

ORDINARY PRINTED.

G.O., No. 605

DATED 19. 5. 97

[Despatch Abstract.]

→ Enlistment in the Madras Command.

Commr, with remarks, to all Collectors a circular memorandum from the S.A.G., Madras Command, regarding "the practical conduct of Recruiting by British Officers and Natives on the most suitable classes for —"

BACK PAPERS.

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G.O., No. 605, 19th May 1897.

MAY.

Enlistment in the Madras Command.

Communicating, with remarks, to all Collectors a circular memorandum from the Deputy Adjutant-General, Madras Command, regarding "the practical conduct of recruiting by British officers and notes on the most suitable classes for --".

GOVERNMENT OF MADRAS.
PUBLIC DEPARTMENT.

READ—the following paper:—

From Brigadier-General G. SIMPSON, Deputy Adjutant-General, Madras Command, to the Chief Secretary to Government, dated Ootacamund, 13th May 1897, No. A.—N.T-7589.

I am desired by His Excellency the Lieutenant-General Commanding the Forces, Madras, to forward herewith 100 copies of a circular memorandum regarding "the practical conduct of recruiting by British officers and notes on the most suitable classes for enlistment in the Madras Command" for favour of distribution to Civil officers of districts and to request that these officers may be directed to give recruiting officers every assistance to obtain more detailed information as to the various tribes and classes with whom they have to deal.

ORDER—No. 605, Public, dated 19th May 1897.

Copies of the circular memorandum will be furnished to all Collectors, who will be requested to render every assistance they can to recruiting officers in their districts.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the Deputy Adjutant-General.
" all Collectors.
Copy to the Inspector-General of Police.

Public (1897) Department.

CURRENT No.

From

The Hon. Secy

Madras.

C.S.

Order

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Copies of the
circular memorandum
will be furnished to
all collectors who
will be requested
to render every
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in their districts

Dated

13

Received

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Registered

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Enclosures - 1

Spare copies.

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49 of each.

SUBJECT

Forwarding copies of a
Circular memorandum re
the practical conduct of
recruiting by British officers
and notes on the most suitable
classes for enlistment in the

C.S.
19/5/97

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Madras Command order 1470.			

G.O.	No.	Department.	Date.

The following notes are circulated for information in view to assisting Recruiting Officers and all concerned, in giving the most practical effect possible to Command Order No. 110, dated 16th February 1897.

It is not intended to lay down any hard and fast rules in these instructions, nor to make any changes at present in the classes "authorized" for enlistment. The object is to give, in a condensed form, such information as is afforded by District Manuals, Census reports, &c., regarding the classes supposed to be most suitable for soldiers; a few hints as to the practical work of a Recruiting Officer in the area assigned to him, and the best method of approaching a class from which we have hitherto not been in the habit of enlisting.

The first object of an officer entrusted with the important duty of superintending the recruiting operations in a certain area of country, should obviously be to make himself acquainted with the various castes and classes of natives that predominate in that area; to ascertain their religious and caste prejudices, and to find out which of them may, by tradition and descent, or present occupation, be expected to make good soldiers, and which of them it would be useless for him to waste his time over. They should endeavour as far as possible to obtain from Civil Officers of Districts and by personal effort further and more detailed information as to the various Tribes and classes with whom they have to deal and should convey such information to Command Head Quarters so that it may be found practicable in the future to issue Hand Books dealing more fully than is done in this note with such Tribes, etc.

On page 4 will be found a Table in which the principal classes are collected together, and given opposite to the districts assigned to each group of linked Battalions in C. O. No. 110. This Table, together with the short descriptions of each class in Part II, will, it is hoped, serve to materially lighten the Recruiting Officers' labours in these respects.

The question of class and caste is, however, by no means an easy one in Madras, where the spread of education and civilization has tended so greatly to the abolition of all caste distinctions, and the long cessation of inter-racial or inter-tribal wars, to those of race and tribe.

Still, pride of race and caste dies hard everywhere in India and, even in Madras, many classes still exist who have not forgotten that their original occupation was military, *e. g.*, the Mahomedans, and certain tribes in the extreme South, whose only outlet for the old spirit at present, is found in violent crime; in others (such as the low-castes and hunters) present occupations and tastes, or the struggle for existence, have kept the men hardy and fit for the profession of arms. On the other hand there are a great number of castes who now enlist in our Regiments, who have never had any pretence to be military castes at all, nor to have any real taste for a military life. Many causes thus combine to show why certain classes of people are more fitted than others for soldiers, and it is to get the best classes into the service, with their own fellow tribesmen or caste, and under their own Native officers and Non-commissioned officers, that the system of "Class" organization has been introduced.

The necessity, in such a system, of the British officer himself being personally concerned in the selection of the men he has to train is obvious. This important duty cannot be left to Natives. And, to do his work thoroughly, the British Officer must know something about the 'castes' of the men he enlists and allots to Class Companies.

But the British Officer will always be dependent to a greater or less extent on the assistance of really good recruiting parties, and the importance of these in this connection will be more fully referred to later on.

It will be convenient first to consider shortly the meaning of the words *class* and *caste*, and their present significance in this Presidency.

It must be remembered that the 'caste' system of the Brahmans is a foreign importation in the South altogether. Prior to the introduction of this, the Dravidian races of Madras were divided into tribes, but the tribe was not the close community that the 'caste' has since become, nor had the line of division anything to do with occupation, as it has now. In early times all Dravidians were regarded as out-castes; but, as the Brahman immigrants became more numerous, the Dravidian tribes were gradually converted into castes, and the majority of them were placed in the last of the four divisions of Manu (i.e. the Sudra Caste). The castes of rulers, however, were in many cases elevated to the position of Kshatriyas, and a fictitious genealogy was prepared by the Brahmans to gratify the pride of the Sovereign. Claims to belong to the Vaisya or Merchant caste have also been put forward by pure Dravidian trading castes, and these have been supported by similar material provided by the fertile brain of the inventive Brahman, who is however extremely jealous of any new admissions into his own class. At the present day, a perusal of the origin of all Madras castes would leave one under the impression that the whole population is of Aryan descent.

Originally, as has been stated, all Dravidians were regarded as out-castes, but subsequently only the servile tribes were put in this class. These were not allowed to enter Brahman temples, and their touch or near approach caused ceremonial pollution. Theoretically this is still so, but in practice the Pariah and the Brahman may be seen sitting side by side in the railway carriage, and a Brahman lawyer will not refuse to receive instructions from a Pariah client. The caste of a Madrassi generally rises with his wealth. 'Class' of course, is only a convenient expression adopted by us to denote any division of people having the same customs.

The word "Caste" (Hind. *Jāt*, Tam. *Jāthi*), is used by the native of Madras, indiscriminately, to express his *tribe*, *class*, *caste proper*, as usually understood by us, *trade* or *occupation*, according as he gives priority in his own mind to one of these over the others, or to whichever he can best lay title to. If a man is a blacksmith he is of the blacksmith "Caste," and he knows no other designation that concerns us. This is the case with all the five *artisan* classes (the *Kammalan*), and with all the lower kinds of manual labour such as Dhobis, Barbers, Chakklers, Weavers, &c. But the great agricultural class stands out of this simple arrangement. There is no agricultural *caste*, though 'Vellala' is sometimes wrongly used to include all agricultural peoples. Nor is the reason far to seek when we consider the masses of people employed on the land, and the different grades and social distinctions that would be included, ranging from the rich and high-caste Zemindar, or landholder, down to the field labourer with very little caste at all, who is little better than a slave in all but name.

A recruit therefore, in any way connected with the *land*, will give a *caste* designation, such as Vellala, Agambadyan, &c., or a *tribe* term such as Maravar, Kullar, &c., and any Native can almost invariably give also a *sub-caste* or *sub-division* of his caste.

All castes and classes are divided into innumerable sub-divisions, the small social distinctions of which, though all-important in the *civil* life of the people, only concern us to the extent that some of them are large enough to form, to all intents and purposes, a separate caste having very different customs to the main caste.

It is necessary for us to know the sub-caste or sub-division of every individual offering himself for enlistment because, in some cases, although the *caste* may be one we enlist from, the *sub-caste* may, from a too strict adherence to Brahmanical customs, vegetarianism, or other causes, have become unfitted for sepoys.

When therefore a recruit has given his caste and sub-caste, the Recruiting Officer must, as time goes on, be able to classify him in his own mind as suitable or the reverse *as far as his caste and tribe goes*, and it is for this purpose that it is proposed, if possible to issue Caste Hand Books later on. For the present, the broad guide must be that men who worship Shiva or demons, eat meat, and are not too much addicted to Brahmanism and caste observances, are to be preferred generally, as regards caste, to professed vegetarians of the Vishnu form of worship.

In ascertaining a man's caste and sub-caste the Recruiting Officer should be careful to be sure that it has been correctly given. A man of low caste does not always care to acknowledge his true standing, and will often attempt to evade the question. A pariah will thus frequently give his caste, generically, as "Tamil" or "Hindu" or lay claim to a caste that he cannot rightly claim. Here the assistance of the Recruiting party will come in, but even that is not always sufficient. The question of caste can, however, always be settled in the village by men who know the recruit personally, or men of the caste claimed by him. These will say at once whether they admit him to be of their caste or not, and what his caste and sub-caste really is.

We come now to the Table already referred to, and this perhaps needs a word of explanation. Only main castes are given, and those numerically most important in the various recruiting areas. They are mostly agricultural, and are those which, from past history or present occupations would appear to be most desirable as soldiers. There are other castes, many of them connected with these, that will be found described in Part II, which should be equally good enlistments, but they are either too numerous or too small to be all included in the Table. Exact numbers of the different classes will be found in the descriptions. Many castes are to be found in *all* districts, and these are indicated in the notes at foot of the Table, being only mentioned against districts, &c. in cases where they specially predominate in those districts.

All Telugu castes and men whose home-speech is Telugu, even the castes such as *Kararai* or *Baliya*, who have settled in the Tamil Districts, have been excluded, as have also the merchant, writer and tradesmen castes (the *Chetties*, *Moodeliars*, *Komaties*, *Kanakkans*, *Kaikolans*, &c.).

The Artisan (*Kammalan*) and Potter castes (*Kusuran*), and the tank-diggers (the *Uddes* or *Wudders*) are also not referred to in the table as military classes, but a note will be found on them in Part II, and Pioneers and Sappers may of course find them useful.

Dhobis, Barbers and Chakklers have also been excluded, and all religious mendicants, temple servants, &c. Finally the *Idaiyars* and *Karruntas* (shepherds) have been kept out as being in no sense a military caste, and noted for their stupidity.

There is one caste of Telugu origin, settled chiefly in Madura and Ramnad, called *Tottiyar*, who speak Tamil and about which some information might be desirable as they are said to have been soldiers formerly.

TABLE of Castes by Districts.

Civil Districts, &c. assigned to each group of linked Battalions in C. O. 110 of 16-2-97.	Predominating classes. See notes in Part II.
Tanjore ... Madura and Ramnad ... Tinnevely ...	Agamudaiyans, Kallans, Maravans, Vanniyans or Palli. Kallans, Maravans, Agamudaiyans, Ilamagans, Vellalas, Nathambadyans, Parivaram. Maravans and Christians, Paravans, Labbays, Shànans.
Bellary ... Anantapur ... Guddapah ...	Mussulmans, Mahrattas or Arés, Bedars, Boyas or Bestas, Lambádis.
Trichinopoly ... Puducotta ... Coimbatore ...	Kallans and Ambalakkáran, Uralis, Vanniyans or Palli. Kallans. Vellálas, Vettuvan, Agamudaiyan, Ambalakkáran.
Hyderabad ... Kurnool ... Nellore ...	Mussulmans, Bedars, Lambádis.
Salem ... N. Arcot ...	Agamudaiyans, Ambalakkáran, Vellálas, Káralan, Vettuvan. Agamudaiyans, Pallis and Pariahs, Carnatic Mussulmans.
Hyderabad ... Travancore and Cochin ...	Mussulmans. Picked Nairs.
Mysore ... Coorg ... Malabar ... S. Canara ...	Mussulmans, Mahrattas, Rajputs, Kshatriyas, Bedars. Coorgs. Tiyyans, Moplahs, Vettuvans. Bants, Mahrattas, Arés, Billavas, Halepaik, Moplahs.
Chingleput ... Madras ... S. Arcot ...	Pariahs and Pallis, Palayakkáran, Vedahs and Bedars. All authorized Classes. Agamudaiyans, Pallis and Pariahs, Káralan, Vellalas.
Ganjam ... Vizagapatam... Golaveri ... Kistna ... Jeypore ...	Hill Ooriyas (Paiks, Ronas, Kottiyas) and Khonds Gonds and Koyas Hill Ooriyas and Khonds Settled Tamils, and Native Christians.

NOTE 1.—Mussulmans are to be found and can be enlisted in all Districts except in the Northern Circars where they are mostly converted Telugus.

„ 2.—Rajputs, Mahrattas, and so-called Kshatriyas are scattered in small numbers in all Districts. See descriptions. The 'Kshatriyas' of Tinnevely are mostly Shànans or toddy-drawers.

„ 3.—Pariahs, Pallis, Pallans, Padyáchee, Valluvans, Pandarams and Tamil Christians in all Districts.

„ 4.—Vellalas in all districts should be carefully picked. Many of the sub-castes are professed vegetarians. See note on Vellalas.

Of the above classes, it will be noticed, some enlist now in large numbers, others only very little, and some not at all.

Regiments and Recruiting Officers are not in any way restricted in their enlistments to the classes named, but it will be found that they really cover all the best Tamil and Mahomedan material.

The descriptions of the various classes will make this more clear.

In portioning out the whole Presidency into areas for each group of linked Battalions, it is unavoidable that some groups should have a surplus of one kind of material and a deficiency of another. Some may even find the ground assigned to the group too poor in good men to fully supply the requirements of the link. In this case a report should be made to Command Head Quarters. What is required first of all is information of the resources of the whole country, and it is only by a preliminary division of this kind that full and accurate reports on each District can be ensured. In cases of known barrenness of authorized classes, such as in the Northern Districts, the difficulty has been met, as far as possible, by allotting a larger extent of territory.

The numbers of the best classes are, as will be seen from the figures in Part II, far more than sufficient to amply provide for our annual wants in the matter of recruits, if these classes can only be got in time to enlist freely. At present many of them hardly enlist at all. Commanding Officers should however, if not already done, have a careful list of castes and sub-castes prepared of all the men at present in their Regiments, for purposes of comparison, not only with these notes but with the information that will be given them by Recruiting Officers.

This will also greatly facilitate the eventual clearer definition of the Class Companies, and help to determine which classes should be kept apart from others.

The most suitable classes for enlistment at present may be broadly divided as follows:—

- (1) *Mussulmans*, except converted Telugus.
- (2) *Tamils*, and *certain Canarese Castes*.
- (3) *Low caste Tamils*, and *Christians*.
- (4) *Foreigners and Settlers*. (Rajputs, Mahrattas, &c.)
- (5) *Certain Hill and Forest tribes*.

(1) MUSSULMANS.

In regard to (1), attention may be drawn to the fact that the recruiting for Mussulmans has become too much localized in the present recruiting grounds, and among the sons and relations of sepoys. New blood requires working up, especially in Hyderabad and the Deccan, Mysore, the Ceded Districts, &c., &c.

The *Moplahs* of the West Coast are a special case and need not be considered at present, and the same remark may be held to apply to the *Coorgs*.

Labbays are a wandering class of Mahomedans very much the same as Moplahs. They are found on the Coromandel Coast as traders, divers, boatmen, &c., and inland as traders. They are partly the descendants of Arab immigrants, partly converted aboriginals. In religion they are orthodox Mahomedans, but their home-speech is Tamil, and their marriage ceremonies in many respects closely resemble those of lower Hindu castes.

They do not perhaps come much within the reach of recruiting operations at present, but would probably be good enlistments if they took to it. It would be interesting to know if there are any in our ranks and what is thought of them.

Wahabis are a class of Mahomedans (few in numbers) whom it is entirely prohibited to enlist.

The ordinary Mahomedans of the Madras Presidency, besides those already named, are divided into—

Sheikhs,
Sayids,
Pathans,
Moguls,

according to their claimed descent. The Sheikhs predominate in the Northern and Ceded Districts, and number about half a million in the Presidency; of the Sayids there are less than 100,000, Pathans 70,000, Moguls 12,000. The difference of these races is immaterial as far as recruiting goes. Practically all our Mahomedans are of the Suni sect. There are said to be about 2,000 pure Arabs scattered in the Tinnevely and Trichinopoly Districts, and probably a great deal of very nearly pure Arab blood is to be found in the Nizam's dominions.

(2) TAMILS AND CANARESE.

The Tamils are the descendants of the dark-skinned aboriginal races of the south. Most of them, especially those of the plains, have intermarried with, and become mixed up with successive conquerors and settlers (Aryans, Telugus and other Northern races), but some tribes, such as the Maravars and Kullars, have, from their original turbulent spirit, held the invaders aloof, and thus kept the old savage blood more pure; and what the warlike habits of these has done for them, the hills and forests have done for the hill and jungle tribes, while the menial nature of their occupations, or the state of slavery (from which only the British occupation emancipated them) have prevented the mixing of the Pariah and low-caste blood with that of higher and haughtier invaders.

Many of the classes we include in (2) are thus, illiterate, aboriginal, demon-worshipping tribes, low in the scale of humanity perhaps, but, who, more from the nature of their occupation (agriculture) than anything else, escape the degradation of causing pollution. Those who have been influenced by "caste" at all, do not rise much above the Sudra division of Manu.

The word 'Sudra' is of course, properly speaking, not applicable to Madras Castes at all; but it is a convenient expression for purposes of comparison, to denote those inferior castes which however do not pollute. In this sense it is occasionally used in the Census.

In order to get many of the classes in (2) to enlist, it will probably be found that a line will have to be drawn between them and the out-castes, and the latter kept together in separate companies, if not, eventually, in separate regiments.

The classes of Tamils of (2), that are described or referred to in the notes in Part II, are the following:—

Kallans,
Maravans,
Agamudaiyans,
Ilamagans,
Ambalakarran,
Palayakkaran,
Parivaram,
Vellalas,
Nattaman,
Malaiman,
Sudarman,
Udaiyan,
Vallamban,
Puluvan,

Vanniyas or Pallis,
Muppen,
Uralis,
Vettuvan,
Ekari,
Mutracha and Muttiriyar,
Vedars,
Karalan,
Valaiyan,
The Kammalan or Artisan Castes,
Oddes or Wudders,
Uppiliyan and Uppara,
Sembadavan,
Pattanavan,

with their sub-castes and sub-divisions.

There are also certain Canarese castes which will be found described in the notes, and who may be worth a trial. For the sake of convenience they are given here in a separate list as follows:—

Nairs.

Servegara.

Anuppan. (Canarese farmers settled in the Tamil Districts of Madura, Tinnevely and Coimbatore, see description).

Nadava.

Kannadiyan.

Banta or Bants.

Bedars (Hunters).

Vakkaliga.

Kuric'elan (Hunters).

(3) LOW-CASTE TAMILS, &c.

Many of these are polluting castes, and though a *modus vivendi* is at present established in our Regiments, still there is no doubt that the indiscriminate mixing in, in the Companies, of polluting castes, must tend to keep out the more unsophisticated agricultural tribes who, by enlisting at present, lay themselves open to the degrading charge of associating with Pariahs and unclean persons.

There are no better men in the Army than the low-castes, but they should (Regimentally) be gradually got into separate Companies.

The low-caste Tamils themselves are quite as anxious to keep apart from other castes, as the other castes are from them.

In a village, where the Pariahs live in a separate quarter, the *pariahéri*, the entrance of a Brahman is every bit as much resented as the entrance of a Pariah into the *agraraham*, or Brahman quarter. The Pariahs and low castes look upon themselves not without pride, and their frequent refusal to give their caste as Pariah is traceable to this, the name 'Pariah' being one of acknowledged abhorrence and contempt. The out-castes in the South have tried to constitute themselves into a fifth great caste in addition to the four Brahman castes (of Brahman, Rajput or Kshatriya, Vaisya, and Sudra) and there are evidences to show that the Pariah has, in former times, held a position of considerable influence.

As soldiers they are a most useful and adaptable class, and their full value would be much more strikingly brought out in separate, low-caste, Companies.

The enlistment of these men (and they are very numerous) is to be commended and encouraged in every way, and it may be noted that this is a class in which no headmen of tribes have to be considered, the British officer being the only man who ever has any real authority and power over them.

The main classes of people that may be included under the head of "low-castes" are the following:—

Native Christians,

Pariahs,

Pallar or Pallan,

Shamans or Tamil toddy-drawers, but these themselves claim to be a non-polluting caste.

Canarese low-castes, and toddy-drawers of the West Coast (Tiggaras, Therans, Billavas, Halepaik, Idiga and Tandan).

Of the above, the Pariah and Christian are undoubtedly the best men.

It must be distinctly understood that it is very difficult to draw an exact line between castes that are considered to pollute and those which, while very low in the scale, still just manage to escape this. By "castes" indeed it is hardly possible to do this, but by individual cases it may be done. It can be done at the time of allotting a recruit to a Company, by the caste description sent in with him by the Recruiting or other enlisting officer, and the opinion of the Native officers. Only undoubtedly Pariahs and other out-castes should be allotted to the low-caste Companies.

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(4) FOREIGNERS AND SETTLERS.

Under this heading we may include all Hindus from Northern India settled or enlisting in the Madras Presidency, as opposed to the Dravidian or Tamil Hindus who are the natives proper of the South. The principal races so included will be of course Mahrattas, Rajputs, and so-called Kshatriyas. The numbers of these, and a short description will be found in Part II. It must be noted, that in recruiting Mahrattas, the recruiting grounds for these (in Belgaum and Kampti), of the Bombay Army, must not be interfered with, *vide* C. O. No. 110 of 15th February 1897, extract para. 26 of revised Recruiting Regulations.

(5) HILL AND FOREST TRIBES.

It is sufficient, at present, merely to call attention to these in case any information should come under the notice of Recruiting Officers. Most of the Hill and Forest tribes of the Madras Presidency are too wild and ignorant to be of any use for recruiting purposes, but exceptions may exist, as for instance in the case of the Hill Ooriyas, Khonds and Gonds of the Northern Districts, and certain hunter and gipsy tribes on the West Coast and in Mysore, and the Ceded Districts.

As regards the actual work of a Recruiting Officer in a District, a good deal must necessarily be left to his own individual initiative and intelligence, but the following hints may be found useful, founded as they are on the methods that have been found to work best in other Commands, where a District recruiting system is in operation.

A Recruiting Officer has two ways open to him of examining and passing candidates collected for his inspection by recruiting parties.

- (1) At his Head-quarter station.
- (2) At points of collection previously intimated to Native Officers or Havildars of parties.

In regard to the adoption of one or other of these, or of a combination of both, the Recruiting Officer must of course be guided by such considerations as distance, number of parties out, number of recruits he is at the time called upon to provide, his own arrangements for working up various classes or tribes, railway and road conveniences, and last, but not least, the presence or otherwise of a Medical Officer to conduct the Medical Examination.

The arrival of a recruiting party, and the number of recruits required for the Regiment, will be notified to the Recruiting Officer. He can then settle whether he will detail the party to work round the Head Quarter station, or round some point of collection further afield. Such points of collection should be large railway junctions or civil stations, where there is a Medical Officer (Civil or Military) to conduct the Medical Examination of recruits. They should be convenient, as regards communications, for the visits of the Recruiting Officer, and would necessarily, in many cases, be in a part of the country where the Recruiting Officer himself would be working. Thus money and time may both be saved by a careful arrangement and distribution of the work.

But economy can most efficiently be consulted by a strict supervision of 'rejections.' These are at present very numerous in the case of men brought in by Native parties, and, with care, it will probably be found that all rejections may be in the hands of the Recruiting Officer, no men being actually enlisted by parties at all. Parties should be instructed to work round their points and examine candidates, and then leave them *unenlisted* till the day of the Recruiting Officer's and Medical Officer's visit at the point of collection. This day will be made known to

the party on a sufficient number of candidates being collected, and the candidates should be told to appear at the point of collection on this day, for inspection by the British Officer. A march of 20 or more miles from his village is nothing to a native for the chance of employment, and it will probably be often possible to arrange something of this kind. There will further be no need to move a party often at Government expense, once their point and circle are told off to them, (except of course in the case of the ground proving barren and the transference of the party to another) as all their operations can be carried out by marches.

The parties should be provided with forms, in the different Vernaculars, of the advantages of the Service, and should endeavour to make the people acquainted with the Service in every way. Men of parties should be made to understand that advancement in their regiments will greatly depend on the reports received of their recruiting work, and the Recruiting Officer will take serious notice of any cases of obviously unfit men being sent in.

Under the present conditions of pay, pension, &c., being properly represented, as they should be under the new system, and owing to the opening out of new grounds, it is considered that there should be no lack of candidates for enlistment once the system is in full working order. Men of family, and who have a share in the land should be encouraged to enlist their younger sons at any rate, for short service and the reserve, it being explained to them that they can return to their land at any time after 3 years, and, after 5 years with reserve pay to help them.

The system of "*amedwars*" should be encouraged, and, if a Recruiting Officer has a surplus of candidates, he should keep a list of them, in chronological order, to draw on as demands come in.

In approaching a new class or tribe, the best way is of course with a Native Officer and party of *standing and influence* in that class or tribe, but it will be found that in many cases we have not got the sort of party that is required. In this case the personal influence of the British Officer must take its place. A party of the best kind possible, *i.e.*, most nearly connected with the people, will be required, and the Recruiting Officer must supply the influential element himself. He will be dependent at first on the party for *information*, but his aim should be to get personally acquainted with the leading men. If a young head-man, bringing a certain number of his tribesmen with him, can be got to enlist (or apply for a direct commission) the experiment will have begun. But a case of this kind *cannot be hurried*, and any want of tact, or a failure, may throw back the recruiting of those particular people for years. The illiterate aboriginal tribes like the Maravars, &c., are in the highest degree suspicious and superstitious. Probably the only Englishman who has approached them at all has been the Missionary, and they therefore naturally fear interference with their *caste*, separation from their caste women, and such like. Moreover all the classes are intensely conservative.

They are unable to see any reason why they should alter the mode of life followed by their fathers for generations, even to better their condition. Success cannot therefore be hoped for all at once, but, on the other hand, experience in other parts of India shows that nearly any race of spirit can, with patience and tact, be got to enlist freely.

The assistance of Civil officers is very valuable, and officers will invariably find these latter willing to do what is in their power, as far as time and their own duties permit; but officers should remember that the Civil officials of a District are busy men and cannot be expected to put aside important affairs to attend exclusively to an operation outside their own sphere.

Finally the question of the *language* has to be considered. A Recruiting Officer can hardly hope to be really a success who cannot speak to the natives in their own tongue.

Part II.—Notes on Classes.

(A) Classes given in the Census as now agricultural, formerly military and dominant.

It is to be noted that some of the classes given as "formerly military and dominant" have but slight claims to the title, while there are others, not so the descriptions. The descriptions are mostly extracts from the report on the Census, 1891, and District Manuals.

KALLANS OR KULLARS (409,811).

These are a middle-sized, dark-skinned, aboriginal tribe, found chiefly in the districts of Tanjore, Trichinopoly, Madura, and the Pudukkottai State. The name Kallan is commonly derived from the Tamil *Kallam* which means "theft." The original home of the Kallans appears to have been Tondamandalam, or the Pallava country, and the head of the class, the Rajah of Pudukkottai is to this day called the Tondaman Rajah. There are good grounds for believing that the Kallans are a branch of the Kurumbas, who, when they found their occupation as regular soldiers gone, took to marauding, and made themselves so obnoxious by their thefts and robberies, that the term *Kallan*, (thief) was applied, and has stuck to them as a tribal appellation.

The number of sub-divisions returned at the last Census was 411, the majority of which are however names of villages, or different *nadus* (districts). In many cases the caste name was repeated as the sub-caste.

According to traditional accounts the Kallans of Madura were originally subject to the Vellalas, but they soon threw off the yoke and eventually expelled their masters from the country and usurped their lands. They continued to be a turbulent and independent race until the establishment of British Rule.

One of the results of this independence of character of the Kallans is that they have retained their Dravidian Customs unimpaired by contact with Brahmanism to a greater degree than most other tribes.

The Kallans are nominally Sivaites, but in reality, as in the case of most South Indian aboriginal tribes, the essence of their religious belief is devil-worship. Their chief deity is Alagar Swami, the god of the temple of Alagar Koil, 12 miles north of Madura. "In this temple are hung up the arms of the Kallans" (Mullaly), and here they make large offerings to the *Swami* or god (Kalla Alagar, the god of theft) who has always been regarded as their own peculiar deity.

The Kallans will eat flesh, except beef, and have no scruples regarding the use of intoxicating liquor. They are usually farmers or field labourers but many of them are employed as village or other watchmen, and not a few depend for their subsistence on thefts and robberies.

As a class the Kallans are poor and uneducated, 85 per cent. of the males being illiterate. They speak Tamil and Tamil only, and can hardly be expected to learn Hindustani. This is probably the only difficulty, in the way of their enlistment, and it is to be noted that they do enlist even now. As regards their fitness in other respects, Mullaly says of them that "they are still a bold and high spirited people, with whom crime is looked upon as a natural excitement." In our history they were called the 'Coileries' and gave us much trouble in former times.

It has been already mentioned that 'caste' as a Brahmanical innovation has not had much influence on the Kallans as a tribe, but individual Kallans, like all other natives of the South, adopt caste customs when they settle and become rich.

In such cases they assume the title of *Pillay* and become even more strict in caste observances than the Vellala himself. Though low in caste in a Brahman's eyes they do not pollute, and themselves look down upon the Pariah.

Both males and females are accustomed to stretch to the utmost possible limit the lobes of their ears. It is not uncommon to see the ears of a Kallan hanging on his shoulders. When violently angry a Kallan will sometimes tear in two the attenuated strips of flesh which constitute his ears, and this is also the threat employed by a Kallan woman to any Kallans who should attempt to rob or pillage a party or cart protected by her presence.

MARAVANS OR MARAVARS (308,175).

The Maravans are found chiefly in the Madura and Tinnevely Districts where they occupy the tracts bordering on the Coast from Cape Comorin to the Northern limits of the Ramnad Zemindari. The proprietor (the *Settapatti*) of that estate, and the Rajah of the great Sivaganga Zemindari, are both of this caste. Like the Kallans the Maravans are an aboriginal tribe of Dravidian origin, and indeed all the three castes of Kallans, Maravans, and Agambadyans are allied by descent; but the Maravans must have been one of the first of the Dravidian tribes that penetrated to the South of the peninsula. Like the Kallans they have been but little affected by Brahmanical influence.

"In former days they were a fierce and turbulent race, famous for their military prowess. At one time they temporarily held possession of the Pandya Kingdom, and, at a later date their armies gave valuable assistance to Tirumala Nayakkan. They gave the British much trouble at the end of last century and the beginning of this, but they are now much the same as other ryots, though perhaps somewhat more bold and lawless."

There are as usual a great number of subdivisions of the caste, amongst which are found both Kallan and Agambadyan; Maravan is also found as a subdivision of Kallan, thus supporting the probability of the class connection between these three classes.

With both Kallans and Maravans the marriage of a girl before puberty is rare and widows may re-marry.

The Maravans, like the Kallans, are nominally Sivaites but they worship their own peculiar demons Karuppanaswami, Bhadra-Kali, Mathurai Viran and others whom they habitually propitiate with offerings of liquor, flesh and fruits.

They employ Brahmans or Vellalas for ceremonial occasions, but the worship of their deities is performed by priests drawn from the Paadaram and potter classes, while devil-dancers are employed for the propitiation or expulsion of demons.

The dress of a Maravan usually consists of two pieces of cloth, each six cubits in length, and a kerchief for the head. Their females wear the ordinary jewels for the hands, feet and neck, but the one that distinguishes them from the females of other castes is a simple ornament about 2 inches long consisting of gold and glass beads, called in Tamil *terippu*. The Maravans will eat flesh, except beef and pork, and have no prejudices as regards intoxicating liquor. The general name of members of this caste is *Tiran* (god) and some style themselves *Talairan* (chiefs), *Servakkaran* (captains) or *Karaiyalan* (ruler of the coast).

The main occupation of the Maravans is farming but some are employed as watchmen.

This appears to be a race in every respect well fitted for sepoys, but who speak only Tamil and are illiterate and unable to learn any other tongue.

As a class they enlist very little at present, but, if properly approached, and their chiefs got to understand the service and the Class Company system, there should be no particular difficulty, beyond the language one, in bringing them in. They are numerous, and should form excellent Tamil companies.

AGAMUDAIYANS (AGAMBADIYANS) 296,849.

The Agamudaiyans or Ahambadiyans are closely connected with the Maravans, and they resemble them in appearance, habits and customs. According to an old Tamil proverb "a Kallan became a Maravan, the Maravan became an Ahambadiyan, and the Ahambadiyan became a Vellála". Moreover intermarriages between Agamudaiyans and Maravans are allowed, the chiefs of the Maravans being accustomed to marry Agamudaiyan women. Of the children of such marriages the females can intermarry only with Maravans, and the males only with Agamudaiyans*. The name Agamudaiyan is commonly derived from 'aham' or 'agam' pride, and 'udaiyan,' a possessor.

One sub-caste (the Rájavásal 55,233) are the hereditary domestic servants of the Maravan chiefs. Others follow various pursuits such as cultivation and trade.

Of the three closely allied castes—Kallan, Maravan and Agamudaiyan—the Agamudaiyans alone appear to have been greatly influenced by contact with Brahmanism. They engage Brahman priests, and perform their birth, marriage and death ceremonies like the Vellálas. Widow re-marriage is practised in some parts; the dead are usually burned. They eat flesh, and consumption of alcoholic liquors is both permitted and practised. Their ordinary agnomen is *Servaikáran* (commander), but many Agamudaiyans desiring a higher social status call themselves 'Pillai.'

The Agamudaiyan in caste thus merges into the Vellála on the one hand, and into the Maravan on the other. A few enlist now, and more could no doubt be obtained with a Class Company system and Tamil speaking officers.

ILAMAGANS (6,949).

A small caste in Madura supposed to be an offshoot of the Maravan caste. One of the sub-divisions of the Maravans is called *Ilamagan*, but these people claim to be of a separate caste. The word means a young man in the sense of a strong man. They resemble the Maravans in appearance and very little is known of them different to the Maravans.

AMBALAKKARRAN (167,573).

It is not quite clear whether this caste is really a separate one. It is the usual designation of the head of a village or clan in the Kallan and Maravan districts, and it is, or was, the common agnomen of the Kallans. In the Census (Vol. XIII, page 303) it is supposed to be closely connected with the Muttiriyar and Mutracha castes of watchmen, these two being the names of its largest sub-castes. In any case they appear to have been soldiers at one time, and are evidently closely connected with the other aboriginal tribes of the South, and so should be good enlistments.

They are found chiefly in the Trichinopoly District. The consumption of flesh and liquor is allowed.

PALAYAKARRAN (17,817).

This caste is found chiefly in the Chingleput District. The Census says that their claim to have been formerly military and dominant is doubtful, for though the word is now chiefly used of petty chiefs (Poligars), yet the sub-divisions who apparently regard it as a title. The only sub-divisions of any great strength are Muttiriyar and Vadamanji. Probably they are an offshoot of the Muttiriyar or watchman caste.

More information regarding men calling themselves Palayakar would be interesting. It is a question whether it is not a title adopted by men who were descendants of, or employed as soldiers by, the old Poligars. Like the title *Nayak* or *Nayakkan* it will probably be found among several castes. Titles like this may show by their mere adoption that the people have some claim to have been descended from a military caste.

PARIVARAM (6,749).

This small caste is alleged to have been formerly military. They are probably an offshoot of the Maravan or Agamudaiyan caste, as one of the sub-divisions of these castes is Parivaram. They are found principally in the Madura and Tinnevely districts. In Coimbatore, the only other district in which the Parivars are numerous, they seem to be a sub division of Toreyas, a fishing caste, and in the *Gazette of Mysore*, it is stated that Parivara is a synonym of Besta. *Parivaram* means 'an army, a retinue.'

RAJPUT (13,754), AND KSHATRIYA 153,312.

These, it is perhaps hardly necessary to mention, are not castes of the South of India at all, and consequently most of the people returning them have no claim to them whatever. Even in the North many people call themselves 'Rajput' who are not in any way descended from the old Rajput families, and the absurdity of any people of pure Dravidian origin calling themselves by such names is obvious. Of course there are Rajputs in the Presidency, descendants of those who came in as conquerors, &c., but the Census says the bulk of those who have returned this caste are of pure Dravidian origin.

Nor is it only military castes that have put forward claims to the titles of Rajput and Kshatriya, such castes as the Shálmáns and Vanniyas being included. In the Manual of North Arcot it is said that, in that district, the men claiming to be Kshatriyas do not enlist.

On the other hand the Rajput or Kshatriya caste is the warrior caste of the Hindus, nor are Shálmáns and Vanniyas castes that we need avoid as enlistments. A man who calls himself Rajput or Kshatriya seems to show thereby that he wishes to claim a military descent, and possibly also a military spirit, and therefore there appears to be no reason *per se* for rejecting a man because he cannot perhaps rightly claim the title. In cases of men returning these castes, officers should endeavour to ascertain the man's real caste and standing, judging by his occupation, mode of worship, religious beliefs, &c.

MAHRATTAS (65,961) AND ARÉ (6,809).

The Mahrattas found in the Madras Presidency are a foreign race, just as the Rajputs are, but, as in the case of the Rajputs, so it appears that the term 'Mahratta' has been in some cases adopted by pure Dravidian castes. Mahrattas are found chiefly in South Canara and the Ceded Districts and Mysore.

Of the Arés the Census says that of the total number, 4,373 are found in South Canara, Bellary and Anantapur, and these are true Arés. The true Arés are husbandmen of Mahratta origin and, like Mahrattas, wear the sacred thread. The use of animal food is allowed.

In the Mysore Manual, Aré is used as a synonym for Mahratta, and the numbers in the Mysore State of these two classes are given as 41,778. The Mahrattas are principally Sivaites. They also pay special homage to their arms.

SERVEGARA (5,441).

This is a caste found in South Canara and, to a small extent, in Bellary. They are said to be a branch of the Konkani Mahrattas of Goa, from whence they were invited by the Lingayat Kings of Nagara to serve as soldiers. Other names

for them are *Koteyasa* (from *Kote* a fort) and *Bamakshatri*. The mother-tongue of the *Servegaras* of South Canara is Canarese, while their brethren in the North speak Konkani.

They have now taken to agriculture, but some are employed as peons and constables, and a few are shopkeepers. The name *Servegara* is derived from the Canarese *Serve* an Army.

In religion they are Hindus, and like most West Coast tribes are equally partial to the worship of Shiva and Vishnu. They wear the sacred thread. They eat flesh but do not drink liquor. Their titles are *Nayak*, *Aiya*, *Rao* and *Sheregar*.

NAIRS (393,768).

The Nairs were undoubtedly originally a military caste, but at present the term includes persons who by hereditary occupation are traders, artisans, oil-mongers, palanquin bearers, and even barbers and washermen. The term at present may be considered to be almost as wide as the term 'Sudra.' The different sections that go by the name of Nair now, have no real community of interest and neither eat together nor intermarry. This fact has always to be borne in mind in discussing the manners and customs of the so-called Nairs.

Strictly speaking, the *Kiriyattil*, *Purattu Charna*, and *Agattu Charna*, are the only sub-divisions which may be said to have been military and dominant in former days.

Kiriyattil is by common consent the highest caste in social status; but the name *Kiriyattil* is not in use in the greater part of North Malabar, where the class is styled *Purattu Charna*. These formed the militia proper of the former days, and the Nair chieftains of those times, (the *Stanis* and great landlords of the present day) were of this class.

Agattu Charna Nairs, and, to some extent *Sudra* Nairs (42,429) also, were the armed dependants of *Rajahs* and *Nambudiris*.

Flesh is eaten by such Nairs as can afford it, and fish is generally used. Spirituous liquors are also allowed.

Nairs are not much enlisted in our regular Regiments.

PAIKO (8,441).

This is 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. Most of them are probably of the *Odiya* (*Uriya*) caste, though a number of other caste names appears in the list of sub-divisions.

See also notes on *Hill Uriyas* and *Khonds*

(B) Classes given by the Census as not formerly military and dominant.

VELLALAS (2,145,860).

These are the great farmer caste of the Tamil country, and are consequently strongly represented in all Tamil Districts. *Vellalan* means a "cultivator," rather than a man of a particular tribe or country, and the *Vellalas* are divided into a number of sub-castes which are practically distinct.

Cultivators.

Some of the *Vellalas* are proprietors of land while others are cultivators. A few are engaged in trade, but, as a body, they are devoted to agricultural pursuits. They are a proud people, and will not themselves handle the plough. "They follow the usages and observances of their caste with great strictness, and, consequently are regarded by Hindus generally as occupying a high social status, approaching in honour to that held by the Brahmins, whose customs, in relation to eating and drinking, and the treatment of widows, they strive to imitate." They are mostly worshippers of Shiva and some of them eat meat, but some of the sub-castes follow Brahmanical customs very closely and are professed vegetarians and should therefore be avoided as enlistments.

They have returned as many as 930 sub-divisions in the last Census of which the most important are the following.

Karaikkal Vellalas. Said to be pure vegetarians. Most numerous in Madura.

Kodikkal Vellalas. Betel leaf growers. Most numerous in Salem and Tanjore, but there is a fair number in Tinnevely and Madura also.

Kondaikatti Vellalas. Name derived from tying the hair in a knob on top of the head. Extremely strict in their customs and hold a high position among *Vellalas*.

Sozhia (*Sholia*). Strict vegetarians.

Tondamandalem. Vegetarians, but some of them now eat flesh. They are rather superior *Vellalas* and call themselves *Mudali* while all other *Vellalas*, except the *Kongu*, are called *Pillai*.

Konga. Found chiefly in Coimbatore and Salem but also numerous in Madura and Tinnevely. They hold a relatively low position among *Vellalas* and no other *Vellala* will take his meals with them. They have a somewhat elaborate caste system and employ both Brahmins and members of their own tribe as priests. Their agnomen is '*Karandan*,' a title which is also borne by a number of other castes. It means a scoundrel or rogue, but may possibly be derived from *Karan* or *Karandi* a sling.

Nac'chai. A sub-division from Salem. No information regarding it.

Tendisai. Possibly a branch of the *Kongas*.

Tuluca. Immigrants from the Tulu country, a part of the modern district of South Canara. Most numerous in North and South Arcot, and Chingleput.

Agamudaiyan and *Udaiyan* are also given as sub-castes of *Vellalas*, but in reality these are a separate caste, and only show how loosely the term *Vellala* is really used.

The *Agamudaiyan* desiring to claim a higher caste calls himself a *Vellala*. See page 13.

Speaking of the *Vellalas* as a whole, it may be said that they are not altogether a desirable class for soldiers, though they now enlist freely. They never have been a military caste, and their vegetarianism and strict Brahmanical customs make them unfitted for the service.

NATTAMAN (97,466), MALAIMAN (31,936), SUDARMAN (14,794), UDAIYAN (53,007).

These four Tamil Castes are closely connected. The last is probably a title rather than a caste, and is the usual agnomen of the *Nattamans*, *Malaimans* and *Sudarmans*, as also of the potter caste (*Kusayan*). *Nattaman* means 'a man of the plains,' *Malaiman*, 'a man of the hills,' and *Sudarmán*, 'one who does good, a hero.' *Nattampadi* is another form of *Nattaman*. Tradition traces the descent of the three castes from a certain *Déva Raja*, a *Chéra* King, who had three wives, by each of whom he had a son, and these were the ancestors of the three castes. There are other stories, but all agree in ascribing the origin of the castes to a single progenitor of the *Chéra* dynasty. It seems probable that they are descendants of the *Védar* soldiers of the *Kongu* country who were induced to settle in the eastern districts of the *Chéra* Kingdom. Additional evidence of the important position

they once held is afforded by the titles *Pandáriyár*, *Pandáráttár* (custodians of the treasury) which some of them still use. Some of them again are locally styled Poligars (*Pálayakkáran*) by the ordinary ryots, and the title *Kávalgár* is not infrequent.

The name of each caste appears as a sub-division of the other two, and *Udaiyán* is also a sub-division of all. The main sub-divisions of *Udaiyán* again are *Malaimán*, *Nattamán* and *Sudarmán*, about 41,000 out of the total of 53,000 being included under the first two of these. It is said, however, that the three castes are now distinct and do not intermarry.

The majority of them are Saivites, and Brahmans officiate as their priests. Girls are married either before or after puberty, but there is a tendency towards the adoption of the former custom. Divorce is granted only for adultery by the wife. Widows may not re-marry. The use of flesh is allowed, but *Malaimáns* are said to be vegetarians. Among the *Nattamáns* there is a peculiar custom requiring a newly-married couple to live in a house of their own instead of, as usual among most castes, in the house of the husband's parents. The *Malaimáns* have an unenviable notoriety as receivers of stolen property.

As regards the *Nattaman* being also called *Nattambadi*, there is a caste of cultivators of Madura described by Sherring (*Hindu Tribes and Castes*, Vol. III, page 116), called *Nathambadiyan* which is probably the same caste. Sherring speaks of them as "a fine manly race." Many of them have become Roman Catholics.

VALLAMBAN (15,620).

The Vallambans are a small caste found in Tanjore, Trichinopoly, and in the northern parts of the Madura district. They are supposed to be the offspring of a Vellálan and a Valaiya female, a tradition which may perhaps be interpreted as showing that they are a civilised section of the Valaiyan caste (see page 21).

PULUVANS (6,846).

This is a small Dravidian tribe of cultivators found in the district of Coimbatore. The Pulavans are the learned men among the Coimbatore Vellálans, and are supposed to be the depositaries of the poet Kamban's works. One authority from Coimbatore writes that the traditional occupation of this caste is military service, and derives the word from 'bhu' earth and 'valavan,' a ruler; while another thinks that the correct word is *Puruvan*, aborigines.

Their girls are married usually after they attain maturity. In the disposal of the dead, both cremation and burial are in vogue, the tendency being towards the former. They are flesh eaters. Their customs generally resemble those of the Konga Vellálas. The common agnomen of the Púluvans is *Kavandan*, but *Mandaradi* (Manradi) is also used.

ANUPPAN (10,474).

This is a small caste of Canarese farmers, found chiefly in the districts of Madura, Tinnevely and Coimbatore. Their original home appears to have been Mysore or South Canara, probably the former. Their language is a corrupt form of Canarese. The most important sub-division, according to the Census returns, is *Allikullam* ('lily clan'). The majority have returned Anuppan as sub-division also. Some of them are Saivites and others Vaishnavites. The sacred thread is not worn; Brahmans are employed as priests by the Vaishnavites, but not by the Saivites. Their girls are generally married after they have attained puberty. In matching husband and wife, no consideration is paid to their ages, and adultery is no crime if committed within the caste, before the husband comes of age. Re-marriage of widows is practised, but a woman divorced for adultery cannot re-marry during the life time of her husband. *Kavandan* is their usual title.

NADAVA (38,618).

This is another caste of Canarese farmers, found only in South Canara. The Nadavas have returned four sub-divisions, one of which is Bant and two of the other three are sub-divisions of Bants, the most important being Masádi. In the case of 33,212 individuals, Nádava has been returned as sub-division also. There is no further information regarding the caste, but they seem to be closely allied to the Banta caste, of which Nádava is one of the sub-divisions.

BANTA (70,919).

This is the great cultivating caste of South Canara. The word Banta in Tulu means 'a powerful man or soldier,' and the Bants were employed as soldiers in the time of the Tulu Kings. The number of sub-divisions returned by them is 19, of which Masádika, Jain and Parivára are the most important, though the latter two are represented by only small numbers. The Jain Bants invariably wear the sacred thread; the Masádika Bants, with few exceptions, do not wear it; nor do the Parivára Bants. Brahmans are generally employed as priests by all Bants, except, of course, the Jain section, who have their own priests called 'Indras.' The caste barber, however, officiates as priest for the purpose of removing pollution.

The Jain Bants are strictly vegetarians, while the other two classes eat flesh and drink liquor whenever they can afford it. The dead are generally burnt, unless death is caused by small pox, leprosy or cholera, in which case they are buried. The Bants are great devil-worshippers. They have no special title, but they use family names, of which there are about fifty. The Bants are very fond of buffalo races.

VAKKALIGA (61,834).

This is another cultivating caste found chiefly in the district of Coimbatore, though represented in small numbers in the Salem, Madura, Bellary, Nilgiris and South Canara districts. The term *Okkiliyan* or *Vakkaliga* is derived from the Canarese *Okkalu*, which means cultivation or agriculture. The Vakkaligas say they are the descendants of the Ballál Rájahs of Anagundi, and that they left their homes in pursuit of more suitable occupation and settled themselves in Konganád (Coimbatore). They have returned 92 sub-divisions, of which only two are numerically large, namely Idaiya (11,844) and Kudi (25,950).

They do not wear the sacred thread. They employ Brahman priests for their ceremonies, but in all other matters they are guided by a priest of their own caste called 'Udaiyán.' Their girls are married usually after puberty, and their widows are allowed to re-marry. The dead are either burned or buried. Their general name is *Ganda*.

KANNADIYAN (16,037).

These are immigrants from the province of Mysore. Their traditional occupation is said to have been military service, although they follow, at present, different pursuits in different districts. They are usually cattle-breeders and cultivators in North Arcot, South Arcot and Chingleput, and traders in the Southern districts. Most of them are Lingáyats, but a few are Vaishnavites. They employ Brahmans as priests. Their girls are married either before or after puberty. Divorce is allowed only for adultery by the wife. Widows may not re-marry. The dead are either burned or buried. They eat mutton, fowls, fish and deer. Their usual agnomen is *Raut*, and in some places they are addressed as 'Nayakkan.'

VANNIYANS OR PALLI (2,151,074).

Field labourers.

The Pallis, *Vanniyans*, or *Padaiyáchis* are found in all the Tamil districts, but are most numerous in Salem and North and South Arcot. In Madura there are only 20,000 of them, and in Tinnevely but 2,402. There can, I

think, be little doubt that Palli and Palla are etymologically the same word, but the castes are now quite distinct. 'Vanniyan' is derived from Sanskrit *Vahni*, fire, and the Pallis claim to belong to the *Agniculam* or Fire Race. The name *Vanniyan* seems to have been introduced by the Bráhmans, possibly to gratify the desire of the Pallis for genealogical distinction. 'Padaiyáchi' means a soldier and is also of late origin. That the Pallis were once an influential and independent community may be admitted, and in their present desire to be classed as Kshatriyas, they are merely giving expression to this belief, but unless an entirely new meaning is to be given to the term 'Kshatriya' their claim must be dismissed as absurd. After the fall of the Pallava dynasty the Pallis became agricultural servants under the Vellálas, and it is only since the advent of British rule that they have begun to assert their claims to a higher position. The bulk of them are still labourers, but many now farm their own lands, while others are engaged in trade.

In religion they profess to be Saivites, but most of them are demonolaters. "Dr. Buchanan says "they are much addicted to the worship of the *Saktis* or "destructive powers; and endeavour to avert their wrath by bloody sacrifices. "These are performed by cutting off the animal's head before the door of the "temple, and invoking the deity to partake of the sacrifice. There is no altar, "nor is the blood sprinkled on the image, and the body serves the votaries for "a feast."

They are allowed to eat animal food and to drink spirituous liquors. They both burn and bury the dead. Their usual agnomen is *Kavandan* or *Padaiyáchi*, but some of them who strive for a higher social standing call themselves 'Nayakkan.'

Vanniyan or Vanniyan must not be confused with Vániyas (Vauniyas), oil-pressers.

PARAIYAN (2,059,466).

The Pariahs of the Tamil country are so well known that very little description of them is needed here in addition to what has already been said under the head of low-castes. A large proportion of those who are returned in the Census as Native Christians belong to this caste. They are aborigines by descent, and were slaves prior to the British occupation. It has, however, frequently been alleged that the Pariahs at one time held an influential position; of which indeed certain privileges, which are jealously cherished, still survive.

They have returned 348 sub-divisions, of which *Tangalan* and *Katti* are perhaps the most numerous, and said to be the best for soldiers.

The Pariahs have not been much affected by Brahmanism, though, in ceremonies, they have not altogether escaped its influence. They are nominally Saivites but worship their own village gods and demons.

Valluvás and *Pandárams* are their priests. They bury the dead. Their occupation is mostly that of field labourers, but they perform any service.

They are to be found in all districts but are most numerous in Chingleput and South Arcot where they number 26 per cent. of the Hindu population. They are of the right hand caste, while the Pallans are of the left.

NATIVE CHRISTIANS (731,052).

The numbers are those of persons who have returned themselves as Native Christian by *caste*, but some have retained their own caste and only returned Christianity as their religion. As a rule the Roman Catholic Missionaries allow the retention of caste while the Protestants discourage it. The Shámáns and Pariahs return the greatest number of Christians, viz., 21,836 and 25,461 respectively. As enlistments, the remarks on Pariahs apply equally to Christians.

PALLAN (780,558).

The Pallans or Pallas are a class of agricultural labourers found chiefly in Tanjore, Trichinopoly, Madura 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. Like Paraiyans the Pallas are nominally Saivits, but in reality devil-worshippers. According to some accounts they have no priests; according to others they employ Valluvás. The use of flesh and liquor is allowed, but the Pallas will not eat beef. The common titles are *Múppan* and *Kudumban* and some style themselves *Mammúdi*. *Kudumban* is probably a form of Kurumban, and *Mammúdi* is a corruption of Mamudi, a title borne by the Pallava (Kurumban) people. It thus seems not improbable that the Pallas are representatives of the old Pallavas or Kurumbas.

MÚPPAN (29,635).

Like the title *Ambalakkáran* of the Kallan tribe, the word *Múppan* or *Moopen*, meaning 'headman,' is used as a title by the Valaiyan and Sudarmán castes. Some Kullans too, in the Tanjore district seem to have this title, and it is also borne by persons of a few other castes. Most of them are agricultural labourers, while only a few are landed proprietors. It is given as a distinct caste in the Tanjore Manual, but it is doubtful if it is anything more than a title.

ÚRÁLI (42,295).

Úráli is the name of a caste of agricultural labourers found chiefly in the districts of Madura and Trichinopoly. The word *Úráli* means 'a ruler of a village.' Like the *Ambalakkárans* they trace their descent from one Mutturaja, and the only sub-division returned by any number is *Mutrúcha*. They also assert that they were formerly employed as soldiers. In the Wynád there is a section of Kurumbas called Úráli Kurumbas, and it is not improbable that these Úrális of the Tamil country are an offshoot of the great Kurumba race. Brahmans act as their priests; girls may marry after they come of age; widow re-marriage is practised; the dead are usually burned; their title is *Kavandan*.

VÉTTUVAN (81,352).

The Vétuvans are found chiefly in Coimbatore, Salem, Madura and Malabar. They are the descendants of Védárs (hunters), who served as soldiers under the Kongu Kings, Védan and Vétuván being two derivatives of the same root. One of the largest sub-divisions returned is *Návidan* or 'barber.' Their widows may not re-marry. They eat flesh except beef; their agnomen is *Kavandan*.

EKARI (24,894).

This caste is found chiefly in Cuddapah and the neighbouring taluks of North Arcot. It has been said to be a synonym of *Mutrúcha*, but the Census throws doubt on this. The Ekaris are a gipsy tribe, and in the Nellore Manual they are said to be 'hunters and mercenaries.' There is not much information available about them.

MUTRÚCHA (114,176) AND MUTTIRIVAN (34,491).

Muttirivan is the Tamil form of *Mutrúcha*, which is the Telugu word. It is not known whether the two castes are identical but both are closely connected with the *Ambalakkárans* as explained in the note on that caste.

The Census describes the *Mutrúchas* as a *Telugu* caste, most numerous in the Kistna, Nellore, Cuddapah and North Arcot districts. In these districts most of them probably are Telugus, but, on the other hand, those who are connected with, and form subdivisions of, *Ambalakkárans* and *Kallans* would of course be Tamils.

In the Tamil districts at any rate they might be as good enlistments as the other Tamil Castes connected with them. There are probably both Tamil and Telugu Mutracha and Muttiriyans, the term being really only an occupational one. The Census says they were employed by the Vijayanagar kings to defend the frontiers of their dominions, and were honoured by the title of *pāligars*.

VEDARS (42,376) and BEDARS (52,387).

The Census Report is of opinion that these two castes should not have been treated as identical, although the two words are no doubt etymologically of the same derivation, the one being Canarese and the other Tamil. The Vedars or Vedans are a Tamil-speaking tribe found in Malabar and the Tamil Districts, while the numbers of the Bedars given above are nearly all found in Bellary and are the Canarese Bédaru. The Mysore District Manual (Vol. I, page 329) gives however no less than 262,101 Bedars in the Mysore State.

Both are given in the Census under the "Hunters" group and they are supposed by some to be the remnants of the earliest inhabitants of the Peninsula and to be identical with the Veddahs of Ceylon. In their customs they closely resemble each other and the two castes are no doubt descendants of one original tribe.

Of the Bedars the Census says (Vol. XIII page 305)—

"The Bedars were formerly hunters and soldiers, and it is this caste which furnished a considerable and valuable contingent to the armies of Hyder and Tippu. * * * Their religion is the usual mixture of demonolatry and animism, their belief being that the wicked become devils. * * * They give, however, a nominal adherence to Vishnavism and employ Sātānis as their priests.

Sherring (Hindu Tribes and Castes, Vol. III, page 153) says of the Bedars that they are 'dark, tall and warlike' and that they were 'formerly soldiers.' It is said that the Polygars of Mysore consist largely of Bedars. Bedars are partly Karnātas, who speak Tamil, and Telingas who speak Telugu. The two divisions have no social intercourse. The Kurnool District Manual connects the Bedars with the Boyas or Bestas of that District.

Colonel Porteous speaks well of the hunting *Vedars* and gives as the location of the tribe "the forests of the ghats West of Tinnevely but it is possible that *Bedars* are meant." Sherring (Vol. III, page 143) speaks of the *Vedars* as 'debased, despised and loathed.'

More information would be desirable about these two tribes.

KURIC'CHAN (9,876).

This is the hunting caste of Malabar. They are found in the Wynaad and in Kottayam and Kurumbranad both bordering on the Wynaad. They are excellent bowmen, and played an important part in the Pyche Rajah's rebellion at the beginning of the century. The Kuric'chans affect a great contempt for Brahmans. Their god is called Muttappan, which literally means grandfather. They now subsist mostly by *punam* (shifting) cultivation.

KARALAN (39,067).

The Kārālans are a tribe of hunters and cultivators found in the hills of Salem and South Arcot. The word means 'a ruler of clouds' and possibly refers to their being mountaineers. Very little information is available about this caste. Two of the most important sub-divisions returned by them at the Census were *Kolli* and *Pac'chui*, taken evidently from the Kollimalai and Pac'chaimalai Hills.

VALAIYAN (285,760).

The Valaiyans are a tribe of hunters found chiefly in Madura and Tanjore, the name being derived from Tamil *valai*, a net. Many are employed as agricultural and general labourers; some catch fish in rivers and tanks; others snare birds and game.

They are said to have priests of their own. Their ceremonies are like those of the Kāllans. Valaiyans will eat almost anything including rats, cats, frogs, squirrels, &c., and all except the Vanniya sub-division may use alcohol.

It is perhaps doubtful whether the Valaiyans (the *net* hunters) would make as good soldiers as others of the hunter group.

KAMMALAN (470,410).

The name Kammāla is a generic term applied to the five Artisan castes, *viz.*, (1) Tattān or Kamsala (goldsmith), (2) Kammān or Kanchāra (blacksmith), (3) Kollan or Kammara (blacksmith), (4) Tac'chan or Vadra (carpenter), and (5) Kal Tac'chan or Silfri (stone-mason). These are in reality distinct castes. In the Census it is stated that the five Artisan Tamil classes do not generally intermarry, but Sherring (Hindu Tribes and Castes, Vol. III, page 119) says that, unlike the custom in the North of India, "all these five castes and tribes are practically united and gathered together into one, for they associate together on a perfect equality, eat and drink together, and intermarry." The goldsmiths, however, it is agreed, are the most respected. The Kammālas raise considerable claims to caste. They all wear the sacred thread and, in many parts of the country claim to be equal to Brahmans, calling themselves Vasiva Brahmans. They have priests of their own and do not allow even Brahmans to officiate for them, but they imitate Brahmans in their ceremonies. The use of flesh and alcohol is nominally forbidden.

The Kammālans in common with all castes engaged in labour, whether skilled or otherwise, were looked down upon in early times by the military castes, in India as elsewhere. The Kammālas were originally a very low caste and "the exaggerated claims they make now are ridiculed by every other caste, high or low." (Census report).

Kusacan. The Tamil potter caste. They wear the sacred thread and their ceremonies are somewhat like those of the Vellālas. The eating of flesh is permitted but not widow marriage. Their stupidity and ignorance are proverbial.

Kumūdra or *Kund* is the name of potters other than Tamils.

ODDE, (O'DAN, VODDE, WEDDER, &c.) (458,459).

The Oddes or Wuddes are a tribe of pork-diggers, well-sinkers, stone-quarriers and earth-workers, found in all districts of the Presidency. The name *Odde* seems to be a corruption of Odhra (modern Orissa) to which country they originally belonged.

There are both Tamil and Telugu-speaking Oddes, but their origin is Telugu. They prefer to work in gangs, eat meat, including pork, and indulge much in intoxicating liquors. Their social position is accordingly very low but they will not eat with a Pallan or Pariah. Mr. Mullaly notes them as one of the criminal tribes of South India but there is nothing daring about their crimes. Pioneer Regiments may perhaps care for Tamil Oddes as soldiers but as a matter of fact their digging is done quite as much by the women of the caste as the men.

SHANANS OR SHANARS (551,481).

The Shānāns are the great toddy-drawing caste of the South of the peninsula. They are found in all Tamil districts and are especially numerous in Tinnevely, Madura and Coimbatore. In social position they are usually placed only a little above the Pariahs and Pallas and are considered to be one of the polluting castes, but, of late, many of them have put forward a claim to be considered Kshatriyas, and at least 24,000 of them appear as Kshatriyas in the caste tables of the Census. This is, of course, absurd, as there is no such thing as a Dravidian Kshatriya, but it is by no means certain that the Shānāns were not at one time a warlike tribe, for we find traces of a military occupation among several toddy-drawing castes of the South, such as the *Bilāras* ('bowmen'), *Hil'pāk* ('the old foot soldiers'),

Kumarapaik ('the junior foot'). "They were employed by former rulers as foot soldiers and bodyguards, being noted for their fidelity." (Rice's *Mysore Inscriptions*, page 33).

The Shánáns are a hard-working, industrious people. Many are farmers, many engage successfully in trade and there is at least one Shánán Zemindar. The spread of Christianity amongst them has done much to improve their material position. The Hindu Shánáns are nominally Saivites but in reality their religion is demonolatry, and the cult of devils and demons is particularly vigorous amongst this caste.

They eat fish and flesh, except beef, and drink toddy.

Tiyyan (537,032), **Thevan** (121,245), **Tandan** (10,825), **Billavas** (125,671) and **Halepaik** (21,665) and Idigas are other castes of toddy-drawers, all being of the West Coast. The remarks on the Tamil toddy-drawers apply generally to the above classes except as regards the large number of converts to Christianity among the Tamils.

KHONDS (326,586).

The Khonds inhabit the hill tracts of Ganjam, Jeypore, and parts of Vizagapatam, and are found also in Bengal and the Central Provinces. They call themselves *Kui*, a name identical with the Koi or Koya of the Godavery agency and the south of the Jeypore Zemindari. The Telugu people call them *Kótuvándlu*. They are an aboriginal, Dravidian race.

Sherring (*Hindu Tribes and Castes Vol. III*, page 205) describes the Khonds of the Madras Presidency as "landowners, cultivators, and hunters. The men are of medium height, stout, strong and not uncomely;" but in Vol. II, page 149, *et seq.* will be found a much more detailed account of this same people in the Central Provinces. On page 151 he says "the Khonds are possessed of great determination and courage. They respect the rights of one another, but, until taught by severe measures, paid no heed to the rights of other races. Hospitable to strangers, sensitive and high-spirited, they display a mixture of kindness and vindictiveness, often found among an independent and semi-barbarous people."

The Madras Manual of Administration, 1885, speaking of the Khonds says (Vol. II, page 141) "the tribes who inhabit the more mountainous parts of the Jeypore country are more manly and civilized than the others, and when treated with respect soon throw off their wildness and become hard-working members of society."

The Ganjam District Manual says (page 65), "on the west sides of the hills (i.e., the Maliahs), bordering on Kalahandi, Jeypore and Vizagapatam are the Kutiya Khonds, the most warlike and troublesome of the hill people; between Cheligoda and Udiagiri we find Savaras mixed up with the Khonds and Gonds, while south of this, in the Parla-Kimedi Maliahs, there are only Savaras, Uriyas and Weavers (Panos) who here take the name of Paidis."

The Khonds were formerly addicted to the barbarous rite of Meriah, or offering human sacrifice, but the English Government has now suppressed this. They have no caste prejudices. They eat and drink anything and are great smokers.

The system of life among the Khonds is patriarchal. Over several villages or *mutáhs*, of Khonds, Gonds, or Uriyas, there is a headman or *Patro* who is always an Uriya and whom the Khonds generally agree to obey. The Uriya Patros have Uriya *Paiks* or armed peons living in the chief village or fort, and holding their lands on condition of service.* They used to be of assistance if the Khonds were called out in defence of their Zemindar. Now they assist in putting down the Khonds if necessary.

"The Khonds used to be continually at war among themselves and even now their warlike propensities want watching." (Ganjam Manual, page 72).

Hill and Forest tribes

* See note on Paiks

The dress of a Khond is simple. The distinctive part of the costume is the head-dress. He wears his long hair drawn forward and rolled up until it resembles a short horn protruding from between the two eyes. In this he keeps his pipe, comb, &c., and he decorates it with red cloth and feathers. (Vizagapatam Manual, page 91).

Tribes allied, if not actually related to the Khonds are *Kanduloca* and *Poroja*. Of the former it is said that they "seem to have lost all those rights to the soil which their kinsmen, the Khonds, still maintain with such determination." The *Poroja* or *Praja* are more Hinduized than the Khonds.

Gonds (14,036).

We have only the fringe of this large tribe in the Madras Presidency. Their home is the Central Provinces; but they are found in the Godavery district and in Jeypore.

They are a Dravidian, aboriginal tribe and are of course very little different in many ways from the Khonds, the "K" and "G" being interchangeable. Sherring, in Vol. II, Chap. V, describes the Gonds of the Central Provinces. On page 136 he says "the Gonds are characterized by a flatness of head, shortness of nose, with thickness at the base, and largeness of lip. Though wild, uncivilized, and ignorant, the Gonds are among themselves honest, faithful and trustworthy, courageous in some points, and truthful as regards faults they have committed." "As a race, they are now well behaved, and very amenable to authority, however turbulent they may have been in former days. They occasionally exercise their talents in cattle lifting. The Gond in service is exceptionally faithful and obedient to his employer, so much so, that he would not hesitate to commit any crime at his orders, and sooner than turn informer, would himself die." This description however, applies only to the real wild Gonds who have not become contaminated by contact with a spurious civilization.

In some parts the Gonds are a much down-trodden race. Their value as soldiers is somewhat doubtful.

Koyas (59,775).

The Kóyas or Kóis are a tribe inhabiting the mountains in the north of the Godavery district, and they are also found in the Malkangiri taluk of the Jeypore Zemindari. They belong to the great Gond family and are sometimes regarded merely as a sub-division of Gonds.

SAVARAS OR SOWRAS (182,295).

The Savaras are one of the earliest known non-Dravidian tribes of India; they are found chiefly in the Agency tracts of the Ganjam and Vizagapatam districts, mixed up with Khonds and Uriyas.

They are not so pugnacious as the Khonds (Ganjam Manual, page 89) and are looked down upon generally by the latter.

Some Savaras are employed in the Police. It is not known if they would be of any use as soldiers, but it is doubtful.

HILL URIYAS.

It is not easy to obtain a clear account of these separating them from the Uriyas of the plains. Most authorities concur in the opinion that the Uriya of the hills in Jeypore, Ganjam and Vizagapatam would make a good soldier in all respects, but, on the other hand, the ordinary Uriya has by no means a good character. The Ganjam Manual, page 206, says "the Uriyas are unintelligent, lazy and unenterprising." The Collector of Vizagapatam gives it as his opinion that the Hill Uriyas of that district would make capital soldiers but that it would be impossible to get them to leave their country, and that even if prevailed upon to do so, their health would suffer by residence in the plains.

Probably the classes of Uriyas that would be the best to recruit from besides the *Paiks* described on page 15, would be the following tribes which are given as hill tribes in the Census, viz:—

Bhumia (16,430). An Uriya caste of hill cultivators in the Jeypore Zemindari.

Rona (16,142). Uriya cultivators, supposed to be the descendants of Ranjit, the great warrior of Orissa. Some of these serve as armed retainers and soldiers of the native chiefs, and some are engaged in trade and cultivation. They are chiefly found in the Vizagapatam Agency, where they have ousted the indigenous Poroja. Kottiya and Paiko are their chief sub-divisions.

Kottiyas (10,661). Connected with the Ronas, each giving the other as a sub-division, and apparently also with the Khonds, *vide* remarks regarding Kottiya or Kutiya Khonds on page 23.

Bhaktas (27,863) found in the Vizagapatam district. The Census says of these latter that they say they were formerly soldiers and their classification as a hill tribe is of doubtful accuracy. Very little is known of their customs.

Paiks, Ronas, Kottiyas and Khonds seem to be the best fighting material in the Northern circars.

YANADIS (84,988) AND CHENCHUS.

These are distinctly jungle tribes. Nellore and Kurnool districts are their chief localities but the Yanadis are found in all the Telugu districts except Bellary. It is doubtful if they are sufficiently civilized to be of any use for soldiers, and the same remark will probably be found to apply to the *Irulas* a forest tribe of North and South Arcot and other districts.

KORAVAS OR YERUKALAS (133,577).

The Koravas or Yerukalas are a vagrant tribe found throughout the Presidency, and in many other parts of India. They wander about in gangs, selling baskets, carrying salt, telling fortunes and pilfering and robbing whenever an opportunity occurs. Burglary is their favourite crime, and Mr. Mullaly mentions them as one of the criminal tribes of South India.

Basket Makers, &c.

LAMBADIS (37,894).

The Lambadis, also called Brinjáris and Sugális, are the great travelling traders of South India. They are supposed to be descendants of Bali and Sugriva, the monkey chieftains mentioned in the Ramayana. Their language is a corrupt Marathi with an admixture of Hindustani; they also speak Canarese and Telugu.

Carriers.

The men are well built, stalwart fellows capable of enduring long and fatiguing marches. They have earned a bad reputation as robbers and cattle lifters and in this respect they are mentioned as one of the 'criminal classes' of South India by Mr. Mullaly.

Their occupation as 'carriers' is now a good deal lost to them since the introduction of railways.

They worship all Hindu deities, and have a priest of their own called Bhat. The customs observed at betrothals and marriages are primitive. The Lambadis are allowed to marry women of other castes; but neither the offspring of such marriage nor their descendants are considered true Lambadis till after the third generation.

Lambadis might be worth a trial as enlistments.

In addition to the castes already described, there are many others chiefly named from their occupations. Some of these who might perhaps furnish as good recruits as some of the other classes are the following. Space is wanting to describe them fully.

Uppiliyan (36,931) and *Uppara* (100,141). Formerly salt workers, from *uppu*, salt.

Sembadavan, *Pattanavan*, Tamil fishermen and boatmen *Moger*, *Mukkuvans* and *Mukayans*, Canarese fisherman of the West Coast, the latter being fishers in the rivers.

(By order)

Ootacamund,
7th May 1897.

G. SIMPSON, BRIGADIER-GENERAL,
Deputy Adjutant General, Madras Command.

1897

Anantapur.

North Arcot, Chittoor

South Arcot, Cuddalore.

Bellary.

South Canara, Mangalore.

Chingleput, Saidapet.

Coinbatore

Cuddalore.

Ganjam, Chattrapur

Godavari, Cocanada.

Kistna, Masulipatam.

Kurnool.

Madras (when necessary).

Madura.

Malabar, Calicut.

Nilgiris, Ootacamund.

Nellore.

Salem.

Tanjore.

Tinnevely.

Trichinopoly.

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