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**XXVI**

**SADAS.**

BY

**H. V. NANJUNDAYYA, M.A., M.L.**

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## SADAS.

In the Census Report of 1901, Sadas have been included in the main caste Jains and their population is returned as 173 males and 214 females. These figures are misleading and the caste is certainly very much stronger. It is presumed that these numbers represent only the Sadas who call themselves Jains and do not include a large portion of the caste who are, to use the expression of the Census Report "still within the pale of Hinduism" and the Lingayet Sadas who are even larger in number and are found in parts of Shimoga and Chitaldrug Districts.

The caste is commonly known as Sadaru (ಸಾಧರು) and the members of the caste style themselves as Sadu matastharu (ಸಾಧುಮತಸ್ಥರು). The honorific ending added to their personal names is Gauda.

They are said to be so called on account of their strict abstinence from flesh and liquor, the term Sāda being a modified form of Sanskrit word Sādhu, meaning gentle or tame.

Their language is Kannada, and they have stuck to it wherever they may be living, but they also know the language of locality. Comparatively a larger percentage of the caste know how to read and write the Vernacular language but only a very few have learnt English.

Sadas are said to have been originally Jains, but when Vishnuvarddhana was converted by Ramanujacharya into Vaishnavism, some only escaped the religious persecution and remained in their original faith. Some again were converted into Lingayatism by the Lingayet Reformer Basavanna and his followers. Thus the caste which appears to have originally been a homogeneous one was split up into three sections, Lingayet Sadas, Non-Lingayet Sadas and Sadas who have more or less a belief in Jainism. The Hindu Sadas worship both Siva and Vishnu without preference to either, but the Jain Sadas worship the Tirthankaras of the Jains but respect the Hindu gods also. Lingayets and Jains have no commensality with each other, but other Sadas eat in their houses. It is said that all the non-Lingayet Sadas eat together and

Origin.

Divisions

intermarry. It is reported that the Sadas who call themselves Jains do not observe the rules of conduct peculiar to Jainism, such as, not eating after sunset, and abstaining from taking life. They are, however, showing a tendency to assimilate themselves with other Jains by abandoning the service of Brahman priests and the practice of eating in their houses.

There are no exogamous divisions among non-Lingayets, though two sub-divisions known as Huvvinavaru (ಹುವ್ವಿನವರು) and Hongeyavaru (ಹೊಂಗೆಯವರು) are found near Koratagere. Those styled Hongeyavaru do not burn Honge (*Pongamia glabra*) wood or use the oil, but have made an exception from necessity in favour of using leaves as manure. The Lingayet Sadas have a large number of exogamous divisions, several of which bear the names of plants, animals and other material articles, but they do not show any respect to the thing after which their division is called by either worshipping it or, abstaining from cutting or otherwise interfering with it. A list of Exogamous divisions is given in the Appendix.

Child  
birth.

It is the recognised custom among them to bring the daughter to the father's house for first and sometimes even the second delivery. On an auspicious day in the seventh or the ninth month, the mother-in-law or some other elderly female member of her (pregnant woman's) husband's family presents the woman while in her father's house with a new cloth (Sire) and a Ravike and decks her with flowers. During the wife's pregnancy, the husband observes the usual abstinences, such as, not carrying a corpse, and not touching the milk post, and in some places he does not shave his head after the seventh month.

On the birth of a child, the woman is considered impure for ten days during which time she remains confined in a room. The near agnatic relations of the family are in a state of partial pollution, but may go to temples and take part in their agricultural operations. On the eleventh day, the mother and the child are seated on a plank kept on a small pit excavated by the husband in the verandah, and bathed by married women, the neighbours each contributing a pot of water and some soapnut paste. Before carrying the child inside, a metal eating-dish is beaten like a gong by an elderly woman, who calls on evil spirits to snatch it away if they dare, warning them that it would be too late after going inside, as their household god

would prove too strong for them, when once the child was placed under his protection.\*

The child is put into a cradle in the evening and named by an elderly woman of the family.

Lingayet Sadas do not observe birth pollution, but as in other castes, the woman is confined to bed for six or seven days, after which she bathes. On the first day, after consecrating it in the usual way, a Jangama priest presents the child with a Linga which the mother keeps and puts on the child when it grows to be three or four years old.

It is said that formerly, the Lingayets were marrying girls from the non-Lingayet Sadas, but this practice has almost gone out of use. But there is no such prohibition as regards the other two sections. Among Sadas who are not Lingayets, there are no exogamous divisions, the two divisions of Huvvinavaru and Hongeyavaru having no significance in this connection. The only rule of prohibition observed by them in regard to marriages is the real or conventional relationship between the marrying couple of parent and child, brother and sister. The daughters of a paternal uncle and maternal aunt are both called sisters and have to be avoided, but the daughter of a paternal aunt or maternal uncle are both in a marriageable relation. Exchange of daughters between two families is allowable. Marriage.

The proposal for marriage should properly emanate from the male's side. A Brahman astrologer is generally consulted to determine astrological affinity by reference to the names of the two parties.

On an auspicious day, the boy and his father with some married women repair to the girl's house. The boy and the girl are seated together on a plank and sometimes the Tera amount which varies from Rs. 12 to Rs. 25 is paid down before the caste people. The girl is presented with a new Sire and a jewel which she puts on. Married women rub the boy and the girl with turmeric and the engagement is announced and Tambulas are exchanged between the two parties in the presence of an assembly. Both parties are bound by this agreement.

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\* This custom has given rise to a proverb which means "which woman beat the gong and proclaimed you a male (ಗಂಡ ಅಂತ ಗಂಡನು ಬಾ ಲಿಸದವಳುರೂ ?)"

After this Vilyada-sastra, the bridegroom's party have to present the girl's parents with \* provisions for the marriage consisting of 300 seers of rice, 25 seers of dhall, 3 maunds of jaggory, 20 seers of ghee, a maund of areca-nuts, and 500 betel leaves.

Soon after this takes place Devaruta (or God's feast), when the bride and the bridegroom pour milk on an ant-hill and worship a kalasa. Next day is known as Nadu-madavaniga Sastra when the boy and the girl each in their own place are rubbed with turmeric paste. The marriage pandal is raised the next day.

The marriage takes place generally in the house of the bride and her maternal uncle brings the pole of Kalli wood which has to serve as the milk post and keeps it in a temple. In the evening both parties repair to the temple in state and they bring home the pole along with Ariveni pots and instal them in the pandal.

Early in the morning, the next day, the boy and the girl are bathed in Maleniru (ಸೂರ್ಯಶಸ್ತ್ರ), and the boy is dressed in new clothes and sent to a temple where he sits on a Kam-bli in the company of his relations and with the best man (ಜೋಷು ವದವಣಿಗ) by his side. His maternal uncle ties Bhashinga on his forehead and married women rub him with turmeric paste. From the temple all the wedding clothes, jewels and other articles intended for the bride are sent to her, carried on a plate twice. The third time the bridegroom is taken to the pandal by the girl's party. Then the ceremonies of putting gingelly and cummin seeds by the bridal pair on each other's heads, tying of the Tali, pouring of rice, and other events take place in the prescribed order as in other castes. The couple go round the milk posts with the hems of their garments knotted together and are shown the Arundhati Star. They then go into the room in which the Ariveni pots are installed dropping gingelly and cummin seeds as they go along. After bowing before the sacred pots, they have the Bhashingas removed and the couple and their near relations eat Buvva (common meal.)

Among the Lingayet Sadas the ceremony styled Gindi-prasta (ಗಿಂಡಿ ಪ್ರಸ್ತ) is observed the next day. The bridegroom goes away from the marriage house pretending to be dissatisfied with the girl. The latter sets out carrying with her a brass vessel with a spout called Gindi. She finds him out and appeases him by presenting the vessel.

\* This presentation is known as (ಸೂಕಮಂಚಿ ಅಳಿಯವುದು.)

They are seated together, rubbed with turmeric paste and conducted back in state to the girl's house. In the night, a procession of the bridal party takes place.

Next day Nagavali takes place when the posts of the pandal are worshipped. The Kankanas are removed and tied to the milk post. The married couple are not allowed to remain in the marriage house that night. They go to the bridegroom's house and return after remaining there two or three days. If however the bridegroom's village is too far off, they are taken to a neighbour's house, where they spend the night.

When a girl attains puberty, she is considered impure for three days when she is kept outside in a shed of green leaves, erected by her maternal uncle. In the evenings the girl is exhibited before a company of married women when she is presented with flowers, pan-supari and dried cocoanut and sweets. Early in the morning on the fourth day, the shed is pulled down by the maternal uncle and the materials are burnt at some distance from the village. The girl bathes and is admitted into the house; for a month, however, she is not allowed to enter the inner apartments. Girls who are married after puberty do not begin to live with their husbands till after three months of the marriage. Puberty.

The non-Lingayet Sadas strictly prohibit widow marriage. But among the Lingayet section, such remarriages are common. A bachelor is not allowed to marry a widow and the married women are not allowed to see the married widow on the day of the marriage. After negotiations for such a marriage are settled with the father of the widow, she is brought in the evening of the appointed day to the lover's village and is lodged in a temple. The lover goes there with some other men, and presents her with a Sire and a bodice cloth which she wears. Glass bangles are put on to her wrists and in the assembly of castemen, the man and in some places a remarried widow, ties a Tali to her. She is conducted to the man's house which is kept dark and vacant. The man goes into it and sits in a corner. The woman enters it when the man asks her why she has come there. She replies "I have come to light a lamp in your dark house." Then a light is lit; and the caste men are served a dinner. Widow marriage.

Adultery is regarded with abhorrence, and a woman proved to be in criminal intimacy with another is excommunicated. They do not dedicate girls as Basavis. Adultery.

- Death ceremonies.** Sadas bury the dead. The ceremonies observed by the Lingayet section are the same as those of other Lingayets and the non-Lingayets observe the ceremonies similar to those of Morasu Okkalu. Both the sections observe pollution for the first ten days. To propitiate all the deceased ancestors, they worship a Kalasa with offerings of food and clothes on the Mahalaya Amávásyc and some other important days such as Yugadi. Some non-Lingayets have of late begun to perform Kála Sraddhas.
- Religion.** Lingayet Sadas are Saivas but respect Vaishnava Gods also and some have Vaishnava Gods as their family deities. The non-Lingayets worship all the Gods of the other Hindus. Some have in recent times adopted the Jaina mode of worship and pay special respect to the Tirthankaras. All pay respect to the village Goddesses, such as Maramma and Marigamma.
- Occupation.** Sadas are all cultivators and have adhered to this profession in the main. Most of the patels in the parts of the State where Sadas are found are of this caste. Some have adopted other professions such as trade and Government service.
- Social status.** Sadas rank high in social status, as they are strict vegetarians and totally abstain from liquor.
- They follow the Hindu Law of inheritance and believe in omens, sorcery, witchcraft and soothsaying.
- They do not admit outsiders into their caste. Their Gurus are Brahmins of the Srivaishnava section. The Lingayet Sadas have a Guru of their own caste in a Matha at Sirigere in the Chitaldrug District.
- Lingayet Sadas eat in the houses of only Lingayets, and Jangamas, and the non-Lingayet Sadas eat in the houses of Brahmans, Jains and Lingayets.
- Caste organization.** Sadas have a regular system of caste Government. They are divided into groups at the head of each of which is a Kattemane presided over by a Gauda who settles all the caste disputes. If the disputes are of a serious nature, the heads of several Kattemanes join and decide them and sometimes they are submitted to their Guru. A Helava is their Halemaga and they have to pay him some customary fees whenever he pays them a visit.

## APPENDIX. A

## EXOAMOUS DIVISIONS OF LINGAYET SÀDAS.

- 1 Adiké (ಅಡಿಕೆಯವರು) Arecanut.
- 2 Àlé (ಆಲೆ) a herb.
- 3 Baicha (ಬೈಚ್) ?.
- 4 Ballà|a (ಬಲ್ಲಾಳ)
- 5 Béle (ಬೇಳ) Dhall.
- 6 Belle (ಬೆಳ್ಳ) a herb.
- 7 Bilegudàra (ಬಿಳೇಗುಡಾರ) White tent.
- 8 Benne (ಬೆಣ್ಣೆ) Butter.
- 9 Chitta (ಚಿತ್ತ) a Tree.
- 10 Gauda (ಗೌಡ) Head man.
- 11 Harate (ಹರತೆ)
- 12 Hasibe (ಹಸಿಬೆ) Double bag.
- 13 Hávu (ಹಾವು) A snake.
- 14 Honge (ಹೋಗೇ) Pongamia glabra.
- 15 Hura|ì (ಹುರಳಿ) Horse gram.
- 16 Huvvu (ಹುವ್ವು) Flower.
- 17 Kaggallu (ಕಾಗ್ಗಲ್ಲು) Hard stone.
- 18 Kàlasti (ಕಾಳಸ್ತಿ)
- 19 Kàle (ಕಾಳ) A wristlet.
- 20 Kanne (ಕನ್ನೆ) A herb.
- 21 Kappa (ಕಪ್ಪ)
- 22 Macharagadakaru (ಮಚರಗಡಕರು)
- 23 Malle (ಮಲ್ಲೆ) Jassamine.
- 24 Manne (ಮನ್ನೆ)
- 25 Maruva (ಮರುವ)
- 26 Matti (ಮತ್ತಿ) A tree.
- 27 Muttina sattige (ಮುತ್ತಿನಸತ್ತಿಗೆ)
- 28 Nimbe (ನಿಂಬೆ) Lime fruit.
- 29 Saṇṇakki (ಸಣ್ಣಕ್ಕಿ) Fine rice.
- 30 Sèmani (ಶ್ಯಾಮಂತಿ) Crysanthemum.
- 31 Sette (ಸೆಟ್ಟ)
- 32 Sògè (ಸೋಗೇ)
- 33 Surige (ಸುರಿಗೆ)