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**The**  
**Ethnographical Survey of Mysore.**

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**XII**  
**NĀYINDA CASTE.**

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## NÁYINDAS.

Náyindas numbered according to the Census of 1901, Population.  
38,179, of whom 19,420 were males. They are found in  
largest numbers in the Districts of Bangalore, Mysore and  
Kolar.

The general name is *Náyinda* (ನಾಯಿಂದ) in Kannada, Name.  
*Mangula* (ಮಂಗಲ) in Telugu, and *Ammattan* in Tamil. The  
Hindustani term *Hajám* (ಹಜಾಮ) is also very commonly  
employed. The term *Náyinda* is said to be derived from  
the Sanskrit term *Nárita* (ನಾರಿತ) which means a barber,  
of which a shorter form *Nai* seems to be employed as  
the name of a similar caste in Northern India. The term  
*Mangala* (ಮಂಗಳ) auspicious) is applied to them, as they are  
called to assist at auspicious ceremonies in various ways.

Their profession of shaving is generally regarded as  
inauspicious, and the proper name of the caste is not pro-  
nounced especially by married women of the upper classes.  
They call him one not to be thought of or named (ನೆನೆಯ  
ಬಾರದವ or ಚೆಪ್ಪರಾನಿವಾಡು) especially when his name has to be  
mentioned at nights.

He is also known by his profession as *Kshaurika*  
(ಕ್ಷೌರಿಕ Sansk. one who shaves), *Kelasi* (ಕೆಲಸ Kan. one  
doing the work, i. e., of shaving) and *Bhajantri* or *Melagára*  
(ಭಜಂತ್ರಿ, ಮೇಳಗಾರ, musician).

The members of this caste prefer to call themselves by  
this last name or *Angárakas* or *Nayana kshatris*. It is diffi-  
cult to discover why they adopted the name *Angárakas*.  
*Angáraka* is also known as *Mangala*, the planet giving the  
name to Tuesday, and as these men are styled *Mangalis* in  
Telugu, some one must have jocularly applied the equivalent  
of *Mangala* to them. Probably the name was adopted as it  
was more euphonious than their ordinary vernacular names.

\*They even say that Mars (Angáraka) is the barber for the Dévas, a statement for which there is no warrant in any of the accepted Mythological authorities.

They profess to have been born originally out of the eye of God Siva, and so they call themselves Nayana Kshatris ("eye" Kshatriyas). Once upon a time, it is said, Párvati seeing Siva unkempt and unshaven in the face, gave a gentle hint that her consort might with advantage pay more attention to his toilet. Siva thereupon created from his left eye a person who came out armed ready with a case of shaving implements. He pleased the god that created him with his services, and was given as a reward a set of musical instruments. He was the progenitor of the barbers, who have always added the profession of playing on wind instruments to that of shaving men.

They also refer to two persons Khandoji and Timmoji (ಖಂಡೋಜಿ, ತಿಮ್ಮೋಜಿ) as men of blessed memory (ಸಿದ್ಧ ಪುರುಷರು). But who they were, and what connection they had with this caste and the profession of shaving and music, there are no means of ascertaining. On some occasions, *támbúlas* are taken out in their names and given over to the headman of the caste (ಕಾಲಂಪೆದ್ದ).

ge. In the Districts of Kolar and Bangalore, Telugu is spoken by the majority of this caste, Kanuuda being their prevailing language in other places. Recent immigrants from the Telugu districts of Madras especially from Ouddapah, speak Telugu even in the city of Mysore, although they have settled there for some generations.

sions. The caste has, according to the language spoken by the members, two main divisions, each of which has further sub-divisions. All these divisions and sub-divisions are said to be endogamous.

The Kannada (speaking) Nayindas are comprised of Morasu, Uppina and Silavanta (ಮೊರಸು, ಉಪ್ಪಿನ, ಶಿಲವಂತ) sub-divisions. The term *Morasu* probably indicates the country of origin being the eastern part of Mysore with the bordering British territory, and is used as a distinguishing appellation to sub-divisions of other castes also, such as Holeyas and Vokkaligas, and Morasu-Nád among Sri-Vaishnava Brahmans. *Uppina* means 'of salt' and it cannot be explained why this appellation has been given. *Silavanta* (ಶಿಲವಂತ) is either one carrying a stone (or *linga*) or *Silavanta* (ಶಿಲವಂತ), 'one of (good) character,' and is the

\* Madras Census Report, 1891. Page 282, foot-note.

<sup>2</sup> name of those who are of the Lingáyata faith. They are strict vegetarians, and do not touch liquor.

The Telugu-speaking Náýindas have four sub-divisions, Nádigaru (నాదిగారు), Raḍḍi-bhūmi (రాడ్డిభూమి), Gundla-jāgaṭa (గుండ్ల జాగట) and Kuḍi-paiṭa (కూడిపైట). Nádigaru means people of the country, but it is not known which country is meant. They are probably indigenous to Mysore. Raḍḍi-bhūmi (land of the Raḍḍis) denotes that they originally came from Bellary, Cuddapah and other Telugu tracts of the Madras Presidency. Kuḍi-paiṭa denotes that the women of this section wear their garment so that the loose end of it passes over the right shoulder from the front and hangs over the left shoulder, a fashion which is the reverse of what is generally adopted. This exceptional mode of dressing is in vogue in some other castes also, and indicates that they have all preserved some local usage, which is different from that prevailing in the place of their later settlement. The exact import of the appellation Gundla-jāgaṭa (a round cymbal) is not known.

The Telugu Náýindas have some exogamous divisions named after plants, flowers, animals and other objects, with the usual prohibition against killing, cutting or using them. The Kannada-speaking men have not returned any such sections and have probably none existing. Some of them have returned *gótras*, connected with the name of some Rishi. There are twenty-five of them arranged in groups of five each, and marriages are prohibited between members belonging to the same group.\*

There are no hypergamous divisions in this caste.

There are few caste peculiarities in regard to cere- Birth cere-  
monies observed about the time of child-birth. As usual monies.  
in most castes, the young woman goes to the house of her parents for her first accouchement. On some day either in the fifth or the seventh month of pregnancy, a feast is observed and she is given various sweet dishes to partake according to her taste and presented by her father with a wearing garment and a *ruvike* cloth. The husband is also generally invited, and in some places, he pays her father a sum of three rupees for expenses on account of delivery.

During the wife's pregnancy, the husband has to abstain from killing any animal, carrying a corpse, or putting

\* See the names given in the Appendix.



on the roof of a house. He cannot take part also in such auspicious acts as smearing the bridal pair at a marriage with turmeric powder or pouring coloured rice over their heads; nor should he touch the *milk pot* or the *bhāshinga*. Certain practices are observed in case it should happen that the pains are unusually prolonged or the labour otherwise difficult. Indeed, these prohibitions and practices are common to all the castes of a similar intellectual status and have nothing to do with any particular caste. The midwife\* mutters charms over some castor oil and gives it to the patient to drink or smear over the navel. A bangle of brass or silver, preferably one with some charm or other inscribed on it, is washed in cow's urine and smoked with incense, and given to her to wear on the wrist. A *Rāma sēture* is made, i. e., a number of persons standing in a row pass on a vessel of water, over which some *mantra* has been uttered from hand to hand, and the last person, generally a woman, either sprinkles the patient with the water or makes her drink a little of it.

For the same object, the husband may perform certain acts, such as pulling down the cross slab of stone planted by the side of the road over two upright slabs for resting the head loads of weary wayfarers, or running naked at night to a water course and pushing out the washing slab of washermen there, or cutting the ropes tying together the rafters of a thatch roof, or firing off a gun with blank powder near the patient's room.

The child is washed soon after birth, and the navel chord which is cut is sometimes preserved, as it is considered to make barren women who swallow it fruitful. At the threshold of the confinement room, an old winnow and a broomstick are kept, and a bunch of margosa leaves, stuck to the door frame.

The mother and child are bathed on the ninth or eleventh day after *drati*. A dinner is given to some members of the caste, and those of the Vaishnava faith invite a Sātāni priest to give *tīrtha* and *prasāda* to the mother. The child is put into a cradle for the first time that evening, and a name given to it as suggested by an elderly member or by a soothsayer. Some of these men who live in towns are more ambitious and follow or profess to follow all the practices of the higher castes such as Brahmans and Komatis,

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\*A midwife is generally called *Mantra-Sāni* (ಮಂತ್ರಸಾನಿ) which means an adept in *mantras* or charms.

which they have ample opportunities of observing, when they are called in to serve as musicians on such occasions.

They have no peculiarities in the names that they give to their children. Names.

It is stated that a sister's son cannot be adopted, and though he may be brought up as a foster-son, he does not obtain either the rights or incur the disabilities of an adopted son. The daughter of the foster-father may be given in marriage to such a foster-son. It is said that the affiliation of a son-in-law (*illāṇam*) does not obtain in this caste. Adoption.

Adoption must take place when the boy is young, at any rate before he is married. The ceremonies are the same as in other non-Brahman castes, i.e., a caste dinner, bathing the boy and cutting off his waist-thread and putting on a new one, and sometimes giving him a new name.

A feast is observed when the male child's hair is shaved for the first time. This is done generally before the temple of the family god, and a barber of another family is employed and paid a customary fee of a *huna* for the service.

Polygamy is allowed but seldom indulged in, and polyandry is unknown. The common prohibition against marrying agnatic relations is strictly observed. Marriage is permissible with an elder sister's daughter or the daughter of a maternal uncle or paternal aunt, the first of these relations being the most popular. Only in cases of extreme necessity such as a widower not being able to procure an eligible mate, is marriage with a younger sister's daughter tolerated. \* If two families each contract a marriage with a third family, it is said that they thereby become brother families, and no marriage can take place between their members. It would follow from this rule that one cannot marry a girl from the family of one's grandmother, though it may not be the same as his own. There is no prohibition against two sisters marrying the same man either simultaneously or successively though simultaneous marriage rarely takes place; and two brothers may marry two sisters. When a man has married a daughter of his sister, his son is not allowed to marry Marriage

\* The popular saying to this effect is ಚೆಡಿ ಚೆಲೆ ಉ ಬಿಡ್ತೆನು ಚೇನುಕೊ, — an adage whose chief virtue perhaps lies in the alliteration of its principal terms.



either a daughter of that sister or of other sisters, for though before the father's marriage, they were eligible as his paternal aunt's daughters, they become the equals of his mother's sisters after that event. Exchange of daughters in marriage between two families is allowed but there is a belief that only one of them will result in a happy union.

Some persons of the caste who have risen to any position of wealth and independence have long given up shaving as their profession, and restricting themselves to acting as pipers, have changed the name of the caste to Balajiga. \* Such persons are not willing to give their daughters in marriage to those who continue to be barbers by profession.

A woman may be married at any age or may remain unmarried altogether; but it is said that an unmarried woman cannot take part in marriage ceremonies such as carrying the *kalasa* or smearing the bride with turmeric powder, and when she dies, full obsequial rites are not performed. The husband must always be older than the wife. The first proposal for marriage emanates from the father of the young man, who repairs to the bride's house with the auspicious articles, † and moots the subject in the presence of a caste assembly. These things together with a new cloth and sometimes a sum of three rupees towards expenses of the marriage are presented to the bride after her father expresses his formal consent. A Brahman astrologer fixes the proper day, and a dinner is given to the caste. After this *Vilya* or *Vakkaku sāstra* (ceremony of betel-leaves), the contract is complete, and the party that breaks it will have to pay the expenditure incurred by the other.

The marriage festivities last five days, and the ceremonies are more or less the same as in the ordinary Sudra castes. The *dévarūta* (god's feast) or the offerings to ancestors (ಪೆದ್ದಲಕುಪಟ್ಟೇದಿ) takes place on the first day, when the eldest male member of the house and the party to be married eat only one meal and make *pūja* to a *kalasa* set up in

\* Balajiga with its caste termination Nāydu seems to be the favourite refuge of various nondescript Telugu speaking castes, when they desire to raise their social rank so as to be in keeping with any augmentation of their material status.

† ಮಂಗಳದ್ರವ್ಯ such as turmeric powder, red saffron, areca nuts, betel-leaves, flowers, fruits, etc.

the names of the family god and the departed ancestors. The bride and the bridegroom are smeared over with turmeric powder and the young man puts on silver toe-rings. On the second day, the pandal is erected on twelve posts, of which the 'milk' post is of green *Nérale* or *Atti* (Indian fig), a twig of which has been cut for the purpose by the maternal uncle. The bride and her party arrive at the village of the bridegroom that evening and are received and duly lodged in a separate house. Five married women of both the parties go to the potter and bring the sacred pots, which should be four large ones, four smaller ones, four lamp stands, four dishes and four small goglets, which have been painted over with *chunam* lines. They are placed in a room on a bed of manure collected from five houses with nine kinds of grains spread over, and the lamps are lighted and kept burning all the remaining days of the marriage.

The principal ceremony takes place the next day. Early in the morning a party of men and women go to a temple and bring a *Nérale* twig back which they bind to the 'milk' post together with a *kankana*. The nails of both are pared, and after bathing, the man dressed in wedding clothes goes out to a temple, where he is seated on a blanket and married women smear his face and limbs with turmeric; and sometimes he eats a little rice behind a screen in company with his best man (ಜೊತು ಪಂದವಣಿ). The bride in the meanwhile sits on a plank in the house, and a procession passes between them thrice, each time carrying some presents, and on the third time, the bridegroom also going with them, holding a dagger rolled up in a red handkerchief. After the mock resistance of pelting each other with half-husked rice, and the waving of *druti*, the bridegroom is made to stand on the dais facing the bride with a screen between them. This is presently removed, and the bridegroom ties the *tāli* to the neck of the girl, while the *purohit* repeats some benedictory verses. The parents of the bride and others of the assembled people pour milk on the joined hands of the couple through a funnel of a betel-leaf, which act completes the gift of the girl to her husband. After pouring handfuls of rice over each other's head, they sit together, the girl being on the right side, and tie *kankana* on their wrists. Five women then paint their limbs with saffron, and put o *Sāse* \* and bless them. After the distribution of

\* For meaning, see account of the Korachha caste, page 10.

*támbúla* to the assembly, the couple have the fringes of their garments knotted together and walk round the milk pot thrice and go to worship the sacred pots, their passage into the room being barred by youngsters who get a promise of a daughter in marriage and hear the husband naming his wife. After this, the newly married pair with some other married couples of both parties sit round a common dish and partake of the bridal dinner (*Bíma bhása*).

On the next day called the *Ndgurali* (ನಾಗವಲಿ), the married couple go to an ant-hill with a procession, and after making *púja* to it, the bridegroom digs some earth out of it, which the bride carries in a basket on her head. On their return to the house, twelve balls are made of this earth and one placed near each of the pillars of the pandal.

They both get their nails pared and bathe, and with wet clothes on go to the sacred pots in company with their maternal uncles, and perform *púja* to them. Then they put on fresh clothes and perform *púja* to the pillars, burning incense and placing offerings of cooked rice and sweet cakes before each of them. In some places, they also perform after this a ceremony which they style *asi dévaru* (ಅಸಿ ದೇವರು), for which eleven lamps made of ragi flour are filled with castor oil and kept lighted in the pandal, and worshipped by the couple. After the pot-searching ceremony,\* the *Kankana* or wrist bands are untied.

The *púja* of *Simhásana* † takes place that afternoon, an elderly man of the caste and not the *purohit*, directing the ceremony. The betel-leaves and nuts taken out of the heap are distributed, the first *támbúla* going to the family god, the second to the progenitors of the caste Khandoji and Timmoji. The Kattēmanes or casto guilds are next honoured and then the Yajman and the Kolkar, these two getting an additional *támbúla* for their official position.

Some married women make *púja* to the sacred pots, and taking them to a well, empty the contents therein together with the manure and the grains (which have probably sprouted) which formed the bed on which these pots had been placed. The vessels are distributed among the relatives, some being given to the bride's party as souvenirs of the marriage. That night, they have a dinner at the bride's house, which is styled *tinuvāli* (ತಿರುವಳಿ). The next day the festivities come to a close with a return dinner (ಮರುವಳಿ)

\* See the account of the Koracha caste, page 10

† For a description of this ceremony, see the account of the Beda caste, page 9.



given to the bride's party and the caste members generally at the bridegroom's house.

The *tera* (bride price) varies between twelve and sixteen rupees and goes to the parents, who, if in good circumstances, purchase some jewel for the girl out of it. No additional sum is demanded of a widower. Nothing is by custom paid to the bridegroom. The expenses of a marriage may be roughly estimated at a hundred rupees for the male's and at a fourth of that sum for the female candidate's party. Poor men cut short the expenditure by finishing all the ceremonies in a single day, celebrating the marriage in a temple, and reducing the feeding expenses to a minimum.

Expendi-  
ture.

On attaining puberty, a girl is considered impure and kept at a distance for three days. A hut of *Lakkuli* (लकड़ी) or margosa leaves is erected, and she is decked in festive dress and exhibited in state in the evenings for three or four days. The husband bears the expenses of all this show. A dinner is given to the caste on a day fixed, and the husband and wife live together thenceforth. The ceremony is done in simpler style for an unmarried girl, and when marriage subsequently takes place, the husband and wife may live together from the fourth day of the marriage. In some places,\* however, they seem to imitate some of the higher castes in putting off the cohabitation for three months after the marriage.

Remarriage of women is prohibited in some sections of this caste, while the majority allow it. A widow may not marry her deceased husband's brother, older or younger. After announcing their intention to marry before an assembly of castemen, the man ties a *tālī* after obtaining the headman's permission. The ceremony generally takes place in the evening and is followed by a dinner. Regularly married women take no part in it. The bride price is usually half the amount due for a virgin marriage. The general rules of law are recognised about her losing her rights over the property and the issue of her previous husband. A remarried woman has the usual social disabilities of being denied any prominent part in marriage and similar festivities. Such marriages are said to be looked upon with disfavour, a sure sign of a desire on the part of these men to raise themselves in the social scale. It is said that the amount of bride price is diminished by half for every successive marriage, though cases of more

Widow-  
marriage.

\* M. g. Hassan.

than two marriages are very rare. There is no time prescribed within which a widow should not remarry after her husband's death.

Divorce.

Those who allow widow marriage are, as may be expected, more lax in the way in which they look upon divorce and disregard of marital obligations. Among them, if an unmarried girl associates with a man of the caste, she may be married to him in *kudike* form. A man who seduces a married woman, may marry her subsequently on paying the marriage expenses of her husband, and giving a dinner and paying a fine to the caste. Either the husband or the wife may get a divorce if they agree, and marry again in the *kudike* form. The fault of adultery in a woman may be condoned by the caste headman, if she undergoes an expiatory ceremony, after which the husband may take her into his house.

They do not celebrate any mock marriages with trees or swords when real husbands cannot be found, nor do they dedicate girls to temples.

With ceremonies.

The *Silavanta* Náyindas observe the same ceremonies as Lingáyatas for burying the dead body. The Jangama or the Lingáyata priest is invited to consecrate the body with the water in which his feet have been washed; the body is carried in a *vimāna* in a sitting posture and lowered into the pit in a sitting posture with a *linga* in its hand. After the grave is filled up, the *Jangama* is worshipped standing on it, and assures the mourners that the deceased reached Kailāsa (the heaven of Siva).

Those who wear *nāma* marks, invite the Vaishnava (Sátáni) priest. After washing the body and putting *nāmas* on it, the priest worships a *chakra* (discus) near it with offerings of food and liquor, of which afterwards he partakes a little and distributes the remainder as *thirtha* and *prasāda*. The body is buried in a lying posture.

Those who belong to neither of these cults bury the dead body in the same manner as Vakkaligas or Kurubas, and with similar ceremonies.

On the third day, the chief mourner and the bearers of the corpse purify themselves with a shave, and a bath after the shoulders which bore the dead body are annointed with oil. They offer food and water at the grave for the ghost of the deceased. The pollution (*sūtaka*) is removed on the eleventh day. Tirunāmadhāris (Vaishnavas)



worship the *chakra* (discus) again on the grave with ceremonies as in the first day on a larger scale. After they return home, they continue their eating and drinking sometimes far into the night under the lead of their Śātāni priest, those who are not *Nāmadhāris* being altogether excluded on such occasions.

They go to a temple the next day to get the gate of heaven opened for the entry of the departed soul. The deceased man's son shies a lump of butter at the image, and repeats the formula that if the deceased had thrown stones, he now throws butter;\* and prays that god may preserve the survivors safely, though it pleased him to take away the deceased †

Before the end of the month, the Lingáyata Náyindas feast the *Gayas* or priests in memory of the deceased (ಗಣರಾಧನೆ).

For children or unmarried persons dying, only the third day ceremony is performed, fried grains, plantains and milk being placed on the grave instead of cooked food.

Their period of *sūtaka* is ten days for agnates, and three days for children. They do not observe any pollution for the death of daughter's children. During such period, they eschew the use of luxuries such as milk and sweet cakes, and do not go to play music in temples.

They do not perform annual *śrāddhas* for deceased ancestors. On the Mahālaya New Moonday, they worship a *kalāsa* in memory of all their ancestors, offering new clothes and food before it. A second wife sometimes performs such ceremonies intended to propitiate the spirit of her deceased predecessor.

The bodies of persons meeting with unnatural death are also buried with the same ceremonies as those of others. Except the wrapping shroud, nothing is buried with any corpse. A three pie piece is placed on the grave when filled up, and the Holeya of the place takes it as his perquisite.

It is a disputed point between the Agasas and Náyindas as to which caste is entitled to precedence. On public

Social position and habits.

\* ಸತ್ತವನು ಕಲ್ಲಿನಲ್ಲಿ ಹೊಡೆದಿದ್ದರೆ ಈಗ ಬೆಣ್ಣೆಯಲ್ಲಿ ಹೊಡೆಯುತ್ತೇನೆ ಸ್ವಾಮಿ.  
The idea is that of expiation for the evil deeds of the departed man.

† ಹೋದವರು ಹೋಗಲಾಗಿ ಇರುವವರನ್ನು ತಣ್ಣಗೆ ಮಾಡಿಕೊಂಡು ಬಾ ಸ್ವಾಮಿ.

occasions such as distribution of *prasāda* in a temple, discord is avoided by doing the thing simultaneously to both of them. Agasas do not supply the canopy cloth for pandals, or hold torches during processions at the marriages of Náyindas. The latter in retaliation decline to act as musicians or pare the nails of the parties to marriages in Agasa families. On ordinary occasions, however, each caste has no objection to perform its professional services for members of the other.

The touch of a Náyinda is considered to defile a Brahman, a Kómati and men of some other similar castes. All Hindus consider it absolutely necessary to purify themselves by bathing the whole of their bodies and washing all the clothes they had on after getting a shave. The hairs are all carefully picked and removed, and the spot where the operation was done, is washed with cow-dung and water. Shaving is considered an inauspicious operation, on account of its association with the unfortunate widows of higher castes, and so women shrink from the touch of the barber caste though men have to undergo tonsure for many an auspicious ceremony also. On the whole, the men of this caste are held in lower estimation than Agasas chiefly on this account.

They are a settled people and live in the same quarters as other non-Brahmans in the village, and own the same kind of houses in accordance with their means, many in town living in tiled houses of substantial construction.

Admission  
of strangers

In some parts of the State such as Kolar and Mysore Districts, the Náyindas admit persons of a higher caste as members. If the recruit is a child under one year, he is taken as a member of the caste without any disabilities. But others and their issue are generally regarded as forming a distinct section with whom one may dine in company, but intermarriage is interdicted. It is doubtful, however, if this distinction is kept up for more than a short period, till the origin is forgotten. For taking a new man into the caste, the tongue is slightly touched with heated gold, and *tirtha* and *prasāda* obtained from a temple for him, and a fine has to be paid and a dinner given to the caste. In Bangalore, they say that no recruitment is thus allowed; and even if a woman of a higher caste associates with one of this class, the latter will not be permitted to eat food cooked by her without losing his caste. It is, however, likely that this is an exaggerated statement of persons who wish to prove that they are as exclusive as the higher

castes. The social rank of Náyindas is somewhere near that of Agasas and Bedas. Perhaps their profession as musicians, and the greater opportunities of observing more intimately the manners and customs of the higher castes on religious and ceremonial occasions, have given them certain advantages and made them imitate somewhat more extensively such customs and usages. They also make a better show in the matter of education, the Census returns showing that 2·1 per cent of them know how to read and write, while the percentage for the whole population is only 4·8.

They do not shave Holeyas and Mádigas, who have their own barbers, and do not play at the marriages of these castes, and also of Agasas, Korachas and Vaddas. They may live in the same quarters as other (non-Brahman) castes, and draw water from a common well.

The chief occupation of this caste is that of barbers; Occupation and they are also professional musicians. They were formerly also village surgeons, for dressing wounds and setting broken limbs, but this part of their work has almost disappeared, as after the spread of hospitals and dispensaries, very few care to avail themselves of their services. Women of this caste were employed as midwives, and many in remote villages have still that vocation. A Náyinda is a recognized member of the village service, and as such, he has to play at the services in the village temple. Where there are a number of them in a village, they perform such service in turns. For barber's service also, they have recognized families of customers, and one of them does not encroach within the circle of another.

They carry the instruments of their trade always with them in a leather pouch which is hung under their left shoulder, and a barber is readily recognized by the bulging in the left side within his upper garment. The contents of this bag are razors, scissors, a small hone, a leather strop, a nail parer, a looking glass and a cup for water. The instruments are all cheap and crude, made in the country, but they are kept sharp, and many barbers are experts in shaving very clean, without using any soap or brush. It has become common, especially in the larger towns to use razors of European manufacture together with soap and brush for shaving; and in Bangalore, there are one or two whose trade is so flourishing as to need a bicycle for swift locomotion.



Their musical instruments are various, and some Ná-yindas attain considerable proficiency in this art. The wind instruments are three or four classes of pipes, the *Sinti* (శింతి) used as an accompaniment to the more important *Nágusara* (నాగసర), the former giving a continuous monotonous sound, and the latter playing the different tunes. These two are played on all important occasions. They have also smaller flutes and pipes sounded in a lower key, for what they style the *Sanna Méla* (సన్నా మేళ). They have small drums of two or three kinds and also cymbals for *tála* (తాల). In larger places, they have organised bands of European music which they imitate with more or less success. A few of them play on the fiddle, but they do not touch *vina* or the *tambúri*, which rank as a higher class of musical instruments in India.

The necessity of this service (of music especially) in connection with many solemn celebrations of all classes of Hindus is so great, that a Ná-yinda is also known as a '*Mangalavádu*' (మంగలవాడు) in Telugu, i.e. 'an auspicious man,' though curiously enough his profession is so connected with the unfortunate disfigurement of widows in some of the higher castes, that he is at the same time regarded with some aversion, and that the very name of his caste should not be mentioned by married woman, especially in the night time. Before taking part as musicians in connection with religious ceremonies in temples and elsewhere, the chief man of the group so engaged, shaves himself and bathes for purification. The profession of music being the higher of the two, men of this caste as they grow prosperous in life give up shaving, and assume the name of Telugu Balajis as their caste. They decline to have marriage relations with those who still continue in the barber's occupation. Similarly Ná-yindas who are Lingáyatas in religion are not allowed to have social relations on terms of equality with other Lingáyatas.

The remuneration of barbers is regulated by custom in the rural parts of the State. For an ordinary family having three or four male members, five Kolagas \* of grain

\* A *Kolaga* (కొలగ) is a measure of capacity for grain, being a twentieth part of a *Khandaga* (ఖండగ) or *Putti* (పుట్టి). The quantity going to a *Khandaga* varies very widely, being only 50 seers in some places and so much as 3,200 seers in some other places. The standard *Khandaga* for the State known as Krishna-raja Khandaga is 160 seers, and it is this that is meant when the term is not qualified to denote some local variety.

with a winnowful of paddy or other grain (ವೊರಬತ್ತ) and a bundle of straw (ಹೊರಕುಲು) at the threshing floor, are the annual allowance. On days on which he goes to render service, the barber is fed at the house of the customer, and on feast days, the Náyinda like other *Ayūgáras* (ಆಯುಗಾರ) or persons remunerated by customary fees in kind, gets doles of cooked food at the houses of the chief village families. On special occasions, such as the first tonsure of a child, or shaving on the occasion of *upanayana*, the barber is given a fee of a *hana* (4 As. 8 p.) in cash, raw rice and other provisions, and a cloth, generally the one worn by the person shaved.

In larger towns, the practice of yearly payments is not in vogue, and money wages are paid generally for each operation, varying according to the position of the patient and the skill of the barber. The usual fee for adults is one anna in small, and two annas in larger towns. The Náyindas are also paid separately for playing as musicians, the rates varying according to the demand at the particular season of the year, from 1 or 2 rupees to 10 or 12 rupees for a band of four or six individuals. The fee paid in villages for attendance at marriages is generally fixed at Rs. 2.

There are quite a number of them now who have taken to agriculture either owning the lands they cultivate, or being tenants on *Vára*\* or other terms. This is generally an addition to their caste occupation, which in the villages is not sufficiently remunerative, but there are many families which have altogether ceased to follow their customary trades and in fact have altogether forgotten them. Náyindas are not hunters by profession, but they have no objection to join parties organised by others. There are also some carpenters and bricklayers among them. Very few have found a place in the higher walks of life such as Government service, though one of them is known to have risen as high as a Subordinate Judge in the Bombay Presidency.

These worship both Siva and Vishnu. Those known as Silavantas are Lingáyatas and worship only Siva, while Tirunámadháris who profess the Vaishnava faith also reverence Siva. Each family worships some special deity as its patron god. There is no particular god regarded as entitled to the distinctive allegiance of the

\* *Vára* (ವಾರ) is a lease on the condition of paying a defined share of the produce, generally a half, in kind to the landlord.



whole caste. The other deities worshipped are Munísvara (ಮುನೀಶ್ವರ), *Akkagáru* (ಅಕ್ಕಗಾರು the sisters), who are regarded as spirits of the woods and trees, Gangamma (ಗಂಗೆಮ್ಮ water-god) and the *Grámadévatē* (ಗ್ರಾಮದೇವತೆ) such as Máramma (ಮಾರಮ್ಮ) and Sidubamma (small-pox spirit). Fowls and sheep are sacrificed to these goddesses and eaten afterwards by the devotees. Pújaris may or may not be employed to conduct this worship.

The *Akkagáru* have no temples generally. — On a Tuesday or a Friday, a small shed of green leaves of Honge (ಹೊಂಗೆ), *Pongamia glabra* is put up outside the village in a grove or near a well or a river, and seven small stones to represent seven sisters are installed therein, with one stone in front to represent Munísvara. A lamp is lit, and púja made by offerings of turmeric, *Kunkuma*, flowers and fruits and the burning of incense. A fowl or a sheep is sacrificed, and is afterwards cooked and eaten up on the spot, no part of it being brought home. They give a *támbúla* in honour of some departed worthies of their caste Khandoji and Timmoji, but there are no shrines answering to these names.

Those who are Lingáyatas employ Jangamas or other Lingáyatas as their priests. Others employ during marriages, Brahmans, who, though they do not enter the houses, have no objection to go into the marriage pandals of these men, and are not on that account subjected to any social ban on the part of other Brahmans. Sátáni men act as priests in connection with death and funeral ceremonies of the Náyindas bearing the Nāma marks. The *gurus* of this caste are Srī-Vaishnava Brahmans who pay periodical visits for the purpose of giving them *tírtha* and *prasāda*, and collecting the customary fees.

#### Feasts.

They observe as feasts, the Yugádi (New-year's-day) Gauri festival, the Mahánavami, Dipávali and Sankránti. The implements of their trade are worshipped at the Gauri festival and Mahánavami during the Dasara. They worship the serpent in the ant-hills on Nágara Panchami day, and take only one meal. They also take only one full meal on the Saturdays of the Srávana month in honour of the god of Tirupati, and on the Sivarátri and the chief Ēkádasi (the 11th day of the first fortnight of Asháḍha). They give *edé* (ಎಡೆ), i.e., uncooked provisions to *Dásaris* on Saturdays in Srávana and to Jangamas on Sivarátri day.

There are no peculiarities in the rules of inheritance. Inheritance  
It is said that a larger share is sometimes given at the  
partition to the eldest brother, but the usage is apparently  
not wide-spread enough to be recognised as enforceable.

Náyindas belong to the Eighteen Phantas. They have Caste orga-  
a number of *Katté-mané* (ಕಟ್ಟೆಮನೆ) each with a Yajman at nization,  
the head; and four or five of these *Katté-mané* are under a  
Setti. *Désa-setti*, who is generally a *Lingáyata Banajiga*, has  
jurisdiction over the whole caste within his area. Each  
Yajman has a *kolkar* (beadle) under him. The disputes  
that arise for settlement in their caste assemblies relate gen-  
erally to adultery or transgression of caste rules. When  
any matter of more than usual importance crops up, the  
*Désa-setti*, caste Setti, and the several Yajmans with their  
*kolkars* have to be present along with castemen. The  
Setti and other office-bearers are paid some fees according  
to a prescribed scale, and all the expenses of such meetings  
are borne by the persons at whose instance they have been  
convened.

Náyindas are allowed to eat meat and drink spirituous Food,  
liquors, both toddy and arrack. They cannot touch beef;  
and the meat of such animals as monkeys and snakes  
which are eschewed by all respectable castes is also prohi-  
bited. *Bestas* are the lowest caste in whose houses they  
are allowed to take food. *Holeyas* and *Mádigas* seem to  
be the only castes who eat food cooked by them.

They have the usual belief of the uncultured in omens, Miscellaneous-  
oracles, magic and sorcery and occasionally consult sooth-  
sayers; and such belief is, as may be expected, more in  
evidence in villages than in towns. They have no peculiar  
games, but take part as musicians in the exhibitions of  
strolling players known as *Dombí Dásaru* (ದೊಂಬಿ ದಾಸರು),  
contributing the musical parts of the performance. In  
dress and ornaments, they are exactly like other castes  
of similar status such as *Bédas* and *Agasas*. Women and  
occasionally men before they are twenty, get tattooed by  
*Koracha* women, with the object of improving their  
personal appearance.

## APPENDIX.

List of Exogamous Divisions or Gótras.

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*Ohilū* (ಚಿಟ್ಟು) Name of a tree which they neither cut nor burn.

*Gurram* (ಗುರ್ರಂ), Horse. They do not ride a horse.

*Gautalu* (ಗೌತಲು)

*Jambu* (ಜಂಬು) a kind of reed which they do not cut.

*Kānagula* (ಕಾನಗುಲ) or *Honge* (ಹೊಂಗ) *Pongamia glabra*. They do not cut this tree nor burn this fuel nor the oil of this seed.

*Kāru* (ಕಾರು) a tree which they never cut.

*Mallela* (ಮಲ್ಲೆಲ) Jessamine. They do not use this flower.

*Mutyāla* (ಮುತ್ಯಾಲ) Pearl.

*Navilu* (ನವಿಲು) Pea-cock. They do not eat this bird.

*Pālu* (ಪಾಲು) a herb known as *Pālu mullangi* (ಪಾಲು ಮುಲ್ಲಂಗಿ), which they do not eat.

*Pasupu* (ಪಸುಪು) Turmeric. They do not raise turmeric crop.

*Sāmanti* (ಸಾಮಂತಿ) *Chrysanthemum*. They do not use this flower.

*Uttarēni* (ಉತ್ತರೇಣಿ) a plant. *Achryranthes aspera*, which they neither cut nor touch.

Some have returned gótras named after certain Rishis.

Prastanapa  
(ಪ್ರಸ್ತಾನಪ)  
Puharuna  
(ಪುಹರುನ)  
Vástuka  
(ವಾಸ್ತುಕ)  
Visvabhadra  
(ವಿಶ್ವಭದ್ರ)  
Sasvara  
(ಶಸ್ವರ)

} 1st Group.

Ruehidatta  
(ರುಚಿದತ್ತ)  
Lókahétu  
(ಲೋಕಹೇತು)  
Indraséna  
(ಇಂದ್ರಸೇನ)  
Bhadra  
(ಭದ್ರ)  
Kólapála  
(ಕೋಲಪಾಲ)

} 2nd Group.

Vástupati  
(ವಾಸ್ತುಪತಿ)  
Chitrakamānu  
(ಚಿತ್ರಕಮಾನು)  
Giridharina  
(ಗಿರಿಧರ್ಮ)  
Dévabhadra  
(ದೇವಭದ್ರ)  
Rājadharmā  
(ರಾಜಧರ್ಮ)

} 3rd Group.

Kausala  
(ಕೌಸಲ)  
Sahasrabhīru  
(ಸಹಸ್ರಭೀರು)  
Vasudharma  
(ವಸುಧರ್ಮ)  
Vyanjaka  
(ವ್ಯಂಜಕ)  
Bhūktavyaya  
(ಭೂಕ್ತವ್ಯಯ)

} 4th Group.

Sanabhasa (ಸನಭಸ)	}	5th Group.
Désakamānu (ದೇಶಕಮಾನು)		
Vajrachéta (ವಜ್ರಚೇತ)		
Prabhútavanu (ಪ್ರಭೂತವನು)		
Yājñamati (ಯಾಜ್ಞಮತಿ)		

