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X.

SALE CASTE.

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SÁLE.

Sále (ಸಾಲೆ) is a general term applied to a group of castes who are connected with weaving as their profession. It comes from the Sanskrit *Sallika* (weaver) and its Kanna-
da equivalent is *Néyige* (ನೇಯಿಗ), which name is sometimes applied to them. The term *Setti* is used as a title besides the usual honorific terms of *Appa* (ಅಪ್ಪ) and *Ayya* (ಅಯ್ಯ) for males and *Ammu* (ಅಮ್ಮ) and *Akka* (ಅಕ್ಕ) for females. Some learned in the rules guiding their society have recently adopted the title of *Sástri* (ಸಾಸ್ತ್ರಿ), that is, learned in the *Sāstras*, but this is by no means common.

To account for their origin it is given out that in order to clothe the nakedness of people in the world, Siva commissioned Markandeya to perform a sacrifice, and one Bhāvana Rishi came out of the holy fire, holding a lotus flower (*padma* ಪದ್ಮ) in his hand. He married two wives Prasannāvatī and Bhadrāvatī, daughters of Sūrya (the Sun) and had a hundred and one sons, who all took to weaving cloth out of the fibre of the lotus flower for men to wear, and became the progenitors of the one hundred and one gotras of this caste. God Surya being pleased with what they did gave them a fifth Veda called Padma Vēda (ಪದ್ಮವೇದ); and so men of this caste give out that they belong to Padma Śākha and Markandēya Sūtra, analogous to the śakhas, sutras and gotras of the Brahmans.

They profess to have been following all the religious rites prescribed for Brahmans, till in the beginning of the Kali age, one of their caste named Padmaksha declined to reveal the virtues of a miraculous gem which Brahma had given to their caste, to Ganapati who sought to learn the secret which they had been enjoined to keep, and who on his wish not being gratified cursed them to fall from their high status. It is said however that one Parabrahmamūrti born in Srīrāma Agrahara pleased Ganapati by his *tapas*,

and got the curse removed, so that after 5000 years of the kali-yuga, they should regain their lost position. This Parabrahmamūrti otherwise known as Padmabhuvācharyā, it is said, redistributed the caste into ninety-six gotras arranged in eight groups, and established four Mathas with gurus for them.

The age and origin of this story cannot be ascertained. It may have been meant to explain the name Padmasāle given to them; and many of these castes have been busy since the advent of the Census in discovering their long-lost pedigrees.*

They have a tradition which says that they emigrated from Vijayanagar territory, in particular from Hampi, the head-quarters of that empire, during the time of Kempe Gauda.

Language Persons of the Padmasāle section speak Telugu and those of Pattusāle and Sakunasāle speak Kannada. Such of them, however, as, live in the purely Telugu or the purely Kannada parts of the State speak the language prevalent therein.

Divisions. In this category are included a number of tribes who eat with one another but are not allowed to intermarry. They form a population numbering 11,000. The principal of them are:—

<i>Padmasāle</i>	..	(ಪದ್ಮಸಾಲೆ)
<i>Pattusāle</i> (<i>silk</i>)	..	(ಪಟ್ಟುಸಾಲೆ)
<i>Sakunasāle</i>	..	(ಶಕುನಸಾಲೆ)

The origin of these sub-divisions is not clear. All of them have a common tradition concerning their descent from Markandēya, the weaver of the gods. Bhāvana Rishi is believed to be the man who invented weaving. *Padmasāle* is the most important division. *Pattusāle*, corrupted into *Padusāle*, are the people who weave silk cloths. Most of them have been converted into Lingayatism. The *Sakunasāles* seem to be later immigrants, and the meaning of the term is not known.

* Mr. Stuart has the following note as regards the origin of the caste. — "They claim to be the descendants of the sage named Markandēya, the weaver of the gods. Their original house appears to have been the Andhra country from whence a section of the Saliyas was invited by the Chōla king, Rajaraja I., after the union of the Eastern Chalukya and Chola dynasties". Census Report of Madras for 1891, p. 285.

The Lingayats of this community say that "the whole Sâle formerly wore the *Linga*; but a house having been possessed by a devil, and this sect having been called upon to cast him out, all their prayers were of no avail. At length ten persons, having thrown aside the *Linga* and offered up their supplications to Vishnu, they succeeded in expelling the onemy; and ever afterwards followed the worship of this god, in which they have been imitated by many of their brethren."* The men that so separated themselves are said to be *Padmasâles*. It is however more likely that the Lingayats are the persons that separated from the main body.

The caste is further divided into a number of exogamous divisions, denoted by family names, with which are associated also the names of some Kishis. There are a hundred and one of such different families; some bear names of familiar objects, but it is difficult to find out the signification of many names. A list of the family names is given in the appendix.

There are no hypergamous divisions in the caste.

When the wife is pregnant, the husband is not allowed to carry a dead body or to take part in building a house. The ceremonies observed after birth are the same as in other castes of similar standing. The Lingayats invite the Jangama priest to tie a *Linga* to the child. On the sixth day, a spot in the house is washed with cow-dung, and an eight-sided figure is drawn on it with *Vibhûti* powder, at each corner of which a *tâmbûla* and *dakshane* are kept. The father of the child then worships a *Linga*, washing it with sugar, honey, milk and ghoe. The Jangama repeats *mantras*. A *Linga* is then tied to the child's arm, with a thread composed of one hundred and eight lines twisted together. Then the priest touches the child with the toe of his right foot and hands it over to the mother. Birth ceremonies.

Among the other sections of the caste, the child and the mother are bathed on the eleventh day, and a caste dinner is given and in the night married women are invited, who put the child in the cradle after *pûja* to a *Pillâri* (cow-dung cone) meant to represent God Ganésa. A round stone is first put into the cradle and rocked to

* Buchanan's Journey through Mysore, Vol. I., p. 178.

the tune of songs; it is then removed and the child is put into the cradle. *

The Lingayats generally give names after Siva, while the non-Lingayat portion adopt the names of both Vishnu and Siva. As in other castes, the names of the deceased ancestors of the family are adopted and in villages, the consulting of a soothsayer for suggesting an appropriate name is not uncommon.

Adoption.

Adoption is practised. The adopted boy must come from the same *gotra* as the adoptive father's. A sister's son cannot be adopted. The boy taken in adoption is prohibited from marrying in the exogamous division of both the families. A boy cannot be adopted after he has married. The ceremony observed is that the natural parents hand over the boy to the adopting parents formally before an assembly of the castemen, after previously taking off his waist thread. Generally he is given a new name. A general dinner is then given, and the natural parents are presented with some clothes by the adoptive father.

Marriage.

Marriages are generally infant, but adult marriages may take place. No sort of penalty is imposed if the girl is not married before the age of puberty. They have no system of marrying their girls to swords, trees or dedicating them to temples.

Girls are married generally between ten and twelve years of age. There seems to be no serious harm if a woman remains unmarried all her life, but it appears that such a case has not been actually heard of.

After marriage, the girl remains with her parents until the marriage is consummated after puberty. The consummation of marriage may take place any day within sixteen days after the first signs of puberty. But if it is postponed, they have to select some auspicious day according to the positions of the stars. Marriages are arranged for and brought about by the parents of the parties or other elders. Exchange of daughters is permitted, but it is not popular owing to the belief that one couple prospers while the other fails. Polygamous marriages are allowed but monogamy is the rule. Polyandry is unknown.

* The idea of introducing a stone as a child in such ceremonies seems to be to symbolise a wish that the real child should be as strong and as long-lived as such an object.

As regards the selection of brides, they choose by preference either an older sister's or a paternal uncle's or a maternal uncle's daughter. Padmasālos do not marry their younger sister's daughter. The rest of the subdivisions have no such restriction. A man may marry two sisters at different times, and it is said that a wife's sister cannot be married when the wife is alive. Two brothers may take in marriage two sisters, the older marrying the older, the younger the younger sister.

Some days, it may be months, before a marriage, the preliminary agreement called *Valkāku Sāstra* (the ceremony of betel-nuts) takes place, in the presence of the village elders. The bridegroom's father goes to the bride's house and expresses his desire to take the girl in marriage for his son, and they exchange *tambūlas* as a token of consent, and the village officers, the astrologer and others assembled are given *tambūlas* as witnesses.

It is said that the promise so made is irrevocable and its breaking entails the displeasure of the caste people, who impose a fine in consequence. But the occurrence of an ill omen or other event supposed to be token divine disapproval is regarded as a sufficient excuse for breaking it, and the other party can only ask to be compensated for any loss sustained.

The marriage ceremonies last for four days. The first day is known as God's feast or entertainment in honor of ancestors, analogous to *Nāndī-Srāddha* among Brahmans. In the evening of that day, a marriage pandal is set up with either a *Pāṇicāla* (ಪಾಣಿವಾಳ) or a *Ragimānu* (ರಾಗಿಮಾನು) peepul tree) branch, for the *milkpost*. This twig has to be brought by the maternal uncle of the girl who gets a present of a *hana* (4 As. 8 p.) for his trouble.

On the second day, the bridegroom puts on the sacred thread before the marriage proper. The ceremonies observed this day are the same as in other castes. Among some Sālos, the bridegroom, leaves the house feigning anger and sits in a temple. A procession, from the bride's house with a mock bride, a boy disguised as a bride, goes to him and brings him to the marriage pandal, after which the other ceremonies take place. A Brahman Purohit or a Jangama repeats some lucky verses (ಮಂತ್ರಾಪ್ಯಾಶಂಕಾ) and makes the bridegroom tie the *tālī* to the bride. Then *dhatre* and the *kankana*-tying take place. The couple retire into the house holding each other by the hand and going round the milk

post. They have a general dinner for the caste, and the couple sit to eat out of a common plate (*bhūma*, ಬಿಮ್ಮ). The tying of the *tāli* to the bride by the bridegroom and the pouring of milk into the closed hands of the bride and bridegroom by the priest and the elders of the caste are the essential portions of the ceremony.

The last day called *Nāgavali* (ನಾಗವಲಿ) is dedicated to the worship of the ant-hill and the carrying of earth therefrom, and the removal of the marriage pandal.

The presence of a Brahman priest is not indispensable but in most cases he is called in to offer certain invocations at the time. The bride price in this caste is Rs. 25. A widower is not required to pay anything higher for his second marriage.

Puberty

When a girl attains puberty she is considered impure for three days and is kept in a shed of green leaves. In the evening the usual congregations of the married women are held and the distribution to them of turmeric, kun-kuma and *pansupari* takes place. The girl is bathed on the fourth day and is admitted into the house. From the sixth day, the relatives of the girl including the parents of her husband give her presents doing what is known as *Osigé* (ಒಸಿಗೆ) to her. If the girl is already married, the consummation of the marriage takes place if possible before the 16th day; but in the case of girls who are married after puberty, some time is allowed to elapse before the consummation comes off.

Widow marriage and divorce.

Widow marriage is not allowed. A wife guilty of adultery may be divorced, but divorced woman cannot remarry.

Adultery

Adultery is looked upon with severity but is compoundable with a fine levied upon the culprits. Part of the fine goes towards the worship of their patron deity.

Sexual license before marriage is not tolerated and subsequent marriage with a lover though of the same caste is not recognized as condoning such fault. They have no traditions regarding capture of wives from other tribes.

Death ceremonies.

They bury the dead with the head turned towards the South. During *Sutaka* (pollution) for the dead, they abstain from sweets and milk; and do not perform any auspicious ceremonies or take part in festive or other social gather-

ings. The Lingayat Sâles carry dead bodies in a *vimâna* (ವಿಮಾನ) and bury it in a sitting posture. They observe no pollution. But among the non-Lingayat Sâles the agnates observe pollution for 12 days for the death of adults, three days for the death of children and of a daughter's son. They do not perform *Kâlasrâtha*, but on the Mahalaya day, they give presents to Brahmans of uncooked provisions with some money known as *ede* (ಎಡೆ) and they offer *tarpaṇa* (libations) of water to the deceased ancestors.

They do not take outsiders into their caste.

They profess to be vegetarian in food and to eschew spirituous liquors, but it is not unusual for them to indulge in both with the connivance of their fellow castemen. Their chief profession is weaving with the allied one of dyeing. Many are also merchants, jewellers, carpenters or other skilled artisans. A very few follow agriculture. The learned professions are hardly represented among them though many of them know how to read and write.

General
character-
istics.

The members of the caste follow the Hindu Law of inheritance. The decisions of their tribal councils in the matter of property are respected but are not binding. They have no trials by ordeal; an oath taken in a temple is of course considered to be a greater safeguard than usual that the witness is speaking the truth.

The caste contains worshippers of both Siva and Vishnu who are to be distinguished by the different marks on the forehead. The goddess of their special cult is Chaudesvari, which is a sylvan deity located in groves. They also worship all the village gods. There is nothing peculiar with them regarding the worship of the inanimate objects and in the superstitious beliefs regarding the spirits surviving death and their powers for good and evil over human beings.

Religion

Their belief in sorcery, oracles, etc., is similar to those of Komatis and other tribes.

APPENDIX.

Family name.	Epithymous hero or Guru.	Meaning of term.
<i>Bāpu</i> (ಬಾಪು)	Purisha Rishi (ಪುರುಷಯುಷಿ)	
<i>Battini</i> (ಬತ್ತಿನಿ)	Suka (ಕುಕ)	
<i>Bandi</i> (ಬಂಡಿ)	Twashtru (ತ್ವಷ್ಠು)	Cart
<i>Bussu</i> (ಬುಸ್ಸು)	Mrikandeya (ಮೃಕಂದೇಯ)	
<i>Bandaru</i> (ಬಂಡಾರ)	Vidhu (ವಿಧು)	
<i>Bāku</i> (ಬಾಕು)	Saunaku (ಕೌನಕ)	Dagger
<i>Bódā</i> (ಬೋಡಾ)	Mānasvi (ಮಾನಸ್ವಿ)	
<i>Bajja</i> (ಬಜ್ಜಾ)	Sindhu (ಸಿಂಧು)	
<i>Balabhadra</i> (ಬಲಭದ್ರ)	Pāohvin (ಪೌಹ್ವಿನ್)	
<i>Bhéri</i> (ಭೇರಿ)	Jharoela (ಜ್ಹಾರೋಲ)	Drum
<i>Betta</i> (ಬೆಟ್ಟ)	Vakava (ವಕವ)	Mountain
<i>Bhōga</i> (ಭೋಗಾ)	Rishidhara (ರಷಿಧರ)	
<i>Byramuri</i> (ಬೈರಮೂರಿ)	Pranohiva (ಪ್ರಾಂಹಿವ)	
<i>Bhāma</i> (ಭಾಮ)	Vrishha (ವೃಷ)	
<i>Bandāri</i> (ಬಂಡಾರಿ)	Ambarisha (ಅಂಬರೀಷ)	Temple servant
<i>Charugu</i> (ಚರಗು)	Narada (ನಾರದ)	Horn of the garment

Family name.	Eponymous hero or Guru.	Meaning of term.
<i>Chakka</i> (ಚಕ್ಕ)	Válakhilya (ವಾಲಖಿಲ್ಯ)	Bark
<i>Chappa</i> (ಚಪ್ಪ)	Mandavya (ಮಾಂಡವ್ಯ)	
<i>Chiruvélu</i> (ಚಿರುವೇಲು)	Vasishtha (ವಸಿಷ್ಠ)	
<i>Chettalu</i> (ಚೆಟ್ಟಲು)	Agastya (ಅಗಸ್ತ್ಯ)	
<i>Cheppir</i> (ಚೆಪ್ಪಿರ)	Gowtama (ಗೌತಮ)	
<i>Channa</i> (ಚನ್ನ)	Dhananjaya (ಧನಂಜಯ)	
<i>Chintaginjala</i> (ಚಿಂತಗಿಂಜಲ)	Swayambu (ಸ್ವಯಂಭು)	Tamarind seed
<i>Devareddi</i> (ದೇವರಡ್ಡಿ)	Daksha (ದಕ್ಷ)	
<i>Dharmāvaram</i> (ಧರ್ಮಾವರಂ)	Brahmarishi (ಬ್ರಹ್ಮರುಷಿ)	Name of a place
<i>Diddi</i> (ದಿಡ್ಡಿ)	Madhurishi (ಮಧುರುಷಿ)	
<i>Durga</i> (ದುರ್ಗ)	Sramsī (ಸ್ರಾಮಿ)	Fortress or hill fort
<i>Gaddama</i> (ಗಡ್ಡಮಾ)	Koundilya (ಕೌಂಡಿಲ್ಯ)	Chin
<i>Gollu</i> (ಗೋಲ್ಲು)	Srivatsa (ಶ್ರೀವತ್ಸ)	Nail
<i>Gōpi</i> (ಗೋಪಿ)	Vyāsa (ವ್ಯಾಸ)	A kind of earth of yellow color
<i>Gujjāri</i> (ಗುಜ್ಜಾರಿ)	Kousila (ಕೌಶಿಲ)	Dwarf
<i>Gunḍalu</i> (ಗುಂಡಲು)	Digvāsa (ದಿಗ್ವಾಸ)	
<i>Gurramu</i> (ಗುರ್ರಮಾ)	Paundrika (ಪೌಂಡ್ರಿಕ)	Horse

Family name.	Eponymous hero or Guru.	Meaning of term.
<i>Kōranṭu</i> (ಕೋರಂಟು)	Kutsu (ಕುತ್ಸು)	A kind of plant
<i>Janaga</i> (ಜನಗ)		
<i>Ganchigudlu</i> (ಗಂಜಿಗುಡ್ಲು)	Puttarishi (ಪುತ್ತರುಷಿ)	
<i>Guvvalu</i> (ಗುವ್ವಲು)	Bhārathi (ಭಾರತಿ)	Sparrows
<i>Gājulu</i> (ಗಾಜುಲು)		Bangles
<i>Jinka</i> (ಜಿಂಕ)	Méshajatha (ಮೇಷಜಠ)	A deer
<i>Kandālam</i> (ಕಂದಾಳಂ)	Rurukshu (ರುರುಕ್ಷು)	
<i>Kāyatti</i> (ಕಾಯತ್ತಿ)	Sādu (ಸಾದು)	
<i>Kanjipille</i> (ಕಣಿಜೀಪಲ್ಲಿ)	Pulastya (ಪುಲಸ್ತ್ಯ)	Name of a place
<i>Kenchu</i> (ಕೆಂಚು)	Sntīsha (ಸಂತೀಷ)	
<i>Kuppa</i> (ಕುಪ್ಪ)	Pururusha (ಪುರುಷುಷ)	Manure heap
<i>Kyātha</i> (ಕ್ಯಾತಾ)	Yadurishi (ಯದುರುಷಿ)	
<i>Karipili</i> (ಕರಿಪಿಲಿ)	Upendra (ಉಪೇಂದ್ರ)	
<i>Kongatti</i> (ಕೊಂಗತ್ತಿ)	Gargēya (ಗರ್ಗೇಯ)	
<i>Kōta</i> (ಕೋಟಾ)	Kapili (ಕಪಿಲಿ)	
<i>Kyābarēsi</i> (ಕ್ಯಾಬರೇಸಿ)	Kundali (ಕುಂಡಲಿ)	
<i>Kōsalu</i> (ಕೋಸಲು)	Vāṭalāma (ವೇಡತಮ)	

Family name.	Eponymous hero or Guru.	Meaning of term.
<i>Kokku</i> (ಕೊಕ್ಕು)	<i>Pravrisa</i> (ಪ್ರವೃಷ)	Bandicoot
<i>Makam</i> (ಮಕಂ)	<i>Sukirthi</i> (ಸುಕೀರ್ತಿ)	
<i>Màncharlu</i> (ಮಾಂಚರ್ಲ)	<i>Vurahvasa</i> (ವೃಧವಾಸ)	
<i>Myadam</i> (ಮೇಡಂ)	<i>Vurjiswa</i> (ವೃರ್ಜಿಸ್ವ)	
<i>Munagapati</i> (ಮುನಗಪಾಟ)	<i>Punyava</i> (ಪುಣ್ಯವ)	Drumstick
<i>Myakala</i> (ಮೇಕಲ)	<i>Suba</i> (ಸೂತ)	Goat
<i>Māra</i> (ಮಾರ)	<i>Atri</i> (ಅತ್ರಿ)	
<i>Mudduri</i> (ಮದ್ದೂರಿ)	<i>Tukshi</i> (ತುಕ್ಕಿ)	
<i>Marepalli</i> (ಮಾರೇಪಲ್ಲಿ)	<i>Guhā</i> (ಗುಹ)	Name of a place
<i>Manjarlu</i> (ಮಂಜಾರ್ಲು)	<i>Sandilya</i> (ಶಾಂಡಿಲ್ಯ)	
<i>Nallamu</i> (ನಲ್ಲಮು)	<i>Sanstidi</i> (ಸಂಸ್ಥಿಡಿ)	
<i>Nallagondlu</i> (ನಲ್ಲಗೊಂಡಲು)	<i>Deynaka</i> (ದೇನಕ)	
<i>Nili or Nīkula</i> (ನೀಲಿ or ನೊಕಲ)	<i>Bhārgava</i> (ಭಾರ್ಗವ)	Indigo
<i>Nuduri</i> or <i>Nyayamu</i> (ನೆನುರಿ or ನ್ಯಾಯಮು)	<i>Prithvi</i> (ಪೃಥ್ವಿ)	
<i>Padudimi</i> (ಪದಡಿಮಿ)	<i>Purasina</i> (ಪುರಾಸಿನ)	
<i>Padimili</i> (ಪಡಿಮಿಲಿ)	<i>Nishnata</i> (ನಿಷ್ಣತ)	

Family name.	Eponymous hero or Guru.	Meaning of term.
<i>Panuganti</i> (ಪನಗಂಟಿ)	Akrama (ಅಕ್ರಮ)	A herb
<i>Palapatti</i> (ಪಲಪಾಟಿ) or <i>Pegada</i> (ಪೆಗಡ)	Niyanti (ನಿಯಂತಿ)	
<i>Pulakanda</i> (ಪುಲಕಂಡ) <i>Poluchalli</i> (ಪೊಲಚಳ್ಳಿ)	Kumandala (ಕುಮಂಡಲ)	
<i>Pottu</i> (ಪೊತ್ತು)	Atréya (ಅತ್ರೇಯ)	He-buffaloe
<i>Prānanātham</i> (ಪ್ರಾಣನಾಥಂ)	Bhrigu (ಭೃಗು)	
<i>Parimi</i> (ಪರಿಮಿ)	Kaundila (ಕೌಂಡಿಲ)	
<i>Palamari</i> (ಪಲಮರಿ)	Chokrida (ಚೊಕ್ರಿಡ)	
<i>Palakalapalli</i> (ಪಲಕಲಪಲ್ಲಿ)	Kousika (ಕೌಷಿಕ)	Name of a place
<i>Pabbiti</i> (ಪಬ್ಬಿತಿ)	Mārkaṇḍeya (ಮಾರ್ಕಂಡೇಯ)	Do
<i>Pattigondlu</i> (ಪತ್ತಿಗೊಂಡ್ಲು)	Bhārgava (ಭಾರ್ಗವ)	
<i>Pellukooru</i> (ಪೆಲ್ಲುಕೂರು)	Raghu (ರಘು)	
<i>Palāram</i> (ಪಲಾರಂ)	Mārīcha (ಮಾರೀಚ)	
<i>Sūdda</i> (ಸೂದಾ)	Rikshibha (ರಿಕ್ಷಿಭ)	
<i>Siripi</i> (ಸಿರಿಪಿ) <i>Silam</i> (ಸೀಲಂ)	Rishyasringa (ರಿಷ್ಯಶೃಂಗ)	

Family name.	Eponymic hero or Guru.	Meaning of term.
<i>Sultāni</i> (ಸುಲ್ತಾನಿ)	Brihatti (ಬೃಹತ್ತಿ)	
<i>Sōma</i> (ಸೋಮ)	Brisista (ಬೃಕಿಸ್ತ)	
<i>Sandra</i> (ಸಂದ್ರ)	Blukshu (ಭಿಕ್ಷು)	
<i>Sādunapalli</i> (ಸಾಧುನಾಪಲ್ಲಿ)	Sublukshu (ಸುಭಿಕ್ಷು)	Name of a place
<i>Sāmalesī</i> (ಸಾಮಾಳೇಶಿ)	Soundilya (ಶೌಂಡಿಲ್ಯ)	
<i>Sāma</i> (ಸಾಮಾ)	Vandhatri (ವೈಧತ್ತಿ)	
<i>Suppulu</i> (ಸುಪ್ಪಲು)	Bharadvāja (ಭರವ್ಯಾಜ)	
<i>Srirāma</i> (ಶ್ರೀರಾಮ)	Parāsara (ಪರಾಶರ)	
<i>Tyāka</i> (ತ್ಯಾಕಾ)		
<i>Tādipatri</i> (ತಾಡಿಸತ್ತಿ)	Dhrihurishi (ದ್ರಿಹುರುಷಿ)	Name of a place
<i>Tāṭigondlu</i> (ತಾಟಗೊಂಡ್ಲು)	Srashtarishi (ಸ್ರಷ್ಟರುಷಿ)	
<i>Tāḍa</i> (ತಾಡ)	Chandrarishi (ಚಂದ್ರರುಷಿ)	
<i>Tadri</i> (ತಾದಿ)	Chamava (ಚಮವ)	
<i>Tarupakanti</i> (ತರುಣಕಾಂತ)	Dūrvāsa (ದೂರ್ವಾಸ)	
<i>Tumma</i> (ತುಮ್ಮಾ)		
<i>Tirumala</i> (ತಿರುಮಲ)	Visvavasu (ವಿಶ್ವಾಸು)	
<i>Togaturu</i> (ತೊಗಟುರು)	Vaichina (ವೈಚಿನ)	

Family name.	Eponymous hero or Guru.	Meaning of term.
<i>Vangari</i> (ವಂಗರಿ)	Pavana (ಪವನ)	
<i>Vina</i> (ವೀಣ)	Jatila (ಜಟಿಲ)	Musical Instru- ment
<i>Vudata</i> (ಉಡತ)	Jamadagni (ಜಮದಗ್ನಿ)	Squirrel
<i>Vastralu</i> (ವಸ್ತ್ರಲು)	Angirasa (ಆಂಗೀರಸ)	Cloth
<i>Vasi</i> (ವಾಸಿ)	Trisaka (ತ್ರಿಶಕ್)	
<i>Vangam</i> (ವಂಗಂ)	Pavana (ಪವನ)	
<i>Yallalu</i> (ಯಲ್ಲಲು)	Maniksha (ಮಾನಿಕ್ಷ)	
<i>Yinchamiri</i> (ಯಿಂಚಮೂರಿ)	Tahksa (ತಹ್ಷ)	
<i>Yalakalu</i> (ಯಲಕಲು)	Kasyapa (ಕಶ್ಯಪ)	Rats.

