Brāhmans to cook and to perform their marriage, puberty, and death ceremonies. They take their meals before sunset, and use water brought by fishermen of the Moger or Khārvi casta.
Boys are married between sixteen and twenty, and they are not bound to marry their daughters before they come of age. Unlike the Kânara Jains a birth or a death in a family is not considered to make the members of the family impure, except that for thirteen days they do not go to their temples. Their term of mourning for a death lasts for a year during which they perform no marriage or other joyful ceremonies. Their women sing on all joyful occasions, and wail when their caste people die. They are paid 3d. to 6d. (2-4 anna) for singing and 1s. to 2s. (8 anna - Re. 1) for wailing. On the sixth day after a birth relations and friends come to the house with ornaments and clothes for the child. It is named on the twelfth day. Offers of marriage come from the bridegroom's father who presents the bride with gold and silver ornaments and pays her parents £50 to £100 (Rs. 500 - Rs. 1000) as earnest-money which forms the girl's marriage settlement. Women sing Gujarâti songs for two days before the marriage day and parties from the bridegroom's and the bride's exchange repeated visits with presents and bands of music. On the marriage day both bride and bridegroom are rubbed with turmeric paste and bathed, and the bridegroom, wearing the marriage coronet, comes in procession to the bride's house, and, being received by her parents, walks with his bride three times round a square at the corners of which four wooden posts are planted. At the end of the third round the bride and bridegroom throw strings of flowers round each other's necks and stand in the square. The mother and father of the bride join the hands of the bride and bridegroom and pour water over them. A Brâhman priest kindles the sacred fire and the bride's parents present the bridegroom and the bride with clothes and ornaments, and the skirts of their garments are tied together. After a death they go to their temples on the third day and, sitting outside of the temple, hear sacred books read. On the thirteenth they feast their community, and on the fourteenth perform mritâbhisheka that is they get the Tirthankâr's image washed, and then enter the temple. Their social disputes are enquired into and disposed of at meetings of adult castemen called the panch under the presidency of an hereditary headman called shet. They are very vigorous and hard-working, and teach their children English.

**Kómítgas**

Kómítgas, numbering 261 of whom 125 are males and 136 females, are found in Yellâpur, Mundgod, Haliyâl, and Sirsi. They live in towns. They are said to have come from Bellâri in Madras and they still eat and marry with Bellâri Kómítgas though they speak Kânarese instead of Telugu. They seem to have come to Kânara in search of work. The names in common use among men are, Râmappa, Nârâyânappa Govindappa, Bassappa, and Krishna; and among women, Tulsi, Ganga, Bhâgirathi, Sitavva, Venkavva, Iravva, and Sundravva. They have neither surnames nor clan names. Their family god is Nâgireshwar, whose shrine is at Bankâpur in Dharwâr. They have no subdivisions. They are short, round-featured, and inclined to stoutness. Their Kânarese is largely mixed with Telugu words. They live in rows of one-storied houses with mud walls and tiled roofs. Their staple diet is rice and millet. They use no animal food and take neither liquor nor intoxicating drugs. They
are temperate eaters, their food being simple but well dressed. Their special dishes are wheat cakes stuffed with boiled pulse mixed with molasses. The men wear the waistcloth, a short coat, a shoulder-cloth, and a head-scarf; and the women pass the skirt of the robe between the feet and draw the upper end over the head like a veil. The bodice has a back and short sleeves. They are careful and neat in their dress, wearing Dhárvár and Beigam robes and keeping special clothes in store for holidays and family ceremonies. The women are fond of wearing sweet-scented flowers, and both men and women wear the gold and silver ornaments used by other high class Hindus. They are clean, hard-working, thrifty, and orderly, but they have a poor name for honesty. Their one hereditary calling is trading in grain, cloth, curriesuffs, fruit, and oilman’s stores. Boys attend vernacular schools from seven to sixteen when they begin to help their elders in trade; and women, besides looking after the house, help their husbands in the shop. Some of them own land which they lease to tenants. They are free from debt and make good steady incomes as traders. As a class they are well-to-do. They rank next to Bráhmins and claim superiority over Vánis and Sónars. They take no food except what is cooked either by their own people or by Dravid Bráhmins. They have two meals a day, about noon and about eight in the evening. Most of the day is spent in their shops. Their busy season lasts from December to May, and their dull season from June to November. The ordinary monthly charges of a family of a husband, a wife, two children, and an old relation are about 16s. (Rs. 8). The house costs £7 10s to £50 (Rs. 75 - Rs. 500); the furniture £2 10s. to £10 (Rs. 25 - Rs. 100); and their special ceremonies £5 to £20 (Rs. 50 - Rs. 200). They are religious, employing Bráhmins to perform their ceremonies and paying them great respect. Their spiritual Teacher is Kabir-bháskarácharya, a Sháiv Bráhman who lives in celibacy at the Náráyan Devaru monastery in the Bellári district. They have faith in soothsaying and believe in evil spirits, ghosts, and village gods. Their chief deities are Venkatramana and Mahádev. They are Smárs and make pilgrimages to Gokarn, Bénares, Rámeshvar, Pandharpur, and Tirupati in North Arkot, and offer blood sacrifices to village gods. They keep images of household gods in their houses and worship them every day before taking their meals. Widow marriage is not allowed, but polygamy is common. Girls are married between six and twelve, and boys between sixteen and twenty. They burn their dead and mourn them ten days. Their customs are almost the same as those of Vánis. Social disputes are enquired into at meetings of adult castemen and the proceedings submitted for orders to the Teacher, who has the power of fining, expelling, and readmitting offenders. Both boys and girls go to school. They are likely to rise in importance.

Márvár Vánis, numbering 21 of whom 19 are males and 2 females, are found both in the towns and villages of Haliyal. They take their name from the country of Márvár. Their ancestors are said to have come many years ago from Shirohi and Jodhpur, and they say that they eat and intermarry with the Vánis of those
parts. Their home tongue is Máravadí. The names of men are Shiláji, Rágáram, Hiráji, Motúji, Limbáji, Hirúji, Bhangáji, Amarji and Jesáji; and of women, Sampa, Jéttu, Kudávi, Kémi, Sadú, Lémi, and Sémbe. They have no surnames. They belong to three leading classes or stocks, Ráthor, Pávár, and Chohán. Their family god is Ambu-JaipáI and Híráji whose shrines are at Shirohi in Márvár. Families belonging to the same stock do not intermarry. There are no subdivisions. The men are of the middle height, wheat-coloured, and spare, but strongly made and with well-cut features; the women are shorter and disposed to stoutness. Their houses are one-storied with mud or stone walls and tiled roofs. They stand in rows in the markets of towns and large villages. Their furniture consists of palm-leaf mats, copper pots, and wooden boxes. Their staple diet is wheat and bread, and they are temperate eaters and do not drink liquor or eat flesh. They are good cooks, their holiday dishes being malphidi or wheat-flour cakes sweetened with molasses and fried in clarified butter, and chikki balls of wheat-flour roasted and mixed with sugar. The men wear the waist-cloth, a long white coat, a shoulder-cloth, and a small tightly wound two-coloured turban. The women wear a petticoat with many folds falling to the ankle, a short-sleeved and open-backed bodice, and an upper robe or scarf of which one end is fastened at the waist and the other end drawn over the head and face and held in one hand. The men wear ear-rings, gold finger-rings, gold necklaces, and silver girdles; and the women wear nose, ear, and finger rings, and necklaces of gold, bone bracelets, glass bangles, and silver anklets and toe-rings. They keep a store of rich clothes for holiday wear. They are clean, miserly, cunning, and exacting, and have a poor name for honesty. Their hereditary calling is trade. Some deal in pearls and somet in cloth, some in grain and spices and a man’s stores, and some are moneylenders. Boys begin to trade between sixteen and eighteen. The women do not help the men in their calling. Their profits are steady and large. They lend to each other at six per cent on personal security, but they are generally free from debt. Many of them own land. They rank as traders and eat with none but Indra, Pancham, and Chatúth Jains. Maratha Shimpis and Kunbis take food prepared by them. The men attend to their shops and the women to their houses from sunrise to sunset. They take two meals a day about noon and about eight. Like other traders their busy season lasts from December to May. The ordinary monthly cost of a family of five is about 10s. (Rs. 8). Their furniture is worth £2 10s. to £10 (Rs. 25–Rs. 100), and their houses £10 to £50 (Rs. 100–Rs. 500). They are Shravák Jains in religion, but respect Gaud Bráhmans, who perform their marriage ceremonies. Their chief object of worship is Párasnáth. They go on pilgrimage to Shirohi, Ahmadabad, and Mount Abu. Their spiritual Teacher or shrípuji is a Jahn ascetic, who lives in celibacy at Jodhpur in Márwar. He has a number of disciples who are trained under him in Sanskrit and theology. On the death of the Teacher the community chooses the best of the disciples; the rest continue under him. The head Teacher has no fixed abode. He moves from place to place visiting his followers, stopping at Jain temples, and receiving sub-
scriptions. The Márváris offer flowers and fruit to the gods Abu Jaïpal and Ililáji, whose images they keep in their houses. Their religious doctrines are in the main the same as those of Cutch Vánis or Gujarát Jains. Infant marriage is not allowed. Girls are married at any time after twelve and boys after twenty. Polygamy is allowed and widow marriage is forbidden. The dead are burnt. Their birth, death and marriage ceremonies do not differ from those of Gujarát Vánis. Social disputes are settled at meetings of adult castemen. They teach both their boys and girls to read and write Márvádi and Kánarese, but do not take to new pursuits.

Warlike Classes. Warlike Classes included five classes with a strength of about 1000 or 0·23 per cent of the Hindu population. Of these 600 were Maráthás; 314 (males 219, females 125) Rajputs; 131 (males 128, females 8) Náyers; and 18 (males 10, females 8) Ráchevárs or Kongers.

Maráthás. Marátha's number about 600 most of whom are settled in Kárvar. They have come from Ratanágiri and Sávantvádi within the last twenty years. The census returns show a total of about 35,000, but almost all of these strictly belong to the class of Marátha Kullvádis. They are divided into Sálvís, Shindes, and regular Maráthás, who eat together but do not intermarry. Some of them are wheat-coloured and some dark, and almost all are strong and well-made; the women are like the men but fairer. Their home Maráthi does not differ from the home tongue of the Sávantvádi and Ratanágiri Maráthás. They live in one-storied houses with mud walls, thatched or tiled roofs, narrow verandas, and front yards. Their staple diet is rice, vegetables, and fish; but they eat fowls, sheep, and game, and drink country liquor. They are moderate eaters, fish and spices being their chief dainties. They are good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet and drawing the upper end over the head. They also wear a short-sleeved and backed bodice. They are hardworking, thrifty, and energetic, but selfish and cunning. Some serve as constables and messengers; others are petty shopkeepers selling grain, vegetables, and fruit. They are comparatively well-to-do, and rank next to the trading classes. The men work during the whole of the day taking three meals, and the women mind the house. The ordinary monthly expenses of a family of five are 16s. (Rs. 8). Their religion does not differ from that of the Konkani-speaking husbandmen of Kánara. The Maráthás have a leaning towards Sháivism, while the Kánarese-speaking husbandmen lean towards Vaishnavism. Both have a strong faith in soothsaying and ghosts. Girls are married between nine and twelve and boys between fourteen and eighteen. They employ Karháda, Konkanasth or Chapávan, and Joishi or Havig Bráhmans to perform their marriage, puberty, and death ceremonies. Widow marriage and polygamy are allowed but seldom practised. Their widows do not shave their heads and their dead are burnt. They have no regular headman, but their caste disputes are enquired into and settled by meetings of castemen whose decision is final and enforced on pain of loss of caste. They have begun to send their children to school and show themselves ready to take to new pursuits.
Rajputs, numbering 344 of whom 219 are males and 125 females, are found in small numbers in all large towns. They have come in search of employment from Central India and their home tongue is Hindustani. The names in ordinary use among men are, Kâlusing, Durgásing, Râmachândrasing, Râmprasâd, Kesariprasâd, Gaurisankaur, Râdhûkisan, and Siteârân; and among women, Râdha, Jâni, Site, Ganga, Kâsi, and Lachmi. Their family stocks are Kausnik, Kaundanya, and Vatsya. Their surnames are Chohán, Payâr, Tilokchandi, and Dikkhit, and they eat and marry with the Rajputs of Central India. Most of them are married to Rajput women. Some keep either Konkani or Kânarese-speaking women, but their children by these women generally join one of the prostitute classes. They are divided into Surya-vauishis or sun-born and Chandra-vauishis or moon-born, and the two classes eat together and intermarry. They are wheat-colored, tall, and muscular, with well-cut and manly features. Their home tongue is Hindustani, which does not differ from that of the Central India Rajputs. They live in one-storied houses with mud or laterite walls and thatched or tiled roofs and front yards. The furniture includes brass lamps and a variety of metal plates and cooking and other vessels. They eat mutton and drink liquor, but their common food is wheat, clarified butter, and split pulse. They are great eaters and good cooks. The men wear the waistcloth wrapping it round the waist and binding one end tightly round each leg, a jacket, and a headscarf. Some women wear the Petticoat and others the robe without passing the skirt back between the feet; all draw the upper end across the head and face like a veil. They also wear a bodice with short sleeves and a back. Most keep costly clothes in store for holiday wear and for grand occasions, and have a large collection of silver and gold ornaments. The men wear gold ear-rings and finger-rings and a silver girdle, and the women nose-rings, ear-rings, necklaces, wristlets, anklets, waistbands, and toe-rings. The toe-rings and anklets of silver and most of the other ornaments of gold. They are hot-tempered, brave, showy, hardworking, and thrifty. They are husbandmen, constables, and petty shopkeepers, selling rice, tobacco, coconuts, clarified butter, curry stuff, and cloth. They generally have arms in their houses and are excellent wrestlers. Some of the poorer women maintain themselves by spinning country cotton. They earn enough for a decent living. They rank next to Brâhmans though the trading classes claim superiority. They rise early, bathe in cold water, and worship their gods. They cook their food, breakfast between nine and ten, and go to work, returning by sunset and taking their second meal between seven and eight. The women do nothing but house work and never leave the house without covering their heads. The ordinary monthly expenditure of a family of five varies from 16s. to £1 (Rs. 8 - Rs. 10). Their furniture is worth £1 to £5 (Rs. 10 - Rs. 50), and their marriages cost £10 to £50 (Rs. 100 - Rs. 500). They are very religious. The objects of their special devotion are Ráma, Krishna, Shír, Venkataramana, Gánpati, and Pârvati. Their holidays are Sankrântin January; Shigmâin February-March; Yuqâdi or New Year's day in March-April; Ashûkhe ekkdâshî in June-July; Nâg-panchami in July-August; Skrâvan Paurâna in...
Chapter III.

Population.

Warlike Classes. 

Raiputa.

July-August; Gokalāshami in August-September; Ganesha-chaturthi in August-September; Dśra in September-October; Divāli in October-November; and Kārtika ekādashi in October-November. Their spiritual Teachers are Kanoja Brahmans to whom they pay great respect. They make pilgrimages to Gokarn in Kānara, Rameshwar in Madura, Benares and Gaya in the North-West Provinces, Dwārka in west Kāthiawār, Kishkinda in North India, and Tirupati in North Aרקot. They join in local festivals and reverence the village gods, but do not offer blood sacrifices, though they have great faith in soothsaying and witchcraft. Their girls are married between seven and eleven and their boys between sixteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed and practised. They mourn the dead for ten days. They do not perform regular death ceremonies in the case of boys who die before they are girl with the sacred thread or in the case of girls who die before marriage. They observe the sixteen sacraments enjoined on high class Hindus. The ceremonies are conducted by Kanoja Brahmans and do not differ from those performed by Brāhmans. They are, puberty or garbhādān, pregnancy or pamarāvan, a ceremony to secure the birth of a son known as shuddi, a preserving or Vishnubali ceremony, birth or jātlārva, naming or nāmkarna, presenting to the god or nāmkarna, naming annaprasān, head-shaving or chaul, thread-girding or yunanayan, beginning Vedic learning or mahānām, completing Vedic learning or mahāvīrij, presenting a cow to the Brāman instructor or godān, expiation for chance irregularities or sāmaūrt, marriage or vīdhā, and death or niḥān. Their social disputes are disposed of at meetings of adult castemen. The Pardeshi or foreign families do not teach their children, but the native Raiputa or descendants of kept women teach their boys to read and write Marāthi and Kānaraese.

Nāyers. 

Nāyers, numbering 131 of whom 123 are males and 8 females, are found in small numbers in Kumta and Sīrē. The name, of which the singular is Nāyer and the plural Nāyam, is the Malayali for leader. They are not residents but pilgrims from Malabar to Gokarn in Kumta. Though, they are only pilgrims some of them stay for several months and a few for some years. The eight women shown in the census seem to be Kānaraese women kept by the Nāyers. There are said to be no Nāyer women in North Kānara. The men's names are Gopāl, Nārāyana, Ramana, Krishna, and Aĉchuta; and the men's names, Nārāyaniamma, Pārvatamma, Kunji, Lakshmi, and Pārvatadēvi. Except Nāyer, which all men add to their names, they have no surnames but place names. They have no household gods, but their family deities are Bhadragāli of Kālikat and Pālghāt in Malabar, Guravay u Urapu or Krishna of Kālikat, and Shastar Ayappa whose shrines are found in many villages on the Malabar coast. They belong to eleven classes or clans: Kirit or Kiran, Sudra, Charmaḍu, Viliṣam or Vilit, Vatta-Katta, Atte-Korchi, Volkruta, Volterat, Tunār, Ánador, and Torgan. The men of the three first classes eat together, and a few of the men of the first and second class marry women belonging to the second and third divisions. Their women eat only with persons of their own clans. The lower orders marry with none but their own people though all eat together if the food is
cooked by a man of the highest clan. They are well-featured, fair, tall, and strongly made. Their home tongue is Malayali, but they can talk Kânarese though with a Malayali accent. They have no houses of their own, generally living with Râvâg Bârhmâns. Their common food is vegetables and rice, but they are free to use flesh except beef and pork and to drink liquor. Unlike the people of Kânara the men keep a knot of hair on the forehead and the women increase the size of the lobe of the ears by wearing heavy ornaments. The men's full dress is a thin white waistcloth called \textit{manda} wrapped round the waist without passing the end between the legs. They also wear a shouldercloth and a white headscarf, and out of doors carry in their hands a palmleaf umbrella. The women wear the \textit{manda} like the men, leaving the bosom and the upper part of the body uncovered, except by a narrow cloth worn across the shoulder like a sash. The \textit{manda} is so thin that an under-cloth has to be worn. They are clean, hot-tempered, lazy, and thriftless. Before the conquest of Malabâr by the English the Nâyers formed the militia of the country. Now some, but chiefly those of the lowest or Torgans division, are husbandmen and Government servants. In Kânara they are either physicians, astrologers, or sorcerers. The hereditary office of the first class of the Kârits or Kirans is to settle disputes among the lower classes; that of the second or Sudras to act as physicians; that of the third or Chârmandus to prepare horoscopes; that of the fourth or Vâlits to carry the palanquins of kings, Namburi Bârhmâns, and others privileged to use palanquins; the fifth or Vatta-Kattas make oil; the sixth or Atte-Korchis pour on the heads of all Nâyers when in mourning a mixture of water, milk, and cow's urine on the fifth, tenth, and fifteenth day in order to cleanse them from impurity; the seventh or Volkutras are barbers; the eighth or Volterats washermen; the ninth or Tunâra sailors; the tenth or Anadors potters; and the eleventh or Torgans labourers. In the two higher castes certain families have the name of Nambiar. These are the children of Nâyer women by Namburi Bârhmâns, and, to one of these families the Malabâr chiefs belong. The title of Nambiar is borne only by sons of the sisters of Nambiar whose fathers are Namburi Bârhmâns. The daughters in Nambiar Nâyer families take great pains to persuade Namburi Bârhmâns to live with them, feeding them, clothing them, and paying them large sums of money. In old times the Nambiar families were treated with special respect and made governors of provinces and large land proprietors.

Nâyers rank next to the trading classes, the Kiran being the highest and the Torgans the lowest in rank. The Torgans are held so low that when the ten higher orders happen to touch them they have to purify themselves. The Tîyers or Malayâlî palm tappers, who mixed freely with the lowest classes, were cut down if they did not leave the path when they met a Nâyer. The Nâyers are most submissive to their superiors. They rise late and pass most of their time in talk. The monthly expenditure of a single man varies from \textpounds} 10 to \textpounds} 5 (Rs. 5-Rs. 50). Though their chief deity is Vishnu, the Nâyers wear the marks of Shiv and offer blood sacrifices to the local gods and goddesses who have been identified with Shiv, Vishnu, and
Párvati. They do not employ Bráhmans to perform their ceremonies. But the lowest order of the Namburi Bráhmans attend them for charity and are their spiritual Teachers, and their privileges are similar to those of the Vállabháchárya Mahárájá. They marry at a very early age, but their marriage is a mockery. Even after the girl comes of age the wife does not live with her husband, but with her parents, brothers, sisters, or next of kin, having Náyers or Bráhmans to live with her, the nominal husband allowing his wife money for ornaments, clothes, oil, and other requisites. In North Malabár near Kálíkat some married women live with their husbands, who share their wives' society with Bráhmans and other men of high caste. In South Malabár near Cochin the Náyer women never live with their husbands but have lovers to live with them, Bráhmans being the most favoured. When a Bráhman takes a fancy to a Náyer girl he fastens his shoulder-cloth to a string at the lintel of the front door and the other hangers-on withdraw in his favour. No limit is set to the number of a Náyer woman's lovers so long as they are of high caste. Any woman caught in an intrigue with a man of the lower orders is turned out of caste. The favour of the Náyer women is much sought for by the men of their own class, many of whom lead utterly idle and improvident lives, giving up everything in the hope of winning the goodwill of some woman. In South Malabár as no Náyer can be sure that any child is his, he looks on his sister's children as his heirs and even in North Malabár where he lives with his wife the husband has less fondness for his wife's than for his sister's sons. In South Malabár the eldest woman of a family manages the house and on her death the second sister or eldest next of kin takes her place. Brothers live with their sisters, and families continue undivided for generations, as the chief cause of jealousy and division, the introduction of women of other families, is avoided. Among the Namburi Bráhmans only the eldest son is allowed to marry. The younger brothers are allowed to live with Náyer women and eat food cooked by them. In South Malabár the Náyers observe the custom of marrying all dead women either to a Bráhman or to a young cocoa-palm. This is called tákí. The body is bathed decked with rich clothes and ornaments, and seated in a canopied chair. A Bráhman, generally one of the dead woman's lovers, is seated beside her. Their hands are joined and water is poured on them by the eldest female member of the family. In reward for the part he plays in this ceremony and on condition of performing obsequies, the bridegroom receives £5 to £50 (Rs. 50- Rs. 500) from the relations of the bride. When large sums are paid, the husband allows his beard to grow in token of mourning till he returns from Benares after throwing the bones and ashes into the Ganges. Those who cannot afford to pay for a Bráhman husband marry the corpse to a young cocoa-palm. Náyers do not wear the sacred thread but gird themselves with a hook-shaped knife called Náyer katti about fifteen inches long and seven broad with a wooden handle about four inches long. Boys are girt with this knife when they are about sixteen years old. They burn their dead, mourners holding themselves impure for fifteen days after a death. Náyers who wish to go direct to heaven have to visit Benares, perform
KANARA.

memorial ceremonies to their ancestors at Gaya, take water from the Ganges and pour it on the Shiva ling at Ramneshvar, and visit other holy places, washing in the Pushkarni pond at Tirupati. Social disputes are settled by meetings of caste-men under the presidency of a Nambiar, each of whom is the hereditary president of a circle of villages. Serious matters are referred to Namburi Brāhmans for decision.¹

Kongers or Ra'chevar's, numbering 18 of whom 10 are males and 8 females, are found in small numbers in Shiveshvar in Kārwār. They claim to be Kṣatryyas, and to have come from Kongdesh or Coimbatore to the south-east of Māisur. They take the word rāya after their names. They are said to have come to Kānara from Goa, where their ancestors took refuge during the rule of Tipu Sultān (1753-1799). Their family god is Venkataramana of Tirupati. Their stock names are Kaushik, Kaundanya, Kashyap, and Vatsya. The names in common use among men are, Sheela, Kuchi, Putta, Anna, Bhiku, Keshav, Kālachevar, Jayram, Ram, Bachi, and Trimal; and among women, Akkamma, Venkamma, Rangamma, Krishnamma, Chilakkamma, Lakshmannama, Jāyamma, Bāyanama, and Gauramma. They still eat and marry with those of their tribe who have remained in Coimbatore. But they find it hard to get girls to marry their sons as their parents are unwilling to send their girls unless they are paid large sums. They are tall, brown skinned, and muscular. Their original home tongue was Tamil, and most of the elders still speak Tamil. But the present generation can talk only Konkani and Marāṭhi, as they have been born and brought up in Kānara among Konkani-speaking people. They live in one-storied houses with mud walls and thatched roofs. Their furniture includes brass lamps, wooden boxes, benches, straw mats, copper and earthen cooking pots, and bell-metal plates. Their staple diet is rice and fish, and they eat mutton and fowls and the flesh of wild pig and other game. They do not drink liquor. The men wear the waist-cloth, the shouldercloth, and the headscarf; and unlike the Coimbatore Ra'chevar's, the women wear the skirt of the robe passed back between the feet and the upper end drawn over the right shoulder. They wear a short-sleeved bodice. The men are brave but thriftless and lazy, spending the greater part of their time in dissipation. Most of them own land leasing it to tenants and living on the rent, which is seldom more than a pittance. Most of their lands are burdened with debt and the greater portion of the rent goes to pay interest. This, with their love of pleasure and their dislike to work, keeps them always in money difficulties. They rank next to the trading classes. The men spend the greater part of their time sauntering, gossiping in shop verandas, frequenting pleaders' houses to find out how they can outwit their creditors, or talking to dancing-girls. Their women attend to the house and are said to be well-behaved. A family of five spends about 18s. (Rs. 9) a month. The men wear the sacred

¹ Accounts of the Nāyers are given in Badger's Varthema, 1503, 124, 141-144; Stanley's Barbossa, 1514, 124 - 133; Forbes' Oriental Memoirs, 1773, I. 377–386; and Buchanan's Mynar, 1800, II, 396, 406 - 410, 513 - 514. Their courage and military skill are praised by Wilks, South of India, 1810, I. 479 - 473.
thread and employ Chitpavan and Karháda Bráhmans to perform their marriage, puberty, and death ceremonies. They treat their priests with much respect, worship the ordinary Hindu gods, and keep all local holidays including bhûnd and jatra fairs in honour of village gods. They are firm believers in soothsaying and witchcraft. Their family god is Venkatramana of Tirupati and their spiritual Teacher is the head of the Smárt monastery at Shringeri in Mâisur. They go on pilgrimage to Gókarn, Tirupati, Pándharpur, and Benares. They sacrifice sheep, goats, and fowls to the village gods and feed on the victims. Their special object of worship is Amba or shukti. They have no image of her but worship her every day before the first meal by offering fruits, flowers, and frankincense; and waving a lighted lamp before a pile of cooked rice strained dry which the worshipper afterwards eats. Once a year all the members of each family meet in the house of the family head, and mixing cooked rice with milk curds make it into the shape of a woman and slay a ram before it. The kinsfolk then break the idol and eat the rice and curds, and the caste people are feasted with mutton stew, rice bread, cooked rice, vegetables, púisa, and vade. Their boys wear the sacred thread between ten and twelve and their girls are married between seven and ten. They find it difficult to get wives as there are no settlements of their caste nearer than Coimbatore and Mâisur. They forbid widow marriage but allow polygamy. They burn their dead. Their ceremonies do not differ from those of the Bâvkule Vânis. Their social disputes are settled at meetings of the men of the caste under the hereditary headman or budvaut, who with the consent of the majority has power to put out of caste or to re-admit. They can read and write Marâthi, but few give their boys regular schooling.

Temple Servants included four classes with a strength of about 1386 (males 719, females 667) or 0·32 per cent of the Hindu population. Of these 1124 (males 542, females 582) were Ghádis; 89 (males 47, females 42) Guravs; 81 (males 38, females 43) Pátális or Sthánikas; and 92 (all males) Aigals.

Ghádis or Soothsayers, numbering 1124 of whom 542 are males and 582 females, are found in small numbers at Bâd near Kârwá, in Yellápur, and in Kunta. They hold the same place as Pátális, Guravs, Aigals, and Kumbárs, of whom details are given below. They have no surnames. The names in common use among men are Jatti, Devu, Nâga, Náráyana, Shanka, Lakku, and Dháku; and among women, Laku or Laki, Náráyani, Kánamma, Sántu, Lingamma, and Ammu or Ammu. They have no subdivisions, all eating together and intermarrying. Both men and women are tall, dark, and strongly made. They look like Vakkals or Kumbis, and like them speak Kânarese with a large mixture of Konkani words. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. They own cows and buffaloes, and in their houses have copper pots and brass lamps; a few low wooden stools, a rattan box, and some mats. Their common food is rice and rági. They eat animal food. Like the Komárpáika their special holiday and wedding dish is páísa that is rice boiled with cocoanut...
milk and molasses. They are not good cooks and are moderate eaters. They dress like Konārpaikas, the men wearing the loin-cloth, the shoulder-cloth, and the headscarf with a black blanket over the head; and the women the robe passing the skirt back between the feet and drawing the upper end across the shoulder and breast. They wear no bodice. They are hardworking, thrifty, sober, and well-behaved. Their hereditary calling is soothsaying and slaying animals offered to village gods. They now work as labourers and husbandmen. They have no land of their own, but they take land on lease or at a quit-rent. They are not so successful or industrious as Vakkals. In former years they called only hamrī or hill clearings, but recent restrictions have forced them to take to regular field work. They are well-to-do and above want. They rank next to Koknas and Halvakkī-Vakkals and do not differ from the Halvakkī-Vakkals in their daily life A family of five spends about 10s. (Rs. 5) a month. Their family gods are Venkatramana of Tirupati and his attendant Hanuma, and their patron god is Mahādev of Kārwār. They keep the usual Hindu holidays and engage Hāviga and Joisūs to perform their ceremonies. Their chief objects of worship are the village deities called dātās, whom they worship by offering flowers, fruit, and animals. Their spiritual Teacher is the head of the Shringeri monastery. They formerly used to go on pilgrimage to Tirupati, but now-a-days they seldom go. Some families keep wooden images of Venkatarāma near the tuli plant in the courtyard. Their girls are married between nine and twelve, and their boys between fourteen and eighteen. Widow marriage is allowed and practised, polygamy is common, and polyandry is unknown. Those who can afford to buy firewood burn the dead; the rest bury. They mourn ten days and on the twelfth feast their castefellows. They have an hereditary headman called buhdant who calls meetings of adult castemen and presides over them. They do not send their boys to school or take to new pursuits, but on the whole are well-to-do.

Guravas, numbering 89 of whom 47 are males and 42 females, are found in Kumta, Ankola, Yellāpur, and Supa. They are said to have come from Goa on its occupation by the Portuguese and members of their caste are still found there. They have no surnames. Their family goddess is Shānteri of Madalol in Goa, who has also a temple at Kumta. The names in common use among men are, Sāntjiya, Shābjiya, Pándu, Phattu, and Subbu; and among women, Shānteri, Chandu, Bāije, and Durgi. Some of the men add the word jīja to their names. They marry with the Guravas of Goa. Members of the same stock do not marry. They have no divisions. They are dark, middle-sized, and strongly made. They speak Konkani and live in one-storied houses with mud or laterite walls and thatched roofs, verandas, and courtyards, with a plant of sweet basil in front. Their common food is rice and fish, and fowls and mutton when they are offered to the village gods and goddesses. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and a bodice with a back and short sleeves. They are thrifty, orderly, and well-behaved. They are servants in the

Chapter III.

Population.

Temple Servants.
Chapter III.
Population.

Temple Servants.

Gurus.

Patális.

Patális or Sthániks, numbering 81 of whom 38 are males and 43 females, are found in Honávar and Kumta, their centres being Bád in Kumta and Gunvante in Honávar. They are depressed Havigs. Their origin seems to be similar to that of the South Káñara Sthániks, who are descendants of Bráhman widows and outcaste women by Bráhmans corresponding with Manu’s Golaks. The names in ordinary use among men are, Manjaya, Gopal, Krishnayya, Subráya, Narsappa, and Venkatramana; and among women, Parmi, Lakshmi, Káveri, Párvati, Godávari, Gauri, Sávitrí, Sarasvati, and Venkamma. The men take the word sháñbhog or accountant as a surname. Their family stocks are Kaushik, Kauandanya, Bháravadéj, and Vishvámitra. Persons belonging to the same stock do not intermarry. Their family gods are Dháránaháth, Ganpati, Mahádev, and Venkatramana, whose local shrines are in Honávar and Kumta. They have no subdivisions. In their appearance they do not differ from Havigs. Their home tongue is Káñarese. They live in one-storied houses with mud or laterite walls, wooden ceilings, and thatched roofs. These houses have spacious verandas and front yards with sweet basil plants, the houses being kept neat and clean. Their food and dress are the same as those of Havigs. They are sober, hardworking, orderly, and polite, but like the Havigs over-fond of going to law. Their hereditary calling is to gather flowers, to sprinkle the floor of the temples with cow dung water, to serve the god, and to carry his litter or palanquin. Some, like the Havigs, devote themselves to garden cultivation and some are village accountants. They are well-to-do and improving. All Dravid Bráhmans allow them to dine with them though they do not take food cooked by them. Their daily life does not differ from that of the Havigs. A family of five spends about 16s. (Rs. 8) a month. In religion they do not differ from Havigs. Their

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1 Under native rule in Káñara women who did not like to live with their husbands used to go to a temple, and, anointing their heads with the oil from the lamps burning before the idols, lived there as temple servants with freedom to have connection with any high class Hindu.
KANAROA.

religious guide is the head of the Kekkár monastery in Honávar. They have no priests of their own caste and call the Havig priests to perform their ceremonies, which do not differ from those of the Havigs. Boys are invested with the sacred thread between seven and eleven, and girls are married before eleven. The heads of widows are shared and they are not allowed to marry. They neither eat flesh nor drink liquor. Their social disputes are settled at meetings of the men of the caste. They send their boys to school and are a rising class, though they do not give their children any English education.

Aigals, numbering 92 who seem wrongly returned as all men, are found in the petty division of Ankola. They were originally Konkas and take the name of Aigal, from ayya master, because they serve in village temples. The names in common use among men are, Hanuma, Subba, Devappa, Devráj, Báb, and Rám; and among women, Devki, Gaura, Lakshmi, Sávitri, and Yesla. They take the word Aigal after their personal names. Their family stocks are Kashyap and Vasishtha. They have no surnames, and persons belonging to the same family stock do not intermarry. They appear to have come from the Konkan. As their numbers are small they intermarry with the Konkas of Kárwá, though they pretend to a higher social status and claim to be a distinct caste. The principal object of their worship is Venkatramana of Tirupati whose local shrine is at Ankola where they officiate. They are a branch of the Konkanas ranking, eating, and marrying with them and not differing from them in appearance. Their home tongue is Konkani but they can speak Kánarese. They live in one-storied houses with mud walls and thatched roofs, verandas, and front yards. Their ordinary food is rice and fish curry and vegetables. They eat meat sacrificed to idols and drink liquor in private when they can afford it. Their holiday dishes do not differ from those of Bráhmans. They are moderate eaters but poor cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and no bodice. They are clean, but lazy and dishonest. They gather flowers and make other arrangements for the service of the gods in the chief village temples and are paid in grain. Their women do house work. They are fairly off and above want. When not employed in temple duties they saunter about in idleness. A family of five spends about 10s. (Rs. 5) a month. Their chief object of worship is Venkatramana of Tirupati and his attendant Hanumanta, whose shrine is at Ankola. They worship all local gods and goddesses, carefully keep all Hindu holidays, and have faith in soothsaying, witchcraft, and sorcery. They go to no local place of pilgrimage except Gokarn near Ankola. Their spiritual Teacher is the Tátyáchári of Govindrájpatan near Tirupati, who is a Tengale Rámanuj Bráhman. They employ Karháda, Joishi, and Havig Bráhmans to perform their ceremonies. Their customs and ceremonies do not differ from those of the Konkas. Widow marriage is not allowed; they burn their dead. Social disputes are settled by the headmen of the temples to which they belong. A few send their children to school and teach them Kánarese, but they are not enterprising and take to no new pursuits.
**Chapter III.**

Population.

**HUSBANDMEN.**

**Husbandmen** included twenty-eight classes, with a strength of 108,573 (males 56,846, females 51,727) or 25.73 per cent of the Hindu population. The following statement gives the details:

### Känara Husbandmen

<table>
<thead>
<tr>
<th>Class</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
<th>Class</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hálvakki Vakkals</td>
<td>13,464</td>
<td>12,931</td>
<td>26,385</td>
<td>Sódara</td>
<td>955</td>
<td>244</td>
<td>1,199</td>
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<tr>
<td>Are</td>
<td>8,992</td>
<td>8,593</td>
<td>17,585</td>
<td>Satárkâra</td>
<td>268</td>
<td>239</td>
<td>507</td>
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<tr>
<td>Konkan or Kâle Kunbis</td>
<td>8,053</td>
<td>7,770</td>
<td>15,823</td>
<td>Mûla or Kántsî</td>
<td>341</td>
<td>306</td>
<td>647</td>
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<tr>
<td>Gâm Vakkals</td>
<td>5,287</td>
<td>5,288</td>
<td>10,572</td>
<td>Are Marâthka</td>
<td>1,428</td>
<td>1,116</td>
<td>2,544</td>
</tr>
<tr>
<td>Kâle Vakkals</td>
<td>4,029</td>
<td>4,029</td>
<td>8,058</td>
<td>Hâlbhúis</td>
<td>1,290</td>
<td>1,044</td>
<td>2,334</td>
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<tr>
<td>Kókum</td>
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<td>3,006</td>
<td>6,022</td>
<td>Bûngâra</td>
<td>913</td>
<td>1,011</td>
<td>1,924</td>
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<tr>
<td>Torke Nâdors</td>
<td>2,123</td>
<td>2,108</td>
<td>4,231</td>
<td>Aste Vakkals</td>
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<tr>
<td>Shëregàra</td>
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<td>1,583</td>
<td>3,166</td>
<td>Nombàras</td>
<td>640</td>
<td>640</td>
<td>1,280</td>
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<tr>
<td>Paddâs</td>
<td>1,015</td>
<td>1,006</td>
<td>2,021</td>
<td>Shûlánaris</td>
<td>76</td>
<td>90</td>
<td>166</td>
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<tr>
<td>Uppa Nâdors</td>
<td>1,020</td>
<td>1,020</td>
<td>2,040</td>
<td>Padàmânilis</td>
<td>232</td>
<td>416</td>
<td>648</td>
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<tr>
<td>Pallachoradûs</td>
<td>1,140</td>
<td>1,140</td>
<td>2,280</td>
<td>Gónghûkkârs</td>
<td>143</td>
<td>160</td>
<td>303</td>
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<tr>
<td>Két Vakkals</td>
<td>1,603</td>
<td>819</td>
<td>2,422</td>
<td>Tûlgâras</td>
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<td>11</td>
<td>111</td>
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<tr>
<td>Kânarâse Jânts</td>
<td>826</td>
<td>785</td>
<td>1,611</td>
<td>Dâvânis</td>
<td>100</td>
<td>11</td>
<td>111</td>
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<tr>
<td>Sudîre</td>
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<td>530</td>
<td>1,181</td>
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<td>Hanbâras</td>
<td>427</td>
<td>373</td>
<td>790</td>
<td></td>
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</tr>
</tbody>
</table>

Total 66,846 males, 51,727 females, 108,573

**Hálvakki Vakkals.**

Hálvakki Vakkals or white-rice growers, a hardworking class of husbandmen, numbering 26,395 of whom 13,464 are males and 12,931 females, are found in Kümâta, Honávar, Ankola, and Kârwâr. Their chief centres in Kümâta are Kátgâl, Gókâr, Kâláb, Chandâvar, Bâd, Dhâreshvâr, Kâgâl, Agrár, Unchkeri, Kekkâr, Mûrî, Mallâpûr, and Kümâta; in Honávar, Ildgunji, Hospâtâna, Sâlkod, Gunavântê, Gungûne, and Hobbânkeri; in Ankola, Ankola, Hîrguttí, Agsûr, Aursa, Hebbul, Gundâle, Ullâri, and Gangâvâli; and in Kârwâr, Kârwâr, Bingî, and Amdâlî.

The word Hálvakki comes from the Kânarese hâlu milk or milk-white and akki rice, probably because the Hálvakki Vakkals are the chief growers of the better kinds of rice.\(^1\) In Mâisur a large class of husbandmen bear the same name and follow the same calling. They seem to be among the earliest settlers on the coast. They have lost all tradition of connection with Mâisur, but a trace perhaps remains in their worship of Venkatârama of Tirupâti in North Arkêt. As is shown later on the Hálvakki Vakkals are notable for not employing Brâhmans. The names in common use among men are, Bîra, Nâga, Goli, Timma, Kûppa, Goinda, Tulsî, Vâsu, Hanmanta, Bombâ, Pûrsu, Hulî, Bella, Dêmâ, Devâ, Bâdia, and Jetti; and among women, Tulsî, Karijâdevi, Shîvi, Ganji, Nâgi, Timmi, and Putti. They have no surnames. The men add gauda, literally a headman, to their names, some interposing the honorific appa or anna, as Bîrappgaûda or Venkannagûda. Except relations on the father’s side they marry any member of their community. Their family god is an unhusked cocoanut, which is kept in a shed near the sweet basil plant and worshipped daily, and their patron deity is Venkatârama of Tirupâti, a manifestation of Vishnu, and his attendant Hanûman. One of their favourite places of worship is a temple of Hanûman at Chandâvar in Kümâta. The ministrant is a Hâvig Brâhman, but the Hálvakki have the right to receive the prasâd or flowers used in adorning the god.

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\(^1\) Hálvakki in Kânarese means table rice.
resemblance to and appear to be a branch of the Hálvakkals of Maunur who rank first among the Vakkal communities.

Hálvakkals are divided into eight clans or balls from the Sanskrit valli a creeper, Manjálballi, Kadánballi, Mánálballi, Devánballi, Báléballi, Gurvinballi, Kodkalballi, and Muskinballi. Among these the Manjálballis hold the first rank and are entitled to receive tokens of respect before any of the other clans. The other clans rank in the order given. The Manjálballis have as their clan god Manjáldevaru whose shrine is Manjal a high peak about ten miles north-east of Kárvar; the Kadánballis have Kadbalu for their clan god whose shrine is at Gudeballi about six miles from Kárvar; the Mánálballis have no special clan god and are divided into seven branches, Alliballi, Bargalballi, Deviballi, Kuntiballi, Shaleballi, Argalballi, and Miggiballi, each of which worships the god of the village in which they live. Each of the divisions is said to have some article which they are forbidden to eat. The information is imperfect. But the fact that the Kadánballis do not eat the eik kadave or sánbar, that the Bargalballis do not eat the bága or hog deer, seem to show that these are examples of the rule that it is unlawful to use the guardian or name-giving badge of the clan.

The men are dark and muscular with small heads, slanting foreheads, round cheeks, somewhat flat noses, broad shoulders, projecting jaws, well-cut lips, and long smooth black hair. The women are like the men but slimmer. Their home-tongue is a corrupt Kánarase. The chief peculiarities are the use of n for l as in mena for mele up or above; l for ī as in heila for heelu tell; ya for g as in hoyte for hóguite going; ya for da as in hóyana for hóiddáne has gone; and the frequent use of the words kandya and ambra meaning 'you see' and 'it is said' at the end of every expression, as also the word ra meaning Sir. Thus Nam bîva mana mega hóga, kandya, My brother-in-law has climbed up the house, you see. Howda, Yes sir. Yalli hógi báva, Brother-in-law, where are you going; Shànbor manll mādi, bîtîge húdka bandâre páisu shikkudu, tamma, There is a wedding in the house of the village accountant; we have been called to work without pay; we shall get páisa that is rice molasses and coconuts milk cooked together, brother.

They live in one-storied houses worth £2 to £50 (Rs. 20 - Rs. 500) with mud walls and thatched roofs with verandas and courtyards. In the middle of the courtyard stands a sweet basil plant on a small cow dunged earthen platform or altar on which is kept an image of the patron god Venkatramana. The floor of the house as well as the yard is scrupulously clean and beautifully polished by rubbing it with smooth round stones. The courtyard serves for a hall and playground. The walls of the houses are very low and there is little ventilation, each room having only one window about a foot and a half square, the horizontal bars being fixed so close to each other that they shut out light and air. One of the rooms is set apart for the worship of Balinda the unhusked coconuts. During the hot weather all the inmates of the house sleep together in the yard, and during the rainy season in the main room. They have no separate rooms for the men and women of the family. Their furniture consists of low
square wooden stools worth 3d. to 6d. (2–4 annas.), a long raised wooden bench worth 4s. to 12s. (Rs. 2–Rs. 6), brass lamps mounted on wooden stands worth 1s. to 2s. (3 annas.–Rs. 1), a set of brass and copper pots and bell-metal plates worth £1 to £3 (Rs. 10–Rs. 30), and plaited grass mats worth 3½d. to 2s. (3 annas.–Rs. 1). Their staple food is rice and nági; but when they sacrifice or go hunting they eat flesh except beef and village-fed pork. In preparing animal food they cut the meat into small bits of the size of a pea and cook them with spices and with pieces of cocoa-kernel about three times as large as the piece of meat. This dish is called vasa and is considered a great dainty. They are great eaters, being very fond of molasses and of pásá that is rice molasses and coconut milk cooked together. They never touch liquor and carry their dislike of it so far that they never stand under a coconut tree while it is being tapped. While at their meals, they do not take off their headdresses except on Saturdays when they bare their heads in honour of their god Venkatramana. The men shave the head except the top-knot and the face except the moustache, and the whole face when any grown kinaman dies. The men’s dress is a head-scarf, a loincloth hung from a girdle of silk threads about a quarter of an inch thick, a shoulder-cloth, and a rough country blanket called kambli also worn on the shoulder as a weight pad and min-guard. They also wear a pouch or wallet of sacking called buta hanging from the shoulder, holding betelnuts and leaves, tobacco, lime, and other necessaries worth about 4s. (Rs. 2). The women put coconut oil on their hair and wear it tied into a round knot which they tuck up at the back of the head on the left side. They wear an under-cloth or hache and a black or reddish coarse cotton robe, about twenty-four feet long and three broad, without passing the skirt between the feet and drawing the upper end to cover the breasts like an apron. They wear no bodice. The robe costs 2s. to 4s. (Re. 1–Rs. 2). On their necks they wear a large number of strings of glass beads of various colours, chiefly black, which cover the greater part of the breast and shoulders. The beads are worth 2s. to 8s. (Re. 1–Rs. 4). They wear head ornaments, necklaces, and wristlets of gold silver and lac, worth £1 to £5 (Rs. 10–Rs. 50). They mark their brows with red only on holidays and ceremonial occasions. They buy a new suit once a year and the well-to-do keep a stock of clothes for holiday wear worth 8s. to 12s. (Rs. 4–Rs. 6). Boys and unmarried youths do not cover the head and are called boltando kusas or baldheaded children, or if they wear a head-scarf they take it off at meals. Girls leave the upper part of the body uncovered. The heads of widows are not shaved, but they no longer wear the red brow-mark, the lucky necklace, glass bangles, and flowers. They are hardworking, honest, sober, thrifty, and simple. They live in large undivided families and are so orderly and have so excellent a social organization that they seldom appear either in the criminal or in the civil courts. They have lately given up keeping Ganpati’s day. Some time ago, on Ganpati’s day, a party of eleven went to the woods to gather fruit and wild flowers. Before leaving the wood they determined to count themselves to see that they were all right. One began and
counted to ten, and not thinking of himself could get no further; another in case of mistake counted again, but with the same result as he too forgot himself. There was no explanation of the missing one except that Ganpati had spirited him away; so to show their disapproval of Ganpati’s conduct they gave up worshipping him. Their hereditary calling is husbandry, but they hire themselves as labourers when their services are not required at home. Their daily wages are 6d. (4 annas) for a man and 3d. (2 annas) for a woman. The women and children never work except in the fields, being paid in grain worth 2¼d. to 3d. (1½-2 annas). They have the monopoly of making roofs of bamboos and coir rope and also of building the tops of the great temple-cars or rathas. Some of them are good physicians using roots and bark to cure fever, carbuncles, inflammation of the lungs, and liver diseases. They are paid only their boarding with in some cases the present of a blanket worth 2s. to 6s. (Re. 1-Rs. 3). Besides house work the women help the men in the fields and also plait mats of grass or sedge called lavana, worth 4½d. to 2s. (3 annas—Re. 1) according to size and quality. They are successful cultivators, but their custom of spending as much as £4 to £10 (Irs. 40-Rs. 100) on their marriages often forces them to borrow money at twelve to twenty-four per cent. In many cases the principal remains unpaid for generations, the interest being regularly paid and the bonds on which the money is lent being renewed by the borrower or his heirs. A Hāvakki Vakkal seldom begs, the old and infirm being supported by their neighbours in return for such light work as they can do. The well-to-do bury their savings in their houses in metal vessels, and the little they make by matting the women store in a piece of hollow bamboo and invest in ornaments. They rank next to the trading classes and above Halepaiks and other toddy-drawing classes. The men and women rise before dawn and eat rūgī gruel cooked the day before. The men plough, sow, reap, and thrash; the women gather manure, transplant, weed, reap, winnow, and husk rice. They return about eleven, and, after bathing, water the sweet basil plant, bathe with water Balindra the ancestral cocoonut, rub it with sandalwood paste, offer it flowers, and wave a lighted lamp before it. After bathing they take some gruel and again go to work. They return after sunset and sup about eight on rice and fish or vegetable curry, and retire to sleep. They do not care for instrumental music, but they are fond of lightening their field labour with song. The boys and girls mind the cattle and gather cowdung. A family of five spends about 12s. (Rs. 6) a mouth, of which about 10s. (Rs. 5) goes in food and 2s. (Iro. 1) in clothes.

Their chief objects of worship are the village gods and goddesses, and the unhusked coccoanut which represents the head of their family. Their patron deity is Venkatramana whose shrine is at Tirupati in North Arkot. Whenever they can afford the 10s. to 20s. (Rs. 5-Rs. 10) which the journey costs, they go on foot to Tirupati. On their return, during the rest of their life, they keep Saturday as a fast and abstain from animal food till they propitiate the god and feast the community. On the first fair day after the feast the pilgrims, with a band of their caste fellows, hunt the woods with spears, and feast on any
Chapter III.
Population.

Husbandmen.
H:1vakki Vakkals.

deer or hog they may kill. Every year, a few days after Yugasdi or New Year’s day, that is near the end of April, they celebrate the day of Venkatramana calling it Haridina or Harisheve, that is Hari’s day or Hari’s propitiation. Eight days before the Haridina metal vessels are cleaned and all earthen cooking vessels are broken and new ones brought from the potter. The houses and yards and the sweet basil altar are smeared with cowdung. On Hari’s day the basil plant is ornamented with sugarcane and festoons of flowers and mango twigs, and the image of Venkatramana is worshipped by one of the caste people, who, by several pilgrimages to Tirupati, has earned the title of dás or servant of the god. The worship begins about one in the afternoon and lasts for three hours.

The priest or dás repeats Kánaresé hymns in honour of Hari, and offers fruit flowers and betel leaves and nuts, burning frankincense, and waving a lighted lamp. The guests at the end of every hymn shout Govinda! The men women and children who have been asked to the feast have to fast from sunrise till four in the afternoon when a dinner is given of rice, vegetables, fried rice, pulse cakes called vadás, and pátisa that is rice molasses and cocomanut milk cooked together. The basil worship is repeated on the next day and a small dinner is given to friends and kinsmen, the cost of the whole varying from £2 to £10 (Rs. 20- Rs. 100) according to the means of the family. This entertainment marks the beginning of the agricultural year. The four months before it (December-March) are a time of comparative leisure during which the Hálvakki Vakkals attend car festivals and other yearly fairs. They also, at a cost of £1 to £4 (Rs. 10- Rs. 40), hold a social feast called hagra from hagran fight which lasts six days, during which, every morning and evening, the house gods are worshipped and neighbours and kinsmen are feasted. In the evening the women sing songs, while the men play on globe-shaped earthen drums or ghuntlas with one end open and the other end covered with a lizard skin. This drum forms an excellent accompaniment to the women’s voice. To the singing and playing they sometimes add a masquerade dance, differing little from the round Shíngla or Holi dance. In this men alone take part dressed like Europeans, Brahmans, soldiers, constables, and messengers.

In the houses of those whose ancestors have visited Tirupati is kept an image of Venkatramana, a miniature human figure about six inches high carved in red sandalwood and covered with gold leaf. He has four hands, and holds in the upper right a discus, in the lower right a couch shell, in the upper left a lotus flower, and in the lower left a mace. The image is set in the vrindávan or basil altar. Part of their earnings is set aside as an offering to Venkatramana. It is laid beneath the sweet basil plant at the time of worship and is then removed and dropped into a hollow bamboo through a small slit at the upper end of one of its joints. The head of the family every now and again adds a coin to the store. When the bamboo is

2 It is worthy of note that the great Vaishnav holy place of Tirupati has been Vaishnav only since the time of Rámanuj the Vaishnav reformer of the twelfth century. Before that Tirupati was a Shaiv place of pilgrimage. Wilson’s Mackenzie Collection, 2nd Edition, 67.
full, the contents are taken out and sent to Tirupati to be presented to the god. This practice of setting apart savings for the god is called chakra kattusadu that is the tying of four-anna pieces. The savings are considered sacred and even in times of necessity are carefully kept for the god.

Their other holidays are full and new moons, eclipses, the Sankranti in January, Holli in March-April, Yugadi in April, Divali in October-November, and Aliyan Amarisse or Son-in-law’s new moon in October-November. On Yugadi or New Year’s day they wear new clothes, and feast on rice vegetable curry and pâisa that is rice molasses and coconut milk cooked together, and hold a mound-feast in honour of the family dead.

The Shima or Holli lasts for six days. All men meet at the house of the headman of the village and throw red powder at each other. They are dressed in coloured drawers, long white coats, and red sashes and headscarfs, with crests and streamers of pith and tinsel, and carry in their hands a tuft of peacock feathers, and a pair of sticks a foot long and an inch thick. Some of them carry oblong drums and tambrels to which the men dance a circular dance clashing the sticks together. After this they go from house to house among the people of their own caste repeating the entertainment, and getting 3d. to 6d. (2-4 ann.) from each house. This goes on till the evening of the fifth day when they steal cowdung cakes and firewood and burn them in a fire in which they throw plantain trees and the pith flowers and crests they wore during the holidays. After dawn they bathe, and retire to their homes and pass the day in feasting, but not in drinking as the Marathás do. Of the amount they gather from house to house part is spent in feasting and part is credited to Venkatramana and sent to Tirupati.

During the Divali holidays in October-November they fill a new earthen vessel with water, lay another smaller vessel on its mouth, and worship it. They adorn it with flowers and in front of it set a number of small round earthen lamps and halves of bitter cucumbers or kâritis of the size and shape of hen’s eggs. They smelt themselves with coconut oil, put the pot on the hearth, and bathe in the warm water. After bathing they take a hearty breakfast of beaten rice or dâlakki wetted and mixed with molasses and cocoa-kernel. After this breakfast they make a figure of Balindra, the god of cattle, and keep it in the cow-shed, with two pounds of rice and a coconut tied to its neck. This is done on the last of the Divali days when they also decorate the cattle with splashes of colour, and garlands of flowers half-coconuts pierced with holes in the centre and baked rice-cakes strung together. The fiercest bull and the swiftest heifer are covered with garlands and driven along, followed by a crowd of youths and boys. The lad who snatches a garland as the bull or heifer rushes along is loudly applauded and thought a fit match for the best girl in the neighbourhood.

They likewise observe the hook-swinging or bhând festival. They respect Brâhmans but do not employ them to perform any ceremonies. They believe in soothsaying, witchcraft, and the power of spirits
exorcising them when there is sickness by the help of Ghádi and Komárpaik soothsayers. They observe birth, naming, marriage, and death ceremonies. They also believe in ceremonial impurity, holding a family to be impure for three days after a birth or after a death, and women for four days once a month.

When a woman is in labour a part of the veranda is enclosed with palm leaves as a lying-in room and a midwife is called. Cases of protracted labour are thought to be the work of evil spirits who are propitiated with the help of a professional medium. The mother is treated and nursed in much the same way as among other middle class Kánarese. On the third day the house is cowdunred, and the village washerman mixes ashes and potash with water and sprinkles the inside of the house and its inmates, and gives freshly washed clothes to the parents and child. This purifies the family, but the mother is not allowed to enter the cook-room for eight days more, when the women of the village are asked to dinner between three and five in the afternoon. The charges connected with a birth amount to 6s. (Rs. 3) which include a fee to the midwife of 6d. (1 anna) in the case of a girl and of 1s. (8 annas) in the case of a boy. No ceremony is performed either on the fifth or on the sixth day. On the twelfth day, after sunset, the mother goes to the well, and dropping in it several pinches of rice, a couple of betelnuts and leaves, and a burning cocoanut husk, waves a lighted lamp over it, and draws three potfulls of water and empties them at the bottom of a cocoanut tree. She then draws a fourth pot of water, takes it into the house, and pours the contents into an earthen cistern, the reservoir for cooking water. This water is used for making supper. After supper the eldest male or female member of the house calls out the child's name and lays it in the cradle. The first-born, if a boy, is given the name of the eldest deceased male member of the family; and, if a girl, of the eldest deceased female member. Other children are named according to the same rule in the order of their birth. The guests then come in turns near the cradle, and each, according, to his means, lays in it a quarter or half an anna. The gifts generally amount to 4s. (Rs. 2) which the mother spends in buying ornaments or a suit of clothes for the baby.

A boy, when about a year old, has his hair cut, and the children of the neighbourhood are feasted. No other ceremony is performed till the boy is married. Boys are married between twelve and eighteen and girls between eight and sixteen. There is no rule that a girl should be married before she comes of age. Double marriages are generally arranged to save the payment of money by the bridegroom to the bride's parents, which varies from £2 to £6 8s. (Rs. 20-Rs. 64). When a match is proposed the eldest male member of the boy's family asks a Havíj priest whether the marriage will be prosperous, and, with some of the people of the family, goes to the girl's house where he is treated to rice, curry, and páwa that is rice molasses and cocoanut milk cooked together. After the meal the elder walks up to the mother or any other near kinswoman of the girl, drops into her hand a couple of betel leaves and nuts with a two or four-anna silver coin and asks the girl's name. The woman tells the girl's name and all the people present chew betel leaves and nuts, and the boy's party return home.
Before the marriage, at both the bride’s and the bridegroom’s, a shed of bamboo and coca-palm leaves is raised for the guests. The shed is plain and has no marriage altar as in the guest-sheds made by high class Hindus. To the post of the shed which is first fixed in the ground they tie mango sprays and call the post mukurtind or the auspicious post. No other ceremony is observed in connection with this post. They do not bring new pots from the potter nor do they in any way require the potter’s help in their marriage service. A day or two before the wedding the boy’s father again goes to a Navig priest, asks him to name a lucky hour for holding the wedding, and pays him 6d. (4 annas) for his services, together with two pounds of rice, a coconut, and betelnuts and leaves. On the evening before the wedding day all caste people are invited. Next day they come, each with a coconut or a pound of rice, which they present to the boy’s mother, and sit on mats spread in the marriage hall. Early on the wedding morning his mother rubs the bridegroom with turmeric paste and bathes him with water out of the ordinary bathing pot. They then lead him to the wedding hall and seating him by an arch of atti or Ficus glomerata branches, sing Kanares, songs and bathe him with water from two new earthen pots called kumbhas, using five smaller pots called gadives. At the same time the bride is bathed by five women at her house. When the bathing is over the bridegroom is dressed in a waistcloth, a long white coat falling to his ankle, and a headscarf. The bridegroom and bride and their parents fast during the whole day. A metal pot called talige filled with water, and with mango leaves and a coconut in its mouth, is set on a metal tray with a small quantity of rice. The bridegroom, wearing the marriage coronet, walks to the sweet basil plant, and bowing before it and the image of the patron god which is under it, sets a coconut before them. A dinner is served to all except the bridegroom and his parents, and a dinner is also given in the bride’s house. The bridegroom then enters the house and bows to the ground before the coconut-god and offers a coconut to it, and holding a few betelnuts and leaves and a coconut in his hands, leaves his house for the bride’s generally between nine and eleven at night. He is accompanied by his house people and guests and by a Bhoi fisherman who leads the procession carrying a lighted torch. Close behind the bridegroom walks his best man, who is his brother-in-law, cousin, or other near relative. The best-man is called chanchi-lusa or box-carrier because he bears on his head a rattan box called chanchi containing betelnuts and leaves, tobacco, three robes, a wooden comb, and a small metal vial with eye-salve and another with vermillion paste. The box also contains flowers, the lucky necklace, and some gold and silver ornaments worth £1 to £2 (Rs. 10-15). The bridegroom’s sister walks by his side with a tray containing the water-pot or talige. When the procession has started the women sing Kanares songs, two of them leading the chorus with shouts of Sure from shubh happy or prosperous. When the bridegroom draws near the bride’s house her father comes out with a small metal pot called chamba full of water, washes the bridegroom’s feet, and leads him to the sweet basil plant, near which is an arch of atti or Ficus glomerata. In front of the
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Population.

HUSBANDMEN

Edavakki Vakkals.

bassl plant the washerman spreads a clean white cloth for the bridegroom to walk on, and receives Is. (8 annas), one or two pounds of rice, and a coconut. When in front of the basil plant the bridegroom bows to it, while the women of the bride's house wave lighted lamps before his face. He then enters the house and presents the bride with one of the three robes worth about 8s. (Rs. 4) which were brought in the cane box, and in this she dresses herself as soon as the bridegroom has gone back to the marriage hall. On his return to the marriage hall the bridegroom is seated on one of two low wooden stools which are placed close to the sides of the arch, and soon after the bride is brought by her parents and seated on the empty seat beside the bridegroom. Married women then rub one of the bride's and bridegroom's arms with turmeric paste and wash it off with water taken from the water-pots or kumbhas. Then the bridegroom presents the girl's mother with a robe worth 4s. (Rs. 2), one of the three robes brought in the best-man's box. The couple then rise, pass through the arch, walk three times round it, and move to a wooden seat or mancha in front of which they stand face to face separated by a curtain held by two young men, relations of the bride. The parents of the bride then join the right hands of the bride and bridegroom, and pour cow's milk on them from a small metal pot. When the milk pot is emptied the curtain is drawn to one side and the pair sit together on the bench, while the guests throw rice on their brows, wishing them good luck, and the women wave lighted lamps before their faces sprinkling grains of rice on their brows and singing Kannarese songs. When this is over the bridegroom gives the bride a second robe worth 4s. (Rs. 2), the last of the three brought in the best-man's box, and the maternal uncle of the bride makes them rise from the seat, and tying the ends of their garments leads them into the house where they bow to the coconut-god, break a coconut before it, and sit on a mat spread in the antechamber and are given refreshments in separate dishes. The bridegroom for fear of being considered a glutton eats nothing, and when pressed he says want of appetite; but he eats to his heart's content when all the guests have gone. On ordinary days the wife eats in her husband's dish without washing it after he has eaten; but during marriage ceremonies she eats in a separate dish in company with other women. Next evening the married couple with their guests return to the bridegroom's house, bow before the basil plant and Venkatramana, and break the coconut which was offered to them, and then bow before the ancestral coconut and break the coconut that was offered to it. The marriage coronet is then taken from the bridegroom's head and next day is fastened to the chief post of the house. The ceremony ends with a dinner. At none of their marriage ceremonies or processions is there any instrumental music; the only music is the women's songs. A marriage costs the girl's father about £6 (Rs. 60) and the boy's father about £10 (Rs. 100). Every year for several years the young pair spend a couple of days

1 The details are: For the girl's father, feasting, £4 (Rs. 40); cloth and ornaments, £2 (Rs. 20); total £6 (Rs. 60). For the boy's father, price of the girl, £3 (Rs. 30); cloth and ornaments, £3 (Rs. 30); feasting, £4 (Rs. 40); total £10 (Rs. 100).
at the bride's father on all great holidays. Widow marriage and polygamy are allowed and practised; polyandry is unknown. No special ceremonies attend a widow's marriage, except that her new husband gives her a fresh robe worth 4s. (Rs. 2), and that she leaves her parents' house by the back door.

The bodies of the married dead are burnt, those of the unmarried are buried. When sickness takes a fatal turn the nearest relation of the dying man feeds him with gruel from a shell spoon, resting his head on his lap. When signs of death appear the dás or some elderly member of the family calls out the names of Hari and Govinda. When the man is dead, the body is brought out, washed, covered with a new shroud, and laid on a bier. As they draw near the burning-ground, the bearers set down the bier, pick a small stone, and lay it by the side of the corpse. They address it as the spirit of the dead, and promise it a resting place and food till the spirit has been formally called back to join its ancestors in the family cocoanut. The bier is then lifted and taken to the burning-ground, where the body is burnt without further ceremony. Before the party return home, the chief mourner offers cooked rice and a young cocoanut to the life-stone, and repeats the offerings on the second and third days. On the third day the chief mourner goes to the burial-ground, and gathering the ashes in a conical mound offers the dead a young cocoanut and rice cooked without salt. On their return the faces and the heads, except the top-knot of the male mourners, are shaved, the house is cleaned by a fresh coating of cowdung, and the washerman sprinkles water over the people and over the house. After the house has been cleaned and the people purified by the washerman, the chief mourner goes to the family cocoanut, worships it, and asks the spirit of the latest deceased to join its ancestors in the cocoanut. The graves of those who are buried are filled with earth, no salt is used. They do not call potters to perform kumbhār kriya or the potter's rites. In the evening a dinner is given to a few of the castemen. On the twelfth day a feast is given to the whole community, when a person of the age and sex of the deceased is fed and presented with betelnuts and leaves, tobacco, and a new robe of small value. The cost of a funeral varies from 10s. to £2 (Rs. 5-Rs. 20).

Hālvakki Vakkals live in isolated villages peopled by families of their caste with a strong and elaborate social organization to preserve purity of morals, simplicity of manners, and strict adherence to the customs handed down from their forefathers. Their settlements lie between the western slopes of the Sahyādris and the sea. They stretch from the Kālānadi near Kārwār on the north to the Shirāvati near Honāvar on the south. This tract is divided into five social groups or circles: Hebbānkeri or Honāvar, Chandāvār or Kumta, Gokarn or Katgāl, Ankola, and Nādgeri or Kārwār. Each of these village groups has a shime-gauda or group-headman, and each village or hamlet in the group has its village-headman or ur-gauda. The five group-heads or shime-gaudas are under a chief or aras-gauda who has a minister or pradhān-gauda. The civil head or aras-gauda has as colleague a religious head or gurū-gauda, who holds the rank of a svāmi and helps the civil head to enforce discipline.
Chapter III

Population

Husbandmen

Hindu Tribes

The religious head is a layman of the caste who marries in the caste and eats with the members. His office is hereditary and his duties are to fix the expiation of any offence proved against a member of the caste. He does not join in the ordinary meetings of the caste, but when an offence is proved before the civil head, the civil head fixes the fine and refers the matter to the religious head who names the expiation suitable to the offence. The religious head is treated with much respect by the people, even by the civil head. The head-quarters of the civil head are at Nagele four miles east of Kumta, those of the minister at Valgalli three miles, and those of the religious head at Talgod five miles from Kumta. The offices of all the headmen, including the civil head the minister and the religious head, even that of the kollâr or beadle are hereditary. The functions of the village heads are to call meetings to enquire into ordinary breaches of social rules; to dispose of minor offences against time-honoured customs by fines up to 32s. (Rs. 16); and to report to the group-head or shime-gauda serious matters in which a heavier punishment is deemed necessary. The group-head or shime-gauda hears complaints against the decisions of the heads of the villages in his group and has power to put out of caste or to levy an unlimited fine. The village head is treated with much respect by the villagers who offer him betel leaves and nut and give him the highest place at any village meeting. The village heads in turn show like respect to the group-head and the group-head to the civil head. Each village head has a beadle or kollâr who carries messages from the village heads to the people and to the group-heads. At certain intervals the civil head and the religious head, with the help of the minister or pradhân, call a general caste council to settle social disputes, punish the refractory, or readmit the penitent. A penitent is allowed back to caste on paying a fine varying from £1 10s. to £10 (Rs. 16-Rs. 100). The general caste meetings and councils are held at uncertain intervals, generally once in three or ten years, at any convenient place fixed by the civil and the religious heads. When the day is fixed verbal invitations are sent by the beadle or kollâr who calls on the master of each house and gives him the message along with a present of betel-nuts and leaves. A large booth is made ready and at dawn on the appointed day the people begin to pour in and take their seats on mats spread in the body of the hall. Then the village heads come in each in his hereditary rank. As they enter the common people rise in their places and stand with clasped hands till the headmen seat themselves on mats laid apart from the body of the people. Then the group-heads or shime-gaudas enter, are saluted by the village heads, and take their seats in a place apart from the village heads. Lastly the civil head, the religious head, and the minister come in; are saluted by the group-heads, and seat themselves on a raised dais. The different ranks in the community are not marked by any difference in dress. The breach of any of these rules of etiquette is severely noticed. The meeting is under the presidency of the civil chief or araâ-gauda who gives the meeting a brief account of the business before them. The religious head or guru-gauda gives his assent, and the questions are discussed. They
are generally appeals against the decisions of village headmen. Arguments are heard on both sides and the votes and opinions of the several grades of headmen are taken. Freedom of speech is allowed, but insolent replies to questions put by the headmen, words of abuse, or the failure to salute the headmen are punished with fines varying from 2s. to 20s. (Rs. 1 - Rs. 10). These sums, together with the fine levied for misconduct, go to meet the cost of the council after a share has been set apart for their patron gods Venkatramana and Hanumanta. The council lasts seven to twenty days and sometimes a month, during which the members are fed and other expenses met by contributions of food or of cash. The ordinary charges vary from £10 to £30 (Rs. 100 - Rs. 300) besides the materials and labour supplied by the people in making the council hall. The right of being members of caste committees, jati-badvantika, and of receiving certain complimentary offerings called mainaryade are jealously guarded by some of the richer families. The peculiar and apparently very ancient organization of this caste shows no sign of decay. Though they do not send their children to school or take to new pursuits, they are contented and prosperous.

Aders, according to the 1872 census numbered 17,461, of whom 8929 were males and 8532 females. They are found at Sirsi, Janvási, Sonda and other villages of Sirsi, and are scattered over the whole petty division of Mundgod. They are descendants of Maráthás who seem to have come from Belgaum and Dáhrwar. The names of men are, Bassya, Ninga, Yalla, Karya, Nána, Manna, and Raulya: and of women, Yalli, Malki, Gubbi, Demi, Nági, and Chandí. They have no stock names or gotras. Their clan names or surnames are Cholán, Povár, Bhosle, Sínde, Gháte, Karáde, Shlki, Játav, Yátav, Surve, Sávant, Desái, and Sálve. Families who have the same surname are considered to belong to one stock and do not intermarry. Their family deities are, Bhaváni, Khandoba, Yallumma, Kédárung, and Mailárung. They do not keep their images in their houses but visit their shrines in Belgaum and Dáhrwar where their parent stock is found. They are divided into Akarmáshes and Barámáshes. The Barámáshes are regular Aders eating but not intermarrying with the Akarmáshes who are descendants of illegitimate children. They are dark, much like the Márvakki Vakkals, of middle height, strong, muscular, and healthy, but dull and clumsy. The women are like the men. Their original speech was Maráthí, but they have now almost forgotten it. They speak a singsong Kánarees with a large mixture of Maráthí words. They live in small houses with mud walls and thatched or tiled roofs. Their houses are not clean and they have no furniture except mattresses, low stools on which they sit when they take their food, and a few cooking pots of copper or earth. The ground round their houses is generally filthy. As husbandmen, they own cattle and farm stock and small round barns either of wood or bamboo in which they store rice. Rági, rice, millet, split pulse, and home-grown vegetables form their every-day food, and they eat mutton, fowls, and forest game, and drink liquor, smoke tobacco and hemp, and chew betel leaves. Being hard-working they take a hearty meal at noon and again at sunset. They are not good cooks. Their holiday dishes are pâtes that is rice
Chapter III. Population. 
Husbandmen. 

Acres. 

molasses and coconaut milk cooked together, hittu, that is rice udil flour and molasses, and avulakki or beaten rice mixed with cocao-
kernel and molasses. Sheep, goats, or fowls are killed and eaten on 
	Daśera day in October, and when offenders against social discipline 
	are readmitted into the community. The men wear a narrow 
	waistcloth and shouldercloth with a black blanket thrown over 
	the shoulder, and a headscarf; the women wear no bodice and 
a dark robe the lower end of which hangs like a petticoat to the 
knees, and the upper end is drawn over the head. They wear 
cheap gold and silver ornaments on their heads, necks, fingers, 
and wrists, and in their ears and noses. On holidays both men and 
women put on fresh and richer clothes than usual, and the women 
wear flowers in their hair. The men are not careful to have their 
heads and faces shaved; and as on ordinary days the women bestow 
no care on their hair, when it is dressed on festive days it has an 
odd fuzzy appearance. Their clothes are made in the Belgaum and Dharwar hand-looms. The women wear the bugudi in the ear, the 
tāli on the breast, and bangles and rings on the wrists and on 
the fingers. The bugudi and tāli are of gold and the bangles and 
rings are either of silver or gold. They also wear glass or lac 
bangles. They are not very clean, but are hardworking, honest, 
sober, even-tempered, and well-behaved. They are husbandmen, 
the women helping the men in the fields and attending to cooking. 
Children above twelve work in the fields. They own cattle which 
they tend with great care, making clarified butter which they take 
to market for sale. Some cultivate their own lands and get the 
whole of their produce, some till lands on lease paying the owners 
either in coin or kind, and some share the produce in equal parts 
with the proprietors. Others work as day labourers, the men getting 
6d. (4 ans.) or eight to twelve pounds of rough grain, and the women 
3d. (2 ans.) or six to eight pounds. Some also are employed as house 
servants and are paid £1 16s. to £2 8s. (Rs. 18-24) a year. 

A large number own land and are well-to-do. The rest run into debt to meet marriage and other special expenses, paying from 
ten to twelve per cent interest. Still they are better off than the 
coast cultivators as they discharge their debts without becoming 
their creditors’ bondsmen. They rank with the Kāle Kunbis and 
Kulvādis though they take food cooked by Banjigs. Their ordinary 
hours of work are from six to twelve and from two to six. April to 
May and September to December are their busy times, and June to 
August is their slack time. They plough and sow in April and May 
and they harvest the crops from September to December. During 
the heavy rains of July and August they do not go out to work 
but pass their time at home. The ordinary monthly expenditure 
of a family of five varies from 12s. to £1 4s. (Rs. 6-Rs. 12); a 
marrriage costs £8 to £10 (Rs. 80-Rs. 100); and a house £2 10s. to 
£20 (Rs. 25-Rs. 200). They reverence all local gods and goddesses 
to whom offerings of fruit flowers and oil are made, and go on 
pilgrimage to Sirsi and Pandharapur and offer blood sacrifices to 
Maridevi, a local mother or Durgi. They respect Brāhmans and employ 
them at their birth marriage and death ceremonies. Their spiritual 
Teacher is the head of the Shringeri monastery in Maisur who collects
Chapter III

KANARA

Population

Arka

Section

An illegitimate child, also called the bride's son, is never given word to the Daria. He calls together his sib before a copper pot filled with water and spirits. The girl's parents sit in front of the child, and the child's mother makes him his disciple. The girl is generally succeeded by one of her husband's illegitimate children to whom the child's father has given the discipline who is an illegitimate child whose mother died before the child was born. In times of festivities, the child's mother marries with the help of a midwife, who is called the midwife's pot. She plucks the child's hair, which is set in the middle of the pot, and the child is put on fire, and then a few drops of oil are poured into the pot. The child's father makes him his disciple. The midwife is generally succeeded by one of her husband's illegitimate children to whom the child's father has given the discipline who is an illegitimate child whose mother died before the child was born.
by five women, each carrying a water pot, going from the marriage booth to the nearest well, and bringing the water pots back filled to the brim and placing them in the middle of the booth in a circle close to each other. The Joishi then winds a long thread round the pots, and from the pots passes it round the necks of the bride and bridgroom who stand under the canopy, face to face. The girl's parents then pour water on the joined hands of the boy and girl, and the mother or other nearest kinswoman whose first husband is alive fastens the lucky necklace round the bride's neck. The day's ceremony ends at sunset with a dinner to all guests of rice, split pulse, curry, and pāna, and with the distribution of betelnuts and leaves and lime. On the fourth day after dinner the bridgroom, with the bride and a band of friends, goes to his house, worships his family god, and gives a supper. The fifth and sixth days are spent in feasting at the bridgroom's. On the sixth a sheep is slaughtered and the guests are treated to a dish of meat with rice or millet bread, spirits, and curry and rice. When a girl comes of age, offerings of flowers and fruit are made to the family gods and she is bathed and dressed in a new robe worth about 6s. (Rs. 3) and decked with flowers. The headman or gauda, whose office is hereditary, under the orders of the Parsgiri bāva, decides breaches of caste rules and settles social disputes. They are a steady people, though few of them send their boys to school or take to new pursuits.

Konkan or Kale Kunbis, numbering 14,812 of whom 8033 are males and 6779 females, are found in considerable numbers in Haliyāl, and in small numbers in Kārwār and Ankola. Their centres are Sapa, Tiṇā, Diggī, Ulva, Barchi, Kumbārvāli, Haliyāl, and Ansi in Haliyāl; Māvenguṇa and Achrā in Kārwār, and Achrā in Ambale. The Konkan or north coast origin which their name suggests is supported by the relations which they maintain with the Kunbis of south-west Goa. The names in ordinary use among men are, Ghurko, Koīru, Munno, Mono, Rāmot, Lasko, Volo, Piso, Chimbdo, Bhāmto, Patto, Bāblī, Binge, Chimno, Bārkelo, Tambo, Phonda, Bhlko, Pula, and Bāblī; and among women, Devāi, Shevtu, Jākī, Yesu, Phondāi, Giddi, Lakāi, and Sāntāi. They belong to a certain number of clans or kuls each of which has special gods and goddesses. The chief of these deities are, Rāmīlī, Nāki, Monāi, Shrināth, Bhutnāth, and Kāmnāth, whose shrines are in villages which are the head stations of the clans. Thus families whose surnames are Kājvykār and Nāndkār have Monāi as their family goddess; the Goirekār have Nāki; the Sāmvarkās, Tirvarkās, Kunarkās, Nujekās, Dingakās, Mudekās, kolākās, Māinolkās, Irkolkās, and Dāndalkās have Bhutnāth; and the Kumgalkās, Volkās, Pātankās, Turaikās, and Rākās have Rāmīlī. Persons with the same surname and family god do not intermarry. All eat together. Both men and women are dark, middle-sized, and spare, with well-cut features. They are weak compared with the residents of the Kānara coast or the people of Dhārwār and Belgaum. They live in pond-like huts with roofs of bamboo rafters thatched with palmyra or betel-palm leaves, and walls of wattled reeds, in a few cases plastered with mud. They live generally in isolated
villages near forests; the huts are so close to one another that if one takes fire it is seldom possible to save the rest. The hut usually contains one or two copper pots for cooking, a couple of low wooden stools, a small copper water-pot, a round earthen lamp, a cane clothes-box, and mats. Unlike most Hindus the head house of the family or clan alone has the sweet basil plant and family gods. The men's every-day dress is a loincloth hung from a couple of red cotton thread girdles about a fourth of an inch thick, a shoulder-cloth, a country blanket or headscarf, and a pouch called dhenu up which is worn under the left arm. The women wear a robe about three feet broad and eighteen long, hanging like a petticoat from the hips to the knees, the upper part of the robe drawn from the waist over the back to serve as a bodice, which they do not wear. Like the Halvakki Vakkals they wear a red brow-mark, many strings of white and black glass beads round the neck, bangles on the wrists, and rings on the nose, ear, and toes. The holiday dress of the men as well as of the women is the new suit of clothes which they buy after harvest. On holidays the women wear their hair carefully combed and oiled and tied into a bunch which is decked with flowers. Their staple diet is ragi-gruel and rice eaten with a hot curry called tivai made of chillies, tamarind, and salt. The only animals they eat are deer, wild pig, wild fowl, and fish; anyone who eats domestic animals or birds is liable to be turned out of caste. They have an equally strict rule against the use of intoxicants and are so particular that they will not even stand under a tree which is tapped for liquor. Their holiday dish which is called ros is rice-flour mixed with boiled cocoanut milk and molasses and eaten with baked rice cakes called patl. They are quarrelsome, but truthful and simple, and have a good name for honesty. Their hereditary calling is cultivating patches of woodland, and since this practice has been restricted they have become labourers. Most of them help Havig Brâhmans in their gardens and are paid 6d. (2 annas) a day with food. They are also employed by the Forest Department to gather myrobalans for which they are paid 6d. (4 annas) a day. The women, besides cooking, watch the cattle of their rich neighbours, and plait palm-leaf mats, earning perhaps about 1½d. (1 anna) a day. Children begin to help their parents when about eight years old. Their employment is rather uncertain. They borrow from Havig Bhats and Gaud Brâhmans at high rates to meet marriage and other charges, and not being able to pay their debts are forced to work for their creditors. They rank with Marâthás though they do not eat with them. The ordinary monthly expenditure of a family of five is about 10s. (Rs. 5). Their chief object of worship is Basava or Nandi, the bull-carrier of Shiva, whose chief local shrine is at Ulvi in Supa. Most of them make pilgrimages to Ulvi during the yearly fair which is held for ten days in February. Under Basava, their family gods are Náiki, Bhutnáth, Mahámáí, and Râmâng, who have shrines in each of their settlements. They also worship their ancestors who are represented by an unhusked cocoanut kept in a separate room in the house of the head of the family. They believe that persons who die by accident become troublesome, and that the souls of those who die a natural
death become good spirits. The bodies of those who die accidental deaths are buried beyond the limits of the village; and with the view of consigning them to the care of the guardian spirit or nās of the neighbouring village, the temple servant is employed to offer a cock which he is allowed to take away. The worst spirit is ālvantin the ghost of a pregnant woman. When a pregnant woman dies, the husband who accompanies the body to the burial-place opens the womb, takes out the child, lays it on the mother's breast, and cuts the tendons of her feet that she may not come back and haunt the house. In ordinary cases, on the evening of the third day after a death, a soothsayer is employed to persuade the spirit which is believed to live on a tree near the burial-ground to come home and join the ancestors. Their ceremonies are performed by the Lingāyat priest or ayya who ministers in the Ulvi temple. Their village temple ministrants are their own caste people called velip, who are paid from the temple funds. Their chief holidays are Ulvi fair in February, Holi in March-April, and Divālī in October-November. At Holi time the men, each with a pair of sticks fifteen inches long and three-quarters of an inch thick, go to the house of the village priest or velip and lay the sticks before the basil plant. The priest breaks a cocoanut, sprinkles the water over the men, and returns their sticks. The men sing and dance in the temple-yard keeping time by clashing the sticks, and go dancing from house to house getting a cocoanut from each. This entertainment lasts three days. On the night of the third day the cocoanuts are broken and eaten. Till last year (1831) they were followers of the Lingāyat guide of Chitaldurg in Māisur. But the pārupsāyāgār or manager of the Śaṅkara Jagadguru of Shringeri has persuaded them to acknowledge him as their Teacher and to pay a nominal contribution.

A woman after child-birth and for three days in every month is considered unclean. The lying-in room is a part of the front veranda enclosed with wattled bamboos or reeds. No midwife is employed. The mother cuts the navel cord with a bamboo knife, and the after-birth is laid between two pieces of a broken earthen pot and buried in the yard. On the third day the village washerman brings two newly washed white robes and some ashes. All the people in the house bathe and receive from the washerman a mixture of ashes and water, and the mother and child are dressed in the newly washed clothes. A dinner is served to children. On the fifth day after supper they lay a little rice, a cocoanut, and some betelnuts and leaves in a winnowing fan, and the mother and child bow to the fan and give the contents to a Jogī peddler in exchange for glass beads which form the child's first ornaments. Two women stand one on each side of the winnowing fan which serves as a cradle. One of them lifts the babe from the mother's lap and sets it in the fan, the other lifts the child back into the mother's lap and this is repeated four times more or six times in all. The eldest member of the family then comes forward and calls the babe by a name previously fixed. If a child's teeth begin to show first on the upper jaw, it is thought to bode ill to the uncle or aunt. To ward off the ill omen, the child's face is covered with a piece of cloth and the
uncle or aunt pricks its forehead with a needle and removes the cloth from its face after some blood has oozed out. When about three years old both boys and girls are shaved by the village barber, who receives 1d. to 3d. (1-2 ans). The boy’s hair is thrown at the foot of a jack tree and the girl’s at the foot of a plantain. There is no rule that girls should marry before they come of age. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Proposals for marriage come from the boy’s parents. The father of the boy goes with some castemen to the girl’s and asks her father if he is willing to give his daughter in marriage. If he is willing he presents the boy’s father with betelnut and leaves, and a meal of ṛāgī gruel and rice, with a dessert of cocoa-kernel and molasses. After the meal they settle the amount to be paid to the girl’s father, which is called ṛābharpān. The boy’s father goes home and on the next or other convenient day the fathers go together to a Havig Brahman and ask him to fix the time for the wedding. On the day before the wedding, five married castewomen come by invitation to the bride’s and bridegroom’s, and, close to the basil plant, rub them with turmeric paste and bathe them with water drawn in five small jars out of a large earthen pot. The women are feasted with cooked ṛari and rice gruel called ros. Then the bridegroom’s father, with friends and relations, goes to the bride’s taking with him two new robes. The bridegroom’s people spend the night at the bride’s and early next morning give one of the two robes to the bride, and the other to her mother. The bride, dressed in her new robe, is brought out by her father, and the boy’s father takes a piece of copper cut in two, and waving the pieces round the girl’s face, drops them into her father’s hands, who makes her over to him shedding tears. On this the party with the bride, but without her parents, starts for the bridegroom’s, singing Konkani songs. On reaching the boy’s house the bride is led to a bench called śāvo, where she stands facing the bridegroom and separated from him by a cloth curtain. The Lingāyat priest comes forward, joins the hands of the bride and bridegroom and pours water over them, and a woman of the Devli caste fastens the lucky necklace. The brother of the bride then ties the ends of their garments together, and women sing songs and sprinkle rice on their brows.

They mourn a death three days and are then purified by the washerman. They bury their dead, the men shaving the moustache in sign of mourning. On the third day they employ a medium to persuade the spirit to leave its seat on the trees of the burial-ground and come home to their house where rice is cooked in its honour and caste people are feasted. They also feed a representative of the head person on the twelfth and thirtieth days and at the end of a year after the death. Every Kumbi settlement has a headman called mūdavant in whose house caste meetings are held. The settlements are grouped into circles called māhăl, each māhāl having a superior headman called māhāl-budvant, and they in turn are subordinate to the gauda at Phondiya in Goa, who is the head of the whole caste. The village heads have the power of putting out of caste for a time...
Chapter III.

Population.

Husbandmen.

Vakka's.

Gam Vakkals, numbering 10,572 of whom 5287 are males and 5285 females, are found in small numbers in Horvār and Kumta. They take their name from gām a corruption of the Sanskrit grām a village. They are chiefly found in lowland villages between the Gangāvali and Shīrāvati. They have no tradition of a former home and have no connection with any country but Kānara. Their patron and family gods are Venkatramana of Tirupati in North Arkot and Balindra the ancestral coconut, the same as those worshipped by the Hālvakki Vakkals. The names of the men and women are the same as those of the Hālvakki Vakkals, and like them they have no surnames. Men add to their names the words appa or father, nōik or chief, and ganda or headman. Like the Hālvakki Vakkals they marry with any member of the community except blood-relations. They are a branch of the Vakkals or husbandmen ranking next to the Hālvakki Vakkals and neither eating nor marrying with any other subdivision. The men are dark, and generally tall strong and muscular; the women are like the men except that they are slimmer. They do not differ from the Hālvakki Vakkals in appearance, complexion, or dress, the only difference being that the Gam Vakkal women wear fewer bead necklaces than the Hālvakki women. Their home tongue is a corrupt Kānarese, the peculiarities being the same as those of the Hālvakki Vakkals. Their houses are like the houses of the Hālvakki Vakkals. Their common food is rice and rāgis and fish, and when they sacrifice or hunt they eat flesh except beef and tamo pork. Both men and women drink country distilled liquor called chail but seldom to excess. Like the Hālvakki Vakkals they are great eaters and fond of molasses; their favourite dish is pulia. The men wear a loincloth, shouldercloth, and headscarf, and carry a black blanket on their shoulders. The women wear the robe in the same way as the Hālvakki Vakkals and a few necklaces of red black and white beads. They wear no bodice. They have the same ornaments as the Hālvakki Vakkals and their way of tying the hair is the same. They wear flowers on holidays and other grand occasions, and are not fond of gay colours their robes being black or reddish. They buy a new suit once a year, and only the well-to-do have separate holiday clothes. They are hardworking, thrifty, sober, and orderly.
They earn their living as landholders and field and general labourers. They are fairly off.

**Kare or Black Vakkals,** numbering 9844 of whom 5220 are males and 4624 females, are found in the forest tracts and remote villages of Ankola, chiefly at Shiveguli, and a few in the forest tracts of Sirsi, Kârwâr, Kumta, Honâvar, Siddâpur, and Yellâpur. As their name shows they are much darker than other husbandmen. They have no tradition of a former home. The commonest names of men are, Kariya, Giriya, Shîva, Tippa, Venka, and Timma; and of women, Râmi, Gangi, Gubbi, Gopi, Doddakka, Sannakka, and Subbi. They have no surnames, but the men add **gauda** or headman to their names. Except blood-relations all intermarry. Their family god is Venkatramana of Tirupati in North Arkot. They are generally middle-sized and strong, like other Vakkals except that they are darker. The women are like the men but shorter. Except a few who talk Konkani, they speak Kânarese like other Vakkals. Their houses do not differ from those of the Hâlvakki Vakkals except that they are smaller, some of them mere huts of palm-leaves and straw. Their ordinary food is rice and râgi, but they eat fowls and goats when sacrificed to the village gods. They never drink liquor. They are moderate eaters and not good cooks, fond of parched rice and molasses made from cocoa-palm juice. They dress in the same way as the Ætte Vakkals. They are goodnatured, peaceful, thrifty, sober, and hardworking. They are husbandmen and field labourers and are generally tenants, only a few holding land. Their form of tillage is the *kumri* or wood-ash tillage and some of them still burn patches of forest-land and rear crops of râgi and vegetables. They are much indebted to their landlords. They rank next below Ætte Vakkals. Their daily life is pretty much the same as that of the Hâlvakki Vakkals. A family of five spends about 8â. (Rs. 4) a month. Their chief objects of worship are Venkatramana of Tirupati, Jatga, Hulidev or the tiger-god, Karidev of Shiveguli in Ankola, and village-mothers *ammâs* or *shaktis* to whom they offer blood sacrifices. They also have a strong belief in ghosts, soothsaying, and witchcraft. Their customs are the same as those of Ætte Vakkals. They either burn or bury the dead and their other ceremonies do not differ from those of other Vakkals. Their social disputes are settled by hereditary headmen called *budvants* or wisemen. Their settlements are grouped into eleven circles with a *shima-gauda* or group-head over each circle. But they have a much less elaborate organization than the Hâlvakki Vakkals. They do not send their children to school or take to new pursuits and are not nearly so prosperous as the Hâlvakki Vakkals.

**Kokna's or Konkan Mara' tha's,** numbering 7814 of whom 3916 were males and 3898 females, are found in Kârwâr and Ankola. Their name shows that they came from the coast to the north of Kânara and points to Goa as their former home. They claim to be Kshatriyas or warriors, but they are generally ranked as the highest class of Shdreas. Like the Sherogârs, whom they resemble in many respects though they neither eat nor marry together, the men take the word *nââk* or chief after their names, and have Sâvant, Desâ, and Sâil as surnames. The
common names among men are, Nilo, Kálgó, Gauro, Pursu, Bhikáro, Phakiro, Mulo, Chaudo, Subba, Soira, Koiru, Kándlo, Bálso, Sapurlo, Tulo, Phokru, Bábghato, Kudav, Kundík, and Dúlba; and among women, Ubge, Báije, Gomte, Kochi, Gburti, Bhági, Vithái, Sakhu, Bhike, Shevantu, Buku, Ánande, and Jívri. Most of the men are fair, tall, and wheat-coloured with well-cut features. They are like Deccan Maráthás. The women have more delicate features and are fairer than the men. They speak Konkani with a Goanese accent like the Shenvis. They live in one-storied houses with mud walls and thatched roofs with narrow verandas and front yards, but without ceilings. They live in large undivided families, the house being jointly managed by the oldest male and female members. The cost of their houses varies from £5 to £50 (Rs. 50 - Rs. 500). Their staple food is rice and fish, but they eat mutton, fowls, and game except the bison, when they sacrifice to the gods Nirankár, Mámí, or Mahámrí, Raulnáth, Játá, and Khetri, and to their ancestors on their All Soul’s day or mahaliyana pákha in October. They drink palm spirits. About eight in the morning they take rice porridge, about twelve rice and fish curry, and at eight at night rice and curry again. The men are fond of smoking tobacco and the women chew betel leaves. Their holiday dishes are small fried rice and vaddi flour cakes called vaddis, and guboni that is rice flour coconunt milk and molasses boiled together. The men wear the loincloth, a headscarf, and a grey or black blanket, and as ornaments gold ear and finger rings and silver waistbands. They shave the head except the top-knot and the face except the moustache. The women pass the skirt of the robe back between the feet and draw the upper end over the head. They wear no bodice. Their ornaments are nose and earings of gold, the lucky necklace, glass bangles, and finger and toe rings. The men’s holiday dress is a waistcloth, shouldercloth, and headscarf costlier than those in ordinary wear. The women also keep good clothes in stock for special occasions, but they are not fond of gay colours. A man’s ordinary dress costs about 6s. (Rs. 3) and his holiday dress about 12s. (Rs. 6). A woman’s every-day robe costs 4s. to 5s. (Rs. 2 - Rs. 4) and her holiday robe about 8s. (Rs. 4). The men’s ornaments are worth about £5 (Rs. 50) and the women’s about £10 (Rs. 100). The clothes come from Hubli in Dhrárvar and Shápur in Belgaum. They are clean, thrifty, sober, and honest, but lazy and effeminate, and the women are very quarrelsome. Most of them are husbandmen either holding land or working as tenants or field labourers; others serve as messengers in public offices and as day-labourers.¹ Besides house work the women help the men in the field by gathering and carrying manure, planting, weeding, reaping, and thrashing and husking rice. The recent increase in the assessment has reduced their income as they generally keep only a little land as a home farm and rent the rest to tenants.

¹ The tools used by the field-labourers are the spade, the hoe worth 1s. 6d. (12 paisa); the plough, worth 10s. (Rs. 5); the sickle, worth 6d. (4 paisa); and the billhook or heavy cutting knife called keda, worth about 1s. 6d. (12 paisa). Cultivators also keep one or more pairs of bullocks or buffaloes worth £3 to £5 (Rs. 30 - Rs. 60).
receiving only a certain quantity of produce. Still as a class they are fairly off. They rank next below traders. Kolnás rise early and in the fair season the men go to the fields and the women gather manure or firewood or husk rice. Those who go to gather firewood take rice porridge early in the morning. The rest take their porridge about eight and stay at home till after their dinner, when about three they go back to the fields and work till sunset. They then return home, spn about eight, and go to bed about nine. During the south-west monsoon (June-October), which is the crop-raising season, men as well as women work in the fields carrying manure from their houses to the fields, sowing, planting, weeding, reaping, thrashing, winnowing, and storing. A family of five spends about 10s. (Rs. 5) a month. They are Smáts, and worship all the ordinary gods and keep all local holidays. Some who are Sháktis worship sháktis or mothers at least once a year during the Dáśera holidays (September-October). They believe in sorcery and sorcery-saying, in the power of evil spirits, and in the spirits of the dead. On the day of the feast of Raulnáth, a Komárpik, who belongs to a family holding temple lands, cuts the palm of his hand with a knife and lets three drops of his blood fall on the ground. They make pilgrimages to Gáts, Gokarn, Benaree, and Pandharpur, and employ Karháda Bráhmans to perform their marriage puberty and death ceremonies, and pay them great respect. They have priests of their own caste called bárés who live in Krishnapur near Sháshiviligad in Kárwr. At marriages, on the sixth day after a birth, on the night of mahádiya or All Soul’s a.v. on other convenient occasions between January and April, the bárés were called to perform worship or bhañan. They bring an image of Vithoba, worship it by offering flowers and fruit and by waving burning incense and lighted lamps before it, and sing Tukárám’s hymns, explaining their meaning to the listeners. After the service is over the bárés are treated to a supper of rice, bread, fowl, and vegetable curry, yásha, and country liquor. The límás are married men who live partly on the funds of the Krishnapur temple and partly by labour as husbandmen. They are worshippers of Vithoba at Krishnapur and have no other duties to perform except service or bhañan at the houses of their employers. They have no disciples. Succession is confined to the members of the family of the first bára. The first of the bárés, it is said, was a pious old man, who, after his wife’s death, became a devotee of Vithoba and regularly visited his shrine at Pandharpur with his only son once a year. As he grew old he lost his eye-sight and was unable to make his yearly pilgrimage. Still his desire to visit the shrine grew stronger, and Vithoba, knowing this and pleased with his devotion, promised him in a vision that if he would build him a temple he would come and live in it. Accordingly a temple was built at Krishnapur, and, ever since, the descendents of the first bára have visited Vithoba’s shrine at Pandharpur regularly once in three years carrying with them the image of the Krishnapur Vithoba. The Vithoba worshipped at Krishnapur is a stone image about a foot and a half high in the form of man with two hands. During the yearly fair and on other great occasions, this image is dressed in a waistcloth, a shoulder-
Chapter III.

Population.

Koknas.

cloth, and a Deccan Bráhman turban or a Kánsara headscarf. The images which are carried to Pandharpur and those taken to the houses of the people for service or bhajans are of brass about five inches high. Once every year about the middle of December (Márga-shíreha shudda 10th) a fair is held at Krishnapur in honour of this Vithoba which lasts for five days. And once in three years on the last day of Dasra one of the brass images is carried in a palanquin to Pandharpur by a party of the people who meet at the temple for the purpose. On their way they halt at every village where their friends live who entertain them and receive in return flowers offered to Vithoba. They reach Pandharpur a day or two before Kárthik ekádashti (15th November), on which day they bathe the image in the Chandrabhágá and carry it in a palanquin thrice round the Pandharpur temple. They employ a Bráhman cook and feast about a dozen Bráhmans. They stay at Pandharpur for a couple of days and return to Krishnapur after about three months' absence. Besides Vithoba the Koknas, reverence the other ordinary Bráhmanic gods and regularly worship the sweet basil plant and the images of their family gods every day after bathing and before they take their first meal. In manners and customs they resemble Sávantvádi Maráthás. Boys are married between fourteen and eighteen and girls between eight and twelve. Widow marriage and polygamy are allowed, and polyandry is unknown. Widows are not allowed to wear ornaments, but their heads are not shaved. Marriage is forbidden between families bearing the same surname. They burn their dead except infants who are buried. They mourn for eleven days and on the twelfth feed their caste, and, as the representative of the deceased, give one of their castemen a complete suit of clothes with a metal plate and a small water-pot. This ceremony without the presents is repeated at the end of every month till the end of a year after the death. On the first day of the second year another present of clothes and a metal plate and pot is made. After this on every anniversary during the lifetime of the eldest child of the dead person some castemen are feasted. Each village has a headman called budnánt who has power to call caste meetings and settle social disputes. Their spiritual Teacher is Shankaráchárya, the head of the Shriingeri monastery in Muisur. Many of them hold land and are village headmen. On the whole, they are well-to-do and are beginning to teach their boys to read and write Maráthi.

Torke Na'dors, numbering 3576 of whom 2304 are males and 1272 females, are found in Kumta, Ankola, and Honávar, their chief centres being Ankola, Mirján, Sánekkatta, Unalli, Mággeri, Torke, Shedgeri, Hiregutti, Talgeri, Hannalli, Advikán, and Chandávar. Their family god is Venkatramana whose shrine is at Tirupati in North Arkot. Their surnames are Churi, Kippa, Kania, Jamga, Poska, and Donka; they are not taken into account in settling marriages. The ordinary names of men are, Hanma, Ráma, Monna, Bomma, Venkanna, Mari, and Jogi; and of women, Devamma, Biramma, Nágamma, Sannamma, and Honnamma. They have no subdivisions. Both men and women are tall and strong, most of them being dark and well-featured. In speech, house, and belongings they do not differ from Hálvakki Vakkals. Their staple diet is rice,
KĀNARA.

rāgi, and fish; they eat fowls, game, and mutton, but do not drink liquor; their special dish is pātā and pāta. The men wear the loincloth, and waistcloth, a folded blanket on their shoulders, and a headscarf. The women wear the robe hanging from the waist like a petticocoat, and no bodice. They are clean, hot-tempered, hardworking, honest, thrifty, sober, and orderly. Both men and women work in the fields and girls and boys herd cattle. Many own a large area of land, some being village headmen and moneylenders. They rank with the Konkanas and Hālvakki Vakkals and above the Uppu Nādors. Their daily life, style of living, and expenses do not differ from those of the Hālvakki Vakkals. Their chief objects of worship are the village gods. They keep the ordinary Hindu holidays, and on marriages and other festivals have the special dish called pātā. Their spiritual Teacher is Tātāyāchāri of the Shri Vaishnav monastery of Govindnātpattan near Tirupati in North Arkot to whom they pay yearly tithes, and by whom they are branded on their shoulders and breast, when they go on pilgrimage to Tirupati and when he comes to Kānara. Their family god is Venkatramana of Tirupati and they pay great reverence to Hanumantha, going on pilgrimage to Tirupati, whence they bring holy water called tīrtha. They are a very religious class offering blood sacrifices to the village gods, behoving in witchcraft soothsaying and ghosts, and respecting Brāhmans though they do not employ them as family priests. They observe the haridin or Vishnu's day, and always bath and worship the household gods before they take their first meal. Their girls are married between seven and twelve and their boys between fourteen and twenty; widow marriage and polygamy is allowed and practised, and polyandry is unknown. They burn their dead and mourn eleven days. Their ceremonies are the same as those of Hālvakki Vakkals. The marriage ceremony lasts for five days among the rich and for three days among the poor. They have a strong social organization and settle disputes at meetings held under an hereditary village headman or būdevant. Their villages are grouped into three circles or shimes, Ankola, Mirjān, and Chandāvar. Each circle has a group-head or shine-būdevant, the Ankola group-head living in Shetgiri, the Mirjān head at Hiregutti, and the Chandāvar head at Aghnāshani in Kumta. These three heads are directly under the Teacher or Tātāyāchāri of Tirupati who corresponds with them on caste matters. Once in five or ten years, or when the Tātāyāchāri comes to Kānara, the group-heads hold a council to dispose of caste matters. They have the same powers as the rāj-būdevant of the Hālvakki Vakkals, but have no such titles as aras-gauda or civil head, guru-gauda or religious head, or shime-gauda or group-head. Slight breaches of social discipline are punished with fine and serious offences with loss of caste. The fines are spent in caste dinners. A few of them teach their boys to read and write Kānarese. They take to new pursuits, but are a vigorous, frugal, and prosperous class.

Sherogārs or Messengers, numbering 3070 of whom 1532 are males and 1488 females, are found on the coast of Honāvar and Kumta. They are also called Konkan Vālegārs from the Kānarese cāde the palm-leaf on which messages are written. Their Konkani

Chapter III.

Population.

HUSBANDMEN.

Turks Nādors.
Chapter III.

Population.

Husbandmen.

Shroegar.

namo Sherogar also means a messenger. They are said to have come from Goa and to be a branch of the Konkan Marathas who have Savant, NAIK, SAIL, and other surnames. The men add the word naik to their names, but since their settlement in Kānara the use of surnames has been discontinued. Their home tongue is Konkani; and their family gods are Raulnath, Nirankar, Kālhairav, and Mahāmāi, whose shrines are in Goa. Men's names generally end in ayya, as Pursayya Appayya Sāntayya, and women's names in amma as Nāgamma. A few who have risen to high positions in Maibūr have lately added the title 7ao to their names. Most of the men are tall, regular-featured, and wheat-coloured. Some are fair and the women are fairer and better made than the men, and much like the Sāsashtkār Brahmans, women except in dress and ornaments. Their home tongue is Konkani spoken, with a Kānarese accent and much mixed with Kānarese words, the chief peculiarity being the use of x for j, a sound which is unknown in Kānarese. Many of them read and write Kānarese. They live in middle-class houses with mud or laterite walls, wooden ceilings, and roomy verandas and front yards. The dwellings stand in gardens enclosed by thorn hedges. The cost of an ordinary house is £5 to £20 (Rs. 50 - Rs. 200) and of a good house £40 to £50 (Rs. 400 - Rs. 500). They live in larger families. Their common food is rice fish or vegetables, but they eat fowls and mutton when they sacrifice to the village gods, and game whenever they can get it. They drink no liquor. For breakfast they take rice or rōgi porridge seasoned with salt, for dinner dry cooked rice and curry, and for supper rice and curry. They are neither great eaters nor good cooks and their special holiday dishes are pūša and vadīs. The men wear a narrow waistcloth, a shoulder-cloth, and a head-scarf, and the women a robe falling like a petticoat and no bodice. Both men and women keep a store of rich clothes and use ornaments of gold and silver, the women being particularly fond of anointing their hair with coconut oil and decking it with flowers. They are clean, hardworking, and trustworthy, but as timid as the Konkanas of Kārwār. Their women are very quarrelsome. They were formerly soldiers but most are now husbandmen. Some serve as messengers in public offices and some are petty shopkeepers and deal in rice, fruit, vegetables, betelnut, coconut, curry-stuff, flowers, coir rope, and oilman's stores. Besides minding the house, women work in the fields and gather cowdung and dry leaves which they bury together in manure pits. They also plant, weed, reap, thrash, winnow, and husk rice. They were formerly tenants, but have lately become landholders. Like the Konkan Marathas they stand at the head of the Shudra castes. Sherogars rise early, and wash. Except those who are employed as messengers the men go to their fields; of the women some gather cowdung and leaves for manure and others remain at home to cook. The men return about nine and take rice porridge for breakfast. After breakfast they talk and joke, in which they have considerable cleverness, till three, when after dining they again go to work. They come back by sunset, sup between eight and nine, and go to bed. A family of five spends about 12s. (Rs. 6) month. Their
family gods are Raulnath and Nirankar whose shrines are in Goa. They also worship all Brahman and village gods, and Musalman saints or pirs. They believe in the power of evil spirits, and have great faith in soothsaying and sorcery. They make pilgrimages to Gokarn, Tirupati, and Dharmasthal. They employ Havig Brahman to perform marriage puberty and death ceremonies, and show them great respect. Their spiritual Teacher is the head of the Smart monastery at Shringeri in Munsir. Girls are married between eight and eleven and boys between fourteen and eighteen. They are the sacred thread. Polygamy is practiced, widow marriage forbidden, and polyandry unknown. The heads of widows are not shaved. They burn their dead except infants who are buried. They mourn ten days, and on the twelfth feast the caste and present a person of the same sex and age as the deceased with a suit of clothes, a metal plate, and a small pot. Dinners are repeated every thirtieth day after the death for a year, on the last day of the twelfth month, and afterwards on the first day of every year during the lifetime of the children of the deceased. A general commemoration of the dead is held during the second half of Bhadrapad (September - October). Social disputes are settled by committees of the caste under the presidency of headmen. Each village has its headman called budrant. Ordinary disputes are disposed of by the committees, but serious matters are reported to the Teacher who passes his decision on the proceedings forwarded to him through his representative the acharya, who is a Smart Brahman. The Teacher punishes with fine or expulsion according to the gravity of the offence. A person who has been put out of caste may be allowed back on paying the Teacher a certain sum through the acharya. They are skillful cultivators and are likely to rise to importance as they send their boys to school and are gradually improving their condition.

Paditis, numbering about 2913 of whom 1515 are males and 1398 females, are found in Karwar and Kumta. They belong to two classes, Kanarese and Konkani. Kanarese Paditis make salt, and Konkan Paditis labour. The two divisions neither eat together nor intermarry. They are short, dark, and regular-featured. Some speak Kanarese at home and others Konkani. Most live in huts or sheds with mud walls, thatched roofs, narrow verandas, and small yards with a sweet basil plant in the centre. Their common food is rice and fish, but they eat flesh when they can afford it and drink liquor though not to excess. The men wear the loincloth, the head-scarf, and a folded blanket either on their heads or on their shoulders, with gold ear and finger rings and silver girdles; the women wear the ordinary robe the skirt hanging from the waist to the knee and the upper end drawn across the shoulder and breast. They wear no bodice, and have gold silver or brass ornaments like those of the Halepaiks. They are dirty, hardworking, honest, thrifty, and sober. Most are tenants and in poor circumstances; a few make salt; the rest are day-labourers. Besides keeping the house the women help the men by working in the fields. Children herd cattle, take care of the house, and watch crops. Most borrow money at high interest for their weddings. Between interest due to moneylenders and to
landlords in return for advances of seed and for the use of cattle and field tools, little is left. They rank next to Gámb Vakkals. Their daily life and expenses do not differ from those of the Hálvakki Vakkals. They worship the ordinary Bráhman and village gods, and observe all local holidays including the bhánds and jatrás, and have faith in soothsaying and sorcery and in the power of spirits. They employ Joishis to perform their ceremonies and treat them with great respect. They marry their girls between ten and twelve and their boys between fourteen and eighteen. They consider themselves impure for ten days after a birth or a death. They are cleansed on the eleventh by bathing and drinking water touched by the Joishi, and, after being purified, they feast their castemen. Women are impure four days in every month, when they bathe and wash their clothes. Widow marriage and polygamy are allowed. Social disputes are settled by committees of the caste under the presidency of budvants or hereditary headmen.

**Uppu Nádors.**

Uppu Nádors, numbering 2110 of whom 1100 are males and 1010 females, are found in considerable strength along the Kumta, Honávar, and Ankola coast. They are said to take their name from the Kánarese uppu salt and nádu a village. Their names, surnames, parent stock, and patron god are the same as those of the Torke Nádors. The two castes neither set nor intermarry, but do not differ in appearance, speech, house, food, dress, or character; both are husbandmen and the style of living of both is closely alike. Their girls are married between nine and twelve and their boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is unknown. They burn their dead. Their social organization does not differ from that of the Torke Nádors. They have the same three circles, Ankola, Mirján, and Chandávar. The head of Ankola lives at Tenkankeri, the head of Mirján at Mándangeri in Kumta, and the head of Chandávar at Unalli. All are subject to the Tátyáchari of Tiirupati in North Arkot. Several of their boys are being taught Kánarese at Belekeri, Ankola, and other villages.

**Panchamsalis.**

Panchamsalis, numbering 1946 of whom 1140 are males and 806 females, are found in the Sirsi, Siddápur, Yellápur, and Haliyal sub-divisions. They are Lingáyats and do not differ in any particulars from Banjigs and Mallávs with whom they eat but do not intermarry.

**Kot Vakkals.**

Kot Vakkals, numbering 1822 of whom 1003 are males and 819 females, are found above the Sahyádris in Siddápur and Sirsi. Kot Vakkals or bagmen get their name from being chiefly employed in covering bunches of tender betelnuts with bags made of the canvas-like sheaths of the betel-palm, which Shelter the fruit bunches when tender and protects them from heavy rain. They are a subdivision of the Gauḍa or Vakkal caste; but neither eat nor marry with any other branch of it. Both men and women are middle-sized, strong, and dark. Their home tongue is Kánarese, like the speech of the Hálvakki Vakkals. Their houses do not differ from those of Hálvakki Vakkals. Their staple diet is rice and rágí, but they occasionally eat fowls and goats offered in sacrifice. They drink no spirituous liquor. Both men and women dress like Hálvakki Vakkals,
and like them are simple, hardworking, thrifty, and orderly. They work as gardeners and field labourers, and do not differ in condition from other cultivating castes. They rank next to Hâlvakki Vakkals, and do not differ from them in their daily life or expenditure. Their chief objects of worship are the village deities to whom they offer goats and cocks. Their family god is Venkataramana of Tirupati and they make pilgrimages to his shrine. Their girls are married between ten and twelve and their boys between fourteen and eighteen. Widow marriage and polygamy are forbidden and polyandry is unknown. They burn their dead and mourn ten days. Each village has a caste-headman or gauda. Their social disputes are settled at meetings of the men of the community under the presidency of the gauda. They do not send their boys to school nor take to new pursuits.

**Jains**, numbering 1653 of whom 898 are males and 755 females, are found in small numbers at Bhatkal, Murdeshvar, Kumta, Sonola, Panvadi, and Mundgod. The word Jain means conqueror from the Sanskrit jî to conquer. According to Mr. Rice the Jains appeared in the Karnâtak about the same time as the Buddhists, that is in the third century before Christ. The Jain faith was predominant in the Karnâtak during the early centuries after Christ. It suffered from the attacks of the Kongu or Chera kings in the third or fourth century and again in the eighth century from the success of Shankrâchârya and from the introduction of northern Brâhmans by Mayura-varma of Banvâsi. From the eighth to the eleventh century the Kalachurya chiefs of Humcha in north-west Muisr, and, until 1117 or 1132 the Balâla of Drâra-samudra in west Maüsir favoured the Jains. The conversion to Vaishnavism of the great Balâla chief Vishnu Vardhan (1117-1137) was a severe blow to the upland Jains and their power was further impaired in the fourteenth century by the rise of the Lingâyat faith at Kalyân. The coast Jains seem to have escaped this loss of power, as, according to the Arab historian Rashid-ud-din, in 1290, all the Hindus of the Malabar coast from Sintakula or Sindabur to Quilon were Saivism or Jains. Both of the Vijayanagar dynasties (1330-1450 and 1450-1560) though not Jains were friendly to the Jains. After the fall of Vijayanagar (1556) in the south of Kânara the Gersappa and Bhatkal chiefs continued Jains till their overthrow by Venkatappa Naik of Bednur about 1600 and in the south the Sonda chiefs remained Jains till Sadashiv was converted to the Lingâyat faith in the latter part of the seventeenth century. In the south about 1600 the Bednur conquerors almost exterminated the Jains. At present the chief Karnâtak seats of the Jain faith are in Muisr, at Shrâvan, Belgol, Maleyur, and Humcha. In appearance and character Jain saints are closely allied to Buddhist saints.

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1 Myser, I. 313. 2 Myser, I. 314.
3 According to Buchanan (III. 123 and Wilks' South of India, I. 514), Vishnu-vardhan treated the Jains with savage cruelty; according to Wilson (Mack. Coll. 2nd Ed. 66) he did not molest them.
4 Elliot and Dowson, I. 68.
5 Rice's Mysor, I. 340, 374; Buchanan's Mysor, III. 123, 134, 165, 173, 234; Wilks' South of India, I. 514; Wilson's Mackenzie Collection, 2nd Ed. 38, 40.
Both seem taken from one original. They have the same tenderness for life and nearly the same rules of conduct. Jains differ from Buddhists chiefly in acknowledging an Eternal Mind and in having many more ideas in common with modern Brahmanism, its caste system, its ceremonial impurities, and its respect for Brahman gods. How far these beliefs and observances were absent from the life of ordinary Buddhists even in early times is doubtful. The opinions which distinguish the Jains from Brahmanic Hindus are their extreme tenderness for life, their denial of the divine origin of the Veds, and the reverence they pay to certain saints or Tirthankars, who, by the practice of self-denial and other virtues, are believed to have gained a position higher than that of the Bråhmanic gods. The names in common use among men are, Padmappa, Anantayya, Adrappa, Nágappa, Ráyappa, and Chandrappa; and among women, Padmavva, Sarasvatavva, Sávitrí, Nágavva, and Devki. Their surnames are local, marking their birth-place or country; they are not taken into account in settling marriages. The Jains of Belgaum, Dhárwar, North Kántara, and South Kántara eat together; but the North and South Kántara people alone intermarry. Almost all the lay Jains of North Kántara are husbandmen. Their family god, Jineshvar, Arhat, or Parmeshvar, has temples at Gersappa., Bhatkal, and Sonda, and their patron goddesses, Padmávati, Jvála, Kushmánddevi Kálí, and Gauri, have shrines in almost all Jain settlements. The Kántara Jains belong to three divisions, the Chaturths, the Tagar-Bogárs, and the Priests. They have no badges or devaks. The Chaturths and the Priests eat with each other but do not intermarry; and both of them hold aloof from the Tagar-Bogárs, whom they look upon as inferior though they do not differ from them in religion. The Priests are again divided into Indra or family priests and ascetics yatis or swámis, and the ascetics into Digambaras that is sky-clad or naked and Shvetambars or white-robed. The Digambaras, according to rule ought to be always naked; in practice they are never without clothes except at their meals. The rule of nakedness is strictly observed in Digambar images, which have no covering of any kind, not even colour or an ornament. The Shvetambaras dress in white and adorn their idols with earring and other jewels. The two sects differ in other points, the Shvetambaras holding that there are twelve heavens and sixty-eight Indras, and the Digambaras that there are sixteen heavens and a hundred Indras. The number of ascetics of either class is small. They are friendly towards each other; a Digambar may become a Shvetambar and a Shvetambar a Digambar. Ascetics do not attempt to spread their religion and laymen are indifferent to sectarian differences. The ascetics keep up the order by buying children from Jain parents and making them their disciples. Parents sometimes vow to devote their children to the service of Jina and give them to ascetics who make them their disciples. There are no female ascetics in Kántara. The daily life of a Kántara Jain ascetic is almost the same as that of a Gujarát Jain ascetic.

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So close is the resemblance that Mr. Rice (Mysor. I. 374) holds that Mahávira the last Jain saint and Gautama the last Buddhist saint are the same.
The ascetics cannot be distinguished by their appearance from laymen, and, among the ascetics, the Digambars cannot be told from the Shvetambars. Both men and women are tall and well-featured, the men being darker than the women. Their Kânarese does not differ from that spoken by other husbandmen. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards with sweet basil plants. Their common food is rice and vegetables. They neither eat flesh nor drink liquor. They are great eaters. Their special dishes are holiye or wheat flour bread stuffed with boiled pulse and molasses and eaten with pulk or clarified butter. The men wear the sacred thread, the waistcloth, the shouldercloth, and a small red headscarf; and the women the robe, passing the skirt between the legs and drawing the upper end across the shoulder and breast. They also wear a bodice with short sleeves and a back. The women wear their hair in a braid like Vâni women and the men shave the head except the top-knot, and the face except the moustache. Their ornaments do not differ from those of the other coast classes. They are thrifty and orderly, but not hardworking. Most are husbandmen, and a few are petty traders, dealing in grain, cloth, condiments, and betelnut and leaves. They rank with traders. They rise early and are afield before daybreak, returning home about ten and breakfasting on rice porridge. After breakfast they rest till one, when they dine, go to work, and return at sunset. The women besides minding the house help the men in the field. A family of five spends about 10s. (Rs. 5) a month. They worship the Jain saints or Tirthankars, and reverence Brâhman gods and village deities as the servants of the Almighty Jineshvar, offering to all cooked rice, fruit, and flowers. In most houses they keep a figure of Jineshvar in the form of a man, and worship it with offerings of flowers, fruit, and cooked food, and by waving before it burning incense and lighted lamps. This daily worship is performed by one of the male members of the house, women being forbidden to perform it. The family priests, who are married and are called pujiiri or purukris, hold their position hereditarily and are supported in the same way as Brâhman priests. They serve in the temples of Jinas and Devis, and act as astrologers, drawing up horoscopes, and fixing the time for ceremonies according to the same system of astrology as is in use among Brâhmanas. As family priests they perform the same duties as Brâhman priests and are much respected. A layman by learning the profession can become a priest, and a priest can give up his profession and become a layman; but marriages between priests and laymen cannot take place. Their special holidays are the ninth and the fifteenth days of the bright half of Ashâdha, (June-July), Kârtik (October-November), and Phâlgun (February-March), which are kept as feast; the eighth and the fourteenth, that is the days before, being kept as fasts. Of the ordinary Hindu holidays they observe Yugâdi and Shimga in March-April, Nâg-panchami in July-August, Shrâvani Pournima in July-August, Ganesh-chaturthi and Anant-chaturdashi in August-September, Dasara in September-October, and Divâli in October-November.
The Jains believe that the universe is uncreated and eternal. They divide it into three parts, the pātal or under world, the bhulok or middle world, and the ākāś or upper world. They believe that the pātal or under world consists of three sections adhogati, narak, and pavanlok. Adhogati is a hopeless hell where the souls of the damned crawl; narak is a hell with hope in which sinners with a strain of good have the chance of atoning their sin and are then sent to transmigrate; pavanlok is a purgatory from which after a course of purifying punishment the souls of the faulty good rise to heaven. Above the purgatory or highest part of the under world comes the earth, bhumi or bhulok, of land and water divided into several parts each inhabited by a separate class of creatures. The upper world or ākāś has also several divisions. The lowest is the home of the demons mantralok; the second is the home of a class between men and demigods called vidyāḥars; the third is the home of the demigods or devlok; and the highest is mokshalok the world of bliss and the home of the Supreme Being, the Eternal Mind. With the Eternal dwell the seventy-two saints or favoured ones of whom twenty-four belong to a past cycle, twenty-four to the present cycle, and twenty-four to a cycle which is to come. These saints are believed to have been endowed with all knowledge, to have understood all ceremonies, and to have read the thoughts of men. They are believed to be equal with the Eternal and to deserve the same honours. The twenty-four saints of the past cycle receive no worship. Divine honours are paid only to the twenty-four saints of the present cycle, who have thirty-six attributes in common and certain personal peculiarities in colour, stature, and age. Two of them are white, two yellow, two red, two blue, two black, and fourteen are golden or yellow-brown. The height and age are arranged according to a gradually decreasing scale from Rishabhadev the first saint, who was five hundred paces high and lived a life of 8,400,000 great years, to Mahāvīra the last saint, who did not exceed the ordinary size of a man and lived only forty years. The object of special Jain reverence in Kānara is Gautama, a disciple of Mahāvīra and variously named Indrabhuti, Tirthankar, and Jina. His images, which are generally standing, have crisp curly hair, thick lips, and a black skin, with the hands held straight down close to the sides. He is worshipped both by Digambars and Shvetambaras with offerings of fruit and flowers, and by waving lighted lamps and burning incense before his face. They also keep the images of other Tirthankars in their temples, monasteries, and houses, which are either seated or standing according to the descriptions given in their holy books. The Eternal is known as Arhat, Argan, or Jineshvar. He has one thousand and eight sacred names and receives the homage of the three worlds. He is all-knowing, all-powerful, all-present; in him everything has been, is, and will be without beginning and without end. He does not create, but shows grace mercy and love to all living beings. For the happiness of all living beings he has revealed the twelve Jain scriptures or vedas, and has declared that the Jain scriptures, the world,
time, the soul, duty, and virtue shall last for ever. He is shown with four beautiful faces, seated under an ashok tree, and adorned with three wheels of justice and a triple umbrella. According to the Jains the Brahmanic gods, including Shiv, Brahma, Vishnu, and Ganpati, are followers of Arhat. Both laymen and ascetics therefore revere them though with a lower reverence than that paid to the Tirthankars. Of the Brahmanic gods the most revered by the Jains are Shiv, Vishnu Rám, Krishna, and Vithoba. They worship the shaktis or mothers with decent rites and say that Vithoba is a Jain god. They keep the images of these gods in their houses and temples, visit their shrines, and make vows to them. In spite of their reverence for Brahmanic gods they are as indifferent to Brahmans as they are to Lingáyats. Of animals they rever the cow and worship the cobra; and of plants and trees they worship the pimpal and the ashok trees and the basil plant. They worship stones in the form of village deities, and believe in spirits, devils, witchcraft, and sorcery. They have also well-developed spirits of their ancestors whom they please but do not worship. They think that the spirits of unmarried men, pregnant women, of persons killed by accidents, and of the greedy dead haunt their old homes and annoy the living. When a sick man raves or is struck senseless he is believed to be possessed by a spirit. They apply to a soothsayer of their own or of any other caste to drive out the spirit, the Jain methods of exercising not differing from those adopted by other mediums. They resort to black magic or sorcery, jídu, to be revenged on an enemy, and with this object employ men of any caste who are expert in the use of charms and spells. They believe in good and bad omens and think that iron has power over spirits. Among the Jains the chief rules of conduct are not to kill, not to lie, to be humble-minded, not to covet, to have no strong wishes, not to eat after sunset, not to drink liquor or unstrained water, and not to eat figs, banyan pipal or jujube berries, poppy-seeds, snake-gourds, or other many-seeded fruits or vegetables. Opium, asafetida, garbe, radishes, and mushrooms are also forbidden. Altogether there are 12,000 observances. No layman can hope to keep them all; therefore eternal bliss is possible only for an ascetic. Quarrels with Lingáyats, with Gujarát Jains, or among themselves between Digambaras and Shvetambaras are unknown. They formerly used to make converts; they now make no attempt to spread their religion. The Jain faith seems to be slowly dying.

When a woman is pregnant for the first time, she goes to her parents' house to be confined. In the seventh month of her pregnancy she is dressed in a new robe and decked with flowers and ornaments. She is made to sit by the side of her husband, her lap is filled with rice a coconut and betelnuts and leaves, and

1 Buchanan (Mysor, III. 63) notices in South Kanara that though there were Brahmanic gods in Jain temples they were never worshipped. If a Jain wished to worship a Brahmanic god he worshipped him in a Brahmanic temple.

2 Wilks (South of India, I. 514) notices that in 1800 there were about fifty Brahman families among the Mysor Jains and that in the Jain temple the priest was a Brahman. Buchanan (Mysor, III. 60) notices that the South Kanara Jains had Brahman who acted both as temple and as house priests.
lighted lamps are waved round her and her husband's faces. They employ a low-caste midwife, paying her 1s. (3 annas.) if the child is a boy and 6d. (4 annas.) if it is a girl. The child is bathed as soon as it is born, and for eleven days the mother and child are considered impure and kept apart. On the sixth day they perform the same satti ceremony as Brahmanic Hindus and lay an iron nail under the child's bed. No paper is left for Brahma to write the child's destiny. On the eleventh day the mother and child are purified by the Jain priest or purohit who offers a hom or fire offering in the house, and kinsmen and neighbours are asked to dine. The eldest member of the house, either man or woman, lays the baby in the cradle, and, according to its sex, names it in a loud voice after the eldest deceased member of the family, and drops into its hands a gold or a silver coin. The guests repeat the name, place copper or silver coins in the child's hand, and feed on rice, curry, and pālsa that is rice molasses and coconut milk cooked together. No twelfth day ceremony is observed and the mother does not worship water at the well. The child is not presented to the sun and no horoscope is drawn up. Between the ages of two and three boys are shaved by the village barber who is given 6d (4 annas), half a pound of rice, and a coconut. After being shaved the boy is bathed by the people of the house. The observance ends with a feast to kinsmen and friends. When a boy is between ten and twelve arrangements are made for girding him with the sacred thread: these are the same as the Brahman arrangements and are made by the priests. His parents, with their Jain family priest or purohit, go to their spiritual Teacher or gurū of whom there are two in Kānara, in Sonda and in Mudhura. Early on the day fixed the boy is bathed and led by his parents to the Teacher, who purifies him with the five products of the cow, girds him with the sacred thread, and teaches him the sacred prayer. Then the family priest kindles a sacred fire and is paid 5s. (Rs. 4). The ceremony ends with a feast to the caste people. Boys are married between eight and sixteen and girls between eight and eleven. Proposals for marriage come from the parents of the boy, and the time for the wedding is fixed after consulting the family priest or purohit. They build marriage booths with a lucky post or muhurtnai in the centre, bring earthen pots from the potters, and, on the second day after the marriage, use them in bathing the bride and bridegroom. On the evening before the day fixed for the wedding, both in the house of the bride and of the bridegroom, the family priest or purohit worships the Tirthankars and a dinner is served to the guests. Next morning musicians play and in their own houses the bridegroom and bride are rubbed with turmeric paste and bathed in warm water. The bridegroom is clothed in a waistcloth, a shouldercloth, and a headscarf over which is set the marriage coronet. He holds in his hand a couple of betelnuts and leaves and bows to the family gods. Meanwhile the priest fills with rice a metal pot or gūndī, and, on the mouth of the pot, lays mango leaves and on the leaves a coconut, and sets the pot on a tray. The bridegroom and his people start for the bride's house, his sister carrying the tray with the pot. When he reaches the
bride’s her father comes out with two coconuts which he places in the bridegroom’s hands and leads him to the family gods, where the bridegroom lays the nuts and prostrates himself before the gods. After worshipping the gods he comes from the house and sits on a low wooden stool in the marriage booth. Then the bride is led out and seated on another stool placed alongside of the bridegroom’s. The bride and bridegroom are then stripped to the waist and the bridegroom rubbed with turmeric by five women of the bride’s party and the bride by five women of the bridegroom’s party, who sing merry songs in Kanarese. Near the stools are two earthen pots called kumbhakils filled with water. The bridegroom’s nearest relation presents the bride with a new robe in which she is dressed on the spot with such ornaments as the bridegroom can afford to give her. Both are then led by the girl’s father to a raised seat or altar before which they stand opposite each other, separated by a cloth curtain held by two men. The Jain priest or purohit then chants texts, and, when the lucky moment comes, the cloth is drawn aside, and the bride and bridegroom throw wreaths of flowers round each other’s necks and the parents join their right hands and pour water over them. Gifts of money or dakshina are made to the purohit and alms called bhiksha to Havig Brâhmans who come for charity. The guests put rice on the brows of the newly married pair, throw grains of rice over their heads, and wave lighted lamps round their faces. The second and third days are spent in feasting, rice being sprinkled on the brows of the happy couple and lighted lamps waved round their faces in the mornings and evenings. On the fourth morning the two water-pots or kumbhakils are worshipped and the water is thrown away. The pair then bathe, dress in white, and stand before the door of the marriage booth, and the washerman spreads on the ground a newly washed white cloth. The bridegroom lifts the bride in his arms and walks over the cloth and sets her down at the entrance of the house. The white clothes worn by the bridegroom and bride are presented to the washerman, who is also paid 1s. (8 anns.) in cash, a pound of rice, and a coconut; the priest’s fee is 8s. (Rs. 4). On the fifth day the bride and bridegroom sit together in the yard and bathe throwing water on each other; after dinner they play at odds and even with betelnuts. When a girl comes of age a sacred fire or hom is kindled and the same practices are observed as among the trading classes. Widows are not allowed to marry, but their heads are not shaved.

When fatal symptoms set in water sweetened with sugar is dropped into the dying man’s mouth and the nearest of kin sits by his side. When he has breathed his last the family priest is sent for, who prepares a sacred fire, bathes and dresses the body, wraps it in a white shroud, and lays it on a bamboo bier. The bier is carried by four men, while the son of the deceased, or if he has no son one of his nearest of kin, walks before the bier carrying fire in an earthen jar. The women wait in the house wailing but do not beat their breasts like Gujarât Jains. When they reach the burning-ground the mourners make a funeral pile, place the body on it, and set it on fire. The death of a layman or a priest is not an occasion...
for joy and no music is played either when the body is being carried
to the burning-ground or while it is burning. The impurity caused
by a death ends on the tenth day. On the tenth the karma-puja
and on the anniversary the varsha-dina ceremonies are performed to
save the dead from the torments of purgatory and hell. On the
eleventh day the family priest gives the mourners the five products
of the cow, but they do not freely mix with their caste-fellows till
the sixteenth day. On that day they perform a ceremony called
either the water-pot purification kalash-abhishek, or the corpse
purification mrtabhishek. The mourners collect nine to 103 earthen
pots, each able to hold about a quart, and a large jar able to hold
four gallons. The mourners go with the pots to their temple and
fill the large jar from the temple well. The large jar is then
worshipped by the priest and brought into the temple. The small
pots are also filled with water, the mouth of each is stopped by
a coconut, and they are set before the image of the temple god each
on a heap of one or two pounds of rice in which a half-anna (½d.)
or a silver two-anna (3d.) bit are bid. All are then covered with a
new white cloth and worshipped. The jar is worshipped by itself
and the pots together. After this the temple god is worshipped
and sweetmeats are offered to it, and the water of the pots is poured
over the head of the image, and strained cooked rice is sprinkled on
the floor of the temple yard. This ceremony lasts during a whole
night. The priest is given 4s. (Rs. 2) in cash, all the fruit and rice,
and part of the cloth which has been used. Unlike those of Brahman
ascetics the bodies of Jain ascetics are burnt. The death of an
ascetic is a joyful event as his soul is believed to pass to eternal bliss in
Ahmindralok or Indra’s heaven. Others according to their deeds go
either to nityagati the hopeless hell, to narak the hell with hope, or to
pavanlokl or purgatory. They build no tombs and write no inscriptions
in honour of their dead. They have hereditary village headmen
called budvants, who are subject to the spiritual guides or bhaktararis,
who are ascetics, and whose chiefs, the senior ascetics of the
orders, live at Sonda in Sirsi and at Mudbidre in South Kânara.
The village headmen settle common social disputes with the help of
a council of castemen. Serious cases are referred to the spiritual
Teachers whose orders are enforced on pain of loss of caste.
They are not well off and neither send their children to school nor
take to new pursuits.

Sudirs or Shudras, numbering 1209 of whom 651 are males
and 558 females, are found in small numbers in Haliyâl and
Yellâpur, mostly in villages with a mixed population. The names
in ordinary use among men are, Vithal, Govind, Gopâl, Lakshman,
and Nârâyan; and among women, Lakshmi, Pârvati, Bhâgirâthi,
Yamn, and Ganga. They have no clan names but have place
names for surnames of which the commonest are, Sângerkâr,
Gunjikâr, Bândodkâr, Mulekâr, and Lâjekâr, all villages in Goa.
Families bearing the same surname do not intermarry. There are no
subdivisions. Most are dark but a few are wheat-coloured, and they
do not differ from Kulvâdis in appearance. Their home tongue
is Konkani with a large mixture of corrupt Marthi which they talk
in a peculiar shrouting tone. The walls of their houses are either
of mud or wattucc recus and the roofs are thatched or tiled. They are one-storied and stand in rows and a few by themselves in gardens or near fields. Their common food is rice, rāgi, millet, and fish, and they eat meat and drink liquor. Some smoke hemp flowers and others take opium. They eat flesh and drink liquor whenever they can get them and are greedy eaters and poor cooks. As a class they are dirty and untidy in their dress. The men either wear the waistcloth, shouldercloth, coat, and headscarf, or the loincloth, headscarf, and blanket. The women wear the skirt of the robe passed back between the feet, with a bodice with short sleeves and a back. They are fond of yellow and sweet-scented flowers. Girls under five wear gowns with cloth caps and after five narrow robes and bodices. Both men and women wear all the ornaments used by other husbandmen. Their clothes are mostly of local make and bought in shops near their homes. They are hard-working, honest, thrifty, and orderly. Their hereditary calling is husbandry. Besides field work the men serve as messengers and domestic servants, and men women and children work as unskilled labourers. As husbandmen they rent lands from the holders generally on condition of equally sharing the produce. Their daily hire as labourers is generally 6d. (4 ans.) for a man, 3d. (2 ans.) for a woman, and 1¾d. (1 anna) for a child between twelve and fifteen. House servants, besides their keep, are paid about 4s. (Rs. 2) a month. Their busy season is from June to October and their slack season from December to April. As a class they are well employed and fairly off. A few marry their children without running into debt but most have to borrow. Even those who are in debt work themselves clear sooner than the peasants of the sea coast. They rank with Halvakkı Varkası and Nadars as well as from shoemakers, Mhārs, and other depressed castes. In the busy season (June to November) they work all day hardly stopping for their meals. The first meal is taken in the early morning before going to work, the second at mudder which they generally eat at home, and the third about eight in the evening. Their slack season is passed in house work and in visiting neighbouring villages where they have relations or where fairs are held. A family of five spends about 14s. (Rs. 7) a month. Their house costs from £10 (Rs. 20-Rs. 100), their furniture 10s. to £2 (Rs. 5-Rs. 20), and their marriages £5 to £15 (Rs. 50-Rs. 150). They are religious and worship all Brāhma gods as well as local village gods and goddesses. They employ Brāhmins to perform their ceremonies and show them much respect. They have strong faith in soothsaying and ghosts, offer blood sacrifices to village gods, and go on pilgrimage to Benares, Pandharpur, Gokarn, and Rāmeshwar. Their spiritual Teacher is the head of the monastery at Shringeri in Munsar, to whom they pay contributions, which are collected by his representative called śūlātri. Their customs and social rules do not differ from those of the Gondikārs. They have lately begun to send their boys to school.

Hanbars, numbering 795 of whom 422 are males and 373 females, are found above the Sahyadrī, living mostly in villages mixed with other people, chiefly in the Sirsi sub-division. They are said to have
Chapter III.

Population.

Husbandmen.

Hanbars.

come from Kalyán in the Nizám’s dominions, but all communication with their Kalyán caste-fellows has ceased. Their home tongue is Kânarese. Their household gods are Birappa, Hanumanta, and Slughhosanna, whose images they keep in their houses and worship daily. They have no badges or devaks. Families who have the same gods are considered to belong to one stock and therefore to be too closely related to allow of intermarriage. The names in common use among men, to which gauda is generally added, are, Râma, Bhuku, Tammanna, Bába, Bâla, Nâgya, Bira, Venkya, Hanma, and Malla; and of women, Mallu, Tulsi, Gangu, Devku, Sâju, Ávu, Râmakka, Báiki, and Bâya. They are divided into Hale or old Hanbars and Hos or new Hanbars who neither eat together nor intermarry. They speak a corrupt Kânarese with a large mixture of corrupt Maráthi words. They are dark, short, and disposed to stoutness. Their houses are one-storied with wattled reed walls and thatched roofs. The furniture includes low wooden stools, palm-leaf mats, rattan boxes, copper and brass pots, and a couple of small metal lamps. Their common food is rice and nàgi. They may eat flesh and drink liquor, but because of its costliness they seldom touch flesh except mutton on the last day of Daera (September-October). They are moderate eaters but not good cooks, their special dish being pâlsa that is rice molasses and cocoonut milk. Tho men wear the homeloth, the shoulder-cloth, the blanket, and the headscarf; their ornaments are gold earrings and silver wrisletts and girdles. The women wear the robe, passing the skin back between the feet and drawing the upper end over the head like a veil. The women have gold ornaments for the head ears and neck, and silver bell-metal or tin wrisletts, bracelets, and ear-rings. Both men and women keep a store of holiday clothes. They are hardworking, thrifty, honest, even-tempered, and orderly, but dirty. Their only and hereditary profession is husbandry. Children begin to work at about eight and from eight to twelve they herd cattle and gather cowdung. Women, besides minding the house, help the men in the fields. Most of them own small farms which they till with their own hands. They are above want and are free from debt. They rank next to Marâtha Kunbis, Hâlvakki Vakkals, and Lingâyats; and claim to be superior to Lohârs, Badigis, and Thákurs. They breakfast between seven and eight and work in the fields till sunset, stopping to dine about one. In large families the cooking is done in turn by one or more women according to the demand for labour. They sup immediately after their return from work. Their busy season is from June to December and their slack season from January to May. A family of five spends about 14s, (Rs. 7) a month. Their marriages cost £5 to £10 (Rs. 50 - Rs. 100), and they spend little on their houses except labour, as the materials are free. They reverence all local gods, their chief holidays being Shimga in March-April, Ganesha-chaturthi in August-September, and Dîpavâli in October. Their family priests are Karháda Brâhmans and their spiritual Teacher is the head of the Shringërî monastery in Mâisur. They treat their priests with much respect and pay tithes to the Teacher. They have faith in soothsaying and ghosts and offer
blood sacrifices to village deities. The Teacher gives them flowers which have been offered to his house gods and passes decisions on matters referred to him. He seldom comes in person but sends his deputy or pārupatungār to recover his dues and to act for him. On the sixth day after birth the spirit of the sixth or satī is worshipped and four caste-women are feasted. On the twelfth day all the people in the house bathe and drink water which is brought from the house of the family priest. The lap of the mother is filled with rice, a coconut, and a couple of betel leaves and nuts. On the thirteenth day the child is laid in the cradle and named. Boys are shaved by the village barber between two and three, the barber receiving one pound of rice and a small handkerchief. Boys are married between ten and twenty-five, the barber receiving one pound of rice and a small handkerchief. Boys are married between ten and twenty-five, and girls between eight and twelve, but there is no strict rule against girls remaining unmarried after they come of age. Marriage and death are the only ceremonies which require the help of a Brahmān. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. On the fourth day after a girl comes of age a few caste-women, generally relations, bring rice, betelnuts and leaves, and flowers, and deck the girl with the flowers and lay the nuts and leaves in her lap. They burn their dead and mourn ten days. On the fifth they drink water which is given them by the family priest. They have no hereditary headman and settle social disputes at meetings of the castemen. Breakers of caste rules are either fined or put out of caste.

Sādars, numbering 499 of whom 255 are males and 244 females, are found in Yellāpur, Haliyāl, and Sirsi, living in towns and villages along with other people. Some of them are said to have come from Dhārwār and others from Māsīr. Their home speech is Kānarese. The common names of men are, Bassappa, Kallapa, Ningappa, Yellappa, Gadigappa, Irappa, and Sangappa; and of women, Bassavva, Ningavva, Yellavva, Gadigavva, Iravva, and Sangavva. They have no surnames. Some of them have Kundgol, Basvanna, and Kuknur Dyānnavva for their family god and goddess, whose shrines are in Dhārwār and Māsīr. They are divided into Kumbalbadka Sādars and Yetrik Sādars who eat together but do not intermarry. They are short, dark, muscular, and round-faced; their home tongue has a large mixture of Marāthi. They live in one-storied houses with mud or laterite walls and tiled or thatched roofs. Their furniture includes low wooden stools, palm-leaf mats, copper pots, and brass lamps. Their houses are generally built in lines. Their staple diet is rice, rūgī, millet, and split pulse. They smoke tobacco and hemp, but neither drink liquor nor eat flesh. They are not good cooks and are moderate eaters. Their special dishes do not differ from those of Banjigs. The women wear the robe without passing the skirt between the feet. They cover the head with the upper end like a veil, and wear a bodice with short sleeves and a back. The men wear either a narrow waistcloth or breeches, the shouldercloth or blanket, and the headscarf. Their clothes are generally dirty and of country make bought of native shopkeepers who import them from Dhārwār. Men as well as women use all the ornaments worn by Banjigs and like them have a
store of good clothes for holiday wear. They are hardworking, thrifty, and well-behaved. Their hereditary calling is husbandry. The women work with the men in the fields and children begin to help at ten. Some who own considerable estates lease their land and live on the rents, and some cultivate them by employing their own caste people as labourers. When working as day-labourers the men get 3½ pounds (5 shers) and the women 2½ pounds (3 shers) of grain. They are busy in the rains and idle in the fair weather. They keep cattle and add to their income by selling milk and butter.

Some of them are large landowners and moneylenders. The rest though not rich are above want, but are obliged to borrow to meet marriage and other expenses. They rank below Banjigs and above Arers. During the rains men and women and children over ten, work during the whole day except a short rest after their midday meal. During the fair weather the women husk rice and make cowdung cakes, and men pass most of their time gossipping and smoking tobacco and hemp. A family of five spends about 12s. (Rs. 6) a month. Their furniture is worth £10 to £50 (Rs. 100 - Rs. 500), and their house £5 to £100 (Rs. 50 - Rs. 1000). A marriage costs them £10 to £100 (Rs. 100 - Rs. 1000).

As a class they are religious. Their spiritual Teacher is the head of the Lingayat monastery at Chitaldurg in Maisur. They keep in their houses images of Kallappa, Basavana, Yellapa, and Kuknur Dyamavva. These images are worshipped every day after bathing when they offer them fruit, flowers, and cooked rice. They are adherents of the local Lingayat priests, but they also treat Joishi Bráhmans with respect and employ them to perform their marriage ceremonies. Their principal holidays are, Holi or Shiviaga in March-April, Yugadhi in April, Nág-panchmi in August-September, Dava in October, Dipavali in October- November. They go on pilgrimage to Ulvi, Kundgol, and Kuknur. They are not strict Lingayats, they hate Vishnu and his followers, but they offer fruit and flowers at all shrines of Shiv and Párvati though they may be under the management of Bráhmans. Their ceremonies from birth to death do not differ from those of Banjigs. They have no hereditary headman. Their caste disputes are settled at meetings of adult castemen under the local ayya or Lingayat priest. Minor breaches of caste rules are punished with fine. Widows who become pregnant, women who form intimacies with low caste men, and all who eat with other castes are punished by excommunication, after the sanction of the spiritual head has been obtained. They have begun to send their children to Kánarese schools, but they do not take to new callings.

Satarér, numbering 489 of whom 260 are males and 229 females, are found in small numbers in Haliyál. They are said to have come from Satá, a village in Goa near the British frontier and they still marry and eat with the Goa Satarérs. Their home tongue is a corrupt Konkani. The names in common use among men are, Mádu, Govinda, Ganesa, Bhima, Sántu, Guno, Nágó, Soma, Arju, and Ráma; and among women, Yashodi, Rámá, Jánki, Rádha.
Lakshmi, Gopi, Lakmá, Rukmini, Bhágirathi; and Draupádi. Their family goddesses are shaktis or mothers called Ramanímáya, Sávitrimáya, Kelváimáya, and Náyakimáya. They have no stock names, surnames, or badges. Persons who have the same family goddess are held to belong to one clan between the members of which marriage is forbidden. They are dark, middle-sized, and strongly made. In speech they do not differ from Konkani Kunbis. Their houses are small and one-storied with mud or wattled walls and thatched or tiled roofs; their furniture is the same as a Konkani Kunbi's. Their ordinary food is rice, but they eat flesh, except beef, tame pork and bison, and drink liquor when they get it cheap. They are moderate eaters and poor cocks, their holiday dishes being fried rice and údi cakes, baked rice and údi cakes mixed with cocoa-kernel, and wheat cakes stuffed with pulse molasses and cocoa-kernel. The men wear the loincloth, the shouldercloth, and the headscarf; and the women wear a short-sleeved and backed bodice, and pass the skirt of the robe back between the feet and cover the head with the upper end. Both men and women wear ornaments of gold silver and bell-metal or tin. They buy their clothes off shopkeepers who bring them from Nandigad in Belgaum. Men generally dress in white and women are fond of flowers and of dull colours. They are hardworking, thrifty, even-tempered, and well-behaved, but rather dirty. They are husbandmen and field labourers, the men earning 6d. to 7½d. (4-5 ans.) and the women 3½ to 4d. (2-2½ ans.) a day. Some are house servants getting £1 4s. to £1 12s. (Rs. 12-Rs. 16) a year besides food. The women mind the house and help the men in the field. Their busy season is from June to December. Some of the petty landholders borrow at high interest especially to meet marriage expenses. They rank next to Marathás, and along with Konkani Kunbis. Men women and grown children work from sunrise to sunset, with short rests for their meals. During the busy season from June to March their first meal is taken at home soon after sunrise, the second between eleven and twelve in the fields where it is brought by one of their women, and the third immediately after nightfall. A family of five generally spends about 12s. (Rs. 6) a month. Their houses cost almost nothing as they are built with the help of their neighbours. Their furniture is worth 10s. to £5 (Rs.5-Rs.50); and their marriages cost £8 to £15 (Rs.80-Rs.150). They daily worship family gods whose images they keep in their houses, and strongly believe in soothsaying and ghosts. Their chief holidays are Shivarátra in February-March, Shínga in February-March, Gokul-deshthi in August, Gánesh-chaturthi in August-September, and Dipaváli and Kartáki ekádaşi in October-November. Their family priests are Karháda Bráhmans, and their spiritual Teacher is the head of the Smárt monastery at Shríngerí in Máisur. They pay him tithes and receive from him flowers offered to the god of the shrine or prasad through his representative the pánkátyagán, who makes yearly tours and settles social disputes. They offer blood sacrifices to the village gods and never go on pilgrimage. On the fourth day after a birth the house people are cleansed by drinking water brought from the house of the family priest. On the twelfth day the child is named and cradled. Boys
are shaved about two and married between sixteen and twenty. Girls are generally married before twelve but there is no rule against their remaining unmarried till they come of age. Widow marriage is allowed, polygamy is rare, and polyandry is unknown. On the fifth day after a girl comes of age she is bathed and decked with flowers and jewels, dressed in a new robe, and her lap is filled with rice, a coconut, and betelnut and leaves. If the ceremony cannot be performed on the fifth day, it is done on any lucky day before the sixteenth. During her first pregnancy a woman is dressed, adorned, and presented with gifts in the same way as when she comes of age. They either burn or bury their dead, mourning three days, and then cleansing themselves by drinking water brought from the house of the priest. All ceremonies end with a caste dinner. On every new-moon crows are fed to please the family spirits. Breaches of social discipline are enquired into and punished by a committee of hereditary headmen called budvants, whose decisions, if no appeal is made to the Teacher, are final, and are enforced on pain of loss of caste. The headmen have power to inquire into all matters affecting the observance of caste rules. Trifling misconducts are punished with fines varying from 1s. to £2 (8 ann. - Rs. 20). Adultery between women and low-caste men and eating with lower castes are punished with excommunication. One-fourth of all fines is set apart for the village god and the rest spent in feasting the caste. They send their boys to school and do not take to new pursuits. As a class they are gradually improving.

Malis, also called Ka'mtis and Kunchgi Vakkals, numbering 418 of whom 242 are males and 206 females, are found in Yellapur and Sattur, generally in towns and villages. They take their name Kunchgi Vakkals from the cloak, or kunchgi which they wear during the rains. Their family god is Venkataramana whose shrine is at Tirupati in North Arkot, and they seem to have come from Maisur as their patron goddess is Chandragutti whose shrine is in Sorba in Maisur. They have neither clan names nor family names. The personal names in common use among men are, Rama, Venkatramana, Shankara, Shiva, Yellya, Linga, Bassya, and Kadari; and among women Bassi, Lakshi, Paurati, Gangavva, Durgi, Devi, Venki, and Rami. They are dark, short, and strong, and like the Halkavalli Vakkals are apt to grow stony. Their home tongue is a corrupt Kanarese, which like the Dhawar dialect is largely mixed with Marathi words. They live in lines of one-storied houses with mud walls and thatched or tiled roofs. Their furniture includes palm-leaf mats, low wooden stools, copper pots, and bell-metal plates. They are moderate both in eating and drinking. Their staple diet is millet, rice, and fish, but they eat mutton, poultry, and wild game when they can get them, and drink distilled and fermented liquor. The men usually wear short drawers reaching to the knee, with a cotton waistband, a shouldeercloth, and a head-scarf. Their ornaments are a silver belt and gold ear and finger rings. Some wear a narrow waistcloth and a short coat. The women wear the robe with the skirt hanging like a petticoat and the upper part covering the head like a veil, a short-sleeved bodice, and gold and silver ear, neck, nose, and wrist ornaments.
They also wear flowers of all colours and keep a store of rich clothes for holidays and grand occasions. Their every-day clothes are coarse and hand-woven Dharwar cloth. Though not clean or tidy, they are thrifty, well-behaved, and orderly. They hold vegetable and fruit gardens and sell the produce. Some of them are also field-workers and some are unskilled labourers. They live above want and borrow at moderate rates to meet marriage and other expenses. They have fair credit and seldom sink hopelessly into debt. They rank with the Marathas of the Bombay-Karnatak and the Galm Vakkals of the Kanara coast. The men employ themselves from sunrise to sunset in garden and field work, and the women besides cooking help the men in the gardens. They take their first meal at eleven, their second at three, and their third at eight. Their gardens yield mangoes, betelnuts, and vegetables, and their fields rice and sugarcanes. Children help in watering the gardens and minding the cattle. Their busy season is from June to January and their slack time from January to June. A family of five spends about 16s. (Rs. 8) a month. Their house costs £1 to £5 (Rs. 10-Rs. 50) their furniture 4s. to £1 (Rs. 2-Rs. 10), and they spend £5 to £10 (Rs. 50-Rs. 100) on their marriages. They are a religious people, worshipping Venkatramana, Yellamma, Guttiamma, and Hanumanta. They have no priests of their own, but employ Brahmans to perform their ceremonies and show them much respect. Their chief holidays are Yagadi or New Year's day in April, Nagg-panchami in August, and Dipavali in October-November; they go on pilgrimage to Tirupati and Yellammangudda in Belgaum. Those who go on pilgrimage to Tirupati are called dasas or devotees, and are treated with much respect. Their religious Teacher is the Tatyachari of the Shrivishnav monstery at Govindrapattan near Tirupati. They offer fowls and sheep to the shaktis or mothers and feed on the victims. They have a strong belief in soothsaying, witchcraft, evil spirits, and ghosts. After a birth or a death the family are unclean for ten days, when they are purified by drinking water in which a basil leaf is dipped. When a girl comes of age they dress her in new clothes, deck her with flowers and jewelry, fill her lap, and feast the caste people. A woman in her eighth month of pregnancy is presented by her husband with a green robe and bodice and the community is feasted. Women pregnant for the first time go to be delivered to their father's house and are brought back in procession with music to their husband's house in the fifth month after delivery. Children are cradled and named on the twelfth day after birth; they are not married before five. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. Though widow marriage is allowed women who marry again are looked down on and are not allowed to share in marriage or other joyful ceremonies. They burn their dead except children under five who are buried. They mourn ten days during which they keep aloof from other people. On the eleventh day they present Brahmans with rice, coconuts, and money, and drink water sanctified by the basil leaf. They have a headman whose office is elective and is held for life. He settles social disputes according to the opinion of the majority
Population.

Are Marathis.

Are Maratha's or Kulva'dis, in 1872 numbered 263 of whom 149 were males and 114 females, are found in Sirsi and Haliyal, mostly in towns and large villages. They are said to have come from Kolhapur and Sholapur in the Deccan, and from Belgaum and other places in the Bombay Karnatak, but why and when they came is not known. Their family gods are Tulja Bhavani and Yellamma whose shrines are in Kolhapur and Belgaum. Their surnames are, Mane, Salunkhe, Surve, Jadav, Yadav, Bhosle, Sinde, Gaikwad, Adkar, and Sankpal. The names in common use among men are, Yellappa, Tuljappa, Khadappa, Ranna, Subbanna, Fakirappa, and Satvappa; and among women, Tuki, Fakiri, Satvi, Demi, Santubai, and Tuljabai. They are divided into two sections, one of which speaks a corrupt Marathi and the other Kanarese. These subdivisions eat together but do not intermarry. They have no intercourse with their relations in the Deccan or Karnatak. Families bearing the same surnames do not intermarry. They have well-cut features, the nose being long and the body spare compared with most Kanarese-speaking cultivators. They are wheat-coloured, of middle size, and strongly made. Those who speak Marathi mix with it a large number of Kanarese and Konkani words, and those who speak Kanarese use many Marathi words. Their houses, which are generally one-storied, stand either in gardens or near their fields. They have mud walls, thatched roofs, and front yards. The furniture includes low wooden stools, palm-leaf mats, brass lamps, and copper pots. They have ploughing bullocks and field and other tools. Their staple diet is cheap rice, vangi, and millet. When they can get them, they eat fish, fowl, mutton, wild pork, and venison, and drink liquor, but not to excess. In October during the Dasara holidays they sacrifice fowls and sheep to the goddess Durgi and eat the flesh of the victims. They also eat mutton and fowls at their wedding feasts. They are moderate eaters but not good cooks. Their special dish is paisa and cooked fowl or mutton with rice-bread called poli or bhakri. They are fond of fish, molasses, hot and sour condiments, and betel nut and leaves, and tobacco. The men wear the loincloth, a narrow robe round the waist, a shoulder-cloth or blanket over the back, and a headscarf. They shave the head except the top-knot and the face except the moustache. The women wear a bodice with short sleeves and a back and a robe whose skirt hangs like a petticoat to the ankle, and whose upper end is drawn over the head and shoulders like a veil. They dress their hair neatly and carefully and deck it with flowers. They mark their brow with red, and wear ornaments of silver or gold in their ears, necks, wrists, and toes. Those who are married and are not widows also wear the nose-ring, the lucky necklace, and glass bangles. They are sober, mild, and cleanly, but cunning and fond of going to law. They hold land and a few work as labourers. The men plough, sow, and thresh; the women weed, reap, and
winnow. Their busy season is from June to November, and their slack season from December to May. The large landholders are well-to-do, many being village headmen, and the smaller holders are above want though they are often in debt for sums borrowed to meet marriage charges. They consider Brahmins and Lingayats superior to them, and Halepaiks and others inferior. They do not touch Mahars, Chárabhárs, and other impure castes. Men and women rise about half-past six and after a cold breakfast go to their fields. They come home about half-past eleven and after dining return at one, and come back about six. Boys over seven hard cattle and young girls help their mothers in the house. When not busy sowing or harvesting they go to the forests and gather leaves which they bury in pits with cowdung. The women also bake rice. Girls are married between ten and thirteen and boys between twelve and twenty; the ceremonies differ little from those observed by Komárpaiks. Women are considered impure four days in every month, and they perform puberty, naming, and death ceremonies but no thread ceremony. Their funeral rites are the same as those observed by Komárpaiks. They burn their dead and mourn them ten days, during which they are considered impure and not to be touched. On the eleventh day they are cleansed by their family priest, a Havig Brahman, who gives them the five products of the cow. On the twelfth day the caste people are feasted and some one of the age and sex of the deceased is presented with a suit of clothes. This ceremony is repeated at the end of every month and at the end of a year after the death. Besides their family goddesses Yellamma and Tulja Bhaváni, they worship local gods and goddesses and have faith in soothsaying and in witchcraft. They have no priests of their own caste, and employ Havig Bhats or Joishis to perform marriage and death ceremonies. Their other ceremonies are performed without the help of Brahmins. They go on pilgrimage to Kolhápur and Belgaum, where are the shrines of their family goddesses. Their spiritual Teacher is the chief of the Shringéri monastery who is represented by certain Brahmins, called shástres to whom they pay contributions. They have hereditary leaders called budvants and gaudas. The gaudas are presidents and the budvants represent the people. With the concurrence of the budvants the gauda calls a meeting of the castemen, enquires into the offence and according to the majority of votes dismisses or fines the delinquents. Cases requiring severer punishment than fine are submitted to the Teacher whose decision is final. Some who live near towns can read and write Kánaresse and send their children to school; they show no inclination to take to new callings.

Habbus, who claim to be Brahmins and number 234, of whom 130 are males and 104 females, are found on the coast in Kárwár, Yellápur, and Honávar. The word Habbu is supposed to be a corruption of Habsi or Abyssinian, and according to a local tradition the people are the descendants of the followers of a Habsi or Abyssinian who was the husband of Bhairádevi one of the Jain Queens of Gersappa whose power was destroyed by Venktappa of the Bednur family about the close of the sixteenth century. In 1500, according to Buchanán, the land in the north of Kánara
held by Habbu Brähmans who were considered degraded and were miserably ignorant. The traditions both of North and South Kânara make the leaders of the early tribes who were defeated by Mayurvarma of the second Banvâsi dynasty (about 700) a family of the name of Habashika. The evidence of early foreign settlers along the western coast of India, and the presence in Kânara of a class of modern east Africans or Sûdans who rank as Hindus favour the idea that the Habbus may be of Abyssinian descent. But at present, as the resemblance of name is the chief argument, such an origin must be considered unlikely.

The Habbus claim to belong to the Vashisth, Jamdagni, Kaushik and Agastya family stocks. Their patron god is Mahádev of Bâd in Kârwâr. The names in common use among men are, Bâb, Náráyan, Vitla, Anant, Jog, Shankar, Venkappa, Sadâshiv, Kari, and Gauna; and among women, Pandhari, Bâije, Durgi, Devki, Lingamma, Chendu, and Gauri. Almost all men add the word Habbu to their names. They have no subdivisions. The men are dark, of middle height, and thick-lipped; and the women do not differ from the men except in being fairer. Their home tongue is Kâraresô with much the same mixture of Konkani words as among the Komârpaiks and other Kâraresô-speaking people in Kârwâr. Most of them live in one-storied houses surrounded by fenced gardens like those of Havigs, but not so clean. Their furniture includes straw mats and low wooden stools and metal lamps and cooking and water pots. They use neither flesh nor liquor and their common food is rice and vegetables. The women dress like Komârpaik women, and the men like Komârpaik men, except that they wear a narrow waistcloth, a shouldercloth, and a small headscarf, and that they are not fond of bright colours and do not dress with taste or neatness. The women’s every-day clothes are of coarse dark hand-woven cloth with red or yellow borders. Their holiday dress is richer and their ornaments are the same as those of the cultivating classes of Kârwâr. They are clean, orderly, and hardworking, and like the Havigs are fond of going to law. Most of them follow their hereditary calling of husbandry, with their own hands performing all branches of field work except holding the plough. They are a well-to-do class adding to their gains as farmers by profits made from money-lending. Most of them own large landed properties which they either cultivate or lease to tenants. Among husbandmen they rank next to Brâhmans. The men either work with their own hands or employ hired labourers to cultivate their gardens or fields. The women mind the house and help the men in the field. They take three meals a day, in the morning, at noon, and at sunset. Their busy season is during the rains (June-October) and their slack season in the fair weather. A family of five spends about 14s. (Rs. 7) month. They are Smartes by religion and are a

1. Mysor and Kânaresô, III. 179.
2. Buchanân, III. 100, 111.
3. A more likely derivation of Habbu is the Kânaresô name a snake. The Habbus would then represent the one-fifth of Mayur-Varma’s Havig Brâhmans who according to tradition (Buchanân’s Mysor, III. 163) were degraded.
religious class fond of making pilgrimages to Hindu shrines. They employ Joishas as family priests and show them much respect. The head of the Shringeri monastery in west Maisur is their spiritual Teacher or guru. They keep all regular Hindu holidays and are specially careful to observe the yearly festivals called bhāndas and jatris, to secure the goodwill of the village gods. During the first nine days of the April-May fair in the morning and evening the god of the chief village temple, generally Mahādev, is worshipped and bands of dancing-girls and musicians dance and play before him. On the tenth day the idol is borne by Devilas in a palanquin to a neighbouring village, where all the villagers are feasted. After sunset the procession comes back to the temple, where the night is passed in looking at dancing-girls and listening to musicians and actors. In April or May before the south-west rains begin the second ten days' fair called the hook-swinging or bhānd festival is held to win the goodwill of the gods who preside over crops. These gods have no images, but during the festival small metal water vessels called loṣāh or gīndās are set for them on a altar-like stone platform in the village temple which is called kalashdevaraṇā. The hereditary priests of the Kalash temples are Kumbars or potters who are called gungas. On the first day of the car festival the gunga fills it with water, ornaments the pot with gold flowers, and worships it with the help of musicians and dancing-girls. The ceremony is repeated morning and evening for nine days. On the tenth day the villagers go in procession from the temple to a neighbouring grove or patch of brushwood with the leading potter or gunga bearing the jar on his head. On reaching the grove he sets the water-pot by the side of a number of roughly hewn square grassite or laterite pillars six to nine inches thick and two to four feet long. Close to the pillars is a pyramid of unused earthen pots. These pot-shrines or homes are prepared for the local spirits with the view of making them friendly. The potter sets down the jar and worships it along with the village gods, presenting flowers fruit and frankincense, and waving a lighted lamp. He gives the god plantains and coconuts, returning halves of them to the worshippers. At the same time a Ghāḍi slaughters fowls and sheep which have been brought by the villagers, and returns them the carcasses. The potter gets 3ś. (1 anna) for every offering of fruit and the Ghāḍi 3ś. (1 anna) for each cock and 3ś. (2 annas) for each sheep that is offered. Half of the fruit and all the heads of the animals are kept for the potter and other temple servants, and are divided into equal portions. In the evening, when all offerings have been made, the worshippers return in procession to the temple bearing the water-pot.

1 Bhūnd is a corruption of the Konarsee bhāndī a carriage. Before hook-swinging was forbidden the chief part of the bhānd festival was to drag a large wooden car mounted on four to eight solid wooden wheels with a projecting pillar with a crossbeam on the top. An arrangement in the joints made it possible to lower to the ground either end of the cross-beam by means of ropes which also served to keep the beam horizontal. From this beam ropes were hung and fastened to iron hooks which had previously been worked into the muscles of the devotee's back. Formerly two to twenty devotees used to hang from one car.

2 On ordinary days the altar is worshipped without the gīndā or kalash.
or kalash. The temple of the village gods is generally built of rough stones with mortar; the inner space is about eight feet square, the walls about six feet high, and the roof rounded in a rough stone dome. Inside are a small central altar with a flat stone on which are roughly carved rude figures of the gods. In some of the temples are also heaps of pots and a number of stone pillars.

During the sixth night after birth a watch is kept, and the child is named on the twelfth day. Between seven and fourteen boys are gifted with the sacred thread. The marriage age for girls is between seven and twelve and for boys between eight and sixteen. They burn their dead except infants, whom they bury. Widow marriage is forbidden and their heads are shaved. They have an hereditary headman called moktesar that is chief man or budvant that is wise man. Social disputes are settled at meetings of adult castemen under the presidency of the headman, and the punishment is either fine or loss of caste. The power of the community is strong and those who do not agree to abide by their decision are put out of caste. An appeal lies to the spiritual teacher whose orders are final. They send their boys to school and have lately begun to teach them English. On the whole the HaBBus are a prosperous and rising class.

Atte Vakkals or Kunbis, according to the 1872 census numbered 125 of whom 71 were males and 54 females. They are found in the depths of the Ankola and Yellapur forests. They take their name from the word atte an oblong rattan hoop used in carrying loads. Their home tongue is so curious a mixture of Kanarese and Konkani that it is unintelligible to most Kanarese and Konkani speaking people. Their family god is Venkataramana whose shrine is at Tirupati in North Arcot. They have no surnames. The common names of men are Shiva, Timmu, Dasu, Sants, Chinnu, Sommo, Paik, Itoba, Yamno, Rama, and Korga; and of women Santu, Timmi, Rami, Panki, Shivai, Shanter, Itai, and Budai. People who have the same family gods are considered to belong to one family stock and care is taken that they do not intermarry. Their home tongue seems to be Kanarese corrupted by Konkani and by the addition of words which are neither Konkani nor Kanarese. Of Konkani words there are bāg for vāg, tiger; tikli for takli, head;

1 The exercise of priestly functions by potters seems to be due to the fact that they make pots, one of the earliest forms of a shrine or spirit house. At most Hindu funerals a water-jar is carried round the pyre, and then dashed on the ground, apparently to show that the spirit has left its earthly home. So the Sarat Chandres set up as spirit homes large whitewashed earthen jars laid on their sides. So to please any spirit likely to harm a crop an earthen jar is set on a pole as the spirit's house, and so at a wedding or other ceremony jars, sometimes empty sometimes filled with water, are placed as homes for the planets and other marriage gods and goddesses that they may feel pleased and their influence be friendly. Finally, it seems probable that the form of Hindu spirit which is known as kalash or the water-pot, and has its surface covered with pot-like ornaments has its origin in a pile of pots, each the home of a spirit, like the pyramid of pots in the Kānare forest. Occasionally small metal pots may be seen crowded on the spires of temples apparently with the same object.

2 The following are examples of the corrupt Kanarese words in ordinary use: dāo for the Kānarese word mother; kādi for kardi, bear; tīni for tinnu, eat; badu for bad, poor; hādi for hānu, snake; abi for akka, sister; madik for madike, earthen pot; vokas for vokum, dirt.
KANARA.

Chapter III.

Population.

HUSBANDMEN.

Ara Vakkals.

Halvakki Vakkals and Konkans neither of whom eat or marry with them. Men women and children work from seven to twelve in the morning and from two to six in the evening. Their busy season is from May to December and their slack time from January to the end of April. A family of five spends about 10s. (Rs. 5) a month. Their houses cost about £1 (Rs. 10) and the furniture about 10s. (Rs. 5). Like the Halvakkis they keep an image of their family god Venkatramana at the foot of the sweet basil plant and make pilgrimages to Tirupati. Those who make the pilgrimage are called dâmas and are treated with great respect. Once a year in the house of the representative of the family stock, which is called mahâlgâra, the festivals called harâdina or Vishnu’s day and hâguna are held in honour of Venkatramana. These festivals do not differ from those of the Halvakkis. Their patron god is Malikârjun whose shrine is at Kâkon in Goa. It is visited by one person from each house every year during the fair in November. They also worship their deceased ancestors who live in an unhusked coconut which is kept on a raised platform near the hearth in the cook-room. They hold a feast in honour of their ancestors in June, when every member of the family brings a pound of rice, a coconut, and 3d. to 6d. (2-4 ans.)
to defray the cost of the worship and of a dinner to the villagers. This ceremony is called *jeye*. They strongly believe in the power of evil spirits and in soothsaying. They do not require a Brahmin priest for any purpose except to fix the time of their marriage. They consult Devli mediums when there is sickness in the house who tell them what spirit has caused the sickness, and advise them to pacify the spirit by killing a goat or a cock. Women are considered impure for four days in each month and all the members of a family for one day after a birth or a death. Like the Halvakki Vakkals they are purified by the washerman. Among other Hindus the lying-in room is part of the front veranda enclosed by a bamboo mat. They differ from the Halvakki Vakkals in naming the child on the fourteenth day, in using no cradle, and in shaving only the eldest boy. They marry their girls before they come of age. When the father of a boy wishes to marry his son he finds a suitable girl and goes to her house with a party of relations taking flowers with him. He then makes his proposal to the girl's father and fixes her price with him and gives the girl a couple of betel leaves and a nut; molasses and cocoa-kernel are handed round, and a dinner is afterwards given to the boy's people. After the girl has been thus betrothed the boy's father goes to a priest and giving him 6d. (4 a.) of betel, a cocomut, and two pounds of rice, finds out the best time for holding the marriage. The marriage booth is built and cast people are asked two days before the marriage day. On the wedding morning, three days' provisions are laid in the marriage booth and an eighth of the whole is set apart on plantain leaves for Venkatramana. Two or more of the bridegroom's family go to the bride's with betelnut and leaves and tell her parents that the bridegroom's party are ready. Next evening after dinner two men from the bridegroom's house go to the bride's with two kaus or copper coins and two plates full of betelnut and leaves with eight copper pieces in each, and hand them to the girl's father as an offering to his household god. This is placed before the image of Venkatramana, and the men return. After this two more men come with a shouldercloth worth about 1s. 6d. (12 a.) and a robe worth about 2s. (Re. 1) and give them to the girl's father and mother. Next, in their own houses, the bridegroom and bride are rubbed with turmeric paste and bathed in cold water to the singing of Kanarese songs. When the bathing is over the bridegroom's party, leaving him behind, go to the bride's singing Kanarese songs. On reaching, the bride's the bridegroom's father pays her father £1 4s. to £2 10s. (Rs. 12-Rs. 25). Then the bride's father leads the bride into the marriage booth and makes her over to the bridegroom's father who returns with his people and the bride and her people. On reaching the bridegroom's, the bride and bridegroom are made to stand opposite each other separated by a curtain. Then the curtain is withdrawn; the brother of the bride joins the right hands of the

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1 The songs are of the simplest:

Tommira midebu yaminu, tikkabeku arshina, tikkabeku madmagago; Bath me in cold water, and rub the bridegroom with turmeric.
Konkan.

KÁNARA. 251

... bride and bridegroom and pours water over them; the maternal uncle ties together the ends of their garments; and supper is served to the guests as well as to the bride and bridegroom who have fasted the whole day. After supper the bride's people go home leaving some men and women at the bridegroom's, who come next day with the married couple to the bride's house, and after being feasted return on the third day. When he comes to the bride's house the bridegroom wears a waistcloth, a long coat, a shoulder-cloth, a headscarf, and a pair of sandals. He holds in one hand a coloured handkerchief and a coconut, and in the other a dagger, a pair of betel leaves and a betelnut. After this the coconut which was set apart for Venkatramana is broken and the rest are eaten.

When an Átte Vakkal girl comes of age she is kept by herself for a month and four days. Caste-women are called and the girl is dressed in a new robe presented by her husband's father or any other kinsman or kinswoman. Her lap is filled with rice and betelnuts and leaves, and the guests are feasted. When a woman is pregnant for the first time, she is decked with flowers—which are presented to her by neighbours and relations on both her husband's and parent's side. She wears a new robe and eats some of the sweet-meats put in her lap by the relations and guests.

All the Átte Vakkals in a village mourn when one of their caste people dies. Their usual death ceremony does not differ from that of the Halvakki Vakkals. But, like the Konkan Kunbis, in the case of accidental deaths, to keep the spirit from haunting them, they offer a cock to the guardian or mis of the next village. The throat of the victim is cut by their headman who has to wash five times in cold water to purify himself. They do not ask the spirits of their dead to their houses, believing that the only wandering spirits are those who die unnatural deaths by falling from trees, by murder, or by drowning. The spirits they most dread are Khatiri, Raudri, and Alvantin. In honour of the dead they feast caste people on the tenth and thirtieth day after death and once a year during the lifetime of the son or other heir. At the yearly ceremony a limited number of caste people are fed. Each village has an hereditary headman called halkir. The villages are grouped into circles called mahála, each with a group-head or mahál-gúnda. Under each village-head is a kolkir or orderly. The village-head calls caste meetings to enforce social discipline and punishes breaches of rules by fine. The power of putting out of caste belongs solely to the mahál-gúnda or group-head, who presides at meetings held to enquire into serious charges. They do not send their children to school nor take to new callings and show no sign of rising from their present depressed state.

Nonbars, numbering 113 of whom 54 are males and 59 females, are found in small numbers above the Sahyádris in Sirsi.

1 Khatiri is the spirit of one who is killed in war or by some weapon; Raudri, of one who dies by snake-bite, drowning, or other accident; and Alvantin, of a woman who dies in pregnancy or after child-birth while she is still impure.
to defray the cost of the worship and of a dinner to the villagers. This ceremony is called *jye*. They strongly believe in the power of evil spirits and in soothsaying. They do not require a Brahman priest for any purpose except to fix the time of their marriage. They consult Devli mediums when there is sickness in the house who tell them what spirit has caused the sickness, and advise them to pacify the spirit by killing a goat or a cock. Women are considered impure for four days in each month and all the members of a family for one day after a birth or a death. Like the Halvakki Vakkals they are purified by the washerman. As among other Hindus the lying-in room is part of the front veranda enclosed by a bamboo mat. They differ from the Halvakki Vakkals in naming the child on the fourteenth day, in using no cradle, and in shaving only the oldest boy. They marry their girls before they come of age. When the father of a boy wishes to marry his son he finds a suitable girl and goes to her house, with a party of relations taking flowers with him. He then makes his proposal to the girl's father and fixes her price with him and gives the girl a couple of betel leaves and a nut; molasses and cocoa-kernel are handed round, and a dinner is afterwards given to the boy and his people. After the girl has been thus betrothed the boy's father goes to a priest and giving him 6d. (4 ann.), a coconut, and two pounds of rice, finds out the best time for holding the marriage. The marriage booth is built and casto people are asked two days before the marriage day. On the wedding morning, three days' provisions are laid in the marriage booth and an eighth of the whole is set apart on plantain leaves for Venkatramana. Two or more of the bridegroom's family go to the bride's with betelnut and leaves and tell her parents that the bridegroom's party are ready. Next evening after dinner two men from the bridegroom's house go to the bride's with two kāsus or copper coins and two plates full of betelnut and leaves with eight copper pieces in each, and hand them to the girl's father as an offering to his household god. This is placed before the image of Venkatramana, and the men return. After this two more men come with a shoulderscarf worth about 1s. 6d. (12 ann.) and a robe worth about 2s. (Re. 1) and give them to the girl's father and mother. Next, in their own houses, the bridegroom and bride are rubbed with turmeric paste and bathed in cold water to the singing of Kānarese songs. When the bathing is over the bridegroom's party, leaving him behind, go to the bride's singing Kānarese songs. On reaching, the bride's the bridegroom's father pays her father £1 4s. to £2 10s. (Rs. 12-Rs. 25). Then the bride's father leads the bride into the marriage booth and makes her over to the bridegroom's father who returns with his people and the bride and her people. On reaching the bridegroom's, the bride and bridegroom are made to stand opposite each other separated by a curtain. Then the curtain is withdrawn; the brother of the bride joins the right hands of the

1 The songs are of the simplest:

*Tanniru misheku yammanu, tikkabeku arshina, tikkabeku madmangage;
Bath me in cold water, and rub the bridegroom with turmeric.*
bride and bridegroom and pours water over them; the maternal uncle ties together the ends of their garments; and supper is served to the guests as well as to the bride and bridegroom who have feasted the whole day. After supper the bride’s people go home leaving some men and women at the bridegroom’s, who come next day with the married couple to the bride’s house, and after being feasted return on the third day. When he comes to the bride’s house the bridegroom wears a waistcloth, a long coat, a shoulder-cloth, a headscarf, and a pair of sandals. He holds in one hand a coloured handkerchief and a coconut, and in the other a dagger, a pair of betel leaves and a betelnut. After this the coconut which was set apart for Venkatramana is broken and the rest are eaten.

When an Átte Vakkal girl comes of age she is kept by herself for a month and four days. Caste-women are called and the girl is dressed in a new robe presented by her husband’s father or any other kinsman or kinswoman. Her lap is filled with rice and betelnuts and leaves, and the guests are feasted. When a woman is pregnant for the first time, she is decked with flowers which are presented to her by neighbours and relations on both her husband’s and parent’s side. She wears a new robe and eats some of the sweetmeats put in her lap by the relations and guests.

All the Átte Vakkals in a village mourn when one of their caste people dies. Their usual death ceremony does not differ from that of the Hálvakki Vakkals. But, like the Konkan Kunbis, in the case of accidental deaths, to keep the spirit from haunting them, they offer a cock to the guardian or khedi of the next village. The throat of the victim is cut by their headman who has to wash five times in cold water to purify himself. They do not ask the spirits of their dead to their houses, believing that the only wandering spirits are those who die unnatural deaths by falling from trees, by murder, or by drowning. The spirits they most dread are khedri, raudri, and árantin. In honour of the dead they feast caste people on the tenth and thirteenth day after death and once a year during the lifetime of the son or other heir. At the yearly ceremony a limited number of caste people are fed. Each village has an hereditary headman called halkar. The villages are grouped into circles called maháls, each with a group-head or mahál-gauḍa. Under each village-head is a halkar or orderly. The village-head calls caste meetings to enforce social discipline and punishes breaches of rules by fine. The power of putting out of caste belongs solely to the mahál-gauḍa or group-head, who presides at meetings held to enquire into serious charges. They do not send their children to school nor take to new callings and show no sign of rising from their present depressed state.

Nonbars, numbering 113 of whom 54 are males and 59 females, are found in small numbers above the Sahyádris in Sirsi.

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1. Kedri is the spirit of one who is killed in war or by some weapon; Raudri, of one who dies by snake-bite, drowning, or other accident; and Árantin, of a woman who dies in pregnancy or after child-birth while she is still impure.
and also on the Kumta coast. Nonbars seem to have come from
Maisur where in early Hindu times the present north and west of
Chitaldurg formed a province named Nonambavadi, apparently
from the Nona, Nonaba, or Nonabarau Vakkals. They have no
divisions. Both men and women are middle-sized, dark, and
regular featured. They speak Kânarese with a large number of
Marathi words. They live in one-storied houses with mud walls
and tiled roofs, having mats, low stools, and a few copper pots,
brass plates, and lamps. Their staple diet is rice, riği, and millet;
they eat no animal food or other stimulants. The men wear a narrow waistcloth, a shoulder-cloth, and a head-scarf; and the women dress like Banjig women. They are even-
tempered, thrifty, sober, and orderly. They are husbandmen, some of
them field-labourers, others landowners; as a class they are
well-to-do. They rank next to Banjigs. Their life of them field-labourers, others landowners;

**Shilangis.**

*Shilangis* or *Shilgauda's*, numbering 94 of whom 75 are males
and 19 females, are found above the Sahyâdris in the towns and
villages of Sirsi. They are said to have come from Maisur in very
early times. Their home tongue is Kânarese. The names in ordinary
use among men are, Annu, Krishna, Râma, and Venka; and among
women, Ammi, Krishni, Venki, and Râmi. Men add the word *gauda*
to their names and women *gauldi* to theirs. They belong to nine
family stocks, the chief of which are Sariamballi, Depnigballi, and
Manjkinballi, and their family god is Narsinha of Honnalli in Sonda.
Members of the same family stocks do not intermarry. They have
no subdivisions. They are dark short, and disposed to stoutness.
Their language does not differ from that of the Lingâyat. They
live in small one-storied houses with mud or wattled walls and roofs
thatched with straw or betel-palm leaves. Those who have gardens
live in separate houses; those who have fields live in lines or
groups. Their ordinary food is rice, riği, and millet. They eat fish
and flesh, except beef and tame pork, but are forbidden liquor.
Any one found drinking has to make a pilgrimage to their god at
Sonda. Opium and Indian hemp are not forbidden and are

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2 Of the Maisur Nonbars Buchanan (*Mysor*, II. 29) says, Their head wears the *ling*
but many are Vaishnavas.
commonly used. They are moderate eaters and bad cooks their chief dishes being doshe, rice and atta cakes, and holtte or wheat bread stuffed with boiled pulse and molasses. The men wear a loin-cloth with a narrow waistcloth wrapped over it without passing its end between the feet. They also wear a shoulder-cloth, a headscarf, and a blanket. Women wear the robe without passing the skirt between the feet, and no bodice. They dress their hair carefully, oil it, tie it in a knot or bunch, and deck it with flowers. Their every-day clothes are dirty, but they have better clothes for holiday wear. They are of country make and bought of native shopkeepers. The men wear gold earrings, silver bracelets, and silver girdles, and the women nose and ear-rings, silver bracelets, necklaces, and hairpins. They use the black eye-salve and the red brow-mark. They are hardworking, thrifty, even-tempered, hospitable, simple, and honest. Their hereditary calling is husbandry, but they also work as unskilled labourers earning 4 or 9d. (3-6 ans.) a day. When ten years old children begin to herd cattle, and are taught field work between fourteen and sixteen. Women, besides minding the house, do all field work except ploughing. Their trade is steady. They earn enough for their maintenance, and do not borrow for their ordinary expenses. They have credit enough to raise 2s. to £10 (Rs. 1 - Rs. 100) on personal security. They rank with the Halvakka Vakkals and take food from no one but Brahmans. A Brahman bathes if he happens to touch a Shilganda and a Shilganda bathes if he happens to touch a Mahr or Chambhar. Except when at meals men and boys over fourteen spend the whole day in the field. The women helped by the girls mind the house. Their busy time is the rainy season and their slack season lasts from December to April. A family of five spends about 1s. - (Rs. 7) a month. Their houses cost £1 to £5 (Rs. 10 - Rs. 50) and their marriages £5 to £10 (Rs. 50 - Rs. 100). They are religious, worshipping all local gods, believing in soothsaying ghosts and witchcraft, and observing all Hindu holidays. Their family priests are Havig Brahmins, to whom they show great respect, and their spiritual Teacher is the chief of the Smarter monastery of Honnalli at Sonda in Sirsi. They pay him yearly contributions and offer fruit, flowers, sheep, and fowls to the shaktis or female powers. Their only formal ceremony is marriage. As is the custom among Lingayats girls continue marriable after they come of age. Widow marriage is forbidden and polygamy allowed. They either bury or burn their dead, mourn ten days, and feed the casto on the eleventh. Every new-moon they cook special dishes and before they eat feed cows to please their ancestors. Social disputes are settled at meetings of adult castemen called by the headman or ganda. Betrothals also are made in the presence of the headman and a company of elders. They do not send their boys to school and take to no new pursuits.

Gongdikars, numbering 29 of whom 13 are males and 16 females, are found in Yellapur and Siddapur. They live in towns and villages along with other Hindus. They seem to have come from Maisur and still eat and marry with Maisur Gongdikars an important tribe who seem to have given south-west Maisur its old name of
Chapter III.

Population.

Gangavadi. Their home tongue is Kânarese. The names in common use among men are, Iranna, Kempanna, Lakshanna, Govinda, Huchchnam, Channappa, Shingappa, Sátappa, Dásanna, Timmanna, Ningappa Venkappa, and Muvappa; and among women, Huchchakka, Kempakka, Timmakka, Gangakka, Chikkamanna, Hombakka, Gaurakka, Lokavva, and Bhadrakka. Their surnames are, Kateyavaru, Huliyaavaru, Gadiyappanavaru, Irnáknavaru, Chanualliavaru, Peteyavaru, Chamirannavaru, Kachcheyavaru, Guttiyavaru, Satvannanavaru, and Nillaknavaru. Persons bearing the same surnames are held to belong to the same family and do not intermarry. Their family god is Virbhadra and their family goddess Homamma, whose head shrines are said to be at Belganj about nine miles from the town of Muisur. They are divided into Dassosaru and Muljanas who eat together and intermarry. They are dark short and stout, with short flat noses and high cheek-bones. Their home speech is a Kânarese, which does not differ from that of most Dhârwar cultivators. The houses are generally one-storied with mud walls and thatched roofs standing in lines along the sides of a public road; a few have stone walls and tiled roofs and stand in gardens. Their staple food is rice, rájí, and pulse, and they eat fish and flesh, but do not drink liquor. They are temperate eaters, but not good cooks. Their holiday dishes are holige wheat-bread stuffed with boiled pulse and molasses, kadlu or rice-pudding, and shirige or vermicelli. The women wear the robe without passing the skirt between the feet. They draw the upper end over the head like a veil, and wear a bodice with short sleeves and a back. Girls before marriage wear a skirt, which is changed to the regular robe as they grow up. The men's dress includes a pair of short drawers falling to the knees, a short coat, the shoulder-dish, a blanket, and a headscarf. Their dress is generally untidy and dirty. The cloth is country-made and brought from Dhârwar. They keep in store clothes for holidays and grand occasions; and both men and women use all the ornaments worn by other cultivating classes. They are not fond of any except white flowers, which the women wear sparingly on holidays. Though not clean in their habits, they are honest, thrifty, even-tempered, and orderly. Their hereditary calling is husbandry. Boys begin to be of use when they are ten, and women, helped by the girls, mind the house and work in the fields. Some till their own land, some hold land on lease, and some on condition of sharing the produce equally with the owners. The rich lend money at interest. The poor work as field-labourers and are paid in grain, a man's daily wage being ten pounds or three shers of 140 tolas each and a woman's 6½ pounds or two shers. Some who own large estates are in a position to lend; others borrow at twelve per cent to meet the cost of their marriages. They rank next to Rajputs and above Mhârs and Halepaiks. Except when at meals they spend the whole day in the fields. Their busy time is from June to December, and their slack season from January to May. A family of five generally spends about 12s. (Rs. 6) a month. Their houses cost

1 Rice's Mysor, L 338.
to £200 (Rs. 50-Rs. 2000), the furniture £3 to £20 (Rs. 20-Rs. 200), and a marriage £5 to £40 (Rs. 50-Rs. 400). They are a religious people. Their family priests are Brâhmans. They keep images of Virbhadrâ and Hónnamma in their houses, bathing them and serving them every day with flowers, fruit, frankincense, and sandal paste. They worship all Hindu gods chiefly Hónnamanta, observe all Hindu holidays, and go on pilgrimage to Tirupâti in North Arkot and Shêkârâpur in north-west Maisur. They have a firm belief in sorcery, witchcraft, ghosts, and evil spirits. Their religious Teacher is a Lingâyat, whose head-quarters are said to be at Channâlgi in north Maisur, and who passes orders on social disputes reported to him by the headmen. Girls are married either before or after they come of age. Widow marriage and polygamy are allowed and polyandry is unknown. Children are named and cradled on the twelfth day after birth, and when girls come of age caste people are feasted. They bury their dead, mourn thirteen days, and hold a feast at the end of a year. They have an elaborate social organisation, including subhedârs, kûlîdârs, shânabhogâs, vândas, bhûndâris, budvânts, and kolkîrâs, who are subordinate to their Teacher and liable to be dismissed for misconduct by him. The subhedâr is the head of a group of villages and has under him a shânabhog or secretary, vândas or village-heads, a bhûndâr or treasurer, and a kolkîr or orderly. The kûlîdâr remains with the Teacher and acts as a medium between him and the people. Breaches of social discipline are reported to the subhedâr by the shânabhog, who appoints a day for inquiry and comes to the place. The orderly summons the parties concerned, and the village head; the treasurer and the circle-head attend and dispose of the question if it is trivial, or, if serious, submit the case for the orders of the Teacher. The village-head gathers contributions which every family has to pay according to its means. The secretary keeps an account and remits the money to the circle-head who forwards it to the kûlîdâr to be paid into the treasury of the Teacher. All orders from the Teacher are addressed to the circle-head who communicates them to the people through the village-head and secretary. They keep their boys at school learning Kânarese till they are fifteen or sixteen; they take to no new calling.

Tiglers, that is Tîlakâru or Tamils, numbering 21 of whom 10 are males and 11 females, are found above the Sahyâdris in Sirsi and in Siddâpur. They are said to be a branch of the Maisur Tiglers or Tîgalas, also known as Pallis who are found in large numbers near Bangalor. The names in common use among men are, Manja, Sheshn, Nâgu, Râma, and Ayyanna; and among women, Lakshmi, Râmi, Manjamma, Gauramma, and Subbamma. Their family goddess is Gurnâthamma who has shrines in Maisur and Kârkal in South Kânara. They are of two divisions Tiglers proper and Hale or Old Tiglers who are the Bangalor husbandmen and with whom, Kânara Tiglers neither marry nor eat. They are

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1 Rice’s Mysor, I. 337; Buchanan, II. 67. Pallis or Tîgalas are also found in Coorg. Rice’s Mysor, III. 106.
dark and middle-sized. Their home speech is Ebbár or a corrupt Tamil and out of doors they talk Kánarese. They live in small houses with mud walls and tiled roofs, furnished with low wooden stools, brass lamps, copper pots, and straw mats. Their common food is rice, pulse, and dried fish, but they eat flesh and drink liquor. Their special dishes are holige wheat bread stuffed with boiled pulse and molasses, and khir or par máana that is split wheat sugar milk and cocoanut-milk boiled together. Sweetmeats are their chief dainty. Like Lingayats men wear the waistcloth, the shoulder-cloth, and the headscarf; and women, the short-sleeved bodice and the robe with the skirt hanging like a petticoat and the upper end drawn over the shoulders and chest. They are hardworking, intelligent, and sober. They are labourers and husbandmen, and a few are in Government service as clerks and messengers. In Mauisur some are retail traders and shopkeepers. They are above want though not well-to-do. They rank next to Hálvakki Vakkals and above the impure classes. Tiglers rise in the morning, breakfast, and go to work about eight; they return at noon, dine, go back to work at two, stop about six, sup, and go to sleep about eight. Some women attend to the house and others work as labourers. A family of five spends about 16s. (Rs. 8) a month; their furniture costs £3 10s. to £10 (Rs. 25 - Rs. 100), and their marriages £5 to £10 (Rs. 50 - Rs. 100). They have no family priests but employ Joishis to conduct their wedding and other ceremonies. Their religious guide is the head of the Srat monastry at Kudal in Sapaty. They reverence the ordinary Bráhman gods and keep the usual holidays, but their chief objects of worship are local deities. Girls are generally married before they come of age, but the custom is not enforced by a strict rule. Widow marriage and polygamy are allowed and practised; polyandry is unknown. On the night of the sixth day after a birth a feast is given at a cost of 4s. (Rs. 2). In his third year a boy's head is shaved, and the ears of boys and girls are pierced. The thread ceremony is performed on the day before marriage. The marriage ceremony lasts eight days. On the first day the devkárya or god-pleasing ceremony is performed. On the second day the match is settled before some elders, and texts are repeated. The third day is the day of the dháre or regular marriage ceremony. On the fourth day the ceremony is completed by a dinner. On the fifth, sixth, seventh, and eighth days dinners are given and processions pass between the bride's and bridegroom's houses. The cost of a wedding ranges from £10 to £20 (Rs. 100 - Rs. 200). Puberty and pregnancy ceremonies are performed with almost the same details as in other castes and at a cost of 10s. to £1 (Rs. 5 - Rs. 10). They burn the dead, and spend £1 to £5 (Rs. 10 - Rs. 50) on death dinners and charity. Their social disputes are settled at meetings of the men of the caste called by the headman or budvánt. Some of them send their boys to school and teach them to read and write Kánarese. They are a vigorous pushing class, ready to take to new pursuits, and likely to rise in position and wealth.

Craftsmen.

Artisans included sixteen classes with a strength of 24,942 or 5.91 per cent of the Hindu population.
Sona's or Goldsmiths, numbering 10,158 of whom 5020 are males and 5138 females, are found in small numbers in almost all towns and large villages. They are said to have come from Goa on its conquest by the Portuguese in 1510. Like Kásars or brass-smiths, Badiges or carpenters, Lohárs or iron workers, Gudigárs or carvers, and Aksális or goldsmiths, they are called Páancháls and take the word shet after their names. They also call themselves Daividnya Bráhmans or astrologers from the Sanskrit dais fate and dnya to know. The names in ordinary use among men are, Jattaishet, Bhikáreshet, Raulishet, Rámashet, Rámchand reserved, Subráyishet, Krishnashet, Manjanáthashet, Ganpaishet, Sukádishet, Ápshet, Anantashet, and Venkappashet; and among women, Nágma, Subbamna, Rakmini, Shivámna, Lakshmi, Durgamna, Sántamna, Mhálma, and Párvati. They are said to belong to the Vatsa, Kaundanya, Vishvámitra, Bhaáradváj, and Kaushik gotras or family stocks. Almost all their surnames are place names, such as Kuntekár, Haldipurkár, and Korkor in Kánara. They still use those of their class who remained in Goa. They are middle-sized, fair, and delicate, and speak a somewhat peculiar Konkani, using s instead of j. They live in one-storied houses with mud walls and tiled or thatched roofs with verandas and front yards. Their every-day food is rice and fish, except on full-moons, new-moons, and other fast days. They eat no animal food but fish, and drink no liquor though some smoke hemp or bháng. They are extremely fond of fish and are good cooks and moderate eaters. Both men and women dress like Konkanasth Bráhmans. They are sober and thrifty, but quarrelsome and proverbiably skilful cheats. They mix copper with gold; they imbend pieces of copper in what are professed to be solid gold ornaments; they line hollow ornaments with layers of sand or of wax. They have also a bad name for receiving and melting stolen ornaments. They work in silver and gold. They do not bind themselves as apprentices but between eight and ten begin to work under their father or some other master. Their charges for making silver and gold ornaments vary from 2s. to 8s. (Rs.1-Rs.4) the total of 1/10ths of an ounce for superior workmanship and from 3d. to 6d. (2-4 as.) for ordinary workmanship. An honest goldsmith earns 1s. to 3s. (8 ans.-Rs.1½) a day. Women do nothing but house work. Their calling is well paid and their work is steady. They are a well-to-do and rising class, many owning...
land which they rent to husbandmen. They claim to be Brahmans but other Brahmans rank them as Panchal Shudras and hate them. They claim to be superior to Konkanigs or Sasaastakars whom they regard as Mogers or fishermen, and call them nindika or scoffers. So keen is the rivalry between the two classes that the Sasaastakars till lately did not allow Panchal processions to pass through their streets. Even now fear of the police alone keeps the peace. A tradition says that a father had two sons who would not agree. After trying to reconcile them the father determined to end the feud by dividing the family property between them. Unseen by his sons he put all the provisions in one box and all the gold and silver in another. He asked his sons to choose each a box. The brother who got the provision box was told by his father to live by trading, and the other brother by making ornaments. They rise early and at once begin to work. After working till ten, they bathe in warm water and breakfast on rice gruel, and soon after dine on cooked rice strained dry with curry. They work till sunset and sup about eight. A family of five spends about 14s. (Rs. 7) a month. Their family gods and goddesses are Mahala, Shantadurga of Kavle, whose original temple is at Madadol, and Mangesh of Mangeshi eighteen miles from Panjum in Goa. They also worship the ordinary Brahmans and village deities and keep local holidays. They are Vaishnavas and have as their religious Teacher Vyasaraj Sawai, the head of the Vaishnav monastery of Udiwi in South Kanara. They pay him large sums which are called gurukwate or presents to the Teacher, and in return have their breasts and shoulders marked with hot metal seals bearing Vishnu's signs, the Shankha or conch, the chakra or disc, the gada or mace, and the padma or lotus. They make pilgrimages to Benares, Tirupati, Dharmasthal, Pandharpur, and Kanara. Their boys are girls with the sacred thread between eight and twelve and their girls are married before ten. When a girl comes of age the puberty ceremony is performed. They are isolated in the matter of food; they eat with no other caste, and all other castes refuse to take food cooked by them. They shave their widows' heads and do not allow them to marry. In Goa and Karwar they have family priests or purohits of their own caste; in other places they employ Havig or Kharada Brahmans and show them much reverence. Social disputes are enquired into and reported to their Teacher whose decisions are final and enforced under loss of caste. More are illiterate, but some teach their boys to read and write Kanare or Marathi.

Aksalies or Goldsmiths, numbering about 200, are found about the Sahyadris in Sirsi, Haliyal, and Mundgod. They are said

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1 The Panchals are a widespread and a peculiar class. Their notable Brahman hatred makes them leaders of the left-hand or anti-Brahman castes of South India. The name Panchal is generally derived from pancha chat five crafts, though in detai the crafts come to be six or seven instead of five. Sir W. Elliot (Jour. Ethn. Soc. Lond. New Series, I. 111) has shewn reasons for believing that the Panchal are a relic of the Buddhists. If this is so their name may be a changed form of Panchal the followers of the Five Rules, an old name for Buddhists. Besides by Sir Walter Elliot accounts of the Karnatak Panchals are given by Buchanan, Mysor L. 78, 251 II. 270, 476; and Mr. Rice, Mysor L. 343, III. 211.
KANARA.

have come from Shikarpur in north-west Maisur about a hundred years ago. Like Sonars they are called Panchals and take the word "set" after their names. The names in common use among men, like those in use among Banjigs, are Irappu, Kalvirappa, Irbdhappu, Radrapu, and Puttappa; and among women, Iratamma, Nagammma, and Gaurammu. Persons belonging to the same family stock and near relations do not intermarry. Their parent stock is said to be the Maisur Aksalins, but they have lost all connection with Maisur. They are divided into two classes, Aksalins or goldsmiths, and Kanchugas or braziers, who eat together but do not intermarry. The Aksalins work in gold and silver, and the Kanchugas in brass copper and other inferior metals. They claim superiority over the coast Sonars and do not associate with them. The men are generally middle-sized, slender, and weak but active, and dark. The women are below middle size, slender, somewhat fairer than the men, and regular featured. They speak a singsong Kannarese like Banjigs, and there is a small mixture of Mundiri. They live in houses like Banjig houses, but smaller, low but fairly clean with tiled roofs and front yards. They have stools, wooden cots without rattans, brass and copper pots, brass lamps, and wooden boxes. They do not whitewash their houses, but use cow dung. Their ordinary food is rice, vidi, pulse, curry, and chatma. They eat no flesh and drink no liquor and are good cooks and moderate eaters. They dress like Havig Brahmans the women passing the skirt of the robe back between the feet. Their jewels are the same as those worn by Banjigs. They are hardworking, sober, and frugal, but untrustworthy and dishonest like the coast Sonars. They work in gold and silver like the coast Sonars and are skilful workmen. The Kanchugas work in copper and brass. The women do nothing but house work. They do not bind themselves as apprentices, but begin under their father or some other relation. Their daily earnings vary from 1s. 6d. to 2s. (12 ans. - Re. 1). They are well-to-do and prosperous, and a few own land. They rank with coast Sonars but neither eat nor marry with them. Their daily life is the same as that of the Sonars. They take three meals a day, rice gruel in the morning, dinner at noon, and supper at sunset. The women cook and look after the children. A family of five spends about 16s. (Rs. 8) a month. They are religious, observing all local holidays and worshipping the ordinary deities. Their family goddess is Kollamma of Bednar and Rattlal Kudra of Dhawar. They have caste priests of their own, but they respect Brahmans. The well-to-do make pilgrimages to the shrines of their family gods and to Tirupati, Benares, and other holy places. They are Vaishnavs by sect, but have no spiritual head. They believe in witchcraft and soothsaying and are careful to keep the sixteen ceremonies or upakhara after the Brahmanical ritual. They wear the sacred thread like Sonars, and marry their girls before they come of age. Widows are not allowed to marry, but unlike Sonars they do not share their widows' heads. Polygamy is allowed and practised. The sulli ceremony is performed on the sixth day after a birth, and the child is named and cradled on the eleventh day. Boys are girt with the sacred thread at the age of seven. They are careful to
keep the ordinary ceremonies observed by Navig Brāhmans at marriage, puberty, pregnancy, child-birth, and death. They burn their dead and mourn ten days during which as well as for ten days after a birth, they consider themselves impure. Social disputes are enquired into and settled at caste meetings under the presidency of one of the elders. They have no headmen. Some can read and write Kānarese and they have begun to send their boys to school. They do not take to new pursuits.

Golak Sona'rs are found in considerable numbers near Sonda in Sūrē. Like Golak Brāhmans, who are said to be descended from Brāhman widows, these are the offspring of Sonār widows. The men are middle-sized fair and well-featured, and the women delicately made. They speak Kānarese. They live in one-storied houses with mud walls and tiled or thatched roofs. Their diet does not differ from that of the Aksalis or Kānarese goldsmiths. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe Kâmgâri like a petticoat and a bodice with a back-fastened short cloth. They are quiet, industrious, and thrifty, but have a poor name for honesty. They earn their living as goldsmiths. They are well-to-do and as a class are free from debt. They rank above the Padiyārs or Kātarnere prostitutes. Their daily life does not differ from that of Aksalis, and like them a family of five spends about 10s. (Rs. 8) a month. Their religious observances do not differ from those of the Aksalis, and their religious Teacher is the head of the Vaishnav monastery at Sonda. Their customs are the same as those of Aksalis. Branches of social discipline are settled at meetings of adult castemen whose decisions are subject to the sanction of the Teacher. Of late they have begun to teach their boys to read and write Kānarese. They do not take to new pursuits.

Kās'ars or Kanchugārs, numbering 130 of whom 74 are males and 36 females, are thinly scattered over the district. Their family god is Kāsārpal whose shrine is in a village of the same name near Panjim in Goa, and their goddess Kālamā. They have come from Goa within the last hundred years. The names of men are, Manjanāth, Krishnashe, Rāmchandrashet, Gopālshe, Venkappshe; and of women, Yashoda, Lakshmi, Satyabhāma, Rakmini, Pārvati, and Gauru. Their surnames are, Kukolikâr, Mādgâvkâr, Kaulekâr, and Jucholekâr, all from places in Goa. They keep their connection with their Goa relations. They are divided into two branches, Konkan Kāsārs and Kānarese Kāsārs, who neither eat together nor intermarry. The men are fairish, short, and rather stout, and the women are like the men but fairer. The home speech of those who live on the coast is Konkani, and of those who live above the Sahyādri Kānarese. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards. Their staple diet is rice and fish, but they also eat flesh and drink liquor, a few to excess. They are temperate eaters, fond of fish, and not good cooks. The men wear the waistcloth, shouldercloth, and headscarf, and the women dress in the Marātha robe and the short-sleeved open-back bodice. They are hardworking, thrifty and clean, but have a poor name for fair dealing. They make vessels of copper
and brass, and cast articles in brass, copper, and bell-metal. Their hereditary and only calling is brass work. There is no apprenticeship. Boys begin to work between ten and twelve under their father or some other relation. They work to order, seldom selling their wares in the market. Their daily earnings vary from 7d. to 1s. (5-8 anas.). Their wares are not in much demand owing to the competition of cheap Poona and Malabar brass work. They get sheets from Bombay at 18s. (Rs. 9) the quarter, and sell them worked into water and cooking vessels, lamps, hinges, plates, and cups the prices representing about £1 10s. (Rs. 15). They rank next to the trading classes. They rise early and work till ten when they take gruel and afterwards rest till dinner at about three. After dinner they again work till eight at night, when they sup. The women do nothing but house work. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Brahman and village gods and goddesses and keep all local holidays. Their spiritual teacher is the head of the Smart monastery at Shriaghal in Mysore. They employ Havig Brahmans to perform their marriage and death ceremonies, and burn their dead. Girls are married before they come of age; widow marriage is forbidden, polygamy is common, and polyandry is unknown. Boys are invested with the sacred thread between ten and twelve. A Havig priest attends, and, after kindling the sacred fire, girds the boy with the sacred thread. Married women sing Kanarese songs and wave lighted lamps round the boy's face. A dinner to the caste ends the ceremony. Their customs from birth to death are the same as those observed by Gudigars. Social disputes are settled according to the opinion of the majority of the adult castemen. The Kanarese Kasaars have no headmen though those in Goa have hereditary budants. They do not send their boys to school and do not take to new pursuits.

Badiges or Carpenters, from badige a mallet from badi a stick, numbering about 6500, are found above the Sahyadris chiefly at Terga, Havig, Mangalvad, and Haliyal in the Haliyal sub-division. They live with other castes both in towns and villages. They talk Kanarese and the shrine of their family goddess is at Shirsangi near Ramdurg in Belgaum. They are said to have come from Parasgad in Belgaum where families of their class are settled. The names in common use among men are, Bassappa, Narsappa, Lakshman, Rayappa, and Devappa; and among women, Balavra, Rudravva, Demavva, and Katiavva. They have no surnames, clan names, or subdivisions. They are dark, short, and strongly made, of middle height, and with round features. Their home tongue does not differ from that of the Lingayats and other residents of the Kanara uplands. Their houses are one-storied, the walls of earth, and the roofs either of straw or tile. The chief articles of furniture are mats, wooden boxes, metal pots, and lamps. Their common diet is rice and millet, and they eat fish and flesh, but drink no liquor and take no intoxicating drug. They are moderate eaters and poor cooks. Their special dishes are the same as those of Lingayats. The men wear the waistcloth, the headscarf, and a jacket; and the women the robe hanging like a petticoat and the upper end drawn over the head like a veil. They also wear...
Chapter III.

Population.

Badiya.

bodices with short sleeves and a back. They are fond of decking their hair with sweet-scented flowers and wear the ordinary gold and silver ornaments. Both men and women are dirty and untidy in their dress. They keep a store of special holiday clothes which like their every-day dress come from the Belgaum and Dhārwar hand-loom. Though dirty in their habits, they are thrifty, hard-working, and orderly. Their hereditary calling is carpentry. The women do not help the men in their work. Some are skilful workers carving beautiful designs in wood. Boys do not bind themselves as apprentices, but begin to learn under their fathers or relations at the age of twelve. A good worker earns 1s. 6d. (12 ans.) a day and a poor worker 9d. (6 ans.). Their calling is steady and well-paid and some of them own land which they let to tenants. They occasionally borrow to meet the cost of a wedding, but most of them are free from debt. They rank above Marāthās, Kuniṣas, Bedars, and Kumbhārs, and below the trading classes. They eat nothing but what has been cooked by people of their own caste. They take two meals a day, about noon and about eight; and they spend most of the day at their work. Their slack season is from June to October, and their busy season from November to the end of May. A family of five generally spends about 16s. (Rs. 8) a month; their houses cost £3 to £30 (Rs. 30 - Rs. 300), their furniture £2 to £10 (Rs. 20 - Rs. 100), and they spend £10 to £20 (Rs. 100 - Rs. 200) on their marriages. They are religious. Their family priest or that is of their own caste; they neither employ Brāhmans to perform their ceremonies nor pay them respect. Their special object of devotion is Kālāmna, and they make pilgrimages to Gokarn, Beuares, Rāmeshvar, Pandharpur, and Tirunpati. They keep all local holidays though of the greater gods they worship only Ishvar or Shiva. Their spiritual Teacher called Monappa who is of their own caste lives in celibacy in his monastery at Hubli in Dhārwar and receives tithes. They do not offer blood sacrifices, but are strong believers in soothsaying and spirits. Girls are married between eight and twelve and boys between sixteen and twenty. They burn their dead and mourn them ten days. For ten days after a birth or a death the family is considered unclean. On the eleventh day their family priest purifies them by kindling the sacred fire and giving them the five products of the cow. Widow marriage and polygamy are allowed and practised. On the fifth day after a birth they worship a cocoanut and offer it a dish called khichdi made of rice molasses and cocoa-kernel scrapiings. This the midwife eats, and ties a girdle of cotton thread round the child's waist. On the twelfth day, after a purifying ceremony, the child is named and cradled and caste people are feasted. When about twelve years old boys are girt with the sacred thread with the help of the family priest. This and their other ceremonies do not differ from those of Vānias and Brāhmans. Their social disputes are enquired into and reported to the spiritual Teacher by committees of adult castemen under the presidency of an hereditary headman called budvant. Eating with people of other castes is punished by expulsion. Other offences are punished by fines varying from 8s. to £25 (Rs. 4 - Rs. 250) which are paid to the Teacher. Those who are too poor to pay the fine are
made to sweep the floor of the village temple for a certain number of days. Their boys learn to read and write, but they do not take to new pursuits.

Sutārs or Carpenter, numbering 3220 of whom 1729 are males and 1491 females, are found in all Kārwār villages. They are included in the Pānchāl community and are said to have come from Ratuagiri about a century ago. The names in ordinary use among men are Honda, Yesu, Shāmabha, Goma, Soiru, Jānu, Punduk, and Bhiku. The word mest, a short form of mestri or foreman, is added to every name. The women are called Sāvitri, Sita, Gopi, Jānki, Yashoda, Dvārki, Venku, and Avī. They have no surnames. Their family gods are Śāmabha of Ratuagiri, Bhavāni of Kolhāpur, and Raulnath and Māuli of Sāntode near Sāvanvatvā. They are said still to marry with those of their class who have remained in the Konkan. They have no subdivisions. They are of middle size and somewhat dark, short, and slender, but strong. They speak a Konkani which does not differ from the home tongue of the Shenvis. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their staple food is rice and fish, but they have no rule against eating flesh or drinking liquor; they are moderate eaters, fond of fish chillies and tamarind, and not good cooks. The men dress like Bāvkule Vānis in a waistcloth, a shoulder cloth, and a headscarf. The women wear the robe passing the skirt back between the legs, a bodice, and ornaments of gold and silver. They are hardworking, sober, thrifty, and well-behaved. They are carpenters, building houses and making wooden stools and benches. They do not bind themselves as apprentices but learn under their father or some other relation, beginning work about ten or twelve. Their daily earnings vary according to their skill from 9d. to 1s. 6d. (6-12 ans.). Their work is constant. The women do nothing but house work. In rank and condition they differ little from Lohārs. The men rise early and go to work; they return at eleven, and after bathing in warm water eat rice gruel; they take their dinner at two, go back to work, and returning home at sunset spend at eight. A family of five spends about 16s. (Rs. 8) a month. They worship the ordinary Brāhmaṇic gods and keep the usual holidays. Their family gods are the village gods and goddesses. They have a great dread of evil spirits and ghosts and believe in witchcraft. They employ Karhāda and Konkanasth Brāhmaṇs to perform their ceremonies and treat them with great respect. Girls must be married before they are twelve. Widow marriage is not allowed, but polygamy is common. They burn their dead and mourn for ten days. Social disputes are settled at meetings of the castemen. They do not send their boys to school, but are improving in their craft.

Lohārs or A'cha'ris, that is Blacksmith, numbering 834 of whom 428 are males and 406 females, are found all over the district. They take their name from the Sanskrit lōh iron. Like the Sonārs they are called Pānchāls, a word derived by some from Pānchāl the old name of Upper India, but by themselves said to come from Panchānan or five months in reference to the five months of the architect of the universe. The ordinary names of men are, Kushta, Sukdo,
Porgo, Piso, Irappa, Annappa, Manjappa, Vithal, Kut, Boman, Soman, Subráya, Ráma, and Birappa; and of women, Jánki, Rukmini, Yashoda, Cholá, Subbu, Nágá, Bájru, Venka, and Lakshmi. They take mest or foreman, Lohár, Acharí, or Badige after their names. They have such family stocks as Agnes and Manu, and only persons of different stocks intermarry. Their family gods are Kálamma of Ankola and Somnáth of Tírgran in Goa. There are two divisions, Konkan Acharí and Kannad Acharí, who neither eat together nor intermarry. They are of middle height, dark, and strongly made. The home speech of those who live on the coast is Konkani, and of those who live above the Sahyádrí is Kanarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. On one side of their dwelling they have their working sheds with a furnace, a pair of bellows, and an anvil. Their furniture includes low stools, straw mats, brass lamps, and copper vessels. Their common food is rice and fish, but they sometimes eat flesh and drink liquor. They are moderate eaters but bad cooks. Fish is their chief dainty. Inside the house they wear the loincloth, and out of doors the shouldercloth, waistcloth, and headscarf. Among Konkan Lohárs the women pass the skirt of the robe back between the feet, draw one end over the upper part of the body, and wear a bodice with a back and short sleeves. Among Kannad Lohárs the women wear the robe like a petticoat drawing one end over the upper part of the body. They also wear a bodice with a back and short sleeves. Some of them are very skilful in making knives, muskets, brass lamps, and locks. Their chief work is making and mending field tools for which the villagers pay them a yearly grain allowance. They also work in wood making furniture and building houses. When they work in wood they are called Acharís or Badiges, that is carpenters. Before hook-swinging was forbidden it was the office of the Lohár to work the iron hook into the muscles of the devotee's back. They do not bind themselves as apprentices, but begin work between ten and twelve under their father or some other relation. Most of them are hereditary iron-smiths and carpenters. Their work is constant as they are always employed by husbandmen to make tools and by others to make nails and other iron articles used in house building. They seldom work as day labourers, but prepare articles to order and take contracts for building houses. Their daily earnings vary from 9d. to 1s. 6d. (6-12 ans.). They are well paid, but their custom of spending more money than they can afford on their children's marriages keeps them encumbered with debt. They rank next to traders. They rise early and after working till ten take gruel and rest till two when they dine and work till sunset. The women mind the house. A family of five spends about 14s. (Rs. 7) a month. They worship all Bráhman and village gods and keep all local holidays. They are religious and have faith in soothsaying, witchcraft, and evil spirits. Their spiritual Teacher is a monk of their own caste who has four monasteries, at Mádgaon in Goa, at Májáli and Chítákula in Kárwár, and at Ankola. He generally lives in these monasteries when on visitation tours except at Chítákula where the monastery is ruined and the Teacher is entertained in
the houses of well-to-do Achāris. The Teacher has generally a
disciple with him whom he appoints to succeed him after his death.
If he has no disciple and if he fails to name a successor, the
people of the caste choose one of their number and have him formally
initiated by some sanyāsī or ascetic. Boys are girl with the sacred
thread by a Joashi Brāhmaṇ when they are about twelve years old
but without the regular upanayan ceremony.¹ They marry their
girls before twelve. The heads of widows are shaved and their
marriage is forbidden. They bury their dead and mourn ten days.
With the help of some of the castemen, their spiritual Teacher
settles social disputes when he passes on tour through the district
and receives contributions from the people. They neither send
their boys to school nor take to new pursuits.

Gudigārs or Carvers, numbering 380 of whom 190 are males and
190 females, are found in small numbers in Sirsi, Siddāpur, Honāvar,
and Kumta. They also call themselves Chitāra which is the name
given by Mann to artisans. They take the word shatti after their name.
They came to Kānara from Goa after the establishment of Portuguese
rule. Their family gods are, Nāgāsh, Ranlnāth, Lakshmi-Nārāyaṇ,
Mhālsa, Shántādurga, Kāver, and Kāmākahi, whose shrines are in
Goa. They claim to be Shatriyās, and to belong to the Kashyap,
Kauḍanāya, Vāsiśthā, Gauṭāma, and Bhāradvāj stocks; but the
Brāhmana reject their claim and consider them Shudrās. Their
surnames are place names, Kukolkār, Anklekār, Honāvarkār,
Kumtekār, Bilgikār, Siddāpūrkār, and Soudekār, all except
Knolkār from villages in Kānara. The names in common use
among men are, Manjappa, Monappa, Subbamma, Durgayya, Venkappa,
Devappa, Raolayya, Krishnā, Nārāyan, Sāntayya, Gurappa, Hammant,
Venkatraman, Ganpati, Vishnū, and Subrāya; and among women
Gauramma, Gangamma, Irammā, Pomma, Nāgama, Vēnku, Kāveri,
Sānterī, Honnamma, and Chinnamma. They eat and marry with
those of their class who remained in Goa. They are fair, middle-
sized, and most of them weak. Their home speech is Kānarese, and
those who live along the coast also speak Konkani. They live in
one or two storied houses with mud or stone walls and tiled and
thatched roofs with wide verandas where they sit and work. Their
common food is rice and fish, but they eat flesh and drink liquor
when they offer blood sacrifices to shaktis or when they can afford
to buy them. They are moderate eaters but hard drinkers. They
are extremely fond of fish and of hot and sour dishes. The men
wear the waistcloth, shouldercloth, and headscarf; and the women
the robe, passing the skirt back between the feet, with a short-
sleeved and backed bodice. The up-country women do not pass
the end of the robe between the feet. The men, though skilful,
are unsteady, thriftless, untruthful, lazy, and inattentive to their
work. They carve sandalwood, ivory, and ebony with great skill.
They also work on the lathe in wood, making beautiful lacquered
articles, the pith crowns worn by bridegrooms, and the pith flowers

¹ In Goa they have priests of their own caste who officiate at all their ceremonies.
In Kānara they have no priests of their own caste.
and crests which are much used by the lower classes of Hindus during the Shimga holidays in March-April. They do not make wedding coronets for dancing-girls, as dancing-girls refuse to dance in their houses. The Gudigars work the lathe with a bow strung with raw deer hide, not like most carpenters with the help of a second workman. The women help the men especially in making articles of pith. They prepare work-boxes costing from 3s. to £50 (Rs. 30-Rs. 500), cabinets from £15 to £100 (Rs. 150-Rs. 1000), work-tables from £20 to £50 (Rs. 200-Rs. 600), watch-stands from 4s. to £15 (Rs. 2-Rs. 150), glove-boxes from £1 to £5 (Rs. 10-Rs. 50), jewelry-boxes from £3 10s. to £20 (Rs. 35-Rs. 200), writing boxes from £3 10s. to £25 (Rs. 35-Rs. 250), pen-holders from £1 10s. to £3 (Rs. 15-Rs. 30), pen-stands from 2s. to £1 (Re. 1-Rs. 10), card-cases from 7s. to £2 (Rs. 3½-Rs. 20), chess-boards from £5 to £100 (Rs. 50-Rs. 1000), paper-weights from 6s. to £2 (Rs. 3-Rs. 20), paper-cutters from 1s. to 12s. (8 annas-Rs. 6), needle-cases from 2s. to 10s. (Re. 1-Rs. 5), card-boxes from £3 10s. to £20 (Rs. 35-Rs. 200), and handkerchief-boxes from £1 10s. to £5 (Rs. 15-Rs. 50). An article worth £3 takes about three months' labour and the cost of the sandalwood is about £1 (Rs. 10) the man or quarter. They generally work to order, seldom offering articles for sale except such as have been condemned by the people who ordered them. Their chief calling is engraving and painting. They paint boards for various purposes and do all sorts of turning work. They were once well-to-do, and owned land, but inattention to work and improvident habits have greatly injured them. They rank next to traders, but do not eat food cooked by any one except a Havig Brāhmar. They work from early morning to ten, then take gruel for breakfast, and after dining about one go on working till sunset. The women, besides house work, help the men in making articles of pith and in painting. A family of five spends about 14s. (Rs. 7) a month. Their spiritual Teacher is the Śmart head of the Shringeri monastery in Māisur. They worship all local gods. Their family priests are Havig Brāhmans whom they treat with great respect. They make pilgrimages to Tirupati, Dharmasthal, Gokarn, and Rāmeshvār. They marry their girls between nine and eleven, and gird their boys with the sacred thread before marriage. The bridegroom wears a pith crown prepared by one of their own caste. He pays 10s. (Rs. 5) for the crown, the amount being distributed among the castemen. Other sums of 8s. to 12s. (Rs. 4-Rs. 6) are also paid to the caste by the bride and bridegroom. On the sixth day after a birth they perform the satti ceremony, and name and cradle the child and worship jaladevata or the goddess of water on the twelfth. They observe the ordinary puberty and pregnancy ceremonies. The heads of widows are not shaved, but they are not allowed to marry. Their other ceremonies do not differ from those of Vānis. Two ranks among them hold a specially high position, gaudas or district-heads, and budvants or village-heads. The budvants preside over all caste meetings, and there is generally an appeal or reference to the gauda. They teach their children to read and write Kānarese.

Jingārs, numbering 30 of whom 16 are males and 14 females,
are found in the Sirsi sub-division and in the town of Honavar. The word is generally taken to mean saddle-maker from the Persian jin a saddle; their Hindu name is said to be Chitrakar or painter.\(^1\) The names in common use among men are, Lakshman, Krishna, Manjappa, Keshvappa, Mailappa, Kallappa, Nilappa, Lingappa, Chokkappa, and Mailârappa; and among women, Devamma, Pârvati, Nilamma, Ningamma, Venkamma, and Manjamma. Their surnames areKaligrânt, Mâpalkar, and Potlakâr. Their family god is Mailârliṅga, whose shrine is at Harpanhalli in Bellârî. Their home tongue is Kânaresâ and their parent stock is found in Mâusrur whence they are said to have come and with whom they still eat and intermarry. They are divided into Jîngârs and Chitârs or painters, who neither eat together nor intermarry. They are short, wheat-coloured, and well-made, with round unnoticeable faces. Their Kânareses do not differ from that of other local Kânares-e-speaking classes above the Sahyâdrîs. They live in lines of one-storied houses with mud walls and thatched roofs. Their staple diet is rice, split pulse, and fish, and they eat flesh and drink liquor. They are not good cooks, but are moderate eaters, their special dishes being pîsa, vaddûs, chakôli, and wheat-bread stuffed with boiled pulse mixed with molasses. The women wear the skirt of the robe passed back between the feet and the upper end drawn over the head like a veil, and a bodice with short sleeves and a back. Their gold and silver ornaments are like those worn by other classes above the Sahyâdrîs. The men’s dress is a waistcloth, a shouldercloth, and a headscarf, with gold ear and finger rings, and silver girdles. Both men and women wear Dhârwâr and Belgaum cloth and have a store of rich clothes for holiday use. Their hereditary calling is said to be saddle-making, but they work in wood and deal in gram, pulse, spices, fruit, and groceries. The women do not help the men in their work. Boys begin to learn between twelve and sixteen; they have no system of apprenticeship. An ordinary workman earns 6d. to 9d. (1-6 anas.) a day, and a skilled workman 9d. to 1s. (6-8 anas.). Their calling as carpenters has of late suffered by the competition of Gudîgârs and other workers in wood who surpass them in skill. Many of them have been forced to borrow and are badly off. They bank with Gudîgârs and other artisans. The men work during most of the day taking two meals, one between ten and eleven, the other between seven and eight; the women mind the house. They are busy during the fair season, but have little to do during the rains. A family of five spends about 14s. (Rs. 7) a month. Their house varies in value from £5 to £50 (Rs. 50 - Rs. 500), their furniture is worth about £5 (Rs. 50), and their weddings cost £10 to £50 (Rs. 100 - Rs. 500). They are a religious people. Their family deities are Hâvîg, Konkanasth, Dêshasth, or Karhâda Brâhmans to whom they pay great respect. They worship all local gods and keep all holidays, their special deities being Venkatramana and Mailârlinga, and they go on pilgrimage to Harpanhalli, Tirupati, and Tockarn. Their spiritual Teacher is the head of the Smârt monastery

\(^1\) Buchanan’s Mysor, I. 254. They are also called Muchis or leather workers and pinnagaras or decorators. Rice’s Mysor, I. 328, 334.
Chapter III.
Population.
CRAFTSMEN.
Simpis.

Shimpis or Tailors, numbering 628 of whom 348 are males and 280 females, are found above the Sahyadris in Sirsi, Yellapu, and Haliyal. They are said to have come in search of work from the Bombay Karnatak districts about the beginning of the present century. Their surnames are, Shendgi, Achalkar, Mohinderkar, Phople, Sulake, Lokhande, Ransinkar, Tirmule, and Karmuse. Persons bearing the same surnames do not intermarry. Their family god and goddess are Vithoba of Pandharpur and Yelamma of Saundatti in Dharwar. There are two subdivisions, Rangari Shimpis and Shimpis proper. The Rangari Shimpis are dyers, while the Shimpis proper do need work. They eat with each other but do not intermarry which is the only distinction between the two subdivisions. They are of middle size, dark complexion, weak, and flabby, with regular features, high noses, and round faces. Their home speech is Marathi and with others a rough Kannarese. They live in one-storied houses with mud walls; thatched roofs, and front verandas. Their every-day food is rice and pulse, but they eat flesh and fish and drink liquor. They are moderate eaters and good cooks. The men wear the wastecloth, the shouldercloth or a long coat called angiy, and the headscarf; and the women the robe, letting the skirt fall like a petticoat from the waist and throwing the upper end over the head like a veil. They also wear a bodice with a back and short sleeves. They are hard working, sober, thrifty, and well-behaved. They are tailors and retail cloth-sellers and are notorious for filching pieces of the cloth. They are fairly well-to-do, ranking next to traders and differ in little from them in their daily life. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Brahmamic god and keep local holidays. Their family god is Vithoba. They employ Havig, Karhada, or Konkanasth Brahmans to perform their marriage puberty and death ceremonies, and show them much respect. The favourite places of pilgrimage are Pandharpur and Gokarn, and their spiritual Teacher is the Smar head of the monastery at Shringeri in west Muisur. They marry their girls before they come of age. They burn their dead and allow widow marriage and polygamy. On the sixth day after birth the saliti ceremony is performed and on the twelfth day the child is named and cradled. They do not wear the sacred thread. At the end of the first year the child's ears are pierced, and, if he is a boy, his hair is closely cut with scissors. A boy before he is twelve years old is initiated by having certain texts whispered in his ear by a Teacher or guru. After this religious part of the ceremony is over a dinner is given. Boys marry between twelve and eighteen and girls before they are twelve. On the day before a marriage the deities are propitiated and a dinner
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Shinys.

is given. On the wedding day the boy and girl are bathed and turmeric is rubbed on both of them and the guests are presented with sugar and betel leaf. The wedding coronet or bhāsīng is put on and kankandār, dhāre, and dēte or lamp-waving ceremonies are performed and dinner given to the caste people. The wedding ceremony lasts four days at a cost of £10 to £20 (Rs. 100-Rs. 200). The expenses of a puberty ceremony vary from £1 to £1 10s. (Rs. 10-Rs. 15). The dead are burnt. The fire is carried by a married son of the deceased, or if he has no married son by a married nephew or other near relation. On the eleventh day a dinner is served to relations and food and money are given to Brāhmaṇ priests or bhats. On the anniversary another dinner is given to relations. Death and memorial ceremonies cost £3 to £5 (Rs. 30-Rs. 50). Their social disputes are settled at meetings of castemen under the presidency of a headman or budvunt. Few can read or write, but some send their children to school. A few are prosperous cloth-dealers.

Kannad Kumbarṣ or Kānarese-speaking Potters, numbering about 1500, are found in small numbers throughout the district. The Kumbar or potter, probably from kumbh a water-pot, is paid by an allowance of grain known as the kumbār geni or potter’s due. Before the arrival of Brāhmaṇs pot-makers seem to have held a position as a religious or priestly class. They still officiate in the temples of local deities and are employed to perform funeral rites which are called kumbār-kriyya or potter’s rites. These resemble the funeral rites of the Kumāraṇaṇs except that the Joishi’s place is taken by a potter or Kumbār. They make pots and figures representing rural gods, among which Vāgro has the form of a tiger and ammas or mothers are heaps of pots. The names of men are Sāntappa, Nāgappa, Manjappa, Birappa, Lakshman, Gaṇpaya, Devayya, Tammanna; and of women, Demayya, Sāntu, Bīrauma, Nāgamma, Tīmmu, and Venku. Their family goddesses are Mārka Devate of Haldipur near Kumta and Durgādevi of Kumta. They probably came from the Bombay Karnatak. The men are of middle size, some tall and some short, wheat-coloured, and disposed to stoutness, and strongly made; the women are like the men but somewhat fairer. Their home speech is Kānarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards, on one side of which stands their working-shed with the potter’s wheel. Their ordinary diet is rice, fish, and rāgi, and they do not drink liquor. They eat fowls, sheep, and forest and feathered game on the last day of Dāsara in September-October, on the bhānd or car festival in April-May, and on other occasions when they can afford it. They are moderate eaters but poor cooks. In dress they resemble Konkan Kumbara. The women wear the robe without drawing the lower end back between the feet. Both men and women wear the silver and gold ornaments ordinarily worn by the lower classes. They are thriftless, and not well-behaved. Most are servants of the village deities, the origin of their office being apparently the fact that they make clay figures and earthen pots, a primitive form of shrine. A Kumbar man and woman working together earn about 9d. (6 ans.) a day. Kumbara who act as
temple servants are called Gungás. They bear the pot or kalash worshipped during the bhānd or car festival which is a small copper or silver vessel called gindi like an English jug. This jug or gindi is filled with water and on its mouth mango sprays and an unhusked cocoanut are laid. Near the neck of the gindi on one side are engraved gold rays like the nimbus in Roman Catholic pictures. The gindi thus adorned is called kalash, and is placed on a low wooden stool and worshipped with offerings of flowers, fruit, burning incense, and camphor. Besides acting as temple priests, they perform death ceremonies called Kumbár-kriya for all Shudrás except the depressed classes. They serve as mediums between the gods and all classes of Hindus and also act as soothsayers. During the rains the men till and the women cook and help the men in the fields and in making pots. They are badly off as most of them have alienated the lands which they held as temple-servants. They rank next to the trading classes. Both men and women make earthen vessels and children of seven and over help their parents. A family of five spends about 16s. (Rs. 8) a month. They worship the ordinary Brahmanic gods, but the objects of their particular devotion are the local deities known as amnas or mothers and jati or jattig a wrestler. They employ Havig Brāhmans to perform their marriage, puberty, and death ceremonies, and pay them great respect. They marry their girls between nine and twelve and their boys between fifteen and eighteen, and either burn or bury their dead, allowing polygamy and widow marriage, but seldom practising them. The ceremonies attending birth, marriage, and death do not differ from those of the Nádors. Social disputes are settled at meetings of castemen under the presidency of an hereditary headman or budrant. Their spiritual Teacher is the Smárt head of the Shringeri monastery in west Māsūr to whom they pay tithes through his representative who lives at Gokarn. They do not know how to read and write and do not send their boys to school or take to new pursuits.

Konkan Kumbárs or Konkani-speaking Potters, numbering about 600, are found in small numbers in Kárwár and YeIlápur. They appear to have come from Usgaon in Goa. Like the Kánares, Kumbárs they seem to have been local priests before the Brāhmans came to Kána, and they still officiate in some of the temples of the local deities. At Asnuti in Kárwár there is a temple dedicated to Rámnáth, and another to Kattinbira, where none but a Konká Kumbár can act as ministrant. They have the privilege of making pots and earthen figures of rural gods which they pile in heaps in the temples or gudia and among evergreen shrubs on the verge of forests. The names in common use among men are Kushta, Shiva, Támbo, Govinda, Bálso, Pávto, and Sagun; and among women Sávitri, Jánki, Ubge, Bhime, Yashode, and Rukmin. They have no surnames. They still eat and marry with those of their caste who have remained in Goa. They are middle-sized and slender. Their home speech is Konkani, and their houses do not differ from those of Kánares Kumbárs. Their every-day food is rice, vagi, and fish, and they eat animal food but do not drink liquor or use any intoxicating drug. They are moderate eaters but...
not good cooks. The men wear the loincloth, the shoulder-cloth, and the head-scarf; and the women in Marātha fashion draw the skirt of the robe back between the feet. They are hardworking, thrifty, and well-behaved. They make earthen pots and tiles, the price of a pot varying from ½d. to 1s. (4-8 ans.), tiles selling at 5s. to 7s. (Rs. 2½-Rs. 3½) the thousand. The men are helped by the women. None of their work requires special skill. They take clay from fields for which they pay the owner about 2s. for a hundred tons, besides filling and levelling the ground where they have dug. They fire their pots and bricks by stacking them between thick layers of dry branches. They also turn roof tiles, earning 6d. (4 ans.) a day, and act as husbandmen raising crops of rice during the rainy season. The women, besides house-work, help the men in the field and in making and selling pots. Though their calling is not well paid they are fairly off. Their social position and their daily life do not differ from those of the Kānarese Kumbārs. A family of five spends about 14s. (Rs 7) a month. They worship the village gods and have strong faith in soothsaying and witchcraft. They employ Kārhdās and Joishi Brāhmans to perform their ceremonies and treat them with great respect. They have a household god called Puris of whom a brass figure is kept in most houses. Their spiritual Teacher is the jagadguru or world-teacher of Shringeri in west Māisur to whom they pay 6d. to 1s. (4-8 ans.) a year through a representative or pārupatēgār. Their girls are married between eight and twelve and their boys between fourteen and twenty. Widow marriage is not allowed, but polygamy is common. Their ceremonies at birth, puberty, marriage, and death resemble those of the Konkhnās. They burn their dead. Their hereditary headman helped by the castemen settles social disputes. None of them read or write and they do not send their boys to school or take to new pursuits. They are an ignorant people.

Lingayat Kumbārs, or Lingāyat Potters, numbering about 500, are found above the Sāhyādris. They are said to have come to Kānara about the same time as the Banjigs. They are short, stout, and muscular. They speak Kānarese and live in one-storied houses with mud walls and tiled or thatched roofs, and their furniture includes low wooden stools, palm-leaf mats, brass lamps, and upper pots. Their every-day food is rice, pulse, and millet. They not eat animal food or drink liquor. They are moderate eaters and good cooks. The men wear the waistcloth, shoulder-cloth, and head-scarf; and the women a bodice with a back and short sleeves, of the robe whose skirt hangs like a petticoat and whose upper end is drawn over the shoulders and breast. They wear gold and silver ornaments in their noses and ears, and round their necks, wrists, and toes. They are hardworking, thrifty, sober, and honest. Like Konkani and Kannad Kumbārs they work in clay using the potter’s wheel. They are well off. They rank next to Banjigs and fallāws who do not take food cooked by them. Both men and women work from morning to sunset and children begin to help their parents after they are about eight years old. A family of five spends about 14s. (Rs 7) a month. They wear the ling in a silver box, held in a handkerchief, and worship Shiv, Parvati, and Basava the
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Lingayat Kumbaras. 

founder of their sect in the form of Shiv’s bull or nandi. They do not differ in any particular from the Banjigs. The Lingayat ayyas is their family priest and they bow to Brahmanic gods when they pass their temples, though they neither worship nor visit them. They believe in soothsaying and sorcery, using trinkets containing charms written on slips of paper by Ghadi, Komarpai, Maratha, and Namburi charmers and soothsayers to cure sickness or avoid evil. They hold the usual Lingayat beliefs, that a true believer has no need of sacrifices, that a birth or a death cannot make him impure, and that girls need not be married before they come of age. Their weddings and other ceremonies are performed by Lingayat ayyas whom they treat with much respect. They keep all Lingayat holidays and make pilgrimages to Gokarn, Ulvi, and Benares. Their social institutions and their rules regarding caste offences are the same as those among the Banjigs. They do not send their boys to school or take to new pursuits. 

Bogars or Bangle-sellers, returned at about fifteen, are found in small numbers in Kârwar and Akola. They are said to have come from Goa within the last fifty years and to be a branch of the Jain Bogars now found above the Sahyâdris with whom they have no intercourse. They add shet to their names. The names in common use among men are, Gopâl, Ganu, Lâdu, Jirgo, Râghoba, and Lakshman; and among women, Lakshmi, Gopi, Subadri, Shevantu, Buije, and Bâyn. Their family goddess is Kâlamama of Sâvantvâd. They neither eat nor intermarry with other bangle-makers. They are middle-sized, spare, and wheat-coloured. Their home speech is Konkani with a large mixture of Marathi and Portuguese words. They live in one-storied houses with mud walls, thatched roofs, narrow verandas, and front yards. Their every-day food is rice and fish, and they eat flesh and drink liquor. They are moderate eaters, fond of tamarind and chillies, but not good cooks. The men wear the loincloth, the shouldercloth, and the head-scarf. They may be known by the strings of bangles they carry slung over their shoulders. The women wear the robe passing the skirt between the feet, and the short-sleeved and backed bodice. They are hard working, thrifty, mild, and orderly. They make and bring glass bangles from Goa and have much skill in putting them on, which is a difficult operation, as the women pride themselves in wearing bangles of the smallest possible size. They do not take to new pursuits, and owing to the importation of cheaper and finer English and Chinese bangles, their present state is somewhat depressed. They rank with Lohârs and Gudigârs. The men go out to hawk their bangles and the women do house work during the greater part of the day. Their daily life does not much differ from that of the Telugu Banjigs. A family of five spends about 12 rupees (Rs. 6) a month. They employ Karbâda or Konkanasth Brahman to perform their marriage, puberty, and death ceremonies. Their family god is Nirankâr whose shrine is in Goa, and they are worshippers of shaktis and of the ordinary local gods. They listen to soothsayers and employ sorcerers and keep all local holidays. They wear the sacred thread and acknowledge as their spirit teacher, the smart head of the Shringeri monastery in west Maisu.
Girls are married between nine and twelve and boys between fourteen and eighteen. Widow marriage is not allowed but polygamy is common. The dead are buried. Their other customs and ceremonies do not differ from those of the Lohars. Their social disputes are settled at meetings of the men of the caste under a headman or budrant. They do not know how to read or write and do not send their boys to school.

Gaundis or Masons, about ninety, are found in the Haliyal sub-division. They live with other castes both in towns and villages. They are said to have come from Belgaum about ten years ago in search of work, and they still eat and marry with the Gaundis of Kittur in Belgaum. Their home tongue is Kannarese. Their family deities are Yellamma and Nandyal Basaveshwar, whose shrines are in the Parasagad sub-division of Belgaum. The names in common use among men are, Rámappa, Kenchappa Dullappa, Mhálappa, and Chenmappa; and among women, Shivnanjavva, Yellavva, Mallavva, and Kallavva. They have no subdivisions. They are dark, muscular, round-featured, and middle-sized. Their Kannarese does not differ from the local dialect. Their houses are one-storied with mud walls and tiled roofs, and their chief goods and chattels are palm-leaf mats, copper and earthenware vessels, low wooden stools, and brass lamps. Their staple diet is rice, millet, and split pulse, and they eat fish and flesh and drink liquor. They are moderate eaters but bad cooks. Their special dishes are holige and a sweet gruel called paramánns which differs from pátlu only in being made of cow’s milk instead of coconut milk. They take two meals every day at noon and at eight. The men wear either a narrow waistcloth or brocchio, a shoulder-cloth, and a headscarf; the women wear the robe hanging like a petticoat, and the upper end drawn over the head like a veil; the bodice has short sleeves and a back. They wear gold and silver ornaments like those worn by Lingáyats, but they show little taste in their dress which is dirty and untidy. They buy their clothes from local shopkeepers who get them from the hand-loom weavers of Dhirwár and Belgaum. Though neither clean nor tidy, they are hard-working, thrifty, hospitable, and well-behaved. Their hereditary calling is stone-cutting. They build stone walls, plaster houses, and use grind-stones. The women mind the house and neither they nor their boys under sixteen help the men in their work. A good mason earns 9d. to 1s. 6d. (6-12 annas) a day. Their calling is steady and they are fairly well off, being able to raise loans on personal security, which, a rule, they are careful to pay. They rank next to Maráthás and gáyats. Men work from six to twelve and from two to six, and men and children remain at home minding the house. They are ey during the fair weather but have little to do during the rains. Family of five spends about 16s. (Rs. 8) a month. Their houses are of brick with tiled roofs, and a marriage costs them about £10 (Rs. 100). Their chief gods are Shiv, Basaveshvar, and Yellamma, and their family priests or spiritual guides are Lingáyats. The spiritual Teacher is the head of the Kalmath monastery at Kittur in Belgaum. They venerate Bháman gods and their special holidays are Holi in
March-April, Ganesh-chaturthi in August-September, Dasra in September-October, and Dipavali in October-November. The Teacher, who is of their own caste and a married man, lives on funds subscribed by his followers. He wears the līng though he calls himself a Gaundi not a Lingāyat. He is invited by them on all grand occasions, feasted, and given 1s. to 2s. (8 ans.-Re. 1). He officiates at marriages, and lays his feet on the head of the dead for which he is paid 1s. (8 ans.). In his absence the ceremonies are performed by any Lingāyat priest. The Teacher is succeeded on his death by his son or next-of-kin. If he has no near relation the community chooses some one to fill his place. They do not offer blood sacrifices but have faith in soothsaying. They make pilgrimages to the shrine of their family god in Belgaum. On the sixth day after the birth of a child they feed their caste people and give them each 1s. (8 ans.) if the child is a girl and 2s. (Re. 1) if he is a boy. This is spent in buying liquor which the men drink. On the thirteenth day the community is again feasted, and the child is named and cradled. They burn their dead without mourning. Child marriage is allowed and practised. If a girl comes of age before she is married she has to undergo a purifying ceremony which costs about £5 (Rs. 50). Widow marriage and polygamy are allowed and practised. Polyandry is unknown. When, as often happens, an infant is married a few months after birth, the marriage coronet is tied to the cradle instead of being placed on the child's brow. Their hereditary headman or budvant settles social disputes with the help of a council of adult castemen. Offenders against caste rules are punished with fine or expulsion according to the gravity of the offence. The offender fined the community when his case is disposed of. Boys go to school till they are twelve.

Kallukutigs, a class of wandering stone-masons not shown separately in the census, number about a hundred. They are found in small numbers in Gokarn, Sirsi, Siddapūr, and other parts of the district. Their name comes from the two Kannarese words kallu stone and kuttu to cut. They are said to have come from the Bombay Karnātak and Maisur. Their own tradition traces their descent from the World-builder Vishva-karma. They are considered one of the Pancháls, a word which is supposed to mean the five classes of artisans. The men's names are, Nāgya, Shetta, Yella, Timma, Sidda, Bassya, and Rāma; and the women's, Devi, Nági, and Tammak. Their family god is Hanumanta who has many shrines in the district. They eat and marry with the Kallukutigs or stone-cutters of the Bombay Karnātak. Both men and women are dark-middle-sized, and strong. They talk both Marāthi and Kannāre. They have seldom houses or huts, generally putting up in reed houses. Their staple diet is rice, millet, fish, and vegetables. They eat the flesh of fowls and mutton and drink liquor. The men wear the loincloth, a narrow waistcloth without passing the skirt between the feet, a headscarf, a shoulder-cloth, and a blanket. The women wear the robe hanging like a petticoat and a bodice with short sleeves and a back. Besides the lucky necklace and gold bracelets they wear gold and silver earrings, necklaces, and wristlets. They are hardworking, orderly, and well-behaved, but thrifty.
and fond of drink. They roughen granite grinding-stones and make granite flour-mills. They move from place to place with a low cart with solid wood wheels drawn by buffaloes. Their tools are a short heavy-headed hammer and three to eight chisels. When at work they earn about 4d. (2½ ans.) a day; but they never find many days' work in one place and have always to keep on the move. They are badly off and are often forced to beg. They rank with Vadars and like Vadars take three meals a day. When they come to a village men and women go from house to house asking for work. A family of five spends about 14s. (Rs. 7) a month. They worship village gods and goddesses, and have great faith in soothsaying and witchcraft, and in the power of evil spirits to whom they offer blood sacrifices. They keep the ordinary local holidays. They generally marry their girls before they come of age and their boys between fifteen and twenty-five, but there is no rule that a girl should be married before she comes of age. They perform all their ceremonies without the help of Brāhmans. Widow marriage and polygamy are allowed and polyandry is unknown. They name a child on the twelfth day and do not ask Brahman priests to cast a nativity. The bridgroom wears no marriage coronet or bhadring. The usual marriage ceremonies are omitted except the rubbing of turmeric paste, pouring water on the hands of the couple, and tying the karemani or black bead necklace round the bride's neck. The bridgroom has to pay the bride 2 sarakas or 1½s. (Rs. 8) to meet the cost of the wedding. They bury the dead, and mark the third day after death the anniversary with a caste dinner. Women after child-birth are considered as unclean for five days, but they have no ceremony when a girl comes of age. Their social disputes are settled at meetings of adult castemen. They neither send their children to school nor take to new pursuits.

Manufacturers included eight classes with a strength of 3769 or 0·89 per cent of the Hindu population. Of these 170 (males 93, females 77) were Patsalis or silk-cord makers; about 100 Jáds or hand-loom weavers; 1971 (males 1055, females 916) Gánigs or oilmen; about 200 Lingáyat Gánigs or Lingáyat oilmen; about 100 Mitgádis or salt-makers; about 690 Uppárs or cement-makers; about 190 Bangárs; and about 130 Padmasális.

Patsalis or Silk-weavers, numbering 170 of whom 93 are males and 77 females, are scattered over the district. They take their name from the Kànarese patte silk and the Maráthi sili a weaver. They said to have come from Maisur. They have no surnames, but they called by the word shetti to their names. The names in common use among them are, Vásu, Manjayya, Timmapa, Nágappa, Subráya, Náráyanà, kshíma, Devayya, and Rámchandra; and among women, Manjí, irgi, Dovka, Mhánkáli, Putti, Sávithí, and Parmeshri. Their mily goddess is Durga Parmeshvári whose shrine is at Háládi akundápur in South Kànara. Their chief god is Venkatramana. Both men and women are middle-sized, wheat-coloured, and strong. Their home tongue is Kànarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their
every-day food is rice vegetables and fish, but they eat fowls mutton and game except pork and beef. They drink no liquor and use no intoxicating drugs. They are neither great eaters nor good cooks. Like the Marāṭhās the men wear the sacred thread, the waistcloth, the shouldercloth, and the headscarf, and carry in their arms satchels containing the silk thread in which they deal. The women wear the robe hanging like a petticoat and a bodice with a back and short sleeves. They are hardworking, sober, and thrifty. They import cotton and silk yarn from Bombay, and twist them into cords which are used by all for girdle strings and other purposes. The women help by spinning cotton. Their calling is fairly paid, and they are well off, some owning lands which they do not themselves cultivate but lease to tenants. They rank next to traders. The men travel in the fair weather, offering their wares in all fairs. The women attend to the house, and twist silk cords. A family of five spends about 14s. (Rs. 7) a month. They worship the regular Brāhmaṇ gods and observe the ordinary holidays employing Havīg Brāhmaṇs and paying them great respect. Their chief deity is Venkatramana whose shrine is at Tirupati in North Arkot. Their spiritual Teacher is the head of the Smārt monastery of Havīs at Keekkār, five miles east of Kunta. Their birth marriage and death ceremonies are performed by Havīg Brāhmaṇs. Boys are invested with the sacred thread between ten and twelve. After the boy is shaved and bathed the priest kindles the sacred fire and mutters in his right ear twenty-four of Vishnu’s principal names. They marry their daughters between seven and eleven, and their sons between twelve and twenty. Widow marriage is not allowed, but polygyny is practiced. They burn their dead. They have no hereditary headmen and settle their disputes at meetings of adult caste men subject to the approval of their religious Teacher. They do not send their boys to school or take to new pursuits.

Ja’ds. a class of Hand-loom Weavers, numbering about a hundred, are found above the Sahyádris. They are said to have come from Maisur and Dhāwrār, and their names and family gods do not differ from those of the Banjigs. Both men and women are tall, dark, and strong. Their home speech is Kānarese but they also know Marāthi. They live in one-storied houses with mud walls and tiled or thatched roofs. The staple diet is rice, millet, split pulse, and vegetables. They are strict vegetarians. The men wear the waistcloth, the shouldercloth, and the headscarf, and the women robe hanging like a petticoat, a short-sleeved bodice with a back and ornaments of silver and gold which do not differ from the worn by Banjigs. They are hardworking, thrifty, sober, and we behaved. Their hereditary calling is the weaving of the coarse cotton cloth which is worn by the poorer classes; their act employment is silk-twisting. In Kānara they also deal in cloth rice and groceries. Their calling is fairly paid. The women spin and arrange yarn for the loom and mind the house. The cotton which is brought from Dhāwrār, costs about 3d. (2 ann.) a pound. A man and a woman working together earn about 9d. (6 ann.) a day. They are well off, and rank next to Banjigs. In the morning t
women cook and do other house work. At eight they take their breakfast and after breakfast the men resume their work and the women spin. Between twelve and two the women make dinner ready and dine about two. After dinner both men and women rest for a while and then resume their work of spinning and silk-twisting. Their work is finished by sunset after which they rest and take their supper about eight. During the fair season men go from place to place to sell their goods and open stalls near temples during car festivals and at other fairs. They spin cotton on spindles; the only other instrument used by them is scissors. They do not work on looms. A skilled workman earns on an average £d. to 9d. (4-6 ans.) a day, and a family of five spends about 10s. (Rs. 5) a month. They are Lingāyats by religion and their priests are ayyas or jangams. Social disputes are settled at meetings of adult males under the presidency of a jangam or ayya. They send their boys to school and are fairly pushing and prosperous.

Gānigs or Oilmen, numbering 1971 of whom 1055 are males and 916 females, are found below the Sahyādris in the chief villages of Honavār, Kumta, and Ankola. They take their name from the Kınarese ġin an oil-mill. They add the word shetti to their names, and are supposed to have originally come from Maisur. The common names of men are, Venkatesh, Govinda, Parameshvar, Manjappa, Nārāyan, Nāgappa, Shivappa, Devappa, and Honnayya; and of women, Lakshmi, Subbi, Ganpi, Hanmi, Nāgarma, and Pudtangi. Their family god is Venkatramaṇa of Tirupati, who has shrines at Honavār and Gersappa. They are divided into Makkal-Santān or son-heir Gānigs and Aliya-Santān or sister’s son-heir Gānigs. The Aliya-Santāns take food cooked by the Makkal-Santāns, but the Makkal-Santāns do not eat with the Aliya-Santāns. They are sturdy, of middle height, and generally dark. Their home speech is Kınarese. They live in one-storied houses with mud walls and thatched roofs and large yards on one side of which under a shed is the oil-mill. Their every-day food is rice and fish, but they eat mutton and fowls on the last day of Dasara in October and when they get them cheap. Liquor is forbidden and the rule against it is kept. The men wear the sacred thread, a narrow waistcloth, a shouldeercloth, and a headscarf; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulders and bosom. They also wear a bodice with a neck and short sleeves. Their ornaments do not differ from those of the Gudigārs and the Vānis. They are, for the head, tirpinhwru and kedige; for the ear, bugudi, våle, and kdrphul; for the neck, angalastru, gejj-tikke, sarine, and strings of beads and coins; for the wrists, bale bangles, dvandu, cholke, vanki, kimbu, havlabale, d chula; for the arm, någmuvgi, bójuband, and vankisarige; andarger too rings. They are hardworking, thrifty, well-behaved and fairly off. They hold themselves to be high class Vaishyas and will not eat food cooked by any one but a Havig Brāhmaṇ. Their hereditary calling is oil-pressing, and they also make palm-leaf umbrellas, till, and work as labourers. A man and a boy or girl of about twelve working together earn about 9d. (6 ans.) a day. Men
and women work during the whole day; and children of over eight
help their parents. A family of five spends about 14s. (Rs. 7) a
month. They worship the chief Hindu gods, and pay special
reverence to Venkatramana of whom they keep in their houses a
brass or red sandalwood image about six inches high. Its shape
is that of a man with four arms. They keep the regular Hindu
holidays, and make pilgrimages to Gokarn, Tirupati, Dharmasthal,
and other Hindu shrines. They employ Havig Brâhmans to perform
their chief ceremonies, and their religious Teacher is the head of
the Smart monastery at Shringeri, in west Mâisur. Their girls
are married between eight and twelve, and their boys between
fourteen and twenty. They shave their heads and do not allow them to marry. Their ceremonies at birth, marriage, puberty, and death are the same as those observed by Gudigârs and other Shudra classes. Their hereditary headman or budvant settles social disputes with the help of adult castemen. They have no social organization like that of the Halepaiks and Nâdors. Their work is steady and they are comparatively well-to-do. Except a few, they do not know how to read and write and do not send their boys to school. Some are village headmen, ngrânis or revenue messengers, and constables; others are petty traders dealing in rice, vegetables, and fruit.

**Lingayat Ga'ñigs.**

Lingayat Ga'ñigs or Oilmen, numbering about 200, are found
above the Sahyâdris in Sirsi and Halîyal, and in the petty divisions
of Mundgod and Supa. They seem to have settled in Kânara about
the same time as the Lingayat Banjigs. The names of men and
women do not differ from those of the Banjigs. They are of two
classes, Kade Gâñigs and Charkad Gâñigs, who neither eat together
nor intermarry. They are short, dark, and strong. They speak a
Kânaree which does not differ from that spoken by Banjigs and other Lingâyats, and their houses are the same as Banjig houses
except that they have an oil-mill close to the front door. Like the
Banjigs they are strict vegetarians, and never drink spirituous
liquors. Their dress does not differ from that of the Banjigs. They
are hardworking orderly and well-to-do, ranking next to Banjigs and other high class Lingâyats. In calling and daily life they do
not differ from the Kânaree Gâñigs or oilmen. They rise early
and work at their mills till eleven. Between eleven and two they
take their dinner and rest. They begin work again at two and do
not stop till sunset. They sup about eight and go to sleep about
ten. The women, besides minding the house, help the men in
garbling the oil-seeds and driving the bullock. Dried cocoa-korma
for manufacturing oil are brought from the coast and oil-seed fro
Dhârâwär. The oil-press is the ordinary wooden mortar and pest;
and a capstan worked by one or two bullocks or by one or two men.
Fresh oil sells at 2½d. to 3½d. (1¼- 2½ ans.) the scher thirty-two tolâs or ½ pound. They are strict Lingâyats, keeping
the religious rules of the sect and worshipping Shiv, Parvati,
Virbhadra, Ganesh, and Basave. They worship in Shaiv temples and
reverence all village gods except those of the Vaishnav class who
despise and abuse. Their customs do not differ from those of the Banjigs. They have a headman of their own who decid,
social disputes at meetings of the adult male members of the caste. They send their boys to school, but do not take to new pursuits.

Mitgavdis or Salt-makers, the same word as the Kharpadis of Bassin in Thana, are a class of labourers who number about 100, and are found in Kumta chiefly at Kalbag and Alvekodi. They are said to have come from Malvan, Vengurla, Ratnagiri, and Goa, at different periods within the last 400 years and to have originally been salt-makers. The common names among men are, Honnapa, Narayan, Ramkrishna, Hari, Timmappa, Shiva, Lakshman, Upol, and Vishoba; and among women, Lakshmi, Nag, Shivanuma, Yasade, Shive, Bhagle, Rukmini, Devle, Manji, and Venku. They still marry with those of their class who have remained at Vengurla, Malvan, Ratnagiri, and Goa. Their family gods are Gavdodar of Vengurla, Ranlnath of Harmal near Goa, and Nagnath also near Goa. Their surnames are Vengurlekari, Harmalkar, Nukkar, Malvankar, Rant, Parab, Shirodkar, and Mitgavdi, all of whom intermarry and eat together. The different families have separate gods, and those of the same surname do not intermarry. They neither eat nor marry with other salt-makers. They are tall, dark, and muscular. Their home speech is Konkani, but some of the men talk Marathi and both men and women speak Kannarese. They live in one-storied houses with mud or laterite walls and thatched roofs and narrow verandas and front yards. Their staple diet is rice, vegetables, fish, and curry-stuff, and they eat meat except beef and country pork. Few drink liquor though liquor is not forbidden by their caste rules. They are great eaters being fond of fish and liquor, but not good cooks. The men wear the waistcloth the shouldercloth and the headscarf, and the women wear the voile passing the skirt back between the feet and drawing the upper end across the shoulder and bosom. They wear no bodice. They are hot-tempered, thrifty, hardworking, sober, and well-behaved. They used to make salt till the pans at Kumta were closed. Some of them now work as masons and some as labourers earning 6l. to Is. (4-8 anns.) a day. The women also work as unskilled and field labourers and earn 4d. (2½ anns.) a day, the field labourers being paid in grain. During the rains some of them grow rice on their own account. They are well-to-do and rank next to the cultivating classes. Both men and women spend almost the whole day in the fields. They eat their breakfast before they go out, go home for dinner about noon, and again work in the fields till sunset. A family of five spends about 14s. (Rs. 7) a month. Worship village deities, and are strong believers in witchcraft, astrology, and the spirits of the dead. They keep all public Hindu days, employ Hari Brahmanas to perform their marriage, puberty, death ceremonies, and show them much respect. They consider the head of the Sma monastic at Shringeri their spiritual Teacher. They are married between nine and eleven and boys between fourteen and twenty. They either bury or burn their dead. Widow marriage polygamy are allowed and practised and polyandry is unknown. Customs and ceremonies observed at birth, naming, head-shaving, marriage, puberty, and death do not differ from those observed by Konkans. Their social disputes are settled at meetings of their tenem under the presidency of the hereditary headmen or budvans.
None of them read or write, and none send their children to school. They take to no new pursuits but on the whole are prosperous.

**Uppārs**, a class of cement-makers, according to the 1872 census numbered about 300. They are found on the coast in the Kumta and Ankola sub-divisions, and in Sirsi above the Sahyadrīs. They are said to have come from Maisur as masons. The names in common use among men are, Bhim, Hanna, Phakira, Basava, Rāla, Mhāsti, Durga, Honnappa, and Manja; and among women, Māri, Kanne, Mhāsti, Durgi, Lakshmi, Mārki, and Nāgu. Men add ṣapp or ṣaya to their names. They have no subdivisions. Both men and women are middle-sized, black, sturdy, and regular featured, much like Mukris a depressed class. Their home tongue is a Kânarese like that spoken by Mukris. They live by themselves on the skirts of towns in huts with mud walls, thatched roofs, narrow verandas, and front yards. Almost their only articles of furniture are straw mats and earthen pots. Their every-day food is rice, ṛāji, and cheap fish. They eat flesh when they get it cheap and are excessively fond of liquor, drinking palm-beer every evening. The men wear a loin-cloth, a shoulder-blanket, and a headscarf; and the women like the Hālvakki Vakkals let the skirt of the robe fall like a petticoat and draw the upper end across the shoulder and bosom. The men wear gold or brass rings in their ears and on their fingers, and the women wear the lucky necklace of glass beads and a large number of other strings of beads, and glass or brass bangles on their wrists, and gold or brass rings in their ears and nose and on their fingers. They have no special holiday clothes but generally buy new clothes before the yearly festivals or on marriage occasions.

They are orderly and hardworking, but thriftless and dry-xen. They were formerly masons, but they now make shell-lime, burning the shells either in holes or in kilns in some outlying place among the hills or in the forest. The kilns are made by kneading red earth and water and heaping the mud into a circular wall about four feet high, pierced with four openings, and enclosing a space about eight feet in diameter. A layer of firewood is laid at the bottom of the kiln, and over the firewood mixed shells and pod, the top being open to the air. The firewood at the base is ignited through the holes and the burning goes on for two to three days. When pits are used instead of kilns only a small quantity of shells are burned. When the burning is over the shells are sprinkled with water which turns them to powder. This shell-lime is used both in building and in eating with betel leaves. The women in their work. A man and a woman earn together 9d. (6 anna) a day, but their thriftless habits keep them poor. They rank with Mukris and other classes whose touch a Brāhmān considers impure. Both men and women take gruel in the early morning, then go to fetch firewood or to gather the cockle shell.
that lie near people's houses. A family of five spends about 10s. (Rs. 5) a month. They have great faith in soothsaying, witchcraft, ghosts, and the power of evil spirits. Their chief holidays are Shravan in February, Yugadi in March, Holi in March and Chaiti or Ganesh-chaturthi in August. They keep no images in their houses but worship Durgadevi, Hulidevi, Hanumanta, Venkatramana, and the village gods. The Uppars round Kumta consult the Lingayat Bhand girl who officiates at the temple of Ishvar at Hervata near Kumta. They make no pilgrimages except to the yearly fair at Gokarn. Their girls are married between ten and twelve and their boys between fifteen and twenty. Widow marriage and polygamy are allowed and practised. The satti or sixth-day ceremony is performed on the fifth day after birth. The child is named and cradled on the eleventh day, and boys when two years old have their heads shaved. On the evening before the marriage day the bride is bathed, dressed in a new robe, and decked with flowers. On the morning of the marriage day the women of their families rub the bride and bridegroom with turmeric paste and bathed in hot water. The marriage coronet or bhand according to the custom of the bridegroom and he is led in procession to the bride's house, where he is seated on a wooden bench or cot with the bride on his left. In front of them two brass or copper pots are set, filled to the brim with rice and with a coconut placed in the mouth of each. When the bridegroom and bride seat themselves on the bench the eldest unwidowed woman present goes behind and ties together the ends of their garments. The boy and girl join hands and the headman or butrant pours a little milk over their hands. Next the boy and girl stand up and a cloth is drawn between them. The butrant marks the brows of the bride and bridegroom with rice dipped in turmeric water, and the rest of the people follow his example, wishing good luck to the married pair. The knot in their garments is untied and the day's ceremonies end with a dinner of pissa, radis, and hittu. After dinner the bridegroom takes the bride to his house where she stays for five days. On the sixth day the parents of the bride go to the bridegroom's house and bring back the bride and bridegroom, and all the guests are served with a dinner of flesh and liquor. On the eighth day a similar dinner is given at the bridegroom's. When a girl comes of age, she is held to be unclean for five days. On the sixth she is bathed and given a new robe. Her husband is sent for, and they are seated on a mat in the house and yellow rice is stuck on their brows. Her mother sends the girl with four pounds of rice and five coconuts of which a of pissa is made and served to the people of the house. If a man or woman dies the body is at once brought out of the house, washed in cold water, laid on a bamboo bier, and either burned where the family is well-to-do or buried in some neighbouring hill-side. On the eleventh day and at the end of a year after the death a dinner is given to the relations. Disputes are generally settled at the headman or butrant. They are also sometimes referred to priests of the temple of Hanumanta at Chandávar or to the priests of the temple of Ishvar at Hervata in Kumta. Of
the whole youth of the caste only two boys in Sirsi go to school. They take to no new pursuits and show no signs of improving their condition.

Banjigs or Bannagars, numbering 192 of whom 91 are males and 101 females, are found in Sirsi and Siddapur. They are said to have come from Maisur at the beginning of the present century. Their names do not differ from those of Banjigs and like them they have no surnames and add either the word appa or shetti to their names. Their family gods are the same as those of other Lingayats. They do not differ from Banjigs in appearance, home tongue, house, food, dress, or character. They are petty shopkeepers retailing cloth, grain, betel-nuts, cardamoms, and vegetables. They are well-to-do but rank below Lingayat Banjigs with whom they eat but do not intermarry. Their daily life does not differ from that of Banjigs. The women help their husbands in their calling besides doing house work. A family of five spends about 14s. (Rs. 7) a month. The people are religious, worshipping all Lingayat gods and keeping all Shraiv holidays. The head of the Chitaldurg monastery in Maisur is their spiritual Teacher, but they also respect Brâhmins. They keep a representation of Basava in their houses engraved on a silver plate for daily worship. Their customs are the same as those of other Lingayats except that their religious ceremonies are performed by a Banjig shetti who also presides over councils held to settle disputes the decisions being subject to revision by the Teacher at Chitaldurg. They send their children to the local schools. Many of them can read and write Kanarese. They are steadily improving and are likely to rise.

Padamsalis, according to the 1872 census numbered 130, of whom sixty-one were males and seventy-five females. They are found in the town of Sirsi, and at Banvasi, Malgi, and other villages in Sirsi. They are said to have come to Kâna from the Bombay Karnatâk. The names in common use among men are, Lingappa, Hannappa, Mallappa, Madlingappa, Mariyappa, and Basappa; and among women, Mallava, Chemiavva, Lakshmavva, Madlingavva, Simmavva, and Lingavva. They add the word shetti merchant or pallya a camp to their names. They have neither clan nor family names, but have family gods. Families with the same house god are supposed to belong to one stock and cannot intermarry. Ishvara or Omkâr in Sholapur, and Venkatramana of Tirupati are their family gods and Yellamma of Guladgudda in Dhârwâr is their family goddess. An engraving of Ishâm in the form of man on a small gold or silver plate is kept in household and at Banvâsi there is a small temple of Ishâm where they go on pilgrimage. Their parent stock is four Dhârwâr, speaking Tamil. According to their own account, they are descended from the Hindu sage Mârkandeya. In Kâna they are divided into Arasinapatlas and Padmasalis. Padmasalis, down on Arasinapatlas and do not marry or eat with them, and Arasinapatlas take food cooked by Padmasalis. The men are much like Banjigs, the women being fairer than the men, better featured. Their home speech is Kânaresse which does not differ from the language of Banjigs; according to their own account, their original language was Tamil. They live in small houses.
mud walls and tiled roofs like Banjigs' houses. A few well-to-do families have stools, planked cots, wooden clothes-boxes, copper or brass cooking vessels, and lamps. The rest use low wooden stools and mattresses and earthen vessels and lamps. Rice, rågi, wheat, and pulse form their ordinary food, but fish, meat, and liquor are used when they can afford it. Their holiday dishes are like those of the Ársers. They are moderate eaters and good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf with a blanket; and the women wear the robe and the skirt, bangling like a petticoat and the upper end drawn over the head, and a bocice with short sleeves and a back. Both men and women ornament their persons with gold and silver jewelry like the Banjigs. Their hereditary calling is handloom weaving, but at present they are shopkeepers dealing in grain, oilman's stores, fruit, and groceries. They are hardworking, sober, hospitable, and well-behaved. Some of them own land, and as a class they are fairly off and free from debt. They rank below Lingáyats, about the same as Jádars, and above the degraded or impure classes. They rise at six, visit their shops, and after a morning meal of gruel go to their villages to fetch articles for sale. They return about noon and take a midday meal, and again go to their shops at two. At sunset they come home and after supper at eight go to bed at nine or ten. Their women and elder children round the house and help the men in shopping. Their busiest times are on holidays and during the harvest and wedding seasons, their business is dull during the rains. A family of five spends about Rs. 7 a month. The cost of their house varies from £210. to £90 (Rs. 25. - Rs. 200), and of their marriage ceremonies from £4 to £10 (Rs. 40. - Rs. 100). As a class they are religious, having family priests of the Jángam class called ácháris, who officiate at their naming, thread-girding, marriage, puberty, and death ceremonies. Among these ácháris there are no classes all being held of equal position. At the same time they respect Bráhman priests and as an act of charity ask them to attend their births, marriages, and deaths. Their spiritual head is a Smárt Bráhman, Márkendeya Guru, who lives at Ron in Dharwár. Their chief objects of worship are Ishvara and Vithoba. Like the Lingáyats, they wear Shiv's emblem, and their boys after they are ten years old wear the sacred thread like high caste Hindus. They are religious, believing in witchcraft and ghosts and consulting professional mediums in times of illness or during other family calamities. The satti ceremony is performed on the fifth day after birth. On the eleventh day the child is cradled and named. On the first day of the fourth month or sometimes at the end of the year the šautí or shaving ceremony is performed, and at any period between seven and twelve boys are invested with the sacred thread, but with no ceremony except a feast to the caste people. Boys are married between fifteen and twenty, and girls as a rule before they reach womanhood, though there is no rule making it compulsory to marry a girl before she comes of age. Two days before the lucky moment fixed for marriage a band of women with musicians go from the bride's house to the bridegroom's and rub, the bridegroom with turmeric paste. When the rubbing is over an equal
number of women from the bridegroom's go to the bride's and
rub her with turmeric, and after this cocoa-kernel, molasses, and
betelnuts and leaves are handed to the guests. Next day the
family gods and ancestors are propitiated by worship and a dinner
is given to the whole community. On the third day the bridegroom,
dressed in the gayest apparel and wearing the marriage corona,
comes with musicians and friends to the girl's house. The ceremony
does not differ from the Aryans' marriage except that on the fourth
and last day of the wedding the newly married couple goes in
procession on horseback to the village temple. In the fifth month of
a woman's first pregnancy, the ceremony called _shimanta_ is observed.
Widow marriage and polygamy are allowed and practised, and the
dead are burnt and mourned ten days. The eleventh day is
observed as a day of purification, when water brought from a
Brahman priest is drunk and caste people are feasted and crows
are fed to please the dead. These observances are repeated on the
anniversary of the death during the lifetime of the direct
representatives of the deceased, and a general commemoration of the
deaf is held during the All Soul's days in the black half of
_Bhādarpad_ (September-October). Social disputes are settled at caste
meetings under an hereditary headman called _budvant_, and offenders
are punished either with fine or expulsion and re-admitted into
caste on atonement. The fine is spent in entertaining the caste-
Their children are being taught in village schools to read and write
Kōnarese. They do not take to new pursuits, but on the whole are a
prosperous and rising class.

Palm-Tappers.

Palm-Tappers include five classes, with a strength of 41,460
of whom 31,959 are males and 9,497 females, or 14.61 per cent of
the Hindu population. Of these 42,939 (males 22,388, females
20,551) were Halepāiks; 9781 (males 4985, females 4796) Bhandāris;
8743 (males 4497, females 4246) Komārpaiks; 27 (males 16, females
11) Kalālā; and 156 (males 73, females 83) Chaudris.

Halepāiks.

Halepaiks, numbering 42,939 of whom 22,388 are males and
20,551 females, are found in Honāvar, Kumta, Ankola, and Bhatkal,
their centres being Chandāvar and Konalli in Kumta. The
name is commonly derived from _pañ_ old and _paik_ a soldier.1 Like the
Komārpaiks the Halepaiks were a troublesome banditti when (1799)
the English occupied Kānara. The names in common use among
men are, Hanmantā, Jatta, Irappa, Jatta, Rāma, Venka, Krishnā,
Nāgappa, Nārāyan, and Putta; and among women, Nāgi, Devi, Krishnī,
Venki, Durgi, Lakheini, Shivi, and Mari. Like Bhandāris and other
palm-juice drawers they add the word _nāik_ to their names. They
have no surnames. Their family gods are Venkatramana of
Tirupati and his attendant Hanumanta who has a shrine at Chandāvar

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1 Rice's Mysor, I. 311. The suggestion may be offered that _paik_ rather comes
from _pal_ or _pāy_ the chief spirit worshipped by the Shānara or palm-tappers of South
India. (Elliott in Jour. Eth. Soc. Lond. New Series, I. 118). Paiks would then be the
same as _Divar_-makalus or spirit children of the doubled form Hale-paiks _Divar_ names
by which the palm tappers of South Kānara and west Mauar are known
(Buchanan, III. 53; Rice, I. 311) and which seem to appear in _Divar_ the name of the
Halepaiks of the North Kānara coast. Paika is also the name of the chief clan among
the Nilguri Todas (Rice, I. 311).
in Kumta. The head settlements of the caste are above the Sahyádris, but those above and below the Sahyádris neither eat together nor intermarry. The coast Halepáiks, who are also called Divars, are divided into Tengin Divars and Kán Divars, who do not eat together or intermarry. Both men and women are middle-sized, strong, well-made, and regular featured, their colour varying from dark to wheat-colour. They speak both Kánarese and Konkani. Most of them live in middle class houses, which do not differ from those of Komárpáiks or Bhandárís. Their every-day food is rice, raga, and fish. They eat flesh except beef, and although caste rules forbid the use of liquor or drugs, some Halepáiks drink country liquor, and those who go above the Sahyádris to work in betel-leaf gardens smoke hemp-flower or gánya and tobacco. All of them, men women and children, are fond of chewing betelnuts and leaves, which the women carry in bags and the men wrap in the folds of their head-scarves. They are poor cooks and moderate eaters, fond of hot bitter relishes. Till lately in Honávar the people used to collect wild sago from the pith of the Caryota urens, baini mara. This when dried in the sun, pounded, and strained, yields a white flour, which after repeated washings in cold water is dried and stored in pots and eaten as cakes or as gruel. It is strengthening and is much prized. Since 1870, except under permits, the cutting of the wild sago-palm has been stopped. The men wear a loincloth a yard square, a narrow tightly worn waistcloth, a shouldercloth, and a headscarf wound round a skull-cap. The headscarf is about a yard square and is generally red or black. Betelnuts and leaves are generally stored in the cap or folded in the scarf. To one end of the scarf is tied a small brass chain fastened to a small metal box holding the lime which is taken with the betelnut. Women wear the robe like a petticoat the skirt hanging from the waist to the knees and the upper end drawn over the shoulder and bosom. They wear no bodice, but round their necks have thirty to forty strings of glass beads worn like a necklace, weighing one to three pounds, and generally covering the greater part of the bosom. They wear gold silver or gilt ear, nose, wrist, and neck ornaments, and for holiday wear have better clothes than those ordinarily worn. They are clean, hardworking, thrifty, sober, and orderly. Besides palm-tapping, some keep shops or take liquor contracts. Many are husbandmen, most of them being tenants and a few over-holders. Their condition does not differ from that of the Komárpáiks. They rank below Vakkals, high class Hindus not associating with them and considering their touch defiling. In the mornings and evenings the men gather palm-juice, and the women mind the house, pound rice, work in the fields, or look after the cattle. A family of five spends about 10s. (Rs. 5) a month. Their family god is Venkatramana of Tirupati whose image, about a foot high and rudely carved in red sandalwood, is kept at the foot of the sweet basil plant in the houses of those who have made a pilgrimage to Tirupati. They also worship Hanumant as a servant of Venkatramana, with all the local gods and goddesses and keep the leading Hindu holidays. They have no family priests and their spiritual Teacher is the Lokáchárya Svámi of the Sháiv monastery.
Chapter III.

Population.

Palm-Tappers, Holepāiks.

Sāgar near Shimoga in Māisor. They are firm believers in soothsaying, witchcraft, and ghosts. Like the Hālvakkals they observe the *chakrā katiodu* practice of setting apart a four-Anna bit in honour of Venkatramana. Their girls are married between nine and thirteen, and their boys between fourteen and twenty. Widow marriage is allowed but is unusual. When a man dies his widow's ornaments are stripped off, but her head is not shaved. A man may have more than one wife, but a woman cannot have more than one husband. They mourn a death three days. On the fourth day they give a caste-feast, being first purified by the washerman who brings them clean clothes and ashes. The well-to-do burn their dead; the rest bury. Their ceremonies from birth to death are the same as those of the Hālvakki Vakkals. The wedding ceremony, with the leave of the head of the caste, is performed by the next of kin, who ties the ends of the bride's and bridegroom's garments, and joins and pours milk over their hands. Each village has its hereditary headman called *budcant*. Social disputes are settled at meetings of the men of the caste under the presidency of the headman. The headman's authority is strong, those who refuse to obey being put out of caste. The chief of the headmen or the head *budcant* lives at Konalli four miles from Kumta. Except that he has no ministers he has the same influence over the headmen as the rájgāuda or chief head of the Hālvakkals has over his headmen, appointing and dismissing them and fining them up to £10 (Rs. 100). Few of their boys go to school. They are steady though not a rising class.

*Bhandāris* or Distillers, from the Sanskrit *mandhārā*, a distiller, also called Mādkārs, numbering 9781 of whom 4585 are males and 4796 females, are found chiefly in Kārwār, Ankola, Kumta, and Honāvar. They are said to have come from Goa. They have no surnames, all of them adding the word Bhandari. Near relations do not intermarry. The names in common use among men are, Vītoba, Fata, Dulba, Gana, Rām, Bhikáro, Mhádo, Phakira, Raylu, Kusht, Gopu, Zántu, and Keshav; and among women, Bhágānu, Bāije, Jānke, Dvárke, Párvati, Marte, and Sávitre. Their family god is Raulnáth who has local shrines and a chief temple in Bārdesi in Goa. Their vernacular is Konkani and their relations, with whom they eat and intermarry, are still in Goa. In Kumta and Honāvar they are called Mādkārs or palm-tappers, and in Kārwār and Ankola Bhandāris, but all belong to the same class. The men are above the middle size, well-made, fair and with good features, with broad chests and muscular arms, active, and intelligent; the women are fairer than the men, strongly made, and much better looking than the women of any other palm-tapping class. Their home tongue is Konkani; but both men and women in Honāvar and Kumtā talk Kānaresse. They live in one-storied houses, a few of laterite and tiled, but most with mud walls and thatched roofs and narrow verandas and front yards in the middle of which is a sweet

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1 The local derivation is from *bhandar* a treasury, but liquor-tapping and selling rather than guarding seems their special work.
brazil plant. Their house gear includes a couple of brass lamps and brass or copper cooking pots, bell-metal plates, low wooden stools, a wooden box, and straw mats. Their every-day food is rice and fish, but they eat flesh except country pork and beef, and drink fermented palm-juice almost every day. On the Dasra in October, and on the bhând and jatra holidays which occur at different times of the year, they offer blood sacrifices to the village gods and drink distilled liquor. They are temperate eaters, fond of tamarinds and chillies. The men’s every-day dress is the loincloth, shoulder-cloth, and headscarf; and the women’s the robe which is worn without a bodice, the skirt being passed between the feet and tucked in at the back and the upper end passed over the left shoulder so as to cover the upper part of the body except the head. They are fond of gay clothes and flowers with which they deck themselves with much taste. On big days the men wear the waistcloth, a short coat, and a fresher and richer headscarf; and the women a more costly robe. They are hot-tempered, vain, untrustworthy, and dishonest, but clean and tidy. Their hereditary calling is to draw palm-juice and distil liquor, both of which are largely drunk by the lower orders of Hindus. They also take liquor contracts, go to sea as sailors, drive carts, till land, and work as labourers. A man earns 6d. (4 annas) and a woman 3½d. (2½ annas) a day. The women, besides minding the house, make coir rope, which they sell to those who come to their houses to buy it, or offer it for sale in the market once a week, and husk rice for which they are paid twelve pounds the hundredweight. Most earn a decent living and a few are fairly rich owning land. They rank with Komarpalks, next to the cultivating classes. The men go to work at daybreak and return about nine to breakfast. Some of the women, whose turn it is to cook, prepare the food; the rest employ themselves either in making coir rope or in husking rice. Between nine and ten all breakfast, and rest till about two, when they dine. After dinner they again work till sunset. In the fair season the women go to large river sand-banks to gather cockle-shells. The shell-fish are brought home early in the morning, thrown into an earthen pot without water, and set on a slow fire. Under the influence of the heat the cockles open and give out a milky fluid, which supplies the place of water. When they are boiled the shell-fish and the liquid are poured into an earthen bucket and the cockles are gathered, dried in the sun, and sold at about ½d. (½ anna) a pound. The fluid is boiled in an earthen pot till it becomes as thick as molasses when it is sold at about 1½d. (1 anna) a pound. A family of five spends 8s. to 12s. (Rs. 4-Rs. 8) a month. Bhandáris reverence the regular Bráhman gods, keep the usual holidays including bhând or hook-swinging and jatra or car feasts, and make pilgrimages to Gokarn, Benares, and Rámeshvar. In Karwar their ceremonies are performed by Karháda Bráhmans or Joishis and in Honávar by Havig Bhats. Their chief objects of worship are Vithoba and Mahámá, whose images they keep in their houses and worship every day. They also worship the village gods, and have much faith in soothsaying, witchcraft, and evil spirits. Girls are married between eight and twelve and boys
between twelve and eighteen. Men may re-marry and may have more than one wife, women can only have one husband and must not marry after his death. They burn their dead and mourn ten days, and on the eleventh feast their caste people. Special ceremonies like those of the Komarpáiks are performed at the end of the year by the heir of the deceased, and the spirits of the dead are yearly propitiated on All Souls' Day or mahálaya paksá in September, eleven days after Ganesh-chaturthi. Their other ceremonies do not differ from those of the Konknas. Each village has its hereditary headman or budul-lIt, who presides over their meetings for settling social disputes. Eating with people of a lower class is punished by loss of caste. Their women are seldom punished for intrigues with Brahmans or other high class Hindus. But any connection with low caste Hindus or with non-Hindus is punished with expulsion. Their calling is well paid and they are above want. A small number of boys attend village schools where they are taught Marathi and Kanarese.

Komárpa'iks, numbering 8743 of whom 4497 are males and 4246 females, are found on the coast, their centres being Sädáshiv-gad, Màjáli, Kárwár, Binzi, Arge, Todur, and Chandia in Kárwár; Aursa and Ankola in Ankola; and Gokarn and Kumta in Kumta. They are also found in small numbers above the Sahyàdris where they go in search of work. According to their own account they have come from Kulburga in the Nizám's dominions. The name Komárpanthis or followers of Komár, is probably taken from the Lingáyat teacher Komárv Svéáni, whose head-quarters are in Kaládgi. They take the word náik cr metrí, meaning headman, after their names. They are said to have formerly served as soldiers to the Sonda chiefs. After Hádár Ali's conquest of Kámana in 1763 they took to brigandage and became the terror of the country, but, since 1799, when the country came under the English, they have grown peaceful and orderly. Many took service in the British army, and some rose to posts of trust. Their family gods are their ancestors, who are represented by unhusked cacoanuts which are called mhálpur. The ancestral cacoanuts are kept at the house of the representative of the eldest branch of the family and give it the name of mhálghar. Their home tongue is a corrupt Kánaresee. The common names for men are, Kíra, Chíncha, Purso, Cháru, Chikka, Gatti, Sídram, Kencha, Girýga, Rumó, Dánu, Siddappa, Munga, Lingappa, Chenna, Íra, Venku, and Mhádu; and for women, Vórái, Vántái, Shiváí, Chudái, Budáí, Gánáí, Sesáí, Ananda, Nágma, Neru, Rera, Govri, and Hemáí. They state that their parent stock are the Lingáyats of the Nizám's dominions, and that the Lingáyats hold them degraded because, since coming to the coast, they have taken to eating fish and flesh and drawing palm-juice, practices which are against the Lingáyat religion. Most of the men are tall, strongly made, and dark, with well-cut features. A few are short and fair.

1 Buchanann (Mysor, II. 323, 324) mentions two Komápák chiefs, Gida Gánesh and Henja Náik, who were the terror of Kárwár and Sonda at the beginning of the century. Henja forced Brahmans to adopt his caste.
The women are like the men but fairer. Both men and women talk Konkani, but their home tongue is a corrupt Kánarese with a large mixture of Konkani words. Their houses are one-storied with mud walls, thatched roofs, verandas, and front yards, by the side of which generally stand the cattle-fold and dung-pit, both of which are kept cleaner than those of the Harijans. The veranda, which is about four feet broad, is used as a sitting room and the courtyard is used for threshing, pounding, and winnowing corn. The house, inside of which is a scaffolding of bamboos kept together by ropes, is usually divided into three rooms, a large room used as a sleeping room, and two smaller rooms about nine feet square, one used as a god-room and the other for cooking and dining. Their ordinary diet is rice, sago, fish, and condiments; but they eat mutton, fowls, and game except the bison. They do not drink liquor, though some of them take opium and Indian hemp. Their chief holiday and wedding dish is pila or sweet rice-gruel, with nadis that is fried rice and black gram cakes. Though their ordinary dress is scanty and untidy, on holidays and grand occasions they dress with care and taste. A man’s ordinary or indoor dress is a loin-cloth with a silver or silk girdle, and ear and finger rings. One of doors he wears in addition a head-scarf, and a shoulder-cloth or black blanket. The women wear a robe with the skirt passed back between the feet and the upper end drawn across the shoulder and bosom. They have no bodice, but wear gold and silver ornaments on their heads, wrists and fingers and in their ears, noses, and necks. A man’s holiday dress includes a clean loin-cloth or waistcloth, a shoulder-cloth with or without a jacket, and a head-dress with a coloured kerchief. Women wear a specially good robe and deck their hair neatly and tastefully with flowers. Married women whose husbands are alive wear the lucky necklaces of black beads with a golden centre bead and glass bracelets; they also mark the brow with red. Besides these signs of wedded life the well-to-do wear gold and silver earrings, necklaces, and bracelets, and carry a small bag of cloth with betelnuts and leaves and lime. Their ornaments do not differ from those of the Shenvirs, but are inferior in design and value. Widows are forbidden to wear ornaments. They are hardworking, vigorous, thrifty and sober, but proud and quarrelsome untrustworthy and dishonest. A few of them are sawyers and petty contractors, but most are husbandmen and cart-drivers, and a few are palm-tappers and palm-sugar makers. The women help in the fields and the children in gathering cowdung and herding cattle. The men are fond of acting. They know many dramas by heart, written by Bráhmans in Kánarese from passages in the Ráma and Mahábháráta. Bands of six to twelve perform at fairs, earning about Rs. (Rs. 4) a night, for eight or ten nights at a time. When engaged by private persons for a single performance the payment varies from 12s. to £1 (Rs. 6—Rs. 10).
Since they have settled as husbandmen and labourers, they have become hardworking and their state has greatly improved. As a class they are well-to-do, owning land, cattle, gold and silver ornaments, and some money, which they seldom invest in Government banks. They rank with Bhandaris and Halepaiks next to the cultivating classes. They take three meals a day. The palm-juice drawers go early in the morning to their work, return home about eight, and again go to work at five to return by sunset. Husbandmen work like Konknas, and sawyers and cart-drivers from six to eleven in the morning and from two to six in the evening, as is the case with unskilled labourers. The women, besides house work, help the men in the field by burning and preparing manure, weeding, reaping, carrying, husking rice, and winnowing. A Sawyer earns on an average 7 d. to 9 d. (5-6 anns.) a day and field labourers two pounds (1 sherd) of rice. Their busy season is from June to October and their slack season from November to May. A family of five, three adults and two children, spends about 16s. (Rs. 8) a month. The religion of the Komarpiks is at present passing through a change. The representatives of the original community above the Sahyadris are staunch Lingayats, and the coast Komarpiks are still Lingayats in several respects; they honour Lingayat priests, and at certain times worship Basava or Shiv's bull the representative of the head of the Lingayat religion; they even sing hymns in honour of Basava's defeat of Brahmmanism. At the same time their change of life to the coast, and probably intermarriage with women of the coast districts, has introduced flesh-eating and other anti-Lingayat practices. They are descended by their own people above the Sahyadris and seem to be transferring their reverences from the Lingayat priests to the Joshis, the advanced guard of Brahmmanism, who, by no means regular in their practices, leave their followers free to perform what religious rites they choose. They are a religious class, being careful to keep Sankrant in January, Shivaratri in February, Shivar in March, Yugadi in April, Ashadh chuladashi in July, Nivatipurnima and Gokul-asti in August, Ganesh-chaturthi in September, Dasa in October, and Diga and Karkika-purnima in November, the eclipses of the sun and moon, and the days of Venkatramana, Kali Bhairava, and of their ancestral gods or mhadpuris. They are also fond of consulting soothsayers of the Ghadi, Komarpik, and Kumbir castes. They offer fruit and flowers to Brahma gods, and blood sacrifices to village and household gods, except to the spirits of satis. They make pilgrimages to Gokarn, Tirupati, Pandharpur, and Benares. They do not belong to any regular Hindu sect. They honour the Lingayat gods and revere and support the jangams or Lingayat priests, who live in the Lingayat temples at Amdalli and Siddar in Karwar. They employ Joshis to perform all their ceremonies and are entirely guided by their spiritual advice. The objects of their particular devotion are Basava, Venkatramana, Kali Bhairava, mhadpura or ancestral gods, and mhadtra or ancestral satis, in honour of whom they hold yearly festivals. On the first evening of the Shimga holidays, at the full-moon nearest to the vernal equinox, all men and big boys, each with two wooden sticks go to either of the temples of Basava, and after
falling before the idol, lay the sticks in front of it. Then the ayya or Lingayat priest of Basava sanctifies the sticks by the touch of his feet. After receiving from each ād. (3 anna), a cocoanut, and one pound of rice, he lifts the sticks in pairs, and hands them to the men in turn according to their social position. The men and boys then sing Kānaresu songs in honour of Basava's triumph over Brāhmanism and dance, keeping time by clashing the sticks. After dancing for about an hour they go to the headman's house, lay the sticks near the sweet basil plant, and retire for the night. Next morning they put on long white coats falling to the ankles, a pair of coloured drawers, and a large red headscarf, surmounted by a crescent of pith and tinsel flowers, covered with wreaths of white and red flowers which fall in streamers from the head to the arms, chest, and back. They gather in the house of the budvant or headman and dance in a crowd beating their sticks and drums called ghumnaas as well as an accompaniment of regular country music. After this they go and dance at every caste house till midnight. On the last or sixth day of Holi, all the crescent and flowers are thrown in a blazing fire which is lit at a conspicuous place near the town or village; and the image of Venkatramana, whose shrine is at Tirupati, is laid at the foot of the sweet basil plant in the house of the eldest representative of each family and worshipped by one of the men in the morning fasting. The image is first bathed with water and then rubbed with sandalwood paste, and a lighted lamp is waved round it. On a convenient day in the dry season solemn worship is performed and a caste of people are feasted with rice vegetables and sweetmeats. Vahairava, that is Shiv and his wife Kali cut out of one block of wood, are kept separately about six feet from the basil plant. This image is worshipped every day like Venkatramana, but on the day after Venkatramana's festival they kill cocks and sheep before it and feed on the flesh with rice-bread. On this occasion as well as on the day of Venkatramana all the members of the family who are descended from one common ancestor or mhālpur attend. Once a year all the members of the family come to the dwelling of the head of the family, with half a pound of rice, a cocoanut, and half a pound of molasses. The rice, cocoanut-kernel, and molasses are cooked and offered to the forefathers, one of the castemen being fed as the representative of the dead. The members of the family alone partake of the dish, the rest of the caste being feasted separately. This dish is called chiaru. Another yearly observance is in honour of the mhasītis or mahāsātis, that is of the caste widows who have burnt themselves with the bodies of the husbands. Yearly feasts are given by the representatives of these satis and public fairs are held in their honour. They believe that all who die accidental deaths become evil spirits. These evil spirits are of two classes, a kindlier class who if honour is shown them can be persuaded to do good, and a fierce class who are kept from doing harm only by being imprisoned. The kindlier class are called mharus and are propitiated by gifts. The chief of them are the khetris who receive offerings of fowls and sheep on the last day of Dasara. They are the spirits of ancestors who have died in battle or by accident. They become the guardians of the house but are dangerous to their
neighbours. The fierce class of spirit are the bhuts, whose chief is devantin, the spirit of a woman who died in child-birth, whom it is most necessary to deprive of the power of doing harm. The people who have the power of controlling the bhuts are called ghâdis in Konkani and gungâs in Kannarese. The ghâdis or soothsayers by the use of charms confuse the bhuts and prevent them from stirring beyond certain limits. Every disease is due to the agency of an evil spirit, either of a bhut who has to be puzzled or of a mukha who has to be pleased. A soothsayer or ghâdi is always consulted before medicine is given. He is paid 6d. to 2s. (4 annas.-Re. 1), and patients often die before they are placed under medical treatment. Of the sixteen Hindu sacraments Komârâpâiks perform marriage, puberty, and death ceremonies with the help of Joishi Brâhmans. Immediately after birth the child is bathed in warm water, wrapped in swaddling clothes, laid in a winnowing-fan with an iron nail under its pillow, and for three days is fed with rice-broth mixed with molasses. The mother is kept on low diet for three days, and from the fourth gets full meals and begins to suckle the babe. The goddess Satti, the spirit of the sixth, is worshipped on the night of the fifth day, the child is named and placed in the cradle on the twelfth, and on the thirtieth day jaladecâta or the water-goddess is propitiated, the ceremony not differing in any important point from that practised by the Shenvis. Girls are married between eight and twelve, and boys between fourteen and twenty. Widow marriage is allowed and practised, but without any ceremony except that the bridegroom presents the woman with a robe. A third marriage is allowed. But the believe that the partner of the man or woman who has been twice married is certain to die soon after the marriage. To prevent this, if the man has been twice married before, he is wedded to a plantain-tree and fells it with a billhook immediately after the ceremony. If the woman has been twice married before, she is married to a cock whose throat she cuts with a knife as soon as the marriage is over. The puberty ceremony is performed as soon as a girl comes of age. The girl and her husband are seated together, the family priest kindles a sacred fire, and the women of the caste are feasted. Sixty or seventy years ago they used to bury their dead in Lingâyat fashion. Since then they have begun to burn their dead, except infants who are buried. After ten days' mourning they purify themselves by drinking water brought from the house of the Joishi priest and call caste people to dine with them. A person of the same age and sex as the dead is presented with clothes and other gifts. If a man, he gets a loincloth, a headscarf, a bell-metal plate, and a pair of sandals; if a woman, she gets a robe and betel leaves nuts and lime. Besides these presents, the representative of the dead dines with the mourning family every thirtieth day till a year has passed. Each settlement of Komârâpâiks has its hereditary headman called budvant with an orderly or paddâr, and each group of villages has its superior headman or kallas. Social disputes are referred to the village headmen, who meet together under the presidency of the circle-head and settle disputes. In important matters a meeting of the men of the class is called and they are told the decision of the heads.
Any who question the decision are put out of caste till they submit. If the headmen do not agree, the matter is referred for settlement to the head of the Śrīvats monastery at Shringeri in Māsaur whose decision is accepted as final. Ordinary offences are punished by fine, the amount being credited to the village temple. For serious breaches of caste rules the offender has to make atonement by eating the five products of the cow, and, if he has disgraced himself by eating with people of low caste, the offender must go to Gokarn in Kumta and have his head shaved, and then sitting under a triangle made of the base or stem of conea-palm leaves and laying a few blades of straw on his head, he must bathe in the holy pool and swallow the five products of the cow. The power of caste rules is said of late to have grown weaker. Some of them can read and write Kānarese and send their boys to school. They are an active and pushing class who are likely to rise.

Kālās or Tavern-keepers, numbering 27 of whom 16 are males and 11 females, are found in Yellāpur and Sirsi. The names in common use among men are Motilāl, Mukulāl, Kaniśkāl, Rāmalāl, Brijālī, Gattulāl, and Krishnālāl; and among women Rādha, Sita, Rakmini, Yashoda, Devti, and Kāshi. They say that their original home was in Central India. But they seem to have come to Kānara from Southern India, as there are families still settled there with whom they eat and intermarry. They have no subdivisions. The men are tall fair and strong, and the women shorter and fairer than the men. Their home tongue is Hindustāni and with others they speak Kānarese. They live in rows of one-storied houses with mud walls and tiled roofs. Their every-day food is rice, wheat, butter, and vegetables. They eat flesh except pork and beef, and drink liquor on grand days especially on the last day of Dasara, and on the jatra or yearly fair days. The men wear a waistcloth, a short coat, and a headscarf about ten feet square folded diagonally into packers in Pardeshi fashion, and elaborately wrapped round the head. The women wear the skirt of the robe hanging like a petticoat and the upper end drawn over the head like a veil. They are brave, thrifty, orderly, sober, and honest. Their hereditary calling is liquor-making and they keep taverns and take liquor contracts. They earn enough to live decently. They rank with Bhandāris and other spirit-sellers. The men sit in their shops and retail spirits, and the women mind the house and sell in the shop if the husband has other work to attend to. A family of five spends about 14s. (Rs. 7) a month. They worship the ordinary Hindu gods and keep the regular holidays. They employ Brāhmans at their chief ceremonies and treat them with great respect. They pay special reverence to the shaktis or female powers. They marry their girls between seven and ten and their boys between sixteen and twenty. Widow marriage and polyandry are not allowed, but polygamy is both allowed and practised. They do not wear the sacred thread. Their social disputes are settled by adult castemen. They teach their boys to read and write Kānarese and Marāthi, but do not take to new pursuits.

Chaudris, numbering in 1872-156 of whom 73 were males and 83 females, are found in Haliyāl and in the petty division of Supa.
They appear to have come from Goa after the Portuguese conquest. They live in towns as well as villages. They speak Konkani and their family gods and goddesses are Kumbalpaika, Shirodái, Bhaváni, Mával, Somvási, Konasari, Mhalsái, and Pávanai, whose images they keep in their houses and worship daily. They have no family names, but those who worship the same household gods are considered to form one clan. Two families of the same clan are not allowed to marry. The names in common use among men are, Shábi, Bhiva, Gauja, Nágó, Rámá, Ghotó, Bombda, Dádu, Bábú, Táno, Puno, Lakmo, and Dhondo; and among women, Nági, Ramá, Bombádi, Puni, Lakmá, Tondí, Anándi, and Dádi. In appearance they do not differ from Bhandáris. Indoors they speak Konkani, and out of doors Kánaprese. Their house food and drink do not differ from those of Are Maráthás. The women wear the skirt of the robe passed back between the feet and the upper end covering the shoulder, bosom, and head. Their bodice has a back and short sleeves. The men's full attire is a loin-cloth, a narrow waist-cloth, a shoulder-cloth, and a head-scarf, all of local make. On holidays they wear their bridal suits which are kept with great care. The women make the red brow-mark and wear the lucky necklace, the nose-ring, glass bangles, and toe-rings as signs of married life, using flowers and gold or silver ornaments in their hair and on the neck and wrists. The men wear silver girdles and bracelets. They are untidy, inhospitable, and unfriendly to strangers, but hardworking, mild and honest. Their hereditary calling is palm-tapping but they are also husbandmen and work as unskilled labourers, the women helping the men in the fields. Children begin to work between eight and nine and help their parents in the house as well as in field work. Few among them own land. Most of them cultivate on condition of giving half the produce to the landowner, and sell their share after keeping enough to last till the next harvest. A palm-tapper earns 8s. to 9s. (Rs. 4-Rs. 44) a month and a labourer 6d. to 9d. (4-6 anns.) a day, but they do not get regular work. They earn enough for a living but have to borrow at about twenty-five per cent to meet special expenses. They rank with Bhandáris. Some men are employed in tapping palms from six to eight in the morning and from four to six at night, passing the rest of the day in sleep and amusement. Others, both men and women, work in the fields from morning to evening with little more than a nominal rest for their meals. Children spend almost all their time in herding cattle. Their first meal is taken early in the morning between four and seven, the second at noon, and the third at seven in the evening. Their busiest season begins in June and ends in November, and the slack season lasts from January to May. A family of five usually spends about 10s. (Rs. 5) a month. A house costs £1 to £20 (Rs. 10-Rs. 200), and marriage £4 to £10 (Rs. 40-Rs. 100). Their house furniture includes palm-leaf mats, low wooden stools, brass lamps, copper pots, and a grind-stone. They are pious people. Besides their family gods, whose images they keep in their houses, they worship local gods and observe the regular holidays, paying Bráhmans great respect, and employing them to perform their...
ceremonies. Their family, gods have no shrines and they never go on pilgrimage. Their Teacher is the chief of the Śrīmāl monastery of Shringeri in Māsūr. They wash their household images in water and rub them with sandalwood paste, offering fruit and flowers, and waving lighted lamps before them. They give blood sacrifices to village gods and goddesses and eat the flesh of the victims at their yearly feasts. They do not practise witchcraft, but consult soothsayers and think that sickness and other misfortunes are the work of evil spirits and ghosts. Women are considered impure for four days every month, and the whole family for ten days after a birth or a death. They are cleansed by bathing and drinking water brought from the house of their family priest. They have no separate lying-in room, a part of the veranda is enclosed by bamboo mats. On the twelfth day the child is laid in the cradle and named. Girls are married between eight and twelve, and boys between fourteen and twenty. Polygamy is allowed and practiced. Widow marriage is forbidden, and polyandry is unknown. They mourn the dead for ten days and on the eleventh feast the caste people. Their caste headmen or buldants are hereditary and preside over meetings to settle social disputes. The oner is generally made to feed a large number of his castemen and to have water brought from the family priest’s house and poured on his right hand by the headman. They do not send their children to school or take to fresh callings.

Shepherds, with a strength of 4286, of whom 2509 are males and 1777 females, included four classes. Of these 1714 (males 1075, females 639) were Dhangars; 1025 (males 587, females 438) Gaulis; 347 (males 207, females 140) Gollars; and about 1200 (males 700, females 500) Kurubars.

Dhangars, numbering about 1700, are found in the wilder parts of Yellāpur and Haliyāl. The word Dhangar is generally derived from the Sanskrit dhenu a cow. They keep both buffaloes and cows. The names in common use among men are, Bàbya, Pàrsiya, Kedārī, Pirāji, Shahúji, Bhavani, and Shinga; among women, Nareś, Koin, Sau, Ganga, Golu, Sātu, and Baija. They are said to have come to Kānara from the Bombay Karnātak. The men are short and dark. Their home speech is Marātithi but they can speak Kānarese. They live in huts with walls of wattle and roofs thatched with straw. The only furniture is palm-leaf mat, grass lamps, earthen and copper pots, and low wooden stools. Their common food is rice and vārdi, but they also eat flesh. Their holiday dishes are rice, bread, meat, curry, and sweet gruel. They are not good cooks. The men wear the loincloth or a waistcloth, a blanket on their shoulders, and a headscarf or runul. They wear no sacred thread. The women wear the bodice and the robe falling from the waist like a petticoat and with the upper end drawn over the shoulder and breast. They buy fresh clothes once a year, and have a spare suit for special occasions. They are dirty in their habits, but thrifty, honest, kindly, and hardworking. They keep a special breed of cows and buffaloes known as Dhangars’ buffaloes and cows, Dhangar mahis and Dhangar gdis, which are the largest cattle in Kānara. They allow the calves to drink the greater part of the
milk. The rest they make into clarified butter and store it in holes in the earth, which are opened only when butter-dealers come to buy. Their male buffaloes are very powerful and are in demand by the people of the coast for ploughing and for carrying and drawing loads. In the fair season they remain near villages supplying the people with manure for which they are paid in grain. During the rainy weather (June-October) they go to Satarim and Sánkla in Ga territory where is a large stretch of pasture land. The men graze the cattle and the women busy themselves in cooking. Children begin to help their parents when about seven years old. They are a well-to-do class. They rank with Gaulis and Golars.

A family of five spends about 12s. (Rs. 6) a month. They worship all village and other ordinary Hindu gods, offering blood sacrifices to the female powers, or shaktis, and having great faith in soothsaying and in the power of evil and other spirits. The marriage age of girls is between ten and twelve, and of boys between sixteen and twenty-five. Widow marriage and polygamy are allowed; and polyandry is unknown. The details of their ceremonies do not differ from those of the Marathas of the Bombay Karnatak. They have a headman called marward under whose presidency social disputes are settled. They occasionally suffer severely from cattle disease and are not well-to-do. They do not send their boys to school.

Gaulis, or Konkanic cowherds, with in 1881 a strength of about a thousand, are found in Káwar, Sirsi, Siddápur, Haliyal, and Yellápur. They seem to have come from the Bombay Deccan as their family god is Vithoba of Pandharpur, and their home tongue is Maráthi. Their surnames are, Potho, Gujir, Kátle, and Kábale. The usual names of men are, Báha, Itu, Gopál, Ráma, Dvári, and Kusht, and of women, Pandari, Lakshmi, Báija, Dvári, Rukmin, and Sáju. Both men and women are tall, wheat-coloured, and strong. Their home speech is Maráthi and with others they talk a rough Kánarese. They live in small houses with wattled reed walls and thatched roofs. Their every-day food is rice, millet, and pulse; but they eat fish and flesh and drink liquor. They are not good cooks, their great dainties being tamarinds and chilies. The men shave the head and face except the top-knot and moustache. They wear the waistcloth, a short coat, a headscarf, and a silver girdle, carrying on their shoulders a wallet for money, tobacco, and betel leaves, nuts and lime. The women wear a dark-red Maráthi robe and keep their hair carefully oiled. They are hardworking, sober, and thrifty. They live near towns, keeping buffaloes, tilling small patches of ground, and selling the produce of their dairies. They are a well-to-do people, and rank next to Maráthás. In the early morning both men and women are busy milking their buffaloes. After clearing the cow-shed, between six and seven, they start to sell milk, curds, and butter. They take their breakfast about nine and from eleven to four are busy in the dairy. After four they again go to sell milk. Children of seven begin to help their parents by herding cattle. A family of five spends about 14s. (Rs. 7) a month. They are a religious people, employing Bráhmans to perform their ceremonies, worshipping the village gods, and keeping all local holidays, having faith in soothsaying, witchcraft,
and the power of evil spirits. Girls are married between nine and eleven, and boys between fourteen and sixteen. They burn their dead and mourn ten days. Widow marriage and polygamy are allowed and practised; and polyandry is unknown. An hereditary headman called budrant settles their social disputes with the help of a council of castemen. They are better off than Dhangars and on the whole are well-to-do.

Gollars or Kânarese Cow-keepers, numbering about 350, are found in small numbers above the Sahyâdris, especially in Sirsi and Siddâpur. According to Buchanan they are partly of Telugu and partly of Karnâtak descent and claim Krishna, the eighth incarnation of Vishnu, as one of their caste. In north Mâisur the chief surnames of the Telugu Gollars are, Muttsaru, Brinde, Mola, Sadalavalu, Perindalu, and Torole. Marriage between persons of the same stock is forbidden. In Kânara the names in common use among men are, Shikku, Ira, Timma, Tinga, Bomanna, Nâga, and Bora; and among women, Iramma, Rangamma, Sannamma, Xâgamma, Shivamma, and Putamma. They are divided into Gollars proper, Kemper-gollars, Ur-gollars, Kad-gollars, Hâl-gollars, and Hâv-gollars, who neither eat together nor intermarry. The men are dark, stout, and strongly made; and the women though dark are well-made and have good features. Their home tongue is Kânarese. They live in one-storied houses with mud walls and thatched roofs. Their ordinary diet is rice, split pulse, and dried fish, and they eat fowls, sheep, and deer, and drink liquor. They are moderate eaters, very fond of chillies, but not good cooks. The men wear the waistcloth, the shouldercloth, and the head-scarf; and the women the robe hanging like a kirtle from the waist to the knee with the upper end drawn over the head. They wear a bodice with a back and short sleeves, and gold hair ornaments, earrings, and necklace. They are clean, thrifty, kindly, and orderly. They were formerly noted for their heresy in carrying Government treasure. In North Kânara they are chiefly husbandmen and milk and butter sellers. They are well-to-do and rank next to husbandmen. Their daily life does not differ from that of other husbandmen. A family of five spend about 10s. (Rs. 5) a month. Their chief gods are Krishna, Shiv under the terrible form of Kâlbhairav, and Pârvati. They pray to the ordinary Hindu gods and goddesses, offering blood sacrifices to mothers or female powers, and employing Shivaishnav Bâhmanas whom they greatly respect. They believe that after death good men become gods, and bad men devils. They know nothing of the transmigration of the soul. Though none of them wear the ling, their spiritual guide

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1 Buchanan's Mysor, I. 347; II. 6.
2 Buchanan's Mysor, I. 343.
3 Mr. Rice (Mysor, I. 332) divides the Mysor Gollas, who are numerous in north Mâesu, into Yâkula or Yâddavkula, Kâlala, Kovâdâgas, Kud Gollas, Kuri Gollas, Gopâla, and Nandâ Vannâkana.
4 Buchanan (Mysor, I. 347) says all were armed and held themselves bound to die in defence of their trust. If one of a band was proved to have embezzled money entrusted to him the head of the band went to the nearest magistrate and gained leave to shoot him. Mr. Rice (Mysor, I. 332) says, they were famous for their integrity in carrying treasure.

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1218–38
Chapters III.

Population.

Shepherds.

Kurubas.

Collects.

is Malaveshvar Svan, who is a Lingayat and lives at Mapakali about fourteen miles north of Dodda-Ballapur in Maisur. They marry their daughters between nine and twelve and their sons between fifteen and twenty. Girls continue marriable after they come of age. Widow marriage and polygamy are allowed and practised. The women are hardworking and are rarely a burden to their husbands, who when rich often have from two to seven wives. They bury their dead. Their funeral and other ceremonies do not differ from those of the Lingayats. They have hereditary headmen called qattigarus who settle social disputes. In cases of adultery the headman and four older men of the caste call the adulteress before them, rebuke her for her ill-behaviour, and if she shows sign of repentance advise the husband to take her back; otherwise she is divorced. Tripping offences are condoned by a caste-feast. Most of them do not send their children to school but a few can read and write Kannarese.

Kurubas or Shepherds, numbering about 1200, are found in Sirs, Siddapurus, and Yellapuros. The name comes from the Kannarese Kuri, a sheep. They are said to have come to K'anara from Chittalburg in Maisur. Their surnames are, Anag, Ital, Kollu, Neeli, Sambat, Kati, Aasi, and Murpuri. The shrines of their family goddesses are Kurballik, Chambaguttii, Uchanig, Haldava, Shlikapuru, and Girin in Maisur. The common names of men are, Mallappa, Lingappa, Dora, and Tirkappa; and of women, Gangavva, Nagavva, Iraiavva, Pattavva, Mallavva and Gauravva. Marriages between families with the same surname is forbidden. They belong to the important class of shepherds, who, under the name of Kurubas in Kannarese and of

1 Sir W. Ellet (1869 Jour., Edin., Soc. Lond., I. 104, 119) makes the Kurubas one of the most important elements in the early population of South India. They appear as Kurus and South Kurus in the inscriptions. Malavasy is the older writing of the Marathas and Upper India. Some in Malabar are bondmen, others in the Madras Karnatak breed horses and serve as troopers in the Maratha armies. In early times in the east Karnatak they are said to have formed a federal community of twenty-four states, to have been converted to Buddhism, to have gained much skill in the arts, and to have been overrun by a Chola king of Tanjor in the fifth or sixth century. Sir W. Ellet notices that their truthfulness is proverbial. On the other grounds he would trace a connection between the Kurubas and the Santals of Bengal, and through the Santals with the Abor of Assam. He thinks they were the people who tunned rude stone tombs. Mr. Taylor (Madras J. Lit., and Science VIII. 261) suggests that some of the South Indian dynasties who claim to be Yadav may be Bhuddista or Kurubas. The Kurubas have a special interest in K'anara, as seems possible, Kadamba, the name of two of the leading dynasties of Banavas (A.D. 300-600 and A.D. 700-1200) is a Brahmanic form of Kurubas. Mr. Rice (Mysor III. 233) describes the Kurubas of Maisur as a numerous class scattered over the whole province. They are of two main divisions, Hande-Kurubas and Kurubas proper. Among the subdivisions are Heggadas, Anu-varahadala-sa, Nargar Kula, Savant Kula, Sangama Kula, Peddala Kula, Atti Kankanalu, Mal Kuruva, Handa Kuruba Dhangi, Kambili Kuruba, Kankayana Jati, Randa Nuhran. He notices (Intro. I. 311 that Kurubas stretch far south as in the Nilgiris where they are feared as robbers. In Coorg he mentions five classes, Rambile or blanket-weavers, Ilsia or milkmens, Panduras or horsemen, Coddya or bakers, and Kadiyana (Mysor II. 128) describes the Kad Kurubas of south Mysore as dark and weak, with hair long and a few rags for clothes. They were famous for their honesty and for their courage in driving off wild elephants by rushing up to them and holding a blazing torch in their faces. The South Kannara returns for 1800 (Buchanan, III 7) show only 18 Kurubas cattle-drivers and dealers. They seem to have been numerous in Goa at the earlier writers call the Goa husbandmen Corumbas or Kurumbas as if they were of the shepherds rather than of the Kurni caste. See Linschot's Navigation, 77.
Kurumbar, in Tamil and Malayali, form a large section of the population of Southern India. Their house god is Birappa who is represented by a long and has a shrine in every Kurub village. The Kánara Kurubs keep a close connection with their parent stock in Maisur. They are divided into Hande Kurubar, Unne Kurubar, and Hathi kankandavaru, who eat together but do not intermarry. Both men and women are short and strongly made. Their hometongue is Kánarese. They live in lines of small one-storied houses with mud or stone walls and thatched or tiled roofs. Their every-day food is cooked and strained rice, vágī, vegetables, fish, and most animal food except beef and village pig. They smoke Indian hemp or ginja and are very fond of pah juice and whey. They are moderate eaters, but poor cooks. The men wear a very narrow waistcloth which they fold tightly round the waist, a country blanket woven by themselves, and a head-scarf. Their ornaments are silver and gold earrings, girdles, and finger rings. The women wear the robe with the skirt hanging from the waist and with the upper end drawn over the head like a veil, and a bolster with a back and short sleeves in loose folds. Some women on going out wear a blanket on their shoulders drawing the upper ends across the bosom and tucking them into the folds of the robe. Besides the signs of married life, the nose ring glass bangles and lucky necklaces, they wear gold and silver ornaments and flowers in their hair. Their clothes are made in the hand-looms of Maisur and Dharwar. They are dirty in their habits, but hardworking, sober, and kindly. According to Buchanan they were formerly shepherds, handakars or hill militia, allavans or armed attendants, and unheyavaru or post messengers. As, especially during the rains, the climate of Kánara is fatal to sheep and as there is no demand for military service, almost all now live as blanket-weavers, cart-drivers, and husbandmen. The women are hardworking, digging ploughing and doing all field work besides minding the house. They buy wool from Maisur shepherds of their own caste who come to Kánara during April and May. Their blankets, which fetch 1s. 3d. to 2s. (10 ans. - Re. 1) are much in demand among cultivators, who use them in all seasons, in the cold weather as coverlets at night and in the wet weather as cloaks. Besides weaving blankets they till and work as field-labourers, the men earning 6d. (4 ans.) and the women 3d. (2 ans.) a day. Their busy season lasts from June to November and their slack time from December to May. They earn enough for their maintenance. They rank with Gaulis and Gollars. Men women and children above seven work from daybreak to sunset, cleaning sorting and spinning wool and weaving, or the men drive carts, or both men and women work in the fields. A family of five spends about 14s. (Rs. 7) a month. Their chief gods are Birappa and Battedevaru, and their chief goddess is Yellamma. The ministrants in the shrines of these deities are Kurubs of their own class and rank. On the days sacred

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1 Animal food is forbidden for a month after weddings, during the first nine days of the Daśara in October, and on the Ganeš-chaturthī or Ganpati's birthday in Aug.-Sept.

2 Mysor, L 506.
to these deities they propitiate them by offering fowls and sheep killed in some forest or on the bank of a stream or pond where the deity is supposed to dwell. The flesh of the victims is given to be eaten by washermen or barbers. On ordinary days these deities are worshipped by offering fruit and flowers and by waving lighted lamps and burning incense before them. The spirits of men who die unmarried called vīrakas are held in great respect and fear. Their friendship is sought by yearly offerings of red cloth, molasses, and cocoa-kernel. If these offerings are forgotten the spirits of the unmarried are believed to send pestilence among men and sheep and to disturb people by dreams and nightmares. Their hereditary Teacher is a Lingat Priest called Revansiddeshwar, whose head-quarters are at Sārur near Kālgan Pattan in Māisur. He visits the Kurubar villages every year and in return for cow-dung ashes or vibhaṅ Receives presents of money and fixed fees for marriage and other ceremonies which are collected for him by agents. Neither the Teacher nor his agent takes any part in their ceremonies. Though they believe in the Lingat religion and have a Lingat Teacher they are not allowed to wear the ling. Girls continue marriable after they reach womanhood. They can be divorced only for adultery with low-caste men. Adulteresses, widows, and girls who fail to find husbands are free to consort with men of all except the impure castes, with whom they live as concubines. These women are called Kattigars or concubines. Though scorned by regular wives they are not put out of caste, and their children marry with the children of pure Kurubars. Polygamy is practised. Adultery is often detected, but divorce is rare as the wives are useful workers, and because a man who puts away his wife is despised unless he gives a caste-feast and persuades the Teacher to speak to his caste-fellows in his favour. Their marriages are celebrated with the help of the village Jōshi. A Jāngam priest attends, but does not officiate though he receives a fee. They bury their dead in Lingat fashion and do not mourn. Their hereditary headmen are called gaudīs whether they are village pātīs or not. They have power to call meetings of the caste and to settle breaches of caste rules with the help of the men of the caste. Their employment is steady, but poorly paid. They do not send their boys to school or take to new pursuits.

**Fishermen.**

Fishermen included ten classes, with a strength of 22,183 of whom 11,584 were males and 10,599 females:

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<th>TOTAL</th>
<th>CASTE</th>
<th>MALE</th>
<th>FEMALE</th>
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<td>Total</td>
<td>11,824</td>
<td>10,559</td>
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1 Compare for the Māisur Kurubaras Buchanan, I. 389-393.
A'mbigas numbering about 3000, are found along the coast in Kárwar, Ankola, Kumta, and Honávar. The word āmbig is derived from the Sanskrit ām바 water. The Āmbigs are both sea and river-faring people, fishermen, sailors, and litter-carriers. The common names among men are, Jetti, Kitna, Timmappa, Durgu, Mhasti, Honnapp, Vealk, Manju, Baitka, Govind; and among women, Mari, Devi, Sukri, Sanni, Gauri, Honni, Jetti, Putti, Subbi, and Mhasti. They have no surnames. Their family goddess is Gange of Gangavali near Ankola. Unlike Khávis, Harkantras, and Bhos, who throw the circular hand-net from the level of the elbow, Āmbigs throw the net from above the head. In other respects they are much alike. Both men and women are dark, short, and sturdy. Their home speech is Kānaresse. They live in small one-storied houses with corrugated walls, thatched roofs, and front yards, with a central basil plant. Their every-day food is rice, rāgi, and fish, and they eat fowls, sheep, goats, and most wild animals except the bison. They are great eaters, their favourite feast being roast fish and palm-beer. The men shave the head and face except the top-knot and moustache, and wear the loincloth, the shouldercloth, and the headscarf. The women wear the robe drawing the upper end over the left shoulder and then throwing it back over the right shoulder. They wear no bodice. Besides the marriage nose-ring necklace and brass wristlets, women wear gold silver or brass nose-rings, earrings, necklaces, wristlets, and finger and toe rings. On grand occasions and on holidays they wear yellow and white flowers. They are gentle, simple, and hardworking, but neither sober nor thrifty. They are fishermen, sailors, and palanquin-bearers and go to sea in small canoes with an outrigger or ulándá, a light block of wood (about 6’ x 1’ x 1’) hung horizontally from two poles fixed across the boat. The owners of boats and nets take their castemen into partnership, themselves holding the place of tinolol or captain and taking an extra share of the produce as hire for their boats and nets. Their nets are of hemp. New nets are boiled in a mixture of water and lime for a day and a night, and afterwards soaked in a strong decoction of Terminalia or māriti bark. This is repeated at least once every ten days. The nets are of four kinds, šute, rāmpan, yendi or dāndjá, and hātjāl or kātule. The šute nets are large pyramid-shaped bags, about fifteen feet broad at the mouth and forty feet long, with lead weights all round and meshes which grow smaller towards the bottom of the pocket where the ends are made fast. They are tied to stakes driven into the mud. In driving them into the mud the stakes are kept upright by passing a rope through a hole in the point, and, when the point touches the bottom, forcing the stake down by working it backwards and forwards. Each net has three ropes of coir. One of these ropes at the upper border is tied to the stake opposite the nets and the other two ropes fasten the ends of the lower part of the net to two stakes on either side. This keeps the mouth of the net open and stretches it out facing the current. Before the tide turns the nets are taken up, the fish picked out, and the net again set facing the fresh tidal current. The rāmpan nets are plain, from six to ten feet broad, and from thirty to fifty long, with large meshes and
wooden floats on one side and lead or iron weights on the other. They are spread in about thirty feet of water and as the upper side has floats and the lower is weighted, they keep upright, and the fish that swim against them get entangled, and are picked off by the fishers who keep close to the nets pulling them up and letting them down when they see that a fish is caught. These nets are utilized only for large sea fish. The ṣeṇḍi or ḍhāḍḍal net is like the Ṛṭāpaka, except that it has no wooden floats and that the meshes are small. They have two upright poles fastened at the sides to serve as handles, and are laid down in about five feet of water, pulled landwards and hauled up by the handles. The ḍhāḍḍal or hand-net is like the ācule except that it is much smaller and has a cord fastened to the pointed end. The fisher ties the cord to his right hand, and lays part of the net on his right and part on his left arm, raises it above his head and jerks it from him so that it drops all round only into the water. In working the ṣeṇḍi and ḍhāḍḍal two men sometimes run splashing towards the fisher, holding between them a rope with slips of tender coconut leaves fastened to it to frighten the fish towards the nets. As palanquin-bearers Ambigs are paid 6d. to 9d. (4-6 annas) for a stage of nine miles. They dislike carrying palanquins. When bearers are wanted the headman of the village or the mānuṭalāḍor is told. He calls on one of the leading fishermen to supply the required number and he sends the men whose turn it is to go. Some of the men are employed in the different branches of Government service as messengers and torch-bearers. The women help the men in making nets and spinning hemp. They also carry fish in baskets. They are not well off but are above want. They rank with Mgers, Gabits, and other fishing classes. Most Kārwā Ambigs work as husbandmen or unskilled labourers, their daily life not differing from that of Kārwās. Fishers put to sea on bright or moon-light nights with the rising of the moon and return when it sets. They do not go to sea on moonless nights, but catch small fish during the day and find with palm-leaf torches in the rivers at night. In dark nights they sometimes make a loud noise by striking the oars against the gunwales of the boat, netting the fish as they come to the surface to see what the noise means. During the rainy months and in rough weather during the fair season they fish in the rivers. The palanquin-bearers go to work when required and return home after the end of their stage. Sailors are employed only from November to the end of April. During the sailing season they pass their whole time on board their boats except that they come home for a day or so when their vessel happens to be near their village. When prevented from going out by the weather the men weave nets and prepare fishing-lines. A family of five spends about 14s. (Rs. 7) a month. They worship all village gods and goddesses, the object of their special veneration being jukka or the spirit of an unmarried Brāhman, amma or a village goddess, and bolra an unfriendly spirit to whom they offer goats and fowls. Their chief holidays are Śāṁga in March, Ṛṣadī ekāḍāši in July, Nāvli-pauṁima in August, Dusra in October, and Divālī and Kartik ekāḍāši in November. Their religious Teacher is the Śmart
head of the Shri Narayani monastery to whom they pay tithes according to their means. Their family priests are Joishis and Hijli priests, who perform all their ceremonies at birth, marriage, and death, and are much respected. Infant marriage, widow marriage, and polygamy are allowed and practised, and for ten days they mourn their dead, whom they either burn or bury. They consider that the impurity caused by a birth or a death, after a certain number of days, can be removed by cowdunging the floor of the house and drinking water called *tirth* brought from the family priest. For four days in the month their women keep separate, fasting and changing their clothes at the end of the time. As with most Hindus, when a woman is near her confinement, part of the front veranda is enclosed as a lying-in room. If the child is a boy the *sati* ceremony is performed on the sixth day and if it is a girl on the fifth. Between the sixth and the eleventh day the family priest is asked to find whether the time of birth is lucky or unlucky. Slight elements of ill-luck can be removed by gifts of rice, coconuts, and money to the family priest. In bad cases, when the child seems likely to bring ill-luck on the family, it is given to any one who is willing to adopt it, as the ill-luck does not affect the foster-parents. Unlucky boys are generally fostered by caste people and unlucky girls are bought by dancing-girls or courtesans. But the provisions in the Penal Code against selling children to be brought up for immoral purposes (Sections 372, 373) have of late greatly checked this practice. On the twelfth day relations and neighbours are treated to a dinner, and the child is named by the eldest male in the house. After it is named the child is laid on the lap of the eldest woman in the house, who puts it in the cradle which is rocked by women singing songs. When the child is about three years old its ears are pierced, and gold silver or copper rings are put in the holes. Girls are married between nine and twelve, and boys between sixteen and twenty. The wedding ceremony lasts five days. On the eve of the wedding day the parents of the bridegroom, after worshipping the family gods and giving a caste feast, send to the bride betel leaves, betelnuts, tobacco, and flowers. The bride is decked with the flowers, and the leaves, nuts, and tobacco are handed to the guests. Early on the marriage morning the bride and bridegroom in their houses are rubbed with turmeric paste and bathed in warm water by married women called *sathishi* who sing Kâmarâse songs. The bridegroom is dressed in a waistcloth, shoulder-cloth, and headdress of white slightly tinged with turmeric water and over the scarf the marriage coronet is bound tight to the brow; the bride wears a robe called *karija* worn like a petticoat, a shoulder-cloth worn like a mantle, and a chaplet of pith flowers called a *lotus* or kâmal. The bridegroom takes in his hands a couple of betel leaves and a coconut, and, bowing to the sweet basil plant, starts for the bride’s with a party of guests accompanied by caste-women chanting Kâmarâse songs. On the way, whether by day or night, the bridegroom is sheltered by a palmyra-leaf umbrella held by a brother-in-law or other near kinsman. On reaching the bride’s he is offered water to wash his feet, and led to a raised seat in the
Chapter III
Population.

FISHERMEN.

Ampiga.

courtyard which is roofed with cocoaanut leaves. The bride is at
once brought out by her maternal uncle or cousin and set opposite
the bridgroom on the other side of a cloth curtain which is held
by two men. The priest repeats texts till the lucky moment, when
the curtain is dragged to one side. Then the family priest hands
the bride and bridgroom a garland of flowers who throw them
round each other's necks, and the father of the bride pours water
on their hands which are held joined by the bride's mother. The
mother of the bridgroom, if her husband is living, or if not, some
near female relation, comes forward and fastens the lucky necklace
on the bride's neck, while the maternal uncle ties together the
ends of the bride and bridgroom's garments. Married women
shower rice on their heads and wave lighted lamps round their
faces. The guests are feasted the next day, and, after dinner, the
bride and bridgroom with a party of guests go to the bridgroom's,
where they are again feasted. On the fourth day the pair bathe
in turmeric water and play at odds and evens with betelnuts,
the guests looking on and applauding the winner. When the
games are over dinner is served and the party return to the
bride's house and remain there till the evening of the fifth, when the
bride is formally made over to the bridgroom's parents, who return
home with the bride and bridgroom. This ends the marriage
ceremony, but on every great holiday during the first year after
marriage the couple are invited by the bride's parents. When girls
come of age the puberty ceremony is performed by dressing the
girl in a new robe and flowers and giving a feast to the women
of the caste. On the eleventh day relations and neighbours are feasted.
A person of the sex and age of the deceased is fed and presented
with a suit of clothes. This is repeated every thirtieth day during
the first twelve months, and after the first year the spirit joins
the army of the spirits of the dead which are yearly worshipped on the mahâdayâ pakhâ or All Souls' day. Their hereditary headman
called metri or budvant settles all social disputes, his decisions being
obeyed on pain of loss of caste. Like the Khâvis they have also
inferior hereditary officers called kolkârs who act as the headmen's
messengers. They are not well-to-do and neither send their boys
to school nor take to new callings.

Bhois, numbering about 1150, are found at Karwar and Sunkeri
in Karwar; at Chandavar in Kunta; and at Murdeshwar in Honavar.
They have neither surnames nor household gods. Their family
gods are Venkatramana of Tirupati, and Chandranâdev. Members of the same family stock do not marry. The names in
common use among men are, Gunya, Venka, Timbaya, Krishna,
Boya, Narayan, Nagru, Devappa, Timma, and Pursu; and among women
Mensi, Omi, Devi, Chudu, Runni, Sukurli, and Kusli. They have no
tradition of having been formerly settled in any other part of India.
They throw the casting net without swinging it over the head as the Ambiga do. The men are dark, wheat-coloured, short, strong, and
well-made; and the women are like the men, but perhaps stouter.
Their home speech is Kanarese, but they can also talk Konkani.
They build their dwellings in a cluster on a river bank or on the sea
shore. They have huts with mud walls and thatched roofs, with

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The men and women are intermarry. Raulnath and Parvati, havings of Ambigs, and Kavanju Brahman whose name is at Govindrapattan in North Alkat, to whom they pay tithes through his representative the pāripatayagar of Ankola. Their customs do not differ from those of the Ambigs. They have a healer or bhadant who settles social and even family disputes. Above the house is a canopy or over-head who settles serious caste disputes. They neither send their children to school nor take to new callings.

Gabis or Gapits, a class of fishermen numbering about 2500, are found in Karwar, Kumta, Ankola, and Holâvar. Before the establishment of British supremacy at sea (1760), and to a less extent until 1800 when the creeks and backwaters passed under British control, the Gabis caused serious loss by their piracies. They add the word tândel or steersman to their names. The names in ordinary use among men are, Vithu, Sântayya, Kushma, Râm, Bâpu, Gopál, Jânu, Timmu, Govind, Appa, Tukârâm, Amârâm, and Panu; and among women, Yeshode, Pârvati, Jânki, Durgi, Shivu, Itâi, Lakshmi, Enku, and Nâgu. Their surnames are Kubal, Jâdav, Takar, Kambu, Yealnskar, and Tari. Persons bearing the same surnames do not intermarry. Raulnâth and Shânteri of Vengurla are their family god and goddess. Their parent stock is in Ratnâgiri and they visit their native places once in two or three years. Each family has a separate god or goddess such as Kâmâkshi, Râmânâth, Bhâvâni, Pârvati, and Yêtâl but they have no local temples. There are no subdivisions. Both men and women are strongly made, but vary greatly in size and colour. Their home speech is Marathi mixed with Konkani, and out of doors they speak Konkani and Kannarese. They live in one-storied houses with mud walls, thatched roofs, and courtyards. Their furniture consists of metal water-pots, brass lamps, low wooden stools, benches, straw mats, and earthen

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cooking vessels. Their every-day food is \textit{ra	extgreek{eta}} rice and fish. They drink liquor and eat game and fowls, and goats and sheep when they sacrifice to the village gods. The men wear the loincloth, shoulder-cloth, and headscarf, ear and finger rings, and a silver girdle. The women wear the full Marathi robe: the skirt drawn back between the feet and fastened into the waistband behind, and the upper end drawn over the shoulder and across the breast. They wear a bodice with a back and short sleeves. Besides the marriage nose-ring lucky necklace and glass bangles, they wear earrings, necklaces and wristlets. They have a store of clothes for holiday wear. They are hardworking and bold sailors, and well behaved except that they are somewhat given to suffering their cargoes. Their hereditary calling is sailing and catching fish. They go to sea in native boats, generally with crews of a captain or londe and four seamen. Besides rations a sailor gets 1s. (8 annas) for a trip that takes four days, and if the vessel gets return cargo the sailors are paid 1s. (8 annas) more. The captain is paid double the wage of an ordinary seaman. When engaged by the day a seaman’s daily wage is 6s. (4 annas) As fishers the Gabuts use the same nets as the Ambigs. Fish are caught during the whole year except when the sea is too rough fish caught in rivers are sold in the country by the Gabut women who go through the streets and lanes with hand-baskets of fish. They also sell fresh sea fish caught either by the hook or in nets. Some of the sea fish are preserved and a regular trade in dry fish is carried on by Musalmans and Native Christians, who buy it in large quantities and send it up-country. They are now peaceful subjects and good neighbours, many of the own fishing boats and trading craft. They rank with Mogurs and Ambigs next to the cultivating classes. A family of five spends about 14s. (Rs. 7) a month. They worship all Bráhman and village gods, but their principal deity is Vithoba whose shrine is at Pandharupur. They are firm believers in evil spirits, in the spirits of the dead, in soothsaying, and in sorcery. They go to Pandharpur on pilgrimage, offer blood sacrifices fruit and flowers to village gods, and employ Jé-shí Karháda and Havig Bráhmans. They marry in their own caste. Girls are married before they come of age. Widow marriage and polygamy are allowed and practised. Except the poorest families they burn their dead. Their birth, marriage, and death ceremonies do not differ from those of the Ambigs. They have an hereditary headman called budcant, who settles social disputes with the help of the men of the caste, and whose decisions are enforced on pain of loss of caste. They have begun to send their boys to schools, but have not taken to any new callings.

Harakantras are a class of fishermen, numbering about 4000, found at Kárvár and Bingi in Kárvár; in Ankola; at SániKatta, Kumta, Halkar, Gudeangdi, Himni, and Kágál in Kumta; and at Honávar, Haldipur, Karki, Manki, Murdeshvar, and Bhakal in Honávar. The name seems to come from the Kánarese hoönKartaa, a maker of cocoa fibre ropes which is one branch of their work. They have no tradition of any home except Kánara. Their family god is Venkatramana whose shrines are found in almost all their villages. They have no surnames. The names of men are
Devars, Ira, Mhasti, Ganpu, Ketru, Chenna, Durga, Barma, Shivappa, and Hosba; and of women, Devi, Kanni, Gauri, Durgi, Ningi, Mari, Nagu, Masti, and Shivi. They are dark, middle-sized, and stoutly made, with round features. Most of the women are dark, but some are fairer and shorter than the men. Their home tongue is Konkani, but some talk Konkani and Hindustani. They live in small one-storied houses with mud walls and thatched roofs with front verandas and yards with a basil plant in the centre. They take rice-gruel in the morning, vadygruel at noon, and rice and fish curry at night. They eat flesh when they sacrifice during Dasra in October, at the bhada or hook-swinging festivals, and at any other time if it happens to be cheap. Both men and women drink palm-juice in the evening. Their favourite feast is palm-juice and roast fish. Their dress does not differ from that of the Ambigs, Kharivis, and Bhois. They are hardworking and thriftier than other Kanarespeaking fishermen. They catch fish like the Ambigs, and work as sailors and as palanquin-bearers. Some who are natives of Kumta are well-to-do owning cargo boats. The rest earn enough for a maintenance. They do not eat or marry with other fisheries though they resemble them in appearance dress and customs. A family of five spends about 14s. (lrs. 7) a month. They reverence all Brhman gods and have a special regard for Sonmth, Mariamma, and Jagra, of whom Sonmath has shrines at Ashnoti and Mudgeri, and Mariamma and Jagra in almost every village. Their religion and customs do not differ from those of the Ambigs. They employ Havig or Joishi priests to officiate at their marriages which are not performed until the sanction of the budvan has been obtained. On the occasion of a marriage the priest hands wreaths of flowers to the bride and bridegroom saying shrakhun, or take care, on which they throw the wreaths round each other’s necks. The priest ties the ends of their garments into a knot and asks the bride’s father to pour water on the right hands of the bride and bridegroom, which are held folded together by the bride’s mother. Their headman or budvan presides over meetings of adult castemen and settles social disputes. Before birth, marriage, and other ceremonies are performed the heads of the family go to the budvan and ask his leave. They do not send their boys to school, but are not a falling class.

Kabbers, numbering 1224, are found in small numbers in Kumta, Honavar, Siddapur, Yellapur, and Supa. They are also called Gangemakkalu or Water Children. They are said to be depressed Bhois. Their home speech is Kanarespe. The names in common use among men are, Basva, Dema, Rama, Ranga, Bhima, Iva, and Parshe; and among women, Gulti, Bassi, Gauri, Gangi, Bhimi, and Tului. Their surnames are Gandha handmaid, Mashal torchman, Koli boatman, and Patrachandi singer. Their family gods are Guttiamma of Banavasi in Sirsi, Mailardc of Dhawar, Yellamma of Parasgad in Belgum, and Basava and Maridevi of Sirsi. Families with different surnames are held to belong to separate divisions and neither eat together nor intermarry. The men are of middle size, rather dark, with regular features, strong, muscular, and intelligent. The women are fairer than the men.
stout, and roundfaced. The only language they talk is Kánarese
which, like the Banjigs, they speak in a singing tone. They live
in small mud-walled houses, cowdunged instead of whitewashed,
with tiled roofs and front yards with a basil plant in the centre.
Their houses are clean and neat. The furniture includes low
wooden stools, mats, mattresses, broomsticks, brass copper and
clay cooking vessels, and brass lamps. They have no servants,
but most families have two or three buffaloes whose milk they use
in the house and seldom sell. Rice, régi, and pulse are their every-
day food, but, except pork and beef, they eat flesh sacrificed to
idols, and drink liquor. They are fair cooks and moderate eaters.
Holige and pásasa are eaten on holidays when flesh and liquor are
forbidden. Once a year each family sacrifices a goat or sheep
to the goddess Mari. The carcase is brought home, cooked and
served at a dinner to which friends and relations are asked.
Fish is also eaten. The men wear the waistcloth or dhōtī, a
white short coat or banā, the shouldercloth or shāl, the headscarf
or rumāl, and sandals. Except the Pátrachandri women, who pass
the skirt between the feet, the women wear a black or red robe
hanging from the waist like a petticoat. All the women draw the
upper end of the robe over their heads like the Banjigs and wear
the short-sleeved and backed bodice with ornamental borders. The
men wear the moustache and shave the beard and the head except
the top-knot. The women carefully oil and comb their
hair and tie it in a knot behind the head. Favourite hair ornaments
for evening or holiday wear are the white flowers of the betel-palm,
the leaves of the pāchche plant, and aboli flowers. They keep a set
of clothes for holiday wear of somewhat higher value than those
ordinarily worn. The men wear a plain gold ring in the left ear,
and a silver girdle. The women, besides the marriage nose-ring
necklace and bangles, wear a button earring, a gold necklace or
galsari, a silver belt called patto, silver anklets, gold and silver
bracelets and finger rings. The Pátrachandris or singers are
specially fond of jewels. Both men and women rub their brows
with cowdung ashes. They are clean, temperate, honest,
hardworking and generally well-behaved. Their hereditary
calling is fishing, but they work as field labourers and petty
shopkeepers, dealing in rice and curystuff. Some keep bullock-
carts for hire. The fairest among the Pátrachandri women do
not marry but earn their living by singing and prostitution.
They earn enough for their maintenance. They rank above the
impure classes from whom they hold aloof, eating only in the houses
of Brāhmans and Banjigs. The men take a slight breakfast and
go to work at sunrise; they return at noon for dinner, and going
back at one, stay at work till sunset; they sup about eight and
go to bed soon after. Women and girls above eight mind the
house and look after the children or go to grind corn or work
in the fields. This does not apply to Pátrachandri women, who
never work out of doors, but stay at home cooking or go out and
sing at public entertainments. A family of five spends about 16s.
(Rs. 8) a month. They are religious, offering flowers and fruit to
all local gods and goddesses and blood sacrifices to the goddess Marā.
They respect Brâhmans but show still greater reverence to Banjig priests called aggas whom they employ to perform their religious ceremonies. Their spiritual Teacher is the head of the Lingâyat monastery of Chitâlârg in Mâisur, to whose agent each family pays a yearly contribution of 1s. to 2s. (8 ans.-Re.1). They keep all Banjig festivals. They believe in witchcraft and soothsaying. The object of their special worship is Basava whose image, in the form of a bull carved on a metal plate four or five inches square, is kept in their houses for daily worship. They are bound to marry their daughters before they come of age. Widow marriage and polygamy are allowed and practised. They burn the married and bury the unmarried dead, and do not consider death an occasion of rejoicing. Their other customs do not differ from those of the Banjigs. Social disputes are settled by their hereditary village headmen or budavars. Breaches of rules are punished by fines up to 10s. (Rs. 5), the amount being spent on a caste dinner. Though they do not send their children to school or take to new callings, they are intelligent and well-to-do.

Khânde Khârvis or Sword-wearing Sailors, numbering about 800, are found in several villages in the Honâvar sub-division, especially at Honâvar. They are probably fishermen who in practical times used to go armed with swords. The names most common among the men are, Irayya, Pillayya, Rogu Tauco, Bhum, Komár, Murâri, Gunu, Paik, and Bhakar: and among the women, Lakshmi, Gauri, Prâvatî, and Kurshî. The men add to their names the words Bhimi, Mesta, and Tândel; these titles are not taken into account in settling marriages. The Khânde Khârvis are said to have come from Goa, and Raâm deh of Topdeem is their family god. They are slandering, weaker, and fairer than the fishing class: they speak a drawing Konkani and some also talk Kanaâse. The well-to-do live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their common food is rice and fish, but they eat flesh when they sacrifice to the village gods and when they can afford to buy it, and drink liquor. They are great eaters and fond of palm-beer, but are not good cooks. Those who work as boat-carpenters wear the waistcloth, shoulder-cloth, and headscarf. Sailors wear the loincloth, a narrow waistcloth, a shoulder-cloth, and a headscarf. The women wear the skirt of the robe hanging like a petticoat without passing the end back between the feet. They do not wear the bodice. They are hardworking, sober, mild, kindly, and well-behaved. Some work as carpenters, especially as boat-builders, and some sail coasting craft. They never fish. Their daily earnings vary from 9d. to 1s. (6-8 ans.). A canoe able to carry five cwt. takes one man a month to make; a cargo-boat of four tons burthen employs four men for six months; and one of ten tons five men for a year. The carpenters use two kinds of axes the tâmi and the mod, a chisel or vinâr, a plane or kivátî, a hammer or kûlit, a gimlet or birlâ, a borer or rum, a saw or kharvat, and a triangle or mâle. The timber comes either from the Government forests or from timber merchants. The longest voyages they make are north to Goa and south to Bhatkal. They are chiefly engaged in carrying goods from Honâvar and Tadri to Gersappa and
Kágál. The exports from Kumta are salt and coconuts; the chief import is rice. The sailor's wages are about 2½d. (2½ ann.) a day with food. The women husk rice and make coir rope. The unhusked rice is brought from merchants who pay the women 10 pounds of paddy for every 120 pounds they husk. Three women working together husk about 76 pounds of rice a day, of which each woman gets about two pounds worth. To make coir rope they buy coconut husks and bury them in mud for about a year, till the pulp which holds the fibre together has rotted. At the end of the year the husks are drawn out, carefully washed, and beaten with wooden hammers on smooth flat granite stones till the fibres are separated. After this the coir is dried in the sun and made into simple twist by taking small quantities of the fibre in the hand and rolling it on the ground. Two rolls are twisted together and joined with fresh twist at the ends till the cord is 150 feet long. It is then rolled into a bundle a foot and a half long. A woman can make ten bundles in one day. This is worth 6d. (4 ann.) half of which goes to pay for the husks. Their work is not steady and they are badly paid, little raised above want. They rank next to husbandmen. The men work all day except in the morning and at noon when they stop for their meals. A family of five spends about 1¼ (Rs. 7) a month. They worship all Brahman and local gods, and have great faith in soothsaying and sorcery. They are a religious people and make pilgrimages to Gokarn, to Tirupati in North Arcot, Dharmasthala in South Kânara, and to Râmeshvar at Cape Comorin. Their family god is Raulnâth of Topdem in Goa. They also pay great reverence to Hanumanta of Chaudâvar whose image is once a year carried in a palanquin through the coast villages, when the people pay tithes and make offerings which are received by the Havig priest or what who is in charge of the palanquin. They employ Havig Brahman to perform their ceremonies. Their teacher is the head of the Smârta monastery at Shringeri in Maysur. Their girls are married before they are twelve. Widow marriage is allowed but seldom practised, and their ceremonies from birth to death do not differ from those of the Sherogârs. They have an hereditary headman called budvant who presides over meetings of the castemen and settles social disputes. The assistant headman or chaquulo, whose office is also hereditary, ranks next to the budvant and is consulted by the budvant in settling social disputes. None of them can read or write. They do not send their boys to school or take to new pursuits.

Konkan Khârvis, numbering about 5,700, are found all along the Kânara coast. The name Khârvis seems to come from khâr a corruption of the Sanskrit kshār salt. They seem to be a branch of the Cambay Khârvis whom they greatly resemble in dress, manners, customs, and appearance. The family deities are Kântradov and Bâneshvar, whose shrines are at Aursa in Ankola. The names in ordinary use among men to which tandel or captain is generally added, are, Lakma, Venkappa, Kommarsa, Timappa, Dámarra, Durgayya, Dipu, Nárâyana, Râma, Govinda, Pursayya, Irayya, Ballu, Devappa, Boti, Shivayya, Rupu, Om, Ananta, Hivayya, and Jáya; and among women, Jatu, Patti,
Rumai, Mhñlæi, Sántai, Shesai, Sulbi, Devai, Hemic, Párvati, Gangai, Manju, and Huvai. The men are middle-sized and strong, and the women are fairer than the men, strong, well-made, and healthy. Their home speech is Konkan, but they can talk Kanaresi. They live in small one-storied houses with mud or palm-leaf walls and thatched roofs with narrow verandas and front yards with a central basil plant. Their common food is rice, ri'g, and fish, and they eat flesh except beef and village pig on the last day of Dv^ra in October, and at any other time when they can afford it. They drink palm-beer every evening, often to excess. They are great eaters and fond of hot and sour dishes. The men wear a loincloth, a shouldercloth, and a small headdress; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulder and bosom. They wear no�名c. The men shave the head and face except the top-knot and the moustache and wear rings of gold in their ears and on their fingers. The women, besides the marriage mounting necklace and bangles, wear earrings, necklaces, bracelets, finger rings, and flowers in the hair. They are hard-working, thriftless, and much given to drink, chiefly palm-beer. They are salt-water fishermen and good sailors, and their fishing boats and nets do not differ from those of the Ambigis. They also work as house servants and labourers, and occasionally as husbandmen, and like other fishing classes carry palanquins. The women employ themselves in cooking, spinning hemp, and selling fish. When the men come home they hand the fish to the women and dine, and in the evening after their day's work go in a band to a liquor shop and drink often to excess. The returning home from the liquor shop they sup about seven. A family of five spends about 10s. (Rs. 5) a month. They rank next to husbandmen and as a class are badly off. Their family goddess is Kantradevi, also called Bânciashvari, whose temple is in Aursa near Ankola. They employ Havig Brâhman and Joishis to perform their marriage, puberty, and death ceremonies, and treat them with much respect. They make pilgrimages to Gokarn, to Trupati in North Arkot, and to Dharmasthal in South Kânara. Their religious Teacher is the head of the Smart monastery at Shringeri in west Mâisur and they pay him tithes through the manager of the temple of Mahâbaleshvar at Gokarn in Kumta. Their customs do not differ in any important point from those of the Ambigis. Each village has a committee of chauqulas formed of the leading members of the community under the presidency of a headman called budvant or wise man. The budvant decides all social disputes according to the opinion of the majority of the chauqulas, and refers difficult and contested questions to the râut or trooper who is the head of a group of villages. The râut submits to the head of the Shringeri monastery any complicated question which he finds difficult to settle. The decisions of the heads of the caste are enforced by kolkâra or messengers. None of them can read or write and none send their boys to school. They earn good wages, but want of thrift and fondness for drink combine to keep them poor. Kolis, a class of Marâtha fishers, numbering about 30, come...
during the fair season from the North Konkan as sailors in native craft to Karwar, Kumta, and Honavar. Most of them belong to Ambigs and Cheul in Kolaba, and Harnai in Ratnagiri. They do not differ in any respect from the Kolis of the Northern Konkan. They bring gunny-bags, copper and iron plates, and dates; and take to Bombay cotton, betelnuts, cardamoms, pepper, myrobalans, timber, teak, blackwood, and sandalwood. They are better off than Korna fishermen and rank next to Marathás.

Mogers, a class of fishermen, numbering about 3500, are found in the town of Kumta and in Manki, Murdeshvar, and Surlaí in Honavar. They seem to be foreigners, as they are taller, fairer, and more enterprising than other fishermen. It is worthy of note that there is a Central Indian caste of the same name. The names in common use among men are, Manilaya, Bajirao, Thimbappa, Subrayya, Dhar, Venkappa, Jettayya, Anappa, Kantappa, Rama, and Siddappa, and among women, Parnadiri Subadri, Padnativati, Mahalakshmi, Gunp, Devamma, Sivamma, and Venkamma. They had originally no surnames, but names formerly used to distinguish families from one another by means of the situation of their houses and professions have come to be treated as surnames. They are Mapati meaning salt-weighers, Hadinami or road-side house, Kadimani or lost house, and Taribagha or ferry boat. The men are tall and strongly made, either dark or fair, and the women are generally taller than the men and well-made, with good features. They speak Konarose at home but most of them know Konkani. They live in one-storied houses with mud and laterite walls, thatched roofs, and courtyards with green-land plants in the centre. Their furniture includes low wooden stools, brass lamps, bell-metal plates, copper cooking pots, and straw mats. Their everyday food is rice, ragi and fish; they eat flesh like the Ambigs and drink liquor, though the Kumta Mogers profess neither to eat flesh nor to drink liquor. They are great eaters, but not good cooks, being fond of hot and sour dishes. The Kumta Mogers dress in Beddie fashion, wearing waistcoats, coats, and head-scarves. The women wear the robe hanging from the waist like a petticoat with the short-sleeved and backed bodice. Some of the men wear the sacred thread. The Honavár Mogers carry palanquins and catch fish. In dress and jewelry they do not differ from the Ambigs. The Kumta Mogers are thriftless, vain, and badly behaved, but sober and clean; and the Honavár Mogers, though less clean and fonder of drink, are simple and hard-working. Their hereditary calling is catching and curing fish and sailing. Those who live in Kumta have taken to trade in cotton, betelnuts, and rice; they also take service with Gujarati Vânis. Many can read and write and serve as clerks and brokers, still eating and marrying with the fishers. As a class they are badly off. They rank with Ambigás, next to the Nâdors, Sherodors, and other husbandmen. The daily life of Kumta trading Mogers does not differ from that of other traders, and the fishing Mogers' life does not differ from that of the Ambigs. The ordinary monthly expenditure of a family of five is about 14s. (Rs. 7). Their spiritual guide is the head of the Vaishnava monastery at Partagáli in Goa. They pay him
contributions and in return are branded with hot metal seals bearing the conch-shell, discus, mace, and lotus of Vishnu. They employ Havig Brâhmans and pay them great respect. They reverence all Brâhman and village gods, especially Vithoba and Venkatramana, whose images they keep in their houses. They have also a great regard for Jatga gods to whom they offer blood sacrifices. They are strong believers in sorcery, soothsaying, and in the power of spirits. They marry their girls between eight and twelve and their boys between sixteen and twenty-five. Widow marriage and polygamy are allowed but seldom practised. Soon after a man's death his widow takes off her marriage ornaments. They burn their dead, burying those only who die of cholera and small-pox. In other respects their customs do not differ from those of the Ambiga. The Kumta Mogers try to copy the customs of the Sáshatkár Brâhmans and call themselves of the dalàt or broker's caste. They have an hereditary headman called budlant, who calls and presides over meetings, settling social disputes in accordance with the opinion of the majority of the castemen, whose decisions are enforced under pain of excommunication. None but the traders and clerks send their boys to school. The Kumta Mogers are energetic and ready to take to new callings.

Pâgis, numbering about 250 souls, are found in the Kârwâr sub-division living on the banks of the Kâlanadi in small isolated settlements. They derive their name from the Konkani word pâg to fish, and appear to have come from Goa where there are shrines of their family gods and goddess Mâlkârjun and Gurupardeshi, and Mahâmâi. Their home tongue is Konkani. The names of men are Jogu, Kusht, Fakir, Vithoba, Vantu, and Pursu; and those of women, Rukmini, Anandi, Bhâgi, Yeshode, and Pandhari. They have neither stock names nor family names, but the men add the word Pâgi to their names. They have no subdivisions among them, but they are said to be a branch of the Khârvis of Goa. They are wheat-coloured, middle-sized, and strongly made, but spare with well-cut features; the women do not differ from the men. They live in one-storied houses with mud walls and thatched roofs, their furniture including mats, metal pots, lamps, and low wooden stools. Their ordinary diet is râgi, rice, and fish, and they use animal food except beef and tame pork, and the men drink liquor, their special dish being pâlsa and cadas. The men wear the loincloth, the shouldercloth, and the headscarf; and the women the robe passing the lower end between the legs, and covering the upper part of their body with the exception of the head with the upper end. The men use gold ear and finger rings and silver girdles; and the women make the red brow-mark and deck themselves with flowers and ornaments of gold in their ears, nose, neck, and wrists. They are hardworking, sober, honest, and thrifty. Their hereditary calling is fishing, but they now seldom catch fish but mostly ply ferry boats across the Kâlanadi, cultivate lands, and work as unskilled labourers. As a class they are comparatively well off. They are often compelled to borrow to meet the cost of marriage ceremonies at twelve per cent, which they punctually pay. They rank with Khârvis and other fishermen. The ordinary monthly
expenditure of a family of five is about 12s. (Rs. 6); the cost of a house from £2 to £10 (Rs. 20 - Rs. 100); of furniture from £10 to £2 (Rs. 5 - Rs. 20); and of marriage from £5 to £10 (Rs. 50 - Rs. 100). They are very religious, worshipping all local gods and goddesses and keeping all Hindu holidays. The object of their particular devotion is Mahamaya who has a shrine at Kadra, which they visit every year during the annual festival, between October and November, when they offer blood sacrifices of fowls and sheep to the goddess. Their family priests are Joisias and their spiritual teacher is the head of the Smart monastery at Shringeri, and they have strong faith in soothsaying, witchcraft, and ghosts. They hold themselves impure for ten days after births and deaths and purify themselves on the eleventh day by drinking holy water or faith brought from the house of their family priest. They mourn their dead. Girls are married before they come of age. Widow marriage is allowed and practised. They observe sixth day and naming cere comes after a birth, the shaving ceremony in the case of male child, and the puberty ceremony when a girl comes of age. These ceremonies on the whole resemble those of the Harkantras. They do not send their boys to school, but are an intelligent class.

Musicians included six classes, with a strength of 704 or 1.65 per cent of the Hindu population. Of these 3610 (males 2179, females 1431) were Sappaligs or Devdigs; about fifty Ghausis or Marathi Vaantris; 82 (males 42, females 10) Pandhari Vaantris; 172 (males 806, females 366) Haller Vaantris; 818 (males 439, females 379) Korans or Kuncha Kooe, and 1712 (males 389, females 553) Mongas.

Sappaligs or Devdigs, numbering 3010 of whom 2179 were males and 1831 females, are found in Honavar, Siddapur, Kunta, Ankola, and Borsi, and in the petty division of Mundgod. The name Sappalig means noise-maker from the Kanaresco soppal noise, and Dev means god's Musicians from deo god and adig music. Some of them in Padial as a surname, a Telugu word for a temple servant, showing that like the Devas, Patalis, and Padiars, they were once temple servants. Though they have no memory of a former home they seem to have come to Kanares from Muisur. The names in common use among men are, Ganpaya, Subbaya, Mhasti, Manju, Gilda, Noppa, Ramaya, and Venkia; and among women, Shiva, Naagamma, Durgi, Krishna, Venku, Goindi, and Shivi. Except Padial they have no surnames. Their chief object of worship is Venkatramana of Trupati. Their caste people in South Kanares follow the law of nephew-succession or aliya-santin. But the North Kanares Sappaligs, except a few who also follow that law and are known as aliya-santin Sappaligs neither eat nor marry with them. Of the two divisions aliya-santin Sappaligs and Sappaligs proper, the aliya-santin Sappaligs are found in small numbers near Bednur in Muisur. The main body of Sappaligs are known as son-heir or makkala-santin Sappaligs. The men are short strong and dark, and except that they are thinner, the women are like the men in colour and features. Their home tongue is Kanaresco, but some talk Konkani. They live in small houses with
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Mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice, pulses, and fish, and they eat animal food and drink liquor. The men wear the loincloth and a headscarf, and the women wear the robe hanging from the waist to the knee like a petticoat. They do not draw one end over the head and wear no bodice. Their holiday clothes are the same but a little more valuable than those ordinarily worn. On holidays the men wear a white jacket or landi and a white headscarf. Their ornaments are the same as those of the Bhandari Vajantris. They are clean, thrifty, sober, and generally well-behaved and peaceful. Their hereditary calling is music. Their instruments are the bass-born or surti, the clarionet or more, the double drum or samna, the drum or dhola, cymbals or til, and the small drum or guilidi. Like Bhandari Vajantris they perform in temples and in private houses on high days and during street processions. Those who own land till it themselves; others rent land as tenants. Before the salt-works in Bhatkal were closed they used to make salt. They now work as field-labourers. Some are poor and must earn enough for a living and are not in want. They rank next to the Sherogars and Halkatti Sakkals. Both men and women work in the fields during the busy season. Boys and girls under six are allowed to play about the house. Afterwards the boys herd cattle and the girls help their mothers in cooking. The ordinary monthly expenses of a family of five are about 10s. (Rs. 5). Though they have no family gods and no family priest; they hold Brahmanas in great respect and invite Havigs to perform their marriage and death ceremonies. They reverence the leading Brahman gods and observe the principal Hindu festivals, but do not belong to any sect. Their chief objects of worship are the village gods, ammas and jatgas, to whom they offer animal sacrifices and fruit on Dasara day in September-October, and on the Bhairav or hook-swinging festivals which are always held in May before the scowing season. They are firm believers in soothsaying, witchcraft, and sorcery. Girls are married between eight and thirteen, and boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is forbidden. Those who can afford it burn the dead; the rest bury. They have an hereditary headman called ganda who presides at caste meetings and settles social disputes. They do not send their children to school or take to new callings.

Marathii Vajantris or Ghadsis, numbering about fifty but not shown in the census tables, are found at Ankola and Kandarw. Their family goddess is Mhalasa whose shrine is in Goa. They have no stock names or surnames, but they add the word Gurav to their names. The names of men are, Narayan, Krishna, Gopal, Govinda, Vithoba, Rama, and Bhima; and of women, Kashi, Yashoda, Rukmini, Baija, Lakshmi, and Janki. They are middle-sized, wheat-coloured, and muscular, and have well-cut features. Their home tongue is Konkani hardly differing from that of the Aigals and Konkans. They live in one-storied houses with mud walls, thatched roofs, and front yards, furnished with copper pots, bell-metal plates, low wooden stools, and straw mats. Their staple diet is rice, fish of which they are extremely fond, and curries. They also eat flesh except beef, and
tame pig. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet. They wear no bodice. They mark the brow with red, and wear gold and silver ornaments on their hair, neck, ears, nose, wrists, and toes. Widows never wear the lucky necklace or glass bangles. They are vain, showy, and lazy but orderly. Their only occupation is playing instruments, their instruments and their style of playing not differing from those of the Bhandari musicians. They earn enough for their maintenance, but have to borrow for their marriage ceremonies. On the whole they are not well off. They rank with Bhandari Vajantris. They take no food that is not cooked either by their own people or by Brahmins. At the same time not even the lowest of the pure classes will touch food cooked by a Ghudsi. Their ordinary life is very idle. They play in the temple for an hour or two in the morning and evening, and spend the rest of the day wandering about the village and talking. In the wedding season they are very busy, working from five in the morning to eleven at night and often during the greater part of the night. The women mind the house, and boys are very soon taught the use of some instrument. The ordinary monthly expenditure of a family of three adults and two children is about 16s. (Rs. 8). Their houses cost £5 to £20 (Rs. 50-Rs. 260) and their marriage £6 to £15 (Rs. 60-Rs. 150). Girls are married before they come of age and boys between twelve and twenty. Their marriage, puberty, birth, and naming ceremonies are the same as those of Konkanis and Aigals. Widow marriage and polygamy are allowed and practised. They burn their dead and mourn ten days. They are religious people worshipping all local deities and keeping the regular holidays. They are firm believers in witchcraft, witchcraft, and ghosts. They offer blood sacrifices to the female powers or shedis and go on pilgrimage to Gokarn, Pandharipur, and Sural. Their family priests are Hari Brähmans. Social disputes are settled by a council of men under the presidency of an hereditary headman. They do not send their children to school or take to new callings.

Bhandari Vajantris or musicians, numbering 82 of whom 42 are males and 40 females, are found in Kumta and Honávar, their chief centres being Kaktode, Chandávar, and Dháreshvar in Kumta. They appear to be descendants of persons put out of caste for adultery, and some of their women live as prostitutes. The names in common use among men are, Parmeshwar, Nágam, Jettayya, Manja, Puta, Linga, Shiva, and Ganapaya. Those among women are, Nágamma, Shivamma, Durgamma, Narsamma, Lakshmi, Gauri, and Parmesri. They have no surnames except names marking their birth-place. They are of two divisions, Kannad Bhandari Vajantris and Honávar Bhandari Vajantris, who neither intermarry nor eat together. The family god of the Kannad Vajantris is Ishvar of Dháreshvar near Honávar; the gods of the Honávar Vajantris are Dámodar and Mahálkshmi of Kaule in Goa. They also worship other local gods and goddesses such as Hanumant and Durgi. The men as a rule are fair, tall, and regular-featured, but delicate; and the women fairer than the men.
and with fine features. The home tongue of the Honávar Bhandári Vájantris is Konkani and of the Kannad Vájantris Kánarese. They live in one-storied houses with mud walls and thatched roofs with courtyards and low narrow front verandas. Their common food is rice, ragi, and fish, but they eat flesh and drink liquor. They are great eaters, being fond of spices, but not good cooks. Like all Hindu wives their married women wear the lucky necklace and glass bangles, and gold and silver ornaments. The skirt of the robe is passed back between the feet and the upper end is drawn over the shoulders. They wear a bodice with short sleeves and a back. Their carefully oiled and combed hair is worn in a long plaited braid tied across the neck, and is often decked with flowers. They are showy, untruthful, and extravagant. They work as menial servants in temples. A few of the girls are married, but most become prostitutes, some being mistresses and the rest public women. Some of the younger married women add to their husbands' earnings by practising prostitution. Besides at temples the men play at private parties. They perform in bands of four to seven on the drum or dhol, the timbrel or samuel, the flat drum or táshya, the clarionet or sarrail, the bass-horn or shrítí, and the horn or skíng. They are fed and each is paid 6d. (£ 0.25) a day. Some have begun to open shops for the sale of rice, coconuts, jackfruit, plantains, oil, and currystuff; others are husbandmen; and others make palm-leaf umbrellas and work in brass. Their income is larger than that of the Bándis and Ádbáktis, but they are always in debt. They rank next after dancing-girls. Temple servants go every morning to sweep, cow dung the floor and play in the temple. Those who have taken to crafts like the other craftsmen. Others live like dancing-girls except that they do not teach their children to sing. The ordinary monthly expenditure of a family of five is about 12s. (Rs. 6). Their chief deities are Shíva, Vishnu, Gámapati, and the female powers or shaktís. They keep all local holidays. Their priests are Havígas. Unmarried girls, who are set apart for prostitution, undergo the áśa ceremony which is described in the account of the Kalávants. When a girl comes of age she sits alone if unmarried, and if married sits with her husband, in front of a Brahmán who kindles the sacred fire or hom and castes people are feasted. The lap-filling or phalbharna ceremony is performed in the case of married women as well as of prostitutes. Widow marriage is not allowed or practised, but the widow's head is not shaved. They burn the dead. Their caste disputes are settled by hereditary headmen or budvants. They teach their boys to read and write Kánarese. In 1851 a boy of this caste was head of the Kumta English school.

Háller Vájantris, a class of musicians numbering 1732 of whom 806 are males and 866 females, are found in Báng, Shiddar, Shiveshvar, Mándali, and Kadvâd in Kárvâr; in Ankolâ; and in Kárci and Haldipur in Honávar. The men's names in common use are, Pándurang, Appa, Kriahna, Bálú, Itoba, Mani, Rámji, Jâya, and Somaya; the women's names, Jayu, Rukmini, Parsi, Dulu, and Subi. They have no surnames. Their family gods are Mahádev of Báng in Kárvâr, Venkatesh of Ankolâ, and Sálkárdev of Mándali nine miles...
Chapter III.  
Population.  
Musicians.  
Under Vájanres.  

north of Kárwár. They are said to have originally come from Tirupati in North Arkot. Persons belonging to the same family stock do not intermarry. They have no subdivisions. They are considered impure ranking with the Mukris. The men are short, dark, and muscular, and the women are like the men but spare and somewhat fairer. Their home speech is a corrupt Kánarese with a large mixture of Konkani. They live in small one-storied houses with mud walls and thatched roofs, narrow verandas, and fruit yards. They use earthen and a few copper pots for cooking, brass lamps for lighting, straw mats and long low wooden benches for sitting on, and copper pots for storing water. Their every-day food is rice and fish curry, and they eat flesh which has been sacrificed to the village gods and goddesses, or whenever they can buy it cheap. The men use liquor freely. They are great eaters but not good cooks. Their favourite dish is fálsa or beaten rice mixed with molasses and cocoa-kernel scrapings. Their chief holiday or fast dish is pásá that is rice boiled in coconut milk with molasses. The men wear a loin cloth, a shoulder cloth, and a headscarf, and on holidays and great days, a white jacket, a neat white headscarf, and a white shoulder cloth. The women wear the skirt of the robe passed back between the feet and the other end drawn over the upper part of the body. They wear no bodice. The ornaments worn by men are gold or gilt rings in their ear-lobes and on their fingers. The women’s ornaments are the lucky necklace of glass beads; glass, tin, and brass bangles on their wrists; and gold or gilt rings in their ears and nose and on their fingers. They are mild, good-natured, hardworking, and well-behaved. They are musicians and play on grand occasions in the houses of all classes of Hindús. A few hold land as tenant. Their musical instruments are the drum or dhóli, the double drum or sámmel, the timbrel or kánvél, the clarionet or savád, the bass-horn or shríti, the cornet or káldí, and the horn or shing. They also perform in and before temples and play during street processions. A band of four to six are paid 12s. to £1 (Rs. 6 - Rs. 10) with rations and presents of clothes. They are above wait and as well-to-do as most husbandmen in Kárwár. Though held to be impure, they have a better social position than other ‘impuro’ classes, and are allowed to walk at the head of processions. During the rains both men and women work in the fields. Between half-past five and six they take a morning meal of rice or rágí gruel; a midday meal of rice and fish curry between twelve and two; and an evening meal also of rice and curry. They spend their leisure in practising music and teaching their children. During the fair months the men attend marriages and other festivities, and the women at all times do house work. The ordinary monthly expenditure of a family of five varies from 8s. to 12s. (Rs. 4 - Rs. 6). They worship all village and Brahmána gods and goddesses, but their chief object of worship is Mámái or Mahámái whose fane is at Chitakule near Sádásibívágd to the north of Kárwár. Her shrine is generally a rock or undressed boulder and her image the miniature figure of a woman with four arms. She is believed to have the power of spreading and of staying pestilence. They sacrifice goats, sheep, and fowls, and offer
then the priest presents a coconut and flowers into her lap. The child is named and laid in the cradle. Boys are married between fifteen and twenty-five and girls between eight and thirteen, as a rule, before coming of age. Propossals for marriage come from the boy’s parents. On the first of the three marriage days the boy pays the girl 6a. (Rs. 3). All the leading ceremonies at a Hindu wedding are carefully performed: the bridegroom’s tinsel crown, the procession to the bride’s, the garland docking, the pouring of milk on the hands, the tying of the robes, the waving of lighted lamps, and the final dinner of rice coconut milk and molasses and the distribution of betelnut and leaves. The bride remains with her parents till she comes of age, and then goes to live with her husband. When she reaches womanhood a girl is considered unclean for five days. On the fifth day she is bathed, presented with a new robe, and sent to the nearest village temple to offer the god a coconut and flowers. On her return she is seated on a mat in the veranda and her women relations and friends drop presents of coconuts, rice, and flowers into her lap. Widow marriage is allowed and freely practised; polyandry is unknown. They either burn or bury their dead, the eleventh day being kept as a day of purification, when a small dinner is given to relations. Social disputes are settled by the hereditary headman of the caste called bhadranés who are held in great esteem. They are a pushing class, popular, and persevering. They take to no other calling and do not send their children to school.

Korav or Kunchi Korav, numbering 818 of whom 439 are males and 379 females, are found in Sirsi, Siddapur, and Yellapur, living in lonely settlements on the skirts of the inhabited country. Their hereditary calling is music. The Koravas seem connected

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cooked rice, flowers, and fruit, waving frankincense and lighted lamps. She is worshipped by all Hindus including Brāhmans. Their family gods are Mahādev of Bād, Saillkādev of Mājāli in Kārvār, and Venkateshdev of Ankola. They keep in their houses a foot-high image of Venkatesh carved in red sandalwood or chandan. There are temples to Venkatesh in Honāvar, Kumta, and Goa. The Haller Vājantris have the hereditary right to perform in village temples. Their family priests are Hāvī or Joishi Brāhmans. They go on pilgrimage to Tirupati whenever they can afford it. Their spiritual Teacher is the head of the Shringeri monastery in Māisur to whom they pay a yearly house-tax of 6d. to 1s. (4-8 ams.) through the pāripatyanjār of Ankola. They are firm believers in soothsaying, witchcraft, and sorcery, and stand in great fear of the spirits of the dead. Sickness of all kinds is believed to be the work of spirits and Ghāli and Komārnāk magicians are the doctors in whose hands lies the cure. When a person is sick one of the members of the house goes to a Ghāli or Komārnāk soothsayer and takes him to their house. He discovers the cause of sickness, summons the spirit who is worrying the patient, and forces it by threats or promises to give up troubling him. The soothsayer is paid 3d. to 6d. (2-4 ams) with two pounds of rice and a coconut. A woman is held unclean for ten days after child-birth. On the eleventh day she is purified by being presented by the womanerman with a new or a newly washed robe. The house is cleansed by sprinkling potash and cowdung water. On the twelfth day the child is named and laid in the cradle. Boys are married between fifteen and twenty-five and girls between eight and thirteen, as a rule, before coming of age. Propossals for marriage come from the boy’s parents. On the first of the three marriage days the boy pays the girl 6a. (Rs. 3). All the leading ceremonies at a Hindu wedding are carefully performed: the bridegroom’s tinsel crown, the procession to the bride’s, the garland docking, the pouring of milk on the hands, the tying of the robes, the waving of lighted lamps, and the final dinner of rice coconut milk and molasses and the distribution of betelnut and leaves. The bride remains with her parents till she comes of age, and then goes to live with her husband. When she reaches womanhood a girl is considered unclean for five days. On the fifth day she is bathed, presented with a new robe, and sent to the nearest village temple to offer the god a coconut and flowers. On her return she is seated on a mat in the veranda and her women relations and friends drop presents of coconuts, rice, and flowers into her lap. Widow marriage is allowed and freely practised; polyandry is unknown. They either burn or bury their dead, the eleventh day being kept as a day of purification, when a small dinner is given to relations. Social disputes are settled by the hereditary headman of the caste called bhadranés who are held in great esteem. They are a pushing class, popular, and persevering. They take to no other calling and do not send their children to school.

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with the Korchars or Koramas hack-bullock keepers and bamboo workers of whom an account is given under Carriers.

Mângs, numbering 742 of whom 389 are males and 353 females, are found in Yellâpur, Supa, and Siddâpur, and in the petty division of Mundgod. Their first local settlement seems to have been at Ulvi in Supa where they are believed to have come from the Bombay Karnâtak about a hundred years ago. The names in common use among men are, Shiva, Devi, Koneri, and Bhima; and among women, Budu, Nâgu, Devi, and Bhîmi. Their family god is Basaveswar whose shrine is at Ulvi and whose ministrant is a Lingáyat priest. Both men and women are dark, round-faced, and stout. Their home tongue is the ordinary local Kânardâ. They live in lines of one-storied houses with mud walls and thatched roofs furnished with palm-leaf mats, brass lamps, bell-metal plates, and copper brass and earthen cooking vessels. Their staple food is rice, fish, and currysuff, and when they can get them, fowls, mutton, and game. They drink country liquor and smoke Indian hemp. The men wear a loin-cloth, a narrow waist-cloth, and a headscarf; the women pass one end of the robe back between the feet, wear a bodice with a back and short sleeves, and gold gilt or silver ornaments in their ears, nose, necks, and wrists, and on big days flowers of all colours. They keep in stock holiday clothes, a little more valuable than those worn on ordinary days. They are sober, hard-working, and well-behaved, but untidy. Their hereditary calling is music, though of late they have taken to husbandry. Besides minding the house, the women work in the fields and boys begin to learn music after twelve. As their services are in constant demand and are well paid, they are well-to-do, and not forced to borrow to meet wedding and other expenses. They work with the Koravs, Hallers, and Mukris. They take three meals a day, the first at sunrise, the second at noon, and the third after sunset. During the fair season the men generally go to play, the women mind the house, and the boys herd cattle and practice music. During the rainy months most men and women work in the fields. Their busy seasons are from June to November in their fields and from January to March as musicians. The ordinary monthly expenditure of a family of three adults and two children is about Rs. 8. (Rs. 8), a wedding costs £6 to £10 (Rs. 60-Rs. 100), and furniture 10s. to £1 (Rs. 5 - Rs. 10). They are a religious people. Their spiritual Teacher is the head of the Smârt monastery of Shringeri in Mysur, but their chief object of worship is Basaveswar whose shrine is at Ulvi in Supa. They make pilgrimages there and pay great respect to the Lingáyat priest who officiates at the shrine. They also honour Hâving Brâhmans whom they propitiate with gifts. Besides Basaveswar they worship the Shirling, Shiv’s consort Pârvati, and local mothers or aumis, but do not offer blood sacrifices. They keep Nâg-panchâmis in August-September, Dasra in September-October, Dipavâli in October-November, and Tulsi-paurîmas in November-December. They perform the satti on the sixth day after a birth, and naming, marriage, and death ceremonies. The parents conduct the ceremonies without the help of Brâhmans. Their customs do not differ from those of Are or cultivating Marâthás. Child marriage is uncommon, widow
KÁNARA.

Chapter III. Population.

Courtzéans included three classes with a strength of 770. Of these 520 (males 220, females 300) were Nákinks or Konkani Kalávants; 250 (males 100, females 150) Kannad Kalávants or Sánis; and 250 (males 90, females 160) Konkani Kalávants or Sáshtkárs.

Kalávants or Professionals, from the Sanskrit kala an art or profession, are singers and dancers, who are perhaps better known under the name of Nákins or Ladies. They number about 520 of whom 220 are males and 300 females. They are found along the coast in Madjeri, Sunkeri, Arkola, Honávar, and Kumta. They trace their origin to the heavenly nymphs whose office was to entertain the gods and to lead astray the seers or rishis when by penance they had amassed a dangerous store of merit. The class is said to have been formerly recruited from women taken in adultery. But it seems to have its origin in the female singers and attendants, who, according to old Hindu custom, used to wait on the chiefs of Sonda and Goa. The descendants of the Sonda dancers still hold a specially high rank among Kánarose dancing-girls. The class is at present recruited by the purchase of Kumbí children, by the admission of persons who have been put out of caste, and by the adoption of their children. Nákins have certain hereditary rights, such as beginning dances in certain temples, and receiving betel-leaf cigars from their employers and from their own people on marriage ceremonies and when a girl comes of age. Their irregular habits and often a fondness for spirits shorten their lives. In spite of their care and skill in dressing they begin to lose their looks by twenty-five, they are faded and old by thirty-five, and seldom live to be fifty. The common names among men are, Ganesh, Kusht, Hondo, Bhikaro, Bhiku, Shaba, Shings, Shina, Pám, Dutta, Raghunáth, Yeshvant, Pundlik, and Bálkrishna; and among women, Maina, Jáib, Ánande, Sundare, Ganga, Krishn, Mog, Bhika, Datte, Kasture, Sháma, Raitra, Putna, Yarn, Ávdu, Pinne, Goda, Gomta, Marte, and Bhime. Their surnames are Shiridekár, Kakodkár, Parvatávaile, Phátarpekár, Návekár, Borikár, Bándodkár, and Jotkár. Their family goddesses are Mirála, Shántá, Duríva, Kántra, and Shánteri-kámkshi, whose shrines are in Goa. They are divided into as many sections as there are families, as they neither dine together nor intermarry. But there are two chief subdivisions, regular Kalávants and Devlı Kalávants. Among the regular Kalávants, Borikás rank first, Bándodkás next, Shiridekás third, Kakodkás fourth, and Phátarpekás fifth. Both men and women are for the most part fair, regular-featured, and delicate. Their home speech is Konkani. The natives of Kávar speak like Shenvis, those of Ankola like the Ankola Sáshtkárs, and those of Honávar and Kumta like the Kushtashtalis.

Some of them live in two-storied houses with stone walls and tiled roofs, but most live in one-storied houses with mud walls and thatched
roofs. Their houses are like the dwellings of high class Hindus and have broad verandas and front yards. Their furniture includes mats, low stools, chairs, wooden benches, cots, and copper and brass vessels, of which they lay in a store when they are young and often have to sell as they grow old. Their every-day food is rice and fish, and they eat flesh and drink liquor. They take three meals in the day, the first between seven and nine of rice gruel with mango pickle or roasted dried fish; the second, between one and two, of boiled rice strained dry; and the third, which does not differ from the second, between eight and ten at night. The men are particularly fond of smoking Indian hemp or ganja Cannabis indica, and both men and women smoke tobacco and chew betel leaves and betelnuts with lime. The women dress in Marathi fashion wearing a full robe and a short-sleeved bodice. The skirt of the robe is drawn back between the feet and tucked into the waistband behind; and the upper end is carried over the right shoulder, as married Hindu women carry it and tucked into the waistband in front at the left side. Besides the regular ornaments of Hindu married life, the lucky necklace, glass bangles, nose-girdle, and red brow-mark, Naikins wear many gold ornaments on the head, wrists, arms, and fingers, many necklace, waistbands, and toe-rings, and a profusion of flowers. They dress with great care and taste, wearing their robe, which is often of silk sometimes with lace borders in most graceful folds, and choosing rich soft colours. While dancing, they unloose the skirt of the robe which is generally drawn back and let it fall in front to hide their limbs. They throw a white cotton scarf across the right shoulder, like the sacred thread, one end of which hangs in front and the other behind, and bind brass bells on their ankles. The men's dress is a mixture of the Musalmán, Pardeshi, and Brahman styles.

They are fond of show and pleasure and most of them are thrallless, though nominally singers and dancers their actual calling is prostitution. They are taught to sing and dance when young, but very few sing well or dance in time, being much less skilful than their caste-fellows in Goa. The well-to-do employ them to sing and dance at thread and marriage ceremonies and on other grand occasions paying them 6s. to 16s. (Rs. 3-Rs. 8). They are also engaged to dance in Hindu temples, and in return enjoy the produce of certain temple lands. The men teach the children to play and sing and accompany the dancers and singers on an oblong two-faced drum called mrídanga, the timbre or tūl, the fiddle or sárangi, and the double-drum or tabla. A party of fiddlers consists of not fewer than four women and four men. The women dance two at a time, while the rest sing. Women of other prostitute classes, Devlis, Bándís, Adbatiks, and Padiârs, are not hired to dance unless they are invested with the scarf and bells by a member of the dancing-girl community. Even after they have been invested, Kalâvânts look down on other dancers and refuse to perform with them. Of late some Devlis and Bándis have become dancing-girls and there is great jealousy between the two classes. The dancing-girls hold landed property and make much money in their youth but they spend so freely and foolishly that in their old age they have often
to depend on others for their maintenance. They rank below the cultivating classes and above the impure castes. The highest in rank among them are natives of the Panth Mahal division now known as the Nova Conquistas or New Conquests, because they were the last territories won by the Portuguese from the Sonda chiefs. Married and old women rise early and attend to the house. The younger women and the men rise late, and, after sitting chewing betel leaves or smoking, bathe and breakfast on rice-gruel about nine. After breakfast they sleep generally till three. They then dine and pass their time chatting, smoking, or chewing betel leaves with their predecessors or admirers, who generally visit them in the evening. They stop between eight and nine and generally dance and sing to a late hour. The boys and girls begin to learn to sing and play about four or five, their teachers being old women, men of their own caste, or professional singers of other castes. A family of five generally spends 16s. to £3 (Rs.8 - Rs.30) a month.

They worship Brâhman and village gods, keep local holidays, and have great faith in soothsaying, witchcraft, the spirits of the dead, and the power of evil spirits. They employ Kukamath, Kanhâla, or Hindu Brâhmans to perform their ceremonies, and make pilgrimages to Gokarn, Râmâyana, Benares, Dharmasthali, and Pandharpur. They offer dead sacrifices to the suns or deities, and, in the hope that they will send them wealth, repeatedly bring them offerings of fruit and flowers. They buy girls generally of the Kumbi caste with whom their men marry. The daughters of these marriages also become dancing-girls. Unmarried boys have mistresses- either of their own caste or of other prostitute classes. When eight or nine years old girls go through a marriage or sâhes ceremony. About a week before the ceremony an astrologer is asked to fix the proper time for holding it. At the girl's house a booth of bamboos and palm-leaves lined with cloth is raised for the use of guests and a day or two before the day fixed by the astrologer, some men and women in holiday dress, accompanied by musicians, go from house to house asking their caste people to attend. In the morning of the marriage day the family priest worships Gangâpati and the Maârikas, the six wives of seers who sacked Kârtikeya the god of war and the patron of courtesans, and the bride is rubbed with turmeric paste. When the guests are assembling the people of the girl's house, accompanied by musicians and women, wearing bell-anklets and saris, go in procession to the house of the bridegroom. The bridegroom is one of the dancing-girls who is dressed in a long coat, a waistcloth, and a headscarf, and wears a marriage coronet and sandals. In her right hand she holds a dagger or kâtâr, the emblem of Subrahmanya or Kârtikeya, the god of war, to whom as the patron of courtesans the young dancing-girl is to be married. When the bridegroom reaches the entrance to the booth, which is ornamented with arches of mango leaves and pillars of plantain stems, the mother of the bride or her guardian comes and leads the girl-bridegroom to a

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1 The astrologer's fee is two pounds of rice and pulse, a coconut, some betelnuts and leaves, molasses, and 6d. to 2s. (1 anna - Rs.1) in cash.
raised place or altar in the centre of the booth, where she is seated on a wooden bench. The girl’s mother then washes her feet, rubs them with perfumed powder sandalwood paste and sandalwood oil, and pours water on her hand which she sips. The bridegroom in turn presents the girl’s mother with clothes and ornaments which are afterwards returned. Then the maternal uncle of the bride brings her from the house and sets her facing the girl-bridegroom, who is separated from her by a cloth curtain held by two women. The Brāhman priest recites marriage texts or mantras and the bride and bridegroom throw garlands of flowers round each other’s necks. Soon after, the curtain is withdrawn and the priest ties a cotton cord called kankandor round the wrists of the pair. On this the girl’s mother joins their hands and pours water on them. A sacred fire or āgna is kindled and the couple walk round it three times and make seven paces before it. Sweets, sweetmeats, sugar, fruit, and betel leaves and nuts and lime are handed round and the guests are afterwards feasted. In the evening the bride and bridegroom, with their friends and relations, go in procession to the village temple, where they bow to the gods and return to the bride’s house. The poor finish the ceremony in one day; with the rich it lasts five days, a feast being given each day, and the bridal procession taking place on the fifth. On the last day the head woman of the caste ties strings of small bells round the bride’s ankles. When the girl comes of age the puberty ceremony is performed. After this ceremony, the dancing-girl community and the manager of the village present the girl with the white scarf. Each girl has generally a protector who supplies her with clothes, jewels, and food so long as she holds aloof from low caste men; faithfulness to the protector is seldom insisted on or expected. They burn the dead and mourn ten days. The ceremonies do not differ from those of Konkan Marathās. A dancing-girl never becomes a widow; if the wives of the brothers and sons of dancing-girls survive their husbands, they strip themselves of their ornaments and do not remarry. They admit outcastes from all classes except those whose touch is considered impure. On the whole they are badly off.

Kannad Kala’vants number about 250 of whom 100 are males and 150 females. They are found in small numbers at Dhāreshvar and Murdeśhvar in Honávar, at Gokarn in Kunta, at Banavāsi in Sirsi, and in different parts of the country above the Sahyādris. They take the Kānarese word sāni after their names. They are said to be descended from Kānarese women who have been put out of caste, though, like the Konkani Kalāvants, they claim descent from the heavenly singers. The names of men are, Tamasa, Krasha, Rāmchandra, Timmappa, Lakshman, Venkappa, Manja, and Vithoba; and of women, Venku, Lakshmi, Sāntu, Yesu, Nāgū, Sānni, Manju, Mukānbe, and Parmesari. They have no surnames, but their family god is Guruṇāth whose shrine is at Nagar or Bednar in Māsur where the heads of their caste are still found though they have now no communication with them. They belong to three leading subdivisions, Telugu Kalāvants, Padiār Kalāvants, and Bhandārī Kalāvants. The Telugu Kalāvants are of Telugu origin and are chiefly found at
Banavasi in Sirsi; Paduras are Kanarese temple-servants corresponding to Devis, who have learnt dancing and singing and are found at Murdeshvar; and the Bhandari Kalavants are singers and courtesans of the Bhandari musician caste. Most of them are fair, well-featured, and middle-sized, but weak. Their home tongue is Kanarese but they also speak Hindustani. Except that they are tidy, their houses do not differ from those of the Konkani Kalavants. Their staple diet is rice and vegetables, and they eat mutton, fowls, and other animals except cows, buffaloes, and village pigs; they drink both country and European liquor. They are temperate eaters and good cooks, being fond of spices. Their dress does not differ from that of the Konkani Kalavants. They are lazy, thriftless, and untruthful. Like the Konkani Kalavants they sing, dance, and act as courtesans, and they do not differ from them in condition, rank, or manner of life. The ordinary monthly expenses of a family of five vary from £1 to £2 10s. (Rs. 10 - Rs. 25). They worship all local gods and keep all holidays, having a great dread of spirits and believing in witchcraft and soothsaying. Their spiritual Teacher is the guru of the Shrirgeri monastery and their family priests are Havig, Konkanastha, Karnatak, or Karhada Brahmans. Their boys are married between sixteen and twenty-five, and their girls undergo the marriage or sikes ceremony between nine and twelve and the puberty ceremony when they come of age. Their ceremonies are performed by Hindu Brahmans. Their social disputes are disposed of at meetings of adult castemen under the presidency of a headman or ladvant. The women have no voice in the settlement of disputes. They teach their boys and girls to read and write Kanarese, but they do not take to new callings. They are thrifty and well-to-do.

Saibs, a mixed class of courtesans, are found at Banavasi in Sirsi. They are said to have come from Kulburga in the Nizam's dominions where some of their caste are still settled. They eat and intermarry with the Saibs of Kulburga and are believed to have come to Kanara to earn their livelihood. Their home tongue is Kanarese. The names in common use among men are, Bashya, Putta, Manja, Durga, and Yella; and among women, Bassi, Putti, Yelli, Manji, and Durgi. Their surnames are Bhikshadavaru and Parivaradavaru. Families bearing the same surname do not intermarrry. Their family god is Ishvar, whose shrine is at Kulburga. Like the Kalavants and other mixed classes they admit outcastes from all Hindu castes except the impure classes. They have no subdivisions. They are dark, middle-sized, and strongly made, with well-cut features. Their Kanarese does not differ from that of their neighbours except that they use certain peculiar words such as charige for tambige a small water-pot, and tambun for hariwan a metal tray. Their houses are either one or two storied, with mud or stone walls, and tiled or thatched roofs. Their furniture consists of low wooden stools, benches, boxes, copper pots, country carpets, metal pots, and brass lamps. Their ordinary diet is wheat and millet and they neither use animal food nor drink liquor. They are good cooks and temperate eaters, their favourite dishes being kolige and kadbu. The men wear the waistcloth, a coat; headscarf, and shouldercloth; and the women, a bodice with short
sleeves and a back, and a robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. The men wear gold rings and silver girdles, and the women are extremely fond of flowers and of gold and silver ornaments. Both men and women dress with taste, generally wearing Dhárwár and Belgaum hand-woven cloth. They are sober, clean, and orderly, but lazy and thriftless. They are dancers, singers, and courtesans; most women earning their living by prostitution, only occasionally singing and dancing. The men sing and accompany the women when they dance. The prostitutes rise late and pass the greater part of the day in talking and their nights in singing and dancing. Both boys and girls after seven attend school and at home learn to sing and play. the married women attend to the house, and a few work in the fields. A family of five spends about £1 1s. (Rs. 12) a month; their houses are worth £10 to £50 (Rs. 100-Rs. 500), and their furniture £2 to £10 (Rs. 20-Rs. 100). Their mock marriage or skes ceremonies, which they call gagaravatki, cost them £10 to £30 (Rs. 100-Rs. 300). They are religious, worshipping all Lingayat gods and observing all the local holidays. Their family priests are Lingayats and their spiritual Teacher is the head of the Chitaldurg monastery to whom they pay contributions. They go on pilgrimage to Gokarna and Ulvi and do not offer blood sacrifices. Their customs are the same as those of Lingayats, except that they admit outcastes from high class Hindus. Good-looking girls become prostitutes, the homely marry. Girls who are to become courtesans, when between eight and twelve years old, are invested with anklets of small brass bells called gage. Unlike other Lingayats the girls have great rejoicings when a girl comes of age.

Breaches of social discipline are punished by an hereditary headman called gauda, who is helped by a council of adult castemen. Their decision is subject to confirmation by the Teacher. Offenders are punished with fine or loss of caste, according to the nature of the offence, and are allowed back into caste on atonement. Both boys and girls go to school, but they do not take to new pursuits.

Servants included eleven classes with a strength of about 17,500 or 414 per cent of the Hindu population. Of these about 6000 were washermen, of whom about 3000 were Agasar or Kannad Madivalas, about 2000 Konkani Madivalas, and about 1000 Lingayat Madivalas, about 1600 were Barbers of whom about 700 were Kannad Kelasis or Kshauraka, about 500 Konkani Kelasis or Hajams, about 300 Lingayat Kelasis, and about 100 Telugu Kelasis; and about 10,000 were Servants of whom about 1900 were Adbatiks or Chedus, 4500 Bándias, 3200 Devlis, and 228 Padiyârs.

Agasar or Kannad Madivalas, a class of washermen numbering about 3000, are found above the Sahyâdris in Siddâpur, Sirsi, Yellâpur, and Haliyâl, and small numbers in Kumta and Honâvar on the coast. The word agasa seems to come from agasi a turban or headscarf, most clothes in Kânara, except the headscarf, being washed at home. Both men and women are regular featured, dark, short, and stout. Their home tongue is Kânarese. They live in one-storied houses with mud walls and thatched roofs and large porches and front yards. Their common food is rice and fish and they eat flesh. Few drink
liquor though liquor is not forbidden by their caste rules. They are good cooks and moderate eaters. They wear the waistcloth, the shouldercloth, and the headscarf; and the women wear the robe falling from the waist like a petticoat and a bodice with a back and short sleeves. They are orderly and hardworking. They wash the clothes of Christians, Muhammadans, and all Hindus except the impure castes. As private servants to Europeans they get £1 to £2 (Rs. 10-Rs. 20) a month. Their pay is high because they are put to considerable expense in providing starch, soda, firewood, and charcoal. Native Christians, Musalmans, and Hindus give them 6s. to £1 4s. (Rs. 3-Rs. 12) a year, with presents of clothes on grand occasions and of food on holidays. Husbandmen give them a load of unharnessed grain at harvest time. They earn enough for a living and are not in want of the necessaries of life. They rank above the impure classes. Both men and women spend most of the day in washing clothes, which are brought from and taken back to their customers' houses. A family of five generally spends about 14s. (Rs. 7) a month. They employ Havig Brâhmanas to perform their ceremonies and show them much respect. Their Teacher is the head of the Smart monastery at Shringori in Mâisur. They keep the ordinary Hindu holidays, worship village deities, and make pilgrimages to Gokarn, to Dharmashthal in South Kânara, and to Tirupati in North Arkot. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed and practised. The well-to-do burn and the poor bury their dead. Their social disputes are settled at meetings of adult castemen presided over by the headman or bâdumânt. They do not take to new pursuits or send their boys to school.

Kônkanâ Madivâls are a class of washermen numbering about 2000, who are found in Sîrsî and below the Sahyâdris in Kârâvâr, Ankolâ, Kuntâ, and Hônâvâr. The word Madival is from the Kânârese maddi a clean cloth. They appear to have come from Goa. Their family gods are, Mangesh whose shrine is in Sêlsête in Goa, Bââeshwâr and Kântâdevi of Aursa in Ankolâ, and Venkatramana of Hônâvâr. The names of men are, Râm, Mahâdev, Mangesh, Nârâyan, Purso, Devappa, and Nâgappa; and of women, Mahalkunâ, Rukmî, Nâgi, Krishni, Gop, and Durgamma. They take the word matri or headman after their names, and have no other surname. They are a branch of the washerman class but neither eat nor marry with other washerman. Both men and women vary in colour from dark to fair; they are middle-sized and spare. They are healthy and their habits are clean. They speak Kônkanâ and can talk a corrupt Kânârese. They live in one-storied houses with mud walls and thatched roofs with large front porches in which during the rainy season they dry the clothes. Their every-day food is rice râjî and fish, and they eat flesh except beef and pork when they sacrifice to village gods and when they get it cheap. They drink no liquor, and their special dishes are pâisa, vâle and subkâmâde. They are not great eaters. The indoor dress of the men is the loincloth and a small scarf wrapped round the head. Out of doors, in addition to the loincloth, men wear a waistcloth.
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falling like a petticoat nearly to the knees, a shouldercloth, and a headscarf. They seldom buy clothes and generally wear some of the articles that have been sent them to wash. The women wear the robe hanging like a petticoat from the waist to the ankle, with a bodice with short sleeves and a back. Married women mark the brow with red, and wear the nose-ring, lucky necklace, and glass bangles. They also wear gold earrings, necklace, and bracelets. They are thrifty, hardworking, and well-behaved. They wash the clothes of all classes except the lowest castes, such as Mhára and Chámnbhars. Though not very well off they live without running into debt. They rank above the impure classes. Both men and women employ themselves in washing clothes. The ordinary monthly expenditure of a family of five is about 10s. (Rs. 5). Their religious Teacher is the head of the Smart monastery at Shringeri. They keep the regular local holidays and worship the usual gods and female powers or shaktis, especially the females called mothers or ammas. They make pilgrimages to Goa, Gokarn, Dharmasthal, Pandharpur, and Tirupati. They marry their girls on the twelfth day after marriage, puberty, and death ceremonies. They wash their dead. Both men and women employ themselves in washing clothes. The ordinary monthly expenditure of a family of five is about 10s. (Rs. 5). Their religious Teacher is the head of the Smart monastery at Shringeri. They keep the regular local holidays and worship the usual gods and female powers or shaktis, especially the females called mothers or ammas. They make pilgrimages to Goa, Gokarn, Dharmasthal, Pandharpur, and Tirupati. They marry their girls on the twelfth day after marriage, puberty, and death ceremonies. They wash their dead. Boys have their heads shaved in their third year. The marriage ceremonies last for five days. The sacred fire or hom is lighted on the day of the wedding, and the marriage, puberty, and death ceremonies do not differ from those of other lower class Kânara Ilinda. Their social disputes are settled at meetings of the men of the kula, with the headman called budcant or metri as president. Their services are poorly paid, and they do not take new pursuants or send their boys to school.

Lingáyát Madivals or Cloth-cleaners, numbering about a thousand, are found in small numbers above the Sahyadris, at Sirsi, Mundgod, Yellapur, and Havyàl. Their family god is Virabhadra and their family goddess is Párvati whose shrines are in most Lingáyát villages. Their names and family gods are the same as those of the Banjigs. The men are dark, short, and robust. Their home tongue is Kânarese and their houses do not differ from the houses of the Banjigs. Their every-day food is rice, millet, and pulse, and they neither eat flesh nor drink liquor. They are great eaters and are especially fond of sweets. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the bodice with short sleeves and a back and the robe worn like a petticoat with the upper end drawn over the head like a veil. They keep in store clothes for holiday wear. They are mild, thrifty, sober, and orderly. They wash the clothes of Lingáyats only, though they have no objection to wash clothes of other people, even of the most degraded classes. They are paid about 1/6 (1 anna) for every piece of cloth they wash, or a family pays 2s. or 3s. (Rs.1-Rs.14) a month. They are fairly off and rank next to Banjigs. Their daily life does not differ from that of the Kannad or Konkani Madivals. A family of five spends about 14s.
(Rs. 7) a month. In religion and customs they do not differ from Banjigs. They settle social disputes at meetings of a committee of castemen with a priest or ayya as president. The decisions are enforced on pain of loss of caste. They are fairly off, but do not send their boys to school or take to new pursuits.

Kannad Kelasis or Kshareaks, that is Barbers, numbering about 700, are found in small numbers at Karli, Haldipur, Navalgon, Ho-akok, Saltak, Mugve, Kudtoke, and Kokkar in Honavar; at Muruz, Talgod, Dharsevar, and Hargdon in Kumta; and in Sarsi. The names in common use among men are, Krishna, Naga, Timma, Honamma, Antappa, Birappa, Honnavya, Mari, and Gattu; and those among women, Subbi, Kuppi, Venaku, Naggama, Devi, and Patti. Their family gods are Venkatramana of Tirupati and Mallardevi. Members of the same stock do not intermarry. They are of middle size, well-mad, and dark with regular features. Their home speech is Kanaresc. They live in one-storied houses with mud walls, thatched roofs, narrow verandahs, courtyards, and small shaving sheds in front. Their common food is rice and fish, but they eat flesh except beef and pork. They drink no liquor and are moderate eaters. The men wear a narrow waistcloth, passing the end between the legs, a shoulder-cloth, and a head-scarf, and carry their shaving wallets under their arms. The women wear the robe hanging like a petticote and a bonnet with a back and short sleeves. The men also wear gold and silver rings and silver girdles. The women, besides the ordinary signs of married life, wear gold and silver earrings, necklaces, bracelets, and toe-rings. They are thrifty, honest, steady, and clean in their habits. The men shave only upper jaw, chin, and under lip to serve low class Hindus, Native Christians, or Europeans. The women do nothing but house work. They are paid Rs. 1.4 (1 anna) for shaving the chin and Rs. 2.4 (2 annas) for shaving the head and face. Their services are in pretty constant demand. They are fairly off earning as much as they require to meet their ordinary expenses. Some of them lay by money investing it in ornaments for their women. They rank next to palm-tappers. Most men sit on the look-out for customers in sheds about ten feet square without walls and supported by wooden pillars. Some shave the rich in their houses or work in the verandas of empty houses or shops or under trees. They come home between eleven and twelve, and bathe and break fast on rice-gruel. They dine at three and sup about eight or nine, spending the time between dinner and supper in talking, except when they are called to open an abscess or perform some other small operation, for they are village surgeons as well as barbers. A family of five spends about 10s. (Rs. 5) a month. They worship village and Brāhmaṇ gods and keep all local holidays. They are strong believers in soothing and witchcraft and their family god is Venkatramana of Tirupati. They employ Havig Brāhmaṇs to perform their birth, marriage, puberty, and death ceremonies, and their spiritual Teacher is the head of the Kekkār monastery in Honavar. They marry their girls between eight and twelve and their boys between fourteen and twenty-five. Widow marriage is allowed but is seldom practised. - The well-to-do burn their dead and
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Kavari, Krishna, Bhagiri, Sambh, Anandara, and Nallas are, names, are Nirankar Jana, wheat-colored, and fairer. Their home speech is Konkani Kannad Hajarns. They shave people of all classes except the impure castes. They go to the houses of Brahmans well-to-do Hindustani and Kanarese, and shave the lower orders of Hindus in their sheds close to their houses. Well-to-do natives to whose houses they go pay them 5d. (4 anna) for shaving the face and 14d. (1 anna) for shaving the face and head. Those who come to their sheds pay them 4d. (4 anna) for shaving their heads and faces, a bundle of unhthreshed grain every year at harvest, and special presents of molasses cocoomus and money on births marriages and deaths. Besides working as barbers the Kelasis used to bleed, open abscesses, and do other small acts of surgery. Their employment as surgeons has now fallen into disuse owing to the spread of English practice. They earn enough for their maintenance, are free from debt, and are able to invest small savings in ornaments. They rank above the impure castes and about the same as Kannad Kelasis, and their daily life does not differ from that of Kannarese barbers. A family of five spends about 14 to a month. The Kårwär Kelasis have Nirankar of Goa for their family god and the Honavar Kelasis have Lakshmi-Nârâyana of Ankola, and they make pilgrimages to Gokarn, Dharmasthali, and Pandarpur. Their spiritual Teacher is the head of the Smâr tạmonastery at Shringeri, and they employ Konkanasth, Karhâda, or Havig Brahmans to perform their ceremonies. Their girls are married between eight and twelve and their boys between twelve and twenty. The heads of widows are not shaved, but widow marriage is not common; polygamy is allowed and practised. They burn their dead and mourn ten days. Their ceremonies are the same as those of Konkanasth Brahmans. Social disputes are
settled at meetings of the men of the caste with the headman or 

*budrant* as president. They do not send their boys to school or 
take to new pursuits.

**Lingayat Kelasis** or **Barbers**, numbering about 300, are found 
above the Sahyadris in Sirsi, Yellapur, Haliyal, and Mundgod. 
They are a branch of the Lingayat community but considered 
rather low, neither the Jangams nor the Tanchamsaliks eating or 
marrying with them. Their household gods are *Pārvati* and *Virabhadra*, 
who have shrines near every Lingayat settlement. Their names and 
surnames are similar to those of the Banjigs. Members of the same 
family stock do not intermarry. They have no subdivisions. They are 
short, dark, and strongly 

made like Lingayats. Their home speech is Kānarese. Their houses do not differ from those of the Banjigs. Their common food is rice, millet, and pulse, and they neither eat 

chick nor drink liquor. Their dress is the same as that of the 

Banjigs. They are mild and hardworking. The men are barbers 

shaving near but Lingayats and other upper class Hindus. They 

are fairly off and rank next to Banjigs. A family of five spends 

about $14s. (14 sh.) a month. Their religion does not differ from that 
of the Banjigs and their priests are *ayyas*. They have no priest 
of their own caste; all their services are performed by Lingayat 

priests. Their family gods and goddesses are *Virabhadra*, *Basava*, 

*Mallikarjuna*, and *Yellamma*. Their religious and social customs are 

the same as those of the Banjigs. They do not send their boys to 
school or take to new pursuits.

**Telugu Kelasis** or **Telugu Barbers**, numbering about 120, are 
found in Honavar and above the Sahyadris at Sirsi and Supa. 
They are said to have come from the Eastern Deccan soon after 
the English conquest of Kānara. They have no surnames. Their 
family god is *Venkataramana* of Tirupati, who has a shrine at Honavār. 
The names in common use among men are, *Manva*, *Gurava*, *Subha*, 
*Krishnaya*, *Appanna*, *Venka*, and *Anappa*; and of women, *Nāgi*, 
*Lakshmi*, *Gopi*, *Gopanna*, *Tangamma*, *Durgamma*, and *Sāvītī*. 
They keep close relations with the parent stock in the Telugu 
country. They have no divisions. They are short, dark, and robust. 
Their home speech is Telugu, but they can talk Kānarese and Hindustāni. 
They live in one-storied houses with mud walls, thatched roofs, 
narrow verandas, and front yards, with a working shed like that of 
the Kānarese Kelasis. Their common food is rice and fish. Except 

beef and village pork they eat most kinds of flesh, especially fowls 
and sheep when they offer blood sacrifices and when they can get them 
cheap. They drink liquor. They are poor cooks, being excessively 
fond of sour and hot dishes. Like Konkani Kelasis the men dress in 
a waistcloth, a shouldercloth, and a small headdress; the women 
wear the robe like a petticoat and a bodice. The men wear gold 
earrings and finger rings, and the women wear all the ornaments 

worn by Kānarese Kelasis. They are orderly and hardworking, but 

thriftless and drunken. They shave most people except the 

impure castes, receiving $1d. (14 annas) for shaving the face and $1d. 
(14 annas) for shaving both face and head. The women look after 
the house. They are badly off, generally in debt. They rank above the
impure classes and with other Kânarese-speaking barbers. Their daily life does not differ from that of Kannad barbers, but their estimated expenses are greater. A family of five spends about 14s. (Rs 7) a month. Their family god is Venkatramana of Trupati. They employ Hâvîg Brahmans to perform their marriage, puberty, and death ceremonies, and pay them great respect, worshipping all Brâhman and village gods, and offering blood sacrifices to the female powers or shâltis. Their spiritual Teacher is the head of the Smart monastery at Shingneri and they have faith in soothsaying, witchcraft, and ghosts. Boys are married between twelve and fourteen. Widow marriage and polygamy are allowed and practised; polyandry is unknown. A woman is held to be unclean for twelve days after child-birth. On the twentieth day the mother is purified by bathing and drinking water touched by the family priest, and the child is named and laid in the cradle. The usual services are held on the sixth day after a birth. Boys are shaved on their third birthday. Their marriage, puberty, and death ceremonies are nearly the same as those observed by the Kannad Kelârs. Social disputes are settled at meetings of the men of the caste with their hereditary headman or vaidrant as president. They do not send their boys to school and take to no new pursuits.

Adbâtkis or Half-Slaves, also called Chudas or Girls, are 1/8 of servants numbering about 1500, of whom 500 are males and 1000 females. They are found in small numbers over the whole district. They are said to be the offspring of people who have been put out of caste, and they admit out-caste Brâhmans Kumbis, Blâm-kâris, fishermen, and other classes, except those considered impure. The names in common use among men are, Nâgappa, Venkatramana, Vidha, Venkatcsh, Râmehandra, Chandra, and Hanumanta; and among women, Hemi, Subbi, Veuku, Suku, and Ammu. They have no special family gods and have no subdivisions. They vary much in appearance, some being fair, some dark, some wheat-colored, some tall, and some middle-sized and strong. Some of them speak Konkani and others Kânarese. They live in small houses with mud walls, thatched roof, and frontyards. Their every-day food is rice, but they eat flesh and drink liquor. They are moderate eaters and good cooks. Those who live on the coast imitate Konkani-speaking Brâhmans in their dress, and those who live above the Sahyâdris imitate Hâvîgs. They often get clothes from their employers. They are clean, but thriftless and dishonest. Many of them work as house servants to well-to-do Hindus, and at one time served as bondsmen in Hindu households. They do not mourn for their employers as Bândis do, and are now free to work for whom they please. They are not well-to-do, and many are in debt. They rank next to Devils. Early in the morning they clean copper vessels and wash clothes, pound and winnow rice, and sometimes go to the forest to fetch firewood. A family of five spends about 14s. (Rs 7) a month. They worship all Brâhman gods and have great faith in witchcraft and soothsaying. They have no household gods, worshipping in their place village deities, especially Sirsimma, Honâvaramma, and other local mothers. On the coast their...
ceremonies are performed by Havig, Karhuda, and Joishi Brahmins, and above the Saluyadris by Lingayat ayyars. Girls are married between eight and twelve and boys between fourteen and eighteen. Like Bandis or Bondsmen, a few marry, most of the girls becoming prostitutes. Those who are set apart as prostitutes are married to a knife between eight and twelve, and when they come of age they perform the same ceremony as the Kâlvints, and caste people are feasted. Their other ceremonies do not differ from those of the cultivating classes. Widow marriage and polygamy are allowed and practised. They burn their dead. They have no headman, and have caste committees to settle social disputes. They do not send their boys to school and show no signs of improving their position.

Bandis or Bondsmen, numbering about 4500 of whom 2000 are males and 2500 females, are found in small numbers in Kârwar and Kumta and along the coast as far as Honâvar. They are the descendants of the bondsmen whom the landed proprietors formerly owned. Their ancestors were probably prisoners of war, imported slaves, and perhaps women taken in adultery. They are said to have come with the Konkani-speaking Brahmins from Goa after the Portuguese occupation of the country. The names in common use among men are, Pursu, Kânru, Naga, Chiku, Nârâyan, and Kusa; and among women, Shervantu, Putli, Krisum, Kâsi, Venu, and Thakai. They have no surnames or household gods but members of the same family do not intermarry. The Bandis of different parts of the coast do not intermarry or eat together. They are short and muscular, some of them fair and some of them dark, and most with well-cut features. All speak Konkanti. They live in huts with mud walls and thatched roofs. Their every-day food is rice, but they eat fowls, mutton, and game, and drink liquor. They are not moderate eaters and bad cooks. The men generally wear a lungi cloth, a coarse blanket, and a headscarf; and the women the robe with the skirt passed between the feet and a bodice with short sleeves and a back. They mark their brow with red and wear the lucky necklace, nose and ear rings, and glass bangles. They are hardworking, but careless, vicious, thriftless, hot-tempered, and dishonest. Both men and women are employed as domestic servants by Brahmins and other high class Hindus. Their chief work is to clean copper pots and pound rice, cow-dung the floor, and bring headloads of firewood, but some men work as carpenters and a few as husbandmen. Their earnings as prostitutes which are insignificant are spent in buying flowers, clothes, and sweetmeats. They are almost destitute. They rank with the Adhatkis next above the impure classes. Their daily life does not differ from that of the Adhatkis. A family of five spends about 14s. (Rs. 7) a month. They worship all Brahman gods and evil spirits, employ Joishis to perform their ceremonies, and stand in great fear of the spirits of the dead. Their spiritual Teacher is the head of the Shaiva monastery at Shringeri. Few of them marry, most of the girls becoming prostitutes. The married women are allowed to consort with whom they please, except with men of the impure castes. Their ceremonies are the same as those of the Devils. Social disputes are settled by caste councils under the presidency of an hereditary headman. They do
not send their boys to school, and show no signs of improving their position.

Devils or Temple Attendants, numbering 3200 of whom 1600 are males and 1620 females, are found in small numbers in Karwar, Supa, Yellapet, Ankola, Kumta, and Honavar. They appear to be the descendants of women put away for adultery who, according to the local law, were made to serve as temple servants. They have no surnames, but their family gods are Bali Bira of Apursh in Ankola, Ramnath of Anstoi, and Nirankar and Malikarjun of Kinar in Karwar. The names of men are, Bahi, Kushti, Lado, Ram, Shaba, Lakhman, Ithoba, Venkti, and Yesu; and of women, Shevantu, Devku, Gunai, Phiku, Puttu, and Chandru. They have no family names and no subdivisions. The men are fair, tall, and strong, and the women fair and well-made. Their home tongue is Konkani, closely like that spoken by Shewvis. Their houses do not differ from those of the Kalavants. Their every-day food is rice, nuchai, and fish. They eat flesh and drink liquor, and are moderate eaters, being fond of hot and sour dishes. The men ordinarily wear the loin-cloth, shoulder-cloth, and head-scarf, and on holidays, a waist-cloth, a short coat, and a richer shoulder-cloth and head-scarf. The women wear the robe after the Brahman fashion and a bodice with short sleeves and a back. They are neat, clean, and thrifty but hot-tempered, fond of pleasure, unfaithful, and dishonest. Both men and women are generally employed in temples to sweep and cow dung the floor and wave the fly-whisk before the god. The men blow the temple horns and trumpets in the morning and evening, and are paid partly in cash and partly by a share of the offerings. They also attend and blow horns at husbandmen's weddings receiving in return all the rice that is scattered over the heads of the wedded pair and 4s to 8s. (Rs. 2 - Rs. 4) in cash. Some of the men work as husbandmen and labourers, holding land on mulgeni or permanent lease. The younger women earn £10 to £20 (Rs. 100 - Rs. 200) a year, but they are aged by twenty and earn little after thirty. The men earn little and as a class are badly off. They rank below Kalavants. Their daily life does not differ from that of Dhandaris or Vajantris. A family of five spends about 14s. (Rs. 7) a month. They employ Joishis to perform their ceremonies, and the objects of their special devotion are Mhalsa, Venkatramana, Mahadev, and the unfriendly female spirits whose title Brahmanam has changed from mothers or annas to powers or shaktis. They have no family gods. They worship the village deities and observe local holidays, offering goats and fowls to the deities and mothers to whom they pay great respect. They make pilgrimages to Gokarn. Their religious Teacher is the head of the Shringari monastery, and they have strong faith in soothsaying, witchcraft, and spirits. Most girls become prostitutes and between eight and twelve undergo the shes or knife-marriage ceremony. The first man with whom a girl consorts after she comes of age pays her £1 to £2 (Rs. 10 - Rs. 20) besides a robe and a bodice; this is more than she earns in the next three months. They may neither dance nor sing unless they are invested with the Kalavants' bells and scarf. When the wife of one of the men of the casta
becomes a widow she may, with the leave of her caste people, become a prostitute. Widow marriage is allowed. They burn their dead. They adopt people expelled from all Hindu castes except the impure classes. Caste disputes are settled by their hereditary headman or budrant. They do not send their children to school and show no signs of improving their position.

Padiars or servants, who resemble the Bhavins of Rata nagiri and the Devlis of Karwar and Ankola, number 228 of whom 112 are males and 116 females. They are found above the Sahyadris. The word Padiar is a modification of the Tamil padivil a hired servant paid with grain. It comes from padi a measure of capacity equal to 3 lbs. 6 ozs. Like the Devlis and Bhandaris the Padiars are house servants in Haiga, that is the country lying between Baidurar the northmost limit of South Kana and the Tadri river. Their family god is Venkatramana of Tirupati. The names of men in common use are, Venkta, Ramá, Gopá, Nágappa, Viráppa, Durgappa, and Tirmappá; and of women, Nági, Parmeshri, Mukambí, Véiku, Purái, and Shivi. They have no subdivisions. Both men and women are fair, middle-sized, and well-made. Their home speech is Kanareso. Their houses do not differ from those of the Bhandar- and Devlis. Their staple diet is rice, rígi, and fish, and they eat all flesh except beef and pork and drink country as well as European liquor. They are moderate eaters, with a great fondness for coconut oil and hot bitter relishes. Their dress does not differ from the Bhandarís’ dress. They are intelligent, vain, lazy, thriftless, and untrustworthy. Most of the girls become prostitutes. Some of the men and women, like Devlis and Bhandarís, do menial service in temples and some cultivate land. The men also act as musicians and the women as dancers. Some have learned to sing in the Kanareso style, but none are better performers than the Kalavants or nearly as good as the Goa dancers and singers. They consorts with all castes except the impure classes. Some are kept women, but most are public prostitutes. They make 10s. to 2s (Rs. 5-Rs. 20) a month. The men chiefly depend on their wives and daughters who when young earn considerable sums. But their calling is precarious and on the whole they are not well-to-do. They rank with Devlis and do not differ from them in their daily life. A family of five spends 12s. to £1 10s. (Rs. 6-Rs. 15) a month. They employ Havig Bráhmanis to perform their ceremonies. Their religious Teacher is the Hárig svámi of Rámchandrápur in Maisur. They go on pilgrimage to Gokarn, Dharmasthal, and Udipi. Widows are not allowed to marry. They burn their dead and perform the knife-marriage or skés ceremony when a girl is about ten and the lap-filling or garbhádhán ceremony when she comes of age. Funeral rites are performed by sons or brothers. They settle social disputes at meetings of the community. They do not send their children to school and seem to have no prospects of bettering their position.

Carriers included three classes with a strength of 829 of whom 520 were males and 309 females. Of these 167 (males 103, females 59) were Korchams; 21 (males 14, females 7) Kormaras; and 641 (males 398, females 243) Lambánis.
Korcharus, numbering about 160, are found at Kundal in Siddapur. They are said to have come from Bellari in Madras in search of pasture. They are cattle-breeders of Telugu extraction, who have exchanged their home tongue for Kannarese. They still eat and intermarry with their parent stock. Their family goddess is Mariamma, and their gods Garappa and Venkatesh whose shrines are at Bellari and at Chandragutti in Muisur. They belong to four family stocks, Santipadia, Kavadia, Mampada, and Menragutti. Persons belonging to the same stock do not intermarry. The names in common use among men are Venka, Naga, Timma, and Rama; and among women, Nagi, Gangi, and Sanki. They are divided into Bid Korcharus, Dablo Korcharus, Ur Korcharus, and Kunchi or Conjveram Korcharus. Dib and Dablo Korcharus dine together; and Dibs give their girls to Dables though they do not marry Dablo girls. The Urs and Kunchis neither eat together nor intermarry. They take food cooked by the first two subdivisions, but the first two do not eat or intermarry with them. They are dark, strongly made, and flat-featured with short broad noses. Their home tongue does not differ from the home speech of the Bellari Korcharus. During the rainy season they live in temporary tent-shaped huts with palm-leaf walls and roofs; and during the dry season, in blanket tents. Their only furniture is palm-leaf mats, earthen pots, and copper or brass pans and plates. Their staple food is millet and ragi, but they eat rice, and, when they can afford it, eat flesh and drink liquor. They are moderate eaters. Most of the women wear a robe of white unbleached cloth, the skirt worn like a petticoat, the upper end drawn over the head. They wear no bodice. On holidays and grand occasions they deck their hair with flowers. Their ornaments are brass ear-rings, bell-metal bracelets, glass bangles, brass rings, and strings of small coloured glass beads round the neck. The men wear drawers of coarse strong cloth drawn in packets round the waist and reaching the knee, a cloth band round the waist, a shoulder-cloth and blanket, and a headscarf. Their dress is untidy, and only the well-to-do have spare holiday clothes. They are thrifty, even-tempered, and hard-working, but untidy and fond of thieving. Most of them are pack-bullock drivers and carter, carrying up-country produce to the coast and taking back coconuts and salt, partly on their own account and partly on behalf of merchants. The poor among them work as servants, taking care of cattle and being paid £1 4s. to £1 10s. (Rs. 12–Rs. 15) a year besides food and clothing. A bullock costs about 3s. (Rs. 1½) a month to keep. The women travel with the men and help them in loading their carts and bullocks. Boys and girls of seven and upwards help their parents by herding cattle and cooking. They hire themselves to

1 Korchar, also called Koramas and apparently connected with the Korara, are 36,000 strong in Muisur. They come from the Northern Circars, that is Bellari, are divided into Uppus and Kages, and speak mixed Telugu and Tamil. They carry salt and grain on cattle and asses, thieve and rob, and make bamboo mats and baskets. The men wind the hair in a large side-knot. The women have strings of red and white beads and shells falling over the bosom; in the forest they are said to wear nothing else. Ricks Mysor, I, 312 and 350, and III. 214.
merchants and rich people, but do nothing except their hereditary work. A man and woman together earn about 1s. (8 annas) a day, but their work is not steady. They earn enough for their maintenance, but are forced to borrow to buy cattle when they lose their stock by disease and also to meet marriage expenses. As they have to pay twenty-five per cent interest, most of them find it difficult to free themselves from debt. Of the four divisions Buls rank first, Dabales second, Urs third, and Kunchis fourth. They hold themselves higher than barbers and washermen, and avoid touching shoemakers and other castes who are considered impure. When on the march they do nothing but drive and look after their animals; when they halt they mend their pack-saddles and bags and go about looking for lading. A family of five spends about 12s. (Rs. 6) a month; their hut costs about £1 (Rs. 10) to build; their furniture, including small copper or brass pots called tambiges, five earthen pots, two water pots, two boll-metal plates, one wooden pestle, a grind-stone, a cane basket, a billhook, and an axe, is worth £1 4s. to £2 (Rs. 12-Rs. 20). They are a religious people, having no family priests, but consulting Brahmans and paying them great respect. Their chief objects of worship are Mariamma, Tirmal, and Maruti. They keep Sankraman in January, Pugadi in April, Dasra in October, and Divali in November. They never go on pilgrimage and have no religious Teacher except their headman. They offer fruit, fowls, sheep and goats to Mariamma, and eat the victims especially during the Dasra holidays in October. They are firm believers in witchcraft, sorcery, and the spirits of the dead, employing sorcerers who are generally the priests of the village temples to try troublesome ghosts. They consider themselves impure for three days after a birth. Children are named on the twelfth day. The name is fixed by the father or in the father’s absence by the eldest person in the house after consulting a Brahman who is paid 6d. (4 as). They fix the lucky moment for marriage with the help of a Brahman, who also tells them whether the marriage will prove lucky or not. On the evening before the wedding day the bride is brought to the bridegroom’s house. On the morning of the wedding day the bridegroom falls at the feet of his parents and his and the bride sit on a blanket in two circles within which figures of the sun and moon have been marked in quartz powder and a heap of rice with five annas in copper piled. Five married women come and rub the bride and bridegroom with turmeric paste, lead them outside of the marriage booth, and bathe them thrice in water. Then a branch of the khair or catechu tree is felled and dropped into the nearest well. At midnight the five married women singing songs go to the well and after each has drawn a potful of water take the branch out of the well. The branch is then planted opposite the front door. Close to it are piled two heaps of millet, two small water-pots, a large pot full of oil, and fourteen pounds of cotton seed. All are set on fire and when the fire is at its fiercest, they take rice in their hands, rub some grains on the bride’s and bridegroom’s foreheads and sprinkle the rest on their heads. Early next morning the men take 8s. (Rs. 4) from the bridegroom and spend it on liquor. The khair branch
as plucked up and thrown into running water. This ends the ceremony. The whole company are fed on mutton, curry, liquor, vegetables, and sweetmeats. Polygamy is allowed and practised; polyandry is unknown. Widows may marry but not more than seven times. They mourn the dead three days, during which they are impure. They have an elective headman called budcand, who is held in high respect, and settles social disputes and strictly controls the conduct of the caste people. His decisions are final, and those who demur are put out of caste. Ordinary breaches of caste rules are punished by fine, and eating with impure castes by expulsion. If a man who has been put out of caste makes amends, the headman or budcand may receive him back. They do not send their children to school or take to new callings.

Normarvs, also called Marivavarus, a class of cattle-breeders and carriers, number about twenty. They are found in Sirsi and Sikkalpur and are said to have come from the Telugu country. The men are stout, dark, stalwart, and regular featured. Out of doors they talk Kamarase, but their home speech is Telugu. They live in small houses with mud walls and front yards. Their daily food is rice and dried fish, and when they offer sacrifices, they eat flesh and drink liquor. They are great eaters and good cooks, but are excessively fond of chillies and tamarind. The men wear a narrow waistcloth in Maratha fashion. Flora a black blanket round their shoulders, wind a black scarf round their heads, and slung a waistlet on their backs. The women dress like Halkpuk women. They are clean, hardworking, honest, sober, and thrifty. They are carriers and have large numbers of pack-bullocks. Like the Lambanis the men spend the fair season in carrying betel-nuts, molasses, and rice to the coast, and taking coconuts and salt inland. They are well-to-do and rank next to Gollars. Their daily life does not differ from that of the Lambanis. A family of five spends about Rs. 7 a month. Their chief deity is Maraiyamma whose temple is at Chitallur in Mahr. They also worship evil spirits and believe in soothsaying, witchcraft, and in the power of spirits. There is no rule that a girl should be married before she comes of age. But they generally marry their girls between ten and thirteen and their boys between sixteen and eighteen. They bury their dead. Their caste affairs are managed by their own community. The making of roads has broken their monopoly as carriers. They are not well-to-do, and show no signs of improving as they neither send their boys to school nor take to new pursuits.

Lambanis, numbering about 640, are found during the fair season in bands of ten to fifty moving with pack-bullocks to and from the coast. They generally spend the rainy season above the Sahyadris, but they have no regular settlements. They are said to have come from Gujarát to the Karnátak, and as their women and children came with them they keep clear traces of their northern origin in appearance, speech, manners, and customs. They have six.

1 In Mahrur the Lambanis or Briñjabis have an estimated strength of 33,000. The women keep their peculiar Rajputana petticoat and shawl, and wear their hair in
no subdivisions. Both men and women are fair-skinned, tall, and strong. Their home speech is a mixture of Gujarati and Hindi, but they can talk Hindustani and Kannarese. They have no fixed homes. During the fair weather they live in tents about twelve feet by seven, worth about 6s. (Rs. 3), made of large bamboo mats on rattan or bamboo skeletons. They can be taken down or set up in a few seconds and carried on their bullocks wherever they go. During the rains they live in small sheds with wattled reed walls and thatched roofs either near villages or near pasture-grounds. Their ordinary food is millet, rice, and dry or fresh fish, but they also eat flesh except pork and beef and drink liquor. They are great eaters and are very fond of sweets. The men shave the head and face except the top-knot and moustache. They wear a waistcloth or loose drawers, a shoulder-cloth, and a headscarf, and sting on their shoulders a large wallet in which they carry their money, tobacco, betel leaves, betel nuts, and lime. They wear silver girdles. The women have a short petticoat of coarse dark and red striped cloth tied with a string in packers round the waist and falling almost to the ground, a rudely embroidered short-sleeved bodice open at the back, and a scarf drawn over the head like a veil. Their dishes: thrown ways keep them under the special charge of the police. From the interior to the coast they bring dry betelnuts, molasses, chillies, rice, roti, pepper, and cardamoms, and take salt and coconuts inland. Their trade as carriers has greatly suffered by the opening of roads and the increased use of carts. Some of them are petty dealers and almost all own pack-bullocks, and as carriers earn enough for their maintenance. They suffered terribly during the 1876 and 1877 famines. They rank next to Gauds. Men, women, and children attend to the driving of cattle when they travel from place to place. When they halt the children herd the cattle, the women cook, and the men load and unload the bullocks. A family of five spends about 14s. (Rs. 7) a month. Their chief deity is Krishna, an incarnation of Vishnu, and they worship all ordinary Hindu gods, but have no faith in soothsaying, witchcraft, or sorcery, and neither reverence nor employ Brahmins. Their spiritual Teacher is the headman of their own caste who is called budoor. There are no rules restricting the marriage age of boys or of girls; and their birth, marriage, and death ceremonies are performed by their headman. Boys as well as girls are married at any time. The bridegroom has to give the father of the girl about £10 (Rs. 100) and four bullocks as the price of the girl. In widow marriages this sum is not paid. If a woman wishes to divorce her husband and marry another, she is allowed to do so provided the new husband pays the old one £6 8s. (Rs. 64) to make good what he spent on the first wedding. They burn their dead and mourn ten days. On the third day after a death a feast is given to the caste people and food is offered to the crows in the name of the dead. On the

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Carrick's,
Lambani.
tenth day after a death and on its anniversary they again offer food to the crows in the name of the dead. On these days they do not cook fish or flesh, nor drink liquor. They have a strong social organization. Each band or tánda has its headman or mág who directs its movements, and is often the owner of most of the bullocks. Disputes are settled at meetings of the men of the caste with the headman as president. They do not send their boys to school and are a declining class.

Labourers included six classes with a strength of 4502. Of these 487 (males 294, females 193) were Buruds or Medars, basket-weavers; 646 (males 345, females 301) Choturs; about 70 Gelaks; about 50 Kasáís, butchers; 140 (males 75, females 65) Káthkaris; and 3109 (males 1642, females 1467) Vaddars or earth-workers.

Buruds or Medars, according to the 1881 census numbered 489 of whom 294 were males and 193 females. They are found scattered above the Sahyádris. They seem to have come from Dhárwar. Their family deities are Davevanna, Hnunumun, Udchanna, and Devanna. The names in common use among men are, Bajisapp, Rámapp, Kalappa, and Yellappa; and among women, Yellavva, Mariatva, Udchavva, and Devanna. They have no clan names or stock names. They are said to be the same as the Dhárwar Buruds who like them speak Kánarese. They have no subdivisions. Most of them are dark and look like Lingáyats. Their Kánarese does not differ from that of the Banjirs and other Lingáyats. They live in rows of small one-storied houses with mud walls and thatched roofs. Their staple diet is rice, bají, and millet, and they eat flesh and fish, drink spirits, and smoke hemp. They always have a feast of mutton and liquor on the last day of the Muharram. They are bad cooks and great eaters. Indoors the men wear the loincloth, and out of doors a narrow waistcloth, a jacket, a shoulder-cloth, and a headscarf. The women wear a bodice with a back and short sleeves, and the robe with the skirt hanging like a petticoat and the upper end drawn over the head like a veil. Their clothes are seldom washed and they almost never wear flowers except when a girl comes of age. They keep good clothes for holiday wear. Their clothes are of country make brought from shops near where they live. The men wear silver girdles and bracelets, and the women gold earrings, nose-rings, necklaces, and wristlets. They are lazy and dirty, but honest, thrifty, and hospitable. Their chief calling is making baskets, fans, and bamboo mats; but they also work as unskilled labourers, the women helping the men and adding to the family income. Children begin to work about twelve. They earn enough for their ordinary expenses, live above want, and are careful to pay the sums they borrow to meet marriage and other special charges. They think themselves above Koravs and other low-castes and below Lingáyats, Bráhmans, and Vánis. Except that the men alone split the bamboos, the women and children do the same work as the men. Women and children take an early meal on the leavings of the last day's supper. The men do not eat till noon and all sup about nine. They are busy from December to the end of June, and slack from July to November. A family of five spends
Konkan.

KĀNARA.

about 16s. (Rs. 8) a month; the cost of building a house is about £2 10s. (Rs. 25); and of a marriage £5 to £10 (Rs. 50-Rs. 100). They pay great devotion to Basvanji, Udākīma, and Devanna, as well as to all local gods and goddesses whose days they keep. Their chief holidays are Makar-sankrānti in January, Yugadi or New Year's day in April, Nāg-pachami in July, Ganesh-chaturthi in August, Dasara in October, and Diwāli in November. Their family priests are Lingāyat ayyus to whom they show great respect and supply with provisions and 3d. to 2s. (2 anna-Re 1) in cash. The priest comes to their houses on the new-moon of Shrīvāsa (July-August). His feet are washed and the water is applied to the eyes of all the people of the house, each of whom gets a gift of cow-dung ashes. They keep images of their family gods and goddesses which every Tuesday are bathed with water, decked with flowers, and rubbed with sandalwood paste. They also offer them fruit, frankincense, and cooked rice and other eatables prepared in the house, and wave a lighted lamp before them. On the last day of the Muharram they cook rice and eat it after offering it to their house gods, and drink liquor which like the must they offer to their house gods. Except that they revere Lingāyat priests and obey a Lingāyat Teacher, they do not differ from low-caste Brahmanic Hindus, offering blood sacrifices to the mothers or powers and making pilgrimages to Devarpūra in Dharwār. They are not careful to keep the regular Hindu ceremonies. Children are cradled and named on the thirteenth day after birth, and girls are married either before or after they come of age. Widow marriage, with the restriction that the widow must not marry a bachelor, and polygamy are allowed but prohibited; polyandry is unknown. They have a compact community and branches of social discipline are enquired into and disposed of by councils of adult castemen under a headman whose office is elective and is held for life. The decisions are communicated to the whole caste and enforced by them. If the offence is a breach of religious rules the Lingāyat priest is asked to attend the caste meetings, and makes the offender drink water in which his feet have been washed. If the offence is purely social the culprit is fined 2s. to £1 12s. (Re.1-Rs. 16) and the amount is spent in entertaining the caste. They do not send their boys to school or take to new callings. Chetris, according to the 1861 census numbering 646 of whom 345 are males and 301 females, are found in Siddapur and Yellāpur. They live either in towns or villages with other high-class Hindus. The word Chetri is said to be a corruption of the Sanskrit Kṣatriya, and their ancestors are said to have come from Central India. The names in ordinary use among men are, Patapp, Mudiyya, Iranna, and Huchanna; and among women, Ehitamma, Iranna, Pakamma, and Lingamma. Their family stocks are Dharawāja and Kādiyapa. They speak Kānares and have no surnames, but persons having the same stock names do not intermarry. Their family god is Venkataramana whose shrine is at Tirupati in North Arka. They are of middle height, dark, and disposed to stoutness. Their home Kānares does not differ from that of their Kānares-speaking neighbours. They live in one-storied houses with mud or stone
wall; and tiled or thatched roofs. Their furniture includes low wooden stools, wooden boxes, cooking and water pots of copper, brass, metal plates, and brass lamps. Their staple food is rice milk and pulse. They use no animal food and drink no spirited liquors. They are good cooks and moderate eaters. Their favourite dishes are the same as those of Karnataka Brahmanas. The men wear the waistcloth, the shouldercloth or a white coat, the head scarf, and a pair of sandals, and the women the robe without passing the skirt between the feet. The other end of the robe is drawn over the upper part of the body covering the head like a veil. They also wear a bodice with short sleeves and a back. Both men and women wear gold and silver ornaments like those in ordinary use among Karnataka Brahmanas or Joisibis. All of them have a store of rich clothes for grand occasions. They are fairly clean, hard-working, thrifty, and honest. Fighting is said to be their hereditary calling. Some of them are now husbandmen and others petty shopkeepers. The husbandmen are busy in the rains and the traders in the dry weather. The husbandmen either till their own land or take land on lease from others, either on condition of sharing the produce equally or of paying the landlord a fixed quantity of grain or money. The traders deal in rice, fruit, spices, and oil, which they buy wholesale from the producers. Women and children over twelve help the men in their work which is steady and well paid. Some of them have landed property and are well-to-do, but must have to borrow at high interest to meet marriage and other special charges. As a class they may be said to be fairly off. They rank with Marathas. During June and July the husbandmen are busy all day ploughing and sowing, and during September and October reaping and threshing. Shopkeepers spend the whole day in their shops except about noon when they go home to dine. The women besides cooking help the men in their callings and during the dry weather husk rice. The ordinary monthly expenditure of a family of three adults and two children is about 10s. (Rs. 8). Their house is worth £3 to £5 (Rs. 50 - Rs. 500), and their furniture £10 to £20 (Rs. 100 - Rs. 200). They spend £10 to £60 (Rs. 100 - Rs. 600) on a marriage. As a class they are religious. Their family god is Venkatramana of Tirupati, their family priests are either Karnataka Brahmanas or Joisibis, and their spiritual Teacher is Tatyachari, a Shri Vaishnav Brahman who lives at Tirkavur in South Arkot. He is a married man and comes on visitation tours generally once in three years, when his adherents pay him 6l. to 8s. (4 ans. - Rs. 4) according to their means. They are Vaishnavas and worship all Vaishnav gods, especially Venkatramana, going on pilgrimage to Tirupati and offering the god fruit and flowers. The Tatyachari inquires into breaches of social discipline, punishes offenders, and re-admits the excommunicated. Fines levied for misdemeanours belong to the Teacher whom all hold in such high respect that they prostrate themselves at his feet and worship him when he visits them. The office of Teacher is hereditary. They believe in soothsaying and consult professional mediums who generally belong to the Haiopashik caste. Of the sixteen Brahman sacraments they observe seven, Garbhadih or puberty, Shinanti or pregnancy, Namakarana or naming, Chandra or
KĀṆARA.

Chapter III

Population

LABOURERS.

Chetris.

shaving, Upanayana or thread-girding, Vivaha or marriage, and Shraddha or funeral rites. On a day fixed by an astrologer, within a fortnight after a girl has come of age, the girl and her husband bathe in warm water and dressed in silk sit separately on low wooden stools or seats carefully purified with cowdung. The family priest sits opposite them and kindles the sacred fire or hom. Gifts of money are made to Brahmans, and the couple sit on a mat and are presented with clothes by their relations and friends. The whole ends in a dinner to women who alone are asked. A similar ceremony, except that a cup of medicine is given to the women, is performed on the seventh month of a woman’s first pregnancy. After this the pregnant woman generally goes to her parents for her confinement, and is invited by relations and friends to feasts. Chetri women like other Hindus are confined either in an enclosed part of the veranda or in a separate lying-a-room. On the sixth night after a birth they perform the sattii worship which does not differ from that performed by the Marathi. On the twelfth day the house people remove the floor of the house and swallow the five products of the cow, which they take from the hands of the family priest. After they are purified a hom or sacred fire is lighted. The priest spreads a little rice on a metal plate on which, with a piece of turmeric root, he writes the name of the child and in return for this he is given money and provisions. The child is then called by its name, first by the eldest person in the house and then by the rest. Friends and neighbours are asked to attend, and are feasted. After the meal is over the child is laid in a cradle, while the women sing merry songs. Boys are shaved by the village barber and the children in the neighbourhood are treated to a meal. The boy is bathed in warm water and got by the priest with the sacred thread. After the investiture he begs alms of the guests, and the money collected is given to the family priest, who distributes it to Brahmans. Caste people are feasted. Girls are married before they come of age and boys between sixteen and twenty-five. Widow marriage is not allowed. When a match is proposed the village Joshi or astrologer, who is asked to see whether the match will prove lucky, comes to the houses of the bridegroom and the bride, and, after comparing their horoscopes fixes a time for the marriage. The ceremony lasts four days. In the morning of the day before the wedding five women from the bridegroom’s house and five from the bride’s visit the bride and the bridegroom in their houses and rub them with turmeric paste. On the first day the bridegroom, dressed in a waistcloth, a long white coat, and a headscarf, and wearing the marriage coronet, goes in procession with a knife, betel leaves, and a coconut in his hands to the bride’s house. When he reaches the bride’s house her father comes forward, washes his feet, and leads him into the booth where he sits on a bench, and is presented with clothes. A cloth curtain is then held in front of him by two men, the bride is led in, and the bride and bridegroom stand facing each other separated by the curtain. The priest repeats texts and, at the proper time the curtain is withdrawn, and the bridegroom and bride throw strings of flowers round each other’s necks, and the parents of the bride pour water on their joined hands. Then the evil-averting strings called kankandora are tied round their hands and the bridegroom puts
round the neck of the bride the lucky necklace, the sign of married life. Five large betelnuts are tied to the ends of the bridegroom's and bride's robes who sit side by side and have the ends of their robes tied together. Gifts of money are made to Brahmans and caste people are feasted. Women sprinkle red rice on the brows of the pair and wave lighted lamps round them. The second and the third days pass in the bride's house in entertainments. On the fourth evening the bride and bridegroom, seated either in a palanquin or on horse or bullock-back, are taken to the village temple to bow to the god. On the fifth day the pair go in procession to the bridegroom's where a feast is given. This concludes the marriage ceremony. After death the body is bathed in cold water, dressed in a waistcloth, wrapped in a new cloth, and laid on the bier. While the women wail, four caste men start with the bier on their shoulders to the burning-ground. The chief mourner walks before the bier carrying fire in an earthen jar. On reaching the burning-ground the body is placed on the funeral pile which has been made ready by a Mhär or other low-caste man. The shroud is taken off and given with 2½ d. (1½ ans.) and two pounds of rice to the Mhär. Logs of wood are piled over the body and the chief mourner sets fire to the pile. When the body is consumed the chief mourner offers the deceased cooked rice, and all except the mourners go to bathe in some pond or spring. When they have bathed they accompany the chief mourner to his house and retire to their homes. As soon as the body is removed from the house the widow is stripped of her nose and ear rings and the lucky necklace and glass bangles, but her head is not shaved. On the twelfth day after the death all the mourners shave their faces and swallow the five products of the cow. Crows are then fed and caste people feasted, and a feast is again given on every anniversary day. They have no hereditary headman but their disputes are settled by Lokáchári, a Shrivaishnav Brahman, the deputy of Tátyáchári, their religious Teacher. He punishes minor offences with fine and refers cases of excommunication to the Teacher. They send their boys to school, but do not take to new pursuits.

Golaks, or Illegitimate Brahmans, are found at Sonda in Sirsi where there is a large settlement of Havig Brahmans. The Kanara Golaks are said to be Rád-golaks, that is the illegitimate descendents of Brahmán widows. They are chiefly the children of Havig widows put out of caste for misbehaviour. They call themselves Golaks and consider the trading and warlike classes inferior to them. The Havigs officiate in their houses as their family priests, but do not eat with them. The men and women are middle-sized, fair, and regular featured. They speak Kanarese. In house, diet, dress, and daily life they do not differ from Havig Brahmans. They are hardworking, thrifty, and well-behaved, but have a poor character for honesty. They are husbandmen, labourers, and traders, and are helped by their wives. They till gardens and fields, deal in rice and other grain, and work for hire as labourers. They are fairly off and free from debt. They rank as middle class Hindus above Padáirs and other couterclass classes. A household of five spends about 14s. (Rs. 7) a month. They have no separate family gods. Their chief deities are Vishnu,
Mahádev, Ganpati, and Durga. They keep all Hindu holidays, visit Hindu holy places, and employ Havíq Bráhmans as priests. Their religious teacher is the Smárt head of the Shringari monastery. Their customs do not differ from those of the Havíq. They marry their girls between eight and twelve and their boys between sixteen and twenty. They do not admit fresh illegitimate children into their community. The heads of widows are shaved and their marriage is forbidden. They burn their dead and mourn ten days. Social disputes are settled by committees of the caste with the help of the priests. They send their boys to school and on the whole are well-to-do.

Kásáis or Mutton Butchers, numbering fifty, are found at Santhalli and Belankeri in Sirs. They are found both in towns and villages. They are said to have come from the Nizám's dominions. Their home tongue is a drawing Maráthi mixed with Kánarese and Hindustání. They claim to be descendants of the Sun and to belong to the Kashyap and Kaundanya family stocks. Persons of the same stock do not intermarry. The names in common use among men are, Nágoji, Yellappa, Venkoji, and Parashurám; and among women, Tuljí, Lakshmi, Gangí, Yamma, and Sita. Their family goddess is Yellamma whose shrine is at Kolburga in the Nizám's country. They are wheat-coloured, tall, and strongly built, with well-cut features. They speak Hindustání and Kánarese, and their home tongue is Maráthi. They live in rows of one-storied shops with mud walls and tiled roofs. Their furniture includes bamboo blocks, cutting and chopping knives, low wooden stools, metal mugs, metal pots, lamps, and wooden boxes. Their chief food is rice, wheat, millet, and millet, and they eat flesh, except beef and village pork, and fish, and drink liquor. They are moderate eaters and good cooks. Their dress is neat and tasteful. The men wear the waistcloth, the long coat, and the headscarf; and the women the robe without passing the skirt between the feet. The upper end is drawn over the head like a veil, and they wear a bodice with short sleeves and a back. They keep good clothes in store for holiday wear. The clothes are partly of Indian and partly of European make and are bought from local shopkeepers who bring them from the Belgaum and Dhárwar districts and from Bombay. They are fond of gay colours and the women of sweet-scented flowers. Both men and women wear ornaments like those worn by Bráhmans and other high Deccan castes. They are showy, hardworking, and hot-tempered, but orderly and sober. Their tertiary calling is that of sheep-butchers and some of them areexcise-farmers. Women and boys under sixteen do nothing of house work. Their calling pays them well and some of them own land which they rent to husbandmen. Most are free from debt though their calling and marriage expenses often force them to borrow. They rank below Maráthás, Kunbis, and Halvakkals, and above Mhárs, Mukris, and Uppars. The women rise early, sweep the house, and begin to make ready their first meal which is taken about eleven. The time between noon and sunset is spent in chatting and joking with their neighbours. After sunset.
they busy themselves in preparing the second meal which is served between eight and nine. The boys go to school and the men spend the whole day in their shops except when they come home to their midday meal. They are busy during most of the year, and seldom rest except on Shivaratri in February, on Ramnavami in April, and on other leading Brahmān holidays. A family of five spends about £1 (Rs. 10) a month; their furniture is worth £2 to £10 (Rs. 20-Rs. 100); their house £10 to £50 (Rs. 100-Rs. 500); and their marriage ceremonies cost £10 to £30 (Rs. 100-Rs. 300). They are a religious people, worshipping all Brahmān and village gods. Their family priest is a Haviṇg Brahmān to whom they pay great respect, and they go on pilgrimage to Dharmathal in South Kānara and to Chandraguttī in Maisur, about fifteen miles south of Banavāṣi. Their spiritual Teacher is the head of the Śmārt monastery at Shringeri. They consider themselves impure for eleven days after a family birth or death, and are cleansed by the family priest on the twelfth day who gives them the five products of the cow, milk, cards, clarified butter, urine, and dung. Children are named and cradled on the twelfth day after birth. Boys are married between sixteen and twenty and girls between eight and sixteen. Polygamy is allowed and practised, but widow marriage is forbidden. A ceremony is performed when a girl comes of age. Their caste disputes are settled by an hereditary headman helped by a council of adult castemen. Offenders are punished by loss of caste for a time or for ever according to the gravity of the fault. They send their boys to school and are ready to take advantage of any opening.

Kāthkarīs or Castēchu-makers, numbering 140 of whom 75 are males and 65 females, are found in Yellāpur. According to their own account they came from the Konkan and still eat and marry with Konkan Kāthkarīs. Their family goddess is Māli whose shrine is in Goa, and their home tongue is Marāthī. Their surnames are Shinodkar, Kalvekar, Kangli, Agarvādkar, and Mitgāvkar. People with the same surname do not intermarry. The names in common use among men are, Ramo, Yesu, Krishna, Lakshman, Gopāl, Bhikaro, and Ganesha; and among women, Devki, Jānki, Pārvati, Gauri, Yashoda, Lakshmi, and Shīta. They are sturdy, middle-sized, and spare. Their home tongue is Marāthī mixed with a large number of Konkani words. They live in one-storied garden houses with mud walls and thatched roofs. Their diet consists of rice and rāga, and they eat fish and flesh and drink liquor, being neither good cooks nor great eaters. The men wear the loincloth, a narrow waistcloth, a headscarf, and a shoulder cloth or blanket; and the women the robes passing the skirt between the feet, and a bodice with short sleeves and a bānī. Both men and women keep good clothes in store for holiday use, and the women, in addition to the marriage nose-ring necklace and glass wristlets, wear earrings, nose-rings, necklaces, and wristlets of gold or of brass. They are hardworking, thrifty, and well-behaved, but not clean. Most are husbandmen and a few are unskilled labourers. The women help in the field work. They rent
land from the holders and generally get half of the produce. As labourers the men earn about 6d. (4 a.m.) a day. They are fairly off; they have to borrow from their landlords at times, but are careful to pay what they owe. They rank with Bakads below Konkans, Marathas, and Vakkals. Their daily life and their busy and slack seasons do not differ from those of other husbandmen. A family of five spends about 1s. (Rs. 7) a month. As a class they are religious. They worship all local goddesses and keep the ordinary holidays. Their religious Teacher is the head of the Small monastery at Shringeri in west Maisur. Their family priests are Havin Brahmanas, and their special gods are Vithoba of the Beypur and Mahalaleshwar of Gokarn. They hold themselves impure for ten days after a birth or after the death of a grown member of the family. They are purified by drinking water which has been touched by a Havin Brahman. They employ Havin Brahmanas to conduct their marriage ceremonies, which do not differ from those of Kumbis. They perform birth, puberty, and death ceremonies with the help of a Brahman. Their hereditary headman or bhadral settles all breaches of caste rules with the help of adult castemen. Their decisions are final and are enforced by fines. They do not send their children to school and do not take to new pursuits.

Vaddars of Earth-Diggers, numbering about 3000, are found cattered over the whole district, except Hoskaver and Ankola. They are of Telugu origin and are believed to take their name from the word peti to join from their occupation of joining stones in building. The men's names in common are Patkar, Shet, Shetty, Shetty, Shetb, Bran, Bashya; and the women's Timun, Shetly, Yelli, Padi, and Chavdi. The names of their birth-places are sometimes used as surnames, and their family goddesses are Yellamma, Durgamma, and Shettiamma, whose shrines are said to be in Pudurwar. They have no subdivisions. Both men and women are dark and tall, and the men are muscular. Their home speech is Telugu, but they can talk Kannada with strangers. They are a wandering unsettled tribe living in small huts of bamboo matting and thatched roofs on the borders of towns. Their every-day food is millet, bread, and curry-stuff or chatu pounded and mixed with sesamum oil. They eat flesh, including rats, monkeys, jackals, bears, and tigers, and drink country liquor. They eat the flesh of victims offered to all deities except Yellamma. The men wear short trousers to the knee, a woollen blanket, and a head-scarf. The women wear the robe hanging from the waist like a petticoat. They do not wear the bodice. They are honest and hard-working, but thoughtless, thriftless, and given to drink. Most are stone-breakers and earth-workers, digging wells and ponds, and

1 Vaddars are returned as numbering 115,000 in Maisur. Mr. Rice (I, 327) divides them into Boja Vaddas, Fattinavaras, Kalin Vaddas, Mannu Vaddas, and Kuila Vaddas. They have come from Telangan and Oriya. In 1800 Bushman described the Maisur Vaddars (I, 312) as building dams and reservoirs, making roads, and trading in salt and grain. They called no priest to their marriages and performed no ceremony except that the bride and bridegroom together walked thrice round a stake.
breaking road-metal. The women do as much work as the men and earn nearly as high wages. They move from place to place passing the rains where they find work. Their employment is fairly constant. A man and woman together earn about 16s. (8 annas) a day which is generally paid in cash. They also tend cattle and sheep and the women work as grain-grinders and house-servants. In spite of their regular and well paid work their want of thrift and forethought keeps them poor. They are above the impure classes, and are touched by Brāhmans and other high class Hindus who sink them between the śudras and the impure classes. Men and women in the early morning take some rāgī-grad and the remains of the last evening's supper and go to work about sunrise. They come back about eleven, dine and return to work at one, and ten for the day at six. They dine and sup on millet and pulse curry. A family of five spends about 16s. (Rs. 8) a month. Their religious teacher is the head of the Shravanabhūm Brāhmans whose monastery is at Shriraṅga on the banks of the Kāveri near Trichinopoly. They generally wear the marks of Vishnu. Their favourite deities are Vishnu and the goddess Yellamma, whose chief shrine is at Uragal in Dhārwar. They carry with them an image of Yellamma in the form of a woman and in her honour hold a yearly feast which lasts for three days. The ceremonies are performed by a man of their own caste. The offerings consist of cocks, goats, fruit, spirits, and flowers, and the ceremony ends with a general feast to the whole community. The special dishes are mutton or chicken stew with millet bread and liquors. As the women are most useful workers, well to do Vaddars have two to eight wives whom they buy from people of their own caste of the neighbouring districts. The only check on the number of a Vaddar's wives is the expense of the marriage ceremony as the bridegroom has to give the bride's parents £3 (Rs. 30) and a hundred copanuts. Idle wives are divorced but may marry again. Girls are married between ten and fourteen and boys between fourteen and twenty. Widow marriage is allowed. Marriages take place at caste meetings. The ceremony consists of the bridegroom and bride walking thrice round a stake. A marriage costs about £5 (Rs. 50). On the wedding day and the day after, they feast their guests and present them with betel leaves and betelnuts. They either bury or burn their dead. Social disputes are settled by the decision of the majority of the castemen. They do not send their children to school or take to new pursuits; and as a class are poor.

Boogars included seven classes with a strength of 1504 of whom 808 were males and 696 females. Of these 231 (males 130, and females 101) were Dīsas; 68 (males 39, females 29) Gidhukkis; Gidbidis, or Pinglis; 215 (males 121, females 94) Gosāvis; 859 (males 437, females 422) Jogis; 26 (males 11, females 15) Kanphate Jogis; 89 (males 61, females 28) Gondhalis; and 16 (males 9, females 7) Thakars.

1 The Trichinopoly Sri-ranga is known as Purva or the Eastern to distinguish it from the Paschim or Western Sri-ranga, that is Seringapatam in Mysur. Rice's Mysur, I, 263. 2 Compare Buchanan's Mysur, L 312.
Dasis, or Slaves, a class of religious beggars numbering about 250, are found in most parts of the district. Like the Gosthis they are recruited from different castes, but are known by the name of das or slave because they are devoted to the service of Venkatramana of Tirupati. Their home tongue is Kanara; their family god is Venkatramana; and the names in common use among men are, Kanaka, Hemappa, Jetti, Bira, Shidda, Naga, and Parma; and among women, Honamma, Iramma, Jetti, Manjamma, Santamma, and Bhiram. A servant of Venkatramana does not cease to belong to his own family. A man is either an hereditary servant of the god or becomes a servant vowing to devote himself to the god as soon as he recovers. A man who has made such a promise goes to Tirupati and is initiated, and makes a pilgrimage to the god every year unless he is prevented by sickness. When a servant of the god dies the yearly pilgrimage is kept up by his heir. Though the Dasas form one religious order the members who belong to different castes neither eat together nor intermarry. The only point of difference between the Dasas and the lay members of their caste is that the Dasas support themselves by begging. They eat the same food as the laymen of their caste except that they keep from flesh and liquor on Saturdays, new-moons, and fast-days. When they go to beg the men wear a long white coat reaching to the ankle, a headscarf, and a number of scarves and other articles of dress thrown across their shoulders and hanging from their arms and waist. They also carry a conch shell in their hands. The women's robe hangs like a petticoat; they have no B grade. I wear ornaments of gold or silver. The men go about singing hymns called, Dasa Thalam, or slaves, and praise Venkatramana with a bell and conch accompaniment. The people give them rice and money. The women do not beg but mend the roads and work in the fields. They earn enough to keep them in fair comfort. During the rainy months (June-October) the men and women work in the field. During the dry weather, after attending the early fair at Tirupati in January, the men make a begging tour returning to their homes before the rains set in. They worship Jt Brahman gods and keep all local holidays. The object of their peculiar reverence is Venkatramana of Tirupati. Their spiritual teacher is the head of the Vaishnav monastery at Tirupati called Vatsalabhar. Their customs and caste organization are the same as those of the caste to which they belong.

Gidbudikas or Gidbidis, that is players on the small drum, also called Pingali, numbering about seventy, are found in different parts of the district, especially at Sirsi. The gidbidi, a small drum three or four inches in diameter, is played as an accompaniment to the songs which they sing as they walk begging from door to door. They are natives of Savantvali, Ratnagiri, and Goa, and only occasionally visit Kanara. They belong to no one caste, being recruited from Marathas, Dhangars, and other Marathi-speaking people. On entering the order the novice has to learn by heart certain secret texts or mantras. Their family gods are Bharani and Ambabai whose shrines are in the Maratha country. The names of men are, Govinda, Hurgoji, Sidram, Hanmanta, Basappa, and Yellapp; and of...
women, Lingi, Párvati, Basvi, and D evi. Their surnames are Náikal, Ghátí, Bhise, and Kadam. Persons bearing the same surnames do not intermariy. They have three divisions, Gondhalis Bháts and Gidbidis. The Gondhalis do nothing but sing; the Bháts are fortune-tellers; and the Gidbidis sing Maráthi hymns to the accompaniment of a small drum. Some of the men and women are tall and some are middle-sized, and they vary in complexion from fair to wheat colour. Their home speech is Maráthi and they also talk Hindustáni. In their native country they live in one-storied houses with mud walls, thatched roofs, and front yards. Their furniture includes mats, low wooden stools, brass lamps, metal plates and pots, and earthen vessels. Their ordinary food is rice and fish, and they occasionally eat flesh and drink liquor. They are moderate eaters and drinkers, but not good cooks. Like the Dássas the men wear a long white coat reaching to the ankle, a headscarf, and a number of clothes thrown over their shoulders and hanging from their arms and waist-band; the women wear the robe falling like a petticoat and a bodice with a back and short sleeves. They are thrifty and sober but lazy. They are professional beggars and soothsayers, moving in bands of two or three, singing as they walk from door to door. Their songs are for the most part in praise of K rishna, Rádha, and other characters in the Mahábhárata. About the middle of May they return to their native villages where they are said to work as husbandmen during the rains. They are not well-to-do and rank with Dássas. A family of five spends 12s. (Rs. 6) a month. They worship all Bráhman gods and keep the local holidays, but their special deity is Náikal of Pandurangpur in Sholápur, whom alone they occasionally visit. They employ Konkanasth or Kanyaká Bráhmans to perform the marriage, puberty, and death ceremonies. They marry their girls between eight and eleven and their boys between fourteen and twenty. Widow marriage and polygamy are allowed and practised; the dead are buried sitting, generally at the foot of some hill or rising ground. Their other ceremonies do not differ from those of Ratnagiri and Sávantvádi Maráthás. They have headmen or pálti who settle social disputes with the help of the men of the caste. They do not send their boys to school or take to new pursuits.

**Gosa’vis**, a class of travelling beggars, numbering about 200, are found in different parts of the district, especially in the larger towns. The order is said to have been founded by Shankaráchárya, the apostle of the Sámaaras, sect of modern Bráhmanism about the eighth century after Christ. It contains ten divisions: Gíti, Puri, Bháttí, Van, Aranya, Sarasváti, Tirth, Áshram, Ságar, and Parvát. It is a brotherhood of wandering beggars most of whom belong to Upper India. A novice begins by vowing in the presence of an elderly member of the order to keep the rules of conduct. The initiator becomes the novice’s teacher or gurú, and the novice becomes his pupil or chela. The chelás are either voluntary converts or they are children who have been given by their parents in fulfilment of a vow. Their chief observances are to live in celibacy, to feed the hungry, to earn their living by begging, and to visit holy places. On entering the brotherhood the novice becomes free from caste rules. He removes the thread or silk girdle which is worn by all
Hindus and to which when worn the _langoti_ or loin cloth is fastened, and in its place he puts a piece of cloth. For a time a novice is free to withdraw, but after the time of grace is ended he takes a solemn oath which cannot be recalled. The Gosāvis are staunch worshippers of Shiva and deadly rivals of the Bairagis or Vaishnav ascetics. Most Gosāvis are tall, wheat-coloured, and regular featured. Their vernacular is Hindustání. Some are settled in Kumta, Gokarn, and Sirsi, but most pass through the district on their way to or from Rāmeshwar near Cape Comorin. They live in rest-sheds. They are strict vegetarians, living chiefly on rice, split pulse, wheat-flour, and clarified butter. They do not drink liquor, but are fond of smoking tobacco, drinking hemp _or bhāṅg_, and eating opium. They rub their bodies with ashes and dishevel their hair. Their clothes are a loincloth and a long reddish-brown gown. They shave neither the head nor face and generally have their long matted hair rolled in a great coil at the back of their heads. They are very lazy, irritable, and given to hemp-smoking. They practise such austerities as sitting in the sun surrounded by fire, exposing themselves to pinching cold, standing for a long period on one leg, and holding one or both their hands over their heads. They live on charity, especially rations distributed in temples at Kumta, Gokarn, and Sirsi, where the traders lay by a certain part of their income to feed Gosāvis. They rank next to Brāhmins. They go to beg in the mornings and evenings passing the rest of their time in cooking, smoking _gānja_, and sleeping. A single Gosāvi spends about 8s. p.m. a month. They worship all Brāhman gods, especially all manifestations of Shiva and Pārvati, and the Rām incarnation of Vishnu, and keep all Hindu holidays. They do not marry but many have concubines. They adopt disciples who are called _chelds_. They are free to dine with all classes of Hindus, but none of the Kānara Hindus take food cooked by them. They bury the dead without mourning. They have no social organization, but they often travel and live in bands, one of them being head and keeping the rest in order. Some can read and write and some are well acquainted with the doctrines of their religion.

_Jogis_, who are also called Manigārs or Bogārs, number 859 of whom 437 are males and 422 females. They are found in the Sirsi sub-division living with other castes. They take their name from the Sanskrit _yog_ meditation. They are said to have come about 100 years ago from Tuljāpur in the Nizam’s territory on account of the unsettled state of their country. The founder of their community is said to have been one Machchhindar Bāva who was born at Tuljāpur and became a monk. Their home tongue is Marāthi. Their family goddess is Tuljāpur-Bhavāni, whose shrine is at Tuljāpur. The names in common use among the men are, Rānoji, Krishnōji, Bāloji, Lachārām, Fakirāppa, Limbāji, Bhaińoji, Bhagvantappa, Tuku, Hirnāth, and Kāya; and among the women, Shiddu, Krishni, Jījí, Sankī, Tuki, Dvārīki, Sāntu, Tulja, Iri, and Sukri. Their surnames are Todkār, Satār, Pātil, Bhandāri, Kotvāl, Sonār, Gongdeker, and Desuk. They are said still to eat and intermarry with their relations in Sholāpur. Persons bearing the same surnames do not intermarry. They are divided into twelve sections which do not
Chapter III.

Population.

BEGGA. Jogi.

intermarry or eat together. The names are, Murăd, Ker-jogi, Jogāi-jogi, Kindrī-jogi, Dāvarji-jogi, Balgār-jogi, Mendar-jogi, Are-jogi, Marāthi-jogi, Kurub-jogi, Berak-jogi, Bhorpi-jogi, and Dombar-jogi. They are dark, short, and spare, with well-cut features. Their home tongue is Marāthi, largely mixed with Kūnāres and spoken with a drawl. Their houses are generally one-storied with mud or stone walls and with thatched or tiled roofs; and their furniture consists of mats, copper pots, and wooden boxes. Their staple diet is rice, millet, and split pulse, and they eat animal food, but do not use any intoxicating drink or drug. Their holiday dishes are cooked meat and millet bread and holīga. They are moderate eaters but not good cooks. The men wear the waist-cloth, the shoulder-cloth and the headscarf, with gold finger and ear rings, and a silver girdle. The women wear the robe one end hanging like a petticoat, the other end drawn over the head like a. The bodice has a back and short sleeves. They wear gold and silver ear, neck, waist, finger, and toe ornaments. They are fond of wearing flowers chiefly sahverīs or cynamonums, sampīga or champa flowers, and muttiges or jessamines. They are hard-working and frugal, sober and orderly. They are peddlers dealing in glass and lacquered boxes, knives, needles, corals, bells, and other articles. They bring metal vessels and scents from Poona and glass beads and other articles of European manufacture from Bombay. They move from place to place and attend local fairs or jātris laying out their wares in booths made of coarse red cloth stretched across a cord tied to two bamboo posts. The women sell as well as the men. The little children begin and after a few years begin to help their fathers. Some of them work as husbandmen. Competition is said of late years to have greatly reduced their profits as peddlers. Though a falling class some of them own small landed properties and most of them are free from debt and able to borrow as much as £100 (Rs. 1000) on personal security at twelve per cent. Of the twelve divisions the Balgār-jogis and the Jogāi-jogis rank highest. These two classes consider themselves equal in social position and eat with each other, though they do not intermarry. The rest claim equality with one another but neither eat together nor intermarry. In the early morning both men and women arrange their wares in front of their shops or booths. Then the women go to prepare food and the men attend to customers. When breakfast is ready between ten and eleven the women take the men’s place in the shops while the men take their midday meal. Then the men go back to their place in the booth and the women have their meal and after it string and sort the beads which they have come loose from Bombay. The ordinary monthly expenses of a family of three adults and two children are 14 (Rs. 7). Their houses cost to build from £5 to £50 (Rs. 50 - Rs. 500) and their furniture £1 to £10 (Rs. 10 - Rs. 100). They spend from £10 to £20 (Rs. 100 - Rs. 200) on their weddings. Jogis are religious people, their chief objects of worship being Tulja-Bhavani and Khandoba, whose images they keep in their houses and worship every day before they take their meals. They also venerate all local gods and observe their days, making pilgrimages to Gokarn, Tuljapur, and Jejur in Poona where is the shrine of Khandoba. They respect
KANARA.

Havi Brahmans, and their chief holidays are Shivratra, Nig-panchami, Dasara, and Divali. Their spiritual teacher is a Maratha named Machchindar. He lives in the Sholapur district and on his death is succeeded by a member of the Bhanoa monastery near Savantvali in the Konkan. They are said to have no faith in soothsaying and witchcraft and do not offer blood sacrifices. Girls are married either before or after they come of age and boys at any time after eight. Widow marriage and polygamy are allowed, and the dead who are either burnt or buried are mourned for ten days. On the tenth day after a birth or a death the family priest purifies the family by giving them the five products of the cow. Ceremonies are performed in honour of the dead at the end of a month and at the end of a year after death, and all the departed are remembered on Mahalpakesha or All Souls' Day (September-October). Caste disputes are settled at meetings of adult castemen under the presidency of their hereditary headmen or budvants who have the power of fine offenders, turning them out of caste, and receiving them back. They teach their boys to read and write Kanaresee and Marathi, but do not take to new pursuits.

Ka'nphta Jogis, numbering twenty-six, are found in Kárwá. They claim to be immigrants from Northern India. The names in common use among men are, Sukdu, Bálú, Kusht, Vomna, Puri, Bhikaro, and Toli; and among women, Mahálkumi, Jánki, Muhli, Guvi, Yashoda, and Rukmin. Their home tongue is Marathi and their family god Kálbháirav whose shrine is in a, where their caste, with whom they eat but do not termarry, is found in large numbers. They are tall, spare, and heat-coloured, with well-cut features. They live in one-storied houses with mud walls and thatched roofs with narrow verandas and front yards in the middle of which stands a sweet basil plant. They are not good cooks but moderate eaters. Their staple food is rice and rágí. They are also fond of fish, and when they can afford it eat flesh except beef or village pig. They drink liquor. The men wear a loincloth, a narrow ochre waistcloth, an ochre headscarf, and a blanket. The men's only ornaments are a pair of metal earrings. The women pass the skirt of the robe back between the feet and draw the upper end over the shoulder and bosom. They do not wear the bodice. Besides the marriage nosecing lucky necklace and glass wristlets, the women wear earrings. They are hardworking, sober, thrifty, honest, and well-behaved. Their hereditary calling is begging and singing hymns. They now also work as husbandmen, gardeners, and unskilled labourers. Besides doing household work the women help the men in the field. Some of them are priests in the temples of Kálbháirav, and on All Soul's Day or Mahalpakesha (Sept.-Oct.) are asked to pray at the houses of Konknaá who feast them and pay them a half-penny or a farthing (4.5 anna). At harvest time they sing hymns at the doors of Hindu husbandmen and get one to four pounds of unhusked rice and 1d. (4 anna) in cash. As labourers the men earn 6d. (4 anna) a day, and the women who reap, weed, and thresh, get six pounds of unhusked rice and a meal. They do not make more than a bare living and are forced to borrow on marriage and other occasions. As husbandmen and field
workers their daily life does not differ from the life of other husbandmen and field workers, except that on Saturdays and during the harvest season they go begging. Those who do nothing but beg, start at daybreak and come home about noon; go out again in the afternoon, and return about sunset. A family of five spends about 10s. (Rs. 8) a month. Their furniture is worth 1s. to 10s. (Rs. 2- Rs. 5), and their marriage expenses vary from £5 to £10 (Rs. 50- Rs. 100). They worship all local gods and keep all holidays, especially bhānd or hook-swinging festivals and jatrās or fairs. They employ Joishi Brāhmans to perform their ceremonies and have as religious Teacher the head of the Kadre monastery near Mangālor in South Kānāra. Each house pays the Teacher a yearly contribution of 6d. to 2s. (4 anns.-Re. 1), which is either collected by an agent of the Teacher or sent with a deputation of the caste once in four or five years. Their family god is Kālbhairav whose shrine in Goa is visited by them at least once in their life. They have also local shrines of Keketarpāl at Sadāshivgad, Bhrannāth at Asotī, and of Shīlda at Bhār in Kārwār, where they repeatedly go on pilgrimage. They have also household gods called purīs, deceased ancestors represented by unhusked coconuts, which are worshipped and changed every year on New Year's Day or Yugādī in March-April. The old coconuts are made into oil with which the lamp that burns before the coconut-god is fed. This god is kept only in the house of the head of each family group. On the first day of the year all the members of the family, each bringing a pound of raw rice, a coconut, and a half pound of molasses at some money, go to the house of the head of the family. There the victuals are cooked with a variety of dishes, the chief of which is pātī, the cost of these dishes being met from money contributions. They keep an iron trident, a symbol of Kālbhairav, and to this, as well as to the village gods they offer fowls and sheep during the Dusāri holidays in October and feed on the flesh of the victims. They are firm believers in soothsaying, in witchcraft, and in the power of evil spirits. As a rule girls are married before they come of age. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They mourn the dead ten days and are purified by drinking water touched by their Joishi. When boys are about three years old an elderly man called guru or Teacher puts metal rings called madāras in their ears and teaches them prayers or mantras. When this is over the guests are treated to a feast. Their other ceremonies do not differ from those of the cultivating classes. They have an hereditary headman called budvan who lives at Halja in Kārwār. He settles their social disputes with the help of the men of the caste. His decisions are final and are enforced on pain of loss of caste. They do not send their children to school or take to now pursuits.

Gondhalis, numbering 89 of whom 61 were males and 28 females, are widely spread over the district. They are professional beggars and do not differ in any point from Vengurla and Sāvantvāḍi Gondhalis. They are of Marātha extraction and came to Kānāra from Sāvantvāḍi.

Thākars, numbering 16 of whom 9 were males and 7 females, are
found in the Karwar sub-division. They speak Marathi and are said to be an offshoot of the Sarsentvide Thakurs. They are professional beggars. They make nets and catch sweet water fish and crocodiles on which they feed, and spin woolen wigs called chaurs which are worn by native women.

Leather-Workers, with a strength of 1704 included three classes. Of these 1473 (males 785, females 688) were Chamgars, shoemakers; about 150 Dhors, tanners; and 81 (males 42, females 39) Midgars, tanners and shoemakers.

Chamgars, Shoemakers and Tanners, according to the 1881 census numbered 1473, of whom 785 were males and 688 females. They are found in small numbers over the whole district, chiefly in Karwar, Kumta, Ankola, Honavar, Bhaktal, Siddapur, Sirsi, Yellapur, and Haliyal. The word Chamgar is derived from the Sanskrit charm leather. The coast Chamgars are said to have come from Goa and they still marry with the Goa Chamgars. The names in common use among men are, Yella Bassya, Mr. Badiya, Vasant, Hari, Vasu, Shivgo, Venka, and Rama; and among women, Gangi, Kushiti, Gauri, Bassi, VeLili, Dungi, Kevari, and Ruthinti. Their patron god is Venkatramana, whose temple is at Maniguni in Sirsi. Their family god is Basaveswar of Ulvi in Supa, and the Ammas and Mahamanas of Bhaktal, Honavar, Kumta, Ankola, and Karwar. They are divided into Mochis and Chamgars. The Chamgars follow the Brahmanic mode of worship and employ Brahman priests; the Mochis hold Lingayat tenets and employ Anglicans. Female women mark the lower with worn-dang sarees or falt and Chamgar women with red. Most of the men are fair, middle-sized, strong, and spare; a small number are dark and stout.

Chamgar women are so famed for their beauty of face and figure that there is a Kanaresse saying that Pata nive, the highest type of woman, middle-sized with fine features black lustrous hair and eyes full browns and slim waists, are all Chamgars. Those who live on the coast speak Konkani and those above the Sahyadris Kanaresse. Except a few who are found in the towns of Sirsi and Ankola, the Chamgars live in isolated villages on the skirts of towns in huts with mud walls and thatched roofs and front verandas about six feet broad. Their furniture includes low wooden stools, straw mats, and copper and earthen cooking vessels. Their ordinary food is rice and fish, and they eat mutton, fowls, and pork, but do not feed on carrion or cow beef or buffalo meat. About nine in the morning they take rice gruel; about one dali gruel and curry; and about eight curry and rice. They are fond of chillies, salt, tamarind, coconants, and molasses. Their holiday dishes are pulasa, vadis, and flesh. They are moderate eaters, but the men are excessively fond of drink. Indoors the men wear nothing but a loincloth. Out of doors, besides the loincloth, they wear a narrow waistcloth, a shouldercloth folded in puckers on one shoulder generally with a pair of shoes hid under it, and a headscarf, all of cheap cloth, the whole suit not worth more than 4s. to 6s. (Rs. 2-Rs. 3). The holiday dress is the same but of better material, and is worth 8s. to 10s. (Rs. 4-Rs. 5). Some wear silver girdles and gold ear and finger rings. The women's robe is worn without passing the skirt between the feet. Their every-day dress is worth 4s. to 6s. (Rs. 2-Rs. 4), and their holiday dress 8s. to
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Population.

128. (Rs. 4 - Rs. 6). On grand days they tie their hair neatly in knots and deck it with flowers. They also wear gold or brass ear and nose rings, the lucky necklace, and glass bangles. These ornaments are of little value as they are hollow and mixed with alloy. A complete set of a well-to-do Chamgar woman's ornaments costs £2 to £5 (Rs. 20 - Rs. 50) and that of a poor woman's £1 10s. to £3 (Rs. 10 - Rs. 30). Boys wear nothing but a loincloth and girls only a small cloth wrapped round the middle. Their clothes come from the Belgaum and Dhawar hand-looms. Those who live above the Sahyadris are mild-tempered, hardworking, well-behaved, and thrifty, but the coast Chamgars are excessively fond of drink, untruthful, thriftless, and quarrelsome. The coast Chamgars tan hides after they have been cleaned by Mhars, and make sandals which according to quality fetch 6d. to 1s. 3d. (4 - 10 anna) a pair. The tools they use are an owl or ard, a knife or rasapi, an iron hammer or mutlo, and a smooth stone for sharpening the knife. A man earns about 9d. (6 anna) a day, but they are drunken and thriftless and always poor. The up-country Chamgars are better off than the coast people, earning money as husbandmen, labourers, and cartmen as well as by working in leather. Chamgars rank with Mahigs and Holayas and their touch is thought to defile high class Hindus. Chamgars are late risers. Near the coast some go the first thing in the morning to tavern for a drink of palm-beer, and then to the tanning ground where much time is wasted in talk. They go home for the middy meal and again set to work generally finishing a pair of sandals by 2 p.m. Where a pair of sandals is needed they send to some prominent place in the market, and by night time, if they have found no buyer, greatly lower their price. On the way home they call at a tavern and eat part of their earnings. The women mind the house and ornament trowsers of the sandals by sewing on slips of tinsel. A family of six spends about 12s. (Rs. 6) a month. Their chief objects of worship are Venkatramana, Srisriamma, Hanumanna, Ankleamma, Mahamayi, Mahadev or Shiva, Ganpati, Jataka, Hanumanta, and the Naga or Cobra. They have no priests of their own and never employ Brahmans except before a marriage when they ask a Hari or Karhada Brahmam to fix the lucky hour giving them 3d. to 2s. (2 anna - Re. 1). They believe in witchcraft, soothsaying, and ghosts, and offer blood sacrifices to the village spirits. They never go on pilgrimage. Their holidays are Shivaratra in February, Yagadi in April, Naga Pancharati in August, Dasara in October, and Divali in November. Girls are married between eight and twelve and boys between fourteen and twenty-five. Widow marriage is forbidden, but polygamy is allowed. They either bury or burn their dead, and mourn them eleven days. Midwives of their own caste are employed at births. The coast Chamgars perform the satti or sixth day ceremony after a birth; the Mochis or up-country Chamgars do not perform any ceremony on that day. Children are cradled and named on the eleventh day. The marriage ceremony lasts six days. When a match is settled the fathers of the boy and girl, with some friends and relations, go to a Brahmam priest, either a Joisbi or a Hari, ask him to fix the time for the ceremony, and pay him 3d. (2 anna) rolled in a couple of betel leaves. From the priest's all go to the bridlegroom's, where plantains and molasses are handed round. They
then go to the bride's house with not less than a hundred fried cakes or 
"rāddēs," a cooked fowl, a bodice, a robe, &c. (Rs. 2) in cash, 
flowers, and betel-nuts and leaves. The price of the girl, which 
varies from £1 12s. to £6 8s. (Rs. 16-Rs. 64), is settled and the girl 
is dressed in new clothes. The people then go to the tavern where 
they spend the &c. (Rs. 2) brought by the bridegroom's father, and, 
on their return to the bride's, are feasted with rice and coconut 
with brought from the bridegroom's, and go home. On the day 
fixed by the Brāhman the bridegroom is rubbed with turmeric 
paste, bathed in warm water, and dressed in a waistcloth, shoulder- 
cloth, and headscarf. Then holding in his hands some betel 
leaves, a betel-nut, a coconut, and a dagger, and wearing the 
marrige coronet, he comes in procession to the bride's house. He 
is received with the same forms as among high class Hindus, enters 
the booth, and stands opposite the bride, separated from her by a 
cloth. The head of the caste calls "śāmadhān," that is Take care, 
the curtain is pulled aside, and the couple throw garlands of 
flowers round each other's necks. The bride's parents join the 
hands of the bride and bridegroom and pour water over them. 
They then sit on a bench called śāvo, and each guest waves a coin 
round their heads and drops it in a tray at their feet. After this is 
over the guests are treated to a meal, the chief dishes in which are 
pūśa and rāddēs. On the second day the bridal party goes to the 
bridegroom's, and the ceremony in all other respects does not differ 
from that of other low castes. Their puberty and death ceremonies 
are into the same. Social disputes are settled at meetings of adult 
caste-men presided over by headmen called "śvetakāra" who have 
power to fine offenders, to put them out of caste, and to allow them 
to come back. The proceeds of fines are spent in buying liquor 
which is drunk before the meeting disperses. Up-country Chamgāras 
send their boys to school and are improving; coast Chamgāras are 
debasing or at best are stationary.

Dhors or Tankers, according to the 1881 census numbered 150 
of whom eighty were males and seventy females. They are found 
in the Haliyal sub-division, living on the skirts of towns like 
Mhāra, Mukris, and Holayās. They are said to have come from 
Kulburga in Haidarabad and still to eat and marry with Kulburga 
Dhors. Their home tongue is Marāthi. The names in common 
use among men are, Yella, Satvya, Rānya, Bhikya, Bassya, and 
Rānya; and among women, Ganti, Nima, Lokavva, Padmavva, 
Nemavva. Their surnames are Godki, Gajāksha, Pola, Mātkar, and 
Hātkar. Persons bearing the same surnames do not intermarry. 
Their family god is Basavesvar, who has shrines at Kulburga and 
at Ulvi in Supa. They have no subdivisions. They are wheat-
coloured, middle-sized, and muscular, with well-cut features. Their 
home tongue is Marāthi with a large mixture of Kānarese and 
Koknani. They live apart in rows of one-storied houses with mud 
walls and either thatched or tiled roofs; and their furniture includes 
low wooden stools, palm-leaf mats, and metal pots, lamp, and earthen-
ware. Their staple food is millet and "rūgi," and they eat flesh except 
beef and village pork, and drink liquor. They are temperate eaters 
but bad cooks. The men wear the loincloth and the headscarf and 
blanket over their shoulders, and the women wear the robe with
the skirt hanging like a petticoat and the upper end drawn over the head like a veil. They also wear a short-sleeved bodice with a back. The women do not wear flowers, but both men and women keep clothes in store for holiday use though they are neither cleanly nor tasteful in their dress. Their clothes are of country cloth bought from local shopkeepers who bring it from Dhārwar and Belgaum. The men's ornaments are gold ear and finger rings, and silver bracelets and girdles, and the women, besides the marriage nose-ring, necklace, and wristlets, wear gold silver or brass earrings, necklaces, wristlets, and finger and toe rings. They are hardworking, orderly, thrifty, and hospitable, but dirty. Besides tanning hides, which they buy from Mhars, Dhora work as field labourers. As tanners the men earn 6d. to 7½d. (4-5 anns.) a day and as day labourers 4½d. to 6d. (3-4 anns.) and the women 3d. (2 anns.). The women do not help the men in tanning, but add to the family income by working as labourers. Their busy season lasts from September to the end of July and their slack time is the month of August. Their work as tanners is steady and well paid, and though they borrow at twenty-five per cent to meet special marriage charges, they succeed in paying their debts. Like Chamgars they are held impure by high Hindus. They take three meals a day, the first early in the morning, the second between twelve and one, and the third about eight. They are a busy people working as a rule from morning to night. They are religious, respecting Brāhmaṇs and at the same time obeying the head of the Lingāyat monastery at Chitālur in Mausur, to whom they send yearly contributions, consisting in small sacred asanas which they call prāsad. Their chief duties are Cāsaya, Shiv, and Yellamma, and their chief holidays are Shivrātra in February, Holi in March, Nīg-panchami in August, Ganesh-chaturthi in September, and Dāsera in October. They present blood offerings to the village gods and go on pilgrimage to Ulvi in Supa. Their ceremonies and customs do not differ from those of Chamgars, except that Lingāyat priests are asked to purify their dead by placing their feet on the corpse's head. Their disputes are settled by their hereditary headman or būdevant, who is guided by the opinion of the majority of the adult castemen. They have lately begun to teach their boys to read and write.

Madigas. Shoemakers and Tanners, according to the 1881 census numbered eighty-one, of whom forty-two are males and thirty-nine females. They are found above the Sahyādris. They have neither surnames nor family gods. The names in common use among men are, Basaya, Barma, Karya, Venka, Ranga, Lakshya, and Yeluy; and among women, Putti, Shivi, Bassi, Venki, and Lakshmi. They are said to have come from Mausur and still keep their connection with Mausur Madigas. Both men and women are short, dark, and

1 Mausur Madigas are of two tribes, Telinga and Karnātas. They dress leather and are the lowest of the left-hand faction. (Rice's Mysor, I, 347, 348). In 1800 Buchanan (Mysor, I, 272) described them as very low, dressing hides, making shoes, selling, and working as servants. The class included many small tribes of ten or twenty houses with whom the tribes people alone married as they were so low of their race as the higher castes. They ate carrion and drank spirits. They had priests of their own. In Coorg the Madige Holayas are perhaps the lowest of the impure classes (Rice's Mysor, III, 213).
strongly made. Their home tongue is Kānarese. They live in small one-storied houses with thatched or tiled roofs and front verandas. Their daily food is millet, rice, and fish. They eat mutton and fowls when they sacrifice to the village gods, and drink liquor. They are not particular about their food and eat carrion when they can get it. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women a bodice and the robe worn like a petticoat without passing the skirt between the feet. The men wear gold and brass rings in their ears and on their fingers; and the women besides the marriage necklace, bead necklace, and glass wristlets wear tin or brass bangles, and gold or brass carrying nosecings and finger rings. They are hardworking but thriftless and given to drink. They skin dead animals, dress hides, make shoes, and work as field labourers. The Mādigs are better off than other low castes, though to meet the cost of marriage they have to borrow at high interest. Other Hindus look on them as impure like Mādas and Holīs. During the rainy months, the greater part of their time is spent in field work. In the dry weather they work in leather, the women helping the men, and by their labour adding to the family income. A family of five spends about 14s. (Rs. 7) a month. Their chief deity is Venkstramana. They are staunch devotees of Mariamma or Mother-death whose shrines are found in many parts of Kānara. They also keep idols in their houses. Once every two or three years they raise subscriptions, make a small shed, buy a brass pot which represents the goddess Mariamma, stop it with a coconut, cover it with flowers, and keep it for three days which they spend in feasting and drinking, calling bards and female. At the end of the third day the pot is thrown into a river or pond. They do not employ or respect Brahmanas, but have priests of their own called gurus whom the family support and who eat but do not marry with them. They have also a religious Teacher named Jāmbu whose monastery is at Kādapā in Madras where they go on pilgrimage. Polygamy is allowed; but few men take more than one wife as money has to be paid to the girl's father. Widow marriage is allowed and practised. They either bury or burn their dead and their ceremonies do not differ from those of the Holīyas. Caste disputes are settled by the headman or gauḍa with the help of a council of adult castemen. They do not send their children to school and show no signs of improving their position.

Depressed Classes included sixteen castes with a strength of 23,879, of whom 12,223 were males and 10,656 females. The details were:

<table>
<thead>
<tr>
<th>Caste.</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agars or Salt-makers</td>
<td>1976</td>
<td>1944</td>
<td>3920</td>
</tr>
<tr>
<td>Bards</td>
<td>130</td>
<td>132</td>
<td>262</td>
</tr>
<tr>
<td>Beleles or Sūrīs</td>
<td>639</td>
<td>648</td>
<td>1287</td>
</tr>
<tr>
<td>Beleles</td>
<td>76</td>
<td>15</td>
<td>91</td>
</tr>
<tr>
<td>Chandalis</td>
<td>677</td>
<td>958</td>
<td>1635</td>
</tr>
<tr>
<td>Devad.as</td>
<td>61</td>
<td>61</td>
<td>122</td>
</tr>
<tr>
<td>Gāla</td>
<td>1314</td>
<td>1215</td>
<td>2530</td>
</tr>
<tr>
<td>Hakka</td>
<td>27</td>
<td>9</td>
<td>36</td>
</tr>
</tbody>
</table>

Depressed Classes
A'gers or Salt-makers, from ágar a salt-pan, numbering 2118 of whom 1078 were males and 1040 females, are found at Kumta; Chándárav, Gokarn, Hannali, Sánikat, and Mírjan in Kumta; at Shirur in Honávar; and at Gundbalí and Ankola in Ankola. The names in common use among men are, Bomma, Nágú, Jettí, Mhásti, Venkta, Timma, Honna, and Bira; and among women, Deví, Sukri, Nágí, Timná, Jogi, and Jettú. They have no stock names except names called after places or crafts. Their household god is an unlabeled cocomint. They have no subdivisions. Both men and women are middle-sized and dark. Their home tongue is Káñarí. They live in small one-storied houses with mud walls and thatched roofs, and verandas and front yards. Their common food is rice and fish, but they eat flesh and drink liquor though they do not touch beef. Their special dishes are fowls and sweet-gruel or pásía with liquor. They are great eaters but poor cooks. The men wear the loincloth, a coarse narrow waistcloth worn without passing the skirt between the legs, a blanket, and a headscarf. The women wear no lódce, and the robe, which is generally dark, falls like a páttecoast without the skirt being passed between the legs. The men wear gold or brass earrings and finger rings, and the women the lucky necklace, glass tin or brass bangles, and gold or brass earrings, nose rings, and finger rings. Only a few have a store of holiday clothes. They are hardworking and orderly. Their hereditary calling is making salt, and they also work as field-labourers and make palm-leaf umbrellas which the people of Káñara use at all times of the year. Like the Bhattás and other field labourers, they are generally indebted to the landowners and work off loans by serving on very low wages. They rank above Koteágars and about the same as Uppárs. Their daily life does not differ from that of Mukris or fishermen. A family of five spends about 8. (Rs. 4) a month. Their family god is Hanumant. They worship all village gods and goddesses who are represented by stones and white ant-hills. All their ceremonies are performed by their headman or kulkn. They do not employ Bráhmans though they treat Havis with great respect. They have much faith in soothsaying, witchcraft, and in the spirits of the dead, and keep Holi in March, Yagústi or New Year’s Day in April, Chautí in August, Ganpatí’s day in September, and Tule’s wedding and Díváti in November. They have no images in their houses. They make no pilgrimages except occasionally to Gokarn during the Shivarátra holidays in February. Their girls are married between ten and twelve and their boys between fourteen and twenty-five. Widow marriage and polygamy are allowed and practised, polyandry is unknown. Their customs are like those of the Uppárs, except that a betel-palm blossom is fixed in the bridegroom’s turban or headscarf instead of a marriage coronet, and that the marriage ceremony lasts for six days. Their social disputes are settled at meetings of adult castemen under a headman styled budánt. They live from hand to mouth and show no signs of improving their condition.

Bákads or Bakadígarus, numbering 262 of whom 129 were males and 133 females, are found only at Ankola. The word bákád is
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Chapter III.

Population.

DEPRESSED CLASSES.

BANTANS.

said to come from the Hindustani baks a crop estimate, because their
wages are paid in grain and not in cash. They call themselves
Bants or warriors. The names in common use among men are,
Honnappa, Devappa, Pursappa, Birappa, Timmappa, Hammayya,
Lingappa, Devendra; and among women, Lakshini, Devamma, Sukri,
Avi, Gune, Gungamma, and Kini. Their family god is Bantdev
whose shrine is at Ambal in Ankola. They say they came from
Bantval, a village near Mangalore, and that they were once Bants,
whom Buchanan describes as the chief middle class or Shudra
husbandmen in South K'anara, and that they were put out of caste
and have no intercourse with the parent stock. Bant in K'anarese
means a warrior and they still take the word mish after their names.
In South K'anara they are large landowners. They are middle-sized,
dark, and strong. Their home speech is K'anarese pure from
Sanskrit words, and spoken with a better accent and articulation
than the K'anarese of other low classes. They live in small one-
storied houses with mud walls and thatched roofs, verandahs,
and front yards. Their furniture is mats; earthen cooking vessels,
and brass lamps. Their common food is rice "rigi" and fish, and
they eat flesh but do not drink liquor. Their favourite holiday dish
is sweet-gruel or paids. They are great eaters, fond of fish, beaten
rice, coconuts, and molasses. The men wear the loincloth, a narrow
waistcloth, and a headscarf, with a country blanket or kambla on
their shoulders; the women wear the skirt of the robe hanging
like a petticoat from the waist and the upper end drawn over the
shoulder and breast and no bodice. They buy clothes once a year,
the new clothes serving as underskirts. The man wear gold
or brass ear or finger rings and silver girdles; and the women wear,
besides the signs of married life, brass or tin bangles and gold or
brass rings in their ears and on their fingers and toes. They are
clean, honest, sober, thrifty, and hardworking. They earn their
living chiefly as husbandmen. Most of them are well-to-do and
their condition is better than that of the other degraded classes.
Some of them own land. They rank with Kotegars and Mukris,
and their daily life does not differ from that of the Halvakki
Vakkals, the women and children helping the men in the field. A
family of five spends about 14s. (Rs. 7) a month. They worship
all village deities and employ Brâhmans to whom they show great
respect. Their chief holidays are Shinga in March, Dasra in
October, and Bhând or car festivals, and they have great faith in
soothsaying and witchcraft. The object of their special devotion is
Vrukshramana of Tirupati where they go on pilgrimage. They also
worship unh husked coconuts. They marry their daughters between
eight and ten and their boys between sixteen and twenty-five.
Widow marriage and polygamy are allowed, and polyandry is
unknown. They either burn or bury their dead. They engage
Havign bhuts to perform their birth, marriage, and death ceremonies.

1 Mysoor, III. 17, 32. He calls them Bantars, divides them into Massadlis, Jains, and
Parivaradus, and notices that they eat and drink but do not marry with Naars, that
their headmen or salabadas inherit through women; and that the men have several
wives one of whom must be the daughter of the husband's maternal uncle.

2 1218—46.
At their ceremonies the hom or sacred fire is not burnt. They mourn the dead ten days, during which, as well as for ten days after birth, they hold themselves impure and are cleansed by a mixture of sand and ashes with water which is supplied by the village herman. Their ceremonies differ in no important point from those of the Komarpaks. Social disputes are settled by hereditary headmen or budrants. Serious breaches of caste rules are punished by excommunication, and small offences by fine, part of which is credited to their family god and part spent in feasting caste people. They are a steady but not a rising class, and do not send their boys to school.

**Beds or Talvars**, according to the 1872 census numbered 967 of whom 521 were males and 446 females. They are found above the Sahyadris. They are the well known Bedsars or Byardars who are believed to be of Telugu origin. They seem to be a branch of the Maisur Bedsars with whom they eat and marry. The names in common use among men are, Durga, Mari, Yellappa, Karjanna,

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1 Of the Maisur Bedsars or Byardars, Buchanan (1800, Mysor, I. 258-360) gives the following interesting details: Bedsars are of two classes Karnatas and Talvans. The Karnatas wear the jag and are numerous near Raya-durga. Those in the north-east of Mysore are of Talings, or speak Taline. They are the true Shudras or local cultivators and military of Talings and were introduced in great numbers into the south when the south was conquered by the Andhra or Telinga princes. Karnats and Talingas Bedsars neither eat together nor intermarry. Talvans eat together but marry only in certain families. They have no class called Churias and social heads called Gotungars. They believe in the caste Gods used by Pallagas or Saptamahar. There are no pottas, and husbandman. They eat fowls, sheep, goats, hog, deer, and fish, and drink liquor. Polygamy is allowed and practised. The women are hardworking, and marry at any age. Widows are not killed but they do not marry again. They bury the dead. They believe that after death the wicks become devils and the spirits who are born as men of the family some back, and if not worshipped get angry. The Vinkas' shrine is a rough heap of stones, and the object of worship an oiled shapeless stone. The Baydars become religious and Dases in sickness. Their god is Trimalla Devani, an immense block of granite on a hill-top. Under one side is a hollow pointed red and white, a rude stone in the hollow, and a Satanas or Vaichav Gourav is the ministrant. Once a year the Baydars meet at Trimalla's shrine. The ministrant offers the god food and hands it to the worshippers. Trimalla is the name of the hill at Trimallu on which Venkatarao's temple is built. The Baydars pray to no mother or female power except to the goddess of small pox Harina that is Mari amma the mother of death. To her they offer animal sacrifices. Their Teacher is a Shai Vaichav Brahman who marks the worshippers and gives them holy water. The Braman village priests at their marriage and memorial feasts. Buchanan (Mysor, III, 163) held that the Kalambas of Banavasi were Baydars. He notices (Mysor, I. 228) that in east Mysore the Baydars were strongly Talinaga and that near Veer on the crest of the Eastern Ghats the Telungu language was called Bedari. They ranked (Mysor, I. 77) among the lower classes. He notices (Mysor, III. 6) that in South Kanaara the Bedsars are a savage race who eat cat and with great propriety were called murderers. Wilks (1810, South of India, I. 447) makes the Bayas and Bedsars the same. He describes them as wonderfully enduring and (Mysor, II. 190) as by their admirable staunchness to their chief winning the admiration of Haidar Ali who turned them into Musalmans and formed battalions of the Bedars, which in 1784, Mysor and Coor, I. 231, gives them a strength of 260,000; calls them Bedsars or Nayaks and also Kottakaus, Barakas, and Kannaryas. Some are Karnata and others Telings. They have family stocks or potaram like Brhamans. Most Maisur Palegars or petty chiefs are Bedsars.

The Bedsars or Baidars are of importance in the Bombay Presidency. They are numerous in the Kanarese upland districts, Dharwar, Belgaum, and Kalgudi, and under the name of Kanals pass north through Kolhapur and Satara to Poona and Phelipar even to Ahmadnagar. Like shepherd or Kuralars and Kurlars of the same name Baidars probably included many early tribes who differed from each other in origin, appearance, and position.
Mallava, Basava, Hanna, and Rama; and among women, Mallava, Yellavva, Basavva, Haramavva, Kambavva, and Bharmavva Names marking the calling or the place of birth are used as surnames, such as Kattadavva or Catechum-maker, Yemmayavva or Buffalokeepers, and Koriyavva apparently a place name. Their family names are Ramadath whose shrine is at Siddapur, and Yellamma whose shrine is at Sisudatt in Dharwar. Both men and women are short, dark, and muscular. Their original home tongue is said to have been Telugu, but they now speak Kannarese in a s.winging tone like the Lingayats. They live by themselves in small huts with mud walls and thatched or tiled roofs. Their common food is rice and roti, but they eat almost any animal including the cow heifers, rat, and monkey, and drink liquor. The men wear either short drawers or a loin-cloth, a shoulder-cloth, and a head-scarf, and the women a bodice and the robe with the skirt hanging from the hips to the shins like a petticoat and the upper end drawn over the shoulder and across the breast. They wear rings of gold or brass in their ears and on their fingers; and the women wear the necklaces of glass beads glass, tin or brass bangles on their wrists and gold or brass rings in their ears and nose and on their fingers. They are brave and hard-working but thrifty and fond of drink. They formerly lived either as hunters and fowlers or as village watchmen and guards. They are now husbandmen and sell labourers and some of them inferior village servants. They are fond of drink and are blood-thirsty. They do not rank so low as Holayas, Koegees, and Munks. Both men and women work as labourers. They take a meal in the early morning before starting for work, rest for a short time and eat again before leaving home. They have a third meal on their return home after dark. A family of five spends about Rs. 12. A month. Their chief god is Venkatramana of Tumapati in North Arkot, and they also worship vrisaks or malevolent spirits. They employ Jeeshis to perform their ceremonies and show them much respect. They keep Holi in March, Puja in April, Ganesh-chaturti in September, Hatti or Dipavali in November, and all other Hindu feasts. They have images of Parshurama and Yellamma in their houses. Girls are married between eight and fourteen and boys between twelve and twenty. Widows are not allowed to marry, but they are taken as concubines. They bury the dead and give caste feasts on occasions of birth, naming, marriage, puberty, and death. Their social disputes are settled by their headman. They do not send their children to school and are neither a rising nor a pushing class.

Bollars, numbering 10 of whom 3 were males and 7 females, are found in the petty division of Bhaktal. They perhaps take their name from bile bamboo-fibre. They are a branch of the Holayas but they neither eat nor marry with them. Both men and women are short, stout, and well-featured. Their home speech is Kannarese. They live in small one-storied houses with mud walls and thatched roofs and verandas and front yards. Their staple diet is rice and fish. They also eat carrion and drink liquor. The men wear the loin-cloth, a narrow waistcloth like the Buttals, a shoulder-cloth or
black blanket, and a headscarf; the women wear the robe like a petticoat, they have no bodice and cover the bosom with strings of beads. The men wear gold or brass earrings and finger rings, and the women the lucky necklace of glass beads, glass tin or brass bangles, and gold or brass earrings, nose-rings, and finger rings. They are orderly but thriftless and given to drink. Like the Kotegars they skin animals and make bamboo mats and baskets. They are badly off. They rank with the Kotegars and do not differ from them in their daily life. A family of five spends about 8s. (Rs. 4) a month. They worship all village gods and goddesses, and offer them blood sacrifices. They are firm believers in soothsaying and sorcery. They pay Brâhmans great respect, but do not employ them to perform their ceremonies. Girls are married either before or after they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. Caste disputes are settled by headmen called budhants with the help of a council of adult members. They do not send their children to school and show no signs of improving.

Buttals or basket-makers, according to the 1872 census numbered 91 of whom 76 were males and 15 females. They are found in small numbers on the coast. The name seems to come from the Kannarese bili a basket. They neither eat nor marry with other inferior castes. Both men and women are short, dark, and regular featured. Their home speech is Kannarese. They live in small one-storied houses with mud walls and thatched roofs, a veranda, and front yard. Their staple diet is rice and they eat all sorts of flesh except beef and drink spirits when they sacrifice to the village gods and at any other time when they can afford it. The men wear the loin-cloth, a narrow waistcloth covering only the thighs, a shoulder-cloth, and a headscarf. The women wear no bodice and pass the skirt of the robe back between the feet. The men wear gold or brass earrings and finger rings; and the women the lucky necklace of glass beads, glass tin or brass bangles, and gold or brass earrings nose-rings and finger rings. They are hardworking and orderly. Both men and women work as field labourers. They are often little better than bondsmen, working off advances made to themselves or to their fathers, in some cases even their grandfathers. Like the Kotegars they are deemed impure. Their daily life does not differ from that of the Mukris. A family of five spends about 8s. (Rs. 4) a month. They worship all village gods and goddesses but their chief object of veneration is Jatga. They believe in soothsaying and witchcraft, and have a great dread of the spirits of the dead. They respect Brâhmans but do not employ them to perform any of their ceremonies. Their girls are married between ten and thirteen and their boys between sixteen and twenty-five. Widow marriage and polygamy are common, and polyandry is unknown. Their marriage ceremony, which is the same as the Châmâhâr marriage, is performed by their headmen who are called kollars or sceptre-holders, and who settle their caste disputes. Their state is wretched and they show no signs of improving it.

Chochalva'dis or Channayan Holeyarus, according to the
KÁNARA.

1872 census numbered 1864 of whom 978 were males and 886 females. They are found at Sirsi, Banavási, and Mulgi in Sirsi; at Mundgod in Yellápur; and at Haliyal. The usual names among men are, Cutchí, Ira, Harma, Guru, Sūba, Basva, and Fakir; and among women, Lingí, Basví, Fakiri, and Chinmi. They are believed to have come from Dharwar where some of their class are said still to be found. They are of three divisions Chchálvadís proper, Kaudís, and Kamblars, who eat together but do not intermarry. The men are dark, sturdy, middle-sized, and dull in face; and the women are much like the men except that they are regular featured. All talk Kánarese and a few Hindustání. They live in dirty untidy huts with mud walls roofed with bamboo and straw. Their usual food is ragi rice and fish. They never touch beef or pork, and flesh of any kind is rarely used owing to its cost; the men are fond of smoking tobacco and hemp and of drinking spirits. They are moderate eaters and bad cooks. Their holiday dishes are sweet-gruel or pása, lotýa, and cooked meat. The men wear a short waistcloth, a shouldercloth, and a small headscarf; the women pass the skirt of the robe back between the feet and draw the upper end over the head. They tie their hair in a knot behind the head and adorn it with flowers except on holidays. The men wear a small gold ring in the left ear and the women ear-studs, earrings, and a necklace of glass beads and another of inferior gold silver and glass bangles and gold finger rings. They are hardworking and orderly but dirty, and the men are fond of drink. They are temple servants in Lingíyat temples or gudis and monasteries or māths, the men carrying bālīs which are hung during service and in processions. The women sweep temples, and like the Devis many are unmarried and prostitutes. They are badly off, borrowing money to meet marriage and other special expenses and often serving as bondsmen till the debt is paid. They rank with Mukris, Kangáris, and other low classes, but they do not marry with any of them. Their hours of work are from six to eleven and from two to six. They take their breakfast in the morning before going to work; they dine at noon, and sup about eight. The women mind the house. A family, of five spends about 8s. (Rs. 4) a month. They are a religious people. They respect Brāhmans but their family priests are Lingíyat ayyas who perform their religious ceremonies, officiating at births, marriages, and deaths. They have no house gods, but worship Shíva, Basáva, Yellamma, and Manidevi, making pilgrimages to their shrines at Uvli in Supa, at Sirsi, and at Gokarn. They are careful to keep the chief Hindu festivals. They pay tithes to the head of the Shringeri monastery in Māisur who is their spiritual Teacher. They are a religious class and offer flowers, cocomutis, and oil to the village gods. They believe in ghosts, and consult mediums or bālagates generally during epidemics, when offerings of fruit and flowers are made to local deities. The mediums are usually paid 6d. (4 anns.). There is no rule requiring the early marriage of girls, but girls are generally married before they come of age, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed and practised. Ceremonies are performed on the fifth day after birth, and the child is named and cradled on the eleventh
day. The child's head is shaved when two years old. Their marriage ceremonies begin the day before the marriage when the bridegroom and bride are rubbed with turmeric paste. On the wedding day the bridegroom comes with his people to the bride's house and is received by his parents-in-law at the entrance to the house and seated on a mat spread in the veranda. The bride is brought out and the pair stand face to face, separated by a curtain. The curtain is soon after withdrawn, their hands are joined by the bride’s parents; water is poured over their hands, and the bridegroom’s mother fastens the lucky necklace round the bride’s neck. Women sprinkle rice on the brows of the couple and wave lighted lamps round their faces; the Lingayat priest blesses them, and dinner is served. Next day after dinner the bridal party go to the bride’s house where the guests are feasted.

When a girl comes of age the same ceremony is performed as among the Châmuls. Those who can afford it burn their dead the next day. They mourn ten days, feed their caste people on the eleventh, and the next of kin performs a ceremony on the anniversary of the death day. Social disputes are settled by a headman or budrant who is of their own caste and whose office is hereditary. He has power to fine 2s. to 4s. (Rs.1–Rs.2) and is highly respected. They do not send their children to school, improve their condition, or take to new pursuits.

**Hatgars.**

Hatgars, according to the 1881 census numbered 16 of whom 11 were males and 5 females. They are found on the Dharwar frontier. Both men and women are dark, short, and sturdy. Their Kamba is similar to the home tongue of the Banjigs. They live in small one-storied houses with mud walls and thatched or tiled roofs and small front verandas. Their staple diet is rice and millet. They eat flesh when they sacrifice to the gods, and drink liquor, but as a class they are temperate. The men wear short drawers, a narrow waistcloth, a shouldercloth, and a headscarf; and the women the robe, the skirt hanging like a petticoat and the upper end drawn over the head like a veil. They also wear a bodice with short sleeves and a back. They are thrifty, hardworking, sober, and orderly. They are husbandmen, landholders, tenants, and field workers. Besides minding the house the women help the men and add to the family earnings by working in the fields; after ten the boys herd cattle. They are not successful as husbandmen, and are badly off, as the Dharwar frontier, where they live, suffers from irregular rainfall. They rank with the Bâkads and Hâlvakki Vakkals and above the classes which are considered impure. Their daily life does not differ from that of other husbandmen. A family of five spends about 10s. (Rs.5) a month. Both men and women wear the ling in a case hung round their necks, like the Banjigs and other Lingáyats. They venerate Lingáyat priests but employ Jôshá Brahmins to perform their ceremonies, and pay their chief devotion to Amba Bhaváni whose shrine is at Tuljapur in the Nizân's

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1 It seems probable that these Hatgars are an outlying settlement of the shepherd class known in the Maráthi Deccan as Dhungars, or more generally Hatgár-Dhungars.
dominions, where they go on pilgrimage. They have great faith in soothsaying, witchcraft, ghosts, and evil spirits. Their spiritual Teacher is the head of the Sráat monastery at Shringeri and their chief holidays are the feasts of Anumba Bhaváni and Yellanna. They marry their girls between seven and twelve and their boys between twelve and eighteen, but age is no bar to marriage. Widow marriage and polygamy are allowed and practised; polyandry is unknown. Some of them burn and others bury the dead. Social disputes are settled in accordance with the opinion of the majority of the castemen at meetings held under headmen called gaudás. They do not send their boys to school and take to no new pursuits.

Haslars, according to the 1881 census numbered 2629 of whom 1414 were males and 1215 females. They are found in isolated settlements in Sirsi and Honávar. The word Haslar seems to come from the Kánarese hasula a child, in the sense of servant. Like Mhás and Chámbhás they live on the outskirts of towns and villages. They seem to have come from Shimoga in north-west Málur, where the caste is found about 5000 strong speaking the same language and following the same customs as the Kánarese Haslars.¹ They belong to three family stocks, Bettaballi or cane-men, Honaballi or gold-men, and Anuballi or elephant-men. They have no surnames. The names in common use among men are, Huliya, Bola, Jutte, Kariya, and Bira; and among women, Kottu, Jetto, Shivi, Putti, Yidi, and Mari. Families belonging to the same stock do not intermarry—They have no family gods. They seem to have the same origin as the Bákads or Holayas though they neither eat together nor intermarry. They are short, dark, and stoutly made with flat noses and thick lips. Their home tongue is Kánarese—a less pure type than that spoken by Bráhmans. They live in small one-storied houses with mud walls and thatched roofs. Their ordinary diet consists of rice-gruel for breakfast, ragi-gruel for dinner, and cooked rice strained dry with curry for supper. They eat mutton, fowls, wild pig, and venison, and are excessively fond of palm-spirit. They do not touch beef or use opium or any other intoxicating drug. Flesh is mostly eaten on New Year’s Day or Yagúdi in April, on Dasara in October, and on Diwáli in November. The men wear the loincloth, a country blanket across their shoulders, and a headscarf; and the women a bodice and the robe whose skirt is worn falling like a petticoat. They wear brass hair ornaments, the nose-ring, the lucky necklace, glass bangles, and brass wristlets and toe-rings. Their clothes come from the Bellgaum and Dharwár hand-looms, and they keep a store of rich robes and on grand occasions the women deck their hair with flowers. Most men and women work as labourers in fields and gardens. They are paid both in cash and grain, the men getting 6d. (4 annas) and the women 3d. (2 annas) a day; some of them take land

¹ Rice’s Mysor, I. 350. Mr. Rice (Ditto, 351) describes the Shimoga Haslars as like the Soligas of south-east Málur, a short thick-set race very dark and curly haired. They are timber-cutters and work in betelnut and spice gardens. Their home speech is Kánarese.
on lease from superior holders. After ten boys help their parents, working in the fields or watching cattle, and, after seven, girls mind the house when their mothers go to work. In spite of fair wages they save little, and as they borrow £4 to £6 (Rs. 40 - Rs. 60) for their weddings they have to work for long terms for their creditors, getting little more than nominal wages. They rank with Mukris above Mhars and Holayas and below Hâlepaiks. High class Hindus do not touch them. They work all day from sunrise to sunset except short intervals for their meals, and generally go to rest about eight. A family of six spends about 14s. (Rs. 7) a month. Their houses cost £1 to £3 (Rs. 10 - Rs. 30); and their dress costs a grown person £s. to 5s. (Rs. 1½ - Rs. 2) a year, and a child Is. to 6d. (8-12 anns.). They spend about £2 (Rs. 20) on a birth and 8s. (Rs. 4) on a death. They worship none of the regular Hindu gods; they have no family gods or priests, and they make no pilgrimages. They please the spirits of the dead whom they believe to have the power of harming them. They offer them coocks, sheep, and fruit, and have much faith in soothsaying and witchcraft. They trace all disease to the working of unfriendly spirits against whom, when they become unusually troublesome, they employ wizards or ghâdís. Their customs do not differ from those of the Mukris and other impure Kânarese-speaking castes. Hereditary headmen called budvants settle petty disputes, and serious matters are disposed of at meetings of the caste under the headman. Except for eating with a lower caste, which is punished by temporary excommunication, the usual punishment is fine varying from Is. to £1 10s. (Rs. 1 - Rs. 2). The proceeds of the fine are spent on a caste feast. They do not send their children to school.

Hala’khors or Banghis according to the 1872 census numbered 36 of whom 27 were males and 9 females. They are a mixed class composed of Central Indian scavengers and local outcaste women. They are found in Kâwâr, Kumta, Sirsi, and Haliyâl. All have come within the last thirty years and they still come in small numbers. The word Hala’khor is derived from the Persian halâl clean or lawful and khor eater, apparently because to them everything is lawful food. They admit outcasts from all castes and creeds. The names of men are, Kâlu, Lâl, Aytâ, Munda, and Bindra; and of women, Shita, Ganga, Rada, Putli, and Ganpi. Both men and women as a class are tall, wheat-coloured, and regular featured. The home speech is Hindustânî. Most of them live in small huts with wattled reed walls and thatched roofs, which they set up in outlying parts of towns or villages. Their every-day food is rice and fish, but they eat beef and other flesh and drink liquor. The men wear the waistcloth, a jacket or coat, and a headscarf; and the women a short petticot, a bodice with sleeves and a back, and a piece of cloth like a veil which is tucked in at the waistband of the petticot and passed over the left shoulder. The men wear gold or brass ear and finger rings, and the women gold or brass nose and ear rings, the lucky necklace, glass tin or brass bangles, and gold or brass finger rings. They are hard-working and orderly, but thriftless and given to drink. They are employed as scavengers and perform the lowest duties including
KÁNARA.

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Chapter III.

Population.

DEPRESSED CLASSES.

Holaya's, according to the 1872 census number 660 of whom 550 are males and 116 females. They are found above the Sahyadri. They are said to have once been a warlike race and to have ruled the Karnatak. In South Káñara they are called Ramar or kings. The home tongue of the Holayas is Káñarese. They perform mean offices such as scavenging. They have no subdivisions. They are dark, middle-sized, and strongly made, and in spite of their degraded condition have an air of manliness. Their home speech is Káñarese which is spoken in a singing tone. They live in huts or small houses with wattled reed or mud walls and thatched roofs, which they set up outside of towns and villages. The larger towns have several streets of Holaya houses along which a Brahmans never enter. Their common food is rice and millet, but they eat beef, mutton, pork, and game when they offer blood sacrifices and at any other time when they can procure them. The men drink

1 The Holaya's seem to belong to the earliest tribes of which traces remain in Southern India. Buchanan (1800, Myser, I 352-353) found in Sira in North Mysur two classes of Whallarurs or Holayars, Káñara who were Vëchilavane and Moresus who worshipped Kala-Bharrav. He considered the Parmas of the Tamil country, the Whallarurs of the Káñar, and the Mallavannes of Telangan as the same. They ate together but did not intermarry. The highest class was the Moresus Holayars who tilled, weaved, and wove iron. (Ditto, L 313-315). In South Káñara as many as 47,000 Whallarurs are reported in 1800 as land-slaves. (Ditto, III. IV, Sir W. Elliot (1863, J. Eth. Soc. Lond. I 103: compare Capt. Mackenzie, Ind. Ant. II. 65) inclines to make the Káñara Holayars a Whallarur which in early Káñarese is written Polyayar, and the Tamil Puliyar, the same word, and to derive both from kola land or soil. Brhamans spell the name Holayar that is unclear, taking advantage of the fact that kola, apparently the same as kola, like the English soil, means both earth and dirt. Sir W. Elliot makes them Holayars, remains of the early race to whom the Deccan impure classes and the Konds and Gonds belong. In proof that in Mysur the Holayars are sons of the soil, that as are the earliest remaining race, Captain Mackenzie (1873, Ind. Ant. II. 65) notices that the village watchman who is a Holayar by caste settles boundary disputes and receives a burial fee. Mr. Rice (1876, Myser, L 347) notices that in Mysur the Holayars are the lowest of the right-hand castes as the Madigas or leather-dressers are the lowest of the left-hand castes; that there are two classes of Mysur Holayars, Telangas and Kandtas, who eat together but do not intermarry; and that there are four Holayar classes in Kurg, the Kambathis and the Marnings from Malabär, the Kukkas from South Káñara, and the Badagas and northerners from Mysur. All used to be slaves and are devoted to demotic worship (Myser and Coorg, III. 213).

2 According to tradition, Panchamuru Brhamans were driven out by low-class chiefs, one a Mangayar or father the other a Holayar. In later times, though the two stories perhaps belong to the same event, the Kadamba or Mayurvarma Brhamans about A.D. 700 were driven out by a Holayar chief named Nanda and were brought back by Nanda's son. (Buchanan's Myser, III. 163). According to another tradition (Rice's Myser, I 194) the Kadambas of Banavali destroyed Hubalis, the king of the mountain Chandellas and annexed his dominions.
fermented palm-juice and spirits, being great eaters and bad cooks. Their favourite dishes are holige or baked cakes and mutton with spirits. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women wear a bodice with short sleeves and a back, and a robe, whose skirt hangs like a petticoat, and the upper end is drawn over the head. The men wear gold or brass ear and finger rings, and the women gold or brass nose and ear rings, the lucky necklace, glass and brass or tin bangles, and gold or brass finger rings. They are hardworking and orderly but thriftless and fond of drink. They are scavengers and field labourers. As scavengers they carry away dead cattle and skin them, selling the hides and horns like the Mahars and Kotegars. They also work as sweepers and are paid 10s. to 14s. (Rs. 5-Rs. 7) a month. As field labourers they are paid in grain or if in cash men get 6d. (1 anna) and women 3d. (2 annas) a day. They are very poor and live from hand to mouth. They hold the same position as Maratha Mahars, below Heldpalks and Komarpalks. When engaged as field labourers men and women go to work at dawn and return about eleven. They dine and go back to work about one, come home at sunset, sup, and go to sleep about seven. A family of five spends about 12s. (Rs. 6) a month. They worship the local village gods and goddesses offering them blood sacrifices. Their chief deity is Venkatramana whose shrine is at Tirupati in North Arcot. They pay Brahmans great respect but do not employ them to perform their ceremonies. Their spiritual Teacher who is called Kempu Nullari Aiyengar, lives in Tirupati. They marry their girls when young, but child marriage is not compulsory. Widow marriage and polygamy are allowed and practised, and polyandry is unknown. They bury their dead and mourn ten days during which they consider themselves impure. On such grand occasions as marriage they feast their whole caste. An hereditary headman, called gottaga, performs their ceremonies and settles their disputes. Offences against the community, such as adultery either by men or by women, and eating in lower caste houses, are punished by fine. The fine is spent in buying liquor which the castemen drink. They do not send their children to school or take to new pursuits.

Kusals are found at Murudeshwar, Shiralli, and Bailur in Honavar. Only one man of this class is entered in the 1881 census returns. They take their name from two Kannarese words kasu a child and ala a labourer, apparently because they are descended from children who have been bought and brought up as house servants. They are said to have come from Mysore. They belong to six family stocks, Honaballi, Chandaballi, Korlaballi, Bhayarballi, Holiballi, and Shadiballi. Families belonging to the same stock do intermarry. The names in common use among men are Jetti, Bira, Soma, Mangla, Shuka, Budha, Guruva, and Shanivara. In language, condition, and customs they do not differ from the Haslars.

Kora's or Korgars, according to the 1872 census numbered 239 of whom 116 were males and 123 females.1 They are found in

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1 According to Buchanan (Myser, III, 100) the Kora's once ruled South Kanara under a chief named Hubashka. He describes them in 1600 as wearing little but a bunch of grass, eating beef and cattle, and worshipping a stone called Buuia. He also
small numbers at Kumta, Monki, Shirali, Bhatkal, Murdeshvar, and
other villages and towns. Under the names Koragas, Koramas, and
Korachas they are found in Maisur and Coimbatour. Another branch,
named Korars by Buchanan, occurs in South Kânara where they live
in the depths of the forest, and until lately wore no clothing except a
leaf apron. The language of the South Kânara Koraras is a
mixture of Telugu and Tulu. The North Kânara Koraras are
middle-sized, very dark, and strongly made, with slightly projecting
jaws, high cheek-bones, and sloping foreheads. Their Kânarese
does not differ from that spoken by other people. They live in
wretched huts, with mud walls and thatched roofs, and their only
furniture is straw mats, blankets, garihen cooking vessels, and
earthen lamps. Their common food is chapati, rice, and fish, but they
often eat dead cattle and always drink to excess. The men wear
the loin-cloth, a narrow waistcloth the end of which is not passed
between the feet, a blanket over their shoulders, and a coarse cloth
wrapped round the head. The women wear the robe falling from
the waist like a petticoat. They have no bodice but wear a number of
strings of red beads. They also wear a lucky necklace of glass beads,
glass brass or tin bangles, and gold or brass earrings, nose-rings,
and finger rings. The men wear gold or brass ear rings and
finger rings. They are orderly, but thriftless and given to drink.
They skin dead animals and sell the hides to Châmbhars. They also
plait bamboo baskets and mats, work as field labourers, and sweep
the streets and otherwise act as scavengers. They are wretchedly
poor being always in debt. They are a low class ranking with
the Veddas in the native-savages. A family of five
spent about 12s. (Rs. 6) a month. They worship all village gods
and goddesses and have strong faith in sorcery, soothsaying, and
ghosts. They make no pilgrimages, do not employ Brahmins, and
have no family gods. Their girls marry between ten and fourteen,
and their boys between sixteen and twenty-five. Marriage and other
ceremonies are performed by the headman of their caste who is called
brâhmânu, the marriage ceremony consisting in tying the ends of
the bridegroom's and bride's garments, joining their hands, and
pouring water over them. Widow marriage and polygamy are
allowed and practised; polyandry is unknown. Disputes are settled
by their headman, who has power to call caste meetings to settle
social disputes. Serious transgressions are punished with loss of caste
and ordinary offences by fine, the proceeds being spent in buying
liquor which is drunk by the caste. They are badly off and do not
seem likely to improve, as they neither send their boys to school nor
take up new pursuits.

Kotegars or Metris, according to the 1881 census numbered 208

(Korey, 1.219) mentions the Koramas or Kornamas of Maisur, an impure class
who made baskets and carried salt, and the Koravas, a wild tribe of Coimbatour (Ditto, II.
336). Mr. Rice (Korey, I. 312, 350, and III. 214) names them Koragas, Koramas, and
Koreshas. He describes them as thieves and robbers, moving with droves of cattle
and asses carrying salt and grain and making bamboo mats and baskets. They speak
Telugu and Tâmâl and are said to use a gipsy language of their own. The men wear
the hair in a bunch on one side of the head like figures on memorial-stones; the
women wear strings of red and white beads and shells falling over the bosom; in the
forest they are said to wear nothing else.
Chapter III. Population.

DISTRICTS.

of whom 129 were males and 79 females. They are found in small numbers above the Sahyādris in the Sirsi, Siddāpur, Mundgod, Yellāpur, and Haliyal sub-divisions. They are said to have once been a strong clan whose original seat was in the Karnātak uplands. They are also found in South Kānara where they hold a good position among middle class Hindus. Both men and women are middle-sized, dark, and muscular. The names in common use among men are, Karia, Guttia, Bassia, Durga, and Fakira; and among women, Durgi, Gotti, Deeni, and Fakiri. They have no surnames or family gods. People of the same descent on the father's side intermarry. There are no subdivisions. Their home speech is Kānarese spoken with an accent like that of the Banjigs. They live in small huts plastered with mud and thatched with straw, in isolated villages at some distance from high class Hindus. Their furniture consists of mats and earthen pots. Their every-day food is rice, but when they can get it they eat any flesh, even the flesh of animals found dead, and drink spirits, their favourite dishes being cooked meat and sweet-gruel or pōīsa. The men wear a short waistcloth the end of which is not passed between the legs, a shouldercloth, and a headscarf, and the women a bodice with short sleeves and a back, and a robe with the skirt hanging like a petticoat from the waist to the knees and the upper end drawn over the head like a veil. The men wear gold or brass ear rings and finger rings and the women gold or brass nose and ear rings, the lucky necklace of glass beads, glass brass or tin bangles, and gold or brass finger rings. The clothes are brought from Belgaum and Dharwar hand-looms, dark red and yellow being the women's favourite colours. They are hardworking but rough, improvident, dirty, and fond of drink. They are employed in burying paupers or strangers, sweeping the streets, carrying torches, acting as guides, in removing and skinning dead animals, in basket-making, and in selling firewood and grass. The men earn about 6d. (4 ans.) a day and the women about 3d. (2 ans.). They borrow to meet their wedding charges, and most of them are deep in debt. In the early morning they go to some open raised spot and watch the vultures to see if any animal has died during the night. If they find a carcass they skin it and take home the hide, horns, and flesh. The women cook the flesh and the men take the skin to the hide-market, generally a barren plot of land near a Chāmbhār village. The skins fetch 1s. to 6s. (8 ans.-Rs. 3), and the horns of a buffalo 6d. to 1½s. (4-12 ans.). The Kotegār thinks the Chāmbhār's touch is impure. In a bargain between a Chāmbhār and Kotegār the hide is laid at the Bottom of a tree and the Chāmbhār takes it up and pays for it. On receiving the money the Kotegār walks to a tavern, has a drink, and goes home to the dish of flesh which his wife has made ready. He passes the rest of the day in sleeping or quarrelling with his neighbours or with his wife. When they get no carcasses both men and women make baskets and mats. The ordinary monthly charges of a family of five are about 8s. (Rs. 4). They worship the village gods and goddesses, especially Maridevi the cholera goddess, offering blood sacrifices and having strong faith in soothing, witchcraft, and ghosts. They respect Brāhmans and ask
them to fix the proper time for marriages, but do not employ them as priests. Girls are married between ten and fourteen, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed, and polyandry is unknown. A child is named and cradled on the fifth day after birth, the ceremony costing from 1s. to 2s. (R. 1.) Boys when six months old have their heads shaved. A wedding lasts for six days. On the first day the boy and girl in their own houses are rubbed with coconut oil, bathed, and dressed in new clothes. On the second and third day no ceremonies are performed except daily feasts. On the fourth day the boy is decked in holiday clothes, adorned with the wedding coronet, and led to the girl's house where a small booth is raised, and the ceremony is completed with the same details as at a Chamblare's wedding. The boy is kept two days at the girl's house and on the sixth day he returns to his house with his bride. A dinner is given and the girl is made over to her husband. A marriage costs about £2 (Rs. 10). The dead are buried and mourned ten days. The eleventh is kept as a day of purification, some cooked rice being left at night on the grave for the dead. No death day is observed. A headman called metri or gudhar settles disputes and performs caste ceremonies. Breaches of caste rules are punished by the metri and a council of adult castemen. The usual punishment is fine, the amount being spent on liquor. They do not send their children to school and show no sign of raising their position.

Kanagaris, according to the 1881 census number about 245 of whom 135 are males and 120 females. They are found in small numbers at Kumali in Kottu, and are said to have come from Vyjayagar in Bellan. They have neither surnames nor family gods. The names in common use among men are Jetti, Ganpa, Birra, Shakra, Ira, and Badva; and among women, Shivi, Lint, Kottu, Jettu, Mari, and Iri. They are a branch of the Chchalvädi caste, but they neither eat nor marry with them. The men and women closely resemble the Bellars and Muktis. They speak Kanarese and live in houses like those of the Holayás. Like the Hulsvars and other impure castes they feed on carrion, and most of them drink to excess. They are orderly and hard-working, but thriftless and given to drink. They work as husbandmen and labourers. Their regular calling is to gather the skins and horns of dead cattle. A cow's or a bullock's skin fetches 2s. to 6s. (Rs. 1. to Rs. 3.) and a buffalo's skin 4s. to 8s. (Rs. 2. to Rs. 4.) Their earnings though irregular are considerable and they are above want. They rank with Mhars and Kotegars and are not touched by high class Hindus. A family of three adults and three children spends about 10s. (Rs. 5.) a month. Their houses cost 10s. to £2 (Rs. 5. to Rs. 20;) their goods and chattels about 10s. (Rs. 5;) and they spend £3 to £6 (Rs. 30. to Rs. 60) on their marriages. Their chief object of worship is an unhusked coconut which represents their deceased ancestors and is kept in the corner of their house on a raised platform. They do not rear the basil plant, but reverence Virabhadra whose temple is at Chandavár in Honávar. They have strong faith in soothsaying and in the power of evil spirits, and believe that when angry the spirits of the dead come and plague them. They also worship the...
village gods to whom they present blood offerings, fowls, pigs, sheep, and goats, which they afterwards eat. This is done on the Daera day in October and at the local Bhand or ear festivals. Their holidays are, Sankranti in January, Shimaa in March, Yugadi or New Year's Day in April, Daera in October, and Dipavali in November. Women during their monthly sickness are held impure for four days and all the members of the family for ten days after a birth. Girls are generally married before they come of age; but exceptions occur. Polygamy and widow marriage are allowed; polyandry is unknown. A day or two before marriage an elder from the bridegroom's house goes to the bride's and settles how much the bridegroom has to pay for his wife. They ask a Havig Brahman to fix the time for holding theuptials and pay him 6l., (4 ann), two pounds of rice, and a coconut. On the wedding day a feast is given both at the bride's and at the bridegroom's. After dinner the bridegroom with his house people and guests starts for the bride's wearing the marriage corset of pith and holding in his hand a couple of betel leaves and betelnuts. On reaching the marriage booth the bridegroom pays his father-in-law the amount agreed and is led to a bench in front of which he stands. The bride is brought and placed opposite him separated by a curtain held by two men. The headman calls aloud Sahdhan or take care, and the curtain is withdrawn. The bride's father and mother join the bands of the pair and pour coconut milk over them. The bride's maternal uncle ties the skirt of the couple's robes who walk into the house and how to the bride's house god. Supper is served and next day the party returns to the bridegroom, where a feast is given. The ceremony ends with a dinner on the third day. They bury the dead, and mourn three days. At the end of the three days they are purified by the washerman who gives them a mixture of ashes and water to drink. On the twelfth day cooked rice and palm-liquor are laid for the dead near the grave and caste people are feasted. Some one of the same sex and age as the dead is given a robe or waistcloth, and is fed on the thirteenth day of every month till a year has passed. They have hereditary headmen called budvants, who, aided by caste councils, enforce social discipline, fining for minor breaches of custom and putting out of caste for ever or for a time any one who breaks the more important rules. They do not send their children to school or take to new pursuits.

Mukris, according to the 1881 census numbered 4984 of whom 2303 were males and 2481 females. They are found along the coast between Kumta and Honavar in small numbers, at Honur, Valugulli, Hardegune, Telgod, Dhareshvar, and Gokarn in the Kumta sub-division; at Honor, Mairukuroal, Honuskulli, Haldipur, and Chandavari in the Honavar sub-division; and at Ankola in the Ankola sub-division. Their family god is Virabhadra of Hegde in Kumta, and their home tongue is Kamarose. They have neither stock names nor surnames, but they add the word halli or

1 In a list of the people of South Kamar, in 1800, Mokaris or boatmen are returned at 837 (Buchanan, III. 6).
matris to their names. The names in common use among men are, Bolla, Jetti, Bira, Maru, Durgu, Lingu, and Nágū; and among women, Mari, Kanni, Jetti, Shiçi, Yuki, and Lingi. They have no subdivisions. Both men and women are stout, short, and dark, with slightly projecting jaws, retiring foreheads, and irregular features. Their Kānarese does not differ from the home tongue of the Hālūvakki Vakkals. They live in isolated villages in small huts with mud walls and thatched roofs, and have little furniture except mats and earthen cooking vessels. Their food is ngi-grudl eaten with dried fish, and boiled rice saturated with cheap fish curry. Both men and women drink liquor and eat flesh except that they do not touch beef or pork. Their special dishes are beaten rice or pōds with molasses and plantains, and rice cooked with coconut milk and molasses called pāīs, and fowl made into curry. They do not lay by provisions but bring daily supplies from the market. They are moderate eaters and bad cooks. The men wear a loincloth with a large number of twisted cotton or silk cords fastened with a knot round the waist, a blanket on their shoulders, and a head scarf; and the women wear the robe hanging from the hips to the shins without passing the skirt between the feet. They wear no bodice, but draw the upper end of the robe over the shoulder. The men wear gold or brass rings in their ears and on their fingers, and the women the lucky necklace of glass beads, glass tin or brass bracelets, and gold or brass rings in their ears nose and fingers.

They are hardworking and well-behaved, but thriftless. They are old labourers and makers of stone murder. Most of these are employed by Hāvīg Brāhmans in their spice gardens and are bound to labour for a term of years, for life, or for several generations, in return for money advanced to meet marriage expenses; some also work as labourers and take contracts to dig wells and reclaim or level land. When money is borrowed from the landlord, a man generally binds himself by a written agreement to pay interest at ten to fifteen per cent. If he is unable to pay, he generally works a certain number of years for the landlord in return for the money and interest. They earn only enough for their bare maintenance, many depending on the higher classes of Hindus, especially on Hāvīg Brāhmans, for funds to meet the expenses of their marriage ceremonies, in return for which they have to serve their creditors for long periods. In such cases they are required to work during the rainy season when tilling operations are carried on, and receive from their employers rice for their maintenance and a suit of clothes. During the fair months they are free to work on their own account. They have a low social position ranking with the Kotegārs, Āgers, Asades, and Kangāris. Both men and women go to work by sunrise taking with them some cold food left from the previous evening. They return about noon, dine, again go to work at two, and come home at sunset, sup about seven, and go to bed. A family of five persons spends about 10s. (Rs. 5) a month.

They worship village and Brāhman gods. They have no religious Teacher and, do not employ Brāhmans though they show
then much respect. Their chief deity is Virabhadra, whose shrine is at Hegle in Kumta, where, in January, the whole caste meets at the yearly festival of the god. The temple servant at Virabhadra's shrine is a Mukri. Next to Virabhadra they honour Venkatramana and Hanumanta of Chandavar in Honavare. They call Hanumanta gowdadavarn the divine teacher. Each Mukri family pays 1½ d. to 2d. (1-½ ans.) to Virabhadra and Hanumanta regularly every year through their headman, and they keep wooden images of Virabhadra and Venkatramana in every pot or hollow pillar of sweet basil. The images are bathed and daubed with yellow clay or gopabandhan every day before meals. After bathing the gods, the worshipper walks several times round the sweet basil plant bowing to it as well as to the sun. After this they pluck a leaf of the plant and dip it in a metal water-pot set at the foot of the image of Virabhadra and let the water drop from the leaf into their mouths. Their leading holidays are Makar-sankranti on January 12th, Shivratri in March, Yudhali in April, Mahāyakha in September, Devī in November, Bhāndihalaka, local hock-swinging festivals, and Turn or car festivals. They make pilgrimages to Chandavar in Honavar and to Tirupati near Madras. Those who go to Tirupati are called dasas or slaves of the god, and are treated with much respect. All lay by small sums of money as offerings to Venkatramana and either take or send the amount.

Girls are generally married before they come of age, but custom does not strictly enjoin early marriage. Widow marriage and polygamy are allowed and polyandry is unknown. The marriage ceremonies last four days. On the day before the ceremonies begin the eldest man in the bridegroom's house accompanied by friends goes to a Havig priest, asks him to fix the time for performing the ceremony, and gives him six pounds of rice, a coconut, and 6d. (4 ans.) in cash. They then go to the house of the girl and ask her parents, laying in the father's hands a betelnut folded in a couple of betel leaves, and they also fix the price of the girl which varies from £2 to £3 4s. (Rs.20-Rs.32). Then the girl's father distributes coconut-kernel and molasses and the bridegroom's party withdraw. Early next morning from the bride's and the bridegroom's messengers are sent to ask the caste people to the wedding. When the guests come they are seated on mats spread on the ground in the marriage booth. Special respect is shown to the headmen of the caste by seating them by themselves in a raised part of the booth with an attendant standing behind them. When the guests have come the bridegroom is dressed in a narrow wathcloth, a shoulder-cloth, and a headscarf. He takes in his hand a couple of betel leaves, and holding a coconut in his hand, bows to the family god which is an unhusked coconut, and to the sweet basil plant, and breaks a coconut before each of them. When this ceremony is over all present go in procession with the bridegroom to the house of the bride. On reaching the bride's, her parents lead the bridegroom into the marriage booth where he crawls under the low arched branch of a fig tree, and, while women sing Kānarese songs, he is bathed with water from two large earthen pots placed on either side of the arch. When the bathing
is over, the bridegroom is seated on a low wooden stool. Cooked rice, fish curry, vegetables, and sweet gruel are served. In the evening a large quantity of toddy or fermented palm-juice is set before the guests, and both men and women drink freely and dance moving in a circle to the sound of the pipe and drum. When the liquor is finished and the dancers are worn out the headman ties the ends of the bride's and bridegroom's garments, joins their hands, and pours water over them. After this the bride and bridegroom retire for the night and sleep in the same place. Next day the pair go to the bridegroom's house where they are feasted with palm-juice and sweet gruel, rice, and fish curry. On the fourth day the bridal party return to the bride's house where a feast is given. This ends the ceremony. The headman or kadri is given four pounds of rice and a coconut, and his messenger orollar gets two pounds of rice and half a coconut. When a Mulri girl comes of age she is bathed on the fifth day, dressed in new robes, and decked with brass ornaments and flowers. Female neighbours are treated to a meal, the chief dish being rice mixed with coconut and molasses. On the occasion of a birth, as soon as the child is born, both the child and the mother are bathed, and then the child is fed with a decoction of cumin seed sweetened with molasses, and its mother with a porridge of onions, haliyara or better cumin seed, pepper, cumin seed, molasses, and tender leaves of jambu Xy, the dolabiformis. This diet is continued for two days. On the third day the floor of the house is cowhunger and all the inmates bathe and wash their clothes. The mother then gives a little sweets, and neighbours' children are feasted with cooked rice strained dry, fish curry, rice, bread, and palm-liquor.

They bury the dead, and mourn three days. On the third day after the death all adult male neighbours come to the house of mourning. The chief mourner cooks a small quantity of rice without salt, strains it dry, dissolves a little tamarind in the water, bakes three rice-cakes, and brings some palm-beer. Then with the guests he goes to the grave taking with him some of the food and lays it near the grave as an offering, and stays there till the cakes are eaten by crows. When the men start for the grave the women begin to cordwinding the floor of the house and finish the work before the men come back. On returning, the mourners and the guests bathe in cold water, take a little of the cakes and other eatables, and go to their houses. On the eleventh day all the caste people in the village are invited, those who are relations bringing with them different kinds of eatables. The people of the house cook dry rice, fish curry, and sweet gruel, and lay in a stock of palm-juice. Portions of everything cooked in the house as well as of what has been brought by relations, are spread on a plantain leaf and given to a cow. After this all the guests and house people dine together and drink palm-beer. On every new-moon day a cow is fed with rice, curry, and sweet gruel to please the dead. This is done also once a year on All Souls' Day.

They have hereditary group-heads or barks, and village-heads or budrants, each of whom has an attendant or kulbar. Their settlements are arranged into forty groups and the groups into four
divisions. The four divisions are, Hebbankeri in Honávar with eighteen groups; Hegde in Kumta with six groups; Kumta with seven groups; and Gokarn with nine. The village-heads or bruhvants who are subject to the group-heads or bhātus have power to call and preside over caste councils, to enquire into breaches of caste rules, and to punish offenders in accordance with the opinion of the majority of the members. The decisions are enforced on pain of loss of caste. The gravest social offence is to beat a casteman with a sandal, or to incur a sandal-beating from a man of another caste. The punishment for beating or being beaten is a fine varying from 2s. to £1 12s. (Re. 1-Rs. 16). Of this amount three-quarters are spent on a caste feast. The remaining quarter is paid to the manager of Hanumanta's temple who keeps 6d. (4 annas) for himself and places the rest to the credit of the temple funds. When he receives his share of the fine Hanumanta's priest gives a little of the water in which the idol has been bathed. The offender, whether the beater or the person who is beaten, is taken to a river and after bathing is given some holy water, part of which he drinks and part he rubs on his body. The caste is then feasted with palm-beer, rice, curry, and sweet gruel. A Mukri who eats with a person of lower caste, or a Mukri widow who becomes pregnant, are turned out of caste. The widow's paramour has to pay a fine and to undergo special purification. On paying the fine, which is spent in the same way as the fine levied on a man who has beaten or been beaten with a slipper, the offender with one or more castemen, goes to Gokarn where his head and face with the top-knot and moustaches are shaved by a casteman. After he is shaved he is bathed in the sea, and then led to the temple of Mahásháleśvar, where, for the use of the priest he lays on a plantain-leaf two pounds of rice, a coconut, and a copper coin. On returning to the village he again bathes in the presence of two caste people and passes through seven temporary cadjan huts which are burnt as soon as he passes through them. When the huts are completely burnt the offender drinks water brought from Hanumanta's temple and joins some castemen in a dinner. Adultery by married women is punished by severe beating at the hands either of the husband or of the next-of-kin. Insult to a headman or improper conduct at a public meeting is punished with fine up to 2s. (Re. 1), the amount being spent in the same way as the fine levied in a sandal-beating or widow-pregnancy case. Once in two or three years the caste meets at Honjkanta near Chandávar in Honávar. Every man has to take with him 6d. (4 annas), six to eighteen pounds of rice, and a coconut. The meeting lasts three to ten days according to the business to be settled. At these meetings offenders against social discipline are tried, and important matters touching the welfare of the community are discussed. They are badly off and do not seem likely to improve.

Mha'rs, who are also called Hulsvars and Parvara, according to the 1881 census numbered 8713 of whom 4732 were males and 3981 females. They are found along the coast in Honávar, Ankola, Kumta, and Kárwár, their chief centres being Honávar, Kumta, Ankola, Bhatkal, and Kárwár. The names of men are, Punu, Genu, Nago, Shiju, Savant, Omaya, Vasu, and Goinda; and of women,
Káveri, Nagu, Gopi, Nani, and Gauri. They have neither stock names nor surnames, but they have local names. Their family deities are Sántarlamma, Meridvi, Bhumidevi, and Mahadev, whose shrines are at Kumta, Honavaran, Ankola, and Kárwár. They have no subdivisions. Both men and women are tall, fair, and regular-featured. They can speak Kána-rese but their home speech is Konkani. They live in very small houses, with mud walls, thatched roofs, narrow verandas, and courtyards, standing in groups on isolated spots on the skirts of villages and towns. Their staple diet is rice and animals that have died a natural death, and they are excessively fond of drinking palm-juice and country spirits. Their breakfast, which is cold rice prepared the previous evening, is taken at six in the morning, their dinner of rice and carrion or fish at noon, and a similar meal at nine at night. Their special dishes are sweet rice gruel and tawl curry. They are neither good cooks nor good eaters. They dress like Chámthârs. Men wear gold or brass earrings and finger rings, and women the lucky necklace of glass beads, glass tin or brass Langâ, and gold or brass earrings, nose rings, and finger rings. Most of them have some good clothes in store. They are orderly but thoughtless and drunken. They gather the skins and horns of dead animals; plait bamboo mats and baskets; clean courtyards and villages; and play kettle-drums at bhâna and car festivals. The hangman belongs to this caste. They are very poor and have hardly any credit. They rank with Kotegars. High class Hindus hold them impure. When a high class Hindu and a Mhâr meet, the Mhâr has to go to a distance as there is pollution even in his shadow. Their daily diet differs from that of the Kotegars. A family of five spends about £1 (Rs. 10) a month. They worship all village gods and goddesses, offering them blood sacrifices, and firmly believing in soothsaying and sorcery. They keep, but with no great care, the Shivrâtra in February, Holi in March; and Ganpati’s Day in August. Though considered impure they are careful not to marry with any other class. Girls are married between eight and fourteen, and boys between sixteen and twenty-five. Widow marriage and polygamy are allowed and practised; polyandry is unknown. They divide the proceeds of the sale of the hide and horns among all who were present when the animal was found. They perform the sati ceremony on the fifth day after a birth, and after consulting a Brâhman name the child on the sixth day. Their marriage ceremonies last five days. On the first morning, at their own houses, the boy and girl are rubbed with turmeric and bathed by the women of the family. Then the marriage coronet or basking is fastened to the boy’s brow and he goes in procession to the girl’s house. Here the boy and girl sit on a mat, the ends of their garments are tied, and some women of the house throw on their faces rice dipped in turmeric water brought from a Brâhman’s, and until the knot. This completes the marriage. The coronet is removed and the guests and the married couple are treated to a dinner of rice, curry, and sweet-gruel. The bridegroom returns to his quarters after dinner, taking his bride with him. On each of the next two days a dinner of sweet gruel is served in the bridegroom’s house. After this the couple return
Chapter III. Population.

Native Catholic Christians, numbering about 12,000, are found throughout the district except in Siddapur. Their chief centres are Honavar, Kumta, and Karnar. They live both in towns and villages along with Hindus but not close to Musalmans. In the Native Christian population of Kanara there is believed to be a strain of European blood passed down from the Portuguese, who, during the sixteenth and seventeenth centuries, settled along the coast for trade and other purposes. There is also supposed to be an outside element, the result of settlements of Native Christians from Goa. But the bulk of the Native Christians are the descendants of set converts. During their time of power and friendship with the Vijayanagar kings (1510-1570) the Portuguese were probably allowed to make converts along the Kanara coast. But as far as the record of treaties remains, it was during the early part of the eighteenth century, after the Moghuls had withdrawn and when the Sonda chiefs in the north and the Bednar chiefs in the south were their close allies, that the Portuguese were most successful in spreading Christianity along the Kanara coast. As is noticed in the History Chapter, few of the treaties between the Portuguese and Bednar or the Portuguese and Sonda are without provisions for the protection of priests, the building of churches, and the maintenance of a separate discipline among the converts. In 1588 Anquetil du Perron found a Roman Catholic bishop at Karnar and in 1772 Forbes mentions the Karnar bishop and notices that the Catholics of Bombay were under his jurisdiction. At that time most of the leading places along the coast seem to have had priests, churches, and Christian congregations. The conquest of Bednar and Sonda by Haidar Ali in 1763 stopped the progress of Christianity in Kanara. So long as Haidar continued to reign (1763-1781) the Christians remained free from persecution. After his death, during the second Mysur War (1779-1783), Tipu, Haidar's son and successor, believed that the case with which the English force under General Mathew gained possession of the coast and established themselves as far inland as Bednar was due to the friendliness of the native Kanara Christians, of whom, taking North and South Kanara together there are said to have then been as many as 60,000. When in 1784 he succeeded in driving the English out of Kanara Tipu determined, both on political and on religious grounds, to convert the Native Christians of Kanara to Islam. In the same year he issued orders that a secret census of Nasrani or Christians should be taken and the result sent to him. On receiving the papers he sent out detachments of soldiers under trustworthy officers, with sealed orders and instructions that the orders should be opened...
and executed on the same day, one hour after morning prayer. These instructions were carried out, and, of the 80,000 Christians, 60,000 or according to other accounts 30,000, were made prisoners. The churches were dismantled and every trace of the Christian religion disappeared. Except infirm women and children the prisoners were marched under a strong military escort to Seringapatam, the capital of Mysur. Here under Tipu's orders they were divided into battalions of 500 each and offered with men who were versed in the Kurán. They were afterwards distributed among the principal garrisons where they were taught the Kurán and named Ahmadis. The men were circumcised, the unmarried girls carried away as concubines, and many of the married women were badly treated. The change of climate from the coast to the Mysur uplands, harsh treatment, and the unhealthiness of some of the places to which they were sent, so broke the health of the converts that within a year 10,000 are said to have perished. On the fall of Seringapatam in 1799, only 15,000 persons, 12,000 from South Kánera and 3000 from North Kánera, returned to their homes. The whole number who returned to North Kánera is said to have been less than half of the former Christian population of the single parish of Ankoła.1

The names in common use among men are, Forsu or Forso, Jene, Pedro, Vikar, John, Anton, Paul, Monteal, Casimir, Runas, Andrea Salvador, Nicolae, Jacob, and Caetan; and among women, Regina, Sabina, Estefana, Piedade, Rita, Efregina, Marcellina, Rosalina, Jackina, Rosalia, Angelina, and Patrochina. Though Christian names were given to both the lower and the higher classes of converts, persons of good birth, especially Brahmans and Christians, were treated with special respect. They were allowed to marry with Europeans and were admitted into the society of the Portuguese gentry. The lower classes commonly remained illiterate almost in slavery. The Christians have European surnames which their ancestors are said to have received from those who stood sponsors to them at the time of baptism. Some of them bear native surnames in addition to their European surnames. The European surnames are Saldhana, D'Souza, Lopes, Fernandes, Rosario, D'Sa, Sequeira, Borges, Furtado, Rodrigues, Gomes, and D'Almeida. The native surnames are, Perob, Shetti, Naik, Shaeni, Pou, Kamot, and Paival. The oldest families in Honivár and Gaundale, which are the oldest Christian settlements in North Kánera, bear these native surnames. Shetti is a Váshey surname, but persons bearing the name of Shetti pass as high class Brahmans in South Kánera. Like European Catholics they have patron saints of whom the most popular are Anna and Saint Antony. Images of the patron saints, either of ivory or of wood, are kept in their houses. They have no special rules forbidding intermarriage except the rule of the Ecclesiastical law, that, without a dispensation, marriage between relations within the fourth degree is void. Old

1 For's Oriental Memoirs, I. 362; Buchanan's Mysor, III. 23, 24; Wilks' South of India, I. 185, II. 529-530; Rice's Mysur, I. 278; Arbout's Mysore, I. 83.
caste distinctions are to some extent kept up. The Christians are divided into Bambans, Charodas, Sudirs or Sudras, Rendors, Gavids or Gavdas, and Modvals, Káphris or Sidis, and Kumbars. These castes together, but except the Bambans do not intermarry. The Charodas are peculiar to North Káhara, and Bambans, Modvals, Rendors, and Gavids are common to North and South Káhara. In North Káhara Bambans have married with Charodas and in South Káhara with other lower castes.

The Bambans and Charodas are mostly fair and of the middle height, with well-cut features; the Rendors, Gavids, Kumbar, Modvals, and Sudirs are darker and shorter. The Káphris are tall muscular and dark, with thick lips, slanting foreheads, and curly beards. Some Bambans are extremely fair and appear to have a strain of European blood, but as a class they resemble the Denvis and SÁsashtkars, as also the Charodas. Their home tongue is Konkaní which has a smaller number of Portuguese and Káhara words than the Konkaní spoken by natives either of Goa or of South Káhara. The well-to-do Charodas and Bambans live in one-storied houses. The walls are either of mud or of laterite plastered both outside and inside. The floor is cowdunged and polished by rubbing with stones. The roofs are either thatched or tiled, and as a rule the ceilings are of wood. The houses are divided into a veranda, a hall, one or more bed-rooms, a dining-room, and a cook-room. In some houses the cook-room is a separate building near which stands the bath-room and the cow-shed. In addition to wooden boxes, low wooden stools, bell-metal plates, copper pots, and brass lamps, the furniture of the well-to-do includes the wooden table, chairs, cots, chests of drawers, side-boards, pictures, porcelain, glassware, and cutlery, which are in common use among Europeans and Eurasians. With few exceptions the houses and furniture of the well-to-do who dislike European fashions resemble those of the Denvis and SÁsashtkars. The house and furniture of the poor do not differ from those of Hindus who hold similar positions and follow the same callings.

Their ordinary diet is rice, fish, vegetables, and condiments. The poor take three meals a day. The first of rice-gruel and mango pickle or dry or fried fish is taken early in the morning; the second of cooked rice strained dry with fish or vegetable curry is taken at noon; and the third which does not differ from the second is taken at eight in the evening. The rich use a variety of vegetables, fish or flesh, and curries and pickles. In addition to the three meals eaten by the poor, they take tea or coffee early in the morning; rice or wheat bread, butter or plantains, and tea or coffee about eight; and a cup of tea about five. They also use animal food on Sundays and even on week-days. The poor do not eat animal food except on holidays, especially Easter Day in March or April, on Saint John's Day on the 24th of June, on Christmas Day on the 26th of December, and on the occasion of the parish feast which falls on the day of the saint to whom the church is dedicated. Flesh is generally eaten with rice cakes called sáundas, or polás or dhákris. Sáundas are made of rice-flour cocoanut-
milk and unfermented palm-juice; they are baked in steam like puddings; polás are fried pancakes made of the same materials; and bhākris are kneaded rice-floor cakes mixed with scraped cocoa-kernel and boiled in earthen pans. The other holiday dishes do not differ from those of the Hindus. On the 15th of August, the day of Assumption of the Blessed Virgin, they make rice-floor cakes stuffed with cocoa-kernel and molasses. About an ounce of kneaded rice-floor is spread on a green turmeric leaf to the thickness of a wafer-biscuit, an ounce of scraped cocoa-kernel sweetened with molasses is laid on the paste, and the leaf is folded double. These are called pujaatis. On Christmas eve they make vadás or round cakes of rice and adhir-pulse fried either in coconaut oil or in clarified butter; chaklis or Indian macaroni made of rice and adhir-flour mixed with coconaut milk and fried either in clarified butter or in coconaut oil; vadas, that is wheat-floor cakes stuffed with cocoa-kernel and molasses by the poor and with gingelly-seeds almonds and sugar by the rich, and fried in clarified butter or baked in ovens; and mandarcs or water-biscuits made of red pumpkin and rice ground together. The red pumpkin is cut in slices, and being cleansed of rind and seed, is boiled with enough water to prevent it being burnt in cooking. After they are boiled the slices of pumpkin are ground with rice so cooden with water as to make it shift sideways when laid on anything and shaken. About a table spoonful of a classes is dropped on the flat bottom of a plate called ratti, and spread by waving the plate to and fro till it covers the whole of the bottom. The plate is then set on a wide-mouthed earthen pot half full of water which is hot over a slow fire. The steam pastily-bakes the cake and makes it tough enough to be removed from the bottom of the plate. On being removed from the plate the cake is exposed to the sun on a clean cloth spread on the ground, where it dries and hardens. It is then fried in coconaut oil or clarified butter or roasted on embers. This is a favourite dish. Besides these the rich make many of the sweetmeats which are used by Shenvias and other high class Hindus, as well as English cakes, puddings, preserves, and other European delicacies. They also make vermicelli called sherio by forcing rice-flour through a sieve. This is eaten with coconaut milk sweetened with molasses. The commonest luxuries both among the poor and the rich are pola or khir that is sweet-gruel and rice-bread or bhākri. They have no rules against the use of flesh or of spirits. Some abstain from pork, beef, and liquor; others are notorious drunkards. The poor indulge in palm-juice and other country liquors, while the well-to-do prefer European spirits.

A poor Christian man's every-day dress includes a loin-cloth, a shoulder-cloth, and a head-scarf, and the holiday dress of the poor and the common attire of the well-to-do includes a white waistcloth, a long coat, a head-scarf, and a red handkerchief with a pair of country shoes or sandals. The women, both rich and poor, wear the skirt of the robe hanging like the petticoat nearly to the ankle and a bodice with short sleeves and a back, over which the upper end of the robe is drawn encircling the shoulders in graceful folds. The upper end of the robe falls from the right shoulder and is either held in the right and or tucked into the waistband on the left side.

Chapter III

Population.

NATIVE CHRISTIANS.
Like Shenvi women they oil their hair and dress it with great care and taste. In their hair as well as on their wrists, fingers, ears, and necks, they wear golden ornaments which among the poor are like those worn by Hindus and among the rich are a combination of European and native patterns. They also wear flowers in the hair, the jessamine and chrysanthemum being most in favour. The use of slippers and a fringe of lace on the church-robe are marks of high social position. When going to church women cover the body and head with a white over-cloth called voil which supplies the place of both cloak and veil. A woman's gay ceremonial dress includes, besides a profusion of gold ornaments, a robe and bodice another than those usually worn, with a muslin or white net shoulder-cloth called twoko. Men as well as women keep clothes and jewelry in store for holiday wear. The ornaments commonly worn by women include hairpins, earrings, necklaces, bracelets, and finger rings. A poor woman owns at least £5 (Rs. 50) worth of ornaments, a middle class woman about £50 (Rs. 500) worth, and a rich woman about £500 (Rs. 5000) worth. The poor let their children go about the house naked till they are six or seven years old. Boys of nine wear the loincloth and out doors the shoulder-cloth and headscarf. The common dress of rich boys and the church and ceremonial dress of the poor includes a pair of drawers of coloured cloth or chintz, a white or coloured long coat, a skullcap or red headscarf, and a handkerchief with or without shoes or sandals. Girls before marriage wear a waistcloth narrower but not otherwise different from the robe worn by married women, and allow it to hang like a peticoat. They cover the upper part of their body with a close-fitting bodice closed both behind and in front. Boys wear the same ornaments as men and girls as women. As a class they are honest, thrifty, truthful, sober, and orderly, but wanting in energy and industry.

Most are illiterate, on a par with the Hindus who follow the same callings. The educated, though less ambitious than their Hindu neighbours, earn enough to live respectably and are comparatively well off. Bambans and Charodas either till land or are Government servants; Sudirs are either tailors, carpenters, husbandmen, or labourers; Rendars are palm-juice, drawers; Gavids are salt-makers; Modyals are washermen; Kumbars are pot-makers; and Kaphris or Sidis are either field or town labourers. Before the transfer of North Kânar to the Bombay Presidency most high Government officials such as secretaries or daftardars, head clerks, subordinate judges, mâmaltârs, and customs assistants were Native Christians. Besides their hereditary calling Christians freely follow any profession except tanning and shoemaking, washing, and pot-making. The women of the three lower classes, besides minding the house, work as labourers earning about 4d. (2½ ans.) a day. The poorest men and women also take service as house servants, the men earning 6s. to 10s. (Rs. 3-Rs. 5) a month with food, and the women 2s. to 4s. (Re. 1-Rs. 2) with food.

They rank on an equality with the Hindu castes which follow the same callings. They are touched by Brâhmans and other high class Hindus who consider them superior to Musalmáns, admit them to
their house, and ask the educated to their marriage, thread, and
other ceremonies. Except that they are not particular about bathing
before taking their first meal, their daily life does not differ from
that of the Hindus who follow the same calling.

A poor family of three adults and two children spends about 14s.
(Rs. 7) a month; the value of their furniture is about £2 10s. (Rs. 25),
and of their house about £10 (Rs. 100), and they spend about £10
(Rs. 100) on their marriages. A middle class Christian family of
five spends £2 to £4 (Rs. 20 - Rs. 40) a month; their house is
worth £30 to £100 (Rs. 300 - Rs. 1000) and their furniture £10 to £30
(Rs. 100 - Rs. 300); a marriage costs £50 to £200 (Rs. 500 - Rs. 2000).
A rich man's house is worth £100 to £300 (Rs. 1000 - Rs. 3000), his
furniture £50 to £100 (Rs. 500 - Rs. 1000), and he spends £100 to
£600 (Rs. 1000 - Rs. 6000) on a marriage. All belong to the Roman
Catholic Church, some being subject to the Archbishop of Goa and
some to the Bishop of Mangalore. The objects of their particular
devotion are the Blessed Virgin Mary, St. Anne, St. Francis Xavier,
St. Antonio, St. Sebastian, and St. Joseph, whose images, with
the image of Christ, they keep in their houses and pray to. Each
family has one of these saints as a patron. A small figure of the
united Christ and of the patron saint are reverentially placed
either on an altar or in a niche in the wall of the house. The more
religious among the two higher classes pray five times a day, on
rising, at midday, at sunset, shortly after sunset, and on retiring
to rest. The morning prayer consists of a thanksgiving and the
recitation of the Mysteries of the Conception of Christ. At the end of
each of the three parts of which the salutation of the Angel Gabriel
to the Blessed Virgin Mary is repeated and petitions are offered
for freedom from sin and evil. The midday prayer and the sunset
prayer are the recitation of the Conception and the Angel's Salutation.
These prayers are mostly offered privately, except by little children
who are taught to pray together. The evening or after-sunset prayer
is recited by the whole household including the servants if
they are Christians. This prayer consists of four parts: first, the
Apostles' Creed and the Acts of Faith Hope Charity and Contrition;
second, five of the fifteen Mysteries of the Blessed Virgin, the Lord's
Prayer, ten Hail Marys, and one Glory; third, the Hail Holy Queen
and the Litany of the Blessed Virgin; and fourth, one Our Father,
one Hail Mary, and one Glory. The fifth or night-prayer is a thanksgiv-
ing for preservation from evil during the day and a prayer for
safe-keeping during the night.

Every large settlement has a church and small settlements have
chapels, which are visited by a priest during November and December
and in April and May. During his visit the priest celebrates the feast
of the patron saint which lasts for ten days. The churches are
buildings with high pitched roofs and steeples or towers in front.
Inside they are divided into porch, nave, and chancel. On the altar,
in addition to the crucifix and the image of the patron saint, they have
figures of one or more other saints. In each church there is a set of
two or more rooms for the use of the priest which are called the
parochial house. Every church has a sacristan who also leads a choir.
of boys who are trained to sing. In some churches the singers are accompanied by men who play the violin. All the leading churches have brotherhoods both of men and women who wear a special cloak and tippet. Each member pays a yearly subscription 6d. to 1s. (2-8 ans.). The subscriptions are credited to the church and form a separate fund which is not turned to any use without the consent of the members. On paying his subscription each member is presented with a small wax candle. Members of the brotherhood when they die are entitled to the free attendance of all the brothers for which others have to pay 8s. (Rs. 4). On the day of the parish feast the members of the brotherhood are met by the priest at a short distance from the church with tokens of honour, and on the morning of the day after the feast an office is sung for the repose of the souls of dead brothers. The society has a president, a clerk, and a treasurer, who are chosen in turn from the several divisions of the parish. The officers may or may not be members of the brotherhood. At an ex-president’s funeral a black flag is carried in token of honour. All members abstain from flesh on all Fridays and Saturdays in Lent; they confess their sins in the ear of the priest and receive the communion at least once a year, and are bound to attend church every Sunday and close holiday. Their chief holidays are Christmas (25th December), the Circumcision of Christ (January 1st), the feast of the visit of the Magi Kings to the Infant Christ (Epiphany Day), Purification (February); the Annunciation of the Blessed Virgin Mary (March); Holy Thursday, Good Friday, Low Saturday and the Feast (March-April); Assumption (August), the Nativity of the Blessed Virgin (September); the Conception of the Blessed Virgin (December), and the parish feasts.

The evening before most of the chief feast days is called the eve and is kept sacred. The church is lighted and a service is held. The parish feasts are an exception to this rule. They last for nine days and are followed by vespers on the tenth. In the morning of the day before the first day of the feast, the priest, after holding mass, blesses the flag that bears the picture of the patron saint, and sees that it is duly hung on the poinciana tree which is generally planted about 200 feet in front of the chief gate of every church. Next morning all the boys of the parish go with paper chaplets on their heads and plates full of flowers in their hands. They stand in lines on both sides of the entrance to the chancel which has a wooden railing. A miniature figure of the patron saint is set on a small table near the first step of the altar in the middle of the chancel. The sacristan and the boys sing the saint’s hymn in Konkani, and the boys, beginning with the couple who head the two lines, go in pairs to the table, strew flowers at the feet of the image and on the floor of the chancel, and come back to their places. When the strewing of flowers is over the priest says mass, and the boys and others who attend the service retire. The altar is decorated every evening with candles and flowers. In the evening the inside of the church is lighted with globe lamps, and the approaches with half coconuts filled with oiled cloth and set on the tops of sticks. After the evening service the people have refreshments in large booths thatched with cocoa-palm leaves and bamboos which have
been raised in front of the church. The cost of lighting the church and of making the booths is borne by the parishioners, each family supplying a certain number of cocoa-palm leaves and a certain amount of labour. Other expenses are borne by one or more divisions of the parish in turn. All persons who can afford to do so, attend the church both morning and evening. Those whose turn it is to bear the cost of the day, bring coconuts, candles, flowers, coconut oil, molasses, and husked rice, betel leaves and betel nuts. Between seven and nine in the evening the sacristan sings in Konkani one Our Father, ten Hail Marys, and one Glory. Half of each of the prayers is sung by the leading singer and half by the rest of the people. Four others sing the same prayers in the same manner, and then the Litany of the Blessed Virgin is sung in Latin. The priest, dressed in a surplice stole and cope, sings Salve Regina or Hail Holy Queen, the hymn of the saint, and the prayers for the day, in Latin. This concludes the evening service. When it is over the rice is soaked in water, mixed with scraped coconuts and molasses, and distributed among the people. On the tenth day the church is tastefully decorated with tinsel and flowers, and a large number of candles and other lights are lit. The cost of this day is borne by the president. Native sweetmeat-makers, fruit-sellers, flower, and betel leaf sellers, and peddlers, come in large numbers to supply the wants of the people who flock from all the parishes round. Between ten and twelve in the morning the president, with the clerk and treasurer, comes accompanied by music. Each of these officers carries in his hand a wooden pole called a ghar or rod, about four feet long, covered either with a thin piece of silver or tinseh. They are not outside of the booth and led into the church by the priest, who is dressed in surplice, stole and cope, and preceded by the brotherhood with cross and candles. A solemn mass is sung with a long sermon after the epistle. When the mass is over the friends and members of the brotherhood accompany the president to his house, where they are given a meal of rice, flesh, bread, sindhun, country liquor, curry, and sweet-gruel. Either after the mass or in the afternoon the priest and the people meet at the church, and the priest, taking the image of the saint in his hands and singing Latin hymns or psalms, heads a procession in which all join and then return to the church. Next, the people again come to church and choose the new president and examine the past year’s accounts. This is done by the priest and the head men who sit together in the booth, the priest on a chair and the rest on benches round a table. When this work is over a solemn mass is sung for the souls of the departed members of the society. After the mass the priest installs the new office-bearers by putting on their heads chaplets of flowers and sprinkling them with holy water. The old officers make over their staffs to the new officers, and the people accompany the new president to his house where they are treated to sweetmeats, plantains, liquor, betel leaves, nuts, and lime. The most popular services in the year are the Passion Plays which are held at Easter time.

Girls are married at any age after twelve and boys after sixteen. Infant marriage is forbidden, but girls under twelve are sometimes
married under a dispensation from the Bishop. Widow marriage though allowed is unusual. Relations within the fourth degree are not allowed to marry except by a dispensation from the Bishop. When a woman is near her confinement a room is set apart for her use and a midwife is called who is either a Christian, a Muhammadan, or a low class Hindu. Young wives go for the first confinement to their parents who bear all the expense. In the seventh month of a woman's first pregnancy her husband or his parents or nearest of kin, present the woman with a new robe in which she is dressed, decked with jewels and flowers, and along with some young women from the neighbourhood fed on the choicest dishes. After this, both during her stay at her husband's and at her mother's, she is asked to dinner by relations and friends. As soon as the child is born the mother is given a dose of kalijirem or bitter cummin seed, jirem or cummin seed, black pepper, turmeric, garlic, and raw ginger. Before the navel cord is cut the father, or any other nearest of kin, hands the midwife a copper or silver coin, which is laid on the cord where it is cut. When the cord is cut the midwife takes the coin in addition to her fee which varies from 6d. to 4s. (ann. 4. Rs. 2). For the first three days the mother is fed with thick rice-gruel without salt and sweetened with molasses, and the child with boiled rice-water mixed with sugar or molasses. On each of these three days the child and the mother, except her head, are bathed in warm water. On the fourth day the mother and child are rubbed with cocoanut oil and again bathed. After her bath the mother is fed with her usual food and one or more choice dishes such as khich or paal, and he begins to suckle the child. Women who have helped and female neighbours are asked to dine. On the sixth night, the child is kept still and watched, but no satti or sixth day ceremony is performed except among the Gavids and other low classes. On the eighth day the child is taken to the church to be baptised. It is carried by an elderly woman, either a member of the family or a relation or friend, accompanied by the people of the house and some friends. Before the party enter the church they are met by the priest in surplice cope and stole. He calls the child by a name which is told him either by the parents or sponsors, and breathes three times into its mouth to drive out the evil spirit and to make room for the Holy Ghost. He makes the sign of the Cross on its forehead and breast and lays his right hand on its head. He puts a little salt in its mouth and again makes the sign of the Cross. He then lays the end of his stole on the child and carries it into the church. The priest and people recite the Apostle's Creed. Then the priest wets the point of his thumb with spittle and with it touches the child's ears and nostrils. He orders the evil spirit to leave the child, and rubs a little holy oil at the middle of the collar-bone and at the end of the spine. The oil is then rubbed off with cotton wool. The crown of the child's head is next anointed with holy oil and the priest three times pours cold water from a cup on the child's head, saying 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' A piece of white linen is laid on the child's head, and the priest lights a candle and sets it in the child's right hand where it is held by the godfather and godmother, or in their absence by some other
person. The priest repeats passages in Latin and ends by singing the hymn Laudate. The baptism fee varies from 1s. to 10s. (ante. 8-13.3). On returning home the party is treated to sweetmeats or to dinner. After dinner the eldest woman in the house lifts the child and all in turn bless it, drooping into its hands copper or silver coins which are made into ornaments for its use. When all have given their blessing, the child is laid in the cradle, and rocked by women who, as they rock, call down on the child all manner of blessings. The mother keeps her room for a month and does not leave the house for ten days more. On the thirtieth day when she leaves her room all her clothes are washed and the house is cow-dunged. Female neighbours help and are treated to a meal. On the fourth day the mother goes with her babe to church and kneels outside the chief door till the priest comes in surplice and stole to purify her and take her into the church. On entering the church she walks to the lowest step of the altar and laying the babe on the step goes to her seat. A female friend lifts the child and takes it back to the mother. This ceremony, for which the priest receives no fee, includes the purification of the mother and the blessing of the child. From the church the mother and the babe go to the house of some near relation or friend where she stays one or more days and then returns home. When they are between one and two years old boys' hair is cut or shaved and girls' ears are pierced. The cutting or shaving is done by the family barber and the ear-piercing by the family goldsmith. In both cases neighbours children are present.

Among the lower classes girls are generally married soon after twelve and boys about sixteen. Marriage at an earlier age requires the dispensation of the Bishop. Widow marriage is not forbidden, but it is rare; divorce is unknown. Proposals for marriage come as a rule from the girl's parents who seldom or never consult the girl. Among the higher classes matches to a great extent are a matter of dowry, and agents are often employed to bring about settlements. When an agreement is made care is taken to keep it secret till the exchange of rings and the reading of the ban, for till these are over a higher offer might wreck the arrangement. Soon after preliminaries are settled it is usual for the bride and bridegroom accompanied by friends and relations to start from their houses for the parish church where the priest verifies the contract by asking both the parties whether they have agreed to the marriage. When both say they have agreed, the priest announces in open church that the parties are going to marry, and that if any one knows any objection to the match he should come forward and state it. This announcement is made on three successive Sundays. At the houses both of the girl and the boy two sheds called suadaté are built, a guest shed in front of the house and a cooking-shed behind. In the cooking-shed a band of married women prepare earthen hearths singing Konkani songs. When the hearths are ready sweetmeats or cocoa-kernel and molasses are handed round. This is called roshio ghalecho. On any convenient day after the third announcement the marriage is celebrated in the parish church. From
the first day of the betrothal the friends and relations of the bride and of the bridegroom invite them to feasts which last one or two days. Three or four days before the wedding the lower classes send two or more youths from house to house with country music asking people to the marriage. The upper classes send written invitations and do not employ country music. Besides the formal invitation the mother and father or a kinsman of the bride and bridegroom go to their particular friends or relations to compliment them. To friends and relations who live at a great distance invitations are sent in time to enable them to attend. Among the lower classes the sponsors receive and make handsome gifts. A day or two before the wedding particular friends and relations send presents of vegetables, fowls, pigs, liquor, and sweetmeats. During this time married female neighbours grind curry-stuffs, rice-flour, and other articles for the wedding, singing Konkani songs as they work. This is called dalop. On the evening of the second day before the marriage day the bridegroom and the bride sit with one or two men and maids in their houses and are rubbed with coconut-milk while Konkani songs are sung. When the rubbing is over they are bathed. This is called rezlucha. On the morning of the day before the wedding the bride and bridegroom, with the bridesmaids and the best-men, attend mass and receive the communion in their parish church. In the evening a dinner is given to the poor with the object of satisfying the souls of the deceased members of the family. This is called alvaamcham gevan or the dinner for deceased souls. On the wedding day the guests appear at the appointed time. The bridegroom is dressed in a white waistcloth, a shoulder-cloth with red or yellow border, a white long coat, and white or red headscarf with lace borders, with a red handkerchief, a pair of sandals, a gold necklace, finger rings, and an umbrella either carried by himself or held by his best-man. Before leaving his house he stands with his hands clasped on his chest in front of the saint's altar or niche and the elder members of the household and the elder guests walk up to him and give him their blessing, waving their right hands in the form of the Cross before his clasped hands. The bride is dressed in a robe either of silk or of cotton of any shade but black, with silk or lace border. It is worn hanging like a petticoat from the hips to the ankles. The upper part of her body is covered by a tight-fitting bodice. Over the bodice she wears the white church cloak, which serves both for cloak and for veil. Her head, wrists, neck, and fingers are almost covered with gold ornaments which the poor borrow from the well-to-do. The head, besides being ornamented with gold, is decked with a profusion of flowers, jessamines, Christmas roses, and yellow amaranths. Thus attired, and surrounded by the bridesmaids, the bride, like the bridegroom, with bowed head receives in her house her friends' blessings. In her left hand she holds a square handkerchief with which she repeatedly hides her face. When the bride has received the good wishes of her friends her party starts in procession with country music to the church. The bridegroom leaves his home about the same time. When both reach the church the priest in his surplice stole and cope comes
to the front gate where are the bridegroom with his best-men and the bride with her bridesmaids and her maternal uncle. The priest asks the bridegroom 'Do you intend to wed the bride according to the rites of the Catholic Church?' He answers 'I do,' and the same question is put to the bride and answered by her. The priest then joins the right hands of the couple, saying 'I join you in marriage in the name of the Father and of the Son and of the Holy Ghost.' While he says this he sprinkles their hands with holy water. This is done in the presence of two respectable witnesses whose names are entered in the marriage register. Then the bridegroom and the bride each hand the priest a gold ring which the priest blesses with holy water and returns. The bridegroom then puts his ring on the third finger of the bride's left hand, and the bride puts hers on the third finger of the bridegroom's left hand. The ceremony is generally completed between eight and ten in the morning. When it is over the bridegroom and the bride walk hand in hand to the middle of the church, where they remain kneeling and sitting during a mass which was begun soon after the marriage ceremony. After reading the Gospel the priest delivers a sermon in Konkani on the responsibilities of married life, and at the close of the mass he blesses the newly married couple.

Then the bride and bridegroom, accompanied by friends and relations, go in procession to the bride's house. When they reach the marriage booth married women of the bridegroom's family stand outside and sing merry songs in Konkani, the bride's people praising the bridegroom while inside the booth a band of friends sing the bride's praise. This lasts for about half an hour. When this is over the father or the elder of the bridegroom asks all guests to come into the booth and the Laudate or Praise is sung. On entering the booth the bride is taken into the house and the bridegroom and best-men sit on a sofa in the booth. The upper classes sprinkle rose-water on the guests, offer them scents and cake and wine, and treat them to an English dinner. After a short time the bridegroom's father mother and relations and friends come with a large tray, borne by a servant or a poor neighbour, containing two robes, a gold necklace, flowers, a comb, and, according to the means of the bridegroom's family, an assortment of gold jewelry. When the party approaches the booth the bridegroom and his best-men go forward and join it, and when it reaches the booth the girl's father and mother come out, and offering them water to wash their feet, lead them into the booth. On entering the booth they are seated either on chairs or mats spread on the ground. Poor people distribute pieces of cocoa-korai, molasses, wet and dry dates, and plantains, with betel leaves and nuts; the rich hand slices of cake and glasses of wine. After a short time some female relations and friends of the bridegroom, with the levee of the bride's father and mother, enter the house, the bridegroom's elder sister carrying a tray containing robes and other articles.

On this, the bride is led to the room where the family altar or prayer place is and where the bridegroom's party are waiting. The bridegroom's mother and female relations comb the bride's hair with the new comb and dress her in a new robe which is her bridal robe. The mother of the bridegroom if her husband is living, or any other...
near kinswoman, ties the lucky necklace, which is either wholly of
gold with a pendant gold cross worth £5 to £25 (Rs.50 - Rs.250)
or strings of black glass beads with a pendant gold figure of
the infant Jesus worth £1 to £2 (Rs.10 - Rs.20), or simple strings of
small glass beads with a gold bead in the middle worth 10s. to £1
(Rs.5 - Rs.10). The bride is next decked with flowers and the gold
ornaments which came with the robe, and flowers are handed to the
married women who are present. The bridegroom's mother presents
the bride's mother with a robe worth 10s. to £5 (Rs.5 - Rs.50)
Under the robe which she wore at church, the bride generally wears
a shirt or under-cloth. When the new robe is put on the female
members of the bride's and bridegroom's parties, singing merry songs,
encircle the bride, and taking off her maiden shirt put on a fresh
one passing the upper part over the back and the right shoulder and
bringing the end in front to the left side. Then her maiden bodice
is removed and in its place a new bodice is put on in front and
knotted under the bosom. The bride is also invested with a piece
of white muslin or net called tudal, which is worn like a shawl by
all married women except when at church. As soon as the robing is
over the bridegroom walks into the house and stands by the side
of the bride, and all present say prayers and sing the Litany of the
Blessed Virgin. The bridgroom returns to the booth leading the
bride by the hand and is seated with her on a sofa which is set
apart for them. The bride sits on the bridgroom's left, the best-men
on his right, and the chief bridesmaid to the left of the bride.
When they are seated the bride's parents next present the bride
with a robe and the bridgroom with a gold ring and a shoulder-
cloth worth 10s. to £50 (Rs.5 - Rs.500). The bride's god-parents next
come and present the bride with clothes or ornaments, and other
kinsfolk follow, both men and women singing songs. Then the
wedding feast is served, either simply vegetables, curries, rice, and
fried cakes, or in addition pork, mutton, fowl, fish, liquor, bread, and
sweet gruel. The dinner is served on plantain leaves laid in front of
straw mats folded lengthwise on which the guests sit face to face.
One or two men pass along the rows of guests serving the different
articles in the following order: First each of the plate-leaves is
sprinkled with water, then a little salt is dropped on each leaf, then
a share of pickle, then vegetables, then rice, then curry, then cakes,
then meat, and then bread, and then a soji or khir of wheat or
green or horse gram. When everything is served the host calls
to his guests 'Devíaia náváin aumāt kara,' that is, In God's
name feed. When the meal is finished the guests join in singing the
Landata or Praise God. The rest of the evening is passed in singing
merry songs. About midnight, the guests return to their homes,
except those who are specially asked to stay the night. Next day they
come back to dine at the bride's. After dinner the bridgroom and
bride stand in the booth ready to start for the bridgroom's
house with their hands joined to receive the farewell blessing.
All the elders, both men and women, bless them as they did on the
wedding day, and drop in their hands gold rings or silver coins.
Then, with all the guests, they start in procession for the bridgroom's;
and, when they reach the house, they bow before the-
family altar and receive a blessing from the elders of the house, and, after the blessing, sit on a sofa prepared for them and for the best men and chief bridesmaid. Then, with singing of songs, the parents of the bridegroom present the bride with a robe worth 10s. to £3 (Rs. 3-Rs. 50). The sponsors and the relations of the bridegroom make presents of gold ornaments or clothes, and are seated by the bride and bridegroom and presented with wearing apparel by the bridegroom’s parents. A dinner, not differing from the dinner given in the bride’s booth, is then served. After dinner the father of the bride makes his daughter over to the parents of the bridegroom saying, ‘From her birth till now I have cherished my daughter. I now give her to your charge and trust that you will treat her as your own child.’ The parents-in-law embrace the sobbing girl and try to soothe her. She is then led into the house and presented to the family patron-saint to whom she offers a short prayer. After this the bride’s people leave taking with them the bride and bridesmaids and the rest of their party except a few who are specially asked to stay. Next day after dinner the bridegroom and his parents with their friends and relations, come to the bride’s house where they are treated to a sumptuous dinner. After dinner one or two of the party, corresponding to those whom the bride’s party left at the bridegroom’s, come next day to call the bride and bridegroom to the bridegroom’s house. The bride and bridegroom start with the bride’s mother and father and at the bridegroom’s are received with the same civilities which they showed to the bridegroom’s party. On the afternoon of the fifth day the party again return to the bridegroom and remain three days, and, on the sixth, come back to the bridegroom’s. After this they either go together or the bride goes alone to her father’s house on all great holidays during the first year after marriage, and every year during the lifetime of the bride’s parents on the occasion of the parish feast. Besides the charges for the mass and sermon, the priest’s marriage fee is 12s. (Rs. 6) of which 4s. (Rs. 2) are paid by the bride’s parents and 8s. (Rs. 4) by the bridegroom’s. In widow marriages there is no ceremonial except the simple religious rite in the church. No ceremony is performed when girls come of age. In the seventh month of her first pregnancy a woman is dressed in a new robe, decked with flowers, and feasted by her friends and relations.

When sickness passes beyond hope of recovery news is sent to the parish priest, who comes to the house to hear the dying man confess and to give him the communion. The patient is then anointed with holy oil. After death the relations wail and the body is bathed and decently dressed in church clothes and kept in the hall either on a couch or on a mat spread on the ground over a clean white sheet. The beadle or chānādor (kolkār) goes from house to house telling of the death and naming the hour fixed for the burial. At the time named by the beadle most of the villagers attend. The dead hands are tied together across the chest and a small crucifix is placed in them. At the head is set a larger crucifix with a pair of burning candles. The well-to-do lay the body in a coffin and the poor carry it in the church bier. If the friends of the dead cannot
pay for the priest's attendance at the grave, the priest, in white surplice and black stole, comes to the church at the time fixed for the burial and reads the service. In other cases, accompanied by members of the church brotherhood, with a cross and two candlesticks, the priest goes to the house of the dead dressed in a black cope besides the surplice and stole. The members of the brotherhood over their holiday clothes wear white cloaks and red or green tippets. At the house of mourning the priest sings and blesses the body. Then the body is lifted—either in the coffin, or if there is no coffin in the bier, and brought from the house to the church. The coffin or the bier is covered with a black cloth. As soon as the body leaves the house the people raise a loud wail, and her nearest kinswoman strips the widow of her lucky necklace, earrings, and glass bangles, the signs of married life. The funeral party goes in procession, the cross and candlestick bearers leading, walking abreast. They are followed by members of the brotherhood in pairs about three yards apart. Behind them friends and visitors walk in regular order; then comes the body carried by four men. The chief mourner with other near relations follow the body, and the priest, sacristan, and singers end the train. Except in the case of those who cannot afford a solemn burial, the priest and the singers keep singing during the whole of the procession. At the church the body is taken inside, and if the burial takes place in the morning and if the means of the family allow, a solemn office and mass are sung and the body is buried either in the church, in the vicinity of the church, or in the tomb cemetery. In other cases the burial takes place after the common prayer has been offered. If the deceased is a pauper the body is brought by his relations or friends to the cemetery where the priest goes to recite prayers and to bless it. Burial inside of churches is now forbidden on the score of health. If the burial of the well-to-do is fixed for an evening a solemn office alone is sung on that day and mass is performed on the third day after. On the day of death there is seldom any cooking in the house of mourning as relatives and friends generally supply the mourners with cooked food. On the seventh day all the mourners with their friends and relations go to the church and a solemn office and mass are sung for the repose of the soul of the dead, and all persons who attend are given a breakfast and dinner which do not differ from those given on festive occasions. The office and mass are repeated on the thirtieth day and at the end of the year. An ordinary mass is performed on every death-day during the lifetime of the next-of-kin, and a general commemoration of the dead is held on All Saints' Day on the second of November by the second and later generations. The priest's fee is 4s. (Rs. 2) for a solemn mass, and for an office 8s. (Rs. 4), for an office and mass 10s. (Rs. 5), the grave fee is 2s. to £5 (Rs. 1 - Rs. 50), and the brotherhood fee 8s. (Rs. 4). Mourning is continued for one year during which no marriage or other joyous ceremony is performed. On the first death-day friends and relations are asked to attend the service at the church and are also feasted at home.

Each parish is divided into a number of circles or village groups with a budrant or headman at the head of each. The budrant has
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an orderly called châmâdor or kolkâr. The budrant watches the conduct of the community, and in cases of misdemeanour gives notice to the priest, who calls meetings of adult men, and, according to the opinion of the majority, punishes the delinquent with fine or even with excommunication. Small fines and temporary excommunication can be inflicted by caste meetings.

Except the educated the Kânarese Christians as a class are not well off, but of late most of them have begun to send their children to Kânarese schools.

Portuguese or East Indians, numbering according to the 1881 census 22, of whom 12 were males and 10 females, are found at Kárwar, Kumta, and Yellápar. They are the descendants of the Portuguese and Dutch settlers on the Malabâr coast. They came about sixty years ago as clerks in Government offices when there were no other English-knowing people in the district. The names in ordinary use among the men are, John, Joseph, Antonio, Francis, Lawrence, Charles, George, Felix, Bonaparte, Raphael, and Minguel; and among the women, Mary, Magdeleina, Angélica, Rosali, Pitormilla, Fortunata, Cecilia, Izabella, Josephina, Adelaide, and Charlota. Their surnames are, Fernandes, Rosario, D'Sylva, Rodrigues, Noronha, Breaclen, D'Cruz, and Gonsalves. The men are of middle height, a few of them dark and stout, but most of them fair and spare with well-cut features. The women are fairer, shorter, and more delicate-featured than the men. Their home tongue is a corrupt Portuguese, but all know Konkani and the men speak English and Hindustâni. Their houses, though small and one-storied, are airy and resemble the dwellings of Europeans, and their furniture includes sofas, chairs, tables, cots, porcelain, glassware, cutlery, and copper vessels. They keep one or more servants. Their common food is rice and fish with meat, milk, and butter; they use coffee and tea, and drink liquor either of country or of European manufacture. They are fond of living in European style. The dress both of men and of women, though a little inferior, does not differ in fashion from that of the English. They are sober trustworthy and intelligent, but not provident. They are employed in the higher and lower grades of the revenue, judicial, and forest departments and also in merchants' offices. Some who hold good appointments are well off owning gardens and land. Others are impoverished. They rank with Eurasians, next to Europeans. After breakfast at ten the men go to their offices and the women busy themselves in minding the house and in knitting, sewing, or embroidering. A family of three adults and two children spends £3 to £8 (Rs. 30-Rs. 80) a month, and their houses are worth £20 to £200 (Rs. 200-Rs. 2000). They are Roman Catholics and subject to the Jesuit Vicar-Apostolic of Mangalore. They are religious, paying great reverence to the Virgin Mary and to all the saints of the Catholic Church. Their customs from birth to death resemble those of Portuguese Europeans and none of their religious ceremonies differ from those observed by European Catholics. They have no caste headmen like the Native Catholics. Scandalous conduct is enquired into and reported by the parish priest to the Vicar-Apostolic whose
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Population

NATIVE PROTESTANTS.

decision either to pay fine or undergo corporal punishment is enforced on pain of excommunication. They give both their boys and girls an English education. Some have begun to take to engineering and others to law.

Native Protestants, numbering about 55 of whom 25 are males and 30 females, are found in the towns of Karwar and Honavar. Those at Karwar are converted Telugu Chambhars and those at Honavar are low class Tulu converts such as palm-juice drawers. The Telugu people came about twenty years ago from the Dhärwar district, and the Tulu people about fifteen years ago from South Kàñara. Both of them came in search of work. The names in common use among the men are, James, Paul, Samuel, John, Estephen, Moses, Aaron, and Nathan; and among women, Christin, Paulin, Esther, Sara, Leah, and Rebecca. Except two families, the Kamsikas and Costes, who were upper-class Hindus, none have surnames. All but a few are short, dark, and spare. The home speech of the Honavar people is Tulu and of the Karwar people Telugu and Kannarese. They live in small one-storied houses with mud walls and tiled or thatched roofs, and their furniture does not differ from that of the poor Native Catholics. Their staple food is rice and fish. They eat all kinds of flesh, and drink country liquor, some of them to excess. Except a few who wear European clothes, both men and women dress like Hindus except that they wear no jewelry. On their way to church women cover their heads with the ptthna end of the ptthna. The Honavar people are thrifty and hardworking, but the Karwar people are thriftless and lazy. The Honavar people are fairly off, but the Karwar Christians, except the two families from Mangalore, are very poor. Of the Honavar people one is a Government servant, one a palm-juice drawer, and the rest are domestic servants to the missionaries. A family of three adults and two children spends about 12s. (Rs. 6) a month, and the value of their house and furniture is the same as that of the poor Native Catholics. They are Protestants under the Swiss Basel Evangelical Society. Their head-quarters in India are at Mangalore and in Europe at Basel in North Switzerland. The Honavar people rest from work on Sundays and holidays, but the Karwar people except the two Mangalore families do not attend to this rule. Their holidays are Christmas, Epiphany, Good Friday, Easter, Ascension Day, and Pentecost. From birth to death they do not perform any ceremonies except baptism, marriage, and burial. The sacrament of baptism is administered at any time after the birth of a child. Girls are married after fourteen and boys after eighteen. On the occasion of a marriage the bride's and the bridegroom's parents each give a dinner. After a death the body is decently dressed and laid in a coffin, and carried on the shoulders of four men to the Protestant burial-ground where the minister reads the service. They have no caste headmen. Offences against conduct are enquired into and punished by the missionaries. As the rules of the society require that in all cases of misdemeanour no man can be punished without the direct evidence of two eye-witnesses belonging to the community, charges are seldom brought home to the
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delmonents. They teach their boys and girls to read Kânarese, but do not take to new pursuits.

Marathi Sidis, numbering about 190, of whom 100 are males and 90 females, are found in small numbers in Supa, Yeolapur, and Ankola. Most of them live in the forests. They are said to have come to Kânara from Goa where they were brought from East Africa by the Portuguese as slaves and from which they escaped. It is also said that they were once Christians and that they changed their religion after settling in Kânara. The names in common use among men are partly Christian as Manua for Manuol, and Bastia for Sebastião; and partly Kânarese as Pootia, Sanna, Ganpa, and Lookda. The women's names are said to be all Kânarese as Jetu, Puti, Laxmi, Gampi, Somi, Sukri, and Nagu. Their surnames are Musen, Mania, Muzua, Yanbani, and Manai. Persons bearing the same surnames may marry. They have no family god and their home speech is Konkani. Their parent stock is said to be found in Mozambique. The Christian names in use among the men and the absence of Christian names among the women supports their tradition that when they fled from Goa they had to leave their wives behind and took up with Kânara women, some of whom are said to have been Brâhman outcasts. They are a branch of the Goa Sidis with whom they eat but do not marry. They are dark with broad thick lips, curly beards and hair, and slanting foreheads. They are not so black as the Christian Sidis, the change in colour being apparently due to intermarriage with Hindus. Their home speech is Konkani largely mixed with Kânarese. They live in small one-storied houses with mud walls and thatched roofs; and their furniture consists of low wooden stools, palm-leaf mats, and earthen vessels. Their common food is rāgi and rice. They drink liquor and have no scruples about eating any flesh except beef from which they abstain. They take three meals a day. Their first meal, which is eaten at daybreak, consists of the remains of the previous evening's meal, either rāgi-gruel or rāgi-bread; the second is of rice and pulse or vegetable curry with dry fish; and the third is either rāgi-gruel or bread. Their special dishes are paixa or sweet gruel, and doshe or pancakes. The men wear a loincloth, a shoulderclot, and a headscarf, and the women wear the robe without passing the skirt back between the feet. They cover the upper part of the body with the upper end of the robe and wear a bodice with short sleeves and a back. The men wear gold earrings and silver or copper finger rings and a silver girdle; and the women gold nose and ear rings, glass and tin or silver bangles, and gold brass or copper finger rings. They have generally a spare suit of good clothes. They are hardworking and robust, but cruel and given to robbery and are regarded by their neighbours with fear and distrust. They work either as field labourers or on public works. As a day labourer, besides his dinner, a man earns eight pounds or 4 share of grain and a woman four pounds or 2 share. On public works men are paid 6d. (\textit{4 ans.}) and women 3d. (\textit{2 ans.}) a day. Children begin to work when they are about twelve and earn about half the wages of a full-grown worker. Their busy seasons
are from April to the end of June and from September to January. As all are labourers, and depend entirely on their earnings, they are obliged to borrow for their marriages. They borrow £1 12s. to £3 4s. (Rs. 16 - Rs. 32) at high interest generally from Havig Bráhmans whom they have to serve for certain periods to pay off the interest. Sums of about £1 12s. (Rs. 16) are generally repaid in four, and sums of about £3 4s. (Rs. 32) in eight years. About two months' work a year is required as interest for the smaller, and about four months' as interest for the larger loans. A family of three adults and two children spends about 10s. (Rs. 5) a month; the house is worth £1 to £2 (Rs. 10 - Rs. 20), and the furniture 4s. to 10s. (Rs. 2 - Rs. 5).

They rank next to Chaudras, Árcas, Kunbis and fishermen, above Mhárs and other impure classes. They are firm believers in soothsaying and in ghosts. They consult professional mediums who are called devlis, employ no Bráhmans to perform their ceremonies, and have no spiritual guide. They worship an unhusked cocoanut in which they believe the spirits of their ancestors live. This cocoanut is changed every year on the last of the Pitrupaksha Mahál or ancestors' days in September. The kernel of the cocoanut is used for making oil which is burnt before the cocoanut god during the Dasra holiday in October. On Dasra day a new cocoanut is installed and the old one taken away. Cooked flesh and liquor are offered and caste people are feasted. The daily worship of the cocoanut consists in offering it flowers, waving a lighted lamp in front of it, and laying before it all the cooked food in the house. They have a great regard for village gods and for local spirits among whom Sidi or Káphri spirits are most reverenced. To these they offer fowls and sheep and feast on their flesh. In villages where the local spirit is a Sidi, the priest is a Sidi. The land owners who are generally Havig Bráhmans propitiate these spirits through Sidi priests, whose office is hereditary, by offering them animal sacrifices, cooked food, fruit, flowers, and scents. The propitiatory ceremonies are performed once a year, just before the sowing season. They do not perform any worship on Hindu holidays except on the last day of Mahápaksha or All Souls' Day and on the day of the yearly fair at the shrine of the nearest mother or Durga, when they offer blood sacrifices. On Holi in March, Yugádi in April, Shrúvaní in August, and Dipádi in October, they prepare special dishes such as pátísa, doshar or pancakes, and rotí or bread.

When a woman is brought to bed the household is considered impure for three days. On the third day they bring ashes and soda from the village washerman. The house is cow dunged and all clothes are washed. The ashes and soda are dissolved in a vessel and sprinkled over the house and the people of the house. On the sixth day the suti ceremony and on the twelfth day the naming and cradle ceremonies are performed. Boys are shaved when they are about three years old. None of these ceremonies differ from those of lower class Hindus. Boys are generally married between sixteen and twenty-five and girls before they are twenty. Widow marriage is allowed and practised; polyandry is unknown. Proposals for marriage come from the bridegroom's house.
the parents of a boy think of proposing a marriage the father asks a Haviq Brâhman, who is generally his creditor, whether the match will prove happy. If the answer is favourable he goes with a few friends and relates to the girl's house with flowers, betel leaves, plantains, and betelnuts. They tell the girl's parents that they have come to ask the girl in marriage and drop into their hands a couple of betelnuts folded in betel leaves. The acceptance of these offerings implies consent. Then all sit on mats spread on the ground, and the bride is brought and, after the men have settled the price of the girl which varies from £1 8s. to £1 (Rs. 16-Rs. 40), the women from the bridegroom's house ornament her head with flowers and distribute plantains and betelnuts and leaves. A meal of rice, curry, liquor, and sweet gruel is then served. After this, on a convenient day, the heads of the bridegroom's and bride's houses go together to a Haviq astrologer and get a day fixed for the wedding for which they pay the priest 3l. (2 anna.)

The marriage ceremonies last three days. In the evening before the beginning of the rejoicings two or more men from the bride's and bridegroom's houses go to the house of the headman or budvant, then to the house of the orderly or kolâr, and afterwards to the houses of all other caste people and ask them to the wedding. On the first morning in each of the houses women sing songs and rub the bridegroom and bride with turmeric paste and bathe them in warm water. The bridegroom has a best-man with him and the bride a bridesmaid. After this the coconut-god is worshipped and guests are fed with liquor, rice, curry, and sweet gruel. The clothes worn by the bride and bridegroom at the time of bathing are given to the bridesmaid and the best-man. The next evening the bridegroom, wearing a waistcloth, a shouldercloth, a headscarf, and a pair of sandals, and carrying in his hands a knife, a coconut, and a couple of betelnuts and leaves, and wearing the marriage coronet or bâ-hing, goes in procession with his guests to the bride's where they are seated on mats. The women sing merry songs, but there is no instrumental music. The headman or budvant and the orderly or kolâr and the bridegroom and his best-man sit on separate mats. When all are seated the head of the bridegroom's house hands to the parents of the bride a tray containing a robe, the price of the girl, flowers, and any other ornament he intends to give the girl, with betelnuts and leaves. These things are taken into the house and the bride is dressed in the new robe and decked with flowers. She is then brought into the booth where she stands before the bridegroom, separated by a cloth curtain held by two men. The headman calls aloud Sûrâldân or take care; the curtain is withdrawn and the parents join the hands of the couple and pour water on them from a small pot. A dinner is then given to all the guests. The newly married couple remain in the bride's house till the evening of the next day when the bridegroom wearing the marriage coronet comes in procession to his house. He remains at home one day and one night and goes back to the bride's where he stays five days. He then returns to his own house leaving his wife with her parents. He again goes to the bride's house on the first holiday and returns to his own house after one day's stay, taking his wife
with him. They perform no ceremony either in honour of a girl's coming of age or of her first pregnancy. They bury the dead, and, after mourning three days, purify themselves with ashes and soda brought from the house of the village washerman. When a man is on the point of death they pour into his mouth a little cold water in which they dip a leaf of the sweet basil plant. After death the body is bathed in warm water, wrapped in a new shroud, laid on a bamboo bier, and carried on the shoulders of four men. On reaching the burial-ground the bier is set down and the corpse lowered into the grave. The grave is filled, and cooked rice, fowl, curry, and liquor are offered on the grave. On the third day, after undergoing purification, as is done on the occasion of a birth, they go with cooked rice, fowl, curry, and liquor to the grave, and asking the spirit of the dead to strengthen himself by feeding on the offerings, ask him to come home and live with the ancestors in the coconuto After doing this they come home and feed the crows and then the caste people. A person of the sex and age of the dead is presented with a suit of clothes. A similar feast to the community and the present of a suit of clothes is made on the first anniversary of the death. They have an hereditary headman called budvant with an orderly called kolkar. Breaches of social discipline are punished either with fine or excommunication at meetings of adult castemen under the presidency of the budvant. When the refractory refuse to obey caste decisions they are put out of caste until they submit. When a man is under sentences of excommunication, none of the caste people hold any intercourse with him. They do not send their children to school or take to new pursuits.

Musalmáns, numbering 24,171 of whom 12,256 are males and 11,915 females or 5.73 per cent of the total population, are scattered over the whole district. They are divided into twelve sections, Naváiyats, Dakhnis, Konkanis, Moghals, Maniárs, Momins, Mápillas, Kákars, Ghuláms, Sidis, Dhubis, and Kasáis. All Musalmáns eat together, but as regards marriage the twelve sections form nine distinct classes. Dakhnis, Konkanis and Moghals intermarry and form one class; Momins and Maniárs or Patakvers combine to form a second class; and each of the remaining seven classes forms a distinct community.

According to their own tradition the Naváiyats, a name which seems to mean new-comers, fled from Kufa at the head of the Persian Gulf to escape from the cruelty of Hajjáj Ibn Yusuf who was governor of Irak about the close of the seventh century. The original settlements were recruited by the Persian and Arab merchants, who, between the eighth and the sixteenth centuries, settled in large numbers in the ports of Western India and married women of the country.¹

¹ Masudi's Prairies d'Or, II. 86. The Arab traveller Masudi who visited Cheul in the early years of the tenth century, apparently from his own observation, states that the bulk of the immigrants had married women of the country. According to the account of their history given by the Naváiyats of Maloar (Wilks' South of India, I. 244) they are of pure Arab and Persian descent and in matters of marriage have from the
The Konkanis and Dáhins believe that they came from Rájápur in Ratnágiri about a century ago under the stress of a grievous famine; the Dakhnis state that they came from Bijápur as soldiers and officers during the seventeenth century when Káñara as far south as Mirjan was held by the Bijápur kings. The Moghals claim descent from Upper Indian Musalmáns who settled in the country during the Moghal supremacy (1680-1710), and perhaps during the rule of Hádíd and Tipu of Músír (1763-1799). The Múamins are believed to have come in search of employment in 1818 when Bijápur passed from the Peshwa to the English; the Mápillas are immigrants from the Malábár coast; the Kákars and Kásáls have come from Dáhrwár since the introduction of British rule; the Ghuláms were formerly slaves of the Dakhnis and Naváiyats; the Sidis are descendants of African slaves who escaped from their masters in Goa; and the Dáhins are local converts.

The Naváiyats are found only in Honávar and its villages and the Dakhnis and Konkanis are spread over the whole district. The Máníars are found in Kárwár, AnkoIa and Kumta. The Moghals and Múamins are confined to Kárwár. The Mápillas are settled at Gangavalli in Kúmta and at Honávar. The Sidis occur in Supa and Yellápur, and the Dhobis and Ghuláms in Kárwár and Honávar.

The Naváiyats speak Konkani much mixed with Káñarese, and the Dhobis Konkani mixed with Maráthí, the Mápillas Malayálí, and the rest a mixed Hindustani with a mixture of Káñarese and Konkani words. The language of the Naváiyats and Ghuláms does not differ from that of other Naváiyats, nor that of the Dakhni Ghuláms from the speech of other Dakhnis.

The Naváiyats are fair, middle-sized and disposed to stoutness. The men wear close-cut beards. The Dakhnis are of middle height, muscular and spare, but darker and perhaps manlier than the Naváiyats. The Moghals are fair and muscular with short beards and flat short noses. The Máníars do not differ from the Dakhnis except that they are fairer. The Mápillas are short, stout and sturdy. The Dáldis are for the most part short, flabby and wheat-coloured. The Sidis are tall and robust, dark-skinned, with curly hair and beard, thick lips, and slanting brows. The Kákars are short, stout, and strong, with ruddy complexions. The Dhobis are short, dark, and stout.

Well-to-do Naváiyats have one to three storied houses with stone walls and tiled roofs. They have front verandas where their visitors are received. The inside is divided into several rooms according to the size of the family. Their furniture consists of one or more wooden benches or sofas, low wooden stools; wooden boxes, straw mats, copper and brass cooking and water vessels, copper or brass first held aloof from the women of the country. Masudi's statement is of great value. There is little reason to doubt that it is true of many other classes of foreign settlers along the west coast of India, whose forefathers married with the women of the country and whose descendants like the modern Naváiyats claim to be of pure northern or western origin.
plates, and lamps. Some also have wooden cots. The house costs £20 to £50 (Rs. 200-Rs. 5000) and the furniture £5 to £50 (Rs. 50-Rs. 500). Daknis, Moghais, and Maniars live in one-storied houses with mud or laterite walls and thatched or tiled roofs. They also have front verandas which serve for visitors. The insides and the furniture do not much differ from those of the Navaiyats. The cost of the house is £50 to £200 (Rs. 500-Rs. 2000) and of the furniture £2 to £20 (Rs. 20-Rs. 200). Mápillas and Daldís live in small houses with thatched roofs and mud walls. They are divided into three rooms and have very narrow verandas. Their furniture includes low wooden stools, straw mats, and earthen vessels and lamps. The house costs £2 to £10 (Rs. 20-Rs. 100), and the furniture 10s. to £2 (Rs. 2-Rs. 20). Sidís live in small thatched houses, and Khákars in tiled huts with no furniture except earthen cooking vessels, a few copper vessels, and straw mats for sitting and sleeping on. The houses of Dhouris resemble those of Dakhnis, except that they have sheds for drying clothes. They cost £1 to £3 (Rs. 10-Rs. 30), and the furniture 10s. to £1 (Rs. 5-Rs. 10). The houses of Dakhni Ghuláms do not differ from those of other Dakhnis, nor those of Naváiyat Ghuláms from the houses of other Naváiyats.

The staple diet of the well-to-do is rice-gruel boiled and strained dry and fresh fish curry. The Kákkars and others who live above the Sahyádris use millet bread instead of rice and dried fish or mutton instead of fish curry. The poor people on the coast live partly on rice and partly on bread. All take three meals a day; the first meal consists of rice-gruel taken at daybreak with mango pickle; the second, at noon, is of boiled rice strained dry, with fish curry; and the third at eight in the evening does not differ from the second. The poorer classes take gruel in the morning, rági gruel at noon, and rice and fish curry at night. Kákkar and other inland Masalmáns take their first meal of pulse or mutton curry and their second after sunset of bread and curry. Above the Sahyádris most eat mutton daily, and near the coast few eat mutton, fowls, or beef except on grand occasions and on the Ramzan, Bakar-id, and Muharram holidays. Drinking spirits and eating pork are forbidden, though some Daldís, Kákkars, and Kasás drink liquor and fermented palm-juice. Public dinners are given on occasions of marriage, death, and circumcision. The special dishes are khír that is rice boiled in coconut-milk and sweetened with molasses; pulúno that is rice boiled and seasoned with clarified butter and onions and eaten with mutton or beef curry; and rice-bread and fowl or mutton curry. Dakhni Ghuláms use the same food as other Dakhnis and Naváiyat Ghuláms as other Naváiyats. All are fond of smoking tobacco and chewing betelnut and leaves with lime, catech, and tobacco. Some take snuff and others take hang or hemp and opium, but these practices are considered discreditable.

A feast to a hundred men costs about £2 (Rs. 20).

The Naváiyat men wear reddish checked waistcloths called langis hanging from the hip to the ankles without passing the end between the legs. Their headress is a small embroidered red skullcap with a red cotton or silk handkerchief wrapped round it.
Indoors the upper part of the body is bare; out of doors they wear a white or coloured cotton or silk jacket with a cotton or silk shawl which they carry under one arm or over one shoulder. They wear country sandals. Indoors the Naváiyat women wear the robe like other Muslim women and a bodice with short sleeves and a back. Out of doors they use wooden shoes like those worn by Hindu sadhus or ascetics, and a checked overcloth which covers their head and the whole body like a veil and cloak. Among the Naváiyats a man's every-day dress costs 8s. to £1 (Rs. 4-Rs. 10) and a woman's 6s. to 16s. (Rs. 3-Rs. 8). Dakhni and Manír men ordinarily wear a white waistcloth passing the skirt between the legs, a shouldercloth, and a headscarf, none of which differ from those worn by high class Hindus. Those who are military officers wear white drawers, long white or coloured coats, head-scarves, and shoes. Government messengers who belong to this class of Muslims wear a jacket or bandi instead of the waistcloth. The women wear the robe without passing the skirt between the legs, and a bodice with short sleeves and a back. The upper end of the robe after covering the back is drawn over the head and breast. When they go out they wear a loose white over-cloth or sheet which covers the body except the face and feet. A man's every-day dress costs 6s. to 12s. (Rs. 3-Rs. 6), and a woman's 8s. to 12s. (Rs. 4-Rs. 6). Among the Mápillas the men wear a white or checked waistcloth without passing the end between the feet, a close fitting jacket, a bandhgal, and sandals. The shape of the clothes does not differ from that of the Naváiyáts, but the material is cheaper. The women wear the robe like the waistcloth without drawing the upper end over the back. They cover the upper part of the body with a loose jacket, and the head, like Khoja women, with a white or coloured kercif. Dáldi men wear the loin-cloth and wrap round the waist a narrow cloth without passing the end between the legs. They also wear a shoulder-cloth and a skullcap. Kákar, Kasú, and Sidi men dress in Maráthí fashion, in a waistcloth, a tight fitting jacket, and a headscarf. The women of the Dáládus, Kákars, and Sídís wear the robe without passing the skirt back between the feet. They draw the upper end of the robe over the head and wear a bodice with short sleeves and a back. Neither Dáldi, Kákár, Sidi, nor Mápilla women wear the over-cloth when they go out-of-doors. Most Naváiyats, Dakhni, and other well-to-do men wear either country sandals or Dhawár shoes, costing 1s. to 1s. 6d. (8-12 anns.) the pair. Both men and women keep costly clothes in store and wear them on holidays and at weddings. Boys of less than fourteen generally dress in a pair of gay coloured drawers or rajamás, a long coat, and a head-scarf with a pair of slippers; and girls in skirts and backed bodices. Boys wear round their neck silver chains with a pendant gold coin either an Aklári mohar, an English sovereign, or a Portuguese crusada. They also wear silver bracelets and gold or silver finger rings. Girls wear gold nose and ear rings, gold or silver necklaces, gold or silver bracelets, and gold or silver finger rings. Men wear few ornaments except a silver waistband and a set of gold or silver finger rings. Women wear gold nose-rings,
Chapter III.

Population.

Musalmans.

Earrings, necklaces, bracelets either of gold or silver, and gold or silver finger rings.

The Navaiyats, including the Ghulam Navaiyats and the Manars, are even-tempered and hardworking, but have not a good name for honesty. The Dakhnis including the Ghulam Dakhnis are hot-tempered and truthful but lazy. The Daldis are lazy and thriftless. The Mohgals, Mapillas, and Sidis are hardworking but proud. Khakars are willing to work but have not a good name for honesty. The Dhobis are quiet and honest.

Except a few head and chief constables, some pensioned military officers, and some revenue clerks, most Dakhnis are either messengers in the revenue and judicial departments and police constables or husbandmen, or petty traders retailing fruit eggs and hides. A small number live on incomes derived from hereditary land. The Kasais are sheep-butchers and earn about £20 (Rs. 200) a year. Some Dakhnis who live on the banks of rivers own and work boats. Maniars are mostly peddlers hawking cotton and thread, glass bangles, beads, knives, needle, combs and sundry silk articles; some of them also deal in cloth. Mohgals, Mapillas, and Sidis are unskilled labourers and gardeners. The Daldis, from dalaad fishing, catch and cure fish and go to sea as sailors. Kukars work as horse-keepers. Navaiyats are large landed proprietors and merchants, who deal in country and European cloth. They are also moneylenders. The Navaiyat Ghulams are traders and the Dakhni Ghulams are messengers and husbandmen. The Navaiyat traders earn £50 to £200 (Rs. 500-Rs. 2000) a year. The yearly salary of Navaiyat clerks employed in shops, exclusive of food, varies from £10 to £30 (Rs. 100-Rs. 300). The Maniars earn £10 to £30 (Rs. 100-Rs. 300). Except of landholders, military pensioners, and clerks the average yearly income is about £10 (Rs. 100). All rest from work on the Ramzan and Bakar Ids, and on the last two days of the Muharram. In the rural parts if a Musalmán dies the other Musalmán villagers stop work for a day. Traders are busiest in the fair season and husbandmen during the rains. Navaiyats and Maniars save enough to meet marriage and other special expenses without borrowing. Dakhnis and others, though not scrimped for food, borrow to meet marriage expenses and are generally in debt. Daldis generally build their huts on lands belonging to others; but most other Musalmáns own land either as proprietors or as permanent tenants.

Except Daldis, Kasais, Sidis, and Kukars, the Káma Musalmáns are careful to keep the rules of their religion. Each settlement, however small, has a mosque with a mulla or priest and daily prayers, and a special weekly meeting on Fridays at noon when the kázi or judge, the deputy kázi, the khulib or preacher, or the mulla leads the prayers. The Navaiyats, Konkans, Mapillas and the Daldis are Sháfís and some of the remaining classes are Hanásís. In most houses the Korán is read either by the head of the family, or if he cannot read by some hired reader. The different Muhammadan settlements are grouped into circles, each under a kázi who is an hereditary officer holding a diploma and free-grant.
from former Musalmán rulers. These grants have been continued by the British Government. But the kází’s duties are now confined to registering marriage contracts and presiding over meetings to settle social disputes. The khalífah and mullas also hold free land-grants. Where the kází’s circle is too large to admit of his attending all marriages he appoints a deputy or náib. The mulla can read prayers and the khalífah can preach whether or not the kází is present, but the náib cannot act without the Kází’s permission. The mosque is generally in charge of at least four laymen of character called mutávíllís or wardens. The mullas are also leaders of the burial service, preparing the shroud, lathing the body, and reading prayers at the grave. Besides at mosques Musalmán worship at the shrines or dargáhs of saints or pírs. At these shrines people make vows, burn incense, and offer plantains, molasses, and coconuts. Each of the larger shrines has a bundle or mukáhir whose office is to sweep and light the shrine and receive the vows. They also hold Government lands free of rent. Once a year on the anniversary of the saint these shrines are lighted and a dinner is given to the Muhammadans of the neighbourhood. Most Kámará Musalmán have a fair acquaintance with the leading tenets of their faith. They believe that when the funeral party retires forty paces from the grave, two angels called Munkir and Nakir enter the grave and ask the dead man, by whom he was created, who is his Prophet, and whose rules of conduct he followed. If the man’s life was good he answers, My God! is Alla, my Prophet Muhammad, and my conduct was guided by the precepts of Muhammad. If a man’s life has been sinful he grows confused and is unable to answer. After these wights have visited it, the soul of the righteous enjoys the pleasures of heaven and the soul of the wicked suffers the torments of hell till the judgment-day when the righteous go to heaven and the wicked for a certain period to hell. Eternal damnation is reserved for the unbelieving.

As women seldom take part in processions during the day all joyful Musalmán ceremonies are held at night. When women are required to go out during the day they are careful to keep to bypaths and both at night and day they enter the house by the back door. After child-birth women keep the house for forty days. As soon as the child is born it is washed, wrapped in a cloth, and laid in a winnowing-fan. The mulla or some elderly neighbour comes, offers a prayer, and names the child. For three days the mother is fed on rice-gruel sweetened with molasses and without salt, and the child with rice water mixed with molasses. On the fourth day the mother gets her usual diet and begins to suckle the child. The midwife who may be of any caste remains with the woman for six days. About nightfall on the sixth women neighbours come to the house. The midwife places on a plantain leaf two pounds (one shér) of rice, a coconant, some betelnuts and leaves, and some plantains and jessamine flowers. Fine cooked rice seasoned with butter and the fried leg of a cock are offered to the contents of the plantain leaf with the prayer that the child may be destined to fare well. Women watch the rice and betelnuts by
Chapter III.

Preparation.

The ceremony turns during the whole night. The rest of the women, after taking a supper of rice, fowl curry, and sweetened rice and coconut milk or their, pass the night in singing. At dawn the midwife carries the things away and the guests return to their homes. On the fortieth day they cook rice curry and sweetened rice boiled in coconut milk, and ask the mulla's wife and other women. When the guests are come the young mother goes along with them to the well, and lighting a lamp waves it over the well. Lamp-black or autumny is rubbed on the well, and a couple of betel leaves and nuts are dropped into it. They return to the house and are feasted.

Boys are circumcised between one and eight. The village barber, who is specially trained for the operation and is paid £1 to £4. (8 ann. - Rs. 2) in cash, besides a new handkerchief worth about 1s. (8 ann.). On the day before that fixed for the ceremony a dinner is given to propitiate the spirits of the dead. The ceremony of circumcision generally takes place in the afternoon. In the country both men and women are invited. The boy is seated on a stool and his hands and feet are held by some strong man. The mother who is surrounded by women guests is made to stand in a small wooden tub filled with water and two rice cakes on her head. The barber draws out the foreskin with a pair of pincers and cuts off the skin with a razor. As soon as the operation is over a little water from a metal pot is poured on the head of the boy’s mother. The cakes which were on the mother’s head are given to the barber beggar with 1/-d. to 6d. in cash (1-4 ann.) and some molasses. The guests are treated to a meal of rice curry, and rice sweetened and boiled in coconut milk. The ceremony costs £2 to £10 (Rs. 20 - Rs. 100). Few perform the bismilla or initiation but all perform the akhika or sacrifice ceremony. The sacrifice consists of killing one or more goats and feeding the caste people with pabda and meat curry. Navaiyat, Dakhin, Maniar, Moghal, and Ghalam women do not appear in public except with a veil or baraka. Mapilla, Sidi, Kåkar, Dobby, and Dali women go out without a veil.

There is no rule enjoining early marriage, but girls are generally married before they come of age and boys between sixteen and twenty-five. Divorce and widow marriage, though allowed, are rare. Formal proposals for marriage come from the bridegroom’s father who first ascertains from the bride’s people that the proposal will not be rejected. The master and the mistress of the bridegroom’s house, accompanied by male and female neighbours go to the bride’s house with a robe and flowers, and betel leaves and nuts. The women go into the house and dress the girl in the new robe and deck her with ornaments and flowers. The men fix the amount of the marriage settlement or maha, which the husband has to pay the wife. The amount varies from 10s. to £100 (Rs. 5 - Rs. 1000). Betel leaves and coconuts are then distributed to the house people, and neighbours and all present are treated to a meal of rice curry and sweet rice boiled in coconut milk. Like other natives of Kånaara they erect large temporary booths, and send a man called teni whose duty it is to invite all the community to be present.
during the marriage. The marriage ceremonies last five days. On
the first day the feast of halders in memory of deceased ancestors
is held, and neighbours, particular friends and relations are
invited. This feast consists of pulhlo and fowl or mutton curry. On
the second day a party from the bridegroom’s house and another
from the bride’s go in procession with molasses turmeric paste sweet
oil and scented flowers, and deck the bride with flowers and rub her
with the paste, oil, and powder. After this the whole community are
invited and treated to a meal the same as that on the previous day.
On the third day, after the arrival of the guests, a party from the bride’s
house come with music bringing a garland of hir, a crest or turu,
and a badge or chand of flowers, a gold ring with the bridegroom’s
name engraved on it, another ring, a headscarf, a long coat,
treasurers, drawers, a handkerchief or rudi, a pair of sandals or juta,
a copper tray for betel leaves, a brass spittoon, a small copper pot, a
brass basin or tadd, a copper plate or thali, a copper cup or lota, and
nine new earthen pots. These things are taken into the house
where a party of twenty-five women are assembled who have come
from the bride’s house by byes-paths. The bridegroom then comes
and bathes in the bath-room and after he is bathed his female relations
pour on his head scented water from the nine new pots that came
from the bride’s house. They then make the bridegroom sit on a
stool and wave round his head copper coins which they drop in a
piece of cloth. They afterwards place in his hands silver
coins worth 2s. to 10s. (Rs. 1 - Rs. 5). A copper plate which was
waved round his head is given to a Muhammadan woman called mahees.
whose duty is to accompany the people of the house when they go to
invite women guests. The men guests are asked by the kari, who has a
fixed allowance and for his services has the right to take to his house
a plateful of cooked food from all public dinners. The bridegroom
afterwards goes to put on the dress brought from the bride’s house
and the guests begin to feast. After the meal the bridegroom fully
attired comes into the wedding booth. When he makes his appearance
the guests rise and salute him and again sit down, and he
takes his seat among them. All relations and friends of the
bridegroom then rub him with scented oil and present him with
ornaments of gold or silver or with shawls or waistcoats. Meanwhile
the guests amuse themselves listening to singing and dancing
girls. When this is finished the bridegroom goes in procession,
either on horseback, to the bride’s house in company with all the
guests. This is called sabqueat. As soon as the procession enters
the bride’s wedding booth the bridegroom’s party is received with
every mark of respect, and the kari or his deputy draws out and
registers the marriage contract which is signed by the bridegroom
and by the agent for the bride. When the marriage contract, which
provides for a marriage settlement, is read in the booth the mother
or any kinswoman whose husband is alive puts round the bride’s
neck a fivefold string of black beads. This is called the kushe.
The kari is paid a marriage fee of 6s. (Rs. 3). If the ceremony
is performed by the deputy kari he keeps 4s. (Rs. 2) and hands the
remaining 2s. (Rs. 1) to the kari. The rest of the night is spent in
hearing songs and watching dancing-girls dance. Most guests,
except near relations and special friends, retire before daybreak. In
the morning a feast is given by the bride's people, and in the
afternoon, at the invitation of the women the bridegroom enters the
women's quarters where he sits on a bed with a companion, who is
generally a young lad. The bride is seated opposite to him, with
her face covered. Between them a copy of the Kuran is placed on a
low wooden stool. The white sheet that covered the bride's face is
removed by a near female relation of the bride. The bridegroom,
the bride, or any other person who can read Arabic, opens the book,
and the chapter on peace is read aloud. The bride then bids fare-
well to her parents and relations and is led by them into the hall
where the sister of the bride or some other near female relation
says to the parents of the bridegroom, 'Heretofore we cherished
the girl as we could. Now we make her over to you and pray you
will treat her as your daughter.' At this the bridegroom comes
forward and lifting the bride in his arms places her either in a
bullock carriage in which he and his companion and the bride's
female companions also sit, or on horseback. A private dinner
party is then given in the bridegroom's house. Next morning the
pair are bathed by women in turmeric water. At night they go
to the bride's house where they are again bathed. On the fifth day
the pair return to the bridegroom's house and a feast is given to all
the female relations of the bride who are specially invited. After
the feast prawns and wheat-flour cakes, stuffed with sugar,
kernels and molasses and then in coconuts oil, are put in the laps of
all relations, one cake in the laps of distant relations and seven
in the mother's lap. This is called parent-meeting or samdi mila. Duri-
ing the whole of the marriage Musalmán women sing Hindustáni
songs in the house and country musicians play. About a fortnight
after the marriage the bride comes to her parents with a variety of
sweetmeats which are distributed to her relations friends and
neighbours. She remains at her father's for a week or ten days
and returns with similar eatables which are distributed among the
boy's friends. The couple are afterwards invited with some friends
on the Khidba holiday and after dinner the bridegroom and bride
are presented with clothes. Then the bridegroom goes home
leaving his wife to follow in a couple of days.

If a married girl is living in her husband's house when she comes
of age, women from her own house accompanied by musicians go
to her husband's with several kinds of sweetmeats. On arriving
they enter the women's room and deck the girl with flowers and lay
in the upper half of her robe a small quantity of sweetmeats, part
of which she eats. A dinner is served to the visitors and his female
neighbours, and they return home. If the girl is living at her
mother's when she comes of age a party of women from her husband's
house come and deck her with flowers and are given a dinner. The
cost of this ceremony varies from £1 to £2 (Rs.10-Rs.20). When
a woman becomes pregnant for the first time her mother's people treat
her in the same way as when she came of age. At the seventh
month she is taken to her mother's house and seldom returns to her
husband until four months after the child is born.

When a man is sick beyond hope of recovery some one who
can read the Koran is called and in a loud voice recites the chapter on death and the happy future of the believer. The creed and the prayer for forgiveness are read and a little sugared water is sipped into the mouth of the dying man. When all is over the people of the house wail bitterly and beat their mouths. The eyes of the dead are carefully closed and the great toes are tightly tied together. On hearing of the death all men of over ten years of age come decently dressed to the house of mourning. The bier and a plank about six feet long by two bread is brought from the mosque. A plot of ground about six feet by three is dug about six inches deep and a scaffolding of bamboos about a foot high is tied over it and the plank laid upon it. The toes are untied and the body is carefully washed with hot water by men if it is a man, and by women if it is a woman. It is then clothed in a white waistcloth or lungi and a long skirt called kajri. Antimony or black salve is applied to the eyes, and the body is wrapped in two white scented shrouds which have been prepared by the mulla. The shrouds are tied with three bandages, at the head, the middle, and the feet. Before the bandage is tied over the head friends and relations and neighbours come and beg pardon for any evil they may have done the deceased and offer him their forgiveness should he in any way have wronged them. The wife comes forward with sobs and cries her husband from the marriage settlement and the mother takes him from the claim which she has to his support. The bandage is tied above the heart. The body is laid in the bier and carried on the shoulders of four men who with others call Allah, 'There is no God but one.' As soon as the body is taken away, the widow takes off her lucky necklace, her nose-ring, her glass bangles, and her bracelets. As they carry the body the bearers pray that the sins of the dead may be forgiven. The body is taken to the mosque and laid there, while the people wash. They then stand in three lines behind the bier and pray, and after praying start for the grave. On reaching the grave, which has already been dug, the people once more pray. Two of the bearers go into the grave and one standing at the head and one at the feet lower the body and lay it with the head to the north, leaning on the right side, that it may face Mecca. When the body is in its place all the three shroud bands are untied. All present repeat the prayer called kulkala, and pass to two men in the grave three handfuls of earth which they lay under the head of the corpse. The men in the grave come out and all three throw handfuls of earth into the grave saying, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' The mulla prays and pours a large potful of water on the grave. The whole party retire forty paces and again pray. After this they return to the house of mourning, and standing at the door, pray for the soul of the dead. Relations and particular friends remain with the family and dine with them. Some near relations pass their time at home reading the Koran with friends and relations until the fortieth day, but most only till the tenth day. On the second and the third day they go to the mosque and pray. On the morning of the third day a large number
Chapter III.

Population.

MUSALMANS.

of friends and relations meet in the mosque, and after hearing
the proper portion of the Koran read, pray that the merit of
this act of devotion may pass to the soul of the dead. On this a
tray of flowers and a vessel of scented water is passed among the
guests who each pick one flower, dip it in the scent, and lay it on the
grave with the short prayer called Darud. The rest of the flowers
and the scent are also laid on the grave, and two stones are planted
on the grave, one at the head and one at the foot. Fried rice
called chumuri, dry dates, and sweetmeats are handed round and
the guests withdraw. On the tenth and fortieth days after death,
and again when a year is over, dinners of mutton are given, when
the guests pray that the dead may rest in peace.

Among Kânar Musalmans the Navâyats, the Dakhâns including
the Moghals, and the Konkanis hold the highest social position; next
come the Maniârs and Memâns, then the Mâpillas, Khâkars,
Ghulâms, Sidis and Kasâís, and last the Dhobis.

Serious breaches of social rules are brought to the notice of the
Kâsî who calls a meeting of adult Musalmans, and presiding over it
passes a decision in accordance with the opinion of the majority.
Minor offences are punished with fine which is partly credited to the
mosque and partly spent in entertaining the community. In
scandalous cases the offenders in addition to paying fines are ordered
to ask public pardon. In default the offenders are excomunicated
until they submit to the decision of the Kâsî. Follows.

Under the influence of European officers, Musalmans are beginning
to send their boys to vernacular schools and may be said to be in a
fair way of improving.

SULTÁN LADS.

Sultâna Lads, numbering 81 of whom 40 were males and 41
females, are found in the Haliyal sub-division. They are half-
Muhammadans and half-Hindus and have Mullâs for their priests.
They are said to keep all Hindu customs on the occasions of birth
marriage and death, and do not undergo the rite of circumcision.
They are butchers and liquor-sellers and are comparatively well off.

TURK BÁBIS.

Turk Bâbis, numbering 65 of whom 35 are males and
30 females, are found at Murdeshvar in Honâvar. They are said
to be descendants of Konkani and Sonâr outcasts. The founder
of the caste is believed to have been one Bâbi, who, having been
forcibly converted to Islam by Tipu Sultan and having reverted
to Hinduism on Tipu’s death, gained the surname of Turk,
which is the common title for Muhammadans in Kânara. His
family intermarried with the illegitimate children of Sonâr and
Konkani women and this practice still continues. The names in
common use among the men are, Ganpaya, Râmayâ, Shivappa,
Sheshgneri, and Kushta, and among the women, Nagamma, Shanteri,
Subbi, Savitri and Rukmini. They are fair, muscular, and strongly
made, living in one-storied houses with either mud or laterite walls
and thatched or tiled roofs. Their ordinary diet includes rice, vege-
tables, and fish. Their holiday dishes do not differ from those of
the Konkanis. The dress and speech of the men as well as of the
women do not differ from those of the Konkanis. They are petty
dealers and husbandmen tilling either their own or hired land.
They are generally hardworking and thrifty, living above want, though forced to borrow to meet marriage and thread ceremonies. They employ Havig Brâhmanas as their family priests and to conduct their ceremonies. Boys are girt with the sacred thread between eight and eleven; girls are married before eleven, and boys between sixteen and twenty. The details of their naming, puberty, and death ceremonies do not differ in any important particular from those of the Kushâsthalis. The dead are burnt and mourned ten days. The heads of widows are shaved and they are not allowed to carry.

**Europeans**, numbering 45 of whom 30 were males and 15 females, are found at Kârârâ, YeLLâpûr, and Sirsi. With the exception of three, two Bâsel Protestant missionaries and a forest contractor who are Germans, they are English Government servants.

**Chinese**, numbering 25 of whom 15 were males and 10 females, are found at Kârârâ. They are convicts transported by the English from China. They are said to have been convicted and punished for piracy with murder. Some of them have turned Roman Catholics and some are still Buddhists. The Christians have married Gua Christians and have children by them. Some work as masons, some as sweepers, some as gardeners, and some do wonder work. They are passionate if provoked and are under police surveillance as they are suspected of theft and robbery. They are good workmen earning 1s. to 2s. (8 ans.-Re. 1) a day.

**Beni Israels**, numbering 25 of whom 14 were males and 11 females, are found in the towns of Kârârâ and YeLLâpûr. They are Government servants, speaking a corrupt Marathi, and not differing from the Beni Israels or Indian Jews of Bombay to which class they belong.

**Pârisis**, numbering 17 of whom 9 were males and 8 females, are found in Kârârâ. Three of them are Government servants and the rest traders. They come from Bombay and do not differ from the Bombay Pârisis.

According to the 1881 census eight towns had more than 5000 and two of the eight more than 10,000 people. Excluding these eight towns, which together numbered 57,830 or 13.70 per cent of the population, the 304,010 inhabitants of Kânâra were distributed over 1102 villages, giving an average of one village for 354 square miles and of 330 to 30 people to each village. Of the 1102 villages 271 had less than 100 people, 276 between 100 and 200, 382 between 200 and 500, 111 between 500 and 1000, 47 between 1000 and 2000, 8 between 2000 and 3000, and 6 between 3000 and 5000. Besides the 1102 villages there were 2490 inhabited and eighty uninhabited hamlets.
Chapter III.

Population.

Villages.

There is no marked difference between a Kanarese hamlet and a Kanarese village. As the whole of the district has not been surveyed, the returns are uncertain. Some villages include several hamlets widely apart, and in many cases the lands of different villages are mixed together. This confusion arises from the practice of including in a single private or temple estate plots of land held by one owner in several villages. Kárvár before the survey had only thirty-seven villages; under the survey it has sixty-one. Similarly in Kunté, the number of villages has been raised from 164 to 260. Under the old system the units were *sthals* or holdings, *majras* or hamlets of two or more holdings, *gráms* or villages of two or more hamlets, and *mágani* or groups of two or more villages. Under the new survey the revenue charge of a *shāmbhag* or village accountant takes the place of the *mágani* or village group. Some garden villages are inhabited solely by Havigs and their dependents; most other villages have a mixed population.¹

According to the 1881 census, of 74,991 the total number of houses, 68,832 were occupied and 6159 unoccupied. The total gave an average of 19.17 houses to the square mile, and the 68,832 occupied houses an average of 6.19 inmates to each house. Kanara houses may be arranged under four classes. Houses of the first class are two-storied, with verandas and front yards, tiled roofs, latrine walls, and wooden ceilings, containing a hall, two or three sleeping rooms, a cook-room, a bath-room, and a cattle-shed. The floors of all are smeared with a wash of cowdung and polished by stones. The bath-room and the cattle-shed form a separate block which generally stands behind the main building. Houses of the second class are two-storied, with mud walls, latrine pillars, thatched roofs, and floors cowdunged and polished as in first-class houses. Houses of the third class are smaller than first and second-class houses. They are one-storied, with mud walls, latrine pillars, thatched roofs, and wooden ceilings. Houses of the fourth class are small one-storied huts or cottages, with mud wattlet reed or coconut-palm leaf walls and thatched roofs. The walls of houses of the first and second classes are plastered with cement and those of other houses with cowdung mixed with mud. In the smaller or third class houses the side verandas are used as cattle-sheds and bath-rooms. In the palm and spade garden country the house of the Havig owner stands in the middle and the labourers live in huts on the skirts of the garden. The furniture of most Kanara houses includes straw mats, wooden boxes, benches, stools, brass lamps, copper brass and bell-metal vessels, and, in the houses of the rich, silver dining and drinking plates and cups. Some Hindu families, who know English, use tables, chairs, and other articles of European furniture, and some Native Christians and Eurasians use English cookery, glassware, and cutlery.

Communities.

Except in Haliyál and Mundgod petty divisions which border on Belgaum and Dharwar, there are no village communities proper. The village establishment is more complete in the villages above

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¹ Mr. A. R. Macdonald, C.S.
than in those below the Sabyadrīś. A complete village community contains a pūrṇchāṭ or family priest, a joishti or astrologer, an archak or temple servant, mahārāsh or temple council, a pānchāṭ or goldsmith, a bodige or carpenter, an arhāṭ or barber, a nāvīval or washerman, a shimpī or tailor, a kumbhār or potter, and a changāṛ or shoemaker; and of village officers the gauda or village headman, the shānabhog or village accountant, and the ugranī or village messenger. Besides these the palanashitti or shopkeeper is found in large trading villages. Not more than twenty-five per cent of the villages have the full establishment of officers and servants. Of the Government officers, as a rule, the headman or swāl is found alone in each village, and the accountant or ugranī and the messenger or ugranī in each māgni or village group. The headman in Kānāra villages is not an hereditary but a Government stipendiary officer chosen for his position and wealth. Formerly most headmen belonged to the lower orders of husbandmen, Nārāma, Gondas, Halepaiks, Komārapaiks, Karivakkals, Shergārs, or Marathās. Of late in several cases the office has been given to Harīga, Shervis, Sāmavas, Habbus, Chitpāvans, Lingāyats, Jains, and Mulīvars. The kulkmari or village accountant as a rule is a Bhīmau. The ugranī or messenger is either a Halepaik, Komārapaik, Dorā, or Musalmān.

Though he is not so powerful as in districts where the office is hereditary, the Kānāra village-headman takes a leading part in village affairs. So great is his importance as the leader of village ceremonies and festivals, that few are held unless the headman or some member of his family is present. He is the first to receive the betel-nut and leaves at social gatherings, and the offerings and flower garlands at religious gatherings. Under the Madras Government till 1862, in addition to his revenue and police duties, the village headman was the head of the village council or prakṣhâyat which decided petty civil disputes. Though he no longer has this judicial power, the headman is still often consulted and appointed mediator in disputes between neighbouring villages or between landlord and tenant. He also settles family quarrels between husband and wife, parent and child, brother and brother. On marriage and other great family festivals a whole village is seldom feasted. But a headman or rich landholder besides the caste people of his own and neighbouring villages often asks as many as 1000 or even 2000 of his tenants, field servants, and other poor neighbours. At birth, thread-girding, marriage, death, memorial, and forest feasts or vanabhōjan a number of guests are generally fed. As a rule caste and other neighbours are asked to marriages, caste people alone to deaths, and only a few friends and relations to birth, memorial, and other feasts.

1 On forest feast days the village people carry the image of the village god in a palanquin to a river bank on the border of the village forest. At the river bank the people wash the god and their own bodies in the water and take a meal which is specially prepared on the spot. After sunset the procession returns with music and dancing girls walking in front. On these forest feast days the village is lighted at night and on their way back from the forest the procession passes through the chief streets of the village.
The villagers as a body are considered to have the right to use the village grazing and forest lands, the village paths and roads, the village cattle troughs, ponds, wells, and rivers, and the village temples. In some large villages the grazing ground is divided into plots, each plot being allotted to a fixed number of families; but no limit is set to the number of cattle which a man may send to the village grazing ground. Villagers are allowed either from their own or from neighbouring forests to take free of charge as much dead wood as they want for home use. All classes of villagers draw water from the village cattle troughs, ponds, wells, and rivers, except that in some cases the right to use the water of the village pond for tillage is confined to the owners of a few fields, and that Holayars, Husselsars, Mahar, Mangs, and Chambhars, who are regarded as impure, are not allowed even to touch the village drinking well, and have a well set apart for their use. Besides being forbidden the use of the village well the degraded classes are not allowed to enter the village temple but they may present offerings through the temple priest. In carrying out works of common usefulness, such as building the village temple, digging the village well, or deepening the village pond, the villagers help according to their means and position, rarely by paying cash, generally by supplying either material or labour. In the case of works, which are useful only to a particular caste, the caste who benefits is alone expected to contribute.

Besides their own land villagers often till land in one or more neighbouring villages. New settlers are not required to pay any fee when they settle, though some secure the favour of the goddess of the new village by offering her presents. Except in large lowland villages, where the moneylender and grain-dealer is often either a Konkani, a Vani, or a Naváyat Musalman, and in upland villages, where he is a Dhávar Lingáyat, the person who lends grain and money to the poorer villagers is generally a well-to-do local landlord.

The purohit or family priest and the joishi or astrologer are the religious guides of the Hindu villagers. The astrologer consults the almanac, tells the villagers what days are lucky for birth and marriage ceremonies and for beginning to sow and to reap. The family priest conducts the family ceremonies, births, thread-girdings, marriages, deaths, and memorial feasts. Among high-caste Hindus the family priest is a Bráhman or a Lingáyat, and among the lower classes either a Ganda, a Budivanta, or a Kolkar. Besides their family priest most Hindus have a spiritual Teacher or guru, who or his representative visits his followers from time to time, advises them, purifies and blesses them, and receives their worship. The family priest is paid both in grain and in cash, and the spiritual Teacher in cash. The religious leaders among the Musalmans are the khatib or preacher, the mulla or priest, and the kázji or judge.

The preacher or khatib, who is found only in large villages, conducts the Friday prayers or namój, and generally enjoys some rent-free land. The kázji, who was formerly the judge, or in the kázjí's absence the náib, conducts marriage, and the priest or mulla conducts birth, death, sacrifice, and other religious ceremonies. On these
occasions the *kājī* and *mulla* are paid in cash by the persons for whom the ceremonies are performed, and in large towns besides private fees they draw a Government allowance.

Carpenters, blacksmiths, and other village craftsmen are paid either in cash or in grain or both in cash and in grain. For ordinary work the village craftsman is engaged and for building a new house or other more difficult work a more skilful craftsman from a neighbouring town is sent for and paid in cash.

Of the people of Kānāra the trading and educated classes alone leave the district in search of employment. The traders of Kumta, Kārwār, and Sirsi either go or send agents to Bombay and Hubli. A few educated Hindus and Christians also find Government employment outside of the district, and some send their sons to be educated in Bombay. Within the district there is much movement of trade between the uplands and the coast and of labour between the coast and the uplands. Traders, who attend fairs or weekly markets, return to their homes within four days, and those who go to the larger markets are absent from a week to a month. The brisk demand for field labour in the upland parts of the district is chiefly supplied in Yellāpur from Goa, Kārwār, Ankola, and Kumta, and in Sirsi and Siddāpur from Honāvar and Bāīndur, Kundāpur, and Udapi in South Kānāra. For a month or two during the hot season the demand for labour in road-making, pond-digging, and brick-making also brings considerable numbers of workmen from Dhārwār and Belgaum. Most of the Goa labourers are Christians. They find work chiefly in Havigs' gardens where they dig, carry manure, and do other garden work. They rarely bring their families with them and do not settle in the district. They stop for the eight fair months (October to May) and return with the setting in of the south-west monsoon. The same workmen generally work for the same master year after year. During the rains they work at home either in their own fields or for hire on their neighbours' land. A few carpenters and other skilled artisans from Kumta and Honāvar find employment during the eight fair months in Sirsi, Siddāpur, and other upland towns, and return home during the rains. The local labourers move from place to place, selling fuel and grass, and digging and making bricks. They are never away from their homes more than fifteen days at a time. The Yellāpur saw-mills give employment to a few hands, but the people find the climate so unhealthy that few except Sidis remain there for any time. In December, January, and February a few workmen go from village to village tilling *saggi* or dry crop rice land, and return after a month or two when the work is over. Formerly some Kunbis and families belonging to the forest and hill tribes used to move about the district carrying on the wasteful system of wood-ash tillage in different parts of the forest. Since the area available for wood-ash tillage has been restricted, these wandering husbandmen have settled chiefly as labourers.
APPENDIX.

FOREST RULES.

It is the desire of the Government of Bombay that in future supplies of timber should be cut by the officers of the Forest Department, and collected in convenient depots where it will from time to time be sold by public auction under the rules that may be in force. In this way people will be able to procure timber at the sales, but it is necessary to make provision so that the people of the district may have the means of getting wood, bamboos &c. which they may require for their own wants, and not for purposes of trade. The following rules regarding permits to cut wood &c. on Government land are therefore published:

I. The people may, in accordance to customary usage, cut and collect in the Government forest of their own villages, when not specially reserved to the growth of timber or other conservancy purposes, the following sorts of forest produce: (1) Bamboos of sorts; (2) Jungle wood for small houses, huts, choppers, canoes, stools &c.; (3) Dry wood for fuel; (4) Leaves and grass for manure &c. (5) Thorns and brushwood and stakes for hedges and dams; (6) Wood for agricultural implements; and (7) Dried sage and other palm-trees for water-courses &c., excepting always squared timber for houses of a superior description, planks for solid wheels of carts, wood for rice-grinding mills or the rollers of sugar-mills, and any other descriptions that may, from time to time be prohibited.

They must not trade with the wood &c. so cut and must not cut or destroy any trees of the kind excepted under section 5. The headman, patil, and accountant, kulkarni, will be responsible that this rule is not abused. In the case of villages within the boundary of which there is no forest, an adjacent tract beyond the boundary will be set apart for the use of the villagers (this they must take great care of, as they will not get any more when this is exhausted), who must, however, before resorting to it, produce before the patil or other officer in charge of it, a permit from their own village officer.

II. Except in such villages as the Collector, acting in concurrence with the Conservator of Forests, may exclude from the operation of this rule, owners and cultivators of land are permitted to clear away all small brushwood and thick low jungle within fifty feet of the boundaries of their cultivated land, so as to secure their cattle from the depredations of wild animals, and they may use the brushwood and small wood cut for their own purposes, but this provision does not extend to any trees of the nature specified in Rule V.

III. Except as provided for in the above two sections, no one is to cut wood of any description in any Government land in Kasa or without a permit in writing from the māmlāddar or mahālikāri of the district, and any one found cutting wood &c. without such permit, will be liable to be prosecuted according to law.

IV. Persons requiring permits should apply to the māmlāddar or
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**Appendix.**

**Forest Rules.**

mahālkāri of the district, stating the quantity and the description of the wood, the purpose for which it is required, and the number of trees required, and depositing the fees according to the rates which may be in force. A form of permit to cut is annexed.

5. Tamarindus indicus. 6. Parima tomentosa.
7. Rattan, Vitis albugoidea.

Any other which may from time to time be added.

V. Permits for cutting the trees noted in the margin shall not be given without the special sanction of the Collector, and for cutting these special rates will be imposed and from time to time, as found necessary, fixed by the Collector in communication with the Conservator of Forests.

VI. Subject to the conditions of Rules XXIV to XXVII, and if the fees are less than Rs. 25 (510s.), and the māṃkatār or mahālkāri sees no objection to the grant, he may give a permit. If the fees are more than Rs. 25, he should report the case to the Assistant Collector with his opinion. The Assistant Collector may sanction the issue of any permit the fees on which do not exceed Rs. 60 (5£) provided that no person shall be permitted to cut more than 50 khandis (625 cubic feet) of squared timber within ten years without the special permission of the Collector. The Collector shall not sanction the issue of any permit in excess of 100 khandis (1250 cubic feet) without a previous reference to the Revenue Conservator. To every grant of more than 50 khandis, it shall be competent for the Conservator, in communication with the Collector, to exact special rates not exceeding twice the ordinary rates in force.

VII. A register shall be kept of all applications in each village, and no permit shall be granted until the register shall have been examined and it shall appear that applicant has had no grant within a reasonable period, and that he is bona fide in want of timber for the purpose indicated.

VIII. Permits should be granted as soon as possible after the date of application, and should be issued for as short a period as is consistent with the facilities of cutting the timber. The permits should specify the number of trees to be cut and the village or forest in which the wood is to be cut, and due intimation should be given to the pādi and kāsar; the exact trees to be cut will be pointed out to the applicant by the forest subordinates deputed for that purpose.

IX. Permission will not be given except in emergent cases to cut timber from the 31st of May to the 31st of October.

X. No person should continue to cut after the expiry of the time mentioned in his permit, but he should, if necessary, apply for an extension of time.

XI. The person to whom a permit is granted should report to the pādi or to the māṃkatār or mahālkāri as soon as he has cut the number of trees specified in the permit and the wood is ready for measurement, and no wood should be taken away from the forest till it has been measured and stamped with the permit mark (S).

XII. The wood will be measured after being squared, except in the case of bamboos, firewood, and poles, and in measuring it, all logs of 1 khandi (35 cubic feet) and upwards, and all branches capable of producing logs of that size will be estimated. If the total quantity is less than that entered in the permit, another tree or trees will be pointed out, or the difference of the fees will be returned to the grantee. If the tree pointed
out to the applicant yield a greater quantity of timber than that permitted, the excess will be charged. This measurement or stamping of the timber cut on permit, will be done by a fit and responsible subordinate of the Forest Department.

XIII. When any person has received a permit under Rule IV, he must not use the timber for any other purpose than that assigned in the application for permit, and if he is found so using it, it will be liable to confiscation, and after enquiry such case should be reported to the Collector, who will, if he considers it necessary, pass orders for confiscating the wood and for prohibiting that person from ever receiving a permit under these rules.

XIV. The whole or part of the fees will be remitted in the following cases:

1st.—Works of public utility: (1) village chaulis or offices; (2) village schools; (3) charmahaldis or rest houses; (4) covers, fences &c. of public wells; (5) bridges over nullies and water-courses; (6) works of bond fide public utility when paid for by private contribution or out of local funds not particularised above.

2nd.—Repairs of village churches, temples, maths or monasteries, mosques, and grants for religious edifices not the property of individuals but public as regards whole sections of the community.

3rd.—Reconstruction of houses injured or destroyed by fire, flood, or similar calamity, if the houses so injured or destroyed belong to persons paying revenue to Government or their tenants, or to lowly paid Government servants. Construction of houses which Government servants may be entitled to erect in consequence of their being stationed at newly established revenue and police stations where there is not sufficient house accommodation.

4th.—In cases of distress or poverty not coming under the above heads, the Conservator is authorised to remit the permit fee to the amount of Rs. 15 (£1 10s.).

XV. The Assistant Collector or Deputy or Assistant Conservator of Forests will have authority to remit the fees up to Rs. 15 in any one case. All cases in which a larger sum is to be remitted should be reported for the orders of the Collector, or, if necessary, of the Revenue Commissioner or Government.

XVI. The number and date of the order for remission should be noted on the back of each free permit and the full value of the fees should be credited to the forest revenue, corresponding debit being made of the sum remitted.

XVII. The owners or occupants of lands which have not paid revenue to Government from a date anterior to 1st January 1844 may purchase the right of ownership in the timber growing in their fields on application to the Collector, who, in concert with the Forest Officer, will fix its value.

XVIII. All timber passing in or through the district of Kanara without a pass or rahaddari from some officer authorised to give passes will be liable to detention for enquiry.

XIX. The mainlaidar or mahalkar or any subordinate forest officer having special sanction will give passes or rahaddari for all timber carts on application and after enquiry.

XX. When timber &c. is to be exported beyond the inland frontiers of the district above the Ghats the mainlaidar or mahalkar or any subordinate forest officer having special sanction will give a pass on green paper which must be exchanged at the appointed frontier naka for a similar
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Forest Rules.

Passes on will not be effective for passing timber at any of the stations in Känara, but are only of use in other districts. Forms of these papers are annexed (B and C).

XXI. All wood &c. bought at public sales (Revenue, Magistrate, Civil, or Forest) is entitled to a pass for export.

XXII. Passes for export may also be issued for wood &c. granted on seigniorage and converted to the use for which it was originally granted when it is desired to export it, provided that such wood when sold to outsiders should be charged on export an additional fee of fifty per cent on the seigniorage paid or remitted at the time of cutting.

XXIII. This additional fee may be reduced or remitted by the Collector or his Assistants or Deputies in cases of wood so exported when it is given for charitable purposes or where the grantee moves his abode to another district.

XXIV. Permits to cut wood in the Government forests will not be granted to any persons who are able without difficulty to supply themselves with the timber or other articles they require from the timber depots.

XXV. In the event of any villager to whom by usage a permit to cut in the Government forests would have been granted being refused a permit on account of the proximity of a timber depot, such person may, at the Collector's discretion, be excused from the necessity of purchasing his timber by public auction, and it may be issued to him from the depot, on payment of a price calculated to cover the cost of cutting and cutting (including superintendence) and the administration fee of the district, &c., &c. The price to be fixed, these fees, but not the cost, being remitted in cases coming under Rule XIV.

XXVI. Permits to cut wood in the Government forests will not be given to cultivators who have many suitable trees other than fruit trees (which are excepted) standing in their own estates.

XXVII. Whenever it is discovered that large and valuable trees have been cut down without permission in the Government forests adjoining any village or town and there is a clear and reasonable presumption that such trees must have been cut with the cognizance of such villagers or townpeople, and they fail when called upon to supply any information which may lead to the apprehension of the actual perpetrators, then section 37 of Regulation XII. of 1827, which is printed below, will be put in force:

'Then, when robbery has been committed within the boundary of a village, or the perpetrators of a robbery have been satisfactorily traced thereunto, and neglect or connivance be charged against the inhabitants or the police establishments with regard to prevention, detection, or apprehension, it shall be competent to the Magistrate to investigate the matter as a criminal offence, and if the fact be well substantiated, to exact a fine not exceeding the value of the property lost, the whole or part of which may be awarded in compensation to the owner, according as the degree of caution and activity which he evinced on the occasion may deserve.'

W. PEYTON, Major,
Conservator of Forests, Southern Division.

A. R. MACDONALD,
Collector of Känara.
No. 5587. — In exercise of the power conferred by Section 75 of the Indian Forest Act, 1878, the Governor in Council is pleased to make the following subsidiary rules:

1. One-half of the proceeds of fines and confiscations under the Act shall be paid by way of reward to the officers and informers through whose instrumentality the conviction was obtained, or the property liable to confiscation was discovered; provided that the Magistrate who tried any case under the Act may, if he thinks fit, direct that a larger amount than one-half shall be so paid.

When more persons than one are entitled to the reward under this rule, the Conservator of Forests shall determine the proportions in which it shall be divided among them.

2. No person who holds land on which trees are growing which are the property of Government shall cut, lop, or in any way injure any such tree, or knowingly and wilfully permit any other person to cut, lop, or in any way injure the same without having first obtained the permission of the Collector, or, in the case of the teak, blackwood, or sandalwood trees, of the Conservator of Forests.

By order of His Excellency the Honourable the Governor in Council,

J. H. PRILE,
Acting Chief Secretary to Government.

Bombay Castle, 20th October 1879.

No. 5587A. — In exercise of the power conferred by section 51 of the Indian Forest Act, 1878, the Governor in Council is pleased to make the following rules concerning the collection of drift and stranded timber:

1. Any person may collect timber of any of the descriptions set forth in section 45 of the Act, and, pending the bringing of the same to the proper depot for the reception of drift timber, may keep the same in his own custody, but he shall report his having done so within twenty-four hours to the nearest forest officer.

2. Any person may register in the office of the Conservator of Forests one or more boats for use in salving and collecting timber, on payment of a fee of one rupee for each boat.

Such registration shall hold good for the period of one year only, but may be repeated from year to year.

3. Every person, whether a forest officer or not, who collects any such timber shall be entitled to receive a recompense equal to fifteen per cent of the estimated value of the timber. Such estimate shall be made by any forest officer not lower in rank than an Assistant Conservator of Forests, when the Conservator specially authorizes in this behalf, and the recompense shall be paid at once by Government:

Provided that when the timber has been recovered by means of a boat registered for use in salving and collecting timber, the person who collected it shall be entitled to receive a recompense equal to twenty-five per cent of its estimated value, and that in special cases the Conservator may increase the amount of the recompense to a sum not exceeding fifty per cent of the value of the timber collected.

4. If the timber collected shall be proved to be the property of any person other than Government, such person shall be liable to pay to Government under section 50 of the Act the following amounts (viz.):

(1) on account of salving and collecting, the actual amount of recompense paid to the person who collected it;
Appendix.

Forest Rules.

(2) on account of moving, the actual cost incurred in moving it to the depot for the reception of drift timber;
(3) on account of storing, such fees as shall from time to time be fixed by the Conservator of Forests, with the previous sanction of Government, for the storing of timber at such depot.
5. No person other than a forest officer authorized in this behalf by the Conservator of Forests shall mark any timber, or have in his possession any hammer for marking any timber to which these rules refer.
6. Any person who breaks Rule 1 or Rule 5 shall be punished with imprisonment for a term which may extend to six months, or fine which may extend to five hundred rupees, or both.

By order of His Excellency the Honourable the Governor in Council,
J. B. Peile,
Acting Chief Secretary to Government.

Bombay Castle, 9th August 1880.

No. 4133.—Under the provisions of section 41 of the Indian Forest Act No. VII. of 1878, His Excellency the Right Honourable the Governor in Council is pleased, with the previous sanction of the Government of India, to make the following rules for regulating the transit of timber and other forest produce:
1. All words used in these rules and defined in Act VII. of 1878 (The Indian Forest Act) shall be deemed to have the meaning respectively attributed to them by the said Act.
2. No timber or other forest produce shall be moved into or from any of the districts in the Presidency of Bombay mentioned in Appendix A except by the routes therein respectively specified.
3. No timber or other forest produce shall be moved within any district of the Bombay Presidency, except within the limits of a reserved forest (whether a village forest or not) or of a protected forest, and, except as is hereinafter otherwise provided, no timber or other forest produce shall be moved from or into any such district, without a pass from a Conservator of Forests, or from some officer empowered by a Conservator of Forests, or from some person duly authorized under Rule 13 to issue such pass, nor otherwise than in accordance with the conditions of such pass:
   Provided that nothing in this rule shall be deemed
   (a) to apply to timber or forest produce which is the property of Government, or
   (b) to apply to timber or other forest produce, the property of one person, or the joint property of two or more persons, which is conveyed in quantities not exceeding one head-load once in twenty-four hours, or
   (c) to require a pass for the removal of any timber or other forest produce within the limits of the village in which it was produced.
4. Every pass issued under the last rule shall specify
   (1) the name of the person to whom such pass is granted;
   (2) the quantity and description of timber or other forest produce covered by it;
   (3) the places from and to which such timber or other forest produce is to be conveyed, and the route by which it is to be conveyed;
   (4) the period for which such pass is to be in force;
   (5) the officer to whom it is to be returned on the expiry of such period, or on the arrival of the timber or other forest produce at its destination, whichever event happens first.
5. In the case of timber or other forest produce which it is wished to import otherwise than by sea from any place beyond the frontier of British India, no pass shall be issued under Rule 3 unless upon production of a 'Foreign Pass' covering such timber or other forest produce, nor, if such timber be of large scantling, unless it bears a Foreign-Property mark.

6. Every such Foreign Pass must be in a form and every such Foreign-Property-mark must be of a description which has been registered in the office of the Conservator of Forests of the Division into which it is sought to import such timber, or forest produce, and such Foreign Pass must bear the signature of some officer or other person whose name has been duly registered in the said office as an officer or person duly authorized to sign such passes.

7. Any timber or other forest produce which it is wished to import otherwise than by sea from any place beyond the frontier of British India may be conveyed within such frontier by any of the routes named in Appendix A as far as the first depot on such route established under Rule 15, without a pass under Rule 3, if it is covered by a Foreign Pass in proper form and duly signed and if in the case of timber of large scantling, it is marked with a registered Foreign-Property-mark, but not otherwise.

No such timber or forest produce shall be stacked, or deposited in any place between the frontier and such depot, or be moved beyond such depot without a pass issued under the said rule.

8. If the Conservator of Forests of the Division shall so direct, no timber of large scantling, which has been imported as aforesaid by any particular route, shall be moved beyond such first depot without first having a Government stamp put on such description of the said Conservator stamped upon it.

In respect of every pass issued under Rule 3 there shall be payable such fee, if any, as the Conservator of Forests shall, from time to time, prescribe with the previous sanction of Government, for each district, and no such pass shall be issued until the fee so prescribed has been paid.

10. No person who belongs to a community to which a village forest is assigned and no inhabitant of a town or village in the vicinity of a protected forest, who is permitted to take timber or other forest produce from such forest for his own use, shall be entitled to receive a pass under Rule 3 for the removal of timber or forest produce from such forest to any place beyond the limits of the town or village in which such person resides:

Provided that in the district of Kánara a pass may be issued for moving from the said district any timber which has been given, on payment of the fees to be hereafter prescribed, for a specific purpose, and has been used by the grantee for that purpose, but only on payment of an additional fee of fifty per cent on the amount of the fee originally paid, if such timber is being moved by any person other than the original grantee,

unless the Collector, or the Conservator of Forests, or any of their Assistants or Deputies to whom an application may be made in this behalf, shall be satisfied that such timber is being moved for charitable purpose and shall be of opinion that such additional fee should be reduced or remitted,

in which case a pass may be granted either without additional fee or on payment of a reduced fee, as the Collector or other officer aforesaid shall determine.

11. In every other case the owner of timber or other forest produce shall be entitled to receive a pass for the same under Rule 3 for any of the purposes for which such passes may be granted.
12. In the district of Kānara passes under Rule 3 for the moving of timber or other forest produce beyond the inland frontier of the said district will be issued in duplicate, one white and one green, and the date of exit will be recorded upon each of such duplicate passes by the forest officer at the appointed watch-house on the frontier, and the green pass shall be surrendered by the holder thereof to such officer, who shall return it without delay to the office from which it was issued.

13. The Conservator of Forests may, if he thinks fit, at any time, by an order in writing,

(a) authorize any person who is an owner of timber or other forest produce, or the agent of any such owner, to issue passes under Rule 3 in respect of any timber or other forest produce which belongs to such person or to the person for whom such person is agent, and

(b) cancel such authorization.

When the Conservator of Forests authorizes any person under clause (a) of this rule he shall furnish such person from time to time with authenticated books or blank printed forms of passes with the particulars required by clauses (4) (5) and (6) of Rule 4 already filled in, and no alteration shall be made by such person in any of the said particulars, or if made, shall have any validity.

The said person shall pay for each such book such sum as shall from time to time be determined by the Conservator of Forests, and in the event of an order being passed by the Conservator of Forests under clause (b) of this rule, shall at once return to the said Conservator every unused book and every unused portion of any such book then remaining in his possession, and shall be entitled to receive back the amount paid by him in respect of such unused book or portion of a book.

No pass issued by any such person after the issue of an order under clause (b) of this rule and no pass issued by him which is not on a form supplied to him as aforesaid, shall have any validity.

14. Timber or other forest produce in transit may be stopped and examined at any place by any forest or police officer if such officer shall have reasonable ground for suspecting that any money which is payable to Government in respect thereof has not been paid, or that any forest offence has been or is being committed in respect thereof.

The person in charge of any such timber or other forest produce shall furnish to any such officer all the information which he is able regarding such timber or other forest produce, and if he is removing the same under a pass shall produce such pass, on demand, for the inspection of such officer, and shall not in any way prevent or resist the stoppage or examination of the said timber or other forest produce by such officer;

Provided always that no such officer shall vexatiously or unnecessarily delay the transit of any timber or other forest produce which is lawfully in transit, nor vexatiously or unnecessarily unload any such timber or other forest produce or cause the same to be unloaded for the purpose of examination.

15. The Conservator of Forests may establish at such convenient places as he shall think fit on the routes by which timber or other forest produce may lawfully be conveyed, depôts to which such timber or other produce shall be taken for all or any of the following purposes (viz.):

for examination previous to the grant of a pass in respect thereof under Rule 3 or under Rule 13,

for determining the amount of money, if any, payable on account thereof to Government, and for the payment of such money, or

in order that any mark required by law or by these rules to be affixed thereto, may be so affixed.
16. A forest officer appointed by or under the orders of the Conservator shall have charge of each such depot, and no timber or other forest produce shall be brought into, stored at, or removed from a depot without the permission of such officer, and for storing timber or other forest produce in such depot, and allowing laden carts, or loads or cattle to stand or be deposited therein, such fees shall be payable as the Conservator of Forests, with the previous sanction of Government, shall from time to time notify.

17. The Conservator of Forests shall from time to time make known by notification published in the Bombay Government Gazette, and locally in such manner as he deems fit, the name and situation of every depot in his division.

18. The person in charge of any vessel which carries timber or other forest produce on a river on the banks of which one or more of such depots are situated, shall call and stop his vessel at each such depot which he has to pass in order that the timber or other forest produce may be examined, if necessary, under the provisions of Rule 14, and the person in charge of such vessel shall not proceed with such vessel past any such depot without the permission of the forest officer in charge of such depot.

19. No person shall close up or obstruct the channel or any portion of the bank of any river lawfully used for the transit of timber or other forest produce, or throw grass, brushwood, branches, or leaves into any such river, or do any other act which may cause such river to be closed or obstructed.

20. Any forest officer not lower in rank than a Sub-Assistant Conservator of Forests may take such measures as he shall at any time deem to be necessary for the prevention or removal of any obstruction of the channel, or of any part of a bank of a river lawfully used for the transit of timber or other forest produce, but any such case which is not emergent shall be reported to the Collector, who may by written notice require the person whose act or negligence has caused or is likely to cause the obstruction, to remove or take steps for preventing the same within a period to be named in such notice, and if such person fails to comply with such notice may himself cause such measures to be taken as he shall deem necessary.

21. No person shall establish a saw-pit or convert, cut, burn, conceal or mark timber within one mile of the limits of any reserved forest (whether a village forest or not) or of any protected forest, without the previous written permission of a forest officer not lower in rank than a Sub-Assistant Conservator.

22. No timber of large scantling which does not belong to Government shall be moved from any district of the Presidency of Bombay, unless there is affixed thereto a distinguishable Private-Property-mark of the owner of such timber of a description which has been registered in the office of the Conservator of the Division, nor (if the said Conservator shall so direct) unless there has been made therupon a Government transit mark of such description as shall from time to time be prescribed in this behalf by the said Conservator.

23. The Conservator of Forests shall, upon receipt of an application for registration of any form, mark, or name for the purposes of Rule 6 or Rule 22, inquire into the authenticity of the same, and if he sees no objection shall, on payment by the applicant of such fee as shall from time to time be prescribed by Government, register such form, mark, or name in his office.
Every such registration shall be held good for a period of one year only.

24. No person other than a forest officer whose duty it is to use such mark, shall use any property mark for timber which is identical with or nearly resembles any Government transit mark or any mark with which timber belonging to Government is marked;

and no person shall, while any timber is in transit under a pass issued under Rule 13, alter or efface any mark on the same

25. Any person who breaks any of the foregoing Rules 2 to 24, both inclusive, shall be punished with imprisonment for a term which may extend to six months, or fine which may extend to five hundred rupees, or both.

APPENDIX A. (see Rule 2).

Routes by which alone timber and other forest produce may be moved into or from the Kānara district:

1. Tināl Ghat Road. 2. Mājāli Road.
3. Mouth of the Kālinadi river, Sadāshīvīgad, Kodībāg, and Kādīra Bandārs.
8. Mouth of the Tādri river, Tādri, Aghnāshīni, Mirjān, Hegde, Devgi, Menki, and Upinpattna Bandārs.

10. Mouth of the Venkāpur river (Shirāli and Venkāpur Bandārs).
11. Bhatkal river (Bhatkal Bandār).
12. Gersappa Ghat Road to Tālgurpa (Gersappa and Honāvar Bandārs).
13. Suddāpur Road to Sorab vid Vardha.
14. Sirsi to Sorab vid Banavāsī.
15. Sirsi to Sammasgi vid Dasankop.
16. Sirsi to Hāngul and Bankāpur vid Pāla.
17. Katur to Murgūddi.
18. Mundgod to Bankāpur vid Sauvallī.
19. Mundgod to Taras vid Yargatti.
20. Yellāpur to Hubli vid Kirvatti.
21. Haliyāl to Dhārwār vid Māvūkop.
23. Anshi Ghat Road vid Supa and Shitovde to Belgaum.
24. Supa vid Jagalpet, Āmod, and Hemarge to Kānāpur.

By order of His Excellency the Right Honourable the Governor in Council,

J. NEWENT,
Acting Secretary to Government.

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**TREES AND SHRUBS.**

The following list contains most of the trees and shrubs not mentioned above at pp. 60-79; also many of the more common herbs found on the Sahyādris of North Kānara:

- **Ranunculaceae.** Naravelia zeylanica, D.C. A climbing shrub common above the Sahyādris. Flowers in October.
- **Anonaceae.** Uvaria narum, Wall. A woody climber found below the Sahyādris at Katgal. Flowers in November.

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*Contributed by Mr. W. A. Talbot, Assistant Conservator of Forests.*
KÁNARA.

Gonothelamia capitata, II. & T.—A small tree, common in some of the evergreen forests of the Kánda sub-division. Flowers in February.

Anona squamosa, L.—The Custard-apple. A small tree naturalised in parts of the Yellápur forests.

Anona reticulata, L.—Bájwak’s-bean. Cultivated in Díárwár and probably in North Kánda.

Urtica acuta, Veil.—A climbing shrub with sweet smelling flowers found in Kárwár. Flowers in August.

Sauracalamus tournefroisii, II. & Hoon.—A large tree with valuable wood. Flowers in March and April.

Cephalis.—Cephalis zeylanica, L.; C. Heyneana, Wall.; C. Moonii, Wgt.; C. spiralis, L.; C. Borrida, L.; C. teners, Dita.—Shrubs and climbers found in North Kánda and flowering in the cold and hot seasons.

Y. placa.—Iconium suffruticosum, Ging. A variable perennial found near Kándá. Flowers at different times.

M. caperata, C. —Cocculus macrocarpus, W. & A.—A large climber, common in the Supa forests. Flowers in the cold season.

C. villosa, D.G.—A species common about Kárwár. Flowers in the hot season.

Cyclos peltata, II.—A very common species near Yellápur.

S. hum orders, W. & A.—A small armed tree common near Yellápur. Flowers in the hot season.

B. assim.—Flavcosturna Ramontchi, L. Herit. A small armed tree common near Yellápur. Flowers in the cold season.

S. caapi carinata, Clos.—A small armed tree found near Kárwár. Flowers the cold season.

I. affinis, D.C.—Pittosporum dasycaule, Miq. A small tree common along the Subhadrí. Flowers in the cold season.

Polygalas.—Poligala chinenses, L., and Polygala elongata, Klein, are both found in North Kánda, and flower during the rains.

Caryophaeas.—Stellaria media, L. A common weed. Flowers throughout the year.


G. affinis.—Garcinia Cambogia, Desr. An evergreen tree yielding an insoluble gamboge. The grooved fruit of this species is characteristic. This tree flowers in the cold season.

G. ovalifolius, II.—A large tree common in parts of the Ankola sub-division. Flowers in the cold season.

D. pennarum.—Anchstrocoadus Hayneanus Wall. A climbing shrub, with woody tendrils, found in the Ankola sub-division. Flowers in the cold season.

Shorea Tulara, Roeh.—A large tree said to yield a kind of lac, found in the Sura sub-division. Flowers in the cold season.

Malvaceas.—Sida humilis, Willd. A trailing herb; common above the Salvydría. Flowers during the rainy season.


S. rhombifolia, Linn.—A wiry shrub, common about Yellápur. Flowers in August.

Abutlon polyanthrum, Schlect.—A large herb, found on the Árbaik Ghât. Flowers in the cold season.


Appendix.

TREES AND SHRUBS.

DISTRIBUTIONS.

Urena sinuata, Linn. — Under-shrub, common throughout Kâñara.

Deca-achistia tribulata, Wgt.—A shrub common in parts of the Siddépur sub-division of North Kâñara. Flowers during the rains. Closely allied to the genus Hibiscus.

Hibiscus Trionum, L.; H. hirtus, L., H. Solandra, L'Her.; H. vitifolius, L.; H. cannabinus, L.; H. Sabdarippa, L.; and H. tetraphyllus, Roxb.—All these species are to be found in different localities throughout North Kâñara, H. cannabinus and H. Sabdarippa are introduced cultivated species.

Theopelia lampas, Dalz.—A common shrub found throughout North Kâñara. Does not become arborecent. Flowers in the cold season.

Aceraceae.—Pterospermum acerifolium. A large tree with very large beautiful flowers found on the Devimani Ghát and in parts of the Anakala sub-division. Flowers in November and December.

Pterospermum Heyneanum, Wall.—A large tree found near the falls of Gersappa. Flowers in the hot season.

Melochia corchorifolia, Linn.—An erect shrub common about Yellâpur. Flowers in September.

Waltneria indica, L. — A perennial shrub, common along the coast. Flowers throughout the year.

Tridacaceae.—Grewia microcos, L. A common shrub. Flowers during the rainy season.

G. filosa, Lam.—A small tree common in most parts of North Kâñara. Flowers in the hot weather.

G. lortetii, Vahl. Arborecent, often shrubby. Flowers in October.

Grewia columnaris, Sm.—A shrub found in North Kâñara near the falls of Gersappa. Flowers in the rainy season.

G. umbellifera, Bedd.—A scandent shrub found on the Árbail Ghát at the falls of Jog and elsewhere. This is one of the doubtful species of the Flora of British India of Hookér. Flowers in the cold and hot season.

Triumfetta pilosa, Roth., flowers in September; T. thorboidea, Jacq., flowers in October; and T. Ambu, L., flowers in the hot season.

Corchorus capsularis, L.—Found on road-sides sparingly throughout North Kâñara. Flowers in the rainy season, and yields the jute of commerce.

Corchorus olitorius, L. — A small herb which yields a kind of jute. Abundantly wild about Yellâpur. Flowers at the end of the rainy season.

G. urticifolius, W. and A. — Either this or a closely allied species is common near Belikeri in North Kâñara and flowers in August.

Corchorus fascicularis, Lam.—An annual common in fields near Pâla, North Kâñara. Flowers during the rains.

Eleocarpus, Sp.—A tree found near the falls of Gersappa, and buds in December.

Linnæe.—Linum myricrence, Heyne. A small slender herb common near Yellâpur and elsewhere. Flowers in September.

Malpighiaceae.—Hiptage Madaclota, Gaert. — A tall climber; common below the Sahyâdris in North Kâñara, and flowers in the cold season.

Aspidopetria cordata, A. Juss.—A climbing shrub, very common about Yellâpur, and flowers in October.

Zygophyllaceae.—Triblingus terrestre, Linn. This remarkable herb is common about Dhârwâ and may occur in parts of Kâñara. Flowers in the rainy season.

Geranium.—Oxalis corniculata. A common weed, found everywhere.

Biophytum, Reinwardtii, Walp, and B. sensitivum. — Both species found in North Kâñara and flowering during the rainy season.
Averrhoa carambola, L., and A. Bilimbi, L.—Both species are cultivated by the Havíg Frákhans for the fruit.


Zanthoxylum ovatifolium, Wgt.—A prickly shrub with a scandent habit, common in the Siddápur sub-division of North Kámara. In flower and fruit during the hot season.

Z. Khétsa, D. C.—A middle-sized tree, armed with sharp prickles and very common throughout North Kámara. Flowers in August and September.

Toddalia aculeata, Pers. —A rambling prickly shrub found in some of the Siddápur forests.

Acrochória lattifolia, Blume.—A small tree found near Kárwar and flowers in July.

Glycosis pentaphylla, Correa.—A common shrub abundant in most of the evergreen forests throughout Kámara. Flowers at various times.

Murraya konigii, Spreng.—A small tree with odorous flowers, common near Yellýur, and flowering in the hot season.

Clausena indica, Oliv.—A small tree found near the Níllaní Ghát in North Kámara. Flowers in the cold season.

Lavunga elunderandra, Dalz.—A scandent shrub with recurved spines; common on the Sáhyádrí near Súnp.

Ochthoceras.—Cóhnrn squarrosa, Linn. A shrub common near Kárwar, not O. puníma, mentioned by Dalzell in the Bombay Flora, page 46. Flowers in the cold season.


Maiacér.—Turresia villosa, Bemm. A small weak shrub, flowering during May on the Sáhyádrí.

Nageráma alta, W. and A.—A small shrub with long white flowers. Appears during June and July below the Sáhyádrí in flower.

Dysoxylum, Sp.—A large tree differing from all the known species. Found in the Kónta sub-division in flower in December. Fruit unknown.

Agláma, Roxburghiana, Míj.—A tree or shrub common near Kárwar and elsewhere in North Kámara. Flowers in October and November.

Lámium anamalánýnum, Bedd.—A tree common about the falls of Géserpá. Flowers in April.

Wálcura píssidia, Roxb.—A large tree found in the evergreen forests on the Devírmaní Ghat. Flowers in the cold season.

Chaléítetácea.—Chaléítetía gélenoidés, Hook. f.—A shrub common near Kárwar. Fruit with a red mesocarp. Flowers in the hot season.

Olácía.—Cansíjería Rheedíi, Gmel. A climbing evergreen shrub with doubtful affinities. Common below the Sáhyádrí and flowers in the cold season.

Oláx scándens, Roxb.—A scandent shrub found on the forests of the Sidtápur sub-division. Flowers in the cold season.


Máppia ováta, Míers, and M. oblonga, Míers.—These are both small trees and were determined as above from specimens sent to Calcutta and Kéw. There is a doubt, however, as to how far they differ from
M. fatida, Miers, all of the three species being probably identical. M. fatida flowers at the end of the rainy season and the other two species in October and November.

Celastrus.—Euonymus indicus, Heyne. A shrub or small tree found on the Arbail Ghât, also in the Sirsi sub-division and probably elsewhere in Kânarâ. Flowers in the cold and fruits in the hot season.

Lophopetalum Wightianum, Arn.—A large tree with useful wood. Common in many of the evergreen forests of North Kânarâ, and flowers in the hot season.

Celastrus paniculata, Willd.—One of the most common scandent shrubs in Kânarâ. Flowers in the hot season.

Gymnosperma.—Gymnosperma puberula, Laws (?). This is a shrub found at Saddapur and near the falls of Gersappa. Flowers in April.

G. Rothiana, W. and A.—A common shrub below the Sahyâdris in the Kumta sub-division. Flowers and fruits during the cold season.

Gymnosperma montana, Roxb.—This is No. 65 of the foregoing list, entered as a Celastrus. It is now entered as Gymnosperma in the Flora of British India of Hooker.

Elcocodron glaucum, Pers.—A middle-sized tree found sparingly in parts of Kânarâ, and flowers in August.

Hippocratea indica, Willd. and H. Grahami, Wight.—These two climbing shrubs are found on the Sahyâdris in the Kumta sub-division. The former flowers throughout the cold season and the latter during the rainy season.

Salacia prinodia, D.C.—A climbing shrub not observed as a tree in North Kânarâ. Flowers in the cold season.

Rhamnus.—Ventilago calyculate, Tulasne. A climbing and scandent shrub, very common above the Sahyâdris. Flowers in October.

Zizyphus nummularia, W. and A.—A very common armed shrub found in the inland parts of North Kânarâ. Flowers in the hot season.

Z. Enoplia, Mill.—A very common scandent shrub found throughout North Kânarâ and flowers in the hot weather.

Z. rugosa, Lamk.—A straggling climbing shrub with white eddih fruit. Flowers in one cold season.

Gouania microcarpa, D.C.—An unarmed climber, common near Yellâpur and elsewhere in North Kânarâ. Flowers in the cold season, and fruits in January.

Ampelidea.—Vitis repens, W. and A., flowers in the hot season. V. discolor, Dalz., No. 76 of other list, flowers in the rainy season. V. glauca, W. and A., flowers in the hot season. V. repanda, W. and A., flowers in April. V. adnata, Wall., flowers in April-May. V. tombentosa, Heyne, flowers in the cold season. V. latifolia, Roxb., flowers in the rainy season. V. indica, Linn., flowers in the hot season. V. campos, Wall., flowers before the rains. V. Canarensis, Dalz., flowers in the cold season. V. auriculata, Roxb., flowers in the hot season, and V. lanceolata, Roxb., flowers in November. V. lenisfolia, W. and A., flowers in the rainy season. V. gigantea, Bedd., flowers in the rainy season. V. elongata, Wall., common about Kâwarn, flowers in July. All these species and several others are to be met with throughout the forests of North Kânarâ.

Leea macrophylla, Roxb.—A shrub with simple leaves of great size, probably larger than the leaves of any other tree or shrub growing in North Kânarâ. Flowers in October.

Leea crispa, Willd and L. Sambucina, Willd.—Both these species are most common throughout North Kânarâ; the former below the Sahyâdris and the latter above. Both species flower in the cold and rainy seasons.
L. apers, Wall. — This species is common on the Guddchalil hill near Karwár. Flowers in the rainy season.

Sopandraceae.—Cardiopermum halicacabum, L. An annual common near Karwár and elsewhere. Flowers in the rainy season.

Nepenthe Longava, Camb. — A middle sized tree common in many of the evergreen forests of North Kánara. Flowers during the hot season.

Allophyllum Cobbe, Blume.—One of the most common climbing shrubs found in North Kánara, where it is not at all variable. Stated to be a most variable species in the Flora of British India of Hooker.

Harpullia cupanoides, Roxb.—A large tree with remarkable indated fruit of a bright yellow or orange colour. Common in many of the evergreen forests. Flowers in the cold season, fruit ripens in the hot season.

Trinia punifera, D.C.—A large tree found in the Siddápur subdivision and flowers in the cold season.

Amancardiaceae.—Solenocarpus indicus, Wgt and Arn. A large tree very rare on the Sahyadrí of North Kánara. Flowers in the rainy season and found near Baram in ripe fruit in December.

Holigarna Grahamii, Hook.—A large tree 80 to 100 feet high. Not a small tree in North Kánara. Flowers during the cold season and common in the Sahyadrí near Baram.

C. canavari.—Rourea santaloide, W. and A.—A shrub common about Karwár and near Yellápur. Flowers in the hot season.

C. simplicissima, Hook.—A shrub common below the Sahyadrí in Karwár. Flowers in the cold and hot seasons. The capsular fruit of this species is characteristic. The base of the seed is surrounded by a coloured aril.


Indigofera endecaphylla, Jacq.—Flowers in the rainy season. I. hirsuta, Linn., flowers in the rainy season. I. tinctoria, Linn., flowers in the rainy season. I. pulchella, Roxb., flowers in the cold season. I. glandulos, Wild., flowers in the cold season. I. trifoliata, L., flowers in the cold season.

I. triquetra, Dalz.—A prostrate herb growing on the laterite near the coast at Kumb. Flowers in September.

Kánara species of Indigofera.—I. tinctoria appears to be indigenous in the Kumb sub-division but is nowhere plentiful.

Psoralea coriifolia, Linn.—A common erect annual, found on the borders of the Kánara district near Pála. Flowers in the rainy season.

Milkttia racemosa, Benth.—A woody climber with silky leaves, found at Yellápur. Flowers in the hot season.

Tephrosia tinctoria, Pers.—An under-shrub common about Yellápur and elsewhere. Flowers in the rainy season.
Sesbania aculeata, Pers.—A robust herb, common near Yellápur, flowering in the cold season.

Sesbania grandiflora, Pers.—A soft-wooded tree with large flowers planted commonly about Kárwar and elsewhere. Flowers at different times during the year.

Geissepsis cristata, W. and A.—A very common trailing annual growing in damp localities. Flowers in September.

G. tenella, Benth.—Has the habit of G. cristata, but is a more slender species; common near Kumta and elsewhere. Flowers in September and October.

Zornia diphylla, Pers.—A common herb. Flowers in October.

Smithia sensitiva, Art., flowers in the cold season; S. bigemina, Dalz., flowers in the rainy season; and S. dichotoma, Dalz., flowers in September.

G. tenella, Benth.—Has the habit of O. cristata, but is a more slender species; common near Kumta. Flowers in October.

Zornia diphylla, Pers.—A common herb. Flowers in October.

Smithia sensitiva, Art., flowers in the cold season; S. bigemina, Dalz., flowers in the rainy season; and S. dichotoma, Dalz., flowers in September.

S. capitata, Dalz.—Common in forests near Siddalgundi. Flowers in August and September.


Æschynomenem indicus, L.—An annual. Flowers in October and November.

Æ. aspera, Linn.—A swamp species. Common in North Kánara. Yields the pith of which sun-hats are made. Flowers in the cold season.

Pseudarthria viscosa, W. and A.—A scandent shrub common about Yellápur. Flowers at the end of the rainy season.

Zornia diphylla, Pers.—A common herb. Flowers in October.

Smithia sensitiva, Art., flowers in the cold season; S. bigemina, Dalz., flowers in the rainy season; and S. dichotoma, Dalz., flowers in September.

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Æschynomenem indicus, L.—An annual. Flowers in October and November.

Æ. aspera, Linn.—A swamp species. Common in North Kánara. Yields the pith of which sun-hats are made. Flowers in the cold season.

Pseudarthria viscosa, W. and A.—A scandent shrub common about Yellápur. Flowers at the end of the rainy season.
Donchus Lablab, Linn.—Wild wide-twinning plant, flowering in the cold season.

Atylosa lineana, W. and A.—Erect shrub, common about Yellápur and elsewhere. Flowers in November and December.

A. kalpensis, D. l. —A very rare climbing shrub found on the Vaddi Gháta, flowering in December.

Cyosta scarrosa, Ait.—A woody twining shrub, very common, flowering in the cold season.

Plecmogia strigilis, R. Br.—An erect shrub, flowers in the cold season. Common in the forests near Yellápur.

Dalbergia symphacantha, Nimmo, D. tamarindifolia, Roxb.; D. volubilis, Roxb. and D. rubignosa, Roxb.—Four climbing species, found in the North Káñara forests.

D. canescens, Linn.—A large whitish barked tree, flowering in March and common about Mundgod and Pala.

D. tamarindiflora, Benth., D. canarensis, Baker, and D. uliginosa, Benth.—Climbing shrubs flowering during the cold and hot seasons.

D. scandens, Benth.—Climbing over very high trees. Comes into flower at the beginning of the rainy season, when it is a beautiful object in the forest.

D. scandens, var. separata, Roxb.—This thorny climber is only found on the borders of Káñara and is very common in Dharwar. Flowers in the cold season.

C. Endresella, Fleming.—A prickly shrub found above and below the Gháta. Flowers in the rainy season.

C. Endresella, Lam.—This species with handsome yellow flowers is most common about Yellápur and elsewhere forming impenetrable thickets. Flowers in the cold season.

Cassia timoriensis, D. C..; C. auriculata, Linn.; C. timoriensis, D. C.; C. glauca, Lam.; C. Abus, Linn.; C. pumila, Lam.; C. Tora, L.; C. Abus, Linn. All these species of Cassia are found in North Káñara and flower during the rainy season. C. auriculata, glauca, and Abus also flower during the cold season.

Boumna Lawn, Benth.—This is described in the Flora of British India as a scendent. It is, however, as described at page 63, a very large tree. Specimens were referred to Kew and it was named as above. It differs from B. Lawi in several respects and may eventually be separated from that species.

V. pumila, Lam. —A shrub with sensitive leaves found near Dharwar; not yet observed in Káñara. Flowers in the cold season.

Entada scandens, Benth.—An immense climber with long sword-like pods found in the Kumta sub-division. Flowers during the hot season.

Mimoso pudica, Linn.—The sensitive plant, spread throughout Káñara. Flowers during the cold season.

Adenan. timor. Wild, and A. pennata, Willd., are prickly climbers, flowering in the hot and rainy seasons.

Alyssum odoratissimum, Benth.—A large tree common in parts of Káñara, and flowers in the hot season.

Pithecellobium Biginellum, Benth.—A large tree growing in the evergreen forests on the Arball and Vaddi Gháta. Flowers during the hot season. The twisted fruit of this species is remarkable.

Orobanche.—Bryophyllum calycinum, Salisb. Common in damp localities.

Drosera.—Drosera indica, L. and D. Burmanii, Vahl. Both common in rice-fields, the former during the rainy and the latter during the cold season.
Appendix.

Rhizophora.—Rhizophora mucronata, Lam. A tree common along tidal creeks in North Kâñara. Flowers in the cold season.

Combretaceae.—Calycoceras floribunda, Lam. Probably the commonest shrub (very diffuse) throughout Kâñara. Flowers in the hot season.

Combretum ovalifolium, Roxb., and C. extensus, Roxb. — Both these scendent species are found common throughout North Kâñara, flowering in the cold season. The winged fruits appear to ripen shortly after the flowers disappear.

Casuarina indica, Linn.—Has run wild around Dhârwar and not found as yet in Kâñara in a similar manner.

Myrtaceae.—Eugenia malaccensis, L. Cultivated for its flowers by the Hâving Brâhmans. Flowers in the hot season.

E. Jambos, Linn.—A large tree with white flowers, found in the Srisra sub-division. Flowers in the rainy and cold seasons.

E. Wrightiana, Wigt., and E. zeylanica, Wigt.—Two Ghât species which flower in March are found in moist situations.

E. macrocarpa, Duthie.—A shrub common below the Sahyadris in the Ankola sub-division and flowers in the cold season.

E. isaca, Ham.—A small tree found near the falls of Gersoppa and flowers in the cold season.

E. caryophyllaea, Wight.—A small tree very common in North Kâñara. Flowers in the hot season. Fruit black edible.

E. Heyneana, Wall.—A small tree found on the Ankola sub-division.

Ghâta. Flowers in the cold season.

E. Mooniana, Wight.—A wily shrub found at Gooty Hill. Flowers during the rainy season.

Barringtonia acutangula, Gaert.—A small tree with pendant spikes of flowers which blossom in the cold and hot seasons.

Melastomaceae.—Ossbeckia, cupularis, Don. Common about Yeilâpur during the rains.

O. truncata, Don. A nearly allied species to O. cupularis. Flowers in the rainy season.


Meneisylon edule, Roxb.—A common shrub in North Kâñara. Flowers during the cold season.

M. terminale, Dalz.—A species with terminal flowers and sessile leaves. Flowers in the hot season near Supa.

Lythraceae.—Ammania pentandra, Roxb. An herb common in damp places. Flowers in the cold season.

A. rotundifolia Ham. and A. bacoifera, L., are herbs common in damp places. Flower during the rainy reason.

Woodfordia floribunda, Salis.—A shrub with long slender branches, most common in rocky situations. Flowers principally in the cold and hot seasons.

Sonneratia acida, L.—A small tree found along the banks of the Kâñnadi, flowering during the rainy season.

Onagraceae.—Jussâfia repens, L., and J. suffruticosa, L. Both species are common in moist situations throughout North Kâñara. The former species flowers in the cold season (November), the latter during the rains (September and October).

Ludwigia parviflora, Roxb.—A common herb found near Yeilâpur during September.

Trapa biepinosa, Roxb.—A common pond herb; flowers in the hot season.
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Sampada.-Cassia tomentosa, Roxb. A very common tree in parts of North Káñara, particularly in the Sirsi sub-division. Flowers in the hot season.

C. graveolens, Dalz.-A small tree found along river-banks and flowers during the hot season.


Cucurbitaceae-Trichosanthes cucumerina.—A twining plant common near Kárwar. Flowers in August.

Momordica dioica, Roxb. — Found above and below the Sahyádris. Flowers in September.

M. Charantia, Linn.—A climber with simple tendrils, found in hedges near Yellápur, running wild. Flowers in October.

Cucumis trigosus, Roxb.—Common throughout North Káñara.

Cephalandra indica, Naud.—A climber with scarlet fruit, common near Yellápur. Flowers during the rains.

L. ochraea umbellata.—A very common climbing plant in North Káñara. Flowers during the rains.

Bryonia laciniosa Linn.—A climbing scabrid herb with bifid tendrils and rough seeds. Flowers in October.

Izochloa subreticula, Am.-A climbing angularic stemmed herb, with bright red fruit the size of a small cherry. Flowers in October.

Renyovácea.—Begonia concamensis, D.C. Found on the Nilkund Ghát. Flowers during the rainy season.

Begonia Sp.—A small-leaved species growing on stones in the beds of rivers and flowers in August.

B. integrifolia, Dalz.—An ornamental species common in the Anshi Ghát. Flowers during August and September.

E. crenata, Dryand.—A small species found near Kumta. Flowers in September.

Umbellifera.—Hydrocotyle asiatica, L. and H. javanica, Thumb. Both common herbs in moist situations near ponds and streams in North Káñara. Flower in the hot season.

Pipérellla, Sp. (tomentosa, Dalz).—An herb growing near Yellápur and flowering during the rainy season.

Aná ARE.—Heptapleurum venulosum, Seem. A small tree very common in the Siddápur sub-division. Flowers in the hot season. There is also a climbing variety of this species which is common about Yellápur and flowers in the hot season.

R. hirún.—Anthocéphañs cadambú, Miq. A large tree with fruit the size of a small orange. Grows wild in the forests of North Káñara, but rarely met with. Flowers at the beginning of the rainy season.

Wendlandia Nasoniana, Wall. — A small tree or shrub with terminal panicles of bright red flowers, and very common throughout North Káñara. Flowers in the cold season.

Dentella rpicins, Forst.—An herb very common in moist places, and flowers in May.

Hedýotiota aorula, W. and A.; H. hispida, Retz.; H. ritida, W. & A.; and H. Auricula, L.—These species are common throughout the district of North Káñara and blossom at various seasons of the year.

Oldenlandia corýmbosa, L., and O. diffusa, Roxb., are common weeds found in moist places throughout the district of North Káñara.

Oldenlandia Heynu, Br.—A common herb appearing during the rainy season.

Anótis fistida, Dalz.; A. carnosa; Dalz.; and A. Rheuddii, W. & A.—Common herbs appearing during the rainy season.
Appendix

**Ophiorthusa Harrisiana, Heyne.**—A common herb on the Araid Chat and elsewhere in North Kârama. Flowers in the rainy season.

Gardenia lucida, Roxb.—A small tree with resinous buds common in the Siddapur Lâluka. Yields the *dikemal* resin used in cutaneous diseases. Flowers in the hot season.

G. gummi-faca, L.—A bush with resinous buds. This species also yields a resin much used in skin-diseases.

Koelreuteria coriaria, Willd.—An annual, common about Yellâpur at the end of the rainy season.

Cantium Roedii, D.C.—An armed shrub, common about Yellâpur, erect, not scandent. Flowers in the hot season.

C parviflorum, Lamk.—A rigid shrub armed with straight spines and found near Pâla. Flowers in the hot season.

Vangueria spinosa, Roxb.—A small tree with large green gompho fruit. Pyrenees four to five black. Flowers in the cold and hot seasons.

Ixora lanceolata, Colebr.—Shrub found in the evergreen forests of the Kunta sub-division. Flowers in the cold season.

L. brachiata, Roxb.—A small tree found in the evergreen forests throughout the district. Flowers in January.

L nigricans, Br.—A very common shrub with handsome flowers, growing in the evergreen forests of North Kârama. Flowers in April and May.

Pavetta indica, Linn.—There are two distinct varieties of this shrub in North Kârama—one armed and the other with toothed leaves. Both are common throughout the district and flower in the hot season.

Morinda citrifolia, L.—A small tree with yellow wood common near Devikop.

Psychotria truncata, Wall. and P Dalzellii, Hook. F.—Both these shrubs are very common throughout North Kârama. *P. truncata* flowers in the hot season and *P. Dalzellii* during the rainy season.

Chasalia curviflora, Thw.—A common shrub in parts of Kârama, mostly found in evergreen forests. Flowers during the hot season.

Rubia cordifolia, Linn.—A climbing plant with scabrid leaves, very common in parts of the Yellâpur sub-division. Flowers during the rainy season.

*Compositae.*—Veronica divergens, Bent., and *V. indica*, Cass. These two species are found throughout Kârama, flowering in the cold season.


Granea madraspatana, Poir.—A common rice field species, flowering throughout the year.

Epaltes divaricata, Cass.—A rice field species flowering during December and January.

Sphaeanthus indicus, L.—Common in rice-fields during the cold and hot seasons.

Eclipta alba, Vansk.—Common during the rainy season at Kâwrâr.

Blainvillea latifolia, D.C.—A common herb appearing during the rainy season.

Wedelia urticifolia, D.C.—Common at Kâwrâr during August.

Glossocordia linearifolia, Cass.—A very small plant appearing during the rainy season.

Lunaria pinatifida, Cass.—A species growing on the sand along the coast. Flowers during the rains.

Campanulaca.—Lobelia trigona, Roxb. A common herb appearing during the rainy season.

L. toxicosulcata, Heyne.—A tall hollow-stemmed plant with minute poisonous seeds found along the Sahyâdrias, flowering during the cold season.
Kanara.

**F. induction.** — *Bambusa zeylanica, Linn.* A common shrub found in parts of North Kanara, flowering in the cold season.

*P. rosea,* L.— A shrub cultivated for its handsome flowers by the Havigs in their botanic gardens, and has escaped cultivation in many places, being found on the pathways near their houses.

*Marjore — *Massa indica, Wall. — A small tree very common in theDevrampatth, flowering in the cold season.

*M. dubia,* Wall. — A leany shrub found near the falls of Gersappa and elsewhere, flowering during the cold season.

*Myrtus capitulata, Wall.* — A small tree common near the falls of Gersappa. Flowers in the cold season.

*Eudia robusta, Roxb.* — A rambling scandent shrub, very common above and below the Sahyadris. Flowers during the rainy season.

*E. Dale.* Burm. — A scandent shrub found near the falls of Gersappa. Flowers during the cold season.

*Ardea humilis,* Wall. — An erect shrub very common in the evergreen forests of North Kanara. Flowers in the hot season.

*Arborescens* majus, Gaertn. — A small tree growing near the coast. Flower in the cold season.

*Sepiaea,* — *Bassia malabarica, Bedd.* A small or middle-sized tree found along river-banks in the Kumta subdivision. There are two varieties of this tree, one with large and the other with small leaves.

*Sideroxylon tomentosum,* Roxb. — A very common small tree found in many of the evergreen forests above the Sahyadris. Flowers in the cold season.

*Elaeis guineensis,* Wall. — A small tree found near the falls of Gersappa and elsewhere in North Kanara. Flowers in the cold and hot season.

*Diospyros pruriens,* Dalz. — A medium-sized tree, found on the Nilkund Ghat. Flowers in the cold season.

*D. Embryopteris,* Pers. — A small tree flowering in the cold season and found near Yellapur.

*Diospyros micropylla,* Bedd. — An immense evergreen tree very common in North Kanara. The foliage much resembles that of the boxwood tree in Europe. Flowers in the cold season.

*D. Tapatru,* Buch Ham. — A small tree found near Yellapour in North Kanara. Flowers in the cold and hot seasons.

*D. Candolleana,* Wght. — A large tree with coriaceous leaves, flowering in the hot season and found near Siddapur and elsewhere in North Kanara.

*Diospyros paniculata,* Dalz. — A large tree on the Sahyadris near Mavimoco and found flowering during the cold season.

*Elaphrites.* — *Symplocos spinica, Roxb.* A small tree common on the Sahyadris. Flowers during the cold season.

*S. Beddomei,* Clarke. — A tree found near Yellapur and doubtfully referred at Kow to this species. Flowers during the rainy season.

*Oleaena.* — *Jasminum pubescens,* Wild.; *J. Rottlerianum,* Wall.; *J. flexile,* Vahl.; *J. arborescens,* Roxb.; *J. Roxburghianum,* Wall. All these species of Jasminum are common, particularly *J. Arborescens,* throughout parts of Kanara. The first four flower during the cold season, and the last during the hot season.

*Nyctranthes Arbortristis,* L. — A small tree cultivated along the coast in the villages. Flowers principally during the rainy season. A dye is obtained from the orange-coloured corolla tube.

*Olea dioica,* Roxb. — A large evergreen tree, common in many of the forests of North Kanara. Flowers in the cold season.

*Lunaria malabarica,* Wall. — A small evergreen tree common in the Yellapur forests of North Kanara. Flowers during the cold season, the flowers have a strong scent of ripe apples.
Appendix.

**Apocynaceae**—Rauwolfia serpentina, Benth. A shrub with handsome white flowers, common at the beginning of the rainy season.

**Vineo pusilla**, Murr.—A small herb found near Belikeri. Flowers in September.

**Tabernamontana hoyleana**, Wall.—A middle-sized tree, common near Yellapu and elsewhere in North Kanara, flowering in the cold season. The fruit ripens in the rainy season.

**Holarrhena antidysenterica**, Wall.—A small tree very common in North Kanara. Flowers in the hot and rainy seasons.

**Wrightia tinctoria**, Br., and **W. tumentosa**, Roem.—Two small trees, very common in parts of Kanara along the Sahyadris, flowering in the hot season.

Ichnocarpus frutescens, Br.—A climbing shrub common in North Kanara, flowering in the cold season.

**Chonemorpha macrophylla**, D. Don.—An immense climber, common in North Kanara. Flowers in May and June.

**Asclepiadaceae**—*Hemidesmus indicus*, R. Br. A twining plant, very common in North Kanara; the root yields a kind of sarsaparilla. Flowers in the hot season.

**Holostemma Rheedii**, R. Br.—A twining shrub common about Kârwâr during the rainy season.

**Calatropis gigantea**, R. Br.—A large shrub, common in dry situations in North Kanara. Flowers throughout the year.

**Asclepias curassavica**, L.—A herb with beautiful red and yellow flowers. Common throughout the year in North Kanara, and introduced from the West Indies.

**Matricaria polymorpha**, L.—A small into three to four ft. — Bign Common near Mirjan in September.

**Gynura sylvestre**, R. Br.—A twining shrub common about Kârwâr during the rainy season.

**Typhora asthmatica**, W. & A.—A climbing plant found at Kârwâr. Flowers in July.

**Loganiaceae**—*Fagraea obovata*, Wall. A scandent, common in the forests of North Kanara. Flowers during the rains.

**Gentianaceae**—*Eucam pumilum*, Griess; E. bicolor, Roxb.; E. petkare, Griess. All common herbs, appearing during the rainy season in North Kanara.

**Hoppea fastigiata**, Clarke.—A small herb common in grassy places throughout the forests of North Kanara and appears in August.

**Erythraea Roxburghii**, Don.—A small herb with pretty star-like flowers common in the rice-fields after the rainy season.

**L. ramossissima**, Pers.—A small herb common on the laterite rocks near Kumta after the rainy season.

**Canscora decurrens**, Dalz.; C. perfoliata, Lamk.; and C. diffusa, R. Brown. — These three species are common in North Kanara in favourable localities, flowering in the cold season.

**O. decussata**, Roem.—A species with winged stem and 3-nerved scale leaves found near Yellapu. Flowers in October.

**Limnanthes cristatum**, Griess.—A very handsome flowered aquatic plant with orbicular cordate leaves. Common in ponds throughout North Kanara.

**Hydrophyllaceae**—*Hydrocera zeylanica*, Wild. A creeping herb common in most places with deep blue flowers which appear in the cold season.

**Boraginaceae**—*Ehretia laevis*, Roxb. A small tree common in Mundgod petty division. Flowers in April.

**Ehretia canariensis**, Miq.—A small tree found in the evergreen forests near Yellapu. Flowers at the beginning of the rainy season,
KANARA:

Rhabdia lyciodes, Mart.—A shrub common along river-banks, flowering in the cold season.

Geldenia procumbens, L.—A weed common in rice fields in the cold season.

Heliotropium indicum, L.—A common herb near Yellapur and elsewhere, flowering in the hot season.

H. strigosum, Wild.—A very common rice field weed found in North Kanara.

H. maritilium, Betz.—A common diffuse herb, flowering in the hot season.

Cordia hyrcana, Linn.—A small tree common throughout the district, particularly about Mundgod. Flowers in the hot season.

Cordia Wallisii.—A small tree with densely tomentose leaves. Common about Mundgod, and flowers in the hot season.

Cordia obliqua, Wild.—A small tree found near Mundgod with slightly oblique, glabrous leaves, and flowering in March. Has been referred to Kew to this species.

Cynoglossum furcatum, Wall.—An erect herb, flowering during the rainy season. Common at Yellapur.


Argyreia species, Sw. (Elephant Creeper).—A common climber in North Kanara. Flowers during the rainy season.

Ipomoea repens, Poir.; I. biloba, Sw.; I. angustifolia, Jacq.; T. Turczanin, Br.; L vitifolia, Sw.; L obscura, L., and L digitata, L.—These and several other species are common about the forests on the Sahyadris. I. biloba, Sweet, is found on the sand.

Evolvulus hispanicus, Linn.—A small herb with blue flowers. Common in the rice-fields during the cold season.

Solanum.—Solanum indicum, L., flowers in the cold and rainy season.

S. xanthocarpum, Wild., flowers all the year. S. verbascifolium, Linn., flowers in the rainy season. S. giganteum, Jacq., flowers in the rainy and cold seasons. S. bigeminatum, Nees, found near Yellapur and flowers during the rains. S. lute, Dunal, flowers in the rainy season. All these species are common throughout North Kanara in favourable localities.

Damiana fastuosa, L.—The common datura plant. Flowers at different times.

Seriphidariaceae.—Lamophila racemosa, Benth. This and several other species are common in North Kanara on the borders of ponds.

Vandellia crassipes, Benth.—An herb found near Yellapur. Flowers in June.

Striga orobanchiodes, Benth.—A common parasitic herb appearing during the rainy season.

S. Hiratae, Benth.—An herb, flowers during the rainy season.

Callanthera Brunoniana, Benth.—A small herb found in rice fields and common in North Kanara.

Bacopa longiflora, Benth.—Very common at Yellapur during the rainy season.

Sopania delphinifolia, G. Don.—An erect annual appearing during the rains in North Kanara near Yellapur. Also common in the drier climate near Dharwar.

Bignoniaceae.—Spathodea crassa, Wall. A middle-sized tree, with hand-ome flowers which appear in the hot season. All the other species found in North Kanara are mentioned above pp. 60-70. Panjanellia Rheedia is a common tree in parts of Yellapur sub-division.

Pedaliaceae.—Martynia diandra, Don.—An introduced plant, has run wild in various parts of the district. Flowers in the cold season.
Appendix

S-ansatum indicum, D.C.—Cultivated plant, found occasionally along 

sides, having sprung up from seeds dropped by the wayside.

dacanthacea.—Thumbergia fragrans, Roxb. A common climbing plant 

found in North Kānara. Flowers in the rainy season during October.

T. myosurus, Wght.—A beautiful chamer, common near the falls of 

Gersappa. Flowers in May.

Strobilanthes heyneanus, D.C.; S. sessilifolius, Wght (variety), S. sper 

minus D.C., S. callosus, Wall.; S. Neesianus, Wght.; S. ciliatus, Nees. 

All these species of Strobilanthes are common in North Kānara. S callo 

sus and S. Neesianus cover immense tracts of forest as undergrowth 

S. asperinus and S. callosus flower at fixed times and after a number of 

years. S. sessilifolius flowers in the rainy season and yearly. S Neessi 

anus and S. ciliatus flower during the cold season.

Balleria involucrata, Nees.—A beautiful blue-flowered species appearing 

in flower during November.

B. nutans, Nees.—Found near Siddapur. Flowers in May.

Blepharitis asperina, D.C.—A very common sub-erect herb. Flowers in 

the hot and rainy seasons.

Gymnocyathus latifolium, T. Anders.—A shrub found in many of the 

North Kānara forests. Flowers in the cold season.

Acanthus leucophylus, Juss.—A common shrub along the banks of tidal 

rivers. Flowers in the rainy season (June).

—Justicia montana.—A large leaved shrub found near Siddapur. Flowers 

in May.

Eranthemum crenulatum, Well.—A shrub common in the forests during 

December.

Dadalacanthus montanus, T. Anders.—A common shrub in North 

Kānara. Flowers in December.

Rhamacanthus communis, D.C.—A common shrubby plant in the drier 

parts of North Kānara near the Dharwār frontier. Flowers in the hot season.

Phyllopus parviflora, Wildl.—Common near Yellapur during the hot 

season. The flowers are very viscid.

Several species of Adhatoda and Justicia are also found but generally 

cultivated as road-side trees for their flowers.

Verbenaceæ.—Symphorema involucrata, Roxb. A shrub flowering in 

the hot season in North Kānara, and found in evergreen forests.

S. polyandra.—An erect spreading shrub found near Mundgod, flowering 

in the hot season. Not observed so far north up to the present.

Prenna latifolia, Roxb.—A small tree common in North Kānara. on the 

coast. Flowers during the hot and rainy season.

Prenna serratifolia, Linn.—A shrub common near the coast at Belikeri. 

Flowers in the rainy season.

Prenna sp.—A climbing shrub with regular flowers in large corymbose 

coloured cymes. Common throughout the forests of North Kānara, and 

probably a new species.

Callicarpa wallachiana, Walp.—A small tree or large shrub, very com 

mon throughout the evergreen forests of North Kānara. Flowers in the 

cold season.

Clerodendrum infortunatum, Linn., and C. serratum.—Both flowers during 

the rainy season; the former is very common in North Kānara.

Aviceanna officinalis, L.—A small tree with opposite serrate leaves. 

The seeds have a woolly radicle. The seashore at Kārwar is often strewn 

with these seeds carried down the Kālinadi during the monsoon. Flowers 

in the hot season.

Orobanchea.—Aegina indica. A common parasitic herb in North 

Kānara. Flowers in the rains.
Labiateæ.—Ocimum canum, Linn. An erect herb common in parts of North Kanara. — Flowers in the cold season.

Dysophylla tomentosa, Del. — A small herb common in the rice fields of the Konada subdivision. Flowers during the cold season.

Fuchsia strata, Benth. — A common herb appearing during the rainy season near Yellapur.

Cedrelia oppositifolia, Sm. — A common herb found on the Ghats. Flowers during the rains.

Acacia indica capitata, Benth. — A small herb appearing during the rainy season. There are many other herbs belonging to this family indigenous in North Kanara, and flowering throughout the year.

Kappara fusca, — Bechuanavia diffusa, Linn., and B. repanda, Will. Both common species in North Kanara, flowering in the rainy season.

Murabha jubata, Spr., and Bouganvillea spectabilis, are ornamental garden shrubs introduced into Kanara.

Amarantus.—Amaranthus spinosus, Linn., and Amaranthus viridis, L. Both these species are very common about Yellapur, and flower in the cold season.

Polygonaceæ.—Polygonum rupelense, Koenig; P. elegans, Roxb.; P. Cinereum, Willd., and P. Plebejum, R. Br. All these species are common herbs in North Kanara, flowering in the cold and hot seasons.

Aristolochiaceæ.—Aristolochia indica, Willd. A climbing and twining shrub common above and below the Sahyadris. Flowers in the hot and rainy seasons.

bei. — Coccinia Wallach, R. Br. — A common plant in North Kanara.

Piperaceæ.—Piper (Wight.) A common climbing shrub in most of the evergreen forests of North Kanara.

Myristiceæ.—Myristica laurifolia, Hf. and T. A large tree common on the Sahyadris. Yields an inferior kind of nutmeg called " rampulu." Vendors found in the cold season.

Myristica corymbosa, Lour. — One of the commonest evergreen trees in North Kanara. Flowers in the cold season.

Myristica malabarica, Lam. — A large tree common in the Kunda subdivision below the Sahyadris. Flowers in the cold season.

Myristica magdala, Hook. — A large tree on the Devimane Ghât, but probably identical with M. laurifolia, Hf. and T. Flowers in the cold season.

Loranthaceæ.—Cryptocarya Wightiana, Thw. A large tree, common in North Kanara. Flowers during the cold season.

Tetraschmaia fagifolia, Ness. — A middle-sized tree on the Koyan. Flowers in the hot seasons and found near Yellapur.

Actinodaphne Hooker, D.C. — Tree common about Yellapur and flowers in the rainy season.

Litsra zeylanica, Ness. — A small tree common about Yellapur, and flowers in the cold season.

Tetra theria tomentosa, Roxb. — A common shrub or small tree in North Kanara. Flowers in the rainy season.

Several other species of this genus are common in the North Kanara forests. This genus has been included under Litsra in the "Genus Plantaorum" of Plantam and Hooker.

Cissypa filiformis, Linn. — A parasitic herb with filiform stems common on trees in North Kanara. Flowers during September.

Elaegnaæ.—Elaegnum latifolia. A climber with silver leaves, very common in North Kanara. Flowers in November.

Loranthaceæ.—Viscum angulatum, Illign. — A leafless parasite, common on trees on the Sahyadris. Flowers in April.

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DISTRICTS.

Loranthus Wallichianus, Schult.; L. longiflorus, Don.; and L. umbellatus, Heyne.—These are the commonest species of Loranthus found on trees on the Sabhyds of North Kànara. All flower during the hot season and also in the rainy season.

Securidaca.—Osyris Wightiana, Wall. A common shrub found in most part of North Kànara, but particularly common about Kànvir. Flowers in the hot and rainy seasons.

Euphorbia.—Euphorbia Rothiana, Spr., flowers in the cold season; E. notoptera, Buss., flowers in the cold season; E. pilulifera, L., flowers in the rainy season; E. thymifolia, Willd., flowers in the rainy and hot season; E. parviflora, Willd., flowers in the rainy hot and cold seasons; E. uniflora, Roxb., flowers in the rainy and cold seasons; and E. hirsuta, Willd., flowers in the rainy and hot seasons. All these herbs are common in favourable localities throughout North Kànara.

Securidaca obovata, Willd.—A small tree very common in North Kànara. Flowers in the hot season.

S. Lesquerpyrus, Roxb.—A shrub common near Kàrwàr. Flowers in the hot season.

Bischofia javanica, bl.—A large tree not common in North Kànara, found in the Sìrì sub-division. Flowers in the cold season.

Cyclostemon macrophyllus, BL.—A tree found near Kàtcgal, flowering in November.

Antidesma diandra, Tulasne.—A small tree or shrub very common in North Kànara. Flowers in June.

A lanceolata, Tulasne.—A large shrub found near Kàrwàr, nearly allied to A. diandra Tulasne.

A. Ghesembulla, Gaert.—A small tree, not common. Found near Kàrvatti in North Kànara. Flowers in the rainy season.

A. Mesua, Mull. Arg.—A small tree growing in the evergreen forests of the Sìrì and Siddàpùr sub-divisions, and flowering in the hot season.

Phyllanthus muda, Mull.—A small tree. Flowers in the hot season.

Common on the Sabhyads.

Phyllanthus reticulatus, Poir.—A straggling shrub. Flowers in the cold season.

P. polyphyllus, Willd.—A shrub common near Kàrwàr. Flowers in the rainy season.

P. Juniperocides, Mull.—A shrub common along river banks. Flowers in the cold season.

P. canaranus, Mull.—A shrub common in North Kànara. Flowers in the hot season.

P. tomentosus, Mull.—A small tree flowering in the hot season.

P. Hohenackeri, Mull.—A middle-sized tree common on the Sabhyads, in flower in the cold season, and found near Yellàpùr in the evergreen forests.

P. simplex, Retz.—An herb. Common during the rainy season in North Kànara.

P. Niruri, Willd.—An herb. Common during the rainy season (September) in North Kànara.

P. Leschenaulii, Mull.—A climber found in North Kànara and flowers in the rainy season.

P. Neillherrense, Wgt.—A small tree common in North Kànara and flowers in the hot season.

Briedelia stipularis, L.—A scendent shrub common in North Kànara. Flowers in the cold season.

Trewia nudiflora, L.—A common tree in North Kànara and flowers in the hot season.
Malatia album, Roxb.—A middle-sized tree very common in many evergreen forests. Flowers during the rainy season.

Malatia matricaria, Dass.—A shrub very common on the Ankola subdivision plate. Leaves covered with resinous dots underneath. Flowers in the cool season.

Malatia repanda, Willd.—A climbing and scandent shrub common in the Yellapura subdivision and flowers during the rainy season.

Hecatea riparia, Lour.—A very common shrub along river-courses. Flowers in the cool and hot seasons.

H. rosman, Wt.—This species is also very common along many rivers. Flowers in the hot season.

Blackia umbellata, Baillon.—A shrub common on the Devimane Ghats. Flowers in November.

Chesimantus malabaricus, Mull.—A large shrub, found near the fall of Gokarpura. Flowers in the cold season.

Eucalyptus insignis, Royle.—A common tree about Karwâr. Flowers in the 6th season.

D. angelica, Willd.—A large shrub very common along the banks of tidal rivers in North Kanara. Fruits for nes are made from the cork-like roots. The milky juice of this shrub is aerial and poisonous.

Trigia cornucrina, Willd.—A twinling plant covered with stinging hairs. Flowers in the rainy season.

Cajupha Curcas, Roxb.—A common shrub along road-sides, a native of Brazil.

J. girolata, Roxb.—A large shrub found near Karwâr. Flowers in the 6th season.

Cocos nucifera, Daiz.—Common herb in rock-hils near Mundgod. Flowers in the cool and hot seasons.

Anchusa turbinata, Wt.—A bush common in North Kanara. Flowers in the cool and hot seasons.

Micrococcus mentalis, Bth.—An herb, common about Karwâr and appearing in July.

Sebaecina Chamala, Mull, Arg.—A small plant, appearing at Karwâr during August.

Gmelia.—Flowers, interrupata, Wt.—A common weed about Karwâr appearing during the rainy season.

Eleuketoma emetsam, Wt.—A small herb found near Yellapura. Flowers in October.

E. oppositifolia, Daiz.—Found near Katgal and flowers in September.

Celis triervia, Roxb.—A small or middle-sized tree common on the Sahyadri. Flowers during the rainy and cool seasons.

Ficus ceylonensis, Thw.—An immense tree growing in the North Kanara country. Common in many forests above and below the Sahyadri. Fruit green.

F. erecta.—A small tree very common in damp situations. Fruit green when ripe.

F. candolleana, Miy.—Common near Mundgod.

F. parasitica, Koehn.—A very common species, epiphyte. Fruit yellow-orange.

Ficus Tjarka, Miy.—A large handsome tree, common in North Kanara.

F. paramus, Rooth.—A large tree common below the Sahyadri in Kuma.

F. leucophylla, Miy.—A large tree allied to F. glomerata. Common in Sire and Yellapura.

Ficus cordifolia, Roxb.—A small tree common along the coast, also found in rocky places above the Sahyadri.
DISTRIBUTES.

*Asperaginaceae.*—*Asparagus racemosus,* Roxb. A common climber in North Kanara. Flowers in the rainy and cold seasons.

* Dioscoreaceae.*—*Dioscorea amona,* Roxb.; *D. verticalis,* Ham.; and *D. triphylla,* Linn. All common species, appearing during the rainy season.

* Aponogeteae.*—*Aponogetum monostachyum,* Linn. A plant common in ponds near Palna and flowering in the cold season.

* Arecaceae.*—*Sagittaria triandra.* Common in ponds during the cold season.

* Pontederiaceae.*—*Pontederia vaginalis,* Linn. A pretty blue-flowered species common near water in North Kanara. Flowers in the hot and cold seasons.

* Elliciaeae.*—*Gloriosa superba,* Linn. An extensive climber of North Kanara, appearing during the rainy season.

* Iphegenia indica.*—A small herb appearing during the rainy season at Vejaliapur and Karwar.

* Aracaceae.*—*Pothos scandens,* Linn. A common climbing shrub throughout North Kanara. Flowers in the cold season.

* Scindapsus pertusus,* Schott.—A climber with thick stems, not a common as Pothos but found in many evergreen forests of North Kanara. Flowers in the cold season.

* Arisaema neglectum,* Schott, and *A. Murrayi,* Dalz.—Both species common at the beginning of the rainy season in North Kanara.

* Amorphophallus campanulatus,* Bl.—Found at the beginning of the rainy season in damp situations, but rare; also cultivated.

* Aristolochia peltata,* Grab.—A beautiful small plant with a simple peltate leaf. Very common on rocks and in other situations along the coast and appears during June and July.

* Renusatia vivipara,* Schott.—Common on trees on the Sahyadris, not often seen in flower.

* Theriophorum Dalzeli, Schott.—Common in Karwar during July.

* Xyridaceae.*—*Xyris schaenoides,* Mart. A small herb common in the rice-fields at the end of the rainy and cold seasons. This species may turn out to be simply *X. indica,* Linn.

* Orchidaceae.*—*Oberonia recurva,* Lind. A minute orchid on trees of the Sahyadris, flowering in the cold season.

* Dendrobium macraei,* Linn.—A large orchid common on trees on the ghats. Flowers at the beginning of the rainy season.

* Cirropetalum simbratum,* Hook.—The umbrella orchid common on the Sahyadris near Supa. Flowers in the hot season.

* Microsperma maculata,* Dalz.—Found on trees near Supa and flowers in the hot season.
Sansevieria, Lind. — Common on trees on the ghat, and flowers just before the rainy season.
Sansevieria papillifera, Lind.—A fine but most common species growing on mango and other trees in Dharwar and Kânará. Flowers before the rainy season.
Habenaria rotundifolia, Lind. : H. modesta, Dalz. ; H. longicalvarata, A. P hitch ; H. marginata and H. clava, Dalz. and Habenaria, Sp.—All common in Kânará during the rainy season. Ground orchids.
Plantnera Sussannea, Lind.—A ground orchid common near Yeölipur and the end of the rainy season (September).
H. speciosa.—Musca implexum, Wild., or Wild Planten.—Wild in North Kânará, apparently escaped from cultivation.
M. squarrosus, Roxb. — A truly wild species growing on the Sahyadris. Flowers during the rainy season.
Zingiber acu.—Glota maranta, L. A yellow flowered species common throughout North Kânará. Flowers in August.
Z. 'basor Calaminar, Roxb.—Common in the North Kânará forests during the rainy season.
Z. Macrostachyum, Dalz.—A rod stemmed plant common in the North Kânará forests during the rainy season.
Alpinia Allognus, Roscoe.—This and two other species of the genus are common in North Kânará during the rainy season.
Cestus spectabilis, Smith.—A very common and handsome species flowering during the rainy season in the North Kânará forests.
C. speciosa, Roxb.—Appears just before the rainy season.
C. speciosa, Roxb.—This species is found in the Kadagash sub-division forests but nowhere abundant. Flowers in June.
Aromatherum.—Cuminum asiaticum, L. Common in the Pala forests. Flowering in June.
Hygrophila.—Curculigo malabarica, Wigt. A common herb during the rainy season in North Kânará.
Laccopor.—Tecca pinnatifida, Forst.—A common herb appearing during the rainy season.
Hydroboridaceae.—Ottelia indica, Planch. Common in some ponds near Pala and flowers in the cold season.
Pala.—Phnix sylvestris, Roxb. Tree thirty to forty feet high, found near Pala and very common in the Dharwar district, where the wood is much used for building purposes. Flowers during the cold season.
P. fuscata, Roxb.—A small always short-stemmed species with slender leaves and flowering in the hot season. The fruit which is edible ripens in May and turns quite black.
Calmus rotang, Walld.—The common cane of North Kânará. Flowers in the rainy and cold season.
Calamus, Sp. —The nagbet of North Kânará. An undescribed species differing in many respects from C. rotang of Willd.
Sagittaria Wighti.—A most beautiful palm growing on the Sahyadris in the Anokha sub-division and also abundant on the Nilgund Ghats. Flowers the cold season ; fruit ripens in June.
Pandium.—Pandanus furcatus, Roxb. and P. odoratissimus, Linn. Both these new palms are common in North Kânará.
Eriocaulon.—E. seratipilosa, Linn. ; E. Wallachianum, Mart. ; E. lantherum, Mart. ; and E. pygmaeus, Dalz. These species are common throughout North Kânará in rice-fields and damp places.
E. Dalzellii, Koech.—Found in water near Belgavi during the rainy season.
Cypres.—Many species of Cyperus and Fimbristylis.
Grammaceae.—Many genera and species.
DISTRICTS.

Any indix

Lyosimum pinudatium, Sw.; L. microphyllum, Spr.; Osmands

reco... L.; Chandanthus tenuifolium, Sw.; Davallia tenuifolia, Sw.; Ahophila
glabra. A., Angiopteris exreta, Hoff.; Indigolium orientale, L.; Acro-
tochoon virum, Wall.; Adiantum eudatum, L.; Neophytum ciliatum,
C B C.; Gleichenia dichtomata, Willd.; and Aspidium polymorphum, Wall.
All these and several other forms are common in favourite localities in
North Kumaon.

Oplogosum nudicorne, Lf.—This small plant is found near Kâdwar
during May.

Leopoldiae.—By opodium cernua, L. A common species of North
Kumaon.

GAME BIRDS.1

The game and other birds which are common over Western India and
are killed by sportmen for the table, with a few exceptions, are finely
represented in Kâdwar. Of birds which are found only in forest tracts,
or in wooded country, sport is driven in the way. Coverts are driven for
the game in England, there are the Peafowl, Pavo cristatus; the Grey
Partridge, Gallus sonnerati; and the Partridge, Galloperdix speciosa. The
laying season of all these is from March to June. Their nests are
formed on the ground, and as many as ten eggs have been found in a single
nest. The young birds are excellent eating, especially during the cold
weather months.

Of Partridges there are two kinds, the Painted, Francolinus pictus,
which is found in far numbers over the grassy and bushy lands along the
more open parts of the forests bordering on Dhârwar from Kaliyâl to
Mundgod and Pâla. They are also occasionally found on the grassy slopes
of the Ballyâdria where the earlier rain-water cultivation has destroyed
the forest. The Grey Partridge, Ortygornis pectoralis, is common on the
outskirts of the forests both above and below the Ballyâdria. Both kinds
make their nests on the ground and lay five to six eggs which are hatched
during the early rains.

Sand Grouse, Peroces, Bustard, Exopodota edwardii, and the Denia-
scella Crane, Anthropoides virgo, though common in Dhârwar, are unknown
in Kâdwar. On the other hand the Florin, Syphleotis murina, occasionally
occurs along the eastern border of the district and on the grassy slopes of
the Ballyâdria. It is a cold weather visitor and is not known to breed in
Kâdwar.

Of Quail there are many kinds: The Jungle Bush Quail, Perdicula
asiantica; the Rock Bush Quail, Perdicula argoonda; and the Painted Bush
Quail, Micropodoptis erythrophylus, are found all the year round, and the
Large Grey Quail, Coturnix communis, and the Rain Quail, Coturnix
coronandolica, arrive with the close of the rains. The grey quail prefers
come later and certainly leaves very much earlier than the rain quail which
often remains till driven out by the south-west rains in June. Rain quail
are known to breed in Kâdwar in October and even later, and the young
broods are often unable to get on the wing before the end of November,
and run even into December when eggs are sometimes seen. Both the
Large Grey and the Rain Quail come in varying, but generally in con-
siderable numbers. They spread over the fields and grassy lands in the more

1 Contributed by Claude W. Payten, Conservator of Forests.
open parts of the forests bordering on Dhāwār, and between Haliyal, Mundgod, and Ψ. Occasionally excellent bags of quail may be made; your guns are known to have killed 113 couple in one day, about Haliyal. The Large Grey is not so common as the Rain Quail, and it is both better shooting and better eating. Except a stray bird, neither the Grey nor the Rain Quail is found below the Sahyādri. The Black-breasted Bustard Quail, Turdix taimo, is also found in great numbers in grassy forest patches. They remain in large numbers through the hot weather months until driven out by the south-west rains. The absence of the hind test make this quail remarkable. The Button Quail, Turdix durraeni, is also common in the more open parts and remains throughout the year.

Of Plovers, both the Grey, Squatarola helvetica, and the Golden, Chasdrina fulva, are found in flocks on the coast along tidal creeks and backwaters. The golden plover is rare. They come with the cold weather and leave at its close. Both varieties of plover are excellent eating. Their flight is, at times, exceedingly strong and rapid, and to take a passing flock the shot must be fired a little ahead of the birds. The Redwattled Lapwing, Lobivanellus indicus, and the Yellowwattled Lapwing, Lophu lateralis, are both common, especially the Redwattled Lapwing which is seen almost everywhere. The Stone Plover, Esacus recurvirostris, and Chlidonias crepitans are both common, the former on the coast and inland along the ponds and rivers; and the latter, under the name of the Bastard Florikin, in dry parts among bushes and in low grass. They are not particularly good eating. It is doubtful whether the Stone Plover remains in the district; the Bastard Florikin assuredly remains and breeds during the hot months. There are also the large and lesser Sand Plovers, Agalitus gaofroyi and mongola, the Kentish Ringed and Indian Small Ringed Plovers, Agalitus castophus and carunculatus, which are abundant both on the coast and along the ponds and rivers above the Sahyādri.

Of Snipe, the Common, Gallinago gallinaria; the Pintailed, Gallinago aestuaria; the Jack, Gallinago gallinula; and the Painted, Rynchous bengalensis, are found in fair numbers both above and below the Sahyādri. Along the tidal creeks and backwaters they are specially numerous. Up the Kālinadi river from Kārwar, the Gangāvali river from Kumta, and the Geraoppa river from Honavara fair bags may be made. The largest known to one gun is twenty-seven couple. Snipe do not begin to arrive in Kānara before the middle of October, and they leave about the end of February. A few remain all the year round and breed in the forest. Snipe shooting is the cream of small game shooting, and a wonderful deal of fatigue in walking and wading is done without knowing if the birds are in plenty or lie fairly close. Snipe should be shot walking with the wind, as on rising the birds almost always turn to windward. The Wood Cock is almost unknown to many in Kānara, but four have beenflushed at odd times in the cold weather when following other game. Three of the four were killed. Of other wader birds which come with the cold weather, there is the Curlew, Numenius arquata, which is found, mostly along tidal creeks and backwaters, and the Whimbrel, Numenius phasepus, the Ruff, Philomachus pugnax, and the Green and Red Shanks, Totanus glutiss and calidris, which are also mostly tidal creek birds, but are sometimes found on the ponds and rivers above the Sahyādri. They are cold weather visitants and very indifferent eating. The White Ibis, Threskornis melanocephalus, and the Black Ibis, Geronticus papillosus, are also seen in considerable numbers above and sparingly below the Sahyādri. The flesh of both is coarse and unfit for the table.
Of Coops, both the Purple, Porphyrio poliocephalus, and the Bald Coop, Falco atrata, are common on all the larger ponds above the Mahalάris, and the Water Hen, Galinula chloropus, and the Rail, Porzana and Rallus, are common both in upland and lowland Káňara.

Of Geese there is the Blackheaded Goose, Sarcidornis melanocephalus, the only one known, and the Goose-egg or Cotton bird, Nettopus coronandolhanus.

Of Duck and Teal there is a large variety which come with the cool weather in November and stay till February, and some into March. Among those found on the ponds along the eastern border touching Dharwar, and which afford fair sport in years of average or of plentiful rainfall, are, the Spotted Billed or Grey Duck, Anas poliocephala; the Pintail, Daffa anna; the Shoveller, Spatula clypeata; the Gadwall, Chaulelæmus streperus; the Redhead Pochard, Fuligula ferina; the Widgeon, Mareca penelope; the Common Teal, Querquedula crecca, the Bluewinged Teal, Querquedula cherax, and the Whistling Teal, Dendrocygna javanica. The Little Grebe, Podiceps minor, is also everywhere common; but the Ruddy Shelduck or Brahman Duck, Casarea ruíta, is only occasionally seen and occurs more often on the upland rivers and backwaters than on the upland ponds.
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