

pay a fine. When in camp at Dimbhum, in the Coimbatore district, I caught hold of a ladle, to show my friend Dr. Rivers what were the fragrant contents of a pot, in which an Oddē woman was cooking the evening meal. On returning from a walk, we heard a great noise proceeding from the Oddē men who had meanwhile returned from work, and found the woman seated apart on a rock, and sobbing. She had been excommunicated, not because I touched the ladle, but because she had afterwards touched the pot. After much arbitration, I paid up the necessary fine, and she was received back into her caste.

When a girl reaches puberty, she is confined in a special hut, in which a piece of iron, margosa leaves (*Melia Azadirachta*), sticks of *Strychnos Nux-vomica*, and the arka plant (*Calotropis gigantea*) are placed, to ward off evil spirits. For fear of these spirits she is not allowed to eat meat, though eggs are permitted. On the seventh day, a fowl is killed, waved in front of the girl, and thrown away. At the end of the period of pollution, the hut is burnt down. Sometimes, when the girl bathes on the first day, a sieve is held over her head, and water poured through it. In some places, on the eleventh day, chicken broth, mixed with arrack (liquor), is administered, in order to make the girl's back and waist strong. The hen, from which the broth is made, must be a black one, and she must have laid eggs for the first time. The flesh is placed in a mortar, pounded to a pulp, and boiled, with the addition of condiments, and finally the arrack.

Both infant and adult marriages are practiced. The marriage ceremony, in its simplest form, is, according to Mr. F. S. Mullaly,* not a tedious one, the bride and

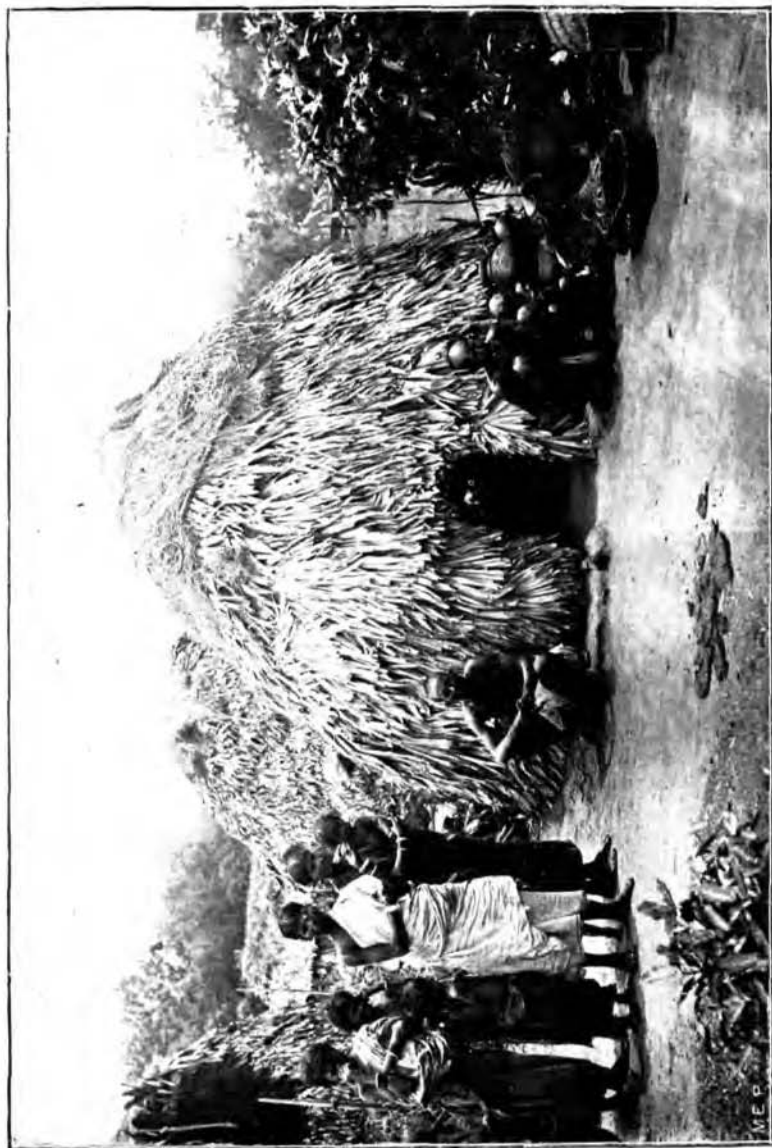
* Notes on Criminal Classes of the Madras Presidency.

bridegroom walking three times round a stake placed in the ground. In the more elaborate ritual, on the betrothal day, the bride-price, etc., are fixed, and an adjournment is made to the toddy shop. The marriage rites are, as a rule, very simple, but, in some places, the Oddēs have begun to imitate the marriage ceremonies of the Baliyas. On the third day, the contracting couple go in procession to a tank, where the bridegroom digs up some mud, and the bride carries three basketfuls thereof to a distance. The following story is narrated in connection with their marriage ceremonies. A certain king wanted an Oddē to dig a tank, which was subsequently called Nidimamidi Koththacheruvu, and promised to pay him in varahālu (gold coins). When the work was completed, the Oddē went to the king for his money, but the king had no measure for measuring out the coins. A person was sent to fetch one, and on his way met a shepherd, who had on his shoulders a small bamboo stick, which could easily be converted into a measure. Taking this stick, he returned to the king, who measured out the coins, which fell short of the amount expected by the Oddēs, who could not pay the debts, which they had contracted. So they threw the money into the tank, saying "Let the tank leak, and the land lie fallow for ever." All were crying on account of their misery and indebtedness. A Baliya, coming across them, took pity on them, and gave them half the amount required to discharge their debts. After a time they wanted to marry, and men were sent to bring the bottu (marriage badge), milk-post, musicians, etc. But they did not return, and the Baliya suggested the employment of a pestle for the milk-post, a string of black beads for the bottu, and betel leaves and areca nuts instead of gold coins for the oli (bride-price).

The Oddēs are in some places Vaishnavites, in others Saivites, but they also worship minor deities, such as Ellamma, Ankamma, etc., to whom goats and sheep are sacrificed, not with a sword or knife, but by piercing them with a spear or crowbar. Writing at the commencement of the nineteenth century, Buchanan states * that "although the Woddaru pray to Vishnu, and offer sacrifices to Marima, Gungama, Durgama, Putalima, and Mutialima, yet the proper object of worship belonging to the caste is a goddess called Yellama, one of the destroying spirits. The image is carried constantly with their baggage; and in her honour there is an annual feast, which lasts three days. On this occasion they build a shed, under which they place the image, and one of the tribe officiates as priest or pujāri. For these three days offerings of brandy, palm wine, rice, and flowers are made to the idol, and bloody sacrifices are performed before the shed. The Woddas abstain from eating the bodies of the animals sacrificed to their own deity, but eat those which they sacrifice to the other Saktis."

The dead are generally buried. By some Oddēs the corpse is carried to the burial-ground wrapped up in a new cloth, and carried in a dhubati (thick coarse cloth) by four men. On the way to the grave, the corpse is laid on the ground, and rice thrown over its eyes. It is then washed, and the nāmam (Vaishnavite sect mark) painted, or vibūthi (sacred ashes) smeared on the forehead of a man, and kunkumam (coloured powder) on that of a female. Earth is thrown by those assembled into the grave before it is filled in. On the karmāndhiram day, or last day of the death ceremonies, the

* Journey through Mysore, Canara, and Malabar.



ODDE HUT.

relations repair to a tank or well outside the village. An effigy is made with mud, to which cooked rice, etc., is offered. Some rice is cooked, and placed on an arka (*Calotropis*) leaf as an offering to the crows. If a married woman has died, the widower cuts through his waist thread, whereas a widow is taken to the water's edge, and sits on a winnow. Her bangles are broken, and the bottu is snapped by her brother. Water is then poured over her head three times through the winnow. After bathing, she goes home, and sits in a room with a lamp, and may see no one till the following morning. She is then taken to one or more temples, and made to pull the tail of a cow three times. The Oddēs of Coimbatore, in the Tamil country, have elaborated both the marriage and funeral ceremonies, and copy those of the Baliyas and Vellālas. But they do not call in the assistance of a Brahman purōhit.

A woman, found guilty of immorality, is said to have to carry a basketful of earth from house to house, before she is re-admitted to the caste.

The following note on a reputed cure for snake poisoning used by Oddēs was communicated to me by Mr. Gustav Haller. "A young boy, who belonged to a gang of Oddēs, was catching rats, and put his hand into a bamboo bush, when a cobra bit him, and clung to his finger when he was drawing his hand out of the bush. I saw the dead snake, which was undoubtedly a cobra. I was told that the boy was in a dying condition, when a man of the same gang said that he would cure him. He applied a brown pill to the wound, to which it stuck without being tied. The man dipped a root into water, and rubbed it on the lad's arm from the shoulder downwards. The arm, which was benumbed, gradually became sensitive, and at last the fingers could move, and the pill

dropped off. The moist root was rubbed on to the boy's tongue and into the corner of the eye before commencing operations. The man said that a used pill is quite efficacious, but should be well washed to get rid of the poison. In the manufacture of the pill, five leaves of a creeper are dried, and ground to powder. The pill must be inserted for nine days between the bark and cambium of a margosa tree (*Melia Azadirachta*) during the new moon, when the sap ascends." The creeper is *Tinospora cordifolia* (gul bēl) and the roots are apparently those of the same climbing shrub. There is a widespread belief that gul bēl growing on a margosa tree is more efficacious as a medicine than that which is found on other kinds of trees.

The insigne of the caste at Conjeeveram is a spade.*

"In the Ceded Districts," Mr. F. S. Mullaly writes, † "some of the Wudders are known as Donga Wuddi-wars, or thieving Wudders, from the fact of their having taken to crime as a profession. Those of the tribe who have adopted criminal habits are skilful burglars and inveterate robbers. They are chiefly to be found among the stone Wudder class, who, besides their occupation of building walls, are also skilful stone-cutters. By going about under the pretence of mending grindstones, they obtain much useful information as to the houses to be looted, or parties of travellers to be attacked. In committing a highway robbery or dacoity, they are always armed with stout sticks. Burglary by Wudders may usually be traced to them, if careful observations are made of the breach in the wall. The implement is ordinarily the crowbar used by them in their profession as stone-workers, and the blunt marks of the crowbar

* J. S. F. Mackenzie. Ind. Ant., IV, 1875.

† Op. cit.

are, as a rule, noticeable. They will never confess, or implicate another of their fraternity, and, should one of them be accused of a crime, the women are most clamorous, and inflict personal injuries on themselves and their children, to deter the police from doing their duty, and then accuse them of torture. Women and children belonging to criminal gangs are experts in committing grain thefts from kalams or threshing-floors, where they are engaged in harvest time, and also in purloining their neighbours' poultry. Stolen property is seldom found with Wudders. Their receivers are legion, but they especially favour liquor shopkeepers in the vicinity of their encampment. Instances have been known of valuable jewellery being exchanged for a few drams of arrack. In each Wudder community, there is a headman called the Ganga Rāja, and, in the case of criminal gangs of these people, he receives two shares of spoil. Identifiable property is altered at once, many of the Wudders being themselves able to melt gold and silver jewellery, which they dispose of for about one-tenth of the value."

It has been said of the navvies in England that "many persons are quite unaware that the migratory tribe of navvies numbers about 100,000, and moves about from point to point, wherever construction works are going forward, such as railways, harbour, canals, reservoirs and drainage works. Generally the existence of these works is unknown to the public until their completion. They then come into use, but the men who risked their lives to make them are gone nobody knows where. They are public servants, upon whose labours the facilities of modern civilised life largely depend, and surely, therefore, their claim on our sympathies is universal." And these remarks apply

with equal force to the Oddēs, who numbered 498,388 in the Madras Presidency at the census, 1901.

In the Census Report, 1901, Odderāzulu is given as a synonym of Oddē. One of the sections of the Yerukalas is also called Oddē. Vadde (Oddē) Cakali (Tsākala) is recorded, in the Vizagapatam Manual, as the name for those who wash clothes, and carry torches and palanquins.

Oddilu.—The Oddilu are described * by the Rev. J. Cain as principally raftsmen on the Godāvāri river, who have raised themselves in life, and call themselves Sishti Karanamalu. He states further that they are Kois (or Koyis) who are regarded as more honourable than any of the others, and have charge of the principal vēlpu (tribal gods).

Odhuvar (reader or reciter).—A name for Pandārams, who recite hymns in temples.

Odisi.—A sub-division of Bhondāri.

Odiya.—It is noted, in the Madras Census Report, 1891, that "this is the principal Uriya caste of farmers in Ganjam. Odia and Uriya are different forms of one and the same word, and this caste name simply means a native of the Odia or Uriya country, as Telaga means a man of the Telugu country. In both cases, therefore, we find a number of persons included, who are in reality members of some other caste. The total number of sub-divisions of Odia, according to the census schedules, is 146, but a number of these are names of various Uriya castes, and not true sub-divisions. The largest sub-division is Bēnāito, which is returned by 62,391 persons. The Nunia sub-division, the next largest, was returned by 9,356 individuals." It is further recorded, in the

* Ind. Ant., VIII, 1879.

Census Report, 1901, that Odiya, Oriya, or Uriya "is one of the vaguest terms in the whole of Table XIII (Caste and Tribe). The Odiyas are a race by themselves, split up into many castes. 'Odiya' also often means merely a man who speaks Oriya. The term is, however, so constantly returned by itself without qualification, that Odiya has perforce figured in the tables of all the censuses as a caste. The Odiyas of the hills differ, however, from the Odiyas of the plains, the Odiyas of Ganjam from those of Vizagapatam, and the customs of one *muttāh* (settlement) from those of the next." Mr. Narasing Doss writes to me that "Odiya literally means an inhabitant of Odissa or Orissa. There is a separate caste called Odiya, with several sub-divisions. They are cultivators by profession. Marriage is infant or adult. They employ Brāhmans at ceremonials. Widows and divorcées are remarried. They eat fish and meat, but not fowls or beef, and do not drink liquor. They burn the dead. Members of the Nāgabonso sept claim to be descendants of Nāgamuni, the serpent rishi."

I gather that there are three main sections among the Odiyas, viz., Benāito, Nuniya, and Baraghoria, of which the first-named rank above the others in the social scale. From them Oriya Brāhmans and Koronos will accept water. The Benāitos and Nuniyas are found all over Ganjam, whereas the Baraghorias are apparently confined to villages round about Aska and Purushothapūr. There are numerous exogamous *gōtras* within the caste, among which are Nāgasira (cobra), Gonda (rhinoceros), Kochipo (tortoise), and Baraha (boar). The gods of the *gōtra* should be worshipped at the commencement of any auspicious ceremony. The Odiyas also worship Jagan-nātha, and Tākūrānis (village deities). A number of titles occur in the caste, *e.g.*, Bissoyi, Podhāno, Jenna,

Bariko, Sāhu, Swāyi, Gaudo, Pulleyi, Chando, Dolei, and Torei.

When an unmarried girl is ill, a vow is taken that, if she recovers, she shall be married to the dharma dēvata (sun), which is represented by a brass vessel.

People of mixed origin sometimes call themselves Odiyas, and pass as members of this caste. Some Bhayipuos, for example, who correspond to the Telugu Ādapāpas, call themselves Odiyas or Beniya Odiyas.

Odiya Tōti.—A Tamil synonym for Oriya Haddis employed as scavengers in municipalities in the Tamil country.

Ōjali.—The Ōjali, Vōjali, or Ōzolu are summed up, in the Madras Census Report, 1901, as being "Telugu blacksmiths in the Vizagapatam Agency. They eat beef, but are somewhat superior to the Paidis and Mālas in social position. They are also called Mettu Kamsali." It is stated in the Vizagapatam Manual that, during the reign of Chōla Chakravati, the Kamsalas (artisans) claimed to be equal to Brāhmans. This offended the sovereign, and he ordered their destruction. Some only escaped death by taking shelter with people of the 'Ōzu' caste. As an acknowledgment of their gratitude many of the Kamsalas have ōzu affixed to their house-name, *e.g.*, Kattōzu, Lakkōzu.

Okkiliyan.—Okkiliyan is the Tamil synonym for Vakkaliga, the large caste of Canarese cultivators, and the name is derived from okkalu, meaning cultivation or agriculture. In the Madras Census Report, 1901, the Vakkaligas or Okkiliyans are described as "Canarese cultivators, who originally belonged to Mysore, and are found mainly in Madura and Coimbatore. The caste is split up into several sub-divisions, the names of two of which, Nonaba and Gangadikāra, are derived from

former divisions of the Mysore country. Each of these is again split up into totemistic exogamous sections or *kūlas*, some of which are Chinnada (gold), Belli (silver), Khajjāya (cake), Yemme (buffalo), Alagi (pot), Jōla (chōlum : a millet)." The Vakkaligas say they are descendants of the Ballāl Rājah of Ānēgundi, and that they left their homes in pursuit of more suitable occupation, and settled themselves in Konganād (Coimbatore). The Okkiliyans, whom I have investigated, were settled in the Tamil country in the Coimbatore district, where they were engaged as cultivators, bakers, milk-vendors, bricklayers, merchants, cart-drivers, tailors, cigar manufacturers, and coolies. They returned the following eight endogamous sub-divisions :—

(1) Gangadikāra, or those who lived on the banks of the Ganges.

(2) Gudī, temple.

(3) Kīrē (*Amarantus*), which is largely cultivated by them.

(4) Kunchu, a tassel or bunch.

(5) Kāmāti, foolish. Said to have abandoned their original occupation of cultivating the land, and adopted the profession of bricklayer.

(6) Gauri, Siva's consort.

(7) Bai.

(8) Sānu.

Like other Canarese castes, the Okkiliyans have exogamous septs (*kūttam* or *kūtta*), such as Belli (silver), Kastūri (musk), Pattēgāra (headman), Aruva, Hattianna, etc. By religion they are both Saivites and Vaishnavites. Those of the Aruva sept are all Saivites, and the Hatti sept are Vaishnavites. Intermarriage between Saivites and Vaishnavites is permitted, even though the former be Lingāyats. The Okkiliyans also worship village

deities, and sacrifice goats and fowls to Māgāliamma and Koniamma.

The Kiraikkārans of Coimbatore, whose main occupation is cultivating kirai (*Amarantus*) and other vegetables, are said to be Kempati Okkiliyans, *i.e.*, Okkiliyans who emigrated from Kempampatti in Mysore.

The hereditary headman of the caste, at Coimbatore, is called Pattakāran, who has under him a Chinna (little) Pattakāran. The headman presides over the caste council meetings, settles disputes, and inflicts fines and other forms of punishment. If a person is accused of using coarse language, he is slapped on the cheek by the Chinna Pattakāran. If, during a quarrel, one person beats the other with shoes, he has to purify himself and his house, and feed some of his fellow castemen. The man who has been slippered also has to undergo purificatory ceremony, but has not to stand a feast. In cases of adultery, the guilty persons have to carry a basket of sand on the head round the quarters of the community, accompanied by the Chinna Pattakāran, who beats them with a tamarind switch. In some places, I am informed, there is a headman for the village, called Ūru Goundan, who is subject to the authority of the Nāttu Goundan. Several nādus, each composed of a number of villages, are subject to a Pattakar, who is assisted by a Bandāri. All these offices are hereditary.

When a Gangadikāra girl reaches puberty, her maternal uncle, or his son, constructs a hut of stems of cocoanut leaves, reeds and branches of *Pongamia glabra*. Every day her relations bring her a cloth, fruits, and flowers. On alternate days she is bathed, and dressed in a cloth supplied by the washerwoman. The hut is broken up, and a new one constructed on the third, fifth, and seventh days. During the marriage ceremony, the



VAKKALIGA BRIDE.

bridegroom carries a dagger (katar) with a lime stuck on its tip, and partly covered with a cloth, when he proceeds to the bride's house with a bamboo, new clothes, the tāli (marriage badge), jewels, wrist-thread (kankanam), fruits, cocoanuts, rice, and a new mat, camphor, etc. He must have the dagger with him till the wrist-threads are untied. The barber cuts the nails of the bridegroom. The Pattakāran, or a Brāhman priest, takes round the tāli to be blessed by those assembled, and gives it to the bridegroom, who ties it on the bride's neck. The ends of the cloths of the contracting couple, with betel leaves and areca nuts in them, are tied together, and they link together the little finger of their right hands. They then look at the sky, to see the pole-star, Arundati, who was the wife of the ascetic Vasishta, and the emblem of chastity. The marriage booth has four posts, and the milk-post is made of the milk hedge (*Euphorbia Tirucalli*), to which are tied mango leaves and a wrist-thread. At some Okkiliyan marriages, the caste priest, called Kanigāra (soothsayer), officiates at the tāli-tying ceremony. Very great importance is attached to the linking of the fingers of the bridal couple by the Kanigāra or maternal uncle. The dowry is not given at the time of marriage, but only after the birth of a child. For her first confinement, the woman is taken to her parents' home, and, after delivery, is sent back to her husband with the dowry. This is not given before the birth of a child, as, in the event of failure of issue or death of his wife, the husband might claim the property, which might pass to a new family.

Among some Okkiliyans the custom is maintained by which the father of a young boy married to a grown-up girl cohabits with his daughter-in-law until her husband has reached maturity.

A dead person, I was informed at Coimbatore, is buried in a sitting posture, or, if young and unmarried, in a recumbent position. As the funeral procession proceeds on its way to the burial-ground, the relations and friends throw coins, fruits, cakes, cooked rice, etc., on the road, to be picked up by poor people. If the funeral is in high life, they may even throw flowers made of gold or silver, but not images, as some of the higher classes do. At the south end of the grave, a hollow is scooped out for the head and back to rest in. A small quantity of salt is placed on the abdomen, and the grave is filled in. Leaves of the arka plant (*Calotropis gigantea*), or tangēdu (*Cassia auriculata*), are placed in three corners, and a stone is set up over the head. The son, having gone round the grave with a pot of water and a fire-brand, breaks the pot on the stone before he retires. The widow of the deceased breaks her bangles, and throws them on the grave. The son and other mourners bathe, and return home, where they worship a lighted lamp. On the third day, dried twigs of several species of *Ficus* and jāk tree (*Artocarpus integrifolia*), milk, a new cloth, plantains, tender cocoanuts, cheroots, raw rice, betel, etc., required for worship, are taken to the grave. The twigs are burnt, and reduced to ashes, with which, mixed with water, the figure of a human being is made. It is covered with a new cloth, and flowers are thrown on it. Pūja is done to plantains, cocoanut, etc., placed on a plantain leaf, and milk is poured over the figure by relations and friends. The widow breaks her tāli string, and throws it on the figure. The son, and the four bearers who carried the corpse to the grave, are shaved. Each of the bearers is made to stand up, holding a pestle. The barber touches their shoulders with holy grass

dipped in gingelly (*Sesamum*) oil. Raw rice, and other eatables, are sent to the houses of the bearers by the son of the deceased. At night the cloths, turban, and other personal effects of the dead man are worshipped. Pollution is removed on the eleventh day by a Brāhman sprinkling holy water, and the caste people are fed. They perform *srādh*. By some Okkiliyans, the corpse is, like that of a Lingāyat Badaga, etc., carried to the burial-ground in a structure called *tēru kattu*, made of a bamboo framework surmounted by a canopy, whereon are placed five brass vessels (*kalasam*). The structure is decorated with cloths, flags, and plantain trees.

The Morasu Vakkaligas, who sacrifice their fingers, are dealt with separately (*see* Morasu).

Ōlai.—A sub-division of Palli, the members of which wear a ear ornament called *ōlai*.

Olāro.—A sub-division of Gadaba.

Olēkara.—*See* Vilyakāra.

Olikala (pyre and ashes).—An exogamous sept of Dēvānga.

Omanaito.—The Omanaitos or Omaitos are an Oriya cultivating caste, for the following account of which I am indebted to Mr. C. Hayavadana Rao. According to a tradition, the ancestor of the caste was one Amātya, a minister of Sri Rāma at Ayōdhya. After Rāma had gone to heaven, there was no one to take care of them, and they took to agriculture. The caste is divided into two endogamous sections, called Bodo (big) and Sanno (little). The latter are regarded as illegitimate children of the former by a Bottada, Gauda, or other woman. The Bodo section is divided into septs, called Sva (parrot), Bhāg (tiger), Kochchimo (tortoise), Nāga (cobra), Sila (stone), Dhūdho (milk), Kumda (*Cucurbita maxima*), and Kukru (dog).

The caste headman is called Bhatha Nāyak, whose office is hereditary. He arranges council meetings for settling social questions, and takes a leading part in excommunicating members of the caste. Like the Gōnds, the Omanaitos cannot tolerate a man suffering from sores, and he is formally excommunicated. To be received back into the caste, he has to give a caste feast, of which the Bhatha Nāyak is the first to partake.

Girls are married before or after puberty. A man claims his paternal aunt's daughter in marriage. As soon as a young man's parents think it is time that he should get married, they set out, with some sweets and jaggery (crude sugar), for the house of the paternal aunt, where the hand of her daughter is asked for. A second visit of a similar nature is made later on, when the marriage is decided on. An auspicious day is fixed by the Dēsāri. A messenger is sent to the house of the bride-elect with some rice, three rupees, a sheep, and a new cloth, which are presented to her parents, who invite the bridegroom and his party to come on the appointed day. On that day, the bridegroom is conducted in procession, sometimes on horseback, to the bride's village. There, in front of her hut, a pandal (booth) has been constructed of eight posts of the sāl tree (*Shorea robusta*), and a central post of the ippa (*Bassia*) tree, to which seven pieces of turmeric and seven mango leaves are tied. At the auspicious moment, the bridegroom is conducted in procession to the booth, and the messenger says aloud to the paternal aunt "The bridegroom has come. Bring the bride quickly." She stands by the side of the bridegroom, and the Dēsāri links together their little fingers, while the women throw rice coloured with turmeric over them. Water, which has been brought from the village stream at early morn, and coloured with turmeric, is

poured over the couple from five pots. They then dress themselves in new cloths presented by their fathers-in-law. A feast is given by the bride's party. On the following day, the bride is conducted to the home of the bridegroom, at the entrance to which they are met by the bridegroom's mother, who sprinkles rice coloured with turmeric over them, and washes their feet with turmeric-water. Liquor is then distributed, and a meal partaken of. The Dēsāri takes seven grains of rice and seven areca nuts and ties them up in the ends of the cloths of the contracting couple. On the following day, a feast is held, and, next day, the parties of the bride and bridegroom throw turmeric-water over each other. All then repair to the stream, and bathe. A feast follows, for which a sheep is killed.

It is noted, in the Gazetteer of the Vizagapatam District, that in the course of an Omanaito wedding there is a free fight, with mud for missiles.

The remarriage of widows is permitted, and a younger brother may marry the widow of his elder brother. Divorce is allowed, and divorcées may marry again.

The Omanaitos worship Tākūrāni and Chāmariya Dēvata, as priest of whom a member of the caste officiates. An annual festival is held in the month of Chaitro.

The dead are burnt. Pollution on account of a death in a family lasts for ten days, during which the caste occupation is not carried out, and the mourners are fed by people of another sept. On the eleventh day a feast is held, at which liquor is forbidden.

The caste title is usually Nāyako, but the more prosperous take the title Pātro.

Ondipuli.—Recorded, in the Madras Census Report, 1901, as Telugu-speaking cultivators and cattle-breeders

in the Salem district. The name is sometimes applied to the beggars attached to the Palli caste.

Onnām Parisha (first party).—A section of Elayad.

Onne (*Pterocarpus Marsupium*).—An exogamous sept of Toreyas, who are not allowed to mark their foreheads with the juice which exudes from the trunk of this tree.

Onteddu.—Onteddu or Onti-eddu is the name of a sub-division of Gānigas or Gāndlas, who only use one bullock for their oil-mills.

Opoto.—Opoto or Apoto is the name of the palanquin-bearing section of Gaudos.

Oppamtara.—A title conferred by the Rāja of Cochin on some Nāyars.

Oppanakkāran (trader).—Telugu traders and agriculturists. Recorded as a sub-division of Baliya.

Oppomarango (*Achyranthes aspera*).—An exogamous sept of Bhondāri, the members of which may not use the root as a tooth-brush.

Ore.—An honorific title of Nāyars.

Origabhakthudu (saluting devotee).—A class of mendicants, who are said to beg only from Perikes.

Oriya.—Oriya, or Uriya, is a general term for those who speak the Oriya language. At times of census, it has been recorded as a sub-division of various castes, *e.g.*, Sōndi and Dhōbi.

Oruganti.—A sub-division of Kāpu and Mutrācha.

Orunūl (one string).—A sub-division of Mārāns, whose widows do not remarry.

Oshtama.—A corrupt form of the word Vaishnava, applied to Sātānis, who are called by illiterate folk Oishnamāru or Oshtamāru.

Osta.—Recorded, in the Travancore Census Report, 1901, as the name of a caste of barbers for Muhammadans.

Otattu (tile-makers).—An occupational name for Nāyars, who tile or thatch temples and Brāhman houses.

Ottaisekkan.—The name, indicating those who work their oil-mill with a single bullock, of a sub-division of Vāniyan.

Ottikunda (empty pot).—An exogamous sept of Kamma.

Paccha (green).—An exogamous sept of Kamma. The equivalent Pacchai is a sub-division of Tamil Paraiyans, and of Malaiyālis who have settled on the Pacchai-malais (green hills). Pacchi powāku (green tobacco) occurs as an exogamous sept of Dēvānga. Pacchai Kutti is the name given to Koravas who travel about the country as professional tattooers, the operation of tattooing being known as pricking with green. In like manner, Pacchai Botlu is the name for Oddēs, who are itinerant tattooers in the Ganjam, Vizagapatam, and Godāvāri districts.

Pachilia.—A sub-division of Oriya Gaudos.

Pada (fighting).—A sub-division of Nāyar.

Padahāru Mādala (sixteen mādalas).—The name, indicating the amount of the bride-price, of a section of Upparas. A mādala is equal to two rupees. Some say that the name has reference to the modas, or heaps of earth, in which salt was formerly made.

Padaiyāchi.—A synonym or title of Palli or Vanniyan, and Savalakkāran.

Padāl.—A title of headmen of the Bagatas.

Pādām.—Recorded, in the Travancore Census Report, 1901, as a sub-division of Nāyar. Pādāmangalam

or Pādamangalakkār is also recorded as a sub-division of Nāyars, who escort processions in temples. Mr. N. Subramani Aiyar writes that "Pādamangalam and the Tamil Pādam are recorded as a division of Nāyars, but they are said to be immigrants to Travancore from the Tamil country." Pādam also occurs as an exogamous sept of Moosu Kamma.

Padarti.—A title of pūjāris (priests) in South Canara, and a name by which Stānikas are called.

Padavala (boat).—An exogamous sept of Dēvānga.

Padiga Rāju.—Recorded, in the Madras Census Report, as the same as Bhatrāzu. The Padiga Rājulu are, however, beggars attached to the Padma Sālēs, and apparently distinct from Bhatrāzus. The name is probably derived from padiga, a kind of vessel, and may bear reference to the vessel which they carry with them on their begging expeditions.

Padma (lotus).—A sub-division of Velama.

Padma Sālē.—The Padma (lotus) Sālēs are a Telugu-speaking caste of weavers, who are scattered all over the Madras Presidency. The majority are engaged in their hereditary occupation, but only the minority possess looms of their own, and they work, for the most part, for the more prosperous owners of hand-looms. As a class they are poor, being addicted to strong drinks, and in the hands of the money-lenders, who take care that their customers always remain in debt to them. Like the Kaikōlans, the Padma Sālēs weave the coarser kinds of cotton cloths, and cannot compete with the Patnūlkārāns and Khātrēs in the manufacture of the finer kinds.

The Padma Sālēs have only one gōtra, Markandēya. But, like other Telugu castes, they have a number of

exogamous septs or intipērus, of which the following are examples :—

Bandāri, treasurer.	Paththi, cotton.
Bomma, an idol.	Putta, ant-hill.
Canji, gruel.	Thēlu, scorpion.
Chinthaginjala, tamarind seeds.	Tangedla, <i>Cassia auriculata</i> .
Gōrantla, <i>Lawsonia alba</i> .	Tumma, <i>Acacia arabica</i> .
Jinka, gazelle.	Avari, indigo plant.
Kālava, ditch.	Chinnam, gold ?
Kāsulu, copper coins.	Gurram, horse.
Kongara, crane.	Geddam, beard.
Kadavala, pots.	Kōta, fort.
Manchi, good.	Mēda, raised mound.
Nili, indigo.	Middala, storeyed house.
Nūkalu, flour of grain or pulse.	Māmidla, mango.
Nyāyam, justice.	Narāla, nerves.
Ūtla, rope for hanging pots.	Pūla, flowers.
Pōthu, male.	Sādhu, quiet or meek.

The Padma Sālēs profess to be Vaishnavites, but some are Saivites. All the families of the exogamous sept Sādhu are said to be lingam-wearing Saivites. In addition to their house-god Venkatēswara, they worship Pulikondla Rangaswāmi, Maremma, Durgamma, Nara-sappa, Sunkāamma, Urukundhī Viranna, Gāngamma, Kinkiniamma, Mutyāamma, Kālelamma, Ankamma, and Padvetiamma. Their caste deity is Bhāvana Rishi, to whom, in some places, a special temple is dedicated. A festival in honour of this deity is celebrated annually, during which the god and goddess are represented by two decorated pots placed on a model of a tiger (vyagra vāhanam), to which, on the last day of the ceremonial, large quantities of rice and vegetables are offered, which are distributed among the loom-owners, pūjari, headman, fasting celebrants, etc.

The Padma Sālēs belong to the right-hand, and the Dēvāngas to the left-hand faction, and the latter aver

that the Padma Sâlēs took away the body of the goddess Chaudēswari, leaving them the head.

Three kinds of beggars are attached to the Padma Sâlēs, viz., Sādhana Sūrulu, Padiga Rājulu or Koonapilli vāndlu, and Inaka-mukku Bhatrāzus. Concerning the Sādhana Sūrulu, Buchanan writes as follows.* “The Vaishnavite section of the Samay Sale is called Padma Sâlē. The whole Shalay formerly wore the linga, but, a house having been possessed by a devil, and this sect having been called on to cast him out, all their prayers were of no avail. At length ten persons, having thrown aside their linga, and offered up their supplications to Vishnu, they succeeded in expelling the enemy, and ever afterwards they followed the worship of this god, in which they have been initiated by their brethren. The descendants of these men, who are called Sadana Asholu (Sādana Sūrulu), or the celebrated heroes, never work, and, having dedicated themselves to god, live upon the charity of the industrious part of the caste, with whom they disdain to marry.”

The Padiga Rājulu are supposed to be the descendants of three persons, Adigadu, Padigadu and Baludu, who sprang from the sweat of Bhāvana Rishi, and the following legend is current concerning the origin of the Padma Sâlēs and Padiga Rājulu. At the creation of the world, men were naked, and one Markandēya, who was sixteen years old, was asked to weave cloths. To enable him to do so, he did thapas (penance), and from the sacred fire arose Bhāvana Rishi, bearing a bundle of thread obtained from the lotus which sprang from Vishnu's navel. Bhāvana Rishi made cloths, and presented them to the Dēvatas, and offered a cloth to Bhairava also.

* Journey through Mysore, Canara and Malabar, 1807.

This he refused to accept, as it was the last, and not the first, which is usually rolled up, and kept on the loom. Finding it unsuitable for wearing, Bhairava uttered a curse that the cloths made should wear out in six months. Accordingly, Siva asked Bhāvana to procure him a tiger's skin for wearing. Narada came to the assistance of Bhāvana, and told him to go to Udayagiri, where Bhadrāvati, the daughter of Sūrya, was doing penance to secure Bhāvana as her husband. She promised to secure a skin, if he would marry her. To this he consented, and, in due course, received the tiger's skin. Making the tiger his vāhanam (vehicle), he proceeded to the abode of Siva (Kailāsām), and on his way thither met a Rākshasa, whom he killed in a fight, in the course of which he sweated profusely. From the sweat proceeded Adigadu, Padigadu, and Baludu. When he eventually reached Siva, the tiger, on the sacred ashes being thrown over it, cast its skin, which Siva appropriated. In consequence of this legend, tigers are held in reverence by the Padma Sālēs, who believe that they will not molest them.

The legendary origin of the Padma Sālēs is given as follows in the Baramahal Records.* "In former days, the other sects of weavers used annually to present a piece of cloth to a rishi or saint, named Markandēyulu. One year they omitted to make their offering at the customary period, which neglect enraged the rishi, who performed a yāga or sacrifice of fire, and, by the power of mantras or prayers, he caused a man to spring up out of the fire of the sacrifice, and called him Padma Saliwariu, and directed him to weave a piece of cloth for his use. This he did, and presented

* Section III. Inhabitants. Madras Government Press, 1907.

it to the rishi, saying 'Oh! Swāmi, who is thy servant to worship, and how is he to obtain moksham or admittance to the presence of the Supreme?' The rishi answered 'Pay adoration to me, and thou wilt obtain moksham.'

The office of headman (Setti or Gaudu) is hereditary. The headman has under him an assistant, called Ummidi Setti or Ganumukhi, who is the caste messenger, and is exempt from the various subscriptions for temple festivals, etc.

When a girl reaches puberty, she is forbidden to eat meat or *Amarantus* during the period of ceremonial pollution. In settling the preliminaries of a marriage, a Brāhman purōhit takes part. With some Padma Sālēs it is etiquette not to give direct answers when a marriage is being fixed up. For example, those who have come to seek the hand of a girl say "We have come for a sumptuous meal," to which the girl's parents, if consenting to the match, will reply "We are ready to feed you. You are our near relations." The marriage rites are a blend of the Canarese and Telugu types. In the Ceded districts, the bride is conveyed to the house of the bridegroom, seated on a bull, after worship has been done to Hanumān. As she enters the house, a cocoanut is waved, and thrown on the ground. She then bathes in an enclosure with four posts, round which cotton thread has been wound nine times. Wrist-threads of cotton and wool are tied on the bride and bridegroom. The bottu (marriage badge) is tied round the bride's neck, and she stands on a pile of cholum (*Sorghum vulgare*: millet) on the floor or in a basket. The bridegroom stands on a mill-stone. While the bottu is being tied, a screen is interposed between the contracting couple. The bride's nose-screw ornament is dropped into a plate of milk,

from which she has to pick it out five times. Towards evening, the bridal couple go in procession through the streets, and to the temple, if there is one. On their return to the house, the bridegroom picks up the bride, and dances for a short time before entering. This ceremony is called *dēga-āta*, and is performed by several Telugu castes.

Some Padma Sālēs bury their dead in the usual manner, others, like the Lingāyats, in a sitting posture. It is customary, in some places, to offer up a fowl to the corpse before it is removed from the house, and, if a death occurs on a Saturday or Sunday, a fowl is tied to the bier, and burnt with the corpse. This is done in the belief that otherwise another death would very soon take place. The Tamilians, in like manner, have a proverb "A Saturday corpse will not go alone." On the way to the burial-ground, the corpse is laid down, and water poured into the mouth. The son takes a pot of water round the grave, and holes are made in it by the Ummidi Setti, through which the water trickles out. On the fifth day, a sheep is killed, and eaten. During the evening the Sātāni comes, and, after doing *pūja* (worship), gives the relatives of the deceased sacred arrack (liquor) in lieu of holy water (*thirtham*) and meat, for which he receives payment. On the last day of the death ceremonies (*karmāndiram*), the Sātāni again comes with arrack, and, according to a note before me, all get drunk. (*See Sālē.*)

Pagadāla (trader in coral).—A sub-division or exogamous sept of Baliya and Kavarai. The Pagadāla Baliyas of the Vizagapatam district are described as dealing in coral and pearls. Pagada Mūkara (coral nose-ring) has been returned as a sub-division of Kamma.

Pagati Vēsham.—A class of Telugu beggars, who put on disguises (vēsham) while begging.* At the annual festival at Tirupati in honour of the goddess Gangamma, custom requires the people to appear in a different disguise every morning and evening. These disguises include those of a Bairāgi, serpent, etc.†

Paguththan.—A title of Sembadavan.

Paida (gold or money).—An exogamous sept of Māla. The equivalent Paidam occurs as an exogamous sept of Dēvānga.

Paidi.—The Paidis are summed up, in the Madras Census Report, 1891, as “a class of agricultural labourers and weavers, found in the Vizagapatam district. Some of them are employed as servants and village watchmen. They are closely akin to the Pānos and Dōmbos of the hills, and Mālas of the plains. They speak a corrupt dialect of Uriya.” In the Census Report, 1901, Kangara (servant) is recorded as a synonym for Paidi.

For the following note on the Paidis of the Vizagapatam district, I am mainly indebted to Mr. C. Hayavadana Rao. There is a great deal of confusion concerning this caste, and the general impression seems to be that it is the same as Dōmb and Pāno. I am informed that the same man would be called Paidi by Telugus, Dōmb by the Savaras, and Pāno by the Konds. In the interior of the Jeypore Agency tracts the Dōmb and Paidis both repudiate the suggestion that they are connected with each other. The Paidis, in some places, claim to belong to the Vālmiki kulam, and to be descended from Vālmiki, the author of the Rāmāyana. A similar descent, it may be noted, is claimed by the Bōyas. In the Vizagapatam Manual, the Paidimālatu or Paidi Mālas (hill Mālas) are

* Madras Census Report, 1901.

† See Manual of the North Arcot district, I, 187.

described as cultivating land, serving as servants and village watchmen, and spinning cotton. It is said that they will not eat food, which has been seen by Kōmatis. The Paidis stoutly deny their connection with the Mālas.

When a Paidi girl reaches puberty, she is kept under pollution for a varying number of days, and, on the last day, a Mādiga is summoned, who cuts her finger and toe nails, after which she bathes. Girls are married either before or after puberty. The mēnarikam custom is in force, according to which a man should marry his maternal uncle's daughter. If he does so, the bride-price (vōli) is fixed at five rupees; otherwise it is ten rupees. The marriage ceremonies last over four days, and are of the low-country Telugu type. The remarriage of widows and divorce are permitted.

The Paidis are Vaishnavites, and sing songs in praise of Rāma during the month Karthika (November-December). Each family feeds a few of the castemen at least once during that month. They also observe the Sankramanam festival, at which they usually wear new clothes. The dead are either burnt or buried, and the chinna (small) and pedda rōzu (big day) death ceremonies are observed.

Some Paidis are cultivators, but a large number are prosperous traders, buying up the hill produce, and bringing it to the low-country, where it is sold at markets. Their children study English in the hill schools. The caste titles are Anna and Ayya.

Some time ago some prisoners, who called themselves Billaikāvu (cat-eaters), were confined in the Vizagapatam jail. I am informed that these people are Māla Paidis, who eat cat flesh.

The following note refers to the Paidis who live in the southern part of Ganjam. Some have settled as

watchmen, or in other capacities, among the Savaras, whose language they speak in addition to their own. In their marriage ceremonies, they conform to the Telugu type, with certain variations adopted from the Oriya ceremonial. On the first day, a pandal (booth) is set up, and supported on twelve posts. A feast is given to males during the day, and to females at night. Like the Oriya Dandāsis, they bring water from seven houses of members of castes superior to their own. The auspicious time for tying the pushte (gold marriage badge) on the following day is fixed so as to fall during the night. At the appointed time, the bridegroom rushes into the house of the bride, and the contracting couple throw rice over each other. Taking the bride by the hand, the bridegroom conducts her to the pandal, wherein they take their seats on the dais. The bride should be seated before the bridegroom, and there is a mock struggle to prevent this, and to secure first place for the bridegroom. He then ties a mukkuto (chaplet) on the bride's forehead, a thread on her wrist, and the pushte on her neck. After this has been done, the couple bathe with the water already referred to, and once more come to the dais, where a small quantity of rice, sufficient to fill a measure called adda, is placed before them. Some amusement is derived from the bride abstracting a portion of the rice, so that, when the bridegroom measures it, there is less than there should be. The marriage ceremonies conclude on the third day with offerings to ancestors, and distribution of presents to the newly married couple.

The death ceremonies are based on the Oriya type. On the day after death, the funeral pyre is extinguished, and the ashes are thrown on to a tree or an ant-hill. As they are being borne thither, the priest asks the man

who carries them what has become of the dead person, and he is expected to reply that he has gone to Kāsi (Benares) or Jagannātham. A cloth is spread on the spot where the corpse was burnt, and offerings of food are placed on it. On the fourth day, a pig is killed and cooked. Before being cooked, one of the legs is hung up near the spot where the deceased breathed his last. Death pollution is got rid of by touching oil and turmeric, and the ceremonies conclude with a feast. An annual offering of food is made, in the month of November, to ancestors, unless a death takes place in the family during this month.

The Ganjam Paidis worship the Tākurānis (village deities), and sacrifice goats and sheep at local temples. As they are a polluting caste, they stand at a distance opposite the entrance to the temple, and, before they retire, take a pinch or two of earth. This, on their return home, they place on a cloth spread on a spot which has been cleansed, and set before it the various articles which have been prepared as offerings to the Tākurāni. When a Paidi is seriously ill, a male or female sorcerer (Bejjo or Bejjano) is consulted. A square, divided into sixteen compartments, is drawn on the floor with rice-flour. In each compartment are placed a leaf, cup of *Butea frondosa*, a quarter-anna piece, and some food. Seven small bows and arrows are set up in front thereof in two lines. On one side of the square a big cup, filled with food, is placed. A fowl is sacrificed, and its blood poured thrice round this cup. Then, placing water in a vessel near the cup, the sorcerer or sorceress throws into it a grain of rice, giving out at the same time the name of some god or goddess. If the rice sinks, it is believed that the illness is caused by the anger of the deity, whose name has been mentioned.

If the rice floats, the names of various deities are called out, until a grain sinks.

It is recorded * that, in the Parvatipūr country of the Vizagapatam district, "the Paidis (Paidi Mālas) do most of the crime, and often commit dacoities on the roads. Like the Konda Doras, they have induced some of the people to employ watchmen of their caste as the price of immunity from theft. They are connected with the Dombus of the Rāyagada and Gunupur tāluks, who are even worse."

Paik.—It is noted by Yule and Burnell,† under the heading Pyke or Paik, that "Wilson gives only one original of the term so expressed in Anglo-Indian speech. He writes 'Pāik or Pāyik, corruptly Pyke, Hind., etc. (from S. padātika), Pāik or Pāyak, Mar., a footman, an armed attendant, an inferior police and revenue officer, a messenger, a courier, a village watchman. In Cuttack the Pāiks formerly constituted a local militia, holding land of the Zamindars or Rājas by the tenure of military service.' But it seems clear to us that there are here two terms rolled together: (a) Pers. Paik, a foot-runner or courier; (b) Hind. pāik and pāyik (also Mahr.) from Skt. padātika, and padika, a foot-soldier."

In the Madras Census Report, 1891, Paiko is defined as "rather an occupational than a caste name. It means a foot-soldier, and is used to denote the retainers of the Uriya Chiefs of Ganjam and Vizagapatam. These men were granted lands on feudal tenure, and belonged to various castes. They are now ordinary agriculturists. Some are employed in the police, and as peons in the various public departments." In the records relating to human sacrifice and infanticide, 1854, the Paiks are

* Gazetteer of the Vizagapatam district.

† Hobson-Jobson.

referred to as matchlock men, by whom the Konds, and Gonds are kept in abject servitude. In the Vizagapatam Manual, 1869, various castes are referred to as being "all paiks or fighting men. Formerly they were a very numerous body, but their numbers are much diminished now, that is as fighting men, for the old army used to be paid, some in money, and some in grants of land. Now there are very few paiks kept up as fighting men; those discharged from service have taken to trading with the coast, and to cultivating their pieces of land. The fort at Kōtapād on the Bustar frontier always had a standing garrison of several hundred paiks. They are gradually being disbanded since we have put police there. The men are a fine race, brave, and capital shots with the matchlock." Paiko has been recorded, at times of census, as a synonym or sub-division of Rona. And Paikarāyi occurs as a title of Badhōyis.

Paiki.—A division of Toda.

Pailmān.—Pailmān or Pailwān has been described * as "an occupational term meaning a wrestler, used by all classes following the occupation, whether they are Hindus or Musalmans. The Hindus among them are usually Gollas or Jettis." In the Telugu country, the Pailmāns wrestle, and perform various mountebank, conjuring, and juggling feats. A wandering troupe of Marātha Pailwāns performed before me various stick-exercises, acrobatic and contortionist feats, and balancing feats on a bamboc pole supported in the kamerband (belly-band) of a veteran member of the troupe. The performance wound up with gymnastics on a lofty pole kept erect by means of ropes tied to casual trees and tent-pegs, and surmounted by a pliant bamboo, on which the

* Madras Census Report, 1901.

performer swung and balanced himself while playing a drum, or supporting a pile of earthen pots surmounted by a brass vessel on his head. The entertainment took place amid the music of drum and clarionet, and the patter of one of the troupe, the performers playing the drum in the waits between their turns.

Painda.—A synonym of Paidi.

Pākanāti (eastern territory).—A sub-division of various Telugu classes, *e.g.*, Baliya, Golla, Kamsala, Kāpu, Māla, and Tsākala.

Paki.—Recorded by the Rev. J. Cain * as a sweeper caste in the Godāvāri district, members of which have come from the neighbourhood of Vizagapatam, and are great sticklers for their caste rules.

Pakinādu.—A territorial sub-division of Kamsalas and other Telugu castes, corresponding to Pākanāti.

Pakirithi.—Pakirithi or Parigiri, meaning Vaishnavite, is a sub-division of Besthas, who, on ceremonial occasions, wear the Vaishnava sect mark.

Pāl (milk).—Pāl or Pāla has been recorded as a sub-division of Idaiyan and Kurumba, and an exogamous sept of Māla. (*See* Hālu.)

Palakala (planks).—An exogamous sept of Kamma.

Pālamala.—Pālama is recorded as a sub-division of the Kānikars of Travancore and Palamalathillom, said to denote the mountain with trees with milky juice, as an exogamous sept of the same tribe.

Pālāvili.—A gōtra of Gollas, who are not allowed to erect pālāvili, or small booths inside the house for the purpose of worship.

Pālayakkāran.—*See* Mutrācha.

Paligiri.—A sub-division of Mutrācha.

Palissa (shield) **Kollan**.—A class of Kollans, in Malabar, who make leather shields. It is recorded, in the Gazetteer of Malabar, that, at the tāli-kettu ceremony, "the girl and manavālan (bridegroom) go to the tank on the last day of the ceremony. The girl, standing in the tank, ducks her whole body under water thrice. As she does so for the third time, a pāndibali or triangular platter made of cocoanut fronds and pieces of plantain stem and leaf plaited together and adorned with five lighted wicks, is thrown over her into the water, and cut in half as it floats by an enangan, who sings a song called Kālikkakam. Lastly, the girl chops in two a cocoanut placed on the bank. She aims two blows at it, and failure to sever it with a third is considered inauspicious. Among Palissa Kollans and some other castes, the lucky dip ceremony is performed on the last day (called nālām kalyānam or fourth marriage). An enangan, drawing out the packets at random, distributes them to the manavālan, the girl, and himself in turn. It is lucky for the manavālan to get the gold, and the girl the silver. A significant finish to the ceremony in the form of a symbolical divorce is not infrequent in South Malabar at all events. Thus, among the Palissa Kollans the manavālan takes a piece of thread from his mundu (cloth), and gives it, saying 'Here is your sister's acchāram' to the girl's brother, who breaks it in two and puffs it towards him. In other cases, the manavālan gives the girl a cloth on the first day, and cuts it in two, giving her one half on the last; or the manavālan and an enangan of the girl hold opposite ends of a cloth, which the manavālan cuts and tears in two, and then gives both pieces to the girl."

Paliyans of Madura and Tinnevely. In a note on the Malai (hill) Paliyans of the Madura district, the

Rev. J. E. Tracy writes as follows. "I went to their village at the foot of the Periyar hills, and can testify to their being the most abject, hopeless, and unpromising specimens of humanity that I have ever seen. There were about forty of them in the little settlement, which was situated in a lovely spot. A stream of pure water was flowing within a few feet of their huts, and yet they were as foul and filthy in their personal appearance as if they were mere animals, and very unclean ones. Rich land that produced a luxuriant crop of rank reeds was all around them, and, with a little exertion on their part, might have been abundantly irrigated, and produced continuous crops of grain. Yet they lived entirely on nuts and roots, and various kinds of gum that they gathered in the forest on the slopes of the hills above their settlement. Only two of the community had ever been more than seven miles away from their village into the open country below them. Their huts were built entirely of grass, and consisted of only one room each, and that open at the ends. The chief man of the community was an old man with white hair. His distinctive privilege was that he was allowed to sleep between two fires at night, while no one else was allowed to have but one—a distinction that they were very complaisant about, perhaps because with the distinction was the accompanying obligation to see that the community's fire never went out. As he was also the only man in the community who was allowed to have two wives, I inferred that he delegated to them the privilege of looking after the fires, while he did the sleeping, whereas, in other families, the man and wife had to take turn and turn about to see that the fire had not to be re-lighted in the morning. They were as ignorant as they were filthy. They had no place of worship, but seemed to

agree that the demons of the forest around them were the only beings that they had to fear besides the Forest Department. They were barely clothed, their rags being held about them, in one or two cases, with girdles of twisted grass. They had much the same appearance that many a famine subject presented in the famine of 1877, but they seemed to have had no better times to look back upon, and hence took their condition as a matter of course. The forest had been their home from time immemorial. Yet the forest seemed to have taught them nothing more than it might have been supposed to have taught the prowling jackal or the laughing hyæna. There were no domesticated animals about their place; strange to say, not even a pariah dog. They appeared to have no idea of hunting, any more than they had of agriculture. And, as for any ideas of the beauty or solemnity of the place that they had selected as their village site, they were as innocent of such things as they were of the beauties of Robert Browning's verse."

In a note written in 1817, Mr. T. Turnbull states that the Madura Pulliers "are never seen unless when they come down to travellers to crave a piece of tobacco or a rag of cloth, for which they have a great predilection. The women are said to lay their infants on warm ashes after delivery, as a substitute for warm clothing and beds."

The Palayans, or Pulleer, are described by General Burton * as "good trackers, and many of them carried bows and arrows, and a few even possessed matchlocks. I met one of these villagers going out on a sporting excursion. He had on his head a great chatty (earthen pot) full of water, and an old brass-bound matchlock.

* An Indian Olio.

It was the height of the dry season. He was taking water to a hollow in a rock, which he kept carefully replenished, and then ensconced himself in a clump of bushes hard by, and waited all day, if necessary, with true native patience, for hog, deer, or pea-fowl to approach his ambush."

In the Madura Manual, it is noted that "the Poleiyans have always been the prædial slaves of the Kunuvans. According to the survey account, they are the aborigines of the Palni hills. The marriage ceremony consists merely of a declaration of consent made by both parties at a feast, to which all their relatives are invited. As soon as a case of small-pox occurs in one of their villages, a cordon is drawn round it, and access to other villages is denied to all the inhabitants of the infected locality, who at once desert their homes, and camp out for a sufficiently long period. The individual attacked is left to his fate, and no medicine is exhibited to him, as it is supposed that the malady is brought on solely by the just displeasure of the gods. They bury their dead."

The Paliyans are described, in the Gazetteer of the Madura district, as a "very backward caste, who reside in small scattered parties amid the jungles of the Upper Palnis and the Varushanād valley. They speak Tamil with a peculiar intonation, which renders it scarcely intelligible. They are much less civilised than the Pulaiyans, but do not eat beef, and consequently carry no pollution. They sometimes build themselves grass huts, but often they live on platforms up trees, in caves, or under rocks. Their clothes are of the scantiest and dirtiest, and are sometimes eked out with grass or leaves. They live upon roots (yams), leaves, and honey. They cook the roots by putting them into a pit in the ground,



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heaping wood upon them, and lighting it. The fire is usually kept burning all night as a protection against wild beasts, and it is often the only sign of the presence of the Paliyans in a jungle, for they are shy folk, who avoid other people. They make fire with quartz and steel, using the floss of the silk-cotton tree as tinder. Weddings are conducted without ceremonies, the understanding being that the man shall collect food, and the woman cook it. When one of them dies, the rest leave the body as it is, and avoid the spot for some months."

A detailed account of the Paliyans of the Palni hills by the Rev. F. Dahmen has recently been published,* to which I am indebted for the following information. "The Paliyans are a nomadic tribe, who for the most part rove in small parties through the jungle-clad gorges that fringe the Upper Palnis plateau. There they maintain themselves mostly on the products of the chase and on roots (yams, etc.), leaves and wild fruits (*e.g.*, of the wild date tree), at times also by hiring their labour to the Kunnuvan or Mannadi villagers. The find of a beehive in the hollow of some tree is a veritable feast for them. No sooner have they smoked the bees out than they greedily snatch at the combs, and ravenously devour them on the spot, with wax, grubs, and all. Against ailments the Paliyans have their own remedies: in fact, some Paliyans have made a name for themselves by their knowledge of the medicinal properties of herbs and roots. Thus, for instance, they make from certain roots (*periya uri katti vēr*) a white powder known as a very effective purgative. Against snake-bite they always carry with them certain leaves (*naru valli vēr*), which they hold to be a very efficient antidote. As soon as

* *Anthropos*, III, 1908.

one of them is bitten, he chews these, and also applies them to the wound. Patience and cunning above all are required in their hunting-methods. One of their devices, used for big game, *e.g.*, against the sambar-(deer), or against the boar, consists in digging pitfalls, carefully covered up with twigs and leaves. On the animal being entrapped, it is dispatched with clubs or the aruvāl (sickle). Another means consists in arranging a heap of big stones on a kind of platform, one end of which is made to rest on higher ground, the other skilfully equipoised by a stick resting on a fork, where it remains fixed by means of strong twine so disposed that the least movement makes the lever-like stick on the fork fly off, while the platform and the stones come rapidly down with a crash. The string which secures the lever is so arranged as to unloose itself at the least touch, and the intended victim can hardly taste the food that serves for bait without bringing the platform with all its weight down upon itself. Similar traps, but on a smaller scale, are used to catch smaller animals: hares, wild fowl, etc. Flying squirrels are smoked out of the hollows of trees, and porcupines out of their burrows, and then captured or clubbed to death on their coming out. The first drops of blood of any animal the Paliyans kill are offered to their god. A good catch is a great boon for the famished Paliyan. The meat obtained therefrom must be divided between all the families of the settlement. The skins, if valuable, are preserved to barter for the little commodities they may stand in need of, or to give as a tribute to their chief. One of their methods for procuring fish consists in throwing the leaves of a creeper called in Tamil karungakodi, after rubbing them, into the water. Soon the fish is seen floating on the surface. Rough fashioned hooks are also used. When not engaged on some

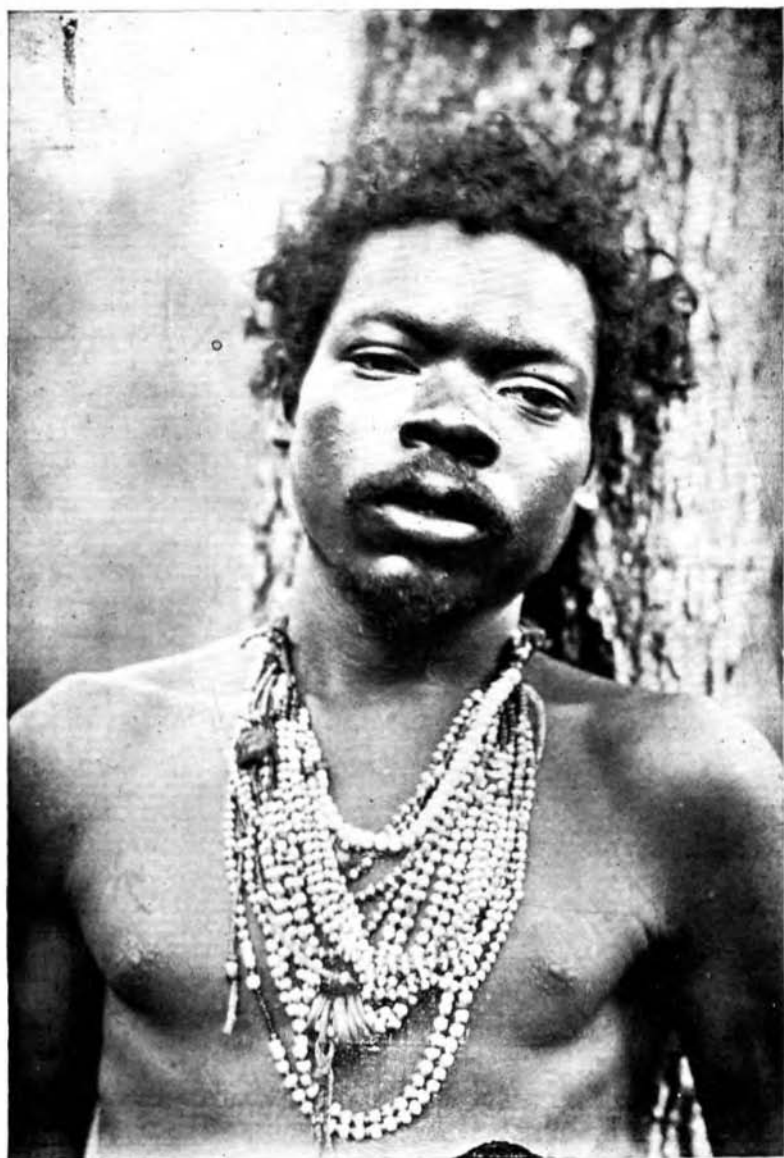
expedition, or not working for hire, the Paliyans at times occupy themselves in the fabrication of small bird-cages, or in weaving a rough kind of mat, or in basket-making. The small nicknacks they turn out are made according to rather ingenious patterns, and partly coloured with red and green vegetable dyes. These, with the skins of animals, and the odoriferous resin collected from the dammer tree, are about the only articles which they barter or sell to the inhabitants of the plains, or to the Mannadis."

Concerning the religion and superstitions of the Paliyans, the Rev. F. Dahmen writes as follows. "The principal religious ceremony takes place about the beginning of March. Mayāndi (the god) is usually represented by a stone, preferably one to which nature has given some curious shape, the serpent form being especially valued. I said 'represented,' for, according to our Paliyans, the stone itself is not the god, who is supposed to live somewhere, they do not exactly know where. The stone that represents him has its shrine at the foot of a tree, or is simply sheltered by a small thatched covering. There, on the appointed day, the Paliyans gather before sunrise. Fire is made in a hole in front of the sacred stone, a fine cock brought in, decapitated amidst the music of horn and drum and the blood made to drip on the fire. The head of the fowl ought to be severed at one blow, as this is a sign of the satisfaction of the god for the past, and of further protection for the future. Should the head still hang, this would be held a bad omen, foreboding calamities for the year ensuing. The instrument used in this sacred operation is the aruvāl, but the sacrificial aruvāl cannot be used but for this holy purpose. Powers of witchcraft and magic are attributed to the Paliyans by other castes, and probably

believed in by themselves. The following device adopted by them to protect themselves from the attacks of wild animals, the panther in particular, may be given as an illustration. Four jackals' tails are planted in four different spots, chosen so as to include the area within which they wish to be safe from the claws of the brute. This is deemed protection enough: though panthers should enter the magic square, they could do the Paliyans no harm; their mouths are locked." It is noted by the Rev. F. Dahmen that Paliyans sometimes go on a pilgrimage to the Hindu shrine of Subrahmaniyam at Palni.

Writing concerning the Paliyans who live on the Travancore frontier near Shenkotta, Mr. G. F. D'Penha states * that they account for their origin by saying that, at some very remote period, an Eluvan took refuge during a famine in the hills, and there took to wife a Palliyar woman, and that the Palliyars are descended from these two. "The Palliyar," he continues, "is just a shade lower than the Eluvan. He is permitted to enter the houses of Eluvans, Elavanians (betel-growers), and even of Maravars, and in the hills, where the rigour of the social code is relaxed to suit circumstances, the higher castes mentioned will even drink water given by Palliyars, and eat roots cooked by them. The Palliyars regard sylvan deities with great veneration. Kurupuswāmi is the tribe's tutelary god, and, when a great haul of wild honey is made, offerings are given at some shrine. They pretend to be followers of Siva, and always attend the *Adi Amavasai* ceremonies at Courtallum. The Palliyar cultivates nothing, not even a sweet potato. He keeps no animal, except a stray dog or two. An axe, a knife, and a pot are all the impedimenta he carries. An

* Ind. Ant., XXX, 1902.



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expert honey-hunter, he will risk his neck climbing lofty precipices or precipitous cliffs. A species of sago-palm furnishes him with a glairy glutinous fluid on which he thrives, and such small animals as the iguana (*Varanus*), the tortoise, and the larvæ of hives are never-failing luxuries."

The Paliyans, whom I investigated in North Tinnevely, were living in the jungles near the base of the mountains, in small isolated communities separated from each other by a distance of several miles. They speak Tamil with a peculiar intonation, which recalls to mind the Irulas. They are wholly illiterate, and only a few can count up to ten. A woman has been known to forget her own name. At a marriage, the father, taking the hand of the bride, and putting it into that of the bridegroom, says "I give this girl to you. Give her roots and leaves, and protect her." The value of a bride or bridegroom depends very much on the quantity of roots, etc., which he or she can collect. When a widow does not remarry, the males of the community supply her with roots and other products of the jungle. Marriages are, as a rule, contracted within the settlement, and complications occasionally occur owing to the absence of a girl of suitable age for a young man. Indeed, in one settlement I came across two brothers, who had for this reason resorted to the adelphous form of polyandry. It would be interesting to note hereafter if this custom, thus casually introduced, becomes established in the tribe. As an exception to the rule of marriage within the settlement, it was noted that a party of Paliyans had wandered from the Gandamanaikanūr forests to the jungle of Ayanarkoil, and there intermarried with the members of the local tribe, with which they became incorporated. The Paliyans admit members

of other castes into their ranks. A case was narrated to me, in which a Maravan cohabited for some time with a Paliya woman, who bore children by him. In this way is the purity of type among the jungle tribes lost as the result of civilisation, and their nasal index reduced from platyrrhine to mesorrhine dimensions.

The Tinnevely Paliyans say that Valli, the wife of the god Subramaniya, was a Paliyan woman. As they carry no pollution, they are sometimes employed, in return for food, as night watchmen at the Vaishnavite temple known as Azhagar Koil at the base of the hills. They collect for the Forest Department minor produce in the form of root-bark of *Ventilago madraspatana* and *Anisochilus carnosus*, the fruit of *Terminalia Chebula* (myrabolams), honey, bees-wax, etc., which are handed over to a contractor in exchange for rice, tobacco, betel leaves and nuts, chillies, tamarinds and salt. The food thus earned as wages is supplemented by yams (tubers of *Dioscorea*) and roots, which are dug up with a digging-stick, and forest fruits. They implicitly obey the contractor, and it was mainly through his influence that I was enabled to interview them, and measure their bodies, in return for a banquet, whereof they partook seated on the grass in two semicircles, the men in front and women in the rear, and eating off teak leaf plates piled high with rice and vegetables. Though the prodigious mass of food provided was greedily devoured till considerable abdominal distension was visible, dissatisfaction was expressed because it included no meat (mutton), and I had not brought new loin-cloths for them. They laughed, however, when I expressed a hope that they would abandon their dirty cloths, turkey-red turbans and European bead necklaces, and revert to the primitive leafy garment of their forbears. A struggle ensued for

the limited supply of sandal paste, with which a group of men smeared their bodies, in imitation of the higher classes, before they were photographed. A feast given to the Paliyans by some missionaries was marred at the outset by the unfortunate circumstance that betel and tobacco were placed by the side of the food, these articles being of evil omen as they are placed in the grave with the dead. A question whether they eat beef produced marked displeasure, and even roused an apathetic old woman to grunt "Your other questions are fair. You have no right to ask that." If a Paliyan happens to come across the carcass of a cow or buffalo near a stream, it is abandoned, and not approached for a long time. Leather they absolutely refuse to touch, and one of them declined to carry my camera box, because he detected that it had a leather strap.

They make fire with a quartz strike-a-light and steel and the floss of the silk-cotton tree (*Bombax malabaricum*). They have no means of catching or killing animals, birds, or fish with nets, traps, or weapons, but, if they come across the carcass of a goat or deer in the forest, they will roast and eat it. They catch "vermin" (presumably field rats) by smoking them out of their holes, or digging them out with their digging-sticks. Crabs are caught for eating by children, by letting a string with a piece of cloth tied to the end down the hole, and lifting it out thereof when the crab seizes hold of the cloth with its claws. Of wild beasts they are not afraid, and scare them away by screaming, clapping the hands, and rolling down stones into the valleys. I saw one man, who had been badly mauled by a tiger on the buttock and thigh when he was asleep with his wife and child in a cave. During the dry season they live in natural caves and crevices in rocks, but, if these leak

during the rains, they erect a rough shed with the floor raised on poles off the ground, and sloping grass roof, beneath which a fire is kept burning at night, not only for warmth, but also to keep off wild beasts. They are expert at making rapidly improvised shelters at the base of hollow trees by cutting away the wood on one side with a bill-hook. Thus protected, they were quite snug and happy during a heavy shower, while we were miserable amid the drippings from an umbrella and a mango tree.

Savari is a common name among the Tinnevely Paliyans as among other Tamils. It is said to be a corruption of Xavier, but Savari or Sabari are recognised names of Siva and Parvati. There is a temple called Savarimalayan on the Travancore boundary, whereat the festival takes place at the same time as the festival in honour of St. Xavier among Roman Catholics. The women are very timid in the presence of Europeans, and suffer further from hippophobia; the sight of a horse, which they say is as tall as a mountain, like an elephant, producing a regular stampede into the depths of the jungle. They carry their babies slung in a cloth on the back, and not astride the hips according to the common practice of the plains. The position, in confinement, is to sit on a rock with legs dependent. Many of these Paliyans suffer from jungle fever, as a protection against which they wear a piece of turmeric tied round the neck. The dead are buried, and a stone is placed on the grave, which is never re-visited.

Like other primitive tribes, the Paliyans are short of stature and dolichocephalic, and the archaic type of nose persists in some individuals.

Average height 150.9 cm. Nasal index 83 (max. 100).

Pallan.—The Pallans are "a class of agricultural labourers found chiefly in Tanjore, Trichinopoly, Madura



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and Tinnevely. They are also fairly numerous in parts of Salem and Coimbatore, but in the remaining Tamil districts they are found only in very small numbers."*

The name is said to be derived from pallam, a pit, as they were standing on low ground when the castes were originally formed. It is further suggested that the name may be connected with the wet cultivation, at which they are experts, and which is always carried out on low ground. In the Manual of the Madura district (1868), the Pallans are described as "a very numerous, but a most abject and despised race, little, if indeed at all, superior to the Paraiyas. Their principal occupation is ploughing the lands of more fortunate Tamils, and, though nominally free, they are usually slaves in almost every sense of the word, earning by the ceaseless sweat of their brow a bare handful of grain to stay the pangs of hunger, and a rag with which to partly cover their nakedness. They are to be found in almost every village, toiling and moiling for the benefit of Vellālans and others, and with the Paraiyas doing patiently nearly all the hard and dirty work that has to be done. Personal contact with them is avoided by all respectable men, and they are never permitted to dwell within the limits of a village nattam. Their huts form a small detached hamlet, the Pallachēri, removed from a considerable distance from the houses of the respectable inhabitants, and barely separated from that of the Paraiyas, the Parei-chēri. The Pallans are said by some to have sprung from the intercourse of a Sudra and a Brāhman woman. Others say Dēvendra created them for the purpose of labouring in behalf of Vellālans. Whatever may have been their origin, it seems to be tolerably certain that in ancient

* Madras Census Report, 1891.

times they were the slaves of the Vellālans, and regarded by them merely as chattels, and that they were brought by the Vellālans into the Pāndya-mandala." Some Pallans say that they are, like the Kallans, of the lineage of Indra, and that their brides wear a wreath of flowers in token thereof. They consider themselves superior to Paraiyans and Chakkiliyans, as they do not eat beef.

It is stated in the Manual of Tanjore (1883) that the "Pallan and Paraiya are rival castes, each claiming superiority over the other; and a deadly and never-ending conflict in the matter of caste privileges exists between them. They are prædial labourers, and are employed exclusively in the cultivation of paddy (rice) lands. Their women are considered to be particularly skilled in planting and weeding, and, in most parts of the delta, they alone are employed in those operations. The Palla women expose their body above the waist—a distinctive mark of their primitive condition of slavery, of which, however, no trace now exists." It is noted by Mr. G. T. Mackenzie * that "in the first quarter of the nineteenth century, the female converts to Christianity in the extreme south ventured, contrary to the old rules for the lower castes, to clothe themselves above the waist. This innovation was made the occasion for threats, violence, and a series of disturbances. Similar disturbances arose from the same cause nearly thirty years later, and, in 1859, Sir Charles Trevelyan, Governor of Madras, interfered, and granted permission to the women of lower caste to wear a cloth over the breasts and shoulders."

In connection with disputes between the right-hand and left-hand factions, it is stated † that "whatever the

* Christianity in Travancore, 1901.

† Gazetteer of the Trichinopoly district.

origin of the factions, feeling still runs very high, especially between the Pallans and the Paraiyans. The violent scenes which occurred in days gone by* no longer occur, but quarrels occur when questions of precedence arise (as when holy food is distributed at festivals to the village goddesses), or if a man of one faction takes a procession down a street inhabited chiefly by members of the other. In former times, members of the opposite faction would not live in the same street, and traces of this feeling are still observable. Formerly also the members of one faction would not salute those of the other, however much their superiors in station; and the menials employed at funerals (Paraiyans, etc.) would not salute the funeral party if it belonged to the rival faction."

In the Coimbatore Manual it is noted that "the Pallan has in all times been a serf, labouring in the low wet lands (pallam) for his masters, the Brāhmans and Goundans. The Pallan is a stout, shortish black man, sturdy, a meat-eater, and not over clean in person or habit; very industrious in his favourite wet lands. He is no longer a serf." The occupations of the Pallans, whom I examined at Coimbatore, were cultivator, gardener, cooly, blacksmith, railway porter, tandal (tax-collector, etc.), and masālchi (office peon, who looks after lamps, ink-bottles, etc.). Some Pallans are mani-yagārans (village munsifs or magistrates).

In some places a Pallan family is attached to a land-holder, for whom they work, and, under ordinary conditions, they do not change masters. The attachment of the Pallan to a particular individual is maintained by the master paying a sum of money as an advance, which the Pallan is unable to repay.

* See Nelson, the Madura Country, II, 4-7, and Coimbatore District Manual, 477.

The Pallans are the Jāti Pillais of the Pāndya Kammālans, or Kammālans of the Madura country. The story goes that a long while ago the headman of the Pallans came begging to the Kollan section of the Pāndya Kammālans, which was employed in the manufacture of ploughs and other agricultural implements, and said "Worshipful sirs, we are destitute to the last degree. If you would but take pity on us, we would become your slaves. Give us ploughs and other implements, and we shall ever afterwards obey you." The Kollans, taking pity on them, gave them the implements and they commenced an agricultural life. When the harvest was over, they brought the best portion of the crop, and gave it to the Kollans. From that time, the Pallans became the "sons" of the Pāndya Kammālans, to whom even now they make offerings in gratitude for a bumper crop.

At times of census the Pallans return a number of sub-divisions, and there is a proverb that one can count the number of varieties of rice, but it is impossible to count the divisions of the Pallans. As examples of the sub-divisions, the following may be quoted :—

Aiya, father.

Ammā, mother.

Anja, father.

Atta, mother.

Dēvendra.—The sweat of Dēvendra, the king of gods, is said to have fallen on a plant growing in water from which arose a child, who is said to have been the original ancestor of the Pallans.

Kadaiyan, lowest or last.

Konga.—The Kongas of Coimbatore wear a big marriage tāli, said to be the emblem of Sakti, while the other sections wear a small tāli.

Manganādu, territorial.

Sōzhia, territorial.

Tondamān, territorial.

These sub-divisions are endogamous, and Aiya and Ammā Pallans of the Sivaganga zemindāri and adjacent parts of the Madura district possess exogamous septs or kilais, which, like those of the Maravans, Kallans, and some other castes, run in the female line. Children belong to the same kilai as that of their mother and maternal uncle, and not of their father.

The headman of the Pallans is, in the Madura country, called Kudumban, and he is assisted by a Kālādi, and, in large settlements, by a caste messenger entitled Vāriyan, who summons people to attend council-meetings, festivals, marriages and funerals. The offices of Kudumban and Kālādi are hereditary. When a family is under a ban of excommunication, pending enquiry, the caste people refuse to give them fire, and otherwise help them, and even the barber and washerman are not permitted to work for them. As a sign of excommunication, a bunch of leafy twigs of margosa (*Melia Azadirachta*) is stuck in the roof over the entrance to the house. Restoration to caste necessitates a purificatory ceremony, in which cow's urine is sprinkled by the Vāriyan. When a woman is charged with adultery, the offending man is brought into the midst of the assembly, and tied to a harrow or hoeing plank. The woman has to carry a basket of earth or rubbish, with her cloth tied so as to reach above her knees. She is sometimes, in addition, beaten on the back with tamarind switches. If she confesses her guilt, and promises not to misconduct herself again, the Vāriyan cuts the waist-thread of her paramour, who ties it round her neck as if it was a tāli (marriage badge). On the following day, the man and

woman are taken early in the morning to a tank (pond) or well, near which seven small pits are made, and filled with water. The Vāriyan sprinkles some of the water over their heads, and has subsequently to be fed at their expense. If the pair are in prosperous circumstances, a general feast is insisted on.

At Coimbatore, the headman is called Pattakāran, and he is assisted by various subordinate officers and a caste messenger called Ōdumpillai. In cases of theft, the guilty person has to carry a man on his back round the assembly, while two persons hang on to his back-hair. He is beaten on the cheeks, and the Ōdumpillai may be ordered to spit in his face. A somewhat similar form of punishment is inflicted on a man proved guilty of having intercourse with a married woman.

In connection with the caste organisation of the Pallans in the Trichinopoly district, Mr. F. R. Hemingway writes as follows. "They generally have three or more headmen for each village, over whom is the Nāttu Mūppan. Each village also has a peon called Ōdumpillai (the runner). The main body of the caste, when attending council-meetings, is called ilam katchi (the inexperienced). The village councils are attended by the Mūppans and the Nāttu Mūppan. Between the Nāttu Mūppan and the ordinary Mūppans, there is, in the Karūr tāluk, a Pulli Mūppan. All these offices are hereditary. In this tāluk a rather different organisation is in force, to regulate the supply of labour to the landholders. Each of the village Mūppans has a number of karais or sections of the wet-land of the village under him, and he is bound to supply labourers for all the land in his karai, and is remunerated by the landowner with $1\frac{1}{4}$ marakkāls of grain for every 20 kalams harvested. The Mūppans do not work themselves, but maintain discipline among their

men by flogging or expulsion from the caste. In the Karūr tāluk, the ordinary Pallans are called Manvēttai-kārans (mamoty or digging-tool men)."

The Pallans have their own washermen and barbers, who are said to be mainly recruited from the Sōzhia section, which, in consequence, holds an inferior position; and a Pallan belonging to another section would feel insulted if he was called a Sōzhian.

When a Pallan girl, at Coimbatore, attains puberty, she is bathed, dressed in a cloth brought by a washerwoman, and presented with flowers and fruits by her relations. She occupies a hut constructed of cocoanut leaves, branches of *Pongamia glabra*, and wild sugarcane (*Saccharum arundinaceum*). Her dietary includes jaggery (crude sugar) and milk and plantains. On the seventh day she is again bathed, and presented with another cloth. The hut is burnt down, and for three days she occupies a corner of the pial of her home. On the eleventh day she is once more bathed, presented with new cloths by her relations, and permitted to enter the house.

It is stated by Dr. G. Oppert* that "at a Pallar wedding, before the wedding is actually performed, the bridegroom suddenly leaves his house and starts for some distant place, as if he had suddenly abandoned his intention of marrying, in spite of the preparations that had been made for the wedding. His intended father-in-law intercepts the young man on his way, and persuades him to return, promising to give his daughter as a wife. To this the bridegroom consents." I have not met with this custom in the localities in which the Pallans have been examined.

* Original Inhabitants of Bharatavarsha or India.

✕ In one form of marriage among the Pallans of the Madura district, the bridegroom's sister goes to the house of the bride on an auspicious day, taking with her the tāli string, a new cloth, betel, fruits and flowers. She ties the tāli round the neck of the bride, who, if a milk-post has been set up, goes round it. The bride is then conducted to the house of the bridegroom, where the couple sit together on the marriage dais, and coloured water, or coloured rice balls with lighted wicks, are waved round them. They then go, with linked fingers, thrice round the dais. In a more complicated form of marriage ceremonial, the parents and maternal uncle of the bridegroom, proceed, on the occasion of the betrothal, to the bride's house with rice, fruit, plantains, a cocoanut, sandal paste, and turmeric. These articles are handed over, with the bride's money, to the Kudumban or Kālādi of her village. Early in the morning of the wedding day, a pandal (booth) is erected, and the milk-post, made of *Thespesia populnea* or *Mimusops hexandra*, is set up by the maternal uncles of the contracting couple. The bride and bridegroom bring some earth, with which the marriage dais is made. These preliminaries concluded, they are anointed by their maternal uncles, and, after bathing, the wrist-threads (kankanam) are tied to the bridegroom's wrist by his brother-in-law, and to that of the bride by her sister-in-law. Four betel leaves and areca nuts are placed at each corner of the dais, and the pair go round it three times, saluting the betel as they pass. They then take their place on the dais, and two men stretch a cloth over their heads. They hold out their hands, into the palms of which the Kudumban or Kālādi pours a little water from a vessel, some of which is sprinkled over their heads. The vessel is then waved before them, and they

are garlanded by the maternal uncles, headmen, and others. The bride is taken into the house, and her maternal uncle sits at the entrance, and measures a new cloth, which he gives to her. She clads herself in it, and her uncle, lifting her in his arms, carries her to the dais, where she is placed by the side of the bridegroom. The fingers of the contracting couple are linked together beneath a cloth held by the maternal uncles. The tāli is taken up by the bridegroom, and placed by him round the bride's neck, to be tightly tied thereon by his sister. Just before the tāli is tied, the headman bawls out "May I look into the bride's money and presents"? and, on receiving permission to do so, says thrice "Seven bags of nuts, seven bags of rice, etc., have been brought."

At a marriage among the Kōnga Pallans of Coimbatore, the bridegroom's wrist-thread is tied on at his home, after a lamp has been worshipped. He and his party proceed to the house of the bride, taking with them a new cloth, a garland of flowers, and the tāli. The milk-post of the pandal is made of milk-hedge (*Euphorbia Tirucalli*). The bride and bridegroom sit side by side and close together on planks within the pandal. The bridegroom ties the wrist-thread on the bride's wrist, and the caste barber receives betel from their mouths in a metal vessel. In front of them are placed a Pillayar (figure of Ganēsa) made of cow-dung, two plantains, seven cocoanuts, a measure of paddy, a stalk of *Andropogon Sorghum* with a betel leaf stuck on it, and seven sets of betel leaves and areca nuts. Camphor is burnt, and two cocoanuts are broken, and placed before the Pillayar. The tāli is taken round to be blessed in a piece of one of the cocoanuts. The Mannādi (assistant headman) hands over the tāli to the bridegroom, who ties it round the

bride's neck. Another cocoanut is then broken. Three vessels containing, respectively, raw rice, turmeric water and milk, each with pieces of betel leaf, are brought. The hands of the contracting couple are then linked together beneath a cloth, and the fourth cocoanut is broken. The Mannādi, taking up a little of the rice, turmeric water, milk, and betel leaves, waves them before the bride and bridegroom, and throws them over their heads. This is likewise done by five other individuals, and the fifth cocoanut is broken. The bride and bridegroom go round the plank, and again seat themselves. Their hands are unlinked, the wrist-threads are untied, and thrown into a vessel of milk. The sixth cocoanut is then broken. Cooked rice with plantains and ghī (clarified butter) is offered to Alli Arasani, the wife of Arjuna, who was famed for her virtue. The rice is offered three times to the contracting couple, who do not eat it. The caste barber brings water, with which they cleanse their mouths. They exchange garlands, and the seventh cocoanut is broken. They are then taken within the house, and sit on a new mat. The bridegroom is again conducted to the pandal, where cooked rice and other articles are served to him on a tripod stool. They are handed over to the Ōdumpillai as a perquisite, and all the guests are fed. In the evening a single cloth is tied to the newly married couple, who bathe, and pour water over each other's heads. The Pillayar, lamp, paddy, *Andropogon* stalk, and two trays with betel, are placed before the guests. The Mannādi receives four annas from the bridegroom's father, and, after mentioning the names of the bridegroom, his father and grandfather, places it in one of the trays, which belongs to the bride's party. He then receives four annas from the bride's father, and mentions the names of the bride, her father

and grandfather, before placing the money in the tray which belongs to the bridegroom's party. The relations then make presents of money to the bride and bridegroom. When a widow remarries, her new husband gives her a white cloth, and ties a yellow string round her neck in the presence of some of the castemen.

At a marriage among the Kadaiya Pallans of Coimbatore, the wrist-thread of the bride is tied on by the Mannādi. She goes to a Pillayar shrine, and brings back three trays full of sand from the courtyard thereof, which is heaped up in the marriage pandal. Three painted earthen pots, and seven small earthen trays, are brought in procession from the Mannādi's house by the bridegroom, and placed in the pandal. To each of the two larger pots a piece of turmeric and betel leaf are tied, and nine kinds of grain are placed in them. The bridegroom has brought with him the tāli tied to a cocoanut, seven rolls of betel, seven plantains, seven pieces of turmeric, a garland, a new cloth for the bride, etc. The linked fingers of the contracting couple are placed on a tray containing salt and a ring. They go thrice round a lamp and the plank within the pandal, and retire within the house where the bridegroom is served with food on a leaf. What remains after he has partaken thereof is given to the bride on the same leaf. The wrist-threads are untied on the third day, and a Pillayar made of cow-dung is carried to a river, whence the bride brings back a pot of water.

In some places, the bridegroom is required to steal something from the bride's house when they return home after the marriage, and the other party has to repay the compliment on some future occasion.

When a death occurs among the Konga Pallans of Coimbatore, the big toes and thumbs of the corpse are

tied together. A lighted lamp, a metal vessel with raw rice, jaggery, and a broken cocoanut are placed near its head. Three pieces of firewood, arranged in the form of a triangle, are lighted, and a small pot is placed on them, wherein some rice is cooked in turmeric water. The corpse is bathed, and placed in a pandal made of four plantain trees, and four green leafy branches. The nearest relations place a new cloth over it. If the deceased has left a widow, she is presented with a new cloth by her brother. The corpse is laid on a bier, the widow washes its feet, and drinks some of the water. She then throws her tali-string on the corpse. Her face is covered with a cloth, and she is taken into the house. The corpse is then removed to the burial-ground, where the son is shaved, and the relations place rice and water in the mouth of the corpse. It is then laid in the grave, which is filled in, and a stone and some thorny twigs are placed over it. An earthen pot full of water is placed on the right shoulder of the son, who carries it three times round the grave. Each time that he reaches the head end thereof, a hole is made in the pot with a knife by one of the elders. The pot is then thrown down, and broken near the spot beneath which the head lies. Near this spot the son places a lighted firebrand, and goes away without looking back. He bathes and returns to the house, where he touches a little cow-dung placed at the entrance with his right foot, and worships a lamp. On the third day, three handfuls of rice, a brinjal (*Solanum Melongena*) fruit cut into three pieces, and leaves of *Sesbania grandiflora* are cooked in a pot, and carried to the grave together with a tender cocoanut, cigar, betel, and other things. The son places three leaves on the grave, and spreads the various articles thereon. Crows are attracted by clapping the hands,

and it is considered a good omen if they come and eat. On the fourth day the son bathes, and sits on a mat. He then bites, and spits out some roasted salt fish three times into a pot of water. This is supposed to show that mourning has been cast away, or at the end. He is then presented with new cloths by his uncle and other relations. On the ninth or eleventh day, cooked rice, betel, etc., are placed near a bābūl (*Acacia arabica*) or other thorny tree, which is made to represent the deceased. Seven small stones, representing the seven Hindu sages, are set up. A cocoanut is broken, and pūja performed. The rice is served on a leaf, and eaten by the son and other near relations.

The Pallans are nominally Saivites, but in reality devil worshippers, and do pūja to the Grāma Dēvāta (village deities), especially those whose worship requires the consumption of flesh and liquor.

It is recorded, * in connection with a biennial festival in honour of the local goddess at Āttūr in the Madura district, that "some time before the feast begins, the Pallans of the place go round to the adjoining villages, and collect the many buffaloes, which have been dedicated to the goddess during the last two years, and have been allowed to graze unmolested, and where they willed, in the fields. These are brought in to Āttūr, and one of them is selected, garlanded, and placed in the temple. On the day of the festival, this animal is brought out, led round the village in state, and then, in front of the temple, is given three cuts with a knife by a Chakkiliyan, who has fasted that day, to purify himself for the rite. The privilege of actually killing the animal belongs by immemorial usage to the head of the family

* Gazetteer of the Madura district.

of the former poligar of Nilakkōttai, but he deposes certain Pallans to take his place, and they fall upon the animal and slay it."

It is noted by Mr. Hemingway * that the Valaiyans and the class of Pallans known as Kālādis who live in the south-western portion of the Pudukkōttai State are professional cattle-lifters. They occasionally take to burglary for a change.

The common titles of the Pallans are said † to be "Mūppan and Kudumban, and some style themselves Mannādi. Kudumban is probably a form of Kurumban, and Mannādi is a corruption of Manrādi, a title borne by the Pallava (Kurumban) people. It thus seems not improbable that the Pallas are representatives of the old Pallavas or Kurumbas."

Pallavarāyan.—The title, meaning chief of the Pallavas, of the leader of the Krishnayakakkar in Travancore. Also a sub-division of Ōcchans.

Palle.—In the Telugu country, there are two classes of Palles, which are employed respectively in sea-fishing and agriculture. The former, who are the Mīn (fish) Palles of previous writers, are also known as Palle Kariyalu, and do not mingle or intermarry with the latter. They claim for themselves a higher position than that which is accorded to them by other castes, and call themselves Agnikula Kshatriyas. Their title is, in some places, Reddi. All belong to one gōtra called Ravikula.

The caste headman is entitled Pedda Kāpu, and he is assisted by an Oomadi.

In puberty, marriage, and death ceremonies, the Palles follow the Telugu form of ceremonial. There is, however, one rite in the marriage ceremonies, which

* *Op cit.*

† Madras Census Report, 1891.

is said to be peculiar to the fishing section. On the fifth day after marriage, a Golla pērantālu (married woman) is brought to the house in procession, walking on cloths spread on the ground (nadapāvada). She anoints the bridal couple with ghī (clarified butter), and after receiving a cloth as a present, goes away.

The fishing class worship the Akka Dēvatalu (sister gods) periodically by floating on the surface of the water a flat framework made of sticks tied together, on which the various articles used in the worship are placed.
