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**XI.**  
**VADDA CASTE.**

BY

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СЕРТИФИКАТ НА ПРЕДСТАВИТЕЛСТВО



МИНИСТЕРСТВО НА ИСТОЧНИТЕ ОТНОШЕНИЯ

РЕПУБЛИКА БЪЛГАРИЯ

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## VADDAS.

The caste of Vaddas contains a population, according to the Census of 1901, of 134,664, of whom 68,681 are men and 65,983 women. They are found in considerable numbers in the districts of Kolar, Chitaldurg and Bangalore.

The name of the caste is Vadda (ವಡ್ಡ), said to mean the people of Odra Country (ಓಡ್ರದೇಶ), which is identified with Orissa. The titles appended to their names are *Rāzu* (ರಾಜು a chieftain), *Bōyi* (ಬೋಯಿ a carrier) and *Guuda* (ಗುಡ a head man), the latter being less common and applied chiefly by the men of the Kallu Vadda (ಕಲ್ಲುವಡ್ಡ) section to their headman.

Their home language is Telugu which they speak with an intonation that is uncouth and characteristic. As a whole, they are rude and illiterate and rarely know any other vernaculars of the people amidst whom they settle. They are strong, muscular and of fine size and proportion. In common parlance a Vadda denotes an uncommonly heavy-looking, rude and uncivilized person.\*

No reliable information is available about their origin. They are said to have originally immigrated into the Mysore State from Orissa, Odra-Dōsa. They tell a story which gives them a divine origin. Pārvali and Paramésvara were on a sultry day rambling on the earth and got very thirsty. They looked round for a well to drink water and quench their thirst, and finding none, Siva created a man and a woman out of the drops of perspiration which fell from his body. These were provided with implements necessary to dig, namely, a crow-bar, a pickaxe, and a basket and were asked to dig a well and procure water.

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\* A Vadda is so very noisy even in his sober conversation that any loud and disorderly talk is known as Vadda's secret conversation, (ವಡ್ಡೆ ವಾಂಡೆ ಏಕಾಂತವು),

The command was immediately obeyed and cool water was given to the gods to quench their thirst. The latter were extremely gratified and asked the now-born pair what boon they would have for their labour. But the demand made by those people was so very excessive and out of all proportion to their labour, that Siva disgusted at their cupidity, ordained that thenceforth they and their children should earn their bread only by digging wells and tanks.

Divisions.

The caste is made up of (1) *Kallu* (ಕಲ್ಲು) or *Uru* (ಉರು) or *Bandi* (ಬಂಡಿ) *Vaddas*, (2) *Mannu* (ಮಣ್ಣು) or *Bailu* (ಬೈಲು) or *Désada* (ದೇಸದ) *Vaddas* and (3) *Uppu* (ಉಪ್ಪು) *Vaddas*. The names are suggestive of their professions and the manner of their living, which are detailed further. These three divisions are endogamous. *Kallu Vaddas* who quarry stone are acknowledged to be superior to the other classes and do not eat with them. *Mannu Vaddas* follow the profession of doing earthwork to tanks or digging in gardens or elsewhere for wages. They lead a wandering life. The *Uppu Vaddas* are persons who are employed as sweepers in municipal towns. These rank as the lowest in the scale and the other divisions do not eat with them. By changing the line of their work into that of stone, earth (or *Mannu*) *Vaddas* may be allowed to marry a girl of the *Kallu Vadda* section.

The caste contains a large\* number of exogamous divisions, in some of which such as *Púla-vállu* (ಪುಲವಾಳ್ಳು, flower-men) *Mallolu-vállu* (ಮಲ್ಲೆಲುವಾಳ್ಳು, Jasmine flower-men), the members exhibit some special regard for the object which gives the name to the division. A list of exogamous divisions is given in the Appendix.

They have no hypogamous divisions in the caste.

Birth ceremonies.

During the pregnancy of the wife, a *Vadda* does not breach a tank or carry a corpse. The birth ceremonies observed by them are extremely simple. It is not an uncommon thing that a *Vadda* woman of the *Mannu* section gives birth to a child even when she is doing her daily work as a cooly. As soon as signs of delivery appear, she retires under the shade of a tree, some women of the caste attending to her. A little while after the delivery is over, she

\* Their common saying is ವಡ್ಡಿವಾಳ್ಳು ಗೋತ್ರಾಲುನೂ ಇಸಕನೂ ಎಂಚೆದಾ ನಿಶಿ ಅವುನಾ? that is, 'Is it possible to count the gotras of the *Vaddas* and the grains of sand?'

is led back to her hut with her waist bandaged and a cloth tied round her head. The ease with which Vadda women bring forth their children is proverbial and is probably accounted for by the exercise they take in the open air, while doing their cooly work, though the unsophisticated Vaddas themselves attribute this to some sort of curse (ಕಾಸ) which they received from one of their Gurus.\*

This description applies fully to the case of wandering Vaddas. But those that have settled down in towns observe the ceremonies of the people amongst whom they live. The mother and the child are bathed on the 5th, the 7th or the 9th day, when a dinner is given to the caste, and the child is put into a cradle and given a name in the usual fashion.

The following may be given as typical names :—

Names,

Males		Female	
Yella Bóyi	(ಯಲ್ಲಾಬೋಯಿ).	Yollamma	(ಯಲ್ಲಮ್ಮ)
Guruva Bóyi	(ಗುರುವಾಬೋಯಿ)	Guruvi	(ಗುರುವಿ)
Hanuma Bóyi	(ಹನುವಾಬೋಯಿ).	Hanumi	(ಹನುಮಿ)
Dása Bóyi	(ದಾಸಾಬೋಯಿ).	Timmi	(ತಿಮ್ಮಿ)
Ganga Bóyi	(ಗಂಗಾಬೋಯಿ).	Gangamma	(ಗಂಗಮ್ಮ)

A childless man may adopt a son from among his agnatic relations; but on account of the general poverty of the caste, adoptions rarely take place. The ceremony observed is the one usual in similar castes.

Polygamy is somewhat common, as an additional wife is taken either to help the family in work or for want of children. The first wife's consent is always obtained, and it is generally considered a mark of affluence to have more than one wife.

Marriages before puberty are not compulsory, but they take place often. No age limit is prescribed and a woman can contract marriage at any period of life; but she will be considered to have lost in status if she is not married at all. An unmarried woman's dead body is carried only by the hands and consigned to the pit without any formal burial ceremonies.

\* It is said that when a pregnant woman does work (carrying earth), she gets an extra share, the additional share being intended for her child in the womb. (ಕಡುವುಕೊಳ್ಳಿ ಪುಂಡೇಬಿದ್ದ ಕು ಪಾಲು ಇವ್ವೆವುನೆ ಮಾಗು ರುವುಕಾಪಂ.)



The general prohibition of marriage within the exogamous circle is observed as in other castes. For marriage, preference is given to a near relation such as a daughter of a paternal aunt or maternal uncle, or of an elder sister. Marriage is not contracted between persons who are related as mother's sister's children or children of agnatic cousins. Two sisters are not given in marriage simultaneously to one person. Exchange of daughters is not considered objectionable, though only rarely practised.

The proposal for the marriage comes from the boy's parents or friends, who after consulting an astrologer as to the agreement of the stars representing the names of the bridal pair, repair to the house of the girl's father on an appointed day, and make the proposal by presenting him with the amount of the "bride price," one measure of rice, a small measure of ghee, and some betel-leaves and nuts. The elders of the caste and other friends of the girl's father are invited to witness the ceremony, which is known as the *timbūla* of agreement (ನಿಶ್ಚಯಾಲಮಾ). The father receives the gifts and the proposal is thereupon considered to be accepted.

The marriage takes place on a subsequent day fixed by the parties. It is celebrated in the house of the bridegroom, and generally lasts four days.

The first day is known as *Tolipasupu* (ತೊಲಿಪಸುಪು) that is "the first saffron," on which the bride and the bridegroom are anointed and bathed, and turmeric paste is smeared over their bodies. The new clothes to be used for the marriage occasion are dedicated to the ancestors, and fruits and cocoanuts are offered to an idol in a temple.

The second day is known as *Muyyipasupu* (ಮುಯ್ಯಿಪಸುಪು), i. e., "the return saffron."

On the third day, the *Airane*, that is, the sacred pots are installed in their place. That evening, the party of the bride arrive, and are met by that of the bridegroom. As a mark of respect, the latter entertain the former with toddy, a considerable quantity of which is consumed. A company of married women go to a well and washing the new pots, bring them back in state to the pandal of green leaves set up for the marriage. A wooden postle wrapped round with a yellow turban and crowned with leaves of the Jambolana (ಜೇರಳ) tree is fixed in front of the marriage-

booth, to serve as what is styled the "milk post" by other castes; and *pūja* with incense and fruits and flowers is offered to it.

The bride and bridegroom are then seated in the booth and now clothes are presented to them, and rice poured into their hands joined together, by the elders of the caste. The bridegroom then ties a string of black beads or a palm leaf round the neck of the bride, and leads her round the post three times.

The sacred pots are then visited by the couple who make *pūja* to them. They then light up a lamp placed near these pots, and it is considered an evil sign if this lamp should go out by any accident, and so it is tended with anxious care.

The *muhurta* or the real marriage takes place on the fourth day. A betel-leaf is shaped as a funnel and some married women first pour milk or water through it into the hands of the couple joined together, and then the latter pour milk into each other's hands, while the *Buddhimanta* (ಬುದ್ಧಿಮಂತ the caste elder man) repeats the formula "ಭಾಷಮಾಽಮ, ಭಾಷ ತಪ್ಯತ" (The word is given; do not go back on the word). After this ceremony the couple are taken in state to a temple to offer prayers to the deity.

The same evening, the bride and her party with the bridegroom leave the house of the latter and go to the bride's house, and it is said that the lamp lit in the bridegroom's house should not be seen that night by the bride and her party. Next morning all return to the bridegroom's house where a general dinner is given to the caste. After dinner the usual *Simhasana*\* (ಸಿಂಹಾಸನ) is worshipped and betel-leaves and areca nuts in the heap formed for *pūja* are distributed in the prescribed order of precedence.

The principal item of expenditure in a marriage is liquor supplied to the guests on a liberal scale, and the total amounts to more than Rs. 100 in ordinary cases. The expenses are mostly borne by the bridegroom's party and the customary presents given to the head of the caste and other functionaries are subscribed for by both parties, the bridegroom's contribution being double that of the bride's party.

Traditions regarding capture of wives are not found in this caste.

\* See account of Bēda caste, p. 9.



Tera.

*Tera*, *Vóli* (ಬಲಿ) or bride-price is Rs. 7 and sometimes varies up to Rs. 15 according to family custom. A widower when he marries a spinster has to pay Rs. 25 as bride-price in addition to the *Savati-honnu* (ಸಾವತಿ ಹೊನ್ನು, co-wife's money).

It is said that Rs. 101 was the amount of *tera* formerly fixed, but as it was too heavy to be borne, many could not marry. One of their headmen (Nayaks ನಾಯಕರು) observing that most of his gang were long boards, being unmarried, realised the oppressive nature of the tax, and reduced it to the present amount together with 101 nuts. Even this may now be compounded for, by the bridegroom agreeing to serve his father-in-law, till he begets a female child and presents her to his brother-in-law.

Peculiar observances

These men have certain peculiar observances. The bridegroom grows his beard until marriage and removes it at that time. Drums and music are not allowed, but in their place, a metal plate is sounded during marriage processions. *Bhdshinga* (ಬಹಿಷಂಗ-*marriage* chaplet) and flowers are not used.\*

Puberty.

A woman during her menses is considered to be in pollution, which is observed with more than ordinary rigour for seven days on the first occasion. She is prohibited from entering the kitchen and touching utensils used for household work and is given a separate dish for eating. Green leaves of *Ankole* (ಅಂಕೋಲಿ) tree are kept as a charm in the shed erected separately for her. In the evenings her relatives present her with jaggery, cocoanut, *pan-supari* and turmeric. She is not allowed to sleep at night and her mother and other female relatives keep on talking to her to keep her awake. She bathes on the eighth day and after touching the *Pangudi* (ಪಂಗಡಿ) plant, is allowed to enter the inner parts of the house. If the girl is already married, the consummation of marriage may take place any day after this event without any further ceremony. If she is not married, the consummation

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\* These rules have become almost obsolete, only the wandering section still adhering to them. The Vaidias who have settled down, have to a large extent been imitating the customs of Vakkaligas as regards marriage and call in the pipers for music and use *Bhdshinga* and do not grow beards till marriage. But all the sections use a postle (ಪೆಸಿಲೆ) as the 'milk post.'

takes place some day after the regular marriage ceremonies are over, when the husband has to give an additional dinner to the caste and regale them with drink. Girls married before puberty remain with their parents till the time of consummation; boys are not generally married till they are able to work and earn for themselves.

Remarriage of widows is allowed, and it is stated that a woman may not marry more than seven times,\* a restriction not certainly onerous to the weaker sex. She may not marry a brother, but may consort with any of the cousins of her deceased husband. She should eschew those belonging to her father's *kula*. The binding portion of this union which is regarded as somewhat an inferior kind of marriage, is the tying of the black beads round the neck of the woman by the suitor, or by a widowed woman. Widow marriage.

The caste people demand Rs. 4 for effecting unions of widows with their partners. The husband pays to the parents of the woman a sum equal to only half the value of the proper *tera*.

It is said that a widow may transmit the property inherited from her former husband (if sonless) to her issue by a subsequent marriage, but it is doubtful whether such a custom even if proved to exist will be recognised by the Courts.

The marriage tie may be dissolved at the instance of either of the parties. A husband can divorce his wife for adultery, but has to pay to the caste a fine of Rs. 6 which is spent for drink. But when a wife leaves her husband, she has to return the symbol of the marriage tie to him. If she subsequently marries another man, the latter has to refund to the first husband his marriage expenses, and the *tera* amount, besides returning the jewels given to the woman. In some places, however, the *tera* is not refunded. The second husband has also to pay a fine of Rs. 5 to the caste. Parents do not receive into their family a daughter who has deserted her husband or has been divorced by him. If they do so, they are required to pay a penalty of Rs. 12 to the caste. Divorce.

\* A proverb which expresses this license given to a Vadda woman runs thus.—*ಏಳುಮಾನುಷರ ಪೊಯ್ಯಿಂದಿ ಪೆದ್ದಬೋಯಿಸಾನಿ*, and means that a woman who has consorted with seven men is a respectable Boyi (i.e., a Vadda) matron.

Adultery.

Adultery is not abhorred and may be condoned by payment of a small fine to the caste and the infliction of corporal punishment on the guilty party. If a charge of adultery is made good against a man, he is made to crawl round their settlement on all fours carrying one or two persons on his back. A woman similarly convicted has to force herself into a basket and tumble about with weights in another basket placed on her head. Sometimes she is laid on a bed of thorns thinly spread on the ground with weights loaded on her. These modes of punishment formerly in vogue, have probably almost gone out of practice. If they are ever practised at all now, it may be among the primitive section of the wandering Vaddas.

Sexual license before marriage is not tolerated as a matter of course, but if the girl is discovered to have erred with one of her own caste, the fault is condoned by marriage with him. If he is within prohibited degrees or is of a different but higher caste, the girl is fined five to ten Rupees by the caste headman. After payment of the fine, she may be given over to any other in marriage. If the lover should decline to marry her when marriage is permissible, he is put out of caste, and she is free to marry any other person.

savis.

If an adult female cannot get any one to marry her, she may be dedicated to a free life in the name of Yallamma. She is bathed and smeared with saffron, and is seated on a blanket in the temple of this goddess, in the presence of the headman and others of the caste. Married women give her turmeric and the *pūjārī* of the temple makes *pūja* to the goddess and ties a *tdli* (with an effigy of the goddess) round her neck, with an invocation to the deity to protect the girl as her child. The castemen who attend at the ceremony are fed at the father's expense. The girl has to spend the first night at the temple. Thenceforth she may live with any person of her own or of a superior caste, but may not entertain one of a lower caste, without forfeiting her own. Her children if born to a man of the same caste rank as legitimate members, while those born to men of higher castes are regarded as forming a separate *sālu* or line. Such a daughter is regarded as equal to the son of her father, and her children are entitled to inherit property along with their grandfather's male issue.

The dead are buried in the ground, but in the case of those who meet with an unnatural death such as from bites of wild animals, or of pregnant women or of lepers, the dead body is generally burnt, and in some parts of the State, it is placed by the side of a boulder or a stump of a decayed tree and covered over with stones hoaped up. This practice which goes by the name of *Kallu Séve* (ಕಲ್ಲು ಸೇವೆ—stone-service) is probably the relic of a very archaic age. Women dying without a marriage or childless are buried without funeral ceremonies among Kallu Vaddas. The body is muffled up in a blanket and carried by hands to the graveyard where it is buried with its head turned to the south.

Death and  
funeral  
ceremonies.

The funeral ceremonies observed by the people of this caste are the same as those observed by Kurubas and other similar classes. The section of Vaddas who are *Tirunāmadhāris* (ತಿರುನಾಮಧಾರಿಗಳು)\* invite Sātānis to officiate at the funerals.

The period of mourning is twelve days for the death of adult agnates and five days for that of young children and daughter's sons. In Tumkur and parts of Pavagada, however, Kallu Vaddas observe a period of twelve days also for the death of daughter's sons. They show their grief by abstaining from flesh and spirituous liquors and by not taking part in auspicious festivities during the period of mourning (*Sūtaka* ಸೂತಕ). Ordinarily a body is buried with no accompaniments, but that of a person dying on Friday is buried with a live chicken.

They believe in the survival of the ghost after death. Śrāddhas are not observed by them but once a year new clothes are dedicated in honour of the dead and worn with devotion. Brahmans do not officiate as priests for these people, but Sātānis conduct their ceremonies on the last day of the pollution.

Kallu Vaddas may be said to have settled down to ordinary village life, while some Mannu Vaddas are still nomadic in habits, wandering from place to place and on-camping temporarily in the outskirts of villages or tanks near their work. Once in every two or three years they attend the *Jātra* festival of their tutelary deity. Their temporary settlements consist of fifty to one hundred families according to the quantity of work found in the

Social  
status and  
habits.

\* Worshippers of Vishnu, wearing the Vaishnava mark on the forehead, the inner line being of reddish or yellow saffron, and the rest white.



neighbourhood. As they have to move out for fresh work they travel with all their goods and watch dogs, even the materials of huts being transported on donkeys or bullocks. Though they cannot be set down as professional thieves, they seldom miss an opportunity for replenishing their scanty riches by means of highway robbery or petty larceny.

**Dwellings.** The dwellings of the wandering Vaddas consist of huts made of split bamboo mats and rounded like the covering of a country cart, without any separate apartments. Kallu Vaddas and others who have settled in villages build houses of a permanent nature. While the itinerant Vaddas pitch their huts either outside the villages or near the places where they work, the settled Vaddas have their houses along with those of others in the village.

**Admission into the caste.** They take into their caste a Kuruba (ಕುರುಬ) or a Golla (ಗೋಲಾ) or a man of any other higher caste than their own. Female members, it is said, can be taken from among the inferior castes, but such recruits are regarded as half caste. The aspirant has to spend a considerable amount in supplying food and drink to the caste before his admission, and the headman touches his tongue with a heated needle besides procuring for him *irtha* and *prasada* (holy water and victuals) from the temple of their tribal goddess, Yallamma.

**Food.** Their daily food consists of ragi bread and balls, with vegetables and dhall. They eat almost any animal food except beef. Sheep, goats, pigs, squirrels, wild cats, lizards and mice are equally welcome to them. Both the sexes indulge in immoderate drinking and even children are not free from this vice. They do not fish and do not catch big game, but are adepts in snaring field rats and squirrels, and men, women, and children armed with sticks join with considerable zest in hunting for such vermin by the aid of dogs. This indeed is one of their keenest sports.

Idiga is the lowest caste in whose houses Vaddas eat. Madigas, Malas (Holeyas) and Korachas eat in the houses of Vaddas.\*

Village washermen wash their clothes and the barber pares their nails, but it is said these two classes do

Vadda women are said not to eat in the houses of Vakkaligas (ವಕ್ಕಲಿಗರು) as the latter touch night soil when manuring the fields.



not render their services to the Vaddas during marriages. A Vadda can draw water from the common village well and his approach is not regarded as polluting by anybody.

Earth and stone work is their characteristic occupation, and tank-digging, well-sinking, road-making and quarrying stone are mostly done by men of this caste. They also carry on trade in salt in out-of-the-way places. The Salt Vaddas (ಉಪ್ಪು ವಡ್ಡರು) at Bangalore, Kolar, and other municipal towns are employed as street sweepers and they are regarded as outcasts by the main body. There are a few among them who are cultivators possessing lands of their own. Some stone Vaddas also go about villages and towns in search of jobs of roughening the surfaces of grinding stone mills.\*

Occupation.

Vaddas have earned a bad reputation as thieves. †

Though they cannot be properly classed among the professional criminal tribes, many of those detected in the commission of highway robberies, are found to be Vaddas, especially of the itinerant and immigrant classes. The indigenous Vaddas whether of the Kallu or of the Mannu section have mostly settled down to peaceful habits.

Another prominent characteristic in the wandering Vaddas is their persistent and insatiable demand for money from their employers. They always have an advance owing to their employer equal at least to twice as much as their work is worth, and it is not uncommon that when the advance accumulates to a tolerably large amount they desert their employer and decamp without any previous notice. The Vaddas work in gangs under contractors who are often put to much loss on this account.

The Vaddas believe themselves to be raised above others of the same craft, if they do not engage themselves in

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\* Most houses possess stone mills for grinding rice and ragi. A circular stone is imbedded in the ground or placed loose, and on a wooden pivot driven through its center another round stone with a stake fixed as a handle near its rim, is made to revolve driven by women squatting on the floor. There is a cup-like receptacle on the upper stone where it takes the pivot and grain is put in through it. The mechanism is crude, but it is very effective. The grinding surfaces of the two stones get worn out by use, and then the surface has to be made rough again by the chisel of these Vaddas. They get about an anna for the work which is done in an hour's time.

† Notes on the Criminal Tribes of the Madras Presidency by Mr. P. Mullaly

plastering walls with cowdung or red earth or in swooping the streets.

#### Inheritance

In the matter of inheritance, they follow the Hindu Law as administered in the State. The property of the father is on his death distributed among all the sons, the oldest of them getting an extra share. The unmarried sons at the time of partition are allowed their marriage expenses from the common property in addition to their shares; the daughters and the sisters are given some portion, either a field or some cattle or a jewel. One peculiarity in their partition, is said to be that a pregnant woman gets also a share for her unborn child. *Mdatam* the affiliation of a son-in-law, is practised in this caste.

#### Caste assembly.

They have caste *panchayats* which consist of the Yajaman (headman) and a few old men known as *Buddhivantulu* (ಬುದ್ಧಿವಂತಲು or wise men), with a headle called *Kondigadu* (ಕೊಂಡಿಗಾಡು). They take cognizance of disputes between the members of a family or different families and offences relating to the violation of caste rules in the matters of eating, drinking, adultery, etc. In an enquiry at such an assembly, the complainant and the accused swear by placing a twig in the hands of the foreman of the council to promise to abide by the decision arrived at by the assembly. They have also to deposit a certain sum as the probable cost of feeding the caste and supplying them with liquor, as a preliminary condition of enquiry. A witness called before the assembly has to go round them holding in his hands a little twig presented to him by the party who has called him to testify. He then says “ಮಾತೃಶ್ಲಿಷಂತ್ರಿ ಅಣ್ಣಮಾತ, ಕನಿಸಮಾಜ ಅಬ್ಬದಮಾ ಜಿಪ್ಪೆದಿಲೇದು” that is, “Upon my parents’ word, I shall not tell a lie as to what I know.” Thereupon he breaks the twig into two and begins his statement. This is equivalent to his swearing that he separates the truth from falsehood in his testimony, as pieces into which the twig is broken \* are separated from each other. If the witnesses decline to swear in this manner, the party who called them loses his case. The contending parties are then advised to come to terms. If, however, they are obdurate, the losing person is made to bear the weight of a grinding stone on his head as a penalty.

\* When it is meant to say that a man's word is the exact truth, it is said that he speaks as if a twig had been broken and handed over by him (ಕಡ್ಡಿಮಾರಿದು ಕೈಗೆ ಕೊಟ್ಟಿರಾಣೆ).

The panchayat may award, either a fine, or corporal punishment. If it is a fine, half of it goes to the Yajaman (headman) and the other half to the rest of the people of the caste assembled. The maximum fine for abusive language is one rupee for a male person and higher if it is a female that is abused. A daughter-in-law abusing her mother-in-law is more severely dealt with, as she will have to carry on her head a grinding stone three times round their settlement of huts. For the offence of adultery, a fine of ten rupees is ordinarily levied.

They are Hindus by religion and are the worshippers of *Saktis* and Vishnu in his several representations. Religion. Venkataramana of Tirupati is the principal object of their veneration. The principal goddess is Yallamma and is worshipped under one or the other of the following names, Sunkamma (ಸುಂಕಲಮ್ಮ), Chandamma (ಚಂಡಮ್ಮ), Maramma (ಮಾರಮ್ಮ), Sidubamma (ಸಿಡುಬಮ್ಮ), Kariyamma (ಕರಿಯಮ್ಮ), Gangamma (ಗಂಗಮ್ಮ) or Yallamma (ಯಲ್ಲಮ್ಮ).

Goddesses are worshipped on Tuesdays and Fridays with the help of a priest belonging to one of the lower castes. On other days, any devotee can break cocoanuts, and burn camphor in front of the temple dedicated to any of these goddesses, without the help of the priest or *pijari*. Annual festivals are held in their honour and on such occasions large collections of people take part in the festivities.

Kariyamma (ಕರಿಯಮ್ಮ) at Sira, in the Tumkur District, is an important goddess worshipped by this caste, in whose honour a *Jatra*, i.e., an annual festival, is held on the New Year's Day (ಉಗಾದಿ). Buffaloes are sacrificed to this goddess during the festival. Siddo Dévaru (ಸಿದ್ಧದೇವರು) is the male god installed near the temple of Kariyamma. A man of the Vadḍa caste is its priest. Animal sacrifices are not made to this god but only vegetable food is offered (ಚೋಕ್ಕ ಭೋಜನ).

They have a belief that children after they depart from this earth live in the shape of spirits known as Iraru or Iraggāvaru (ಈರರು ಅಥವಾ ಈರಗಾರರು), which visit people in their dreams and cry for help. To propitiate such spirits *Irakallus* (ಈರಕಲ್ಲು ಗಳು) that is, stones having male figures cut in them, are planted outside the village and occasional worship is made to them.

When a settlement of Vaddas is suffering from the ravages of an epidemic, such as small-pox, Sidubamma (ಸಿದುಬಮ್ಮ), i.e., the goddess of small-pox is installed on a boat made of green margosa leaves and worshipped in the usual style, curds and cooked rice mixed together forming an important item of the offerings. After due propitiation, the goddess is transported beyond the borders of their village or settlement and left at the confines of another village; the people of which with due ceremony pass her on further. This transportation from place to place goes on, till the goddess misses her way in the jungles or becomes innocuous after the monsoons have well set in.

Dress and ornaments.

Their women do not wear bodice cloths, or tie their hair into a knot, or dress it with oil. A woman that shows even a slight inclination to neatness and trespasses the limits of custom in the matter of dressing herself and her hair, is looked down upon as transgressing the rules of conventional propriety. They wear glass bangles on their left hands and brass ones on the right. Too rings are used by married women only. A big nose-screw is the characteristic ornament of a Vadda woman who also puts on a large number of strings of white and black beads round her neck. They are however slowly changing in these respects imitating the more refined neighbours, Uppu Vaddas being the most conservative among them.

A Vadda man is not supposed to shave his head or beard, but this prohibition has become obsolete except among the Uppu Vaddas, who still refrain from shaving their heads, though their beards may be removed.

Other customs.

The Vaddas have no spiritual head or *guru*. They say that long ago they had a *guru* or *razu*, who was of ascetic habits and eschewed meat and sugar. They were also vegetarians in those days. Once when they visited their *razu* in one of his periodical tours to give them *tirtha* and *prasada* and receive their contributions, he supplied them with rice and other provisions and sent them to a pond to cook and eat their food. The sight of fish in the clear water of the stream was too tempting to be resisted, and they caught and cooked it for themselves. Their *guru* cursed them to remain flesh-eaters for all time and forsook them, and they have never again ventured to raise another to that position.



Another peculiar custom is that Vaddas never eat a tortoise. They call it their grandmother (ಅಜ್ಜ) and say that formerly it did them some service and in recognition of this, they do not kill it. If a Vadda sees anybody carrying a live tortoise for eating it, he buys it from him and takes it to a well or tank and leaves it there in the water.

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## APPENDIX.

## List of Exogamous Divisions (Gótras).

		Meanings (if any)
<i>Pandipatlavāḥu</i>	(ಪಂದಿಪಟ್ಟ ವಾಳು)	Pig
<i>Jarapala</i>	(ಜರಪಲ)	
<i>Alukuntala</i>	(ಆಲುಕುಂಟಲ)	
<i>Manjara</i>	(ಮಂಜರ)	
<i>Pítala</i>	(ಪೀಟಲ)	Plank
<i>Gógala</i>	(ಗೋಗಲ)	
<i>Yannumala</i>	(ಯನುಮಲ)	Buffaloe
<i>Uppala</i>	(ಉಪ್ಪಲ)	Salt
<i>Gunjala</i>	(ಗುಂಜಲ)	
<i>Mallela</i>	(ಮಲ್ಲೆಲ)	Jasmine flower
<i>Mallepala</i>	(ಮಲ್ಲೆ ಪಲ)	
<i>Dydrangala</i>	(ದ್ಯಾಂರಂಗಲ)	
<i>Santakuppala</i>	(ಸಂತಕುಪ್ಪಲ)	Salt seller in week-ly fairs
<i>Jadipila</i>	(ಜಡಿಪಿಲ)	
<i>Kunjigala</i>	(ಕುಂಜಿಗಲ)	
<i>Sárigala</i>	(ಸಾರಿಗಲ)	
<i>Boorusala</i>	(ಬೂರಸಲ)	
<i>Manjala</i>	(ಮಂಜಲ)	
<i>Sallala</i>	(ಸಲ್ಲಲ)	
<i>Pallepala</i>	(ಪಲ್ಲೆ ಪಲ)	
<i>Yidugatta</i>	(ಯಿಡುಗಟ್ಟ)	
<i>Rólu</i>	(ರೋಲು)	Mortar
<i>Dudugala</i>	(ದುದುಗಲ)	
<i>Sátala</i>	(ಸಾತಲ)	
<i>Gujjala</i>	(ಗುಜ್ಜಲ)	
<i>Battala</i>	(ಬತ್ತಲ)	
<i>Bandi</i>	(ಬಂಡಿ)	Cart
<i>Ohinna Bandi</i>	(ಚಿನ್ನ ಬಂಡಿ)	Little cart
<i>Vorasa</i>	(ವೊರಸ)	
<i>Dandagala</i>	(ದಂಡಗಲ)	

<i>Dundagala</i>	(ದುಂಡಗಲ)	
<i>Gáyanuttula</i>	(ಗಾಯನುತ್ತುಲ)	
<i>Sádigala</i>	(ಸಾಡಿಗಲ)	
<i>Rájula</i>	(ರಾಜಲ)	
<i>Bachchukallala</i>	(ಬಚ್ಚುಕಲ್ಲಲ)	
<i>Tyápala</i>	(ತಯ್ಯಪಲ)	
<i>Seppi</i>	(ಸೆಪ್ಪಿ)	Headman
<i>Yarra</i>	(ಯರ)	Red
<i>Yávala</i>	(ಯಾವಲ)	
<i>Bosidi</i>	(ಬೊಸಿಡಿ)	
<i>Gampala</i>	(ಗಂಪಲ)	Basket
<i>Yápala</i>	(ಯಾಪಲ)	Margosa
<i>Bántala</i>	(ಬಂತಲ)	Quilt of rags
<i>Chimpiri</i>	(ಚಿಂಪಿರಿ)	Dishvelled or curly haired
<i>Guddili</i>	(ಗುಡ್ಲಿ)	Spade
<i>Kumare</i>	(ಕುಮರೆ)	Dried cocoanut
<i>Pávalu</i>	(ಪಾವಲ)	Flower
<i>Ryápantrala</i>	(ರಯ್ಯಾಪಂತ್ರಲ)	

