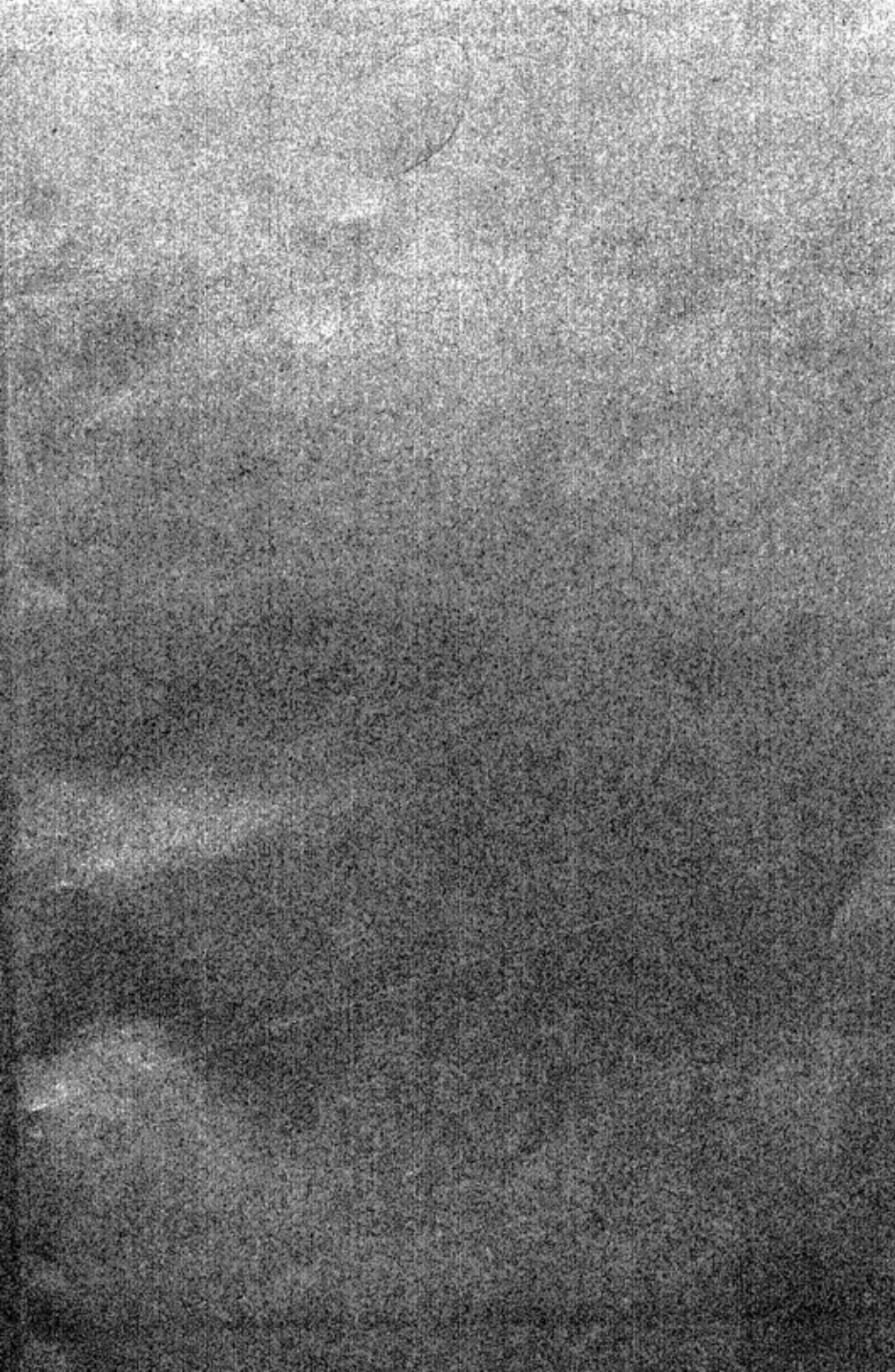


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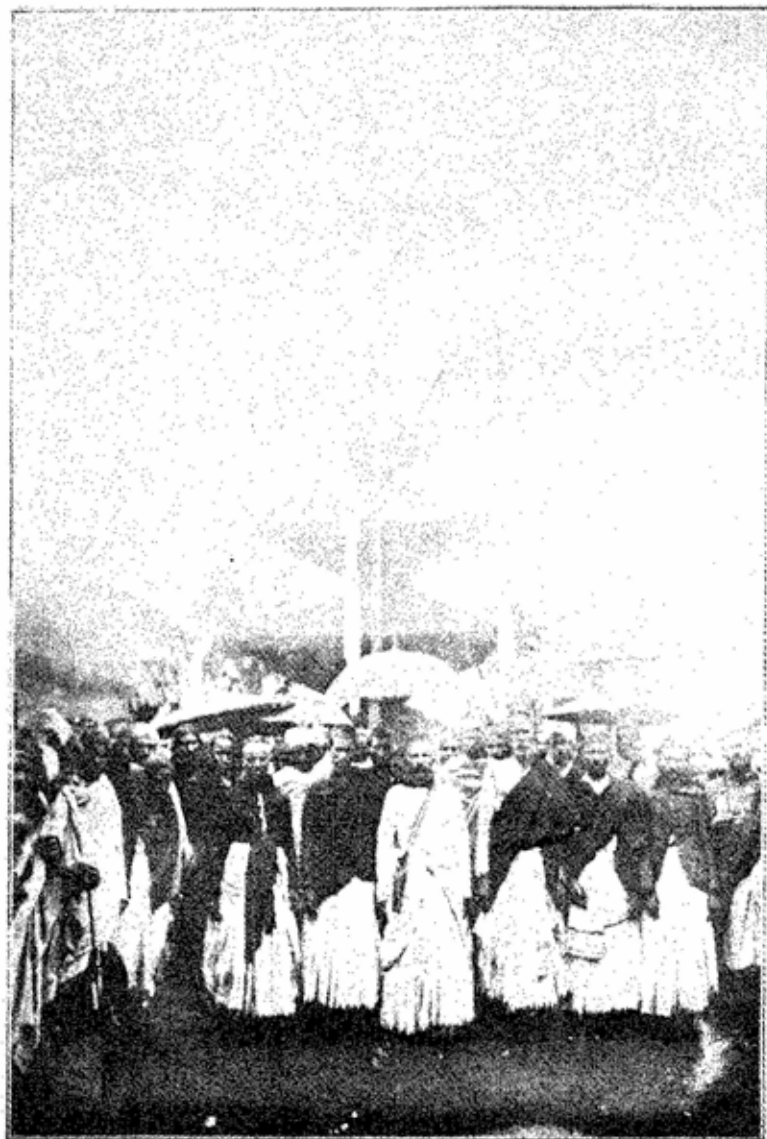


ETHNOGRAPHIC NOTES

IN

SOUTHERN INDIA

Frontispiece.



Badaga Funeral Car.

ETHNOGRAPHIC NOTES

IN

SOUTHERN INDIA.

With 40 Plates.

58794

BY

EDGAR THURSTON,

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PART I



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PREFACE.

IT has been well said that "there will be plenty of money and people available for anthropological research, when there are no more aborigines. And it behoves our museums to waste no time in completing their anthropological collections." Under the scheme for a systematic ethnographic survey of the whole of India, a superintendent for each Presidency and Province was appointed in 1901, to carry out the work of the survey in addition to his other duties. The other duty, in my particular case—the direction of a large local museum—luckily makes an excellent blend with the survey operations, as the work of collection for the ethnological section goes on synchronously with that of investigation.

For many years I have been engaged in bringing together the scattered information bearing on 'Manners and Customs' in South India, surviving, moribund, or deceased, which lies buried in official reports, manuals, journals of societies, and other publications. The information thus collected has been supplemented by correspondence with district officers and private individuals, and by the personal wanderings of myself and my assistants, Mr. K. Rangachari (from whose negatives most of the illustrations have been made), Mr. V. Govindan and Mr. C. Hayavadana Rao, in various parts of the Madras Presidency, Mysore, and Travancore, in connection with the work of the survey, which demands the writing of a book on lines similar to Risley's 'Tribes and Castes of

Bengal.' For the issue of this book the time is not yet ripe, and, as an *ad interim* measure, I send forth the present farrago in the hope that it may be of some little use and interest to those who are engaged in the study of ethnological and sociological questions in the arm-chair or the field. For such, rather than for the general public, it is intended.

To the many friends and correspondents, European and Native, who have helped me in the accumulation of facts, or whose published writings I have made liberal use of, I would express collectively, and with all sincerity, my great sense of indebtedness. And I would further express a hope that readers will draw my attention to the errors, such as must inevitably arise when one is dealing with a mass of evidence derived from a variety of sources, and provide me with material for a possible future edition.

"Let those now send who never sent before;

And those who have sent, kindly send me more."

Some of the articles, originally published in my Museum Bulletins, are now reproduced with additions.

I may add that the chapter devoted to omens, evil eye, etc., is intended only as a mere outline sketch of a group of subjects, which, if worked up in detail, would furnish material for a very bulky volume.

E. T.

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SOME MARRIAGE CUSTOMS IN SOUTHERN INDIA.

At the outset I may appropriately quote the account of the Brāhman marriage ceremony as given in the Census report, 1891, to show how the Brāhman ritual has been grafted on the non-Brāhman community. "On the marriage day the bridegroom, dressed in true Vaidiki * fashion with cadjan (palm leaf) books and a bundle of rice on his shoulder, pretends to be setting out for Benares,† there to lead an ascetic life, and the girl's father, meeting him, begs that he will accept the hand of his daughter. He is then taken to the marriage booth (pandal), and his formally entrusted with the girl. The sacred fire (hōmam) is prepared, and worshipped with oblations of ghī (clarified butter), the blessings of the gods are invoked, and the tāli or bottu (marriage badge) ‡ is tied round the neck of the girl by the bridegroom. The couple then go round the sacred fire, and the bridegroom takes up in his hands the right foot of the bride, and places it on a mill-stone seven times. This is known as saptapadi (seven feet), and is the essential and binding portion of the marriage ceremony. The bride is exhorted to be as fixed in constancy as the stone, on which her foot has been thus placed. The bridegroom, holding the

* The Vaidikis are the first class of Brāhman, whose occupation is teaching the Vēdas, performing and superintending sacrifices, and preserving the moral principles of the people.

† The mock flight to Benares is known as Kāsiyātra.

‡ The tāli or bottu corresponds to the ring of European Christendom.

bride's right hand,* repeats the mantrams (prayers) recited by the family priest, and announces, in the presence of the sacred fire, the gods invoked, and the Brāhmans assembled, that he will have her as his inseparable companion, be faithful and so forth. And lastly the bride and bridegroom exchange garlands of flowers. Seed-grains of five or nine kinds are mixed up, and sown in small earthen vessels specially made for the purpose, and filled with earth. The couple water these both morning and evening for four days. On the fifth day the seedlings are thrown into a tank (pond) or river. The boy and girl play every evening with balls of flowers, when women sing songs, and much merriment prevails. On the second night the girl takes her husband to an open place, and points out to him the star Arūndati, (pole star) implying that she will remain as chaste and faithful as that goddess." The earth, in which the seed-grains are sown, is generally obtained from a white-ant hill.

Among some sections of the Brāhmans, especially the Tamil sections, prominence is given to the maternal uncles of the bride and bridegroom on the fourth day after marriage, and at the ceremony called *mālaināththal* (exchange of garlands). At this ceremonial both bride and bridegroom should be carried astride on the shoulders of their maternal uncles. Outside the wedding booth the uncles, bearing their nephew and niece, dance to the strains of a band, and, when they meet, the bride and bridegroom exchange garlands. On the fourth

* The marriage is sometimes called, for this reason, *pāni grahamam*, or grasping the hand.

day a procession is got up at the expense of the maternal uncle of the bride, and is hence named *Ammān Kōlam*. The bride is dressed up as a boy, and another girl is dressed up to represent the bride. They are taken in procession through the street, and, on returning, the pseudo-bridegroom is made to speak to the real bridegroom in somewhat insolent tones, and some mock play is indulged in. The real bridegroom is addressed as if he was the *syce* (groom) or *gumasta* (clerk) of the pseudo-bridegroom, and is sometimes treated as a thief, and judgment passed on him by the latter.

It is said that, on the *dhiksha visarjana* (shaving) day, six months after marriage, in cases where the *Brāhman* bridegroom is a young boy, he is dressed up as a girl, and the bride's party, when they detect the fraud, jeer at him and his relations for having deceived them. *Brāhmans* may not shave for six months after marriage, for a year after the death of a parent, and till the birth of the child when their wives are pregnant.

The *Mādhva Brāhmans* commence the marriage ceremony by asking the ancestors of the bridal couple to bless them, and be present throughout the performance of the rite. To represent the ancestors, a *ravike* (bodice) and *dhotra* (man's cloth) are tied to a stick, which is placed near the box containing the *sālagrāma* stone * and household gods. In consequence of these ancestors being represented, orthodox *Vaidiki Brāhmans* refuse to take food prepared in the marriage house. When the

* The *Sālagrāma* stone is a fossil ammonite, found in certain rivers, e.g., Gandak, Son, etc., which is worshipped by *Brāhmans*. "The *Sālagrāma* is often adopted as the representative of some god, and the worship of any god may be performed before it."—YULE and BURNELL, HOBSON-JOBSON.

bridegroom is conducted to the marriage booth by his future father-in-law, all those who have taken part in the Kāsiyātra ceremony throw rice over him. A quaint ceremony, called rangavriksha (drawing), is performed on the morning of the second day. After the usual playing with balls of flowers (nalagu or nalangu), the boy takes hold of the right hand of the bride, and, after dipping her right forefinger in turmeric and lime paste, traces on a white wall the outline of a plantain tree, of which a sketch has previously been made by a married woman. The tracing goes on for three days. First the base of the plant is drawn, and, on the evening of the third day, it is completed by putting in the flower spikes. On the third night the bridegroom is served with sweets and other refreshments by his mother-in-law, from whose hands he snatches the vessels containing them. He picks out what he likes best, and scatters the remainder about the room. The pollution caused thereby is removed by sprinkling water and cow-dung, which is done by the cook engaged for the marriage by the bridegroom's family. After washing his hands, the bridegroom goes home, taking with him a silver vessel, which he surreptitiously removes from near the gods. Along with this vessel he is supposed to steal a rope for drawing water, and a rice-pounding stone. But in practice he only steals the vessel, and the other articles are claimed by his people on their return home. On the fourth morning the bridegroom once more returns to the booth, where he ties a tāli of black glass beads and a small gold disc round the bride's neck in the presence of 33 crores (330 millions) of gods, who are represented by a number of variously coloured

large and small pots. Close to the pots are the figures of two elephants, designed in rice grains and salt respectively. After going round the pots, the bridal couple separate, and the groom stands by the salt elephant, and the bride by the other. They then begin to talk about the money value of the two animals, and an altercation takes place, during which they again go round the pots, and stand, the bridegroom near the rice elephant, and the bride by the salt one. The bargaining as to the price of the animals is renewed, and the bride and bridegroom again go round the pots. This ceremonial is succeeded by a burlesque of domestic life. The bride is presented with two wooden dolls from Tirupati, and told to make a cradle out of the bridegroom's turmeric-coloured turban, which he wore on the tali-tying day (*muhurtham*). The contracting couple are made to converse with each other on domestic matters, and the bridegroom asks the bride to attend to her household affairs, so that he may go to his duties. She pleads her inability to do so because of the children, and asks him to take charge of them. She then shows the babies (dolls) to all those who are present, and a good deal of fun is made out of the incident. The bride, with her mother standing by her side near two empty chairs, is then introduced to her new relations by marriage, who sit in pairs on the chairs, and make presents of *pān-supāri* (betel leaves and nuts) and turmeric. She is then formally handed over to her husband.

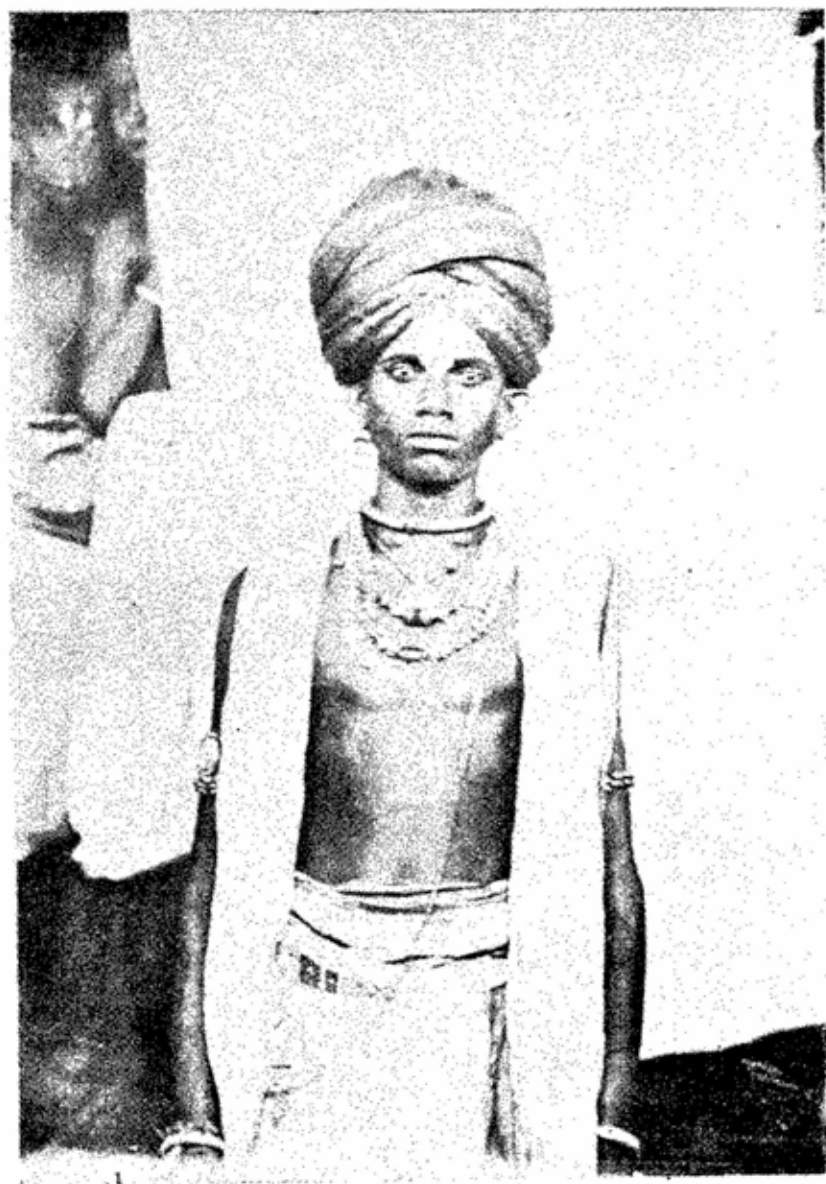
At a wedding among *Srī Vaishnava Brāhmans*, at an auspicious hour on the fourth day, the bridal pair are seated in the wedding booth, and made to roll a cocconut to and fro across the dais. The assembled *Brāhmans*

keep on chanting some ten stanzas in Tamil, composed by a Vaishnava lady, named Āndāl, (an avatar of Lakshmi) who dedicated herself to Vishnu. She narrates to her attendants, in the stanzas, the dream in which she went through the marriage ceremony after her dedication to the god. Pān-supāri, of which a little, together with some money, is set apart for Āndāl, is then distributed to all who are present. Generally a large crowd is assembled, as they believe that the chanting of Āndāl's srisukthi (praise of Lakshmi) brings a general blessing. The family priest then calls out the names and gōtras (house names) of those who have become related to the bridegroom and the bride through their marriage, and, as each person's name is called out, he or she is supposed to make a present of cloths, money, etc., to the bride or bridegroom.

Reference has been made (page 4) to the nālagu or nalangu ceremony. This, among Telugu non-Brāhman castes, consists of the anointing of the bride and bridegroom with oil, and smearing the shoulders and arms with turmeric or flour paste, or a paste made with the pods of *Acacia concinna*, or *Phaseolus Mungo*. With some castes it consists of the rolling of a cocoanut, or ball made of flowers, between the bridal couple. By Brāhman's nalangu is restricted to the painting of the feet of the couple with a mixture of turmeric paste and chunām (lime) called nalangu māvu. But the smearing with sandal, turmeric paste, etc., is also carried out.

The Rāzus (Telugu agriculturists), who are settled in Tinnevely, claim to be Kshatriyas, and to belong to the second of Manu's four castes, Brāhman, Kshatriya,

Plate I.



Rāzu Bridegroom.

Vaisya, and Sūdra. Some of their women are gōsha (kept in seclusion). Men may not shave the face, and wear a beard until their marriage. Nor are they, so long as they remain bachelors, invested with the sacred thread. At the marriage the bridegroom goes through the birth, naming, tonsure, and thread investiture ceremonies on the tāli-tying day. These ceremonies are performed as with Brāhmans, except that, in lieu of passages from the Vēdas, slokas specially prepared for the classes below the Brāhmans are chanted. When the bride is with the bridegroom on the dais, a wide-meshed green curtain is thrown over her shoulders, and her hands are pressed over her eyes, and held there by one of her brothers, so that she cannot see. Generally two brothers sit by her side, and, when one is tired, the other relieves him. At the moment when the tāli is tied, the bride's hands are removed from her face, and she is permitted to see her husband. On the third day the bride is brought to the marriage booth in a closed palanquin, and she is once more blind-folded while an elaborate ceremonial with pots is gone through. "In the Godāvari district," the Rev. J. Cain writes, "there are several families of the Sūryavamsapu Rāzus who are called Basava Rāzulu, in consequence, it is said, of one of their ancestors having accidentally killed a basava or sacred bull. As a penalty for this crime, before a marriage takes place in these families, they are bound to select a young bull and a young cow, and cause these two to be duly married, and then they are at liberty to proceed with their own ceremony."*

* Ind. Ant., VIII, 1879.

"The Hindus," Sir Walter Elliot writes, "recognise eight descriptions of marriage, two of which, the most ancient, are characterised as accomplished by force. That called *irākkadan* is thus described. When bold men, becoming enamoured of a damsel, adorned with large ornaments of gold, resolve to seize her by force: this is the marriage rite peculiar to the broad and high-shouldered giants, who wander over the earth, exhibiting their prowess.* Still more applicable to the Australian mode is the *paisācha* union, in which the possession of the persons of females is obtained, while under the protection of their non-consenting relations, by violence, and in a state of insensibility."†

In savage societies, it has been said, sexual unions were generally effected by the violent capture of the woman. By degrees these captures have become friendly ones, and have ended in a peaceful exogamy, retaining the ancient custom only in the ceremonial form. Whereof an excellent example is afforded by the Khonds (hill tribe) of Ganjam, concerning whom the author of the Ganjam Manual writes as follows. "The parents arrange the marriages of their children. The bride is looked upon as a commercial speculation, and is paid for in *gontis*. A *gonti* is one of anything, such as a buffalo, a pig, or a brass pot; for instance, a hundred *gontis* might consist of ten bullocks, ten buffaloes, ten sacks of corn, ten sets of brass, twenty sheep, ten pigs, and thirty fowls. The usual price, however, paid by the bridegroom's father for

According to the Hindu Shastras, marriage after forcible abduction is known as *rākshasa*, which becomes in Tamil *irakkadhan*,

† Ind. Ant., XVI., 1887; Ellis, Kural.

the bride is twenty or thirty gontis.* A Khond finds his wife from among the women of any mutāh (village) than his own. On the day fixed for the bride being taken home to her husband's house, the pieces of broom in her ears are removed, and are replaced by brass rings. The bride is covered over with a red blanket, and carried astride on her uncle's back towards the husband's village, accompanied by the young women of her own village. Music is played, and in the rear are carried brass play-things, such as horses, etc., for the bridegroom, and cloths and brass pins as presents for the bridegroom from the bride's father. On the road, at the village boundary, the procession is met by the bridegroom and the young men of his village, with their heads and bodies wrapped up in blankets and cloths. Each is armed with a bundle of long thin bamboo sticks. The young women of the bride's village at once attack the bridegroom's party with sticks, stones, and clods of earth, which the young men ward off with the bamboo sticks. A running fight is in this manner kept up until the village is reached, when the stone-throwing invariably ceases, and the bridegroom's uncle, snatching up the bride, carries her off to her husband's house. This fighting is by no means child's play, and the men are sometimes seriously injured. The whole party is then entertained by the bridegroom as lavishly as his means will permit. On the day after the bride's arrival, a

* Money being till recently unknown in Khondistan, the value of all property is estimated in lives; a bullock, goat, pig or fowl, a bag of grain or a set of brass pots being each, with anything else that may be agreed upon, a life.—Vizagapatam Manual.

buffalo and a pig are slaughtered and eaten, and; upon the bride's attendants returning home on the evening of the second day, a male and female buffalo, or some less valuable present is given to them. On the third day all the Khonds of the village have a grand dance or tamāsha (festivity), and on the fourth day there is another grand assembly at the house of the bridegroom. The bride and bridegroom are then made to sit down on a cot, and the bridegroom's brother, pointing upwards to the roof of the house, says: "As long as this girl stays with us, may her children be as men and tigers; but, if she goes astray, may her children be as snakes and monkeys, and die and be destroyed!" In his report upon the Khonds (1842) Macpherson tells us that "they hold a feast at the bride's house. Far into the night the principals in the scene are raised by an uncle of each upon his shoulders, and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides itself into two parties. The friends of the bride endeavour to arrest, those of the bridegroom to cover her flight, and men, women, and children mingle in mock conflict. I saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth. He was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made upon him by a party of young women. The man was just married, and the burden was his blooming bride, whom he was conveying to his own village. Her youthful friends were, according to custom, seeking to regain possession of her, and hurled stones and bamboos

at the head of the devoted bridegroom, until he reached the confines of his own village. Then the tables were turned, and the bride was fairly won; and off her young friends scampered, screaming and laughing, but not relaxing their speed till they reached their own village." Among the Khonds of Gūmsūr, the friends and relations of the bride and bridegroom collect at an appointed spot. The people of the female convoy call out to the others to come and take the bride, and then a mock fight with stones and thorny brambles is begun by the female convoy against the parties composing the other one. In the midst of the tumult the assaulted party take possession of the bride, and all the furniture brought with her, and carry all off together.* According to another account, the bride, as soon as she enters the bridegroom's house, has two enormous bracelets, or rather handcuffs of brass, each weighing from twenty to thirty pounds, attached to each wrist. The unfortunate girl has to sit with her two wrists resting on her shoulders, so as to support these enormous weights. This is to prevent her from running away to her old home. On the third day the bangles are removed, as it is supposed that by then the girl has become reconciled to her fate. These marriage bangles are made on the hills, and are curiously carved in fluted and zigzag lines, and kept as heir-looms in the family, to be used at the next marriage in the house.† Among the Kutiya Khonds chastity is said not to be known, or at least practised by the girls. They

* J. A. R. Stevenson, *Madras Journ. Lit. Science*, VI, 1837.

† *Madras Mail*, 1894.

go naked till marriage, and the unmarried men and girls sleep together in a house set apart for the purpose in some villages. In others, by invitation of the girl, any man she fancies visits her at her parent's house. When a man proposes marriage to a girl, he offers to buy her a new cloth, and, after that, she is expected to remain virtuous.* According to a still more recent account of marriage among the Khonds,† an old woman suddenly rushes forward, seizes the bride, flings her on her back, and carries her off. A man comes to the front similarly, catches the groom, and places him astride on his shoulder. The human horses neigh and prance about like the live quadruped, and finally rush away to the outskirts of the village. This is a signal for the bride's girl friends to chase the couple, and pelt them with clods of earth, stones, mud, cowdung, and rice. When the mock assault is at an end, the older people come up, and all accompany the bridal pair to the groom's village.

A correspondent informs me that he once saw a Khond bride going to her new home, riding on her uncle's shoulders, and wrapped in a red blanket. She was followed by a bevy of girls and relations, and preceded by drums and horns. He was told that the uncle had to carry her the whole way, and that, if he had to put her down, a fine in the shape of a buffalo was inflicted, the animal being killed and eaten on the spot. It is recorded that a European magistrate once mistook a Khond marriage for a riot, but, on enquiry, discovered

* Manual of the Gaujam district.

† J. E. F. Pereira, Journ. As. Soc., Bengal, LXXI, 1902.

his mistake. At the ceremonial for settling the preliminaries of a Khond marriage, a knotted string is put into the hands of the *sēridāh'pa gātāru* (searchers for the bride), and a similar string is kept by the girl's people. The reckoning of the date of the betrothal ceremony is kept by undoing a knot in the string every morning.

Some years ago, a young Khond was betrothed to the daughter of another Khond, and, after a few years, managed to pay up the necessary number of gifts. He then applied to the girl's father to name the day of the marriage. Before the wedding took place, however, a *Pāno* (hill weaver) went to the girl's father, and said that she was his daughter (she had been born before her parents were married), and that he was the man to whom the gifts should have been paid. The case was referred to a *panchayat* (council), which decided in favour of the *Pāno*.

Among the hill *Muduvans*, who are said to have migrated from the Tamil country to Travancore, after a marriage has been settled, the bridegroom forcibly takes away the maiden from her mother's house, when she goes for water or firewood, and lives with her for a few days or weeks in a secluded part of the forest. They then return, unless in the meanwhile they have been found by their relations.*

"The *Kois* (cultivating hill tribe) of the *Godāvāri* district," the Rev. J. Cain writes,† "generally marry when of fair age, but infant marriages are not unknown. If the would-be bridegroom is comparatively wealthy, he can easily secure a bride by a peaceable arrangement

* Travancore Census Report, 1901.

† Ind. Ant., V, 1876.

with her parents; but, if too poor to do this, he consults with his parents, and friends, and, having fixed upon a suitable young girl, he sends his father and friends to take counsel with the headman of the village where his future partner resides. A judicious and liberal bestowal of a few rupees and arak (liquor) secure the consent of the guardian of the village to the proposed marriage. This done, the party watch for a favourable opportunity to carry off the bride, which is sure to occur when she comes outside her village to fetch water or wood, or it may be when her parents and friends are away, and she is left alone in the house. [The head-man is generally consulted, but not always, as in 1876 a wealthy widow was forcibly carried off from the house of the chief Koi of a village, and, when the master of the house opposed the proceedings, he was knocked down by the invading party.] The bridegroom generally anxiously awaits the return home of his friends with their captive, and the ceremony is proceeded with that evening, notice having been sent to the bereaved parents. Some of the Koïs are polygamists, and it not unfrequently happens that a widow is chosen and carried off, it may be a day or two after the death of her husband. Bride and bridegroom are not always married in the same way. The more simple ceremony is that of causing the woman to bend her head down, and then, having made the man lean over her, the friends pour water on his head, and, when the water has run off his head on to that of the woman, they are regarded as man and wife. The water is generally poured out of a bottle-gourd. But usually, on this all-important occasion,

the two are brought together, and, having promised to be faithful to each other, drink some milk. Some rice is then placed before them, and, having again renewed their promises, they eat the rice. Then they go outside the house, and march round a low heap of earth which has been thrown up under a small pandal (booth), singing a simple song as they proceed. Afterwards they pay their respects to the elders present, and beg for their blessing, which is generally bestowed in the form of 'May you be happy'! 'May you not fight and quarrel!' etc. This over, all present fall to the task of devouring the quantity of provisions provided for the occasion. If the happy couple and their friends are comparatively wealthy, the festival lasts several days Even at the present day more disputes arise from bride-stealing than from any other cause."

In a recent case, two Mālas (Telugu Pariahs) of the Godāvāri district seized a girl, who had just reached maturity, by the shoulders when she went to a stream to fetch water, and carried her off to their house, where she was locked in. At night she was either married, or an attempt made to marry her to one of the men. In one statement the girl said that she was married, but she subsequently stated that she was unwilling, and broke the string of the tāli. The accused man stated that he married her with her consent, and that it was a custom of his caste to carry off a girl by force and marry her, and that he was related through her ancestors. Three witnesses stated that a man might carry off a girl who was his paternal aunt's daughter or maternal uncle's

daughter. But the accused did not allege that the girl was so related to him. The Judge ruled that the girl was kidnapped and abducted, and the men were sent to prison.

At a wedding among the hill Urālis of Coimbatore, when the bridegroom's procession arrives at the home of the bride, entrance into the marriage booth is prevented by a stick held across it by people of the bride's village. A mock struggle takes place, during which turmeric water is thrown by both sides, and an entrance into the house is finally effected. At a Jōgi (Telugu beggars and pig-breeders) wedding, when the bridegroom and his party proceed to the bride's hut for the ceremony of tying the bottu (marriage badge), they are stopped by a rope or bamboo screen, which is held by the relations of the bride and others. After a short struggle, money is paid to the men who hold the rope or screen, and the ceremonial is proceeded with. The rope is called vallepū thadu or relationship rope, and is made to imply legitimate connection, as distinguished from incest. In the marriage ceremony of the Toreyas (Canarese fishermen) of Coimbatore, the bridegroom's sister meets the newly-married couple as they approach the bride's home, and prevents them from entering till she has extracted a promise from them that their child shall marry her child. In like manner, on the last day of the marriage ceremonies among the Telugu Balijs and Kmmas, during the mock ploughing and sowing rite, the sister of the bridegroom puts a cloth over the basket containing earth, wherein seeds are to be sown by the bridegroom, and will not allow him to go on with

the ceremony till she has extracted a promise that his first-born daughter shall marry her son. When a Tangalān Paraiyan bridegroom brings his bride to her house a few days after the marriage ceremony, he is met at the entrance by his brother-in-law, who puts rings on his second toe, and keeps on pinching his feet till he has received a promise that the bridegroom will give his daughter, if one is born to him, in marriage to the son of his brother-in-law. At the first menstrual ceremony among the Tangalān Paraiyans, the girl is sometimes beaten with a flour-cake (puttu) tied in a cloth by her mother-in-law or paternal aunt, and the latter repeatedly asks the girl to promise that, if a female child is born to her, she shall marry her son. At an Odde or Wudder (navvy class) wedding, at Coimbatore, when the bridegroom and his party try to enter the bride's house, they are met on the threshold by some of the relatives of the bride, who ask them to sing at least one song before going in.

A Coorg bridegroom, mounted on a pony, dismounts at the gate of the bride's residence, which he approaches bare-footed, and advances like a traveller of old on a long journey, with an alpine staff in his hand. When he has advanced within the gate, men hold upright the stems of a plantain tree with the leaves on them. A large broad Coorg war-knife is put into his hand, and he has to cut through a plantain stem with one blow. Three chances are allowed him. It is clear that the possession of physical strength has always been regarded by this race as an essential requisite in a suitor, and the

survival of this custom is a safeguard against the premature marriage of children, which prevails elsewhere. The shooting of a tiger is a glorious event in a Coorg man's life. The hero goes through a formal ceremony of marriage with the dead monster.* At the Mattupongal festival "towards evening festoons of aloe fibre and cloths containing coins are tied to the horns of bullocks and cows, and the animals are driven through the streets with tom-tom and music. In the villages, especially those inhabited by the Kallans (thief caste) in Madura and Tinnevely, the maiden chooses as her husband the man who has safely untied and brought to her the cloth tied to the horn of the fiercest bull. The animals are let loose, with their horns containing valuables, amidst the din of tom-tom (native drum) and harsh music, which terrifies and bewilders them. They run madly about, and are purposely excited by the crowd. A young Kallan will declare that he will run after such and such a bull—and this is sometimes a risky pursuit—and recover the valuables tied to its horn. The Kallan considers it a great disgrace to be injured while chasing the bull.†"

The custom of carrying off the bride with some show of resistance is still observed by the Savaras (hill tribe) of Ganjam. In a case which occurred a few years ago, the bridegroom did not comply with the usual custom of giving a feast to the bride's people, and her mother objected to the marriage on that account. The bridegroom's party, however, managed to carry off the bride.

* T. C. Rice, *Malabar Quart. Review*, 1902.

† S. M. Natesa Sastri, *Hindu Feasts, Fasts, and Ceremonies*, 1903.

Her mother raised an alarm, on which a number of people ran up, and tried to stop the bridegroom's party. They were outnumbered, and one man was knocked down, and died immediately from rupture of the spleen.

A detailed account of a form of wedding ceremony among the Savaras or Sauras of Ganjam has been published by Mr. F. Fawcett.* A young man, who wished to marry a girl, went to her house with a pot of liquor, an arrow, and a brass bangle for her mother. The liquor and arrow were placed on the floor, and the young man and two of his relations drank the liquor. The father of the girl suggested that, if more liquor was brought, they would talk over the matter. The young man then struck the arrow in the thatch of the roof, and went off with the empty pot. On the next occasion, the father of the girl smashed the pot of liquor, and beat the young man. Again he went to the house, and stuck an arrow in the thatch by the side of the first one. The father and the girl's nearest male relative each took one of the arrows, and, holding them in their left hands, drank some of the liquor. More presentations of arrows and liquor followed, and eventually the young man, with about ten men of his village, went to watch for the girl going to the stream for water, and, when they saw her, caught her, and ran off with her. She cried out, and the people of the village came out, and fought for her, but she was got away to the young man's village, and remained with him as his wife. The object of the arrow is probably to keep off evil spirits. At a marriage among

* Journ. Anth. Soc., Bombay, I, 1888.

the Khonds of Balliguda, after the heads of the bride and bridegroom have been brought together, an arrow is discharged from a bow by the younger brother of the bridegroom into the grass roof of the hut. In like manner, among the Bechuanas, the bridegroom throws an arrow into the hut before he enters to take up his bride. At a wedding among the Krishnavakkars of Travancore, the brides' party go, on the third day, to the house of the bridegroom, with an air of burning indignation, and every effort is made to appease them. They finally depart without partaking of the proffered hospitality. On the seventh day the newly-married couple return to the bride's house. The practice is said to be carried out as symbolising the act of bride-capture resorted to by their divine ancestor Krishna in securing an alliance with Rukmani.

At a Māppilla (class of Muhammadans) wedding in Malabar, the bridegroom, after the tāli has been tied round the bride's neck, takes her up, and runs away with her to the adjoining bridal chamber. This custom is very rigorously observed by the Labbai Muhammadans of the east coast for three consecutive days after marriage.*

At a wedding among the Mala (hill) Arayans of Travancore, the bride and bridegroom sit and eat from the same plantain leaf, after which the tāli is tied. The bride then seizes any ornament or cooking vessel in the house, saying that it is her father's. The bridegroom snatches

* P. V. Ramuni, *Madras Christ. Col. Mag.*, 1896.

it from her, and the marriage rite is concluded.* The mother of a Pulayan (agrestic serf) bride in Travancore, is, by a curious custom, not permitted to approach the bridegroom on the wedding day or after, lest she should cause ceremonial pollution.†

A young Badaga of the Nilgiri hills, who cannot obtain the girl of his choice, makes known that he will have her or kill himself. Understanding which, some friends place him at their head, go, if need be, to seek reinforcements among the Todas, and return with a band of sturdy fellows. Generally the abduction is successful.‡ When a Golla (Telugu shepherd) bridegroom sets out for the house of his mother-in-law, he is seized on the way by his companions, who will not release him until he has paid a piece of gold.§ The same custom is recorded as occurring among the Idaiyans (Tamil shepherds) of the Madura district. At their weddings, on the third day, when the favourite amusement of sprinkling turmeric-water over the guests is concluded, the whole party betake themselves to the village tank (pond). A friend of the bridegroom brings a hoe and a basket, and the young husband fills three baskets with earth from the bottom of the tank while the wife takes them away, and throws the earth behind. They then say "We have dug a ditch for charity." This practice may be probably explained by remembering that, in arid districts, where the Idaiyans often tend their cattle, the tank is of the greatest importance.||

* Travancore Census Report, 1901.

† *Ibid.*

‡ Reclus, Primitive Folk.

§ Manual of the Nellore district.

|| Manual of the Madura district.

A Palli or Vanniyar (Tamil agriculturist) bridegroom, at the close of the marriage ceremony, goes to a plot of ground outside the village near a tank, carrying a toy yoke, crowbar and spade. He is followed by his wife carrying some rice gruel in an old pot. On reaching the tank, the man turns up some soil with the spade, and, after pretending to plough with the yoke, feigns fatigue, and sits down. The bride offers him some rice gruel, which he accepts, and throws it into the tank. Mixed grains sown in earthen vessels are then worshipped, and also thrown into the tank. The bride fills her pot with water, and carries it home, to be used on the following day for cooking purposes.

The Parenga Gadabas of Vizagapatam have two forms of marriage, one of which (*bibā*) is accompanied by much feasting, gifts of bullocks, toddy, rice, etc. The most interesting feature is the fight with fists for the bride. All the men on each side fight, and the bridegroom has to carry off the bride by force. Then they all sit down, and feast together. In the other form (*lethulia*) the couple go off together to the jungle, and, when they return, pay twenty rupees, or whatever they can afford, to the girl's father. Among the Bonda Porojas, a young man and a maid retire to the jungle, and light a fire. Then the maid, taking a burning stick, applies it to the man's gluteal region. If he cries out *Am! Am! Am!* he is unworthy of her, and she remains a maid. If he does not, the marriage is at once consummated. The application of the brand is probably light or severe according to the girl's feelings towards the young man. According to

another version, the girl goes off to the jungle with several men, and the scene has been described as being like a figure in the cotillion, as they come up to be switched with the brand.

At a wedding among the Bagatas (fishing caste) of Vizagapatam, the bridegroom is struck by his brother-in-law, who is then presented with a pair of new cloths.* In like manner, part of the marriage ceremony of the Oriya Haddis (scavengers) consists in the bride's striking the bridegroom.† At a wedding among the Ghāsis (scavengers) of Ganjam, an earthen pot filled with water is suspended from the marriage booth. On the last day but one of the protracted ceremony, the bridegroom breaks the vessel. The bride's brother then strikes him on the back, and he leaves the house in mock anger. Next day the bride goes to his house, and invites him back.‡ At a wedding among the Muhammadan Marakayars of the east coast, the Hindu custom of tying a tāli round the neck of the bride is observed. On the fourth day the bride is dressed like a Brāhman woman, and holds a small brass vessel in one hand, and a stick in the other. Approaching the bridegroom, she strikes him gently, and says: "Did not I give you butter-milk and curds? Pay me for them." The bridegroom then places a few tamarind seeds in the brass vessel, but the bride objects to this, and demands money, accompanying the demand by strokes of the stick. The man then places copper, silver and gold coins in the vessel, and the bride

* Madras Census Report, 1901.

† *Ibid.*

‡ S. P. Rice, Occasional Essays on Native South Indian Life.

retires in triumph to her chamber.* The Dūdēkulas (cotton cleaners), though Muhammadans, have adopted or retained many of the customs of the Hindus around them, tying a tāli (a bead necklace) to the neck of the bride at marriage, being very ignorant of the Muhammadan religion, and even joining in Hindu worship as far as allowable. They pray in mosques, and circumcise their boys before the age of ten, and yet some of them observe the Hindu festivals.† The Sirukudi Kallans (Tamil thiel caste) use a tāli, on which, curiously enough, the Muhammadan badge of a crescent and a star is engraved. The Puramalai-nādu sub-division also follow the Muhammadan practice of circumcision.‡

A singular custom called alaka or offence is said to be common at weddings among many classes in the Nellore district. In the middle of the celebrations on the fourth night, the bridegroom and his party make a pretence to take offence at something done by the bride's people. They stop the proceedings, and withdraw in affected anger. Whereupon the bride's relations and friends follow them with presents, seeking a reconciliation, which is speedily effected, and then both parties return together to the bride's house with much show of rejoicing.§

At a marriage among the Badhoyis (carpenters and blacksmiths) and various other castes in Ganjam, two pith crowns are placed on the forehead of the bridegroom. On his way to the bride's house he is met by her purōhit

* Madras Mail, 1900.

† Manual of the North Arcot district; Census Report, 1901.

‡ Madras Census Report, 1901.

§ Manual of the Nellore district.

(priest) and relations, and the barber washes his feet, and presents him with a new yellow cloth, flowers, and kusa grass (*Eragrostis cynosuroides*). When he arrives at the house, amid the recitations of stanzas by the priest, the blowing of conch-shells and other music, the women of the bride's party make a noise called huluhuli, and shower kusa grass over him. At the marriage booth the bridegroom sits upon a raised 'altar,' and the bride, who arrives accompanied by her maternal uncle, pours salt, yellow-coloured rice, and parched paddy over the head of the bridegroom, by whose side she seats herself. Various Brāhmanical rites are then performed, and the bride's father places her hand in that of the bridegroom. A bundle of straw is now placed on the altar, on which the contracting parties sit, the bridegroom facing east and the bride west. The purōhit rubs a little jaggery (molasses) over the bridegroom's right palm, joins it to the palm of the bride, and ties their two hands together with a rope made of kusa grass. A yellow cloth is tied to the cloths which the bridal pair are wearing, and stretched over their shoulders. One of the pith crowns is next removed from the bridegroom's forehead, and placed on that of the bride. The hands are then untied by a married woman. Srādh (memorial service for the dead) is performed for the propitiation of ancestors, and the purōhit, repeating some mantrams, blesses the pair by throwing yellow rice over them. On the sixth day of the ceremony the bridegroom runs away from the house of his father-in-law, as if he was displeased, and goes to the house of a relation in the same or an adjacent

village. His brother-in-law, or other male relation of the bride, goes in search of him, and, when he has found him, rubs some jaggery over his face, and brings him back.*

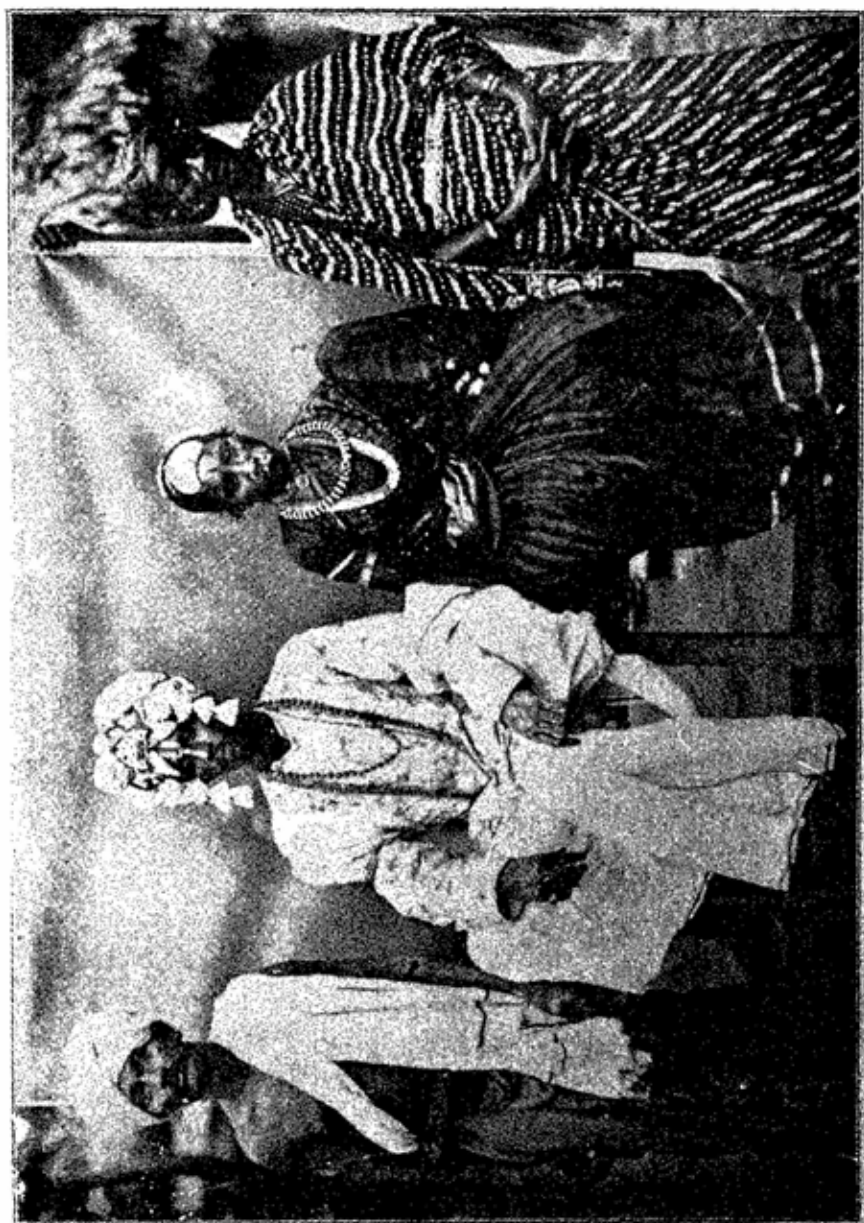
The Relli (gardener) bridegroom of Ganjam, with the permission of the village magistrate, marches straight into the bride's house, and ties a wedding necklace round her neck. A gift of seven and-a-half rupees and a pig to the caste-men, and of five rupees to the bride's father, completes this very primitive ceremony.† The usual bride price among the Jōgis (Telugu beggar caste) is a pig and Rs. 19-4-0, and on the wedding day the pig is killed, and its head is taken by the bride's party, while its body is reserved for a general feast.‡ At the betrothal ceremony of some Khonds, a buffalo and pig are killed, and some of the viscera eaten. Various parts are distributed according to an abiding rule, viz., the head to the bridegroom's maternal uncle, the flesh of the sides to his sisters, and of the back among other relations and friends.

At a Pallan (Tamil agriculturist) wedding, before the wedding is actually performed, the bridegroom suddenly leaves his house and starts for some distant place, as if he had suddenly abandoned his intention of marrying, in spite of the preparations that had been made for the wedding. His intended father-in-law intercepts the young man on his way, and persuades him to

* D. Mahanty. MS.

† S. P. Rice, *Occasional Essays on Native South Indian Life*.

‡ Madras Census Report, 1901.



Kāpu Bride and Bridegroom.



return, promising to give his daughter as a wife. To this the bridegroom consents.* A Kamsala (artisan) bridegroom, in the course of the marriage ceremony, ties a pilgrim's cloth upon him, places a brass water-pot on his head, holds a torn umbrella in his hands, and starts off from the booth, saying that he is going on a pilgrimage to Benares, when the bride's brother runs after him, and promises that he will give him his sister in marriage. The bridegroom, satisfied with this promise, abandons his pretended journey, takes off his pilgrim's clothes, and gives them, together with the umbrella, to the officiating Brāhman.† According to the shāstras, after the Brāhmachārya asramam (bachelorhood or studentship), all the twice-born are expected to enter grahastha asramam, or married life. Immediately on the close of the student stage, they are expected to travel to Benares, and bathe in the river Ganges. The qualifications for a bridegroom are such a bath, and a knowledge of the Vēdas. So fathers who have marriageable daughters are expected to go in search of young men who are learned in the Vēdas, and are snathakas (men who have bathed in the Ganges). Even the mere thought or proposal of a pilgrimage to Benares is said to be sufficient to obtain some punyam (good as opposed to sin). Consequently the mock pilgrimage to Benares is resorted to.

The Tiyan (toddy tapping caste) bridegroom of Malabar sets out with his relations and friends for the

* G. Oppert, *Madras Journ. Lit. and Science*, 1888.

† *Manual of the Nellore district*.

bride's house, accompanied by two other youths dressed exactly like himself. Some of his male relations and friends, armed with swords and targets, play in front of him. The bridegroom, and two other youths dressed alike, sit together, and have rice thrown over them in common. The tāli-tying ceremony is carried out, and, as the bride and bridegroom, with the two groomsmen, leave the wedding pavilion, they are met by the machchūnan* or uncle's son prepared to contest with them for the bride as a prize, he having, according to marumakkatāyam † ideas, a better claim to her than any one else. It is on this account that the two groomsmen are dressed up like the groom himself, in order to puzzle the machchūnan as to his identity. The machchūnan's claims are bought off with two fanams (a small sum of money), and he in turn presents betel-leaf in token of conciliation. On reaching the bridegroom's house, the bride and groom must enter the door placing their right feet simultaneously on the door-step.‡

On the second day of a Heggade (Canarese cultivator) marriage, a pretence of stealing a jewel from the person of the bride is made. The bridegroom makes away with the jewel before dawn, and, in the evening, the bride's party proceeds to the house where the bridegroom is to be found. The owner of the house is told that a theft has occurred in the bride's house, and is asked whether the thief has taken shelter in his house.

* Machchūnan = mother's brother's, or father's sister's son.

† Marumakkatāyam : the law of inheritance through the female line.

‡ Manual of Malabar.

A negative answer is given, but the bride's party conducts a regular search. In the meantime a boy has been dressed up to represent the bridegroom. The searching party mistake this boy for the bridegroom, arrest him, and produce him before the audience as the culprit. This disguised bridegroom, who is proclaimed to be the thief, throws his mask at the bride, when it is found to the amusement of all that he is not the bridegroom. The bride's party then, confessing their inability to find the bridegroom, request the owner of the house to produce him. He is then produced, and conducted in procession to the bride's house.*

A custom prevails among the Kaikōlans (weavers) by which one woman in each family becomes a prostitute, while retaining her caste. The girl chosen is taken to the temple, where a sword is placed beside her with a tāli (marriage badge) under it. The tāli is then tied round her neck by any woman present, and she returns to her own house, where she is permitted to carry on any amours she chooses. She receives her share of the family property, just as if no such ceremony had taken place.†

Among the Kaikōlan musicians of Coimbatore, at least one girl in every family should be set apart for the temple service, and she is instructed in music and dancing. At the tāli-tying ceremony she is decorated with jewels, and made to stand on a heap of paddy (unhusked rice). A folded cloth is held before her by two Dāsis (dancing girls), who also stand on heaps of

* Manual of South Canara.

† Manual of the Salem district.

paddy. The girl catches hold of the cloth, and her dancing master, who is seated behind her, grasping her legs, moves them up and down in time with the music which is played. In the evening she is taken, seated, astride a pony, to the temple, where a new cloth for the idol, the tāli, and other articles required for doing pūja have been got ready. The girl is seated facing the idol, and the officiating Brāhman gives sandal and flowers to her, and ties the tāli, which has been lying at the feet of the idol, round her neck. The tāli consists of a golden disc and black beads. She continues to learn music and dancing, and the *ars amoris*, and eventually goes through the form of a nuptial ceremony. The relations are invited for an auspicious day, and the maternal uncle, or his representative, ties a golden band on the girl's forehead, and, carrying her, places her on a plank before the assembled guests. A Brāhman priest recites mantrams, and prepares the sacred fire (hōmam). For the actual nuptials a rich Brāhman if possible, and, if not, a Brāhman of more lowly status is invited. A Brāhman is called in as he is next in importance to, and the representative of the idol. It is said that, when the man who is to receive the first favours of a Kaikōlan Dāsi joins her, a sword must be placed, at least for a few minutes, by the side of the girl. A peculiar method of selecting a bride, called siru tāli-kettu (tying the small tāli) is said to be in vogue among some Kaikōlans. A man, who wishes to marry his maternal uncle's or paternal aunt's daughter, has to tie a tāli, or simply a bit of cloth torn from her clothing, round her neck, and report the

fact to his parents and the headman. If the girl eludes him, he cannot claim her, but, should he succeed, she belongs to him.

As a Dāsi can never become a widow, the beads in her tāli are considered to bring good luck to women who wear them. Some people send the tāli required for a marriage to a Dāsi, who prepares the string for it, and attaches to it black beads from her own tāli.

The Jakkulas are, in the census report, 1901, returned as an inferior class of prostitutes, mostly of the Baliija (Telugu trader) caste. At Tenali, in the Kistna district, it was customary for each Jakkula family to give up one girl for prostitution. She was "married" to any chance comer for one night with the usual ceremonies. Under the influence of social reform, the members of the caste entered into a written agreement to give up the practice. A family went back on this, so the head of the caste prosecuted them and the "husband" for disposing of a minor for the purpose of prostitution.

Among a certain tribe of the Jeypore hill-tracts, it is the custom, at the feast of the green mango, when the fruit is about three-quarters grown, for all the men of the village to go out hunting. If they come back without any spoil, the women will not let them into the village, but pelt them with cow-dung, and anything else which is at hand. If the hunt has been successful, a great feast is held, whereat the older men and women get intoxicated. At night all the marriageable young men and maidens go into a large house, generally situated in the centre of the village, and lie together in a crowd. If, as the result

of the orgy, any of the girls becomes pregnant, she names the father of the child, and he has to marry her.

The father of a would-be bride among the Malaiālis (hill people) of the Yelagiri hills, in the Salem district, when he hears of the existence of a suitable bride, repairs to her village with some of his relations, and seeks out the Ur-Goundan, or headman, between whom and the visitors mutual embraces are exchanged. The object of the visit is explained, and the father says that he will abide by the "voice of four" in the matter. If the match is fixed up, he gives a feast in honour of the event. When the visitors enter the future bride's house, the eldest daughter-in-law of the house appears on the threshold, and takes charge of the walking-stick of each person who goes in. She then, with some specially prepared sandal paste, makes a circular mark on the foreheads of the guests, and retires. The feast then takes place, and, before the parties retire, the daughter-in-law again appears, and returns the walking-sticks.* It is said that, even if the number thereof is more than fifty, she, like an American lift-boy, who remembers the numbers of all those staying in a hotel, always hands over the sticks to their owners. When a stranger of the caste approaches a Malaiāli village, the first man who sees him, salutes him and relieves him of the bamboo stick, which all carry. He then conducts him to his house, and places the stick in a corner as a sign that the visitor shall receive hospitality in that house alone.†

* C. Hayavadana Rao, MS.

† Manual of the North Arcot district,

A Malaiāli of the North Arcot district has to serve for a year in the house of the bride in order to receive the consent of her parents, in the same way that some Paniyans of Malabar have to serve for six months. A Kādir (jungle man of the Cochin hills) goes out of his own village, and lives in another for a whole year, during which period he makes a choice of a wife. At the end of the year he returns to his own village, and obtains permission from the villagers to effect the contemplated union. Then he goes away again to the village of his bride-elect, and gives her a dowry by working there for another year. He then makes presents of cloths and iron tools to the girl's mother, after which follows a feast, which completes the ceremony. Among the Badagas of the Nīlgiris, it is said to be common for one who is in want of labourers to promise his daughter in marriage to the son or other relative of a neighbour not in circumstances so flourishing as himself, and, these engagements being entered into, the intended bridegroom serves the father of his betrothed as one of his own family till the girl comes of age, when the marriage is consummated, and he becomes a partner in the general property of the family of his father-in-law.* Formerly the prospective Gadaba (hunting and agricultural tribe) bridegroom in Vizagapatam used to work in his father-in-law's house for one year before marriage, but a cash payment is now substituted for service.† Now and then a Malaiāli bride is carried off by force, but this custom

* Harkness. Description of a singular Aboriginal Race inhabiting the Neilgherry hills, 1832.

† Madras Census Report, 1901.

is viewed with much disfavour, and the bridegroom who resorts to it must paint his face with black and white dots, and carry an old basket filled with broken pots and other rubbish, holding a torn sieve over him as an umbrella before the celebration of the marriage. At the wedding, the bridegroom gives the girl's father a present of money, and a pile of firewood sufficient for the cooking of the two days' feast. On the first day the food consists of rice and dhāl (*Cajanus indicus*), and on the second day pork curry is consumed. At sunrise on the third day the bridegroom produces the tāli, and ties it. A sword is then laid upon the laps of the bridal pair, and the Nāttan (headman), or an elderly man blesses the tāli, and gives it to the bridegroom, who ties it round the bride's neck.* Among the Alias (cultivators) of Ganjam, if a girl cannot find a proper match before puberty, a nominal marriage, called gaudo bibāho, is performed with a bow in the place of a husband. The Chenchus, who inhabit the jungles of the Nallamalai hills, stick three or four arrows in a row, or arranged in the form of a square, between the bridal couple. This is done with the object of finding out the auspicious hour for throwing rice over their heads. Midday, when the arrow casts no shadow, is believed to be the most auspicious time. The Yānādis, who are allied to the Chenchus, believe that noon is the proper time for tying the tāli, and, as they do not possess bows and arrows, they use a straight stick for determining the proper moment for the ceremony.

* Manual of the North Arcot District.

As soon as a Ooorg boy is born, a little bow made of a castor-oil plant stick, with an arrow made of a leaf stalk of the same plant, is put into his little hands. He is thus, at taking his first breath, introduced into the world as a future huntsman and warrior.*

I am informed that, among all the Oriya castes, except Brāhmans, which follow the rule of infant marriage, a girl is married to an arrow, if a suitable husband has not been found for her before she reaches puberty. The actual marriage may take place at any time afterwards.

A Nāyar girl of Travancore must get married with the tāli before the age of eleven, to avoid reproach from friends and neighbours. In case of need, a sword may be made to represent the bridegroom.† Among the Dhōbis (washermen) of Mysore, pre-puberty marriage is the rule, but puberty is no bar. The girl must, however, be first married to a tree or a sword, before being married to the bridegroom.‡

At an Idiga (Telugu toddy-drawer) wedding the maternal uncle of the bride bathes, and, going to the place where kalli (*Euphorbia*) bushes are growing, performs pūja to the plant, and cuts a twig with five sub-branches, which is taken to the temple and worshipped. On the wedding day, the brother of the bride is fantastically dressed, with margosa (*Melia Azadirachta*) leaves tied to his turban, and carries a bow and arrow. This kodangi (buffoon) is conducted in procession to the

* H. Moebling, Coorg Memoirs.

† S. Mateer, Journ. Anth. Inst., XII, 1883.

‡ Mysore Census Report, 1901.

temple by a few married women, and made to walk on cloths spread in front of him by the village washerman. On reaching the temple, he and the women worship a vessel placed in a tray along with betel leaves, plantain fruits, and a mirror. The boy, while thus worshipping, is surrounded by a screen, and at the conclusion of the ceremony, goes three times round the vessel and screen. At the close of each revolution, three plantains and sweet cakes are stuck on to the arrow which he carries.

At the pudamuri (pudaya, a woman's cloth; muri, cutting) form of marriage among the Nāyars of Malabar, in a room decorated and turned into a bed-room for the occasion, are placed a number of lighted lamps, and ashtamangaliam, which consists of eight articles symbolical of mangaliam or marriage. These are rice, paddy, the tender leaves of the cocoanut, an arrow, a looking-glass, a well-washed cloth, burning fire, and a small round wooden box called cheppu, made in a particular fashion.* At the Nāyar tāli-kettu (tāli-tying) ceremony, the girl is brought before the manavālan (bridegroom), covered up like a gōsha woman, and holding an arrow in her hand. Basavi women (dedicated prostitutes) are sometimes married to a dagger, sometimes to an idol. In making a female child over to the service of the temple, she is taken, and dedicated for life to some idol. A khanjar or dagger is placed on the ground, and the girl who is undergoing the ceremony puts a garland thereon. Her mother then puts rice on the girl's forehead. The officiating priest weds the girl to the dagger, just as if

* Report of the Malabar Marriage Commission, 1894.

he was uniting her to a young man, by reciting the marriage stanzas, a curtain being held between the girl and the dagger.*

Among the Kavarais (Telugu traders), who have settled in Tinnevely, a custom, which is now dying out, was the wearing by the bridegroom of a dagger, called jintadu, at the waist. The Vakkaligas (cultivators) of Mysore use a katar or vanki (dagger) during the marriage ceremony. The best man usually carries it in his hand. The bridegroom's sister carries a pot of rice, into which a four-anna piece has been dropped. When the bridegroom goes to the temple, prior to the tying of the tāli, he is accompanied by these articles. The dagger, which has a red cloth tied round the blade, must be close to the bridegroom when he comes to the marriage booth. On the third day, when he goes to his father-in-law's house, the dagger must go with him, and is then returned to its owner. Just before the tāli is tied, a screen is stretched between the bridal couple, over whom jaggery (molasses) and cummin seeds are thrown. The screen is then removed, and the tāli and silver bracelets are placed in the bridegroom's hands. The bride places her hands beneath his, and the relations pour milk over the tāli. The tāli and bracelets are then placed in the bride's hands, and the bridegroom sets his hands beneath hers. The milk-pouring is repeated. The tāli is placed on a piece of jaggery, and passed round to be blessed. It is then tied on the bride's neck by the bridegroom.

* Balfour, Cyclopædia of India.

At a marriage among the Okkiliyans (cultivators) of Coimbatore, the bridegroom carries a katar (dagger) with a lime stuck on the point, wrapped up in a cloth, which he keeps by him until the kankanam (marriage wrist-thread) is untied. An Odde (navvy) bridegroom, when he proceeds to the bride's house, carries a curved knife partly concealed by a cloth. When the tāli is tied round the bride's neck, she stoops down, and the bridegroom touches the knot of the tāli string thrice with the knife, implying thereby that the knot has been so firmly tied that even a knife cannot cut it. Hence their union will also be strong. At a Toreya (Canarese fisherman) marriage, the Brāhman priest ties on the head of both bride and bridegroom an ornament made of gold leaf or tinsel, called mandai-kattu. The bridegroom puts on the sacred thread, and, holding a katar in his hand, sits in the wedding booth with a cloth screen surrounding him on all sides. The tying of a bashingam, made of pith or flowers, on the forehead (plate III) during the marriage ceremony is a general custom among the Telugu and Canarese classes.

Concerning the marriage ceremony of the Tottiyans or Kambalas (Telugu cultivators) of Madura and Tinnevely, I gather that it is carried out in two temporary huts, one for the bridegroom, the other for the bride. The tāli is tied round the bride's neck by an elderly male or female belonging to the family. If the marriage is contracted with a woman of a lower class, the bridegroom's hut is not made use of, and he does not personally take part in the ceremony. A dagger

Plate III.



Vakkaliga Bride.

(katar), or sword is sent to represent him, and the tāli is tied in the presence thereof. In a Zamindāri suit some years ago, details of which are published in the Madras Law Reports, Vol. XVII, 1894, the Judge found that the plaintiff's mother was married to the plaintiff's father in the dagger form; that a dagger is used by the Saptūr Zamindars, (landlords) who are called Kattari Kamaya, in the case of inequality in the caste or social position of the bride; that, though the customary rites of the Kambla caste were also performed, yet the use of the dagger was an essential addition; and that, though she was of a different and inferior caste to that of the plaintiff's father, yet that did not invalidate the marriage. The defendant's argument was that the dagger was used to represent the Zamindar bridegroom as he did not attend in person, and that, by his non-attendance, there could have been no joining of hands or other essential for constituting a valid marriage. The plaintiff argued that the nuptial rites were duly performed, the Zamindar being present; that the dagger was there merely as an ornament, and that it was customary for people of the Zamindar's caste to have a dagger paraded on the occasion of marriages. The Judge found that the dagger was there for the purpose of indicating that the two ladies, whom the Zamindar married, were of an inferior caste and rank.

At a wedding in the Gōda section of the Kammas (Telugu cultivators), one or more daggers are placed near a pīpal (*Ficus religiosa*) tree, round which a yellow cotton thread is wound three or five times. The tree is

then worshipped. As a substitute for the sacrifice of a sheep or goat, lime fruits are cut.

In an account of the initiation ceremony of the Basavis (dedicated prostitutes) of the Bellary district, Mr. F. Fawcett writes as follows.* "A sword with a lime stuck on its point is placed upright beside the novice, and held in her right hand. It represents the bridegroom, who, in the corresponding ceremony of the Hindu marriage, sits on the bride's right. A tray, on which are a kalasyam (vessel of water) and a lamp, is then produced, and moved thrice in front of the girl from right to left. She rises, and, carrying the sword in her right hand, places it in the god's sanctuary. Among the dancing girls very similar ceremonies are performed. With them the girl's spouse is represented by a drum instead of a sword, and she bows to it. Her insignia consists of a drum and bells." Concerning the ceremony of dedication of a girl as a Basavi, Mr. F. Fawcett writes further : † "A tāli, on which is depicted the nāmam of Vishnu, fastened to a necklace of black beads, is tied round her neck. She is given, by way of insignia, a cane as a wand carried in the right hand, and a gopālam or begging basket, which is slung on the left arm." She is then branded with the emblems of the chank shell (*Turbinella rapa*) and chakra (discus).

In another account of the marriage ceremony among dancing girls, it is stated that the Bhōgams or dancing girls, who are without exception prostitutes, though

* Journ. Anth. Soc., Bomb., 1891.

† *Ibid.*

they are not allowed to marry, go through a marriage ceremony, which is rather a costly one. Sometimes a wealthy native bears the expense, makes large presents to the bride, and receives her first favours. Where no such opportunity presents itself, a sword or other weapon represents the bridegroom, and an imaginary nuptial ceremony is performed. Should the Bhōgam woman have no daughter, she invariably adopts one, usually paying a price for her, the Kaikōlan (weaver) caste being the ordinary one from which to take a child.* The custom of sending a sword to represent an unavoidably absent bridegroom at a wedding is not uncommon among the Telugu Rāzus and Velamas.† The Rāzus at their weddings worship a sword, which is a ceremony usually denoting a soldier caste. They say they are Kshatriyas, and at marriages use a wrist string made of cotton and wool, the combination peculiar to Kshatriyas, to tie the wrists of the happy couple.‡

Sūdra girls in Ganjam can, if a marriage has not been arranged in time, be married to the sun; and, if this ceremony is performed, they are eligible for marriage with a man, notwithstanding that they have arrived at womanhood.§

The Maravan Zamindars of Tinnevely celebrate marriage by means of a stick, which is sent by the bridegroom, and set up in the marriage booth in his place.

* Manual of the North Arcot district.

† H. G. Prendergast, *Ind. Ant.*, XX, 1891.

‡ Madras Census Report, 1901.

§ Manual of the Ganjam district.

The tāli is tied by some one representing the bridegroom, and the marriage then becomes complete.*

On the first day of a marriage among the Palayak-kārans (Telugu cultivators), the bridegroom worships a jammi (*Prosopis spicigera*) twig by offering milk, ghī, and incense to it, and ties it to the central post of the marriage booth. On the morning of the second day, the married couple go in procession to a white-ant (*Termites*) hill outside the village, pour milk and ghī over it, and carry home five baskets of earth from it. The bridegroom mixes the earth with water, and places a lump of it at each of the twelve posts of the booth. On the third day he goes, accompanied by some of his relations, to a plot of ground outside the village, taking with him two bullocks, a plough, two yokes, and nine kinds of grain. He yokes the bullocks to the plough, turns up a small space of ground, and sows the grain.† At a wedding among the jungle Irulas, it is necessary that the two front posts of the marriage booth should have twelve twigs of the pāla (milk) tree tied to them. The happy pair have to fetch a basketful of earth from an ant-hill, and place it beneath the pāla twigs. The binding part of the ceremony is said to consist in the woman smoking the bridegroom's cheroot, or eating out of the same dish with him.‡ All castes erect certain posts, called pāla-kambam (milk posts) or pāla maram (milk tree), for the marriage booth. Some sections of Sūdras set up posts made of branches of the pāla tree (*Mimusops hexandra*), but the

* Madras Census Report, 1891. † Manual of the North Arcot district.

‡ Madras Census Report, 1901.

tree commonly used is the pīpal (*Ficus religiosa*). On the occasion of a marriage among the Oddes (navvies) of Coimbatore, three female relations of the bridegroom proceed to a white-ant hill, and, after worshipping it by breaking cocoanuts and burning camphor, fill their baskets with earth from the hill, and carry them to the marriage booth. They then bring from the potter's house three decorated pots and an earthen tray, and place them in the booth. A bit of turmeric with betel leaves is tied to each pot, and they are filled with water. In front of the booth a small platform is made with the ant-earth mixed with water. A wild sugarcane, twig of *Ficus religiosa*, and of the milk-hedge (*Euphorbia Tirucalli*) are tied together, and planted in the centre of the platform. The bridegroom among the hunting Boyas of the Deccan districts has to collect some earth from an ant-hill, in which seeds are then sown, and he carries a dagger.* A Lambādi bride and bridegroom pour milk down an ant-hill, where a snake is said to live, and offer it cocoanuts, flowers, etc.†

Of marriage among the Arayans (fishing caste) of Travancore the Rev. A. W. Painter writes as follows.‡ “A curious ceremony prevails, copied, I believe, from the custom of Nairs and Chogans, though differing in several particulars. As soon as the woman attains maturity, relatives and friends are summoned to a feast.

* Madras Census Report, 1901.

† Mysore Census Report, 1901. The Lambadis, Sugalis, or Banjaris are commonly described as gipsies. Some are nomad, while others have settled down as agriculturists.

‡ Journ. Anth. Soc., Bomb., 1890.

The pooshāri (priest) having fixed the propitious hour, the girl is brought in, and made to stand on a plank of jack-wood (*Artocarpus integrifolia*), a tree considered sacred by the Arayans. The father's sister then ties the tāli round her neck. A feast is then partaken of, and the ceremony is considered complete."

A curious mock marriage ceremony is celebrated among Brāhmans when an individual marries a third wife. It is believed that a third marriage is very inauspicious, and that the bride will become a widow. To prevent this mishap, the man is made to marry the arka plant (*Calotropis gigantea*), and the real marriage thus becomes the fourth. If this ceremony is carried on in orthodox fashion, it is generally celebrated on some Sunday or Monday, when the constellation Astham is visible. The bridegroom and a Brāhman priest, accompanied by a third Brāhman, repair to a spot where the arka plant (a very common weed) is growing. The plant is decorated with a cloth and piece of string, and symbolised by the priest into the sun. The bridegroom then invokes it thus: "Oh! master of three lōks, Oh! the seven-horsed, Oh! Rāvi, avert the evils of the third marriage." Next the plant is addressed with the words "You are the oldest of the plants of this world. Brahma created you to save such of us as have to marry a third time, so please become my wife." The Brāhman who accompanies the bridegroom becomes his father-in-law for the moment, and says to him "I give you in marriage Aditya's great granddaughter, Savi's granddaughter, and my daughter Arkakanya." All the ceremonies, such

as making hōmam (sacred fire), tāli-tying, etc., are performed as at a regular marriage, and, after the recitation of a few sentences from the Vēdas, the plant is cut down. "The plant," Mr. A. Srinivasan writes,* "is named arka after the sun. When the car of the sun turns towards the north, every Hindu applies the leaves of this plant to his head before he bathes, in honour of the event. The plant is, besides, believed to be a willing scapegoat to others' ills. Oil and ghī applied to the head of the victim of persistent illness has only to be transferred to this plant, when it withers and saves the man, even as Baber is said to have saved his son. The poet Kalidāsa describes sweet Sakuntala, born of a shaggy dweller of the forest, as a garland of jasmine thrown on an arka plant. 'May the arka grow luxuriant in your house' is the commonest form of curse. 'Be thou belaboured with arka leaves' is familiar in the mouths of reprimanding mothers. Adulterers were, half a century ago, seated on an ass, face towards the tail, and marched through the village. The public disgrace was enhanced by placing a garland of the despised arka leaves on their head. A Telugu proverb asks in triumph 'Does the bee ever seek the arka flower?' The reasons for the ill-repute that this plant suffers from are not at all clear. The fact that it has a partiality for wastes has evidently brought on its devoted head the dismal associations of desolation, but there would seem to be more deep-seated hatred to the plant than has been explained." A Tamil proverb has it that "he earns merit who crushes the bud

of the arka." Some Telugu and Kanarese Brāhmans, who follow the Yajur Vēda or Rig Vēda, consider the arka plant as sacred, and use the leaves thereof during the nanthi (ancestor invoking) ceremony, which is performed as one of the marriage rites. Two or three arka leaves, with betel leaves and nuts, are tied to the cloth, which is attached to a stick as representing the ancestors (pithrus). With some the arka leaves are replaced by leaves of *Pongamia glabra*. Brāhmans who follow the Sāma Vēda, during the annual upākarmam ceremony,* make use of arka leaves and flowers in worshipping the rishis and pithrus. On the upākarmam day the Sāma Vēdis invoke their sixty-two rishis and the last three ancestors, who are represented by sixty-five clay balls placed on arka leaves. To them are offered arka flowers, fruits of karai-chedi (*Canthium parviflorum*) and nāval (*Eugenia Jambolana*). In addition to this worship, they perform the rishi and pithru tharpanam by offering water, gingelly (*Sesamum indicum*) seeds, and rice. The celebrant, prior to dipping his hand into the water, places in his hands two arka leaves, gingelly and rice. The juice of the arka plant is a favourite agent in the hands of suicides. Among the Tungalān Paraiyans, if a young man dies before he is married, a ceremony called kanni-kazhiththal (removing bachelorhood) is performed. Before the corpse is laid on the bier, a garland of arka flowers is placed round its neck, and balls of mud from

* Upākarmam (bringing the Vēdas near) is a religious rite observed by Hindus on the full-moon day in the month of Srāvanam. On this day all Brahmachāris commence the study of the Vēdas.

a gutter are laid on the head, knees, and other parts of the body. In some places a variant of the ceremony consists in the erection of a mimic marriage booth, which is covered with leaves of the arka plant, flowers of which are also placed round the neck as a garland.

At a form of marriage called rambha or kathali (plantain tree) marriage, the *Calotropis* plant is replaced by a plantain tree (*Musa*). It is performed by those who happen to be eldest brothers, and who are incapable of getting married, so as to give a chance to younger brothers, who are not allowed to marry unless the elder brother or brothers are already married.

With the Billavas, or toddy-tappers of South Canara, sexual licence within the caste before matrimony is tolerated, but a woman who indulges in it is married with a different ceremony from that performed by virgins. She is first married to a plantain tree, and then the joining hands ceremony takes place, but pouring of water is omitted.* By the Chakkiliyans or Telugu leather-workers, the āvaram or tangēdu (*Cassia auriculata*) tree, the bark of which is widely used as a tanning agent, is held in much veneration, and the tāli is tied to a branch of it as a preliminary to marriage.† It is a curious fact that, in the Madura district, while the Chakkiliyan men belong to the right-hand faction, the women belong to, and are most energetic supporters of the left. It is even said that, during the entire period of a faction riot, the women keep aloof from their husbands, and deny

* Manual of the South Canara district.

† Manual of the North Arcot district.

them their marital rights.* The origin of the division of the Hindu castes of Southern India into right hand (valankai) and left hand (idankai) is lost in obscurity. "The fact of such a distinction," Surgeon-Major W. R. Cornish writes, "has frequently intruded itself unpleasantly upon the attention of Government, and, in many feuds between the rival 'hands,' the peace has only been restored by calling out the troops. Whatever the origin of the dispute, it seems certain that the castes of the right hand fraternity claim certain privileges, which they jealously deny to those of the left hand. The right hand castes, for instance, claim the prerogative of riding on horseback in processions, and of appearing with standards bearing certain devices, and of erecting twelve pillars to sustain their marriage booths, while the left hand castes may not have more than eleven pillars, nor use the standards and ensigns belonging to the right hand fraternity." †

At a wedding among the Cherumans (agricultural serfs) of Malabar, when the wedding party sets out, they form a large gang of people, and at intervals the men set to at stick play, the women singing in chorus to encourage them "Let us see—let us see—the stick play (paditallu) Oh! Cherumar." At their weddings men and women mingle indiscriminately in dancing. On the arrival of the bride at the bridegroom's hut, she is expected to weep loudly and deplore her fate; and, on entering, she must tread on a pestle placed across the

* Manual of the Madras district.

† Madras Census Report, 1871.

threshold.* When a Gūdala (Telugu basket-maker) widow is married, the tāli is put on near a mortar.† At the marriage of a Malai Vellāla (hill cultivator) girl of the Coimbatore district, she has to cry during the whole ceremony, which lasts three days. Otherwise she is considered an "ill woman." When she can no longer produce genuine tears, she must proceed to bawl out. If she does not do this, the bridegroom will not marry her. Two curious points in connection with the marriage ceremony of the Lambādis may be noticed. The women are said to weep and cry aloud at their weddings, which may be a relic of marriage by capture, and the bride and bridegroom are stated to pour milk down some snake's hole, and offer to the snake coconuts, flowers, and so on. Brāhmans are sometimes engaged to celebrate weddings, and, failing a Brāhman, a youth of the tribe will put on the marriage thread, and perform the ceremony.‡

Of substitutional child-marriage many examples are forthcoming. The custom, which illustrates the Hindū love of offspring, prevails, for example, among the Malaiālis (hill cultivators) of the Salem district. "The sons, when mere children, are married to mature females, and the father-in-law of the bride assumes the performance of the procreative function, thus assuring for himself and his son a descendant to take them out of Put. When the putative father comes of age, and in their turn his wife's male offspring are married, he performs for them the same

* Manual of Malabar.

† Madras Census Report, 1901.

‡ *Ibid.*

office which is father did for him. Thus not only is the religious idea involved in the words Putra and Kumāran (both meaning son) * carried out, but also the premature strain on the generative faculties, which this tradition entails, is avoided. The accommodation is reciprocal, and there is something on physiological grounds to recommend it."† Writing to me recently concerning this custom among the Malaiālis, a native says that "the custom of linking a boy in marriage to a mature female, though still existing, has, with the advance of the times, undergone a slight yet decent change. The father-in-law of the bride has relieved himself of the awkward predicament into which the māmūl (custom) drove him, and now leaves the performance of the procreative function to others accepted by the bride." The Malaiālis claim to be Vellālas who emigrated to the hills from the city of Kānchipuram (Conjeveram); and, like them, a section of Vellālas in the Coimbatore district is said to have had the custom of the father of a family living in incestuous intercourse with his own daughter-in-law during the period that his son, the youthful husband, was in non-age.‡ The Kanarese proverb "stealing cotton is no theft; to go with a mother-in-law is no sin" would seem to indicate the practice of cohabitation with a wife's mother, but any knowledge of such a custom is firmly denied. The Kammas (Telugu cultivators) tie a bunch of

* Putra means one who saves from put, a hell into which those who have not produced a son fall. Kumāran is the second stage the life of an individual, which is divided into infancy, childhood, manhood and old age.

† Manual of the Salem district.

‡ J. Shortt, *Tribes of the Nilgherries*, 1868.

dhāl (*Cajanus indicus*) leaves to the north-east post of the marriage booth, to commemorate the escape of a party of Kammas who concealed themselves in a field of dhāl. Consummation does not take place till three months after the marriage ceremonies, as it is considered unlucky to have three heads in a household within a year of marriage. By the delay, the birth of a child should take place only in the second year, so that, during the first year, there will be only two heads, husband and wife. In like manner, it is noted by Mr. Francis that among the Gangimakkulu and Mālas, as among the Mādigas, the marriage is not consummated for three months after its celebration.*

Among the Kammas of the Tamil country, the bridegroom is sometimes much younger than the bride, and a case is on record of a wife of twenty-two years of age, who used to carry her boy-husband on her hip, as a mother carries her child. A parallel is to be found in Russia, where, not very long ago grown-up women were to be seen carrying about boys of six, to whom they had been betrothed.† Among the western Kunnivans of the Madura hills, when an estate is likely to descend to a female in default of male issue, she is forbidden to marry an adult, but goes through the ceremony of marriage with some young male child, or a portion of her father's dwelling house, on the understanding that she shall be at liberty to amuse herself with any man of her caste, to whom she may take a fancy. And her issue, so begotten,

* Manual of the Bellary district.

† Hutchinson, Marriage Customs in Many Lands, 1897.

inherits the property, which is thus retained in the woman's family. Numerous disputes originate in this singular custom, and Madura magistrates have sometimes been puzzled not a little by evidence to show that a child of three or four years was the son or daughter of a child of ten or twelve.* At the marriage of a Kongas, (Tamil cultivators) barbers officiate as the priests, and the tāli is tied round the neck of the bride, not by the bridegroom, but by a person known as the arumaikkāran, who is assisted by the barber. Marriage with a maternal uncle's daughter is looked upon as the most desirable union, and this frequently results in a body of seven or eight being married to a girl twice his age, who lives with her father-in-law until her husband grows up. This custom is said to be dying out.† Among the Tottiyans (Telugu cultivators) the custom of marrying boys to their paternal aunt's or maternal uncle's daughter, however old she may be, obtains, and, in such cases, the bridegroom's father is said to take upon himself the duty of begetting children to his own son.‡ In like manner, among the Kāppiliyans (Canarese-speaking farmers) the right of a man to marry his sister's or aunt's daughter is so strong that it frequently happens that small boys are married to adult women, and, in such cases, morality is naturally lax. Children of such ill-matched unions inherit the property of the nominal father, even though he was quite a child at the time of their birth.§ Among the Reddis (Telugu cultivators) who have settled in

* Manual of the Madura district.

† Madras Census Report, 1901.

‡ Madras Census Report, 1801.

§ *Ibid.*

Tinnevelly, a young woman of sixteen or twenty years of age, is frequently married to a boy of five or six years, or even of a more tender age. After marriage she lives with some other man, a near relative on the maternal side, frequently an uncle, and sometimes with her boy-husband's own father. The progeny so begotten are affiliated on the boy-husband. When he comes of age he finds his wife an old woman, and perhaps past child-bearing. So he, in his turn, contracts a *liaison* with some other boy's wife, and procreates children for him.* Khond boys of ten or twelve years of age are said to be married to girls of fifteen or sixteen. The wife lives with her boy-husband in his father's house, occupying the same couch. When her husband grows up, he gets a house of his own, unless he is the youngest son.† Marriage among the Kallans is said to depend entirely upon consanguinity. The most proper alliance is one between a man and the daughter of his father's sister; and, if an individual has such a cousin, he must marry her, whatever disparity there may be between their respective ages. A boy, for example, of fifteen must marry such a cousin, even if she be thirty or forty years old, if her father insists upon his so doing. Failing a cousin of this sort, he must marry his aunt or his niece, or some near relative. If his father's brother has a daughter, and insists upon his marrying her, he cannot refuse: and this whatever may be the woman's age.‡ Among the Vallambans (Tamil cultivators), the maternal uncle's

* Shortt. *Op. cit.*† Macpherson. *Op. cit.*

‡ Manual of the Madura district,

or paternal aunt's daughter is said * to be claimed as a matter of right by a boy, so that a lad of ten may be wedded to a mature woman of twenty or twenty-five years, if she happens to be unmarried and without issue. Any elderly male member of the boy's family—his elder brother, uncle, or even his father—will have intercourse with her, and beget children, which the boy, when he comes of age, will accept as his own, and legitimatise. One of the customs of the Kōmatis (Telugu traders) is that which renders it the duty of a man to marry his uncle's daughter, however sickly or deformed she may be. This custom is known as *mēnarikam*, and is followed by a number of Dravidian castes, but it is perhaps more strictly observed by the Kōmatis than by others.† Some Kōmatis have, in recent times, given up this custom, and, as the common folk among them put it, have suffered by the loss of their sons-in-law and other mishaps. *Kanyakapurānam*, the sacred book of the Kōmatis, is a lasting monument of the rigidity with which *mēnarikam* was maintained in ancient days. The custom has apparently been copied by the *Dēsāsta* Brāhmins of Southern India, in whom it would, but for modern enlightenment, have almost been crystallised into law. The Ayyar Brāhmins have adopted it in order to keep the family property intact within it.‡

A *Nattamān* (Tamil cultivator) man has a right to marry the daughter of his father's sister, and, if she is given to another man, the father's sister has to return

* Manual of the Madura district.

† C. Hayavadana Rao, M.S.

‡ *Ibid.*

to her father or brother the dowry, which she received at the time of her marriage, and this is given to the man who had the claim upon the girl.*

Among the Goundans (cultivators) of Coimbatore, a boy of seven or eight is occasionally married to a maternal uncle's or paternal aunt's daughter of sixteen or eighteen. In this case it is said that the boy's father is the *de facto* husband. But this barbarous and objectionable custom is more honoured in the breach than in the observance, and is hardly practised, though it is alleged that it can be enforced by appeal to the community, and that, upon any objection, the boy's mother is entitled (to threaten) to drown herself in a well, or (as is not unfrequently the case), she will incite her friends to tie a *tāli* on the girl by fraud or force. The maternal uncle's daughter is absolutely the correct relationship for a wife. It is the bride's maternal uncle who carries her to the *nāttu-kal* (place where grain seedlings are raised) at the village boundary, and this is the equivalent to a publication of the banns.† A Paraiyan bride, at Coimbatore, is carried in the arms of her maternal uncle thrice round the weddingbooth. At the same place, after the *tāli* has been tied round the Odde (navvy) bride's neck, her maternal uncle ties a four-anna piece in her cloth, and carries her in his arms to the marriage booth. The Idaiyan (Tamil shepherd) bridegroom makes a present of four annas and betel to each of the bride's maternal uncles' sons, who have a natural right to marry her. The acceptance of

* Madras Census Report, 1901.

† Manual of the Coimbatore district.

the presents indicates their consent to the marriage. One of the bride's maternal uncles carries her in his arms to the marriage booth, while another uncle carries a lighted torch on a mortar. The light is placed in front of the contracting couple, who are seated side by side. The bride and bridegroom's wrists are tied together by the maternal uncles' sons. When they retire to the bride's house, she is carried in the arms of the elder brother of the bridegroom. They are stopped by the maternal uncles' sons, who may beat the man who is carrying the bride. But, on payment by the bridegroom of four annas to each of his cousins, he and his bride are permitted to enter the house. Among the Yerkalas (a nomad tribe in the Telugu country) polygamy is practised, and the number of wives is only limited by the means of the husband. Marriage of relations within the degree of first cousins is not allowed. The rule is relaxed with respect to a man marrying the daughter of his father's sister, which is not only allowed, but a custom prevails that the two first daughters of a family may be claimed by the maternal uncle as wives for his sons.* "The value of a wife," Dr. Shortt writes,† "is fixed at twenty pagodas. The maternal uncle's right to the first two daughters is valued at eight out of twenty pagodas, and is carried out thus. If he urges his preferential claim, and marries his own sons to his nieces, he pays for each only twelve pagodas; and, similarly, if he, from not having sons or any other cause, foregoes his claim, he receives eight pagodas out of the twenty

* Manual of the Nellore district,

† Trans. Eth. Soc. N.S., VII.



Naidu Bride and Bridegroom.



paid to the girl's parents by anybody else who may marry them." In the formal marriage ceremony among the jungle Shōlagas of Coimbatore, the tāli is tied by the bridegroom inside a booth. The maternal uncle, if he can afford it, presents a new cloth to the bride, and a feast is held. Sometimes even this simple rite is dispensed with, and the couple, without any formality, live together as man and wife on the understanding that, at some time, a feast must be given to a few of the community.

At a Sembadavan (Tamil fishermen) wedding small gold and silver plates, called pattam, are tied to the foreheads of the bride and bridegroom. Of these, the most conspicuous are those tied by the maternal uncles, which have for the bridegroom a V-shape like a nāmam, and for the bride the shape of a pīpal (*Ficus religiosa*) leaf.

On the wedding day among the Mādigas (Telugu Pariahs) the bridegrooms's party bring betel nuts, limes, a golden head, a bonthu (unbleached cotton thread), rice, and turmeric paste. The maternal uncle of the bride gives five betel leaves and nuts to the Pedda Mādiga (head-man), and, putting the bonthu round the bride's neck, ties the golden bead thereon. At a wedding among the Jōgis (Telugu mendicants) the kankanam (wrist threads), which are made of human hair, are tied by the maternal uncles to the wrists of the bride and bridegroom.

Among many of the classes which inhabit the plains of Ganjam, the younger brother has a claim to marry the widow of an elder brother.

The Pulluvans (astrologers and medicine men) of Malabar, it is said, permit marriage between even brother and sister. Whatever the truth may be, it is probable that something of the kind was once the case, for, when a man is suspected of incest, they say "He is like the Pulluvans." *

A quaint custom among the Lambādis of Mysore is that the officiating Brāhman priest is the only male who is permitted to be present. Immediately after the betrothal, the females surround and pinch him on all sides, and try to strip him stark naked, repeating all the time songs in their mixed Kutni dialect. The vicarious punishment, to which the solitary male Brāhman is thus subjected, is said to be apt retribution for the cruel conduct of a Brāhman parent who, in an age gone-by, heartlessly abandoned his two daughters in the jungle, as they had attained puberty before marriage. The pinching episode is a painful reality. It is said, however, that the Brāhman willingly undergoes the operation in consideration of the fee paid.† An equally mauvais quart d'heure is passed by a Brāhman at a wedding among the Lingayats (Kannadiyans) of Chingleput. On the tali-tying day a Brahman (generally a Saivite) is formally invited to attend, and pretends that he is unable to do so. But he is, with mock gravity, pressed hard to come, and, after repeated guarantees of good faith, he finally consents with great reluctance and misgivings. On his arrival at the marriage booth, the headman of the family in which the marriage is taking

* Madras Census Report, 1891.

† Mysore Census Report 1891.

place siezes him roughly by the head, and ties five cocoanuts as tightly as possible to his kudumi, or bunch of hair at the back of his head, amid the loud, though not real protestations of the victim. Those present, with all seriousness, pacify him, and he is cheered by the sight of five rupees, which are presented to him together with a pair of new cloths, and pān-supāri. Meanwhile the young folk have been making sport of him by throwing at his new and old cloths big empty brinjal (*Solanum Melongena*) fruits filled with turmeric powder and chunam (powdered shell-lime). He goes for the boys, who dodge him, and at last the elders beat off the youngsters with the remark that "after all he is a Brāhman, and ought not to be trifled with in this way." The Brāhman then takes leave, and is heard of no more in connection with the marriage rites. The whole ceremony has a decided ring of mockery about it, and leads one to the conclusion that it is celebrated more in derision than in honour of the Brāhmans. It is notorious that the Lingayats will not even accept water from a Brāhman's hands, and do not, like many other castes, require his services in connection with marriage or funeral rites. The ceremony of tying cocoanuts to the hair of the Brāhman appears to be observed by the bamboo section of the Kannadiyans, and not by the rattan section. These two sections carry their pots of curds in rattan and bamboo baskets respectively. By the rattan section a quaint ceremonial is observed. The village barber is invited to be present, and the infant bride and bridegroom are seated before him in a state of nudity. He is provided with some good

ghī in a cocoanut shell, and has to sprinkle this over the heads of the contracting couple by means of a grass or reed. This he is prevented from doing by a cruel contrivance. A large stone is suspended from his neck by a rope, and, by means of another rope, he is kept nodding backwards and forwards by urchins at his back. Eventually he succeeds in his efforts, and, after receiving a small fee, ghī, and pān-supāri, he is dismissed. The bride and bridegroom then take an oil bath, and the marriage ceremony is proceeded with.* The stone round the neck probably represents the linga, and the barber becomes for the moment a Lingayat.

In an account of the marriage ceremony among the Lambādis, Mr. Francis writes † that the right hands of the couple are joined, and they walk seven times round two grain-pounding pestles, while the women chant the following song, one line being sung for each journey round the pestle :—

To yourself and myself marriage has taken place.

Together we will walk round the marriage pole.

Walk the third time. Marriage has taken place.

You are mine by marriage.

Walk the fifth time. Marriage has taken place.

Walk the sixth time. Marriage has taken place.

Walk the seventh time. Marriage has taken place.

We have walked seven times. I am yours.

Walk the seventh time. You are mine.

This Lambādi ceremonial at which a Brāhman is present, may be compared with the Brāhmanical saptapadi

* C. Hayavadana Rao, MS.

† Manual of the Bellary district.

(seven feet), which has already (p. 1) been described as the essential and binding portion of the marriage ceremony.

At a wedding among the Lingayats, in the case of a four-day marriage, the first day is spent in worshipping ancestors. On the second day, rice and oil are sent to the local mutt (place where the priest stays) and oil alone to the relatives. New pots are brought with much shouting, and deposited in the room in which the household god is kept. A booth is erected, and the bridegroom sits under it side by side with a married female relative, and goes through a performance called *surigi*. An enclosure is made round them with cotton thread passed ten times round four earthen pitchers placed at the four corners. Five married women come with boiled water, and wash off the oil and turmeric, with which the bride and bridegroom and his companion have been anointed. The matrons then clothe them with the new cloths offered to the ancestors on the first day. After some ceremonial, the thread forming the enclosure is removed, and given to a *Jangam* (priest). The *surigi* being now over, the bridegroom and his relative are taken back to the god's room. The bride and one of her relations are now taken to the booth, and another *surigi* is gone through. When this is over, the bride is taken to her room, and decorated with flowers. At the same time the bridegroom is decorated in the god's room, and, mounting on a bullock, goes to the village temple, where he offers a cocoanut. A chaplet of flowers (*bashingam*) is tied to his forehead, and he returns to the house. In the god's room a *pāṇchakalāsam*, consisting of five metal vessels,

with betel and vibhūti (sacred ashes) has been arranged, one vessel being placed at each corner of a square, and one in the middle. By each kalasam is a cocoanut, a date fruit, a betel leaf and areca nut, and one pice (copper coin) tied in a handkerchief. A cotton thread is passed round the square, and round the centre kalasam another thread, one end of which is held by the family guru (priest), the other by the bridegroom, who sits opposite to him. The guru wears a ring made of kusa grass on the big toe of his right foot. The bride sits on the left of the bridegroom, and the guru ties their right and left hands together with kusa grass. The joined hands are washed, and bilva (*Ægle Marmelos*) leaves and flowers are offered. The officiating priest then consecrates the tāli and the kankanam (consecrated thread); ties the latter on the wrist of the joined hands; and gives the tāli to the bridegroom, who ties it round the bride's neck, repeating some words after the priest. On the fourth day the married couple worship Jangams and the elders, and take off the kankanam from their wrists, and tie it to the doorway.

In a report by Lieutenant Evans in 1820, it is stated that the marriages of the Kotas of the Nilgiri hills remind one of what is called bundling in Wales. The young man and girl, being together for the night, the girl is questioned next morning by her relatives whether she is pleased with her husband-elect. If she answers in the affirmative, it is a marriage; if not, the young man is immediately dismissed, and the girl does not suffer in reputation if she thus discards half a dozen suitors.

At a wedding among the Muhammadan Māppillas or Moplahs, of Malabar, the bridegroom and his suite are conducted to a room in the bride's house specially prepared for their reception. After a few minutes' stay in the room, the party withdraws, leaving the bridegroom alone. The bride is next introduced into the room by her female relations, and the door is closed by them. The bridegroom and the bride are left together for a few minutes. The bride then leaves, and the bridegroom's party enters, and take him back to his house. In some places the bride and bridegroom are permitted to spend the whole night together, and the latter takes leave only the next morning. In some of the southern talūks (divisions) the custom is the reverse of what has just been described. The bride is first conducted into the room, and persuaded or forced to lie on a sofa, and the bridegroom is next introduced into it, tarries there a few moments, and then leaves. This is practicable only in the case of girls of tender age, who are ignorant of the meaning of what they are made to do.*

The marriage customs of the Nayādis of Malabar have recently been described by Mr. Gopal Panikkar, who writes as follows.† "A large hut is constructed of leaves, inside which the girl is ensconced. Then all the young men and women of the village gather round the hut, and form a ring about it. The girl's father, or the nearest male relative, sits at a short

* P. Kunjain, *Malabar Quart. Review*, II, 1903.

† Malabar and its Folk, 1900. The Nayādis are a very polluting class, who live by begging, etc.

distance from the crowd with a tom-tom in his hands. Then the music commences, and a chant is sung by the father, which has been freely translated as follows :—

Take the stick, my sweetest daughter;
Now seize the stick, my dearest love;
Should you not capture the husband you wish for;
Remember, 'tis fate decides whom you shall have.

All the young men who are eligible for matrimony arm themselves with a stick each, and begin to dance round the little hut, inside which the girl is seated. This goes on for close on an hour, when each of them thrusts his stick inside the hut through the leaf covering. The girl has then to take hold of one of these sticks from the inside, and the owner of the stick which is seized by her becomes the husband of the concealed bride. This ceremony is followed by feasting, after which the marriage is consummated." Among the jungle Kurumbas of the Nilgiris there is, as a rule, no marriage rite. A man and woman will mate together, and live as man and wife. And, if it happens that in a family there has been a succession of such wives for one or two generations without the woman deserting her man in favour of another, it becomes an event, and is celebrated as such. The pair sit together, and pour water over each other from pots. They then put on new cloths, and a feast is partaken of. Among the jungle Shōlagas, when a man falls in love with a girl, and she likes him, they go off to the jungle for three days. On the fourth day the whole village turns out with tom-toms and other musical instruments. They go into the jungle and find the young couple, whom

father's cloth, or at least give a treat of toddy to the headman, the girl's father, and others.

At a Cheruman (agriculture serf) wedding, the groom receives from his brother-in-law a kerchief, which the giver ties round his waist, and a bangle which is placed on his arm. The bride receives a pewter vessel from her brother. Next her cousin ties a kerchief round the groom's forehead, and sticks a betel-leaf into it. The bride is then handed over to the bridegroom.* A Boya (Telugu hunter) bride, besides having a golden tāli tied to her neck, has an iron ring fastened to her waist with a black string, and the bridegroom has the same.† An unusual item in the marriage ceremony of the Malasars (forest tribe) of Coimbatore is the tying of an iron ring to the bridegroom's wrist.‡ The tāli is, among the Nāttukottai Chettiṣ (traders) tied, not by the bridegroom, but by some old man who is the father of many children. During the ceremony, the bridegroom should invariably carry on his shoulder a bag containing betel-leaves and nuts. At a wedding among the jungle Kānikars of Travancore, the bridegroom offers a cloth as a present to the bride's mother, besides one to the bride; and a present of $5\frac{1}{2}$ fanams (coins) in the case of a bride who has reached puberty, and $7\frac{1}{2}$ fanams in the case of a bride who has not, to the uncle or father-in-law, four chuckrams (small coins) of which go to the bride's father. A silver tāli is tied by the bridegroom himself

* Madras Mail, 1899.

† Manual of the North Arcot district.

‡ Madras Census Report, 1901.

in the case of a girl of the latter kind, and through his sister to one of the former. On the marriage day the feast is held at the bride's father's house, and on the next at the bridegroom's.*

The chief ceremonies at a marriage among the Bāvuris (basket-makers and earth-diggers) of Ganjam are the tying of betel-leaf and nut in the cloths of the bridal pair, the throwing of rice over the shoulder of the bridegroom by the bride, and the adornment of the bride with bangles.† Unusual items at a wedding among the Konda Doras (hill cultivators) of Vizagapatam are that the bridegroom is bathed in saffron water, and that the tāli is handed to him by an old man.‡

In years gone by, members of the Gūna Velama class (Telugu cultivators), who were desirous of getting married, had to arrange and pay the expenses of the marriage of two of the Palli (fisherman) caste, but now it is regarded as sufficient to hang up a net in the house during the time of the marriage ceremony. The custom had its origin in a legend that, generations ago, when all the members of the caste were in danger of being swept off the face of the earth by their enemies, the Pallis came to the rescue with their boats, and carried the Velamas to a place of safety.‡

A custom called araveni or aireni is described as being observed at weddings of Sūdras in the Nellore district. Previous to the marriage day a potter is called

* M. Ratnasami Aiyar, *Indian Review*, 1902.

† Madras Census Report, 1901.

‡ Rev. J. Cain, *Ind. Ant.*, VIII, 1879.

in the knees, and four between the fingers. Cakes are, in like manner, placed on the bride's body. At a Toreya wedding cooked rice, white and coloured red, yellow, black, and green, is placed in trays, and waved before the contracting couple. Then nine lighted wicks are placed in a tray, and waved to avert the evil eye. Marriage, among the Toreyans, is always celebrated at the house of the bridegroom, never at that of the bride, as there is a legend that there was once a Rājah belonging to this caste, whose son was taken to the house of his bride-elect, and there murdered.

The marriage ceremony among the nomad Kuravans merely consists in tying a thread soaked in turmeric round the bride's neck, feasting the relations, and paying the bride-price.* The Kuravans seem to be even more previous than fathers who enter their infant sons for a popular house at a public school. For their children are said to be espoused even before they are born. Two men, who wish to have marriages between their children, say to one another: "If your wife should have a girl and mine a boy (or *vice versa*), they must marry." And, to bind themselves to this, they exchange tobacco, and the bridegroom's father stands a carouse of arrack or toddy to the future bride's relations. But if, after the children are grown up, a Brāhman should pronounce the omens unpropitious, the marriage is not consummated, and the bride's father pays back the cost of the spirits used at the betrothal. When a marriage is arranged, a pot of water is placed before the couple, and a grass called *thurvi*

* Madras Census Report, 1901.

(*Cynodon Dactylon*) put into the water. This is equal to a binding oath between them.* Of this grass it is said in the Atharwana Vēda: "May this grass, which rose from the water of life, which has a hundred roots and a hundred stems, efface a hundred of my sins, and prolong my existence on earth for a hundred years." Writing concerning the Kuravans, Mr. Francis says:† "Kuravas have usually been treated as being the same as the Yerukalas But they do not intermarry or eat together. The Kuravas are said to tie a piece of black thread soaked in turmeric water round the bride's neck at weddings, while the Yerukalas use a necklace of black beads The (Kuravan) wife is apparently regarded as of small account, and, in a recent case in the Madras High Court, a husband stated that he had sold one of his wives for Rs. 21. The marriage ceremony consists merely in tying the thread soaked in turmeric round the woman's neck, feasting the relations, and paying the bride-price. Among the Kongu sub-division this latter can be paid by instalments in the following manner. A Kurava can marry his sister's daughter, and, when he gives his sister in marriage, he expects her to produce a bride for him. His sister's husband accordingly pays Rs. 7½ out of the Rs. 60, of which the bride-price consists at the wedding itself, and Rs. 2½ more each year until the woman bears a daughter." A Yerukala man can claim a girl in marriage for his son, when she attains a marriageable age, by tying, with the consent of the Berumanusan (headman), some money in her

* J. F. Kearns, *loc. cit.*

† Madras Census Report, 1901.

passed through the water, they would have become petrified. So one of the Reddis took the party back to a place called Dhonakonda, and, after worshipping Ganga, the head of the idol was cut off, and brought to the river-bank. The waters, like those of the Red Sea in the time of Pharaoh, were divided, and the Reddis crossed on dry ground.

To propitiate their ancestors, the Pūni Gollas (Telugu cultivators), on the occasion of a marriage, go through an elaborate ceremonial called Ganga pūja, which was witnessed by Mr. K. Rangachari. Nine devices (muggu) are drawn on the floor of the court-yard by Mādigas or Mālas in five colours, viz., rice-flour (white), turmeric (yellow), turmeric and chunām (red), powdered leaves of *Cassia auriculata* (green), and charred paddy husk (black). These patterns represent a lotus flower, pandal or booth, tridents, snakes, throne of Sakti, a hero and his wife, Rāni's palace, offerings of food, and a female figure of Ganga. Of these the last is the most elaborate (plate VI). People, especially boys, are not allowed to witness the drawing of the devices, as the sight of the muggu in preparation would bring on illness, especially to boys and those of weak mind. Near the head of the figure of Ganga, an old bamboo box containing metal idols, ropes, betel, flowers, and a sword is placed. On its left side are set a brass vessel representing Siva, three brass vessels (called bonalu or food-vessels), topped with betel, a small empty box tied up in a turmeric-dyed cloth called Brāmayya, and a sword. On the right side are an earthen tray and

lamp. Near the legs are placed a brass pot filled with water, a lump of food coloured red, and frankincense. Food is piled up, in large and small conical heaps, and broom-sticks, bearing betel leaves, are placed on them. The pūja commenced with waving of the red food and incense. A fowl was then smoked over the vessel containing the incense, and, after being waved over the Ganga figure, its neck was wrung. Cocanuts and fruit were then offered. One of the men officiating at the ceremonial, tying to his legs bells like those used by dancing-girls, became possessed by the spirit of an ancestor, and cut himself with a sword, which was wrested from him, and placed on the figure. The bridegroom then arrived, and seated himself by the feet of Ganga. He, too, becoming inspired, threw off his turban and body-cloth, and began to kick about, while declaring that he was Kariyāvala Rāja (an ancestor). Gradually becoming calm, he began to cry. Incense and lights were then carried round the figure, and the bride and bridegroom were blessed by those assembled.

Among the Vellūr-nādu Kallans a curious custom is said to be followed in the seventh month of a woman's pregnancy. Patterns are drawn on her back with rice flour, and milk is poured over them. The husband's sister decorates a grinding stone in the same way, invokes blessings on the woman, and expresses a hope that she may have a male child as strong as a stone.*

Concerning a form of marriage between the living and the dead among the Kōmatis, if a man and woman have

* Madras Census Report, 1901.

on to make from nine to twenty-one pots, the largest of which is about twelve feet in circumference, and the smallest a foot. These pots are painted outside with ornamental designs. The bride's relatives take two or three plates full of rice, pulse, and cakes under a conopy, and offer them to the pots. The offering is taken by the potter. The pots are then brought to the dwelling of the bride, and red coloured rice is whirled round each, to avert the evil eye, and then thrown away. The pots are brought into the house, and ranged each upon a settle of paddy. Lights are kept burning near this day and night, and are not allowed to go out. The married couple repair to the pots and worship them, and repeat the ceremony morning and evening for five days. Each morning and evening some matrons take the smaller pots to a well under a canopy, accompanied by music, and, after worshipping the well, they fill the pots with water, and bear them to the house. This water is for the bride and bridegroom to bathe with. Both morning and evening the bridal couple are seated upon a bedstead, and benedictory hymns are sung round them.* The marriage ceremony among the Uppiliyans (salt workers) is unusual. The couple are made to sit inside a wall made of piled-up water pots. The ends of their cloths are tied together, and then the women present pour the contents of some of the pots over them.†

The Panta Reddis (cultivators) of the Telugu country worship, at their marriages, the Ganga idol, which is

* Manual of the Nellore District.

† Madras Census Report, 1901.

kept in the custody of a washerman belonging to a particular section of the Tsākalis. On the morning of the wedding day the Tsākali brings the idol, represented by a wooden head, and deposits it in the room where the araveni pots are kept. It is worshipped daily during the marriage ceremony, just before pūja is done to the pots. Towards evening on the fourth day, the idol, together with a goat and a kāvadi (bamboo pole with baskets of rice, cakes, betel leaves and nuts) is carried in procession to a pond or temple. The Tsākali, dressed up like a woman, heads the procession, and keeps on dancing and singing till the destination is reached. The idol is placed inside a rude triangular hut made of three sheaves of straw, and the articles brought in the baskets are spread before it. On the heap of rice small lumps of flour paste are placed, and these are made into lights by scooping out cavities, and feeding the wicks with ghī. One of the ears of the goat is then cut, and it is brought near the food. This done, the lights are extinguished, and the assembly return home without the least noise. The washerman takes charge of the idol, and goes his way. With the Panta-Reddis of the southern (Tamil) districts, the details of the ceremony are somewhat different. The idol is taken in procession by the washerman two or three days before the marriage, and he goes to every Reddi house, and receives a present of money. The idol is then set up in the verandah, and worshipped daily till the conclusion of the marriage ceremony. Concerning the origin of the Ganga pūja the following legend is narrated. The Reddis who came southward had to cross the Silanathi, or petrifying river, and, if they

stable ; these mountains are stable. May this woman be stable in her husband's family."

At an Idaiyan (Tamil shepherd) wedding, at Coimbatore, the bridegroom places his right foot, and the bride her left foot on a grindstone, and they look at the pole-star, which represents the wife of the ascetic Vashista, who is the pattern of chastity. The grindstone represents Ahaliya, who was the wife of a saint, Gauthama. She was cursed by her husband for her misconduct with Indra, and turned into a stone. By placing their feet on the grindstone, the young couple express a wish to keep in check unchaste desires. The bride decorates a small grindstone with cloths and ornaments, gives it to the bridegroom, and takes it to all the assembled relations who give her something, and bless her with a hope that she will bring forth many children.

During the marriage ceremony among the Oddes (navvies) of Coimbatore, a woman, belonging to a Pedda (big) Boyan family, puts turmeric water mixed with chunām (burnt lime), betel leaves, and a coral necklet in a vessel, and waves it in front of the bridegroom's face. This is arathi, and is done to avert the evil eye. At the close of the ceremony the bride and bridegroom tie the ends of a single cloth round their bodies, and are bathed in turmeric water, which they pour over each other. They then look at the sky, and, taking water in both hands, throw it down thrice. The kankanams (wrist threads) are then untied.

Many variants of the Kāpu screen-scene occur in the Telugu country, and it has been adopted by the less civilised classes. For example, at a Yānādi (Telugu

forest tribe), wedding, the bride and bridegroom sit side by side on two planks upon a raised platform. The mothers of the contracting parties then anoint them with oil, turmeric, and sandal paste. The pair retire to bathe, and return from the bath decorated with jewelry, and wearing new cloths, which have been dipped in turmeric water and dried. They next stand, one at each end of the platform, and a cloth is interposed as a screen between them, after the kankanam, or cotton thread dipped in turmeric water, has been tied to the wrist. To this thread a folded mango (*Mangifera indica*) leaf is sometimes attached. The couple next approach the screen, and the bridegroom, stretching his right leg underneath the screen, places his right foot on the right foot of the bride. He then takes up the bottu, or gold ornament, attached to a cotton thread dyed with turmeric, and ties it round the neck of the bride, his foot still on hers. In some cases a cotton thread (bashingam) with a folded mango leaf attached to it is further tied on the head, in imitation of the custom among the Nayudus, Kāpus, and others.

The marriage ceremonies of the Kavarais (Tamil synonym for Baliya) who are settled in Tinnovely are like those of many other Telugu castes, and the interposition of a screen between the bride and bridegroom, and tying of the second t̃ali or string of black beads on the nagavali day (sacrifice to the Dēvas) are performed. But those who belong to the Sīmaneli sept go through two additional ceremonies. One of these, called Krishnamma porantalu, is performed on the day previous

to the tying of the tāli. It consists in the worship of the soul of Krishnamma, a married woman. A new cloth is purchased, and presented, together with money, betel, etc., to a married woman, who eats before those who are assembled. All the formalities of the *srādh*, (memorial ceremony) are observed, except the burning of the sacred fire (*hōmam*) and repeating of mantrams from the *Vēdas*. This ceremony is very commonly observed by Brāhmans, and castes which employ Brāhman priests for their ceremonials. The main idea is the propitiation of the soul of the deceased married woman. If in a family a married woman diēs, every ceremony of an auspicious nature should be preceded by the worship of the Sumangali (married woman), which is known as Sumangali-prarthana. Orthodox women think that, if the soul of Sumangali is not thus worshipped, she may do some injury to those who are performing the ceremony. On the tāli-tying day the Kavarai bride and bridegroom proceed to the temple to worship. A few small pots are placed on the turban of the bridegroom, and on the head of the bride, where they are kept in position by the kongu or free end of her cloth. The sacred thread is worn during the marriage ceremony, but not afterwards.

On the occasion of a wedding among the Kurubas (Canarese shepherds) of western Bellary, a square space is marked out by pots filled with water, which are placed at each corner. Round the pots five turns of cotton thread are wound. Within the square a pestle, painted with red and white stripes, is placed, on which the bridal couple, with two young girls, sit. Rice is

thrown over them, they are anointed and washed, and receive presents. Later on, the marriage dais is covered with a blanket (kambli), on which a mill-stone and basket filled with cholum (*Andropogon Sorghum*), are placed. The bridegroom standing with a foot on the stone, and the bride with a foot on the basket, the tāli is tied by the officiating Brāhman priest, while those assembled throw rice over the happy pair. On the night of the sixth day after marriage, a large metal plate or gangalam is filled with rice, ghī, curds, and sugar. Round this some of the relatives of the bride and bridegroom sit, and finish off the food. The number of those who partake thereof must be an odd one, and they must eat the food as quickly as possible. If anything goes wrong with them while eating or afterwards, it is regarded as an omen of impending misfortune. Some even consider it as an indication of the bad character of the bride.

The Patnūlkārans found in the Tamil districts have adopted some of the marriage customs of the Telugus, and a number of small pots are set up in a room, and worshipped daily throughout the marriage ceremony. A figure of a car (plate V) is drawn on the wall with red earth or laterite stone, and on it the gōtra of the bridegroom is written. The Patnūlkārans are a caste of weavers, who speak a dialect of Gujarati, and migrated to the south from Gujarat. They claim to be Saurashtra Brāhmans.

During the wedding ceremony among the Paraiyans of Coimbatore, a pestle is placed in the marriage booth,

Plate V.



Patnūlkāran Wall Design.

and the bridegroom sits on it. The bride's father and brothers rub oil over his head, and he is bathed. The bride then sits on the pestle, and is in like manner anointed with oil and bathed. The pestle is then removed, and a plank placed in its stead. A four-anna piece, and a small chank shell (*Turbinella rapa*) such as is used as a baby's pap-bowl, are thrown into a pot containing turmeric water, from which the bride is expected to pick up the shell, and the bridegroom the coin. This is repeated three times, and the kankanams (wrist threads) are then untied, and put into the pot. When an Odde bride and bridegroom enter the bride's house, a pot of water is brought, and they put their hands into it. A ring is dropped into the pot, and they both try to pick it up. Whoever first does so is considered to be the more clever. This is repeated three times. At a wedding among the Dēvāngas (weavers), a pap-bowl and ring are put into a pot. If the bride picks out the pap-bowl, her first child will be a girl; if the bridegroom picks out the ring, it will be a boy. At an Idaiyan (Tamil shepherd) wedding, a gold and silver ring are placed in a large pot, and in another pot a style, such as is used for writing on palm leaves, and a piece of palm leaf are placed. The bride and bridegroom then struggle to catch hold of these objects. Included among the presents to a Nānchināt Vellāla bridegroom in Travancore are an iron writing style and a knife.*

* Travancore Census Report, 1901.

At a marriage among the Iluvans (toddy-tappers) of Malabar, the bridegroom removes seven threads from the new cloth brought for the bride, and makes a string with them, which is coloured yellow with turmeric. To the string he attaches the tāli which he places on betel leaves, and hands over to his sister. During the ceremony the bride stands on rice, and covers her face with betel leaves. To bring good luck to the young couple, a married woman with a child meets them as they approach the bridegroom's house.

At a wedding among the Holeyas (agrestic serfs) of South Canara, the bridegroom's party go to the bride's house with rice, betel-leaves and areca-nuts, and wait the whole night outside the bride's hut, the bridegroom being seated on a mat specially made by the bride. Next morning the bride is made to sit opposite the bridegroom with a winnowing fan, filled with betel-leaves, etc., between them. Meanwhile the men and women throw rice over the heads of the contracting couple. The bride then accompanies the bridegroom to his hut, carrying the mat with her. The marriage ceremony lasts four days, during which time none of the party should fail to sit on the mat. On the last day the couple take the mat to a river or tank (pond), where fish are to be found, and catch some fish, which they let go after kissing them.* At a wedding among the leaf-wearing Koragas of South Canara, the bride and bridegroom take a cold bath, and seat themselves side by side on a mat with a handful of rice between them. The blessings

* Manual of the South Canara district.

of the sun are invoked, and then an elderly man of the tribe takes up a few grains of rice, and sprinkles them over the heads of the couple. His example is followed by the others present. The bridegroom has then to present two silver pieces to the bride.* At a wedding among the Kannadiyans (Canarese shepherds), married women are selected, who are required to bathe as each of the more important ceremonies is performed, and are alone allowed to cook for or to touch the happy couple. Weddings last eight days, during which time the bride and bridegroom must not sit on anything but woollen blankets.†

The custom of the bridal couple bathing in water brought from seven different villages obtains among many Oriya castes, including Brāhmans. It is known by the name of pāni-tula. The water is brought by married girls who have not reached puberty on the night preceding the wedding day, and the bride and bridegroom wash in it before dawn. This bath is called koili-pāni-snāno, or cuckoo water bath. The koil is the Indian koel or cuckoo (*Eudynamis honorata*), whose crescendo cry ku-il, ku-il, is trying to the nerves during the hot season.

The essential and binding part of the marriage ceremony among the Bants (cultivators) of South Canara is called dhāre. The right hand of the bride being placed over the right hand of the bridegroom, a silver vessel (dhāre gindi) filled with water, with a cocoanut over the month and the flower of the areca palm over the

* Manual of the South Canara district. † Madras Census Report, 1901,

cocoanut, is placed on the joined hands. The parents, the managers of the two families and the village headmen, all touch the vessel, which, with the hands of the bridal pair, is moved up and down three times. In some families the water is poured from the vessel into the united hands of the couple, and this betokens the gift of the bride. The bride and bridegroom then receive the congratulations of the guests, who express a hope that they may become the parents of twelve sons and twelve daughters. An empty plate, and another containing rice, are next placed before the pair, and their friends sprinkle them with rice from the one, and place a small gift, generally four annas, in the other. The bridegroom then makes a gift to the bride, which is called *tirdochi*, and varies in amount according to the position of the parties. Among the Ares* the pot contains a mixture of water, milk, *ghī*, honey, and curds instead of plain water. In the *dhāre* ceremony as performed by the Gaudas (Canarese farmers), the bridal pair hold in their joined hands five betel leaves, an areca nut, and four annas; and, after the water has been poured, the bride-groom ties a *tali* on the neck of the bride.† At marriages among the Mogers (Canarese fishermen) the bride and bridegroom sit under a *pandal*, and join hands, palms uppermost. Upon their hands the maternal uncle of the bride places first some rice, next five betel leaves, then an unhusked arecanut, and last of all a lighted wick. The bridal couple slowly lower their hands, and deposit

* The Ares are said to be closely allied to the Marathis, and speak Marathi or Konkani.

† Manual of the South Canara district.

all these things on the ground. The bride's maternal uncle then takes her by the hand, and formally makes her over to the maternal uncle of the bridegroom.*

Among various Oriya classes in Ganjam, a bachelor wishing to marry a widow, or a widower wishing to remarry, has first to marry a *sahāda* or *shādi* tree, called in Telugu *bharinike chettu*, which is afterwards cut down. This tree is apparently *Streblus asper*, the twigs of which are struck in and around thatched houses to ward off lightning.

The essential portion of the marriage ceremony among the Badhoyis (Oriya carpenters and blacksmiths) is the tying together of the hands of the bride and bridegroom.† In like manner, at a wedding among the Bolāsis and Samantiyas (Oriya cultivators), the binding portion of the ceremony is *hasthōgonthi*, or the tying together of the hands of the bridal pair with a cotton thread soaked in turmeric water.‡ The contracting parties at a wedding among the jungle Kādīrs of the western ghāts link together the little fingers of their right hands as a token of their union, and walk in procession round the marriage booth. So, too, the Pāno (hill tribe of Ganjam) bride and bridegroom have to join their little fingers to make the ceremony binding.‡ At a marriage among the Paraiyans of Coimbatore, the little finger of the bridegroom's right hand is linked with the little finger of the bride's left hand, the two hands being covered with a cloth. The ends of the

* Manual of the South Canara district.

† Madras Census Report, 1901.

‡ *Ibid.*

cloth of an Okkiliyan (cultivator) bride and bridegroom, with betel leaves and nuts in them, are tied together, and the little fingers of their right hands are linked. The contracting parties, among the hill Urālis, sit on a plank with their little fingers linked, while the bride-money is paid to the father-in-law and the milk-money to the mother-in-law. In one form of the marriage ceremony among the Kondayamkottai Maravans, the Brāhman priest ties together the little fingers of the right hands of the contracting couple, which are interlocked, with a silken thread.* Among the Kāppiliyans (Canarese cultivators) who have settled in the Madura district, the tāli is entirely dispensed with. The binding portion of the marriage ceremony is the locking of the fingers of the bridal couple under a cloth by their maternal uncles. The wedding-day is called kai kudako dhina (hand-joining day).

A curious ceremony during a marriage among the Goundans (cultivators) of Coimbatore is the visit of the bride to the nāttu-kal (place where seedlings are raised) where a Pillayar (elephant god) is made of cow-dung or mud, worshipped, and broken up. At this spot the nāttu-kal and the sun are also worshipped.†

At a marriage among the Pallans (agricultural labourers) of Coimbatore, cocoanuts are broken, and offered to a Pillayar made of cow-dung. The tāli is taken round in one of the fragments, to be blessed by those assembled. When a marriage is contemplated among

* F. Fawcett, Journ. Anthropol. Inst., XXXIII, 1903.

† Manual of the Coimbatore district.

the Idaiyans (Tamil shepherds) of the same place, the parents of the prospective bride and bridegroom go to the temple, and throw before the idol a red and a white flower, each wrapped in a betel-leaf. A small child is then asked to pick up one of the leaves. If the one selected contains the white flower, it is considered auspicious, and the marriage will be contracted. During the marriage ceremony the officiating Brāhman places a cow-dung Pillayar in the marriage booth. The bride husks some paddy. The relations of the bride and bridegroom fetch from the potter's house seven pots called adukupanai (pots kept one over the other), two large pots called arasanipalai, and seven earthen trays, and place them in front of the mud platform. The pots are filled with water, and a small piece of gold is dropped into each. The pots are worshipped daily during the marriage ceremony.

The match-making among the hill Urālis of Coimbatore is carried out by the boy's parents, who, with his other relations, pay two visits, one with and one without the boy, to the parents of the girl. The party must be received with due respect, which is shown by taking hold of the walking-sticks of the guests on arrival, and receiving them on a mat. A flower is placed on the top of a stone or figure representing the tribal goddess, and, after pūja has been done to it, it is addressed in the words "Oh! swāmi (god), drop the flower to the right if the marriage is going to be propitious, and to the left if otherwise." Should the flower remain on the image without falling either way, it is greeted as a very happy

omen. On the occasion of the betrothal ceremony, if the bridegroom's party, on their way to the bride's village, have to cross a stream, running or dry, the bridegroom is not allowed to walk across it, but must be carried over on the back of his maternal uncle. During the marriage ceremony, after the bridal couple have worshipped at a pond, they must, on their return thence, be accompanied by their maternal uncles, who should keep on dancing, while cocoanuts are broken in front of them till the house is reached.

As a preliminary to marriage among the Kurubas (Canarese shepherds), the bridegroom's father observes certain marks or curls on the head of the proposed bride. Some of these are believed to forebode prosperity, and others misery to the family into which the girl enters. They are, therefore, very cautious in selecting only such girls as possess curls (*suli*) of good fortune. This curious custom is observed by others only in the case of the purchase of cows, bulls, and horses. One of the good curls is the *bāshingam* found on the forehead, and the bad ones are the *pēyanākallu* at the back of the head, and the *edirsuli* near the right temple. As a nuptial tie, the ends of the garments of the contracting Kuruba parties are, at the wedding, tied together.* The curl on the forehead appears to be considered a good omen by the Kurubas at Hospet, and bad by those at Sandūr. A curl on the chest (*theggu*) is considered unlucky by both. Like the Kurubas, the Pallis (Tamil agriculturists) also

* Manual of the North Arcot district.

examine the curls in the selection of a bride. A curl on the forehead is considered as an indication that the girl will become a widow; and one on the back of the head portends the death of the eldest brother of her husband. On the subject of curls in the horse Mr. J. Walhouse writes as follows. "When a wealthy Hindu meditates purchasing a horse, he looks to the presence or not of certain circles or curls on particular parts of the body. These are called in Tamil *suri* or flowers, and by them a judgment is formed of the temper and quality of the horse. Each curl indicates a particular god, and a Hindu will not purchase unless the hair-curls are present, turning in the proper direction, and in their right places."* Of omens from the examination of horses' curls, the following may be cited. (1) The horse which has a ringlet under the eyes, in the chin, cheek, heart, neck, the part between the nostrils, temples, the buttocks, part below the nostrils, knees, testicles, navel, hump on the back, anus, right belly and feet, will bring on evil. (2) The horse which has ringlets in the upper lip, neck, ears, back, loins, eyes; lips, thighs, front legs, belly, sides and forehead, will bring on prosperity.†

I have heard of a Eurasian police officer, who attributed the theft of five hundred rupees, his official transfer to the Cuddapah district, and other strokes of bad luck, to the purchase of a horse with unlucky curls. All went well with him after he had got rid of the animal.

At the marriage ceremony of some Kurubas, a golden image of the tribal hero is taken out of the saffron

* Ind. Ant., XI, 1881.

† Brihat Samhita.

powder, in which it has lain in its casket, and placed before the bride and bridegroom, who call aloud the hero's name. The pūjāri (officiating priest) then breaks a few cocoanuts on the heads of the hereditary cocoanut-breakers, and ties a piece of saffron to the right arm of the bride. With the Patha Kurubas the string used must be of cotton and wool mixed; with the Kotha Kurubas of wool alone; and with the Andē Kurubas of wool alone, this being regarded as an important distinction. Next the gaudu (head-man) and pūjāri throw rice upon the bride's head, and, the bridegroom tying a tāli round her neck, the ceremony is completed.* According to another account † "the Kurubas are divided into three endogamous divisions, viz., attikankana, unnekankana, and andē. In Canarese atti means cotton, unne woollen, while kankana is a thread tied round the wrist at the time of marriage, and the first and second subdivisions use respectively cotton and woollen threads at their marriages. Andē is a small vessel used by the Andē Kurubas for milking goats. According to a popular legend, an ancestral Kuruba, by name Undala Padmanna, whose material welfare was provided for by Siva, contracted alliances with a Brāhman girl whom he rescued from rākshasas (giants), and with a girl of his own caste. At the marriage of his sons, a cotton (atti) kankanam was tied to the wrist of the caste woman's offspring, and a woollen (unni) kankanam to that of the Brāhman girl's sons. Marriage is celebrated in the bridegroom's house, and, if the bride belongs to a different

* Madras Census Report, 1891.

† Manual of the North Arcot district.

village, she is escorted to that of the bridegroom, and made to wait in a particular spot outside it. On the first day of the marriage, purna kumbam, a small decorated vessel containing milk or ghī, with a two-anna piece and a cocoanut placed on the betel-leaf spread over the mouth of it, is taken by the bridegroom's relations to meet the bride's party. There the distribution of pān supāri takes place, and both parties return to the village. Meanwhile the marriage booth is erected, and twelve twigs of nāval (*Eugenia Jambolana*) are tied to the twelve pillars, the central or milk post, under which the bridal pair sit, being smeared with saffron, and a yellow thread being tied thereto. At an auspicious hour of the third day, the couple are made to sit in the booth, the bridegroom facing the east and the bride facing west. On a blanket spread near the kumbam $2\frac{1}{2}$ measures of rice, a tāli or bottu, a cocoanut, betel-leaf, and camphor are placed. The gaudu places a ball of vibhūti (sacred ashes) thereon, breaks a cocoanut, and worships the kumbam, while camphor is burnt. The gaudu next takes the tāli, blesses it, and gives it to the bridegroom, who ties it round the bride's neck. The gaudu then, throwing rice on the heads of the pair, recites certain verses. The girl next removes her veil, and the men and women assembled throw rice on the heads of the bridal pair. The ends of their garments are then tied together, and two girls and three boys are made to eat out of the plates placed before the married couple. A feast completes the ceremony.

At a Coorg wedding, the Aruva (family adviser) puts three pebbles in the hands of the bride, who ties them

in one of the corners of her garment as a token of sealing her right to her husband's property. The bridegroom throws some coloured rice on the head of his new wife, gives a little milk to her to drink, and presents her with a gift, such as a ring, or anything according to his means. When the bridegroom enters the bride's house on the evening of the marriage day, several thick plantain tree trunks are placed across the entrance, each of which he has to cut in a single stroke, showing his strength of arm, and confirming thereby his fitness to marry the bride.*

"It is generally believed that, when a marriage takes place in the family of a Kōmati (Telugu merchant),† some member of this family is obliged to go through the form of inviting the low-class Mādigas (leather-workers) of the place. If the Mādigas were to hear the invitation, the Kōmati would certainly be assaulted, and treated roughly; for the Mādigas look on the invitation as an insult and unlucky. In order to prevent the Mādigas hearing the invitation, the Kōmati takes care to go to the back of the Mādiga's house at a time when he is not likely to be seen, and whispers into an iron vessel commonly used for measuring out grain an invitation in the following words: 'In the house of the small ones (*i.e.*, Kōmatis) a marriage is going to take place. The members of the big house (*i.e.*, Mādigas) are to come.' The light to kindle the fire during the marriage ceremony must be obtained from a Mādiga's house, but, since the Mādigas object to giving it, some artifice has to be used in getting this

* A. Rea, Ann. Report, Arch. Survey, Madras, 1901-1902.

† The Kōmatis (Telugu traders) claim to be Vaisyas.

fire.”* It is a curious fact, though many Kōmatis deny it, that at their marriage ceremonies they have to present betel-nuts and leaves to some Mādiga family.† Concerning this custom Mr. W. Francis writes as follows:‡ “The statement about the presentation of the betel-leaf and nut seems to be accurate, though no doubt the custom is not universal. It rests on the authority of Sir Walter Elliot (*Trans. London Ethn. Soc.*, 1869) and Major Mackenzie (*Ind. Ant.*, Vol. VIII, p. 36); and, in a foot-note on p. 55 of the *Original Inhabitants of Bharata Varsha or India*, Dr. Oppert states that he has in his possession documents which confirm the story. It is said that now-a-days the presentation is sometimes veiled by the Kōmati concerned sending his shoes to be mended by the Mādiga a few days before the wedding, deferring payment till the wedding day, and then handing the Mādiga the leaf and nut with the amount of his bill.” According to another account, the Kōmati of set purpose unbinds the toe-ring of his native shoes (chēruppu), and summons a Mādiga, whose profession it is to make and repair these articles of attire. The Mādiga quietly accepts the job, and is paid more amply than is perhaps necessary in the shape of pān supāri, flowers and money. “Formerly,” the Rev. J. Cain writes,§ “before a marriage took place between two Vaisyalu (Kōmatis) they had to arrange for, and pay all the marriage expenses of two Mādigas, but this custom has, been

* J. S. F. Mackenzie, *Ind. Ant.*, VIII, 1879.

† Madras Census Report, 1891.

‡ Madras Census Report, 1901.

§ *Ind. Ant.*, VII, VIII, 1879.

abandoned, and they content themselves by giving an invitation to their wedding." "I cannot," Mackenzie writes,* "discover the connection between two such different castes as the Kōmatis and Mādigas, who belong to different divisions. The Kōmatis belong to the 18 pana division, while the Mādigas are members of the 9 pana. One reason has been suggested. The caste goddess of the Kōmatis is the virgin Kannikā Amma, who destroyed herself rather than marry a prince, because he was of another caste. She is usually represented by a vessel full of water, and, before the marriage ceremonies are commenced, she is brought in state from her temple, and placed in the seat of honour in the house. The Mādigas claim Kannikā as their goddess, worship her under the name of Māhatangi, and object to the Kōmatis taking their goddess." There is said to be another queer custom among the Kōmatis, and one from which some of the families derive their distinguishing names. After a marriage has been completed, the figure of a cow is made of flour, and into its stomach is put a mixture of turmeric, lime, and water, called wokale. After the cow has been worshipped in due form, it is cut up, and to each different family is secretly sent that portion of the cow which, according to custom, they are entitled to receive. For example, the Kōmarlavaru receive the horns, the Guntla the neck, etc.† It is noted by Frazer ‡ as a remarkable feature of some of the Oraon totems, that they are not

* Ind. Ant., VIII, 1879. The pana divisions correspond to the right and left hand sections.

† Mackenzie, loc. cit.

‡ Totemism, 1887..

whole animals, but parts of animals, as the head of a tortoise, the stomach of a pig. And, he adds, in such cases (which are not confined to Bengal) it is of course not the whole animal, but only the special part which the clansmen are forbidden to eat.

The Kōmatis, at the present day, during the marriage ceremonial, perform a rite called *gōtra pūja*. On the fifth day, they offer two large lumps of flour paste to the goddess *Kannikamma*, out of which they make a number of small balls, the number being usually twice or four times that of the *gōtras* among the local Kōmatis. On the second or third day after the tying of the *tāli*, the goddess is worshipped by two Kōmati women, who have to fast during the entire day. When the Kōmati males have partaken of a meal, a member of the community, carrying a cup containing turmeric water coloured red with *chunām*, makes a mark therewith on the cloth over the right thigh of all the castemen present, beginning with an individual belonging to the *Pendlikūla gōtra*. Towards evening *Kannikamma*, represented by a *kalasam* (brass vessel), is worshipped with an elaborate ritual.

The Mādigas (Telugu Pariahs) are divided into endogamous sections called *dhomptis*. During the marriage ceremonies, *dhomptis*, or offerings of food to the gods, are made, with variations according to the *dhompti* to which the celebrants belong. An illustration may be taken from the *Gampa* (basket) *dhompti*. The contracting parties procure a quantity of rice, jaggery, and *ghī*, which are cooked, and moulded into an elongated mass, and placed in a new bamboo basket. In the middle of

the mass, which is determined with a string, a twig with a wick at one end is set up, and two similar twigs are stuck into the ends. Pūja is performed, and the mass is distributed among the daughters of the house and other near relations, but not among members of other dhompatis. The bride and bridegroom take a small portion from the mass, which is called dhonga muddha, or the mass that is stolen.

Among the Urālis (Tamil agricultural labourers), a man detected in an intrigue with an unmarried woman is fined, and has to marry her; and, at the wedding, his waist string is tied round her neck instead of a tāli.* Among the Koramas (nomad Telugu tribe) the tāli is replaced by a string of black beads. The story goes that once upon a time a bridegroom forgot to bring the tāli, and he was at once told off to procure the necessary piece of gold from a goldsmith. The parties waited and waited, but the young man did not return. Since then the tāli has not been forthcoming, and the little string of beads is used as a substitute.† Instead of the tāli, the Reddis (Telugu cultivators) use a plain twisted cord of cotton thread besmeared with saffron, and devoid of ornament of any kind. They have a legend, which accounts for this. In days of yore a Reddi chief was about to be married, and he accordingly sent for a goldsmith, and, desiring him to make a splendid tāli, gave him the price of it beforehand. The smith was a drunkard, and neglected his work. The day for the celebration of the marriage arrived, but there was no tāli. Whereupon the old chief,

* Madras Census Report, 1901.

† Madras Mail, 1900.

plucking a few threads from his garment, twisted them into a cord, and tied it round the neck of the bride, and this became a custom.* The insigne of marriage among the Gāndlas (oil-pressers) is a bundle of 101 yellow coloured threads without a tāli or bottu, which is put on only after the marriage ceremony.†

Some Kāpus, especially the Motāti Kāpus, do not wear the tāli during marriage, its place being taken by a cotton string. Concerning the origin of this custom, the following story is narrated. During the reign of Bharatha, the brother of Rāma, Pillala Mari Belthi Reddi and his sons deceived him by appropriating all the grain, and giving up only the straw. On the return of Rāma from exile, he, to punish the Kāpus, directed them to bring *Cucurbita* (pumpkin) fruits for the srādh of Dasaratha. They eagerly consented, and cultivated the plant. A few days before the ceremony, Hanumān uprooted all the plants, so that, on the appointed day, they could not comply with Rāma's order. They, however, promised to pay a sum of money equal in weight to a pumpkin fruit. This proposal was accepted, and the Kāpus brought all the money they possessed, and yet the scale containing the fruit did not rise. They, accordingly, took the tālis from their wives' necks, and placed them on the scale containing the money, when the pumpkin immediately rose. A similar legend is current among the Vakkaligas (cultivators) of Mysore, who, instead of giving up the tāli, seem to have abandoned the cultivation of the plant.

* J. F. Kearns, Kalyana Shatanku.

† Manual of the North Arcot District.

The legend is thus narrated by Mr. Narasimmiyengar.* In the days of Rāma, when he was exiled to the wilds of Dandaka, Bharatha was appointed regent. The rayats (agriculturists) waxed rich, and tried every dodge to cozen the king, and defraud him of his revenues. If required to give to Government the upper crop as rent, they cultivated roots, ground-nuts, saffron, etc., and brought only the stalks and straw to the treasury; and when, in the following year, the state officers wanted the lower crop, they sowed rice, rāgi, wheat, etc., and the tax-gatherer was obliged to be content with the straw. The result of this state of things was emptiness of the exchequer. On Rāma's return and restoration, he examined the treasury, and hit upon an expedient for replenishing it. He sent for a grey pumpkin, took out the seeds, and, keeping one for himself, had the remainder boiled in milk. He then sent for all the rayats, gave each of them a seed, and told them that each rayat should pay a pumpkin as rent. At the time of the kist (payment of revenue) the rayats pleaded that their seeds were useless, and, on Rāma showing them his own pumpkin, which had grown, offered to pay its weight in gold. But not until the rayat placed his wife's tāli in the scale did the beam kick, and, in this manner, all the gold in the realm found its way to the public treasury. As it was the means of their ruin, the Vakkaligas do not cultivate the grey pumpkin, or taste it even at the present day.

* Ind. Ant., III, 1874.

At a wedding among the Rājput̃s of North Arcot, the marriage booth must be made with mango posts, and not with those of *Ficus religiosa*, and the bride and bridegroom must walk round it seven times. These people assert that they are true Kshatriyas, who came south from Rājputāna with the Muhammadan armies.* In the marriage ceremony of the Vanniyans or Pallis (agriculturists), the first of the posts supporting the booth must be cut from the vanni (*Prosopis spicigera*), a tree which they hold in much reverence because they believe that the five Pāndava princes, who were like themselves Kshatriyas, during the last year of their wanderings, deposited their arms in a tree of this species. On the tree the arms turned into snakes, and remained untouched till the owners' return.* The *Prosopis* tree is worshipped in order to obtain pardon from sins, success over enemies, and the realisation of the devotee's wishes. The Jālārīs (Telugu fishermen) are divided into two endogamous sections called the people of the twelve poles and the people of the eight poles, according to the number of poles or posts used for the marriage booths. Similar sections are said to exist among the Pallis.†

At a wedding among the Jōgis (Telugu beggars), the marriage booth must contain twelve posts, and both bride and bridegroom must present four sheep and ten pots to the assembled guests. Should either fail, he or she receives three blows on the hand, is fined three rupees, and has cowdung and water poured over the head. Part

* Manual of the North Arcot district.

† Madras Census Report, 1901.

of the fine goes to the head of the caste, and the rest is spent in liquor, with which the party make merry.*

The milk-post, at a wedding among the Okkiliyans (cultivators) of Coimbatore, is made of the milk-hedge (*Euphorbia Tirucalli*), to which mango leaves and a *kananam* (wrist thread) are tied. To the marriage post of the weaver Kaikōlans a cloth dipped in turmeric, in which pearls, coral, pieces of gold, and nine kinds of grain are tied up, is fixed. A four-anna piece, wrapped in a cloth, is tied to the milk-post of the Oddes (navvies). At a wedding among the Bēri Chettis (merchants), who belong to the left-hand faction, they are not allowed to tie plantain trees to the posts of the wedding booth with the trees touching the ground. If they do so, the Paraiyans, who belong to the right-hand section, cut them down. This custom is still observed in some out-of-the-way villages.

The mother of a Paraiyan bride, at Coimbatore, places seven rice cakes on the bridegroom's body, viz., on the head, above the shoulders, in the bend of the elbows, and in each hand. She removes all except the one on the head, and replaces them three times, when the cake on the head is removed with the others. A similar ceremony is performed on the bride.

The Toreyan (Canarese fisherman) bridegroom places his hands together, and small rice cakes are placed on his body in the following positions: one on the head, two above the shoulders, two in the bends of the elbows, two

* Madras Census Report, 1901.

in the knees, and four between the fingers. Cakes are, in like manner, placed on the bride's body. At a Toreya wedding cooked rice, white and coloured red, yellow, black, and green, is placed in trays, and waved before the contracting couple. Then nine lighted wicks are placed in a tray, and waved to avert the evil eye. Marriage, among the Toreyans, is always celebrated at the house of the bridegroom, never at that of the bride, as there is a legend that there was once a Rājah belonging to this caste, whose son was taken to the house of his bride-elect, and there murdered.

The marriage ceremony among the nomad Kuravans merely consists in tying a thread soaked in turmeric round the bride's neck, feasting the relations, and paying the bride-price.* The Kuravans seem to be even more previous than fathers who enter their infant sons for a popular house at a public school. For their children are said to be espoused even before they are born. Two men, who wish to have marriages between their children, say to one another: "If your wife should have a girl and mine a boy (or *vice versá*), they must marry." And, to bind themselves to this, they exchange tobacco, and the bridegroom's father stands a carouse of arrack or toddy to the future bride's relations. But if, after the children are grown up, a Brāhman should pronounce the omens unpropitious, the marriage is not consummated, and the bride's father pays back the cost of the spirits used at the betrothal. When a marriage is arranged, a pot of water is placed before the couple, and a grass called thurvi

* Madras Census Report, 1901.

(*Oynodon Dactylon*) put into the water. This is equal to a binding oath between them.* Of this grass it is said in the Atharwana Vēda: "May this grass, which rose from the water of life, which has a hundred roots and a hundred stems, efface a hundred of my sins, and prolong my existence on earth for a hundred years." Writing concerning the Kuravans, Mr. Francis says:† "Kuravas have usually been treated as being the same as the Yerukalas But they do not intermarry or eat together. The Kuravas are said to tie a piece of black thread soaked in turmeric water round the bride's neck at weddings, while the Yerukalas use a necklace of black beads The (Kuravan) wife is apparently regarded as of small account, and, in a recent case in the Madras High Court, a husband stated that he had sold one of his wives for Rs. 21. The marriage ceremony consists merely in tying the thread soaked in turmeric round the woman's neck, feasting the relations, and paying the bride-price. Among the Kongu sub-division this latter can be paid by instalments in the following manner. A Kurava can marry his sister's daughter, and, when he gives his sister in marriage, he expects her to produce a bride for him. His sister's husband accordingly pays Rs. 7½ out of the Rs. 60, of which the bride-price consists at the wedding itself, and Rs. 2½ more each year until the woman bears a daughter." A Yerukala man can claim a girl in marriage for his son, when she attains a marriageable age, by tying, with the consent of the Berumanusan (headman), some money in her

* J. F. Kearns, *loc. cit.*

† Madras Census Report, 1901.

father's cloth, or at least give a treat of toddy to the headman, the girl's father, and others.

At a Cheruman (agriculture serf) wedding, the groom receives from his brother-in-law a kerchief, which the giver ties round his waist, and a bangle which is placed on his arm. The bride receives a pewter vessel from her brother. Next her cousin ties a kerchief round the groom's forehead, and sticks a betel-leaf into it. The bride is then handed over to the bridegroom.* A Boya (Telugu hunter) bride, besides having a golden tāli tied to her neck, has an iron ring fastened to her waist with a black string, and the bridegroom has the same.† An unusual item in the marriage ceremony of the Malasars (forest tribe) of Coimbatore is the tying of an iron ring to the bridegroom's wrist.‡ The tāli is, among the Nāttukottai Chettis (traders) tied, not by the bridegroom, but by some old man who is the father of many children. During the ceremony, the bridegroom should invariably carry on his shoulder a bag containing betel-leaves and nuts. At a wedding among the jungle Kānikars of Travancore, the bridegroom offers a cloth as a present to the bride's mother, besides one to the bride; and a present of $5\frac{1}{2}$ fanams (coins) in the case of a bride who has reached puberty, and $7\frac{1}{2}$ fanams in the case of a bride who has not, to the uncle or father-in-law, four chuckrams (small coins) of which go to the bride's father. A silver tāli is tied by the bridegroom himself

* Madras Mail, 1899.

† Manual of the North Arcot district.

‡ Madras Census Report, 1901.

in the case of a girl of the latter kind, and through his sister to one of the former. On the marriage day the feast is held at the bride's father's house, and on the next at the bridegroom's.*

The chief ceremonies at a marriage among the Bāvuris (basket-makers and earth-diggers) of Ganjam are the tying of betel-leaf and nut in the cloths of the bridal pair, the throwing of rice over the shoulder of the bridegroom by the bride, and the adornment of the bride with bangles.† Unusual items at a wedding among the Konda Doras (hill cultivators) of Vizagapatam are that the bridegroom is bathed in saffron water, and that the tāli is handed to him by an old man.‡

In years gone by, members of the Gūna Velama class (Telugu cultivators), who were desirous of getting married, had to arrange and pay the expenses of the marriage of two of the Palli (fisherman) caste, but now it is regarded as sufficient to hang up a net in the house during the time of the marriage ceremony. The custom had its origin in a legend that, generations ago, when all the members of the caste were in danger of being swept off the face of the earth by their enemies, the Pallis came to the rescue with their boats, and carried the Velamas to a place of safety.‡

A custom called araveni or aireni is described as being observed at weddings of Sūdras in the Nellore district. Previous to the marriage day a potter is called

* M. Ratnasami Aiyar, *Indian Review*, 1902.

† Madras Census Report, 1901.

‡ Rev. J. Cain, *Ind. Ant.*, VIII, 1879.

on to make from nine to twenty-one pots, the largest of which is about twelve feet in circumference, and the smallest a foot. These pots are painted outside with ornamental designs. The bride's relatives take two or three plates full of rice, pulse, and cakes under a conopy, and offer them to the pots. The offering is taken by the potter. The pots are then brought to the dwelling of the bride, and red coloured rice is whirled round each, to avert the evil eye, and then thrown away. The pots are brought into the house, and ranged each upon a settle of paddy. Lights are kept burning near this day and night, and are not allowed to go out. The married couple repair to the pots and worship them, and repeat the ceremony morning and evening for five days. Each morning and evening some matrons take the smaller pots to a well under a canopy, accompanied by music, and, after worshipping the well, they fill the pots with water, and bear them to the house. This water is for the bride and bridegroom to bathe with. Both morning and evening the bridal couple are seated upon a bedstead, and benedictory hymns are sung round them.* The marriage ceremony among the Uppiliyans (salt workers) is unusual. The couple are made to sit inside a wall made of piled-up water pots. The ends of their cloths are tied together, and then the women present pour the contents of some of the pots over them.†

The Panta Reddis (cultivators) of the Telugu country worship, at their marriages, the Ganga idol, which is

* Manual of the Nellore District.

† Madras Census Report, 1901.

kept in the custody of a washerman belonging to a particular section of the Tsākalis. On the morning of the wedding day the Tsākali brings the idol, represented by a wooden head, and deposits it in the room where the araveni pots are kept. It is worshipped daily during the marriage ceremony, just before pūja is done to the pots. Towards evening on the fourth day, the idol, together with a goat and a kāvadi (bamboo pole with baskets of rice, cakes, betel leaves and nuts) is carried in procession to a pond or temple. The Tsākali, dressed up like a woman, heads the procession, and keeps on dancing and singing till the destination is reached. The idol is placed inside a rude triangular hut made of three sheaves of straw, and the articles brought in the baskets are spread before it. On the heap of rice small lumps of flour paste are placed, and these are made into lights by scooping out cavities, and feeding the wicks with ghī. One of the ears of the goat is then cut, and it is brought near the food. This done, the lights are extinguished, and the assembly return home without the least noise. The washerman takes charge of the idol, and goes his way. With the Panta Reddis of the southern (Tamil) districts, the details of the ceremony are somewhat different. The idol is taken in procession by the washerman two or three days before the marriage, and he goes to every Reddi house, and receives a present of money. The idol is then set up in the verandah, and worshipped daily till the conclusion of the marriage ceremony. Concerning the origin of the Ganga pūja the following legend is narrated. The Reddis who came southward had to cross the Silanathi, or petrifying river, and, if they

Plate VI.



Pūni Golla Muggu.

passed through the water, they would have become petrified. So one of the Reddis took the party back to a place called Dhonakonda, and, after worshipping Ganga, the head of the idol was cut off, and brought to the river-bank. The waters, like those of the Red Sea in the time of Pharaoh, were divided, and the Reddis crossed on dry ground.

To propitiate their ancestors, the Pūni Gollas (Telugu cultivators), on the occasion of a marriage, go through an elaborate ceremonial called Ganga pūja, which was witnessed by Mr. K. Rangachari. Nine devices (muggu) are drawn on the floor of the court-yard by Mādigas or Mālas in five colours, viz., rice-flour (white), turmeric (yellow), turmeric and chunām (red), powdered leaves of *Cassia auriculata* (green), and charred paddy husk (black). These patterns represent a lotus flower, pandal or booth, tridents, snakes, throne of Sakti, a hero and his wife, Rāni's palace, offerings of food, and a female figure of Ganga. Of these the last is the most elaborate (plate VI). People, especially boys, are not allowed to witness the drawing of the devices, as the sight of the muggu in preparation would bring on illness, especially to boys and those of weak mind. Near the head of the figure of Ganga, an old bamboo box containing metal idols, ropes, betel, flowers, and a sword is placed. On its left side are set a brass vessel representing Siva, three brass vessels (called bonalu or food-vessels), topped with betel, a small empty box tied up in a turmeric-dyed cloth called Brāmayya, and a sword. On the right side are an earthen tray and

lamp. Near the legs are placed a brass pot filled with water, a lump of food coloured red, and frankincense. Food is piled up, in large and small conical heaps, and broom-sticks, bearing betel leaves, are placed on them. The pūja commenced with waving of the red food and incense. A fowl was then smoked over the vessel containing the incense, and, after being waved over the Ganga figure, its neck was wrung. Cocoanuts and fruit were then offered. One of the men officiating at the ceremonial, tying to his legs bells like those used by dancing-girls, became possessed by the spirit of an ancestor, and cut himself with a sword, which was wrested from him, and placed on the figure. The bridegroom then arrived, and seated himself by the feet of Ganga. He, too, becoming inspired, threw off his turban and body-cloth, and began to kick about, while declaring that he was Kariyāvala Rāja (an ancestor). Gradually becoming calm, he began to cry. Incense and lights were then carried round the figure, and the bride and bridegroom were blessed by those assembled.

Among the Vellūr-nādu Kallans a curious custom is said to be followed in the seventh month of a woman's pregnancy. Patterns are drawn on her back with rice flour, and milk is poured over them. The husband's sister decorates a grinding stone in the same way, invokes blessings on the woman, and expresses a hope that she may have a male child as strong as a stone.*

Concerning a form of marriage between the living and the dead among the Kōmatis, if a man and woman have

* Madras Census Report, 1901.

been living together and the man dies, Mr. Hutchinson writes as follows : * “ The sad intelligence of her man’s death is communicated to the neighbours ; a guru or priest is summoned, and the ceremony takes place. According to a writer who once witnessed such a proceeding, the dead body of the man was placed against the outer wall of the verandah of the house in a sitting posture, attired like a bridegroom, and the face and hands besmeared with turmeric. The woman was clothed like a bride, and adorned with the usual tinsel ornament over the face, which, as well as the arms, was daubed over with yellow. She sat opposite the dead body, and spoke to it in light unmeaning words, and then chewed bits of dry cocoanut, and squirted them on the face of the dead man. This continued for hours, and not till near sunset was the ceremony brought to a close. Then the head of the corpse was bathed, and covered with a cloth of silk, the face rubbed over with some red powder, and betel leaves placed in the mouth. Now she might consider herself married, and the funeral procession started.” At the funeral of an unmarried Toda girl, which I witnessed, the corpse was made to go through a form of marriage ceremony. A small boy, three years old, was selected from among the relatives of the dead girl, and taken by his father in search of a grass and the twig of a shrub (*Sophora glauca*), which were brought to the spot where the corpse was lying. The mother of the dead child then withdrew one of its hands from the putkūli (cloth) in which it was wrapped, and the boy placed the grass

* *Op. cit.*

and twig in the hand, and limes, plantains, rice, jaggery, honey-comb and butter in the pocket of the putkūli, which was then stitched with needle and thread. The boy's father then took off his son's putkūli, and covered him with it from head to foot. Thus covered, the boy remained outside the hut till the morning of the morrow, watched through the night by near relatives of himself and his dead bride. When an unmarried member of the Vāniyan or Onti-eddu Gāniga (Canarese oil-pressers) communities dies, a mock marriage ceremony is performed, and the corpse is decorated with a wreath of arka (*Calotropis gigantea*) flowers. Among the Maravars, if the parties are too poor to afford all the rites and entertainments, the tying of the tāli is alone performed at first, and the man and woman begin to cohabit forthwith. But the other ceremonies must be performed at some time, or, as the phrase goes, "the defect must be cured." Sometimes the ancillary ceremonies will take place after the wife has borne three or four children. And, should the husband happen to die before he can afford to cure the defect, his friends and relations will at once borrow money, and the marriage will be duly completed in the presence and on behalf of the corpse, which must be placed on one seat with the woman, and be made to represent a bridegroom. The tāli is then taken off, and the widow is free to marry again.* In Malabar an unmarried woman cannot be cremated until the tāli has been tied round the neck of the corpse, while it lies on the funeral

* Manual of the Madras district.

Plate VII.



Gzniga Bride and Bridegroom.

pyre by some relation. The following horrible rite has been described by the Abbé Dubois as existing among the Nambūtiri Brāhmans. "Observant Nambudrii morem quam pravissimum turpissimumque. Apud hos immaturæ adhuc nubunt plerumque puellæ. Si forte mortua fuerit virgo, apud quam exstiterint jam pubertatis indicia, more gentili quasi religio est in cadaver ejus exercendum esse stuprum monstruosum. Necesse est igitur mercede conducant parentes qui tam obscæni conjugii munere fungi velit, quo omissio sibi quasi maculam hærere existimant propinqui." But Mr. T. A. Kalyanakrishna Aiyar, writing recently,* stated that he had had the advantage of an interview with the greatest living authority among the Nambūtiris on their customs and observances, who assured him that not only did the custom not exist at the present day, but there was not the slightest vestige of any tradition that it ever existed among them at any time.

In bygone days there was, in Coorg, a custom of so-called cloth marriages. "In these," F. Kittel writes † "a man gave a cloth to a girl, and she, accepting it, became his wife without any further ceremonies. He might dismiss her at any time without being under the least obligation of providing either for her or the children born during the connection. The custom was abolished by one of the Lingayat Rājas, who, being unable to obtain as many girls for his harem as he wished, from wanton selfishness put a stop to it."

* Malabar Quart. Review, I, 1902.

† Ind. Ant., II, 1873.

I pass on to the custom of polyandry. As an example of *quasi*-polyandry, the Tottiyans or Kambalattars (Telugu cultivators) may be cited. When a marriage has been agreed to, two booths are erected outside the village, and decked with leaves of the pongu tree. In each of them is placed a bullock-saddle, and upon these the bride and bridegroom are seated while the relations are marshalled and addressed by the priest. After marriage it is customary for the women to cohabit with their husband's brothers and near relatives, and with their uncles; and, so far from any disgrace attaching to them in consequence, their priests compel them to keep up the custom if by any chance they are unwilling.* Among the Kāppiliyans (Canarese cultivators) who have settled in the Tamil country, it is said to be permissible for a woman to cohabit with her brothers-in-law, without thereby suffering any social degradation. One of the customs of the western Kallans is specially curious. It constantly happens that a woman is the wife of ten, eight, six, or two husbands, who are held to be the fathers jointly and severally of any children that may be born of her body, and, when the children grow up, they will call themselves the children not of ten, but of eight and two fathers. This is probably to avoid mentioning the number ten, which is inauspicious.

Concerning the system of polyandry, as carried out by the Todas of the Nilgiris, Dr. Rivers writes as follows.† “The Todas have long been noted as a polyandrous people,

* Manual of the Madura district.

† Man. No. 97, 1903.

and the institution of polyandry is still in full working order among them. When the girl becomes the wife of a boy, it is usually understood that she becomes also the wife of his brothers. In nearly every case at the present time, and in recent generations, the husbands of a woman are own brothers. In a few cases, though not brothers, they are of the same clan. Very rarely do they belong to different clans. One of the most interesting features of Toda polyandry is the method by which it is arranged who shall be regarded as the father of a child. For all social and legal purposes, the father of a child is the man who performs a certain ceremony about the seventh month of pregnancy, in which an imitation bow and arrow are given to the woman. When the husbands are own brothers, the eldest brother usually gives the bow and arrow, and is the father of the child, though, so long as the brothers live together, the other brothers are also regarded as fathers. It is in the cases in which the husbands are not own brothers that the ceremony becomes of real social importance. In these cases it is arranged that one of the husbands shall give the bow and arrow, and this man is the father, not only of the child born shortly afterwards, but also of all succeeding children, till another husband performs the essential ceremony. Fatherhood is determined so absolutely by this ceremony that a man who has been dead for several years is regarded as the father of any children borne by his widow, if no other man has given the bow and arrow. There is no doubt that, in former times, the polyandry of the Todas was associated with

female infanticide, and it is probable that the latter custom still exists to some extent, though strenuously denied. There is reason to believe that women are now more plentiful than formerly, though they are still in a distinct minority. Any increase, however, in the number of women does not appear to have led to any great diminution of polyandrous marriages, but polyandry is often combined with polygyny. Two or more brothers may have two or more wives in common. In such marriages, however, it seems to be a growing custom that one brother should give the bow and arrow to one wife, and another brother to another wife. It seems possible that the Todas are moving from polyandry to polygyny through an intermediate stage of combined polyandry and polygyny."

In the ceremony referred to by Dr. Rivers, according to the account given to me by several independent witnesses, the Toda woman proceeds, accompanied by members of the tribe, on a new moon day in the fifth or seventh month of her pregnancy, to a shola (grove), where she sits with the man who is to become the father of her child near a kiaz tree (*Eugenia Arnottiana*). The man asks the father of the woman if he may bring the bow, and, on obtaining his consent, goes in search of a shrub (*Sophora glauca*), from a twig of which he makes a mimic bow. The arrow is represented by a blade of grass called nark. Meanwhile a triangular niche has been cut in the kiaz tree, in which a lighted lamp is placed. The woman seats herself in front of the lamp, and, on the return of the man, asks thrice "Whose bow is it"? or "What is

it?" meaning to whom, or to which mand does the child belong? The answer varies according to the group of mands which is concerned. Those, for example, who belong to the school mand group say Pulkoroff, and those who belong to the Tarnād mand say Purzesthi. The bow and arrow are handed to the woman, who raises them to her head, touches her forehead with them, and places them near the tree. From this moment the lawful father of the child is the man from whom she has received the bow and arrow. He places on the ground at the foot of the tree some rice, various kinds of grain, chillies, jaggery, and salt tied in a cloth. All those present then leave, except the man and woman, who remain near the tree till about six o'clock in the evening, when they return to the mand. The time is determined, in the vicinity of Ootacamund, by the opening of the flowers of *Oenothera tetrapectera*, a garden escape called by the Todas āru mani pūv (six o'clock flower), which opens towards evening.

A few years ago (1902) the Todas, in a petition to Government, prayed for special legislation to legalise their marriages on the lines of the Malabar Marriage Act. The Government was of opinion that legislation is at present unnecessary, and that it is open to such of the Todas as are willing to sign the declaration prescribed by section 10 of the Marriage Act, III of 1872, to contract legal marriages under the provision of that Act. The Treasury Deputy Collector of the Nilgiris was appointed Registrar of Toda Marriages. No marriage has been registered up to the present time, because, I am informed, the Act requires a declaration of being

unmarried, which cannot be made by a Toda who has gone through a form of marriage according to Toda rites, and whose marriage has not been formally dissolved.

The custom of fraternal polyandry is said to still survive among the Tiyans (toddy tappers) in a few talūks of Malabar, but to be dying out. After he has married his elder brother's wife, a man can marry again, and have a wife for himself. Property, however, devolves through the eldest brother's wife. A girl will not be given to an only son, for, they say "Where is the good? He may die, and she will have nothing. The more brothers, the better the match."* I am told that the Tiyani woman sleeps in a room, and her husbands outside. When one of them is engaged with her, a knife is placed on the door-frame as a signal that entrance into the room is forbidden to the other husbands.

In Ceylon the children of polyandrous marriages acknowledged all the husbands of their mother as their fathers, calling them, like the Nambūtiri Brāhman, Tiyani, and Nāyar, great father, little father, etc. It is recorded of a certain highland chieftain in Ceylon that, in speaking of the insolent behaviour of a certain lad towards him, he remarked: "He behaves thus to me who am one of his fathers."† And a native of Ceylon, speaking contemptuously of the inhabitants of a village in which Professor Haeckel was staying, spoke as follows. "Their reprobate nature is not to be wondered at. For these low country people have always had a number

* F. Fawcett, Madras Mus. Bull., MS.

† Papers on the custom of Polyandry as practised in Ceylon,

of fathers, and, as they inherit all the bad qualities of so many fathers, it is only natural that they should grow worse and worse.”*

Among the jungle Kurumbas of the Nilgiris it is said to be the custom for several brothers to take one wife in common, and they do not object to their women being open to others also.† In the Madras Census Report, 1891, Mr. H. A. Stuart states that he is “informed that polyandry of the fraternal type exists among the Panta sub-division of the Reddis, but the statement requires verification.” I have been unable to establish the existence of the custom, belief in which seems to have been based on the fact that, among the Reddi sub-division of the Yānādis, who are employed by Panta Reddis as domestic servants, if a woman’s husband dies, abandons or divorces her, she may marry his brother. The Kanisans (astrologers) of Malabar admit that polyandry of the fraternal type was formerly common among them, but this has now died out.‡ It is generally believed that fraternal polyandry once prevailed among the Krishnavakkars of Travancore, and even to-day a widow may be taken as a wife by a brother of the deceased husband, even though he is younger than herself. Issue, thus procreated, is the legitimate issue of the deceased, and acquires full right of inheritance to his property.§

Of the fraternal form of polyandry in Malabar, Bartolomeo writes || that “on the coast of Malabar, a

* Haeckel. A visit to Ceylon, 1883.

† A. Rajah Bahadur Mudaliar, MS.

‡ Madras Census Report, 1891.

§ N. Subramani Iyer, MS.

|| Voyage to the East Indies, 1776-89.

custom prevails, in the caste to which the braziers belong, that the eldest, brother alone marries ; but the rest, when he is absent, supply his place with their sister-in-law."

Of polyandry as practised by the Kammālans (artisans) of Malabar, I learn that, when a marriage is thought of, the village astrologer is summoned, and the horoscopes of the contracting parties are consulted. It is sufficient if the horoscope of one of the sons agrees with that of the girl. On the wedding day the bride and bridegrooms sit in a row, and the girl's parents give them fruits and sugar. A feast is then held, and a priest of the Kammālans takes some milk in a vessel, and pours it into the mouths of the bride and bridegrooms, who are seated in a row, the eldest on the right, the others in order of seniority, and lastly the bride. During the nuptials the parents of the bride have to present a water-vessel, lamp, eating-dish, cooking vessel, spittoon, and a vessel for drawing water from the well. The eldest brother cohabits with the bride on the wedding day, and special days are set apart for each brother. There seems to be a belief among the Kammālan women that, the more husbands they have, the greater will be their happiness. If one of the brothers, on the ground of incompatibility of temper, brings a new wife, she is privileged to cohabit with the other brothers. In some cases a girl will have brothers, ranging in age from twenty-five to five, whom she has to regard as her husbands, so that, by the time the youngest brother reaches puberty, she may be over thirty, and the young man has to perform the duties of a husband with a wife who is twice his age. Polyandry

is said to be most prevalent among the blacksmiths, who lead the most precarious existence, and have to observe the strictest economy.* The Kanisans, or astrologers of the west coast, Mr. Logan writes, “† like the Pāndava brothers, as they proudly point out, used formerly to have one wife in common among several brothers, and this custom is still observed by some of them.” The custom among the Kāraikkāt Vellālas (Tamil cultivators) according to which wives are accustomed to grant the last favour to their husband’s relations, is, it has been suggested, a survival of fraternal polyandry.‡

In illustration of the custom of polyandry among the Nāyars of Malabar in bygone days, the following extracts may be quoted :—

“ On the continent of India,” it is recorded in Ellis’ edition of the Kural, “ polyandry is still said to be practised in Orissa, and among particular tribes in other parts. In Malayālam, as is well known, the vision of Plato in his ideal republic is more completely realised, the women among the Nāyars not being restricted to family or number, but, after she has been consecrated by the usual rites before the nuptial fire, in which ceremony any indifferent person may officiate as the representative of her husband, being in her intercourse with the other sex only restrained by her inclinations ; provided that the male with whom she associates be of an equal or superior tribe. But it must be stated, for the glory of the female character,

* S. Appadorai Iyer, MS.

† Malabar Manual.

‡ Manual of the Madura district.

that, notwithstanding the latitude thus given to the Nāyattis, and that they are thus left to the guidance of their own free will and the play of their own fancy (which in other countries has not always been found the most efficient check on the conduct of either sex), it rarely happens that they cohabit with more than one person at the same time. Whenever the existing connexion is broken, whether from incompatibility of temper, disgust, caprice, or any of the thousand vexations by which, from the frailty of nature, domestic happiness is liable to be disturbed, the woman seeks another lover, the man another mistress. But it mostly happens that the bond of joint paternity is here, as elsewhere, too strong to be shaken off; and that the uninfluenced and uninterested union of love, when formed in youth, continues even in the decline of age."

Writing in the latter half of the eighteenth century, Grose * says that "it is among the Nairs that principally prevails the strange custom of one wife being common to a number; in which point the great power of custom is seen from its rarely or never producing any jealousies or quarrels among the co-tenants of the same woman. Their number is not so much limited by any specific law as by a kind of tacit convention, it scarce ever happening that it exceeds six or seven. The woman, however, is under no obligation to admit above a single attachment, though not less respected for using her privilege to its utmost extent. If one of the husbands happens to come

* Travels to the East Indies.

to the house when she is employed with another, he knows that circumstance by certain signals left at the door that his turn is not come, and departs very resignedly." Writing about the same time, Sonnerat * says that "these Brāhmans do not marry, but have the privilege of enjoying all the Nairresses. This privilege the Portuguese, who were esteemed as a great caste, obtained and preserved, till their drunkenness and debauchery betrayed them into a commerce with all sorts of women. The following right is established by the customs of the country. A woman without shame may abandon herself to all men who are not of an inferior caste to her own, because the children (notwithstanding what Mr. De Voltaire says) do not belong to the father, but to the mother's brother; they become his legitimate heirs at his birth, even of the crown if he is king." In his 'Voyages and Travels' Kerr writes as follows: † "By the laws of their country these Nayres cannot marry, so that no one has any certain or acknowledged son or father; all their children being born of mistresses, with each of whom three or four Nayres cohabit by agreement among themselves. Each one of this confraternity dwells a day in his turn with the joint mistress, counting from noon of one day to the same time of the next, after which he departs, and another comes for the like time. Thus they spend their time without the care or trouble of wives and

* Voyage to the East Indies, 1774 and 1781.

† R. Kerr, General History and Collection of Voyages and Travels, 1811, chapter VI, History of the Discovery and Conquest of India by the Portuguese between the years 1497 and 1525: from the original Portuguese of Herman Lopes de Castaneda.

children, yet maintain their mistresses, well according to their rank. Any one may forsake his mistress at his pleasure; and, in like manner, the mistress may refuse admittance to any one of her lovers when she pleases. These mistresses are all gentlewomen of the Nayre caste, and the Nayres, besides being prohibited from marrying, must not attach themselves to any woman of a different rank. Considering that there are always several men attached to one woman, the Nayres never look upon any of the children born of their mistresses as belonging to them, however strong a resemblance may subsist, and all inheritances among the Nayres go to their brothers, or the sons of their sisters, born of the same mothers, all relationship being counted only by female consanguinity and descent. This strange law prohibiting marriage was established that they might have neither wives nor children on whom to fix their love and attachment: and that, being free from all family cares, they might the more willingly devote themselves entirely to warlike service." The term son of ten fathers is used as a term of abuse among Nāyars to this day.* Tipū Sultān is said to have issued the following proclamation to the Nāyars, on the occasion of his visit to Calicut in 1788. "And, since it is a practice with you for one woman to associate with ten men, and you leave your mothers and sisters unconstrained in their obscene practices, and are thence all born in adultery, and are more shameless in your connections than the beasts of the field; I hereby require you to forsake these sinful practices, and live like the rest of

* Wigram, *Malabar Law and Custom*, Ed. 1900.

mankind.”* As to the existence or non-existence of what has been called an expansive form of polyandry, which assumes as a postulate that the wisest child cannot be expected to know its own father, and that a man's heir-at-law is his sister's son, I must call recent writers into the witness box. The Rev. S. Mateer, Mr. F. Fawcett writes,† “informed me ten years ago—he was speaking of polyandry among the Nāyars of Trāvancore—that he had ‘known an instance of six brothers keeping two women, four husbands to one, and two to the other. In a case where two brothers cohabited with one woman, and one was converted to Christianity, the other brother was indignant at the Christian's refusal to live any longer in this condition.’ I have not known an admitted instance of polyandry amongst the Nāyars of Malabar at the present day, but there is no doubt that, if it does not exist now (and I think it does here and there), it certainly did not long ago.” Mr. Gopal Panikkar says ‡ that “to enforce this social edict upon the Nairs, the Brāhmans made use of the powerful weapon of their aristocratic ascendancy in the country, and the Nairs readily submitted to the Brāhman supremacy. Thus it came about that the custom of concubinage so freely indulged in by the Brāhmans with Nair women obtained such firm hold upon the country that it has only been strengthened by the lapse of time. At the present day there are families, especially in the interior of the district, who look upon

* T. A. Kalyanakrishna Aiyar, *Malabar Quart. Review*, II, 1908.

† *Madras Museum Bull.*, III, 1904.

‡ *Malabar and its Folk*, 1900.

it as an honour to be thus united with Brāhmans. But a reaction has begun to take place against this feeling ; and Brāhman alliances are invariably looked down upon in respectable Nair tarwads.* This reactionary feeling took shape in the Malabar Marriage Act." And Mr. Justice K. Narayana Mārar says : † " There is nothing strange or to be ashamed of in the fact that the Nāyars were originally of a stock that practised polyandry, nor if the practice continued till recently. Hamilton in his ' Account of the East Indies ' and Buchanan in his ' Journey ' say that, among the Nāyars of Malabar, a woman has several husbands, but these are not brothers. These travellers came to Malabar in the eighteenth and the beginning of nineteenth centuries. There is no reason whatever to suppose that they were not just recording what they saw. For I am not quite sure whether, even now, the practice is not lurking in some remote nooks and corners of the country." Lastly, Mr. Wigram writes as follows : ‡ " Polyandry may now be said to be dead, and, although the issue of a Nāyar marriage are still children of their mother rather than of their father, marriage may be defined as a contract based on mutual consent, and dissoluble at will. It has been well said (by Mr. Logan) that nowhere is the marriage tie, albeit informal, more rigidly observed or respected than it is in Malabar : nowhere is it more jealously guarded, or its neglect more savagely avenged."

* Tarwad : a Marumakkatāyam family consisting of all the descendants in the female line of one common female ancestor.

† Malabar Quart. Review, No. 1, 1902.

‡ Malabar Law and Custom, 1882.

Reference may be here appropriately made to the curious ceremony called *Tāli-kettu-kalyānam* (*tāli*-tying marriage), or mock marriage ceremony which every girl in a *Nāyar* tarwad goes through while still a child. For an account of this ceremony I must resort to Mr. K. R. Krishna Menon's evidence before the Malabar Marriage Commission.* "The *Tāli-kettu-kalyānam* is somewhat analogous to what a *dēva-dāsi* (dancing girl attached to temples) of other countries (districts) undergoes before she begins her profession. Among royal families, and those of certain *Edaprabhus*, a *Kshatriya*, and among the *Charna* sect a *Nedungādi* is invited to the girl's house at an auspicious hour appointed for the purpose, and, in the presence of friends and castemen, ties a *tāli* round her neck, and goes away after receiving a certain fee for his trouble. Among the other sects, the horoscope of the girl is examined along with those of her *enangan* (a recognised member of one's own class) families, and the boy whose horoscope is found to agree with hers is marked out as a fit person to tie the *tāli*, and a day is fixed for the *tāli*-tying ceremony by the astrologer, and information given to the *karanavan* (senior male in a tarwad) of the boy's family. On the appointed day the boy is invited to a house near that of the girl, where he is fed, with his friends, by the head of the girl's family. The feast is called *ayaniūnu*, and the boy is thenceforth called *manavālan* or *pillai* (bridegroom). From the house in which the *manavālan* is entertained a procession is formed, preceded by men with swords and shields shouting a kind of war-cry. In

* Report of the Malabar Marriage Commission, 1894.

the meantime a procession starts from the girl's house, with similar men and cries, and headed by a member of her tarwad, to meet the other procession, and, after meeting the manavālan, he escorts him to the girl's house. After entering the booth erected for the purpose, he is conducted to a seat of honour, and his feet are washed by the brother of the girl, who receives a pair of cloths. The manavālan is then taken to the centre of the booth, where bamboo mats, carpets, and white cloths are spread, and seated there. The brother of the girl then carries her from inside the house, and, after going round the booth three times, places her at the left side of the manavālan. The father of the girl then presents new cloths tied in a kambli (blanket) to the pair, and with this new cloth (called manthravadi), they change their dress. The wife of the karnavan of the girl's tarwad, if she be of the same caste, then decorates the girl by putting on anklets, etc. The purōhit (officiating priest) called Elayath (a low class of Brāhmans) then gives the tāli to the manavālan, and the family astrologer shouts muhurtham (auspicious hour), and the manavālan, putting his sword on the lap, ties the tāli round the neck of the girl, who is then required to hold an arrow and a looking glass in her hand. In rich families a Brāhmani sings certain songs intended to bless the couple. In ordinary families, who cannot procure her presence, a Nāyar, versed in songs, performs the office. The boy and girl are then carried by enangans to a decorated apartment in the inner part of the house, where they are required to remain under a sort of pollution

for three days. On the fourth day they bathe in some neighbouring tank or river, holding each other's hands. After changing their cloths, they come home, preceded by a procession. Tom-toms (native drums) and elephants usually form part of the procession, and saffron water is sprinkled. When they come home, all the doors of the house are shut, and the manavālan is required to force them open. He then enters the house, and takes his seat in the northern wing thereof. The aunt and female friends of the girl then approach, and give sweetmeats to the couple. The girl then serves food to the boy, and, after taking their meal together from the same leaf, they proceed to the booth, where a cloth is severed into two parts, and each part given to the manavālan and girl separately in the presence of enangans and friends. The severing of the cloth is supposed to constitute a divorce." Several variations of the rite as practised prevail in different localities, and it is said that, when the family is poor, a bridegroom is sometimes dispensed with altogether. The girl's mother makes an idol of clay, adorns it with flowers, and invests her daughter with the tāli in the presence of the idol. This would seem to be an almost exact counterpart of the consecration of the east coast dēva-dāsi to her profession as a temple prostitute. The opinion was expressed by Mr. (now Sir Henry) Winterbotham, one of the Malabar Marriage Commissioners, that the Brāhman tāli-tier was a relic of the time when the Nambūtiris were entitled to the first fruits, and it was considered the high privilege of every Nāyar maid to be introduced by them to womanhood.

Without giving any opinion as to the correctness or otherwise of this view, Mr. Justice Moore * draws attention to the following passage from Captain Hamilton's new account of the East Indies (1744). "When the Zamorin marries, he must not cohabit with his bride till the Nambūdri, or chief priest, has enjoyed her, and he, if he pleases, may have three nights of her company, because the first fruits of her nuptials must be an holy oblation to the god she worships. And some of the nobles are so complaisant as to allow the clergy the same tribute, but the common people cannot have that compliment paid to them, but are forced to supply the priests' places themselves."

Concerning the Kammālans (artisans) of Malabar Mr. S. Appadorai Iyer writes that as with the Nāyars, the tāli-kettu-kalyānam has to be celebrated. For this the parents of the child have to find a suitable manavālan or bridegroom by the consultation of horoscopes. An auspicious day is fixed, and new cloths are given to the manavālan. The girl bathes, and puts on new clothes. The bride and bridegroom are brought to the marriage booth, where the tāli-tying ceremony takes place. This concluded, the bridegroom takes a thread from the new cloth, and breaks it in two, saying that his union with the girl has ceased. He then walks away without looking back.

With the Iluvans (toddy tappers) of Malabar the vītil kettu corresponds to the tāli-kettu ceremony of other castes. The girl is bathed by seven maidens, and made

* Malabar Law and Custom, 3rd Edition, 1905. The chapter therein devoted to quasi-marriage customs, is well worthy of careful study.

to stand on a plank. The boy's sister then ties the tāli round her neck. The maidens husk a measure of paddy, and they and the girl eat it. On the fourth day the girl is taken to a tank, and bathed. Flowers and three lighted wicks are placed on a raft made of a plantain stem, and floated on the water while she bathes. On her return from the tank, she is given a little jaggery and cocoanut to eat. The girl's father asks the boy's people that the marriage tie should be severed. Her mother, or one of her female relations, takes a thread from her cloth, and, saying that the girl and boy are separated, puts it in a vessel containing cooked rice. This vessel, and two other vessels containing curry and other food-stuffs, are sent to the boy's house. The girl is no longer his wife, and may be married to any one else. If a girl is to be married before the vītil-kettu has been performed, the sister of the bridegroom-elect carries a new cloth as a present from him to the bride's house. Instead of the tāli, a gold ring is tied on the girl's neck. The remaining ceremonies are as at any ordinary wedding. This form of marriage is called kannannī.

It is stated in a recent article * that among the Konars (cow-herds) of Pūndurai near Erode, in the Tamil country, who, according to tradition, originally belonged to the same tribe as the Gopas living in the southern part of Kērala, and now forming a section of Nāyars, the former matrimonial customs were exactly the same as those of the Nāyars. They, too, celebrated kettu-kalyānam, and, like the Nāyars, did not make it

* K. Kannan Nayar, *Malabar Quart. Review*, 1903.

binding on the bride and bridegroom of the ceremony to live as husband and wife. They have now, however, abandoned the custom, and have made the tying of the tāli the actual marriage ceremony.

Of those who gave evidence before the Malabar Commission, some thought the tāli-kettu was a marriage, some not. Others called it a mock marriage, a formal marriage, a sham marriage, a fictitious marriage, a marriage sacrament, the preliminary part of marriage, a meaningless ceremony, an empty form, a ridiculous farce, an incongruous custom, a waste of money, and a device for becoming involved in debt. "While," the report states, "a small minority of strict conservatives still maintain that the tāli-kettu is a real marriage intended to confer on the bridegroom a right to cohabit with the bride, an immense majority describe it as a fictitious marriage, the origin of which they are at a loss to explain. And another large section tender the explanation accepted by our President (Sir T. Muttusami Aiyar) that in some way or other it is an essential caste observance preliminary to the formation of sexual relations."

In a recent note on marriage customs in Malabar,* Mr. T. A. Kalyanakrishna Aiyar states that "in some parts of Travancore and Cochin, and in the tarwads of Tirumalpāds and others belonging to the Kshatriya caste, the tāli-kettu ceremony is said to be performed after puberty. In a few Sūdra families also, here and there, such as at Manapuram and other places, now-a-days the ceremony is performed after the girl attains puberty."

* Malabar Quart. Review, 1902.

The tāli-kettu ceremony is, it may be noted, referred to by Kerr,* who, in his translation of Castaneda, states that "these sisters of the Zamorin, and other kings of Malabar, have handsome allowances to live upon; and, when any of them reaches the age of ten, their kindred send for a young man of the Nayre caste, cut of the kingdom, and give him great presents to induce him to initiate the young virgin; after which he hangs a jewel round her neck, which she wears all the rest of her life, as a token that she is now at liberty to dispose of herself to any one she pleases as long as she lives."

In summing up the evidence collected by him, Mr. Justice Moore states that it seems to prove beyond all reasonable doubt that "from the sixteenth century at all events, and up to the early portion of the nineteenth century, the relations between the sexes in families governed by marumakkathayam were of as loose a description as it is possible to imagine. The tāli-kettukalyānam, introduced by the Brāhmans, brought about no improvement, and indeed in all probability made matters much worse by giving a quasi-religious sanction to a fictitious marriage, which bears an unpleasant resemblance to the sham marriage ceremonies performed among certain inferior castes elsewhere as a cloak for prostitution. As years passed, some time about the opening of the nineteenth century, the Kērala Mahatmyam and Kēralolpathi were concocted, probably by Nambūdris, and false and pernicious doctrines as to the obligations laid on the Nāyars by divine law to administer to the

lust of the Nambūdris were disseminated abroad. The better classes among the Nāyars revolted against the degrading system thus established, and a custom sprang up, especially in north Malabar, of making sambandham a more or less formal contract, approved and sanctioned by the karnavan (senior male) of the tarwad to which the lady belonged, and celebrated with elaborate ceremonies under the pudamuri form. That there was nothing analogous to the pudamuri prevalent in Malabar from A.D. 1550 to 1800 may, I think, be fairly presumed from the absence of all allusion to it in the works of the various European writers." According to Act IV, Madras, 1896, sambandham means an alliance between a man and a woman, by reason of which they, in accordance with the custom of the community to which they belong, or either of them belongs, cohabit or intend to cohabit as husband and wife.

Since the passing of the Malabar Marriage Act in 1896, only the following applications to register sambandhams were received until 1904:—

—	Nayars.	Tiyans.	Others.	Total.
1897	28	6	2	36
1898	8	2	4	14
1899	8	2	4	14
1900	8	...	9	17
1901	3	...	1	4
1902
1903	2	2
Total ...	57	10	20	87

In his report for 1898-99, the Registrar-General of Marriages states that "the power conferred by the marriage law to make provision for one's wives and children has hitherto acted as some inducement to persons to register their sambandhams; but as the new testamentary law (Act V of 1898) enables the followers of marumakkatayam law to attain this object without registering their sambandhams, and thus 'unnecessarily curtailing their liberty of action, and risking the chance of divorce proceedings,' the Registrar of Calicut thinks it unlikely that registrations under the marriage law would increase in future." In the report for 1900-01, he writes further that "the mass of the population of the west coast is so strongly opposed to the provisions of the Act that even the educated classes find it difficult, if not impossible, to act upon their convictions, and run counter to popular opinion. This is especially the case in North Malabar, where not a single notice to register sambandhams has been received during the past two years, and only twelve sambandhams (confined chiefly to officials and vakils*) have been registered since the Marriage Act came into force. Since the passing of the Malabar Testamentary Act in 1898, the necessity for registering sambandhams, with the main object of making provision for their offspring, has practically disappeared, and there has been a large increase in the number of testamentary dispositions of property and deeds of gift registered in several of the registration offices."

* Law pleaders.

In the Madras Census Report, 1901, Mr. Francis refers to the form of hypergamy between different castes which exists on the west coast, where "women of castes equal to or higher than the Nāyars are prohibited from forming unions with men of castes below them in rank, though the men of these castes are not similarly restricted." Nāyars, for example, may marry Erumān (buffalo-drivers and keepers) women, but their men may not marry Nāyar girls. In this and other respects the Erumāns resemble the Erumān sub-division of the Kōlayān (cow-herd) caste, whose women may marry Nāyars, though the offspring of such unions cannot claim the same privileges in the temples as pure-bred Kōlayāns.* Of the children of marriages between Maravans and Agamudaiyan women, the females marry Maravans, the males Agamudaiyan.† Oriya Zamindars get wives from the Khondāita sub-caste of Odiyas or Oriyas, but the men of this sub-caste cannot marry into the Zamindar's families.*

A friend was, on one occasion, out after big game in the Jeypore hill-tracts, and shot a tiger. He asked his shikāri (tracker) what reward he should give him for putting him on to the beast. The shikāri replied that he would be quite satisfied with twenty-five rupees, as he wanted to get his younger brother out of pledge. Asked what he meant, he replied that, two years previously, he had purchased as his wife a Bhumia woman, who belonged to a caste higher than his own, for a

* Madras Census Report, 1901.

† Rev. A. C. Clayton, MS.

hundred rupees. He obtained the money by pledging his younger brother to a sowcar (money-lender), and had paid it all back except twenty-five rupees. Meanwhile his brother was the bondsman of the sowcar, and cultivating his land in return for simple food.

DEATH CEREMONIES.

At the present day, many Hindus disregard certain ceremonies, in the celebration of which their forefathers were most scrupulous. Even the daily ceremonial ablutions, which are all-important to a Brāhman from a shastraic point of view, are now neglected by a large majority, and the prayers (mantrams), which should be chanted during their performance, are forgotten. But no Brāhman, orthodox or unorthodox, dares to abandon the death ceremonial, and annual *sṛādh* (memorial rites). A Brāhman beggar, when soliciting alms, invariably pleads that he has to perform his father or mother's *sṛādh*, or *upanayanam* (thread ceremony) of his children, and he rarely goes away empty-handed. "The constant periodical performance," Monier Williams writes,* "of commemorative obsequies is regarded in the light of a positive and peremptory obligation. It is the simple discharge of a solemn debt to one's forefathers, a debt consisting not only in reverential homage, but in the performance of acts necessary to their support, happiness, and progress onward in the spiritual world. A man's deceased relatives, for at least three generations, are among his cherished divinities, and must be honoured by daily offerings and adoration, or a nemesis of some kind is certain to overtake his living family. The

* Religious Thought and Life in India.

object of a Hindu funeral is nothing less than the investiture of the departed spirit with an intermediate gross body—a peculiar frame interposed, as it were parenthetically, between the terrestrial gross body, which has just been destroyed by fire, and the new terrestrial body, which it is compelled to ultimately assume. The creation of such an intervenient frame, composed of gross elements, though less gross than those of earth, becomes necessary, because the individualised spirit of man, after the cremation of the terrestrial body, has nothing left to withhold it from re-absorption into the universal soul, except its incombustible subtle body, which, as composed of the subtle elements, is not only proof against the fire of the funeral pile, but is incapable of any sensations in the temporary heaven, or temporary hell, through one or other of which every separate human spirit is forced to pass before returning to earth, and becoming re-invested with a terrestrial gross body.”

When a Brāhman is on the point of death, he is removed from his bed, and laid on the floor. If there is any fear of the day being a *danishtapanchami* (inauspicious), the dying man is taken out of the house, and placed in the court-yard or *pial* (raised verandah). Some prayers are uttered, and a cow is presented (*Gōdhanam*). These are intended to render the passage of life through the various parts of the body as easy as possible. The spirit is supposed to escape through one of the nine orifices of the body, according to the character of the individual concerned. That of a good man leaves the body through the *brāhmarandhra* (top of the skull), and

that of a bad man through the anus. Immediately after death, the body is washed, religious marks are made on the forehead, and parched paddy (unhusked rice) and betel are scattered over and around it by the son. As a Brāhman is supposed always to have his fire with him, the sacred fire is lighted. At this stage, certain purificatory ceremonies are performed, if death has taken place on a day or hour of evil omen, or at midnight. Next, a little rice is cooked in a new earthen pot, and a new cloth is thrown over the corpse, which is roused by the recitation of mantrams. Four bearers, to each of whom dharba grass is given in token of his office, are selected to carry the corpse to the burning-ground. The space, which intervenes between the dead man's house and the burning-ground, is divided into four parts. When the end of the first of these is reached, the corpse is placed on the ground, and the sons and nephews go round it, repeating mantrams. They untie their kudumis (hair knot), leaving part thereof loose, tie up the rest into a small bunch, and keep on slapping their thighs. [When children at play have their kudumi partially tied, and slap their thighs, they are invariably scolded, owing to the association with funerals.] A little cooked rice is offered to the path as a pathi bali (wayside offering), to propitiate evil spirits, or bāthas. The same ceremonial should, strictly speaking, be performed at two other spots, but now-a-days it is the custom to place the corpse on the ground near the funeral pyre, moving its position three times, while the circumambulation and pathi bali are gone through only

once. As soon as the corpse has reached the spot where the pyre is, the celebrant of the rites sprinkles water thereon, and throws a quarter of an anna on it as the equivalent of purchase of the ground for cremation. The sacred fire is lighted, and the right palm of the corpse is touched with a gold coin. The nine orifices of the body are then smeared with ghī (clarified butter), and rice is thrown over the corpse, and placed in its mouth. The son takes a burning brand from the sacred fire, lights the pyre, and looks at the sun. Then he, and all the relations of the deceased, squat on the ground, facing east, take up some dharba grass, and, cutting it into small fragments with their nails, scatter them in the air, while repeating some Vēdic verses, which are chanted very loudly and slowly, especially at the funeral of a respected elder. The celebrant then pours a little water on a stone, and sprinkles himself with it. This is also done by the other relations, and they pass beneath a bundle of dharba grass and twigs of *Ficus glomerata* held by the purōhit (officiating priest), and gaze for a moment at the sun. Once more they sprinkle themselves with water, and proceed to a tank (pond), where they bathe. When they return home, two rites, called nagna (naked) srādh, and pashana sthapanam (stone-fixing), are celebrated. The disembodied spirit is supposed to be naked after the body has been cremated. To clothe it, offerings of water, with balls of cooked rice, are made, and a cloth, lamp, and money are given to a Brāhman. Then two stones are set up, one in the house and the other on the bank of a tank, to represent the

spirit of the deceased. -For ten days, libations of water mixed with gingelly (*Sesamum indicum*) seeds, called thīlothakam, and a ball of cooked rice, must be offered to the stones. The ball of rice is left for crows to eat. The number of libations must be seventy-five, commencing with three on the first day, and increasing the number daily by one. In addition, three further libations are made daily by dipping a piece of cloth from the winding-sheet in water, and rinsing it over the stone (vasothiakam).

A Brāhman widow removes her tāli (marriage badge) on the tenth day after the death of her husband, and should have the head shaved, and wear white cloths. Every month, for a year after a death in a family, srādh is performed, and corresponds in detail with the annual srādh, which is regularly performed, unless a visit is paid to Gaya, which renders further performance of the rite not obligatory. For the performance of this ceremony by the nearest agnate of the deceased (eldest son or other), three Brāhmans should be called in, to represent respectively Vishnu, the Dēvatas, and the deceased ancestors. Sometimes two Brāhmans are made to suffice, and Vishnu is represented by a sālāgrāma stone. In extreme cases, only one Brāhman assists at the ceremony, the two others being represented by dharba grass. The sacred fire is lighted, and ghī, a small quantity of raw and cooked rice, and vegetables are offered up in the fire. The Brāhmans then wash their feet, and are fed. Before they enter the space set apart for the meal, water, gingelly, and rice are sprinkled about it, to

keep off evil spirits. As soon as the meal is finished, a ball of rice, called *vayasa pindam* (crow's food) is offered to the *pithru dēvatās* (ancestors of three generations), and thrown to the crows. If they do not eat the rice, the omens are considered to be unfavourable. The *Brāhmans* receive betel and money in payment for their services.

Burial in a sitting posture, which is still practised by many castes in Southern India, is said to be a survival from neolithic times. "There can," Lord Avebury writes,* "be no doubt that, in the neolithic stone age, it was usual to bury the corpse in a sitting or contracted posture."

Among the *Dēvānga* and *Karnabattu* weavers, the dead are usually buried in a sitting attitude. The *Dēvāngas* are said to erect, in some places, a hut of milk-hedge (*Euphorbia Tirucalli*) branches over the grave.† Before the grave of a *Dēvānga* is filled in, a rope is tied to the *kudumi* (hair of the head) and brought towards the surface. Over the end of the rope, when the grave has been filled in, a *lingam* (phallic emblem) is placed, so as to be above the head of the corpse, and worshipped daily throughout the death rites. By the *Paththars* or *Acharapākam Chettis*, who likewise bury their dead in a seated attitude, a bamboo stick is tied to the *kudumi* instead of a rope. Many of the *Kammālans* bury their dead in a seated posture.‡ Certain of the *Vellālas* have

* Prehistoric Times.

† Madras Census Report, 1901; South Canara and North Arcot Manuals.

‡ Madras Census Report, 1891.

a custom called padmāsanam, in reference to the treatment of the dead, who are not laid out, but trussed up in a squatting posture, a string being passed round the neck, and made fast behind, to keep the body upright.* Among the Paraiyans (Pariahs) and Okkiliyans of Coimbatore, if the deceased was a married man; he is buried in a sitting posture.

Before a Lingayat man dies, the ceremony called vibhūti-velai is performed. He is given a bath, and made to drink holy water, in which the Jangam's (priest) feet have been washed. He is made to give the Jangam a handkerchief with vibhūti (sacred ashes), rudraksha (*Elæcarpus*) beads, coins, and betel leaf. This is followed by a meal, of which all the Jangams present, and the friends and relations of the sick man partake. It appears to be immaterial whether he still alive or not. It is stated that, if the invalid survives this ceremony, he must take to the jungles and disappear, but in practice this is not observed. The death party resembles, in some respects, an Irish wake, though the latter does not commence until the deceased is well on his way to the next world. The dead are buried in a sitting posture (a fact which was noted by the traveller Pietro della Valle in 1623), facing towards the north, but an exception is made in the case of unmarried people, who are buried in a reclining posture. After death, the corpse is placed in a sitting attitude, and the Jangam who has received the offering before death places his left foot on the right thigh of the body. The people present worship the

* Manual of the Salem district.

corpse, and the usual distribution of coins and betel to Jangams follows. The body is carried in a vimānam or bamboo chair decorated with plantain stems, coloured cloths, and flags, to the burial-ground. The grave should be a cube of nine feet dimensions, with a niche on one side, in which the corpse is to sit. The lingam which the man wears, in a silver-casket or tied up in a silk cloth, is untied, and placed in the left hand. Bilva (*Ægle Marmelos*) leaves and vibhūti are placed at the side; the body is wrapped in an orange-coloured cloth, and the grave is filled in. A Jangam stands on the grave, and, after receiving the usual *douceur*, shouts out the name of the deceased, and announces that he has gone to kailāsa or heaven. Memorial ceremonies are contrary to Lingayat tenets, but in this, as in other matters, Brāhman influence appears, and among some sections an annual ceremony is performed.*

The death ceremonies of a Pishārati (temple servant) in Travancore are peculiar, and resemble those of a Sanyāsi (ascetic). The body is placed in a sitting posture, and buried in a pit with salt, ashes and sand. As in the case of a Sanyāsi who is liberated from the bondage of the flesh, though alive in body, few death rites are performed. But, on the eleventh day, a ceremony corresponding to the ekōddishta srādh of the Brāhman is performed. A knotted piece of kusa (*Eragrostis*) grass, representing the departed soul, is taken to a neighbouring temple, where a lighted lamp, symbolical of Māha Vishnu,

* Madras Mus. Bull. MS.

is worshipped, and prayers are offered. Since the Sanyāsi is considered to be above all sin, and to have acquired sufficient merit for salvation, no *srādh* is performed by the children born to him before he became an anchorite.*

The jungle Yeruvās of Coorg bury their women in a sitting posture, in a hole scooped out of the side of an ordinary grave, so that the earth does not touch her body.† In like manner, the dead among the Kudubis of South Canara are buried, and no ceremonies are performed for the deceased, except the distribution of rice to a few Brāhmans. Writing about the Irulas of the Nilgiris in 1832, Harkness states‡ that the sepulchres are "pits about thirty or forty feet square, and of considerable depth, over which are placed large planks. Above is erected a shed, covering in the whole, and protecting it from the weather. In the centre of the planks is an opening about a cubit square, over which are placed other pieces of wood, and on these is raised a small mound of earth in the form of an altar, the surface being decorated with pebbles placed there as memorials of the departed, and as objects of future worship. When a casualty occurs, and another burial becomes necessary, the mound of earth is removed, and the body thrown in. Some ten or twelve days after, a mound of fresh earth is raised in room of the one which had been removed. The pebbles, which in the first instance had been put carefully

* Travancore Census Report, 1901.

† Richter. Eth. Compendium of the Castes and Tribes of Coorg.

‡ Aboriginal Race inhabiting the Neilgherry hills, 1832.

aside, are again replaced, and another pebble added to them in memory of the deceased. All this is done with much ceremony, the pebbles being anointed with oil, perfumed with frankincense, and decorated with flowers. Food is also distributed to the assembly, according to the ability of the relatives of the deceased. Should one of this tribe die in an Irula village to which he does not belong, these villagers will not bury him with their dead, but, digging a fresh grave, place the body in it. And, when his relations hear of his death, they come and disinter the body, or whatever may remain of it, in order to deposit it in their own place of sepulture, when they go through the same observances as though the deceased had died among themselves."

When a Nilgiri Irula dies, two jungle Kurumbas come to the village, and one shaves the head of the other. The shorn man is fed, and presented with a new cloth, which he wraps round his head. This quaint ceremonial is believed, in some way, to bring good luck to the departed. Outside the house of the deceased, in which the corpse is kept till the time of the funeral, men and women dance to the music of the Irula band. The dead are buried in a sitting posture, with the legs crossed tailorwise. Each settlement has its own burial-ground. A pit is dug, at the lower end of which a chamber is excavated, in which the corpse, clad in its own clothes, jewelry, and a new cloth, is placed, and the mouth of the chamber closed with planks or sticks. The pit is then filled in, and the position of the grave marked by a mound. Sometimes an old grave is reopened, and a

further corpse placed in it, either in the original chamber, or in a newly excavated chamber. The following account of an Irula annual memorial service was given to me. A lamp and oil are purchased, and rice is cooked in the village. They are then taken to the shrine at the burial-ground, offered up on stones on which some of the oil is poured and pūja done. At the shrine a pūjāri, with three white marks on the forehead when on duty, officiates. Like the Badaga Dēvadāri, the Nilgiri Irula priest at times becomes inspired by the god. The Irulas of the North Arcot district are, likewise, said to bury their dead in a sitting posture, with a lamp beside the corpse, and mark the grave with a small upright stone.* The Irulas or Villiyans (bowmen) of the Chingleput district bury their dead lying flat on the face, with the head to the north, and the face turned towards the east. When the grave has been half filled in, they throw into it a prickly-pear (*Opuntia Dillenii*) shrub, and make a mound over it. Around it they place a row or two of prickly-pear stems, to keep off jackals. No monumental stone is placed over the graver. Among other castes, which bury their dead in a sitting posture, are the Yōgi-Gurukkal, who are professional beggars, temple priests, and village schoolmasters in Malabar; the Pandārams, or Saivite beggars in the Tinnevely district; the Kurnis, who are Kanarese weavers in Bellary; and the Killēkyatas, who speak Marathi, and amuse people with their marionette shows in the little state of Sandūr in the Bellary district, and other places.

* Madras Census Report, 1891.

The Head Magistrate of Coimbatore informs me that the Shōlagas of Gandai near Sirumugai dispose of their dead in a curious way. They have, in the depths of the jungle, a huge bottomless pit, which has been there from time immemorial. When a Shōlaga dies, the body is wrapped in a new cloth, garlanded, and carried to the pit, into which it is thrown. The pit mouth is sealed with a large rock. As soon as this is done, the party return to the village, and no one may look back on the way, as to do so would bring bad luck.

The Kādīrs of the Anaimalai hills are buried in a grave, or, if death occurs in the depths of the jungle, with a paucity of hands for digging, the corpse is placed in a crevice between the rocks, and covered over with stones. The grave is dug from four to five feet deep, at some place not far from the scene of death. A band, composed of drum and fife, plays weird dirges outside the hut of the deceased. The body is carried on a bamboo stretcher, lying on a mat, and covered over with a cloth and mat. As it leaves the hut, rice is thrown over it; The corpse is laid in the grave on a mat in a recumbent posture, with head towards the east, and covered over with a mat and leaves. The grave is then filled in. No stone or sepulchral monument is erected to indicate the spot. A memorial service, called *karrumantram*, with feasting and dancing, is held two years after death.

When a death occurs among the Paniyans of Malabar, a trench, four or five feet deep, is dug due north and south near the village. At the bottom of this

excavation the earth is scooped out from the western side on a level with the floor, so as to form a receptacle for the corpse, which, placed on a mat, is laid therein upon its left side with the head to the north and feet to the south. After a little cooked rice has been put into the grave, the mat, which has been made broad enough for the purpose, is folded up, and tucked in under the roof of the cavity, and the trench filled up. It has probably been found by experience that the corpse, when thus protected, is safe against the ravages of scavenger jackals and pariah dogs. For seven days after death a little rice gruel is placed at a distance of fifty to a hundred yards from the grave by the Shemmi (priest), who claps his hands as a signal to the evil spirits in the vicinity, who, in the shape of a pair of crows, are supposed to partake of the food, which is hence called *kāka kanji* or crow's rice. At a memorial service, held once in every three or four years in honour of those who are specially respected, the Shemmi (priest), holding on his crossed arms two winnowing sieves, each containing rice, walks round three times, and finally deposits the sieves in a pandal. One of the relatives, or a professional, becomes possessed, and performs the functions of an oracle, working himself up into a frenzied state of divination, while the mourners cry out, and ask why the dead have been taken from them. Meanwhile, food has been prepared for all present, except the mourners, and, when it has been partaken of, dancing is kept up round the central group till daybreak.

On the seventh day after the cremation or burial of a Male (hill) Kudiya, a booth is erected over the grave or place of cremation, and a bleached cloth is spread on it by the washerman. A wick, floating in a half cocoanut shell full of oil, is then lighted, and placed at each corner of the booth. The relations of the deceased then gather round the place, and throw a handful of rice over the spot.* It has been noted as one of the first indications of a jungle tribe being adopted into the Hindu fold, that they replace burial by cremation. Many of the lower classes now-a-days bury or burn their dead, according to the worldly circumstances of the relations of the deceased, burying being cheaper than burning, which necessitates the purchase of wood for the pyre.

At the green funeral of a Toda, which took place when I was on the Nilgiris in 1900, the corpse was placed in front of the entrance to a circle of loose stones about a yard and a half in diameter, which had been specially constructed for the occasion. Just before the buffalo sacrifice took place, a Toda of the Paiki clan, standing near the head of the corpse, dug a hole in the ground with a cane, and asked a man of the Kenna clan, who was standing opposite, "Shall I throw the mud three times?" To which the Kenna replied "Throw the mud thrice." The Paiki then threw some earth three times over the corpse, and three times into the kraal. According to Breeks,† "it appears that

* Manual of the South Canara district.

† Primitive Tribes and Monuments of the Nilgiris, 1878.

sometimes a circle of old date is used, and sometimes a new one is formed. The ashes of the deceased are scraped together, and buried under a large stone at the entrance of the āzāram. At the dry funeral of a Toda Mr. Walhouse noticed that within the circle several fires were lighted, and bamboo vessels ornamented with cowries and filled with grain, rattans bent to represent buffalo horns, a mimic bow and arrows, ornamented umbrellas, knives, coins, etc., placed in the fire. When the various articles had been consumed, and the fire sunk into embers, the ashes were scraped together, and put into a hole within the circle near the entrance, over which a stone was rolled.

The temples of the Kurubas of North Arcot are said * to be "rude, low structures, resembling an enclosed mantapam (shrine) supported upon rough stone pillars. A wall of stones encloses a considerable space round the temple, and this is covered with small structures formed of four flat stones. The stone facing the open side often has a figure sculptured upon it, representing the deceased gaudu or pūjāri (headman or priest), to whom it has been dedicated. For each deceased person of this rank one of these monuments is erected, and here periodically, and always during the annual feasts, pūja is made, not only to the spirits of the deceased chiefs, but also to those of all who have died in the clan. It seems impossible not to connect this with those strange structures called by the natives Pāndava's temples. They are numerous where the Kurubas are now found,

* Manual of the North Arcot district.

and are known to have been raised over the graves of the dead." Writing concerning the Kurumbas and Irulas,* Mr. Walhouse states that "after every death among them, they bring a long water-worn stone (*dēva kotta kallu*), and put it into one of the old cromlechs, which are sprinkled over the Nilgiri plateau. Some of the larger of these have been found piled up to the capstone with such pebbles, which must have been the work of generations. Occasionally, too, the tribes mentioned make small cromlechs for burial purposes, and place the water-worn pebbles in them." According to Mr. Grigg,† some of the Kurumbas of the Nilgiris "deposit a bone from the pyre in a *sāvumanē* or death-house—a small cromlech surrounded by upright stones, and bearing some resemblance to the more ancient cromlechs found on the hills. These *sāvumanēs*, they say, were made by their forefathers." The suggestion is hazarded by Fergusson‡ that the Kurumbas of the southern hills are the remnant of a great and widely spread race, who may have erected dolmens. Writing concerning the Kurumbas, or shepherd caste of Kaladgi, a correspondent of the Indian Antiquary states § that he came across the tomb of one only four years old. "It was a complete miniature dolmen about eighteen inches every way, composed of four stones, one at each side, one at the rear, and a capstone. The interior was occupied by two round stones about the size of a man's fist, painted red, the deceased man resting in his mother earth below."

* Ind. Ant., IV, 1877.

† Rude Stone Monuments.

† Manual of the Nilgiri district.

§ Ind. Ant., VI, 1877.

The Pāndava temples, pāndu kūlis or kistvaens, referred to above are, Mr. Walhouse writes,* “in many places believed to have been built by a dwarf race a cubit high, who could nevertheless lift the huge stones with ease. I have heard, too, of a large mound near Chingleput, not far from Madras, surrounded by kistvaens, and inhabited by a bearded race of Pāndayar three feet high, ruled by a king who lives in the top of the mound. One of the native notions respecting pāndu kūlis is that men of old constructed them for the purpose of hiding treasure. Hence it is that antiquaries find so many have been ransacked. It is also believed that spells were placed over them as a guard, the strongest being to bury a man alive in the cairn, and bid his ghost protect the deposit against any but the proprietor. The ghost would conceal the treasure from all strangers, or only be compelled to disclose it by a human sacrifice being offered.”

In the mountains inhabited by the Mala Arayans of Travancore are many tumuli, and vaults called pāndikuri. The latter stand north and south, with the circular opening to the south. “A round stone,” the Rev. S. Mateer writes,† “is fitted to this aperture, with another acting as a long lever, to prevent its falling out. The sides, as also the stones of the top and bottom, are single slabs. To this day the Arayans make similar little cells of pieces of stone, the whole forming a box a few inches square; and, on the death of a member of any family, the spirit is supposed to pass, as the body

* Ind. Ant., V, 1876.

† Native Life in Travancore.

is being buried, into a brass or silver image, which is shut into this vault. If the parties are very poor, an oblong smooth stone suffices. A few offerings of milk, rice, toddy and ghī are made, a torch is lighted and extinguished, the figure placed inside the cell, and the covering stone hastily placed on. Then all leave. On the anniversary, similar offerings being made, the stone is lifted off, and again hastily closed. The spirit is thus supposed to be enclosed. No one ventures to touch the cell at any other time."

In an account of his excavations at the extensive "prehistoric" burial site at Aditanallur in the Tinnevely district, Mr. A. Rea writes as follows* concerning a series of gold ornaments, which were found in most cases lying at the bottom of large urns, crusted and crumpled, apparently intentionally, at the time of deposit. "It seems certain that they are diadems. Diadems of the same shape were found at Mycenæ, and are described† as long, thin, oval gold plates, bound round the head by a small gold wire, the holes for which are at each extremity. This description applies equally to the present examples, except as to the gold wire, of which none was seen. The tying material was probably thread, of which I found traces in some bronze necklaces. Now-a-days no custom is known in the neighbourhood of tying diadems on the dead, but what may be a relic of it is described as *pattayam kattaradu*, meaning literally in Tamil 'the tying of a plate' to the forehead of a corpse,

* Arch. Survey of India, Ann. Report, 1902-03.

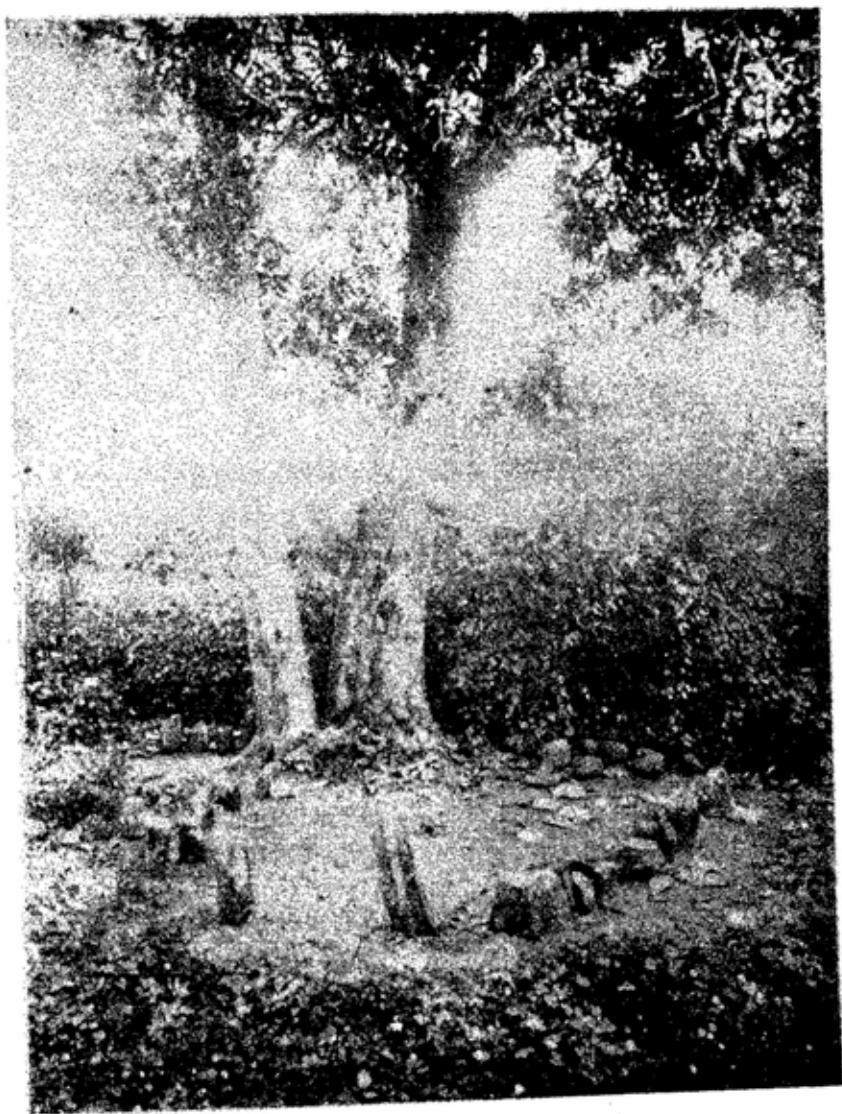
† Journ. Soc. Arts. No. 2595, Vol. I, 777.

but which now consists in the sprinkling of some grains of gold and silver on the breast of the dead. I also learn that, among some castes in the east of the Madura district, there still exists a custom of tying a plain rectangular strip of gold, an inch or two in length, on the forehead of the dead. In this case, the custom is known by the same name, and its forms have been preserved in their entirety. In Aditanallur the custom could not have been a general one, for, out of many urns excavated, only a few gold ornaments were found. It must have been limited to persons of rank or importance."

The Jains cremate their dead, placing the corpse on a stone, in order to avoid taking the life of any stray insect during the process.

The Nayādis of Malabar burn their dead close to the dwelling hut. The bones are collected on the seventh day, and preserved in a pot, which is kept close to the hut of the deceased. Pollution is observed for ten days. On the tenth day all the sons of the deceased go with their relations to the nearest stream, and bury the bones on the bank. The sons bathe, and perform bali (offering). A heap of sand, representing the deceased, is constructed, and on it are placed a piece of plantain (*Musa*) leaf, some unboiled rice, and karuka grass (*Cynodon*). Over these water is poured twelve times, and the sons reverently prostrate themselves before the heap. The Nayādi is an ancestor worshipper, and keeps representations of the departed near the hut, to which rice, toddy, and arrack are offered at certain fixed times,

Plate VIII.



Nayādi Ancestral Circle.

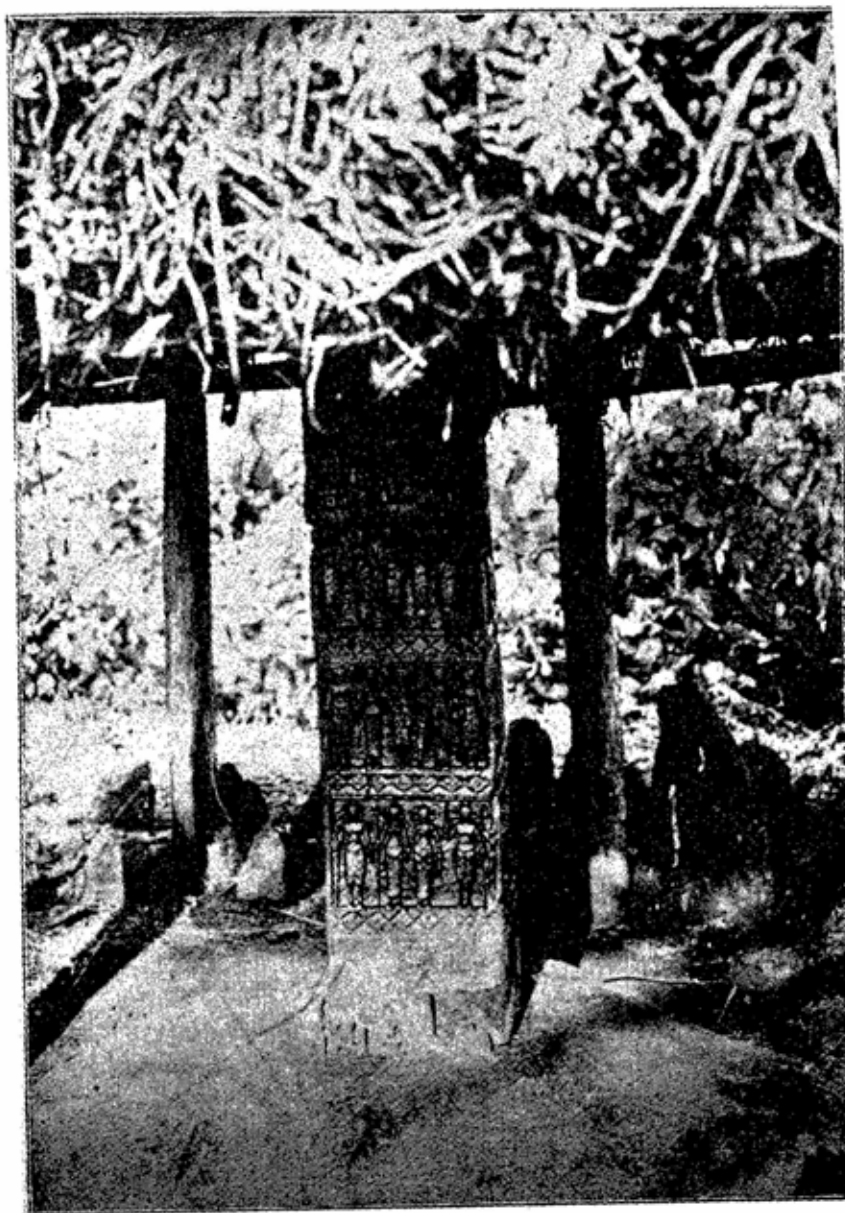
e.g., at the Onam and Vishu festivals. "I visited," Mr. S. Appadorai Iyer writes,* "one of the spots, where the Nayādis keep these memorial monuments to deceased ancestors. Beneath a mango tree in a paramba (garden) I counted forty-four stones set up in a circle round the tree (plate VIII). One of these stones was a bali-kal (bali stone), such as is placed round the inner shrines of temples. The remainder resembled survey stones, but were smaller in size. I asked a Nayādi what the stones indicated. He stated that they represented forty-four grown-up Nayādis who had left the world. The stone is set up immediately after the cremation of the body. On the ceremonial occasions mentioned above, solemn prayers are offered that the souls of the departed may protect them from the ravages of wild beasts and snakes. I enquired of a Nayādi how he can expect assistance when a tiger comes in his way. The reply was that he would invoke the aid of his ancestors, and that immediately the mouth of the beast would be sealed, and the animal rendered harmless. The purport and object of their prayers are that all the superior castes, who give them alms, may have long life and prosperity; that they themselves, and their families, may have as great peace and as much food in the future-as they had yesterday; and that tigers, snakes, and other beasts may not hurt them. When asked why the Nayādis are not thieves, they replied that they are not so much afraid of tigers as of man, and that they would rather die of hunger than steal. Some time ago an old Nayādi, who had the

* Madras Mus. Bull., IV, 1, 1901.

reputation of being a good shot, died, and was buried. His bones were subsequently collected, and his son, who had obtained a handful of gunpowder from a gun license-holder, set fire to it near the grave with a view to satisfying the soul of the deceased, whose bones, after suspension in a pot beneath a mango tree, were carried to the river."

Of the three endogamous sections of the Tottiyans of the Madura district, two—the Yerrakollas and Vekkiliyans—observe the worship of ancestors, who are represented by a number of stones set up somewhere within the village boundaries. Such places are called *mālē*. The stones are arranged in an irregular circle. The circles of the Yerrakollas are exceedingly simple, and recall to mind those of the Nayādis, but without the tree. The stones are set up in an open space close to the burning-ground. When a death occurs, a stone is erected among the ashes of the deceased, on the last day of the funeral ceremonies (*karmandhiram*), and worshipped. It is immediately transferred to the ancestral circle. The *mālē* of the Vekkiliyans consists of a massive central wooden pillar, carved with male and female human figures (plate IX), set up in a cavity in a round boulder, and covered over by a conical canopy supported on pillars (plate X). When this canopy is set in motion, the central pillar appears to be shaking. This illusion, it is claimed, is due to the power of the ancestral gods. All round the central pillar, which is about ten feet high, a number of stones of different sizes are set up. The central pillar represents Jakkamma and other remote ancestors. The surrounding stones are the representatives of those who

Plate IX.



Tottiyān Mālī.

have died in recent times. Like the Yerrakollas, the Vekkiliyans erect a stone on the karmandhiram day at the spot where the body was cremated, but, instead of transferring it at once to the ancestral circle, they wait till the day of periodical mālē worship, which, being an expensive ceremonial, may take place only once in twelve years. If the interval is long, the number of stones representing those who have died meanwhile may be very large. News of the approaching mālē worship is sent to the neighbouring villages, and, on the appointed day, people of all castes pour in, bringing with them several hundred bulls. The hosts supply their guests with fodder, pots, and a liberal supply of sugar-cane. Refusal to bestow sugar-cane freely would involve failure of the object of the ceremonial. After the completion of the worship, the bulls are let loose, and the animal which reaches the mālē first is decorated and held in reverence. Its owner is presented with cloths, money, etc.

“For ancestor worship,” Mr. A. Rea writes,* “each Coorg house has a kaimatta under a tree in his fields, or in the yard close to his house. This is a raised mud platform, where carved stones, representing the images of their ancestors, are placed. Sacrifices of fowls and pigs are made to them. Sometimes Coorgs become possessed of the spirits of the dead, and express all their desires, when they are sumptuously fed and given drink. The spirits of ancestors are believed to hang over their locality, and become angry now and then.” On the final

* Arch. Survey, Madras. Report, 1901-02.

day of the death ceremonies among the Kaikōlans, a small hut is erected, and inside it stones representing the ancestors, brought by a barber, are set up. Some days after the death of a Pallan at Coimbatore, cooked rice, betel leaves, and other articles, are placed near a bābul (*Acacia arabica*) or other thorny tree, and seven small stones, smeared with turmeric, are set up. A cocoanut is broken, and pūja performed. The thorny tree represents the dead person, and the stones are emblematic of the seven Hindu sages, who are worshipped in order to secure salvation to the soul of the deceased.

Near the burial ground of the Irulas of the Nilgiris is a shed, inside which stones of various sizes are piled up. The larger stones represent adult, and the smaller stones youthful members of the tribe who have died.

An uncommon kind of ancestor worship is recorded* by Mr. Francis from the eastern taluks of the Anantapur district. "In that quarter, carefully and strongly built tombs may often be seen, each of them provided with a niche, in which a lamp may be placed. At these the Vishnavites of several castes do regular worship to their ancestors on the date of the annual ceremony of the deceased, and on the Mahālaya Amāvāsyā day. The tombs are previously whitewashed, and, on the day in question after dark, goats are sacrificed, cocoanuts broken, camphor burnt, and a lamp is lighted in the niche on the tomb."

The Savaras of Ganjam burn their dead, and bury the ashes. A grand feast is given on the day after death, a

* Gazetteer of the Anantapur district.



month after that event, and on the anniversary. On the last occasion they dance round the spot where the body was burnt, and set up a stone on end under a tree near the village in memory of the deceased.*

In an account of the death ceremonies of the Kois or Koyis of the Godāvari district, the Rev. J. Cain states,† that “the bodies of children, and young men and women, are buried. If a child dies within a month of its birth, it is usually buried close to the house, so that the rain, dropping from the eaves, may fall upon the grave, and thereby cause the parents to be blessed with another child in due course. With the exception of the above-mentioned, corpses are usually burnt. A cow or bullock is slain, and the tail cut off and put in the dead person’s hand, after the cot on which the corpse is carried has been placed upon the funeral pile. If a pūjāri or Koi priest is present, he not unfrequently claims a cloth or two belonging to the dead person. The cot is then removed, and the body burnt. Mr. Vanstavern reports that he has seen part of the liver of the slain animal placed in the mouth of the corpse. The friends of the deceased then retire, and proceed to feast upon the animal slain for the occasion. Three days afterwards they generally return, bringing contributions of cholum (millet: *Sorghum*), and, having slain one or more animals, have another feast. The general idea of the Kois is that the spirits of the dead wander about the forest in the form of pishāchis.” Mr. G. F. Paddison informs me that in the Mulkanagari tālūk of Vizagapatam he came across a Koya graveyard

* Manual of the Ganjam district.

† Ind. Ant. V, 1876.

with upright stones, each of which had a bullock's tail tied to it. He was told that it is the custom to tie a bullock by the tail to the stone, kill it, and then, leaving the tail on the stone, take away the carcase to be eaten. The tail, representing the animal, is left to appease the ghost of the deceased, who thinks that he has got the whole animal. Much in the same way, a lizard, when pursued by a scorpion, sheds its tail, which the scorpion proceeds to sting, while the lizard hurries away to make a new one.

Among the Koragas of South Canara, a handful of earth is removed from the grave on the sixteenth day after burial, and buried in a pit. A stone is erected over it, on which some rice and toddy are placed as a last offering to the departed soul, which is then asked to join its ancestors.* When a death occurs among the Shōlagas of the Coimbatore hills, the corpse is buried. On their return from the funeral, those who have been present salute a lighted lamp. On the spot where the dead person breathed his last, a little *rāgi* (*Eleusine*) paste and water are placed, and here, on the fourth day, a goat is sacrificed, and offered up to the soul of the departed. After this, the son proceeds to the burial-ground, carrying a stone, and followed by five men selected from each of the exogamous septs. Arrived near the grave, they sit down while the son places the stone on the ground, and they then lift it in succession. The last man to do so is said to fall into a trance. On his recovery, five leaves (plantain, teak, etc.) are

* Manual of the South Canara district.

arranged round the stone, and, on each leaf, five different kinds of food are placed. The five men partake of the food, each from the leaf allotted to his sept. The meal concluded, the son holds the stone in his hands, while his companions pour rāgi and water over it, and then carries it away to the gopamanē (burial-ground) of his sept, and sets it up there.

When a Toreya of the Coimbatore district dies, the corpse is placed inside a pandal made of cocoanut leaves and stems of the milk-hedge (*Euphorbia*). Sect marks are placed on the foreheads of the corpse and the widow. The son dons the sacred thread. At the funeral a mound is piled up over the grave. A Paraiyan places a small twig of the arka plant (*Calotropis gigantea*) in three corners of the grave, leaving out the north-east corner and the son puts a small coin on each twig. As he goes round the grave with a water-pot and fire-brand, his maternal uncle, who stands at the head of the grave, makes holes in the pot. On the third, fifth, seventh, and ninth days, the widow, dressed in new cloths and decorated with ornaments and flowers, is taken to the burial-ground with offerings of milk, ghī, tender cocoanut, sandal, camphor, etc. Five small stones, smeared with turmeric and lime, are set up at the head of the grave, and worshipped. The widow goes thrice round the grave, and seats herself near the head thereof. Her brother holds up her arms, and one of her husband's male relations breaks her bangles. She breaks her tāli, and throws it on the grave, with the flowers which adorn her. Her ornaments are removed, and she is covered with a

cloth, and taken to the river, where she is rubbed with cow-dung, and bathed. The son and other relatives go to the temple with butter and other articles required for pūja. The Brāhman performs a service, and shuts the door of the temple. The son, with his back to the temple, throws a little butter on the doors, which are then opened. This is repeated thrice. On the eleventh day pollution is removed by sprinkling holy water, and the caste people are fed. The widow remains gōsha (not appearing in public) for three months.

On the death of an Odde at Coimbatore, the corpse is, like that of the Toreya, placed under a milk-hedge pandal. When it is borne to the burial-ground, the son carries a new earthen pot filled with water, and the barber the various articles required for pūja, and a pot containing cooked rice. A Paraiyan marches in front, carrying the mat and pillows used by the deceased, and throws them in a place called the idukādu, which has to be passed before the burial-ground is reached. This spot is made to represent the shrine of Arichandra, a king who became a slave of the Paraiyans, and is in charge of the burial-ground. At the idukādu the bier is set on the ground, and the barber makes a mark at the four corners, on each of which the son places a quarter-anna. The barber and the son then go round the bier three times, and the latter, after putting some of the cooked rice on the corpse, breaks the pot containing the rice near its head. The two bearers, who up to this time were at the head of the corpse, now change places with those who were at the feet. From the idukādu to the burial-ground only a single

drum may be beaten. Arrived at the burial-ground, the son and other relations place a little raw rice in the mouth of the corpse. The son is shaved, and a piece of cloth, torn from the winding sheet, is given to the Paraiyan. The corpse is laid in the grave with its face to the north, and the grave is filled in. The Paraiyan places a small stone and twig of a thorny tree on it, and again makes a mark in the four corners, in each of which the son once more places a quarter-anna. The coins are the perquisite of the Paraiyan. Placing the pot of water on his right shoulder, the son, with a fire-band in his left hand, goes, accompanied by the barber, thrice round the grave. Each time the head of the grave is reached, the barber makes a hole in the pot. The son then throws the pot away, and sticks the fire-brand into the grave. All then take their departure without looking back. On the evening of the third day, on which crows are fed with rice at the grave, the figure of a human being is made in rice flour, and placed on a leaf. At the ends of the four extremities, the navel, and on the head, depressions are made, into which a little oil and lighted wicks are placed. The son carries it to the backyard of the house, and places it in a pit filled with water. He then returns to the house without being seen by any one, and enters a room, in which rice has been kept ready for him. He shuts the doors, and eats the food. A calf is placed outside the door, so that, when he opens it, he must see it. He then gazes at the stars. On the day of the anniversary ceremony, the cloths and other belongings of the deceased are worshipped by the near relations.

Somewhat similar are the death ceremonies of the Paraiyans of Coimbatore. The corpse is placed in a pandal made of twigs of the nim tree (*Melia Azadirachta*) and milk-hedge, and supported behind by a mortar. The widow puts on all her ornaments, and decorates her hair with flowers. She seats herself on the left of the corpse, into the hand of which some paddy and salt are placed. Taking hold of the hands, some one pours the contents into the hands of the widow, who throws them back into those of the corpse. This is done thrice, after which she ties the rice in her cloth. On the way to the burial-ground, the son carries a new pot of water, the barber a pot of cooked rice and brinjal (*Solanum Melongena*) fruits, and other things required for doing pūja. The Paraiyan in charge of the burial-ground carries a fire-brand. The mats, and other articles used by the deceased, and the materials of which the pandal were made, are carried in front by the washerman, who throws them into the idukādu. Here, as before, the son breaks the pot of rice, and the barber makes marks. The son places a quarter-anna on three of the marks, and a little cow-dung on the one at the north-east corner. The widow seats herself at the feet of the corpse, and another widowed woman breaks her tāli-string, and throws it on the corpse. Arrived at the grave the gurukkal (priest) descends into it, does pūja, and applies sacred ashes to its sides. The body is lowered into it, and half a yard of cloth from the winding-sheet is given to the Paraiyan, and a quarter of a yard to an Āndi (religious mendicant). The grave is filled in up to the neck, and bael leaves

(*Ægle Marmelos*), salt, and sacred ashes placed on the head by the gurukkal. The grave is then completely filled in, and a stone and thorny branch placed at the head end. As the son goes round the grave thrice, the barber makes a hole in the water-pot, which is thrown on the stone. The son retires with his head covered with a cloth. The son and other relations bathe, and return to the house, where a vessel containing milk is placed on a mortar, and another containing water placed at the door. They dip twigs of the pīpal (*Ficus religiosa*) into the milk, and throw them on the roof. They also worship a lighted lamp. On the third day, cooked rice, and other food for which the deceased had a special liking, are taken to the grave, and placed on plantain leaves. Pūja is done, and the crows are attracted to the spot. If they do not turn up, the gurukkal prays, and sprinkles water three times. On the seventeenth day the son and others, accompanied by the gurukkal, carry a new brick, and articles required for pūja, to the river. The brick is placed in the water, and the son bathes. The various articles are spread on a plantain leaf, before which the son places the brick. Pūja is done to it, and a piece of new cloth tied to it. It is then again carried to the river, and immersed therein. The ceremony concludes with the lighting of the sacred fire (hōmam). The 'Dead March in Saul' has been known to be played at a Paraiyan funeral in Madras. At royal death ceremonies in Travancore, the same march is played by the band of the Nayar Brigade.

When a Mukkuvan (fishing caste of Malabar) dies, the body is placed on a bier brought by the barber, dressed in new clothes, and decked with ornaments. Four persons are deputed to carry the bier. They bathe in the sea, and carry the corpse to the grave. Four old women engage in loud lamentations. A few pieces of the clothes on the dead body are torn off, and preserved by the son, and others who perform the burial rites. The bearers and near relations of the deceased then bathe in the sea, and the body is placed in the grave. A small piece of gold, and a little water and flowers, are placed in the nose, and all present drop water into the mouth of the corpse. The grave is then filled in. Some use coffins. The son, or other person who conducts the ceremonies, goes round the grave three times with a pot of water on his head, and breaks the pot at the head of the grave. After the interment, all return to the house, and worship a lamp, which is lighted by a barber woman. The next-of-kin is then taken by the barber to the sea-shore, where oblations of water and cooked rice are offered to the deceased. Until the fourteenth day, the barber woman sprinkles water on those who observe pollution. On the fourteenth day the barber makes an image of the deceased in rice, and the relations worship it. The barber then gives them salt and tamarinds, which they eat. He and the headman are then paid their fees. Rice and cocoanuts are distributed to all the houses of the *dēsam* (sub-division), and the son performs the final ceremony at the grave. That night all go in procession to the shore, and the funeral cakes

and a piece of the hair of the son are thrown into the sea. There is a feast on that, and the following day. On the fifteenth day, after the feast, the barber distributes sandal and jaggery to the assembled people, and they leave the house without touching the eaves. If the deceased has a wife of the first class (*i.e.*, married to him with all the marriage rites), her *tāli* is broken by the barber woman, and put into the grave. A cloth is thrown on her head, and a pot of water poured over it. She is then confined to the house for a year. On the death of such a wife, if her husband is alive, three pots of water are poured over his head, and he remains in the house for three days.

At the funeral of a Thanda Pulayan of Cochin, a pot of water is broken at the head of grave. At the four corners thereof a few grains of rice are placed, and a pebble is laid on it, with mantrams (charms), to keep jackals away, and to prevent the spirit of the departed from molesting people. The Cherumans (agrestic serfs) of Malabar, like other classes, observe death pollution. But, as they cannot, at certain seasons, afford to be idle for fourteen consecutive days, they resort to an artifice to attain this end. They mix cow-dung and paddy, and make it into a ball, and place the ball in an earthen pot, the mouth of which they carefully close with clay. The pot is laid in a corner of the hut, and as long as it remains unopened, they remain free from pollution, and can mix among their fellows. On a convenient day they open the pot, and are instantly seized with pollution, which continues for forty days. Otherwise fourteen

days' consecutive pollution is all that is required. On the forty-first or fifteenth day, as the case may be, rice is thrown to the ancestors, and a feast follows.*

The Koramas of Mysore are said to experience considerable difficulty in finding men to undertake the work of carrying the corpse to the grave. Should the dead Korama be a man who has left a young widow, it is customary for some one to propose to marry her the same day, and, by so doing, to engage to carry out the principal part of the work connected with the burial. A shallow grave, barely two feet deep, is dug, and the corpse laid therein. When the soil has been loosely piled in, a pot of fire, carried by the chief mourner in a split bamboo, is broken, and a pot of water placed on the raised mound. Should the spot be visited during the night by a pack of jackals, and the water drunk by them, to slake their thirst after feasting on the dead Korama, the omen is accepted as proof that the liberated spirit has fled away to the realms of the dead, and will never trouble man, woman, child, or cattle. On the sixth day the chief mourner must kill a fowl, and mix its blood with rice. This he places, with some betel leaves and nuts, near the grave. If it is carried off by crows, every thing is considered to have been settled satisfactorily. When a Hasalara or Hasala (forest tribe) of Mysore dies, somebody's evil spirit is credited with the mishap, and an astrologer is consulted, to ascertain its identity. He throws cowry (*Cypræa moneta*) shells or rice for divination, and mentions the name of some neighbour as the

owner of the devil. Thereupon the spirit of the dead is redeemed by the heir or relative by means of a pig, fowl, or other guerdon. The spirit is then considered to be released, and is thenceforward domiciled in a pot, which is periodically supplied with water and nourishment. This, it is suggested, may be the elementary germ of the posthumous care taking, or *srādh*, in the more civilised members of the Hindu community.*

On the day following the funeral of a Khond, a little rice is cooked, placed on a dish, and laid on the spot where the corpse was burnt. An incantation is then pronounced, requesting the spirit of the deceased person to eat the rice, and enjoy itself, and not to change itself into a devil or tiger, and come bothering the survivors in the village. Three days after death, the *madda*, or ceremony, is performed. An effigy of the deceased is prepared out of straw, and stuck up in front of, or on the roof of the house. The relations and friends assemble, mourn, and eat at the expense of the people of the deceased's ~~house~~. Each person brings a present of some kind or other, and, on his departure next day, receives something of slightly higher value. The death of a person in a village requires a purification, which is made by the sacrifice of a buffalo. If a man has been killed by a tiger, the purification is made by the sacrifice of a pig, the head of which is cut off with a *tangi* (axe) by a *Pāno* (hill weaver), and passed between the legs of the men in the village, who stand in a line astraddle. It is a bad omen to him, if the head

touches any man's legs. If the Patro (head of a group of villages) attends a funeral, he gets a fee of a goat for firing his gun, to drive away the dead man's ghost.*

At the final death ceremonies of the Gānigas, food is offered to crows and the soul of the dead person, who is represented by a wooden post decorated with his clothes. The bangles of a widow are broken near the post, which is finally thrown into a tank or stream.

At a funeral of a Nambūtiri Brāhman in Travancore, when the corpse is almost reduced to ashes, the principal performer of the ceremonies and his brothers bathe, and, taking some earth from the adjoining stream or a tank, make it into a representation of the deceased.†

When a Yānādi (Telugu forest tribe) is buried, at a fixed spot near the grave, on which all corpses are placed, a cross is drawn on the ground, the four lines of which represent the four cardinal points of the compass. Close to the corpse are placed betel leaves and nuts, and a copper coin. All present then proceed to the spot where the grave is to be dug, while the corpse is left in charge of a Yānādi called the Bathyasthadu, who, as a rule, belongs to a different sept from that of the deceased. The corpse is laid on a cloth, face downwards, in the grave. The eldest son, followed by the other relatives, then throws three handfuls of earth into the grave, which is filled in. On their return home the mourners undergo purification by bathing before entering their huts. In front of the dead man's hut, two broken chatties (pots) are placed, whereof one contains ash-water, the other

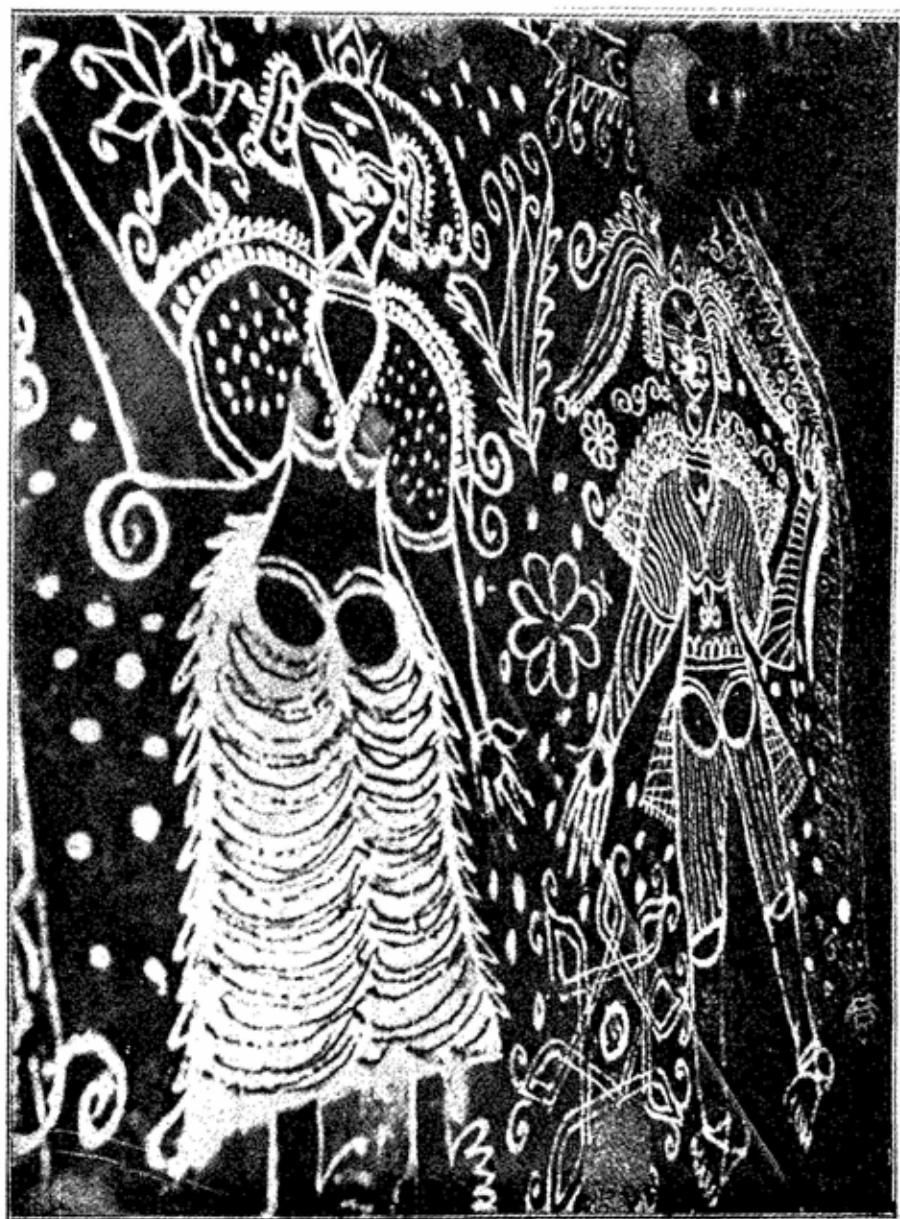
* Manual of the Ganjam district.

† Travancore Census Report, 1901.

turmeric-water. Into each chatty a leafy twig is thrown. Those who have been present at the funeral stop at the chatties, and, with the twig, sprinkle themselves first with the ash-water, and then with the turmeric-water. Inside the hut a lighted lamp, fed with gingelly-oil, is set up, before which those who enter make obeisance before eating. The chinnadinamu (little day) ceremony, whereof notice is given by the Bathyasthadu, is usually held on the third day after death. Every group (gudem) or village has its own Bathyasthadu, specially appointed, whose duty it is to convey the news of death, puberty of girls, and other events, to all the relatives. On the morning of the chinnadinamu, the eldest son of the deceased cooks rice in a new pot, and makes curries and cakes according to his means. These are made up into six balls, which are placed in a new basket, and taken to the burial ground. On reaching the spot where the cross-lines were drawn, a ball of rice is placed thereon, together with betel leaves and nuts and a copper coin. The Bathyasthadu remains in charge thereof, while those assembled proceed to the grave, whereon a pot of water is poured, and a stone planted at the spot beneath which the head lies. The stone is anointed with shi-kai (fruit of *Acacia concinna*) and red powder, and milk poured over it, first by the widow or widower, and then by the relations. This ceremony concluded, the son places a ball of rice at each corner of the grave, together with betel and money. Milk is poured over the remaining ball, which is wrapped in a leaf, and buried over the spot where the abdomen of the deceased is situated.

Close to the grave, at the southern or head end, three stones are set up in the form of a triangle, whereon a new pot full of water is placed. A hole is made in the bottom of the pot, and water trickles out towards the head of the corpse. This concludes the ceremony, and, as on the day of the funeral, purification by bathing, ash-water and turmeric-water is carried out. The peddadinamu (big day) ceremony is performed on the sixteenth, or some later day after death. As at the chinnadinamu, the son cooks rice in a new pot. Opposite the entrance to the hut a handful of clay is squeezed into a conical mass, representing the soul of the deceased, and stuck up on a platform. The eldest son, taking a portion of the cooked rice, spreads it on a leaf in front of the clay image before which incense is burnt, and a lamp placed. The image, and the remainder of the food made up into four balls, are then carried by the son to a tank. As soon as the relatives have assembled there, a recumbent effigy of a man is made, close to the edge of the tank, with the feet towards the north. The conical image is set up close to the head of this effigy, which is anointed by the relatives as at the chinnadinamu, except that no milk is poured over it. The four balls of rice are placed close to the hands and feet of the effigy, together with betel and money, and the son salutes it. The agnates then seat themselves in a row between the effigy and the water, with their hands behind their backs, so as to reach the effigy, which is moved slowly towards the water, into which it finally falls, and becomes disintegrated. The proceedings

Plate XI.



Gammala Muggu.

conclude with the distribution of cloths and tobacco and purification as before. The more prosperous Yānādis now engage a Brāhman to remove the pollution by sprinkling water over them. During the peddadinamu incessant music and drum-beating has been going on, and is continued till far into the night, and sometimes the ceremonial is made to last over two days, in order that the Yānādis may indulge in a bout of music and dancing.

Like the Yānādis, the Mādigas, at the peddadinamu ceremony, make an effigy of the deceased, but only if a female, to which food, winnowing sieves, and glass bangles are offered.

On the last day (peddadinamu) of the funeral ceremonies of the Gamallas (Telugu toddy-drawers), it is customary to engage Pambalas and Bainēdis (musicians and story-tellers) to recite the story of Ankamma, or some other god or goddess. After food has been offered to the dead person, the musician and reciter turn up in the evening, and draw on the floor of the house figures (muggu, plate XI) of a male and female ancestor in powders of five colours, red, yellow, white, green, and black. To these figures a fowl and cocoanuts are offered, and the story-telling is continued until dawn. It is customary among the Padmā Sālē weavers, in some places, to offer up a fowl to the corpse before its removal from the house. If a death occurs on a Saturday or Sunday, a fowl is tied to the bier, and burnt with the corpse. This is done, as there is a belief that otherwise another death will very shortly occur. The Tamulians, in like manner, have a proverb "A Saturday corpse will not go alone."

On the final day of the death ceremonies among the Paraiyans of the Chingleput district, all concerned proceed to a tank with cooked rice, cakes, etc. A Pillayar (figure of Ganēsa) is made with earth, and five kalasams (vessels) are placed near it. The various articles which have been brought are set out in front of it. Two bricks, on which figures of a man and woman are drawn, are given to the son, who washes them, and does pūja to them, after an effigy has been made at the waterside by a washerman. He then says "I gave you calves and money. Enter kailāsam (the abode of Sīva). Find your way to paralokam (the other world). I gave you milk and fruit. Go to the world of the dead. I gave gingelly and milk. Enter yamalokam (the abode of the god of death). Eleven descendants on the mother's side, and ten on the father's, twenty-one in all, may they enter heaven." He then puts the bricks in the water.

At the funeral of an Okkiliyan of Coimbatore, as the procession proceeds towards the burial ground, the relations and friends of the deceased throw small coins, fruits, cakes, fried rice, etc., on the road, to be picked up by poor people. If the funeral is in high life, they may throw flowers made in silver or gold, but not images, as is done by some of the higher classes. A small quantity of salt is placed on the abdomen of the corpse before the grave is filled in. Leaves of the arka plant or tangēdu (*Cassia auriculata*) are placed at three corners of the grave, and a stone is set up over the head. On the third day, dried twigs of several species of *Ficus* and the jāk tree (*Artocarpus integrifolia*), milk, a new cloth,

plantains, tender cocoanuts, cheroots, rawrice, betel, etc., are taken to the grave. The twigs are burnt, and reduced to ashes, with which, mixed with water, the figure of a human being is made. It is covered with the new cloth, and flowers are thrown on it. Pūja is done to the plantains, cocoanuts, etc., and milk is poured on the figure by the relations and friends of the deceased. The widow breaks her tāli string, and throws it on the figure. The son, and the four bearers who carried the corpse to the grave, are shaved. Each of the bearers stands up, holding a pestle. The barber touches their shoulders with sacred grass dipped in gingelly oil. Raw rice, and other eatables, are sent to the houses of the bearers by the dead person's son. And, at night, his cloths, turban, and other personal belongings, are worshipped.

The Myāsa Bēdas (hunters) of Mysore, on the day after cremation, scatter the ashes on five tangēdu trees.* On the last day of the funeral rites of a Patta-nāvan (Tamil fishing caste) married man, the tāli of his widow is cut off, and thrown into a new pot containing water. Those who come to condole with her on her loss must first set eyes on the tāli on a tray, and afterwards on the widow. A common form of abuse among Pattanāvan woman is "Let your tāli be thrown into water."

At the funeral of the Jōgis various articles of food, and tobacco, are placed in a hole scooped out in the floor of the grave. On the last day of the funeral rites,

* Mysore Census Report, 1891.

a widower cuts through his waist-thread, and a widow removes her tāli.

Turning now to the tribes which inhabit the Nilgiri plateau. Full details of the funeral ceremonies of the Todas will, I know, be published ere long by Dr. Rivers. And it must suffice for the moment to describe those funerals, at which I have been present as an eye-witness.

It was my good fortune to have an opportunity of witnessing the dry funeral ceremony (kēdu) of a woman who had died from small-pox two months previously. On arrival at a mand (Toda settlement) on the open downs about five miles from Ootacamund, we were conducted by a Toda friend to the margin of a dense shola (grove), where we found two groups seated apart, consisting of (*a*) women, girls, and brown-haired female babies, chatting round a camp fire; (*b*) men, boys, and male babies carried, with marked signs of paternal affection, by their fathers. The warm copper hue of the little girls and young adults stood out in noticeable contrast to the dull, muddy complexion of the elder women. In a few minutes a murmuring sound commenced in the centre of the female group. Working themselves up to the necessary pitch, some of the women (near relatives of the dead woman) commenced to cry freely, and the wailing and lachrymation gradually spread round the circle, until all, except little girls and babies who were too young to be affected, were weeping and moaning, some for fashion, others from genuine grief. The men meanwhile showed no signs of sorrow, but sat talking together, and expressed regret that we had not

brought the hand dynamometer, to amuse them with trials of strength. In carrying out the orthodox form of mourning, the women first had a good cry to themselves, and then, as their emotions became more intense, went round the circle, selecting partners with whom to share companionship in grief. Gradually the group resolved itself into couplets of mourners, each pair with their heads in close contact, and giving expression to their emotions in unison. Before separating, to select a new partner, each couple saluted by bowing the head and raising the feet of the other, covered by the putkūli (cloth), thereto. From time to time the company of mourners was reinforced by late arrivals from distant mands, and, as each detachment, now of men, now of women, came in view across the open downs, one could not fail to be reminded of the gathering of the clans on some Highland moor. The resemblance was heightened by the distant sound as of pipers, produced by the Kota band (with two police constables in attendance), composed of four Kotas, who made a hideous noise with drums and flutes as they drew near the scene of action. The band, on arrival, took up a position close to the mourning women. As each detachment arrived, the women, recognising their relatives, came forward and saluted them in the manner customary among Todas by falling at their feet, and placing first the right then the left foot on their head (ababuddiken). Shortly after the arrival of the band, signals were exchanged, by waving of putkūlis (cloths) between the assembled throng and a small detachment of men some distance off. A general

move was made, and an *impromptu* procession formed with men in front, band in the middle, and women bringing up the rear. A halt was made opposite a narrow gap leading into the shola; men and women sat apart as before, and the band walked round, discoursing unsweet music. A party of girls went off to bring fire from the spot just vacated for use in the coming ceremonial, but recourse was finally had to a box of tändstikers lent by one of our party. At this stage of the proceedings we noticed a woman go up to the eldest son of the deceased, who was seated apart from the other men crying bitterly, and would not be comforted in spite of her efforts to console him. On receipt of a summons from within the shola, the assembled Toda men and ourselves swarmed into it by a narrow track leading to a small clear space around a big tree, from a hole cut at the base of which an elderly Toda produced a piece of the skull of the dead woman, wrapped round with long tresses of her hair. It now became the men's turn to exhibit active signs of grief, and all with one accord commenced to weep and mourn. Amid the scene of lamentation, the hair was slowly unwrapped from off the skull, and burned in an iron ladle, from which a smell as of incense arose. A bamboo pot of ghī was produced, with which the skull was reverently anointed, and placed in a cloth spread on the ground. To this relic of the deceased the throng of men, amid a scene of wild excitement, made obeisance by kneeling down before it, and touching it with their foreheads. The females were not permitted to witness this stage of the proceedings, with

the exception of one or two near relatives of the departed one, who supported themselves sobbing against the tree. The ceremonial concluded, the fragment of skull, wrapt in the cloth, was carried into the open, where, as men and boys had previously done, women and girls made obeisance to it. A procession was then again formed, and marched on until a place was reached, where were two stone-walled kraals, large and small. Around the former the men, and within the latter the women, took up their position, the men engaging in chit-chat, and the women in mourning, which after a time ceased, and they too engaged in conversation, one of their number (a Toda beauty) entertaining the rest by exhibiting a photograph of herself, with which I had presented her. A party of men, carrying the skull, still in the cloth, set out for a neighbouring shola, where a kēdu of several other dead Todas was being celebrated; and a long pause ensued, broken eventually by the arrival of the other funeral party, the men advancing in several lines, with arms linked, keeping step and crying out U, hah, hah, U, hah, hah, in regular time. This party brought with it pieces of the skulls of a woman and two men, which were placed, wrapt in cloths, on the ground, saluted, and mourned over by the assembled multitude. At this stage a small party of Kotas arrived, and took up their position on a neighbouring hill, waiting, vulture-like, for the carcase of the buffalo which was shortly to be slain. Several young men now went off across the hill in search of buffaloes, and speedily re-appeared, driving five buffaloes before them with sticks. As soon as the beasts approached a

swampy marsh at the foot of the hill, on which the expectant crowd of men was gathered together, two young men of athletic build, throwing off their putkûlis, made a rush down the hill, and tried to seize one of the buffaloes by the horns, with the result that one of them was promptly thrown. The buffalo escaping, one of the remaining four was quickly caught by the horns, and, with arms interlocked, the men brought it down on its knees, amid a general scuffle. In spite of marked objection and strenuous resistance on the part of the animal—a barren cow—it was, by means of sticks freely applied, slowly dragged up the hill, preceded by the Kota band, and with a Toda youth pulling at its tail. Arrived at the open space between the two kraals, the buffalo, by this time thoroughly exasperated, and with blood pouring from its nostrils, had a cloth put on its back, and was despatched by a blow on the poll with an axe deftly wielded by a young and muscular man. On this occasion no one was badly hurt by the sacrificial cow, though one man was seen washing his legs in the swamp after the preliminary struggle with the beast. But Colonel Ross-King narrates* how he saw a man receive a dangerous wound in the neck from a thrust of the horn, which ripped open a wide gash from the collar bone to the ear. With the death of the buffalo, the last scene which terminated the strange rites commenced; men, women, and children pressing forward and jostling one another in their eagerness to salute the dead beast by placing their heads between its horns, and weeping

* *Aboriginal Tribes of the Nilgiri Hills, 1870.*

and mourning in pairs; the facial expression of grief being mimicked when tears refused to flow spontaneously.

It has been suggested * that the numerous figures of large-horned buffaloes, some with bells round their necks, made of clay, which are found in the Nilgiri cairns, are monuments of the antiquity of the Toda custom of sacrificing buffaloes decorated with bells at funerals.

A few days after the dry funeral ceremony, I was invited to be present at the green funeral of a young girl who had died of small-pox five days previously. I proceeded accordingly to the scene of the recent ceremony, and there, in company with a small gathering of Todas from the neighbouring mands (among them the only white-haired old woman whom I have seen), awaited the arrival of the funeral cortége, the approach of which was announced by the advancing strains of Kota music. Slowly the procession came over the brow of the hill; the corpse, covered by a cloth, on a rude ladder-like bier, borne on the shoulders of four men, followed by two Kota musicians; the mother carried hidden within a sack; relatives and men carrying bags of rice and jaggery, and bundles of wood of the kiaz tree (*Eugenia Arnottiana*) for the funeral pyre. Arrived opposite a small hut, which had been specially built for the ceremonial, the corpse was removed from the bier, laid on the ground, face upwards, outside the hut, and saluted by men, women, and children, with the same manifestations of grief as at the dry funeral. Soon the men moved

* H. Congreve, Madras Journ. Lit. Science, XIV, 1847. The figures referred to are now in the Madras Museum.

away to a short distance, and engaged in quiet conversation, leaving the females to continue mourning round the corpse, interrupted from time to time by the arrival of detachments from distant mands, whose first duty was to salute the dead body. Meanwhile a near female relative of the dead child was busily engaged inside the hut, collecting together in a basket small measures of rice, jaggery, sago, honey-comb, and the girl's simple toys, which were subsequently to be burned with the corpse. The mourning ceasing after a time, the corpse was placed inside the hut, and followed by the near relatives, who there continued to weep over it. A detachment of men and boys, who had set out in search of the buffaloes which were to be sacrificed, now returned driving before them three cows, which escaped from their pursuers to re-join the main herd. A long pause ensued, and, after a very prolonged drive, three more cows were guided into a swampy marsh, where one of them was caught by the horns as at the dry funeral, and dragged reluctantly, but with little show of fight, to the weird strains of Kota drum and flute, in front of the hut, where it was promptly despatched by a blow on the poll. The corpse was now brought from within the hut, and placed, face upwards, with its feet resting on the forehead of the buffalo, whose neck was decorated with a silver chain, such as is worn by Todas round the loins to suspend the langūti, as no bell was available, and the horns were smeared with butter. Then followed the same frantic manifestations of grief as at the dry funeral, amid which the unhappy mother fainted from sheer

exhaustion. Mourning over, the corpse was made to go through a form of ceremony, resembling that which is performed at the fifth month of pregnancy with the first child. A small boy, three years old, was selected from among the relatives of the dead girl, and taken by his father in search of a certain grass (*Andropogon Schænanthus*), and a twig of a shrub (*Sophora glauca*), which were brought to the spot where the corpse was lying. The mother of the dead child then withdrew one of its hands from the putkūli, and the boy placed the grass and twig in the hand, and limes, plantains, rice, jaggery, honey-comb, and butter in the pocket of the putkūli, which was then stitched with needle and thread in a circular pattern. The boy's father then took off his son's putkūli, and covered him with it from head to foot. Thus covered, the boy remained outside the hut till the morning of the morrow, watched through the night by near relatives of himself and his dead bride. [On the occasion of the funeral of an unmarried lad, a girl is, in like manner selected, covered with her putkūli from head to foot, and a metal vessel, filled with jaggery, rice, etc. (to be subsequently burnt on the funeral pyre), placed for a short time within the folds of the putkūli. Thus covered, the girl remains till next morning, watched through the dreary hours of the night by relatives. The same ceremony is performed over the corpse of a married woman, who has not borne children, the husband acting as such for the last time, in the vain hope that the woman may produce issue in heaven.] The quaint ceremonial concluded, the corpse was borne away to the

burning-ground within the shola, and, after removal of some of the hair by the mother of the newly wedded boy, burned, with face turned upwards,* amid the music of the Kota band, the groans of the assembled crowd squatting on the ground, and the genuine grief of the nearest relatives. The burning concluded, a portion of the skull was removed from the ashes, and handed over to the recently made mother-in-law of the dead girl, and wrapped up with the hair in the bark of the tūdtree (*Meliosma pungens*). A second buffalo, which, properly speaking, should have been slain before the corpse was burnt, was then sacrificed, and rice and jagger were distributed among the crowd, which dispersed, leaving behind the youthful widower and his custodians, who, after daybreak, partook of a meal of rice, and returned to their mands; the boy's mother taking with her the skull and hair to her mand, where it would remain until the celebration of the dry funeral. No attention is paid to the ashes after cremation, and they are left to be scattered by the winds.

A further opportunity offered itself to be present at the green funeral of an elderly woman on the open downs not far from our head-quarters, in connection with which certain details, not recorded in my original account of the funeral ceremonies, possess some interest. The corpse was, at the time of our arrival, laid out on a rude bier within an improvised arbour covered with leaves and open at each end, and tended by some of the female relatives. At some little distance, a conclave of Toda

* Marshall states that he was "careful to ascertain that the placing the body with its face downwards had not been an accidental circumstance."

men, who rose of one accord to greet us, was squatting in a circle, among whom were many venerable white-turbaned elders of the tribe, protected from the scorching sun by palm-leaf umbrellas. Amid much joking, and speech-making by the veterans, it was decided that, as the eldest son of the deceased woman was dead, leaving a widow, this daughter-in-law should be united to the second son, and that they should live together as man and wife. On the announcement of the decision, the bridegroom-elect saluted the principal Todas present by placing his head on their feet, which were sometimes concealed within the ample folds of the body-cloth. At the funeral of a married woman, three ceremonies must, I was informed, be performed, if possible, by a daughter or daughter-in-law, viz. :—

(1) Tying a leafy branch of the tiviri shrub (*Atylosia Candolleana*) in the putkūli of the corpse ;

(2) Tying balls of thread and cowry shells on the arm of the corpse, just above the elbow ;

(3) Setting fire to the funeral pyre, which was, on the present occasion, done by lighting a rag with a match. In an account of a Toda green funeral Mr. Walhouse notes * that, “when the pile was completed, fire was obtained by rubbing two dry sticks together. This was done mysteriously and apart, for such a mode of obtaining fire is looked upon as something secret and sacred.” The buffalo capture took place amid the usual excitement and freedom from accident ; and, later in the day, the stalwart buffalo catchers turned up at the travellers’

* Ind. Ant., III, 1874.

bungalow for a *pour boire* in return, as they said, for treating us to a good fight. The beasts selected for sacrifice were a full grown cow and a young calf. As they were dragged near to the corpse, now removed from the arbour, butter was smeared over the horns, and a bell tied round the neck. The bell was subsequently removed by Kotas, in whose custody it was to remain till the next dry funeral. The death blow, or rather series of blows, having been delivered with the butt-end of an axe, the feet of the corpse were placed at the mouth of the buffalo. In the case of a male corpse, the hands are made to clasp the horns. The customary mourning in couples concluded, the corpse, clad in four cloths, was carried on the stretcher to a hollow in the neighbouring shola, and placed by the side of the funeral pyre, which had been rapidly piled up. The innermost cloth was black in colour, and similar to that worn by the holy pālāl (priest) of the tiriēri (sacred mand). Next to it came a putkūli decorated with blue and red embroidery, outside which again was a plain white putkūli covered over by a red cotton cloth of European manufacture. Seated by the side of the pyre, near to which I was courteously invited to take a seat on the stump of a rhododendron, was an elderly relative of the dead woman, who, while watching the ceremonial, was placidly engaged in the manufacture of a holly walking-stick with the aid of a glass scraper. The proceedings were watched on behalf of Government by a forest guard, and a police constable who, with marked affectation, held his handkerchief to his nose throughout the ceremonial. The corpse was decorated

with brass rings, and within the putkūli were stowed jaggery, a scroll of paper adorned with cowry shells, snuff and tobacco, cocoanuts, biscuits, various kinds of grain, ghī, honey, and a tin-framed looking-glass. A long purse, containing a silver yen and an Arcot rupee of the East India Company, was tied up in the putkūli close to the feet. These preliminaries concluded, the corpse was hoisted up, and swung three times over the now burning pyre, above which a mimic bier, made of slender twigs, was held. This ceremonial, wherein presumably the spirit was supposed to depart heavenwards (to Amnor), concluded, the body was stripped of its jewelry, and a lock of hair cut off by the daughter-in-law for preservation, together with a fragment of the skull, until the dry funeral. As soon as the pyre was fairly ablaze, the mourners, with the exception of some of the female relatives, left the shola, and the men, congregating on the summit of a neighbouring hill, invoked their god. Four men, seized, apparently in imitation of the Kota dēvādi, with divine frenzy, began to shiver and gesticulate wildly, while running blindly to and fro with closed eyes and shaking heads. They then began to talk in Malayālam, and offer an explanation of an extraordinary phenomenon, which had appeared in the form of a gigantic figure, which disappeared as suddenly as it appeared. At the annual ceremony of walking through fire (hot ashes) in that year, two factions arose owing to some dissension, and two sets of ashes were used. This seems to have annoyed the gods, and those concerned were threatened with speedy ruin. But

the whole story was very vague. The possession by some Todas of a smattering of Malayālam is explained by the fact that, when grazing their buffaloes on the northern and western slopes of the Nilgiris, they come in contact with the Malayālam-speaking people from the neighbouring Malabar district.

The death of a man in a Khond village requires a purificatory ceremony on the seventh day, in the course of which a buffalo is sacrificed. When staying at Kotagiri on the Nilgiris a few years ago, the weird strains of the Kota band announced to me that death reigned in the Kota village. Soon after daybreak, a detachment of villagers hastened to convey the tidings of the death to the Kotas of the neighbouring villages, who arrived on the scene later in the day in Indian file, men in front and women in the rear. As they drew near to the place of mourning, they all, of one accord, commenced the orthodox manifestations of grief, and were met by a deputation of villagers accompanied by the band. Meanwhile a red flag, tied to the top of a bamboo pole, was hoisted as a signal of death in the village, and a party had gone off to a glade, some two miles distant, to obtain wood for the construction of the funeral car (*tēru*). The car, when completed, was an elaborate structure, about eighteen feet in height, made of wood and bamboo, in four tiers, each with a canopy of turkey red and yellow cloth, and an upper canopy of white cloth trimmed with red, surmounted by a black umbrella of European manufacture, decorated with red ribands. The car was profusely adorned throughout with red flags and long

white streamers, and with young plantain trees at the base. Tied to the car were a calabash and a bell. During the construction of the car the corpse remained within the house of the deceased man, outside which the relatives and villagers continued mourning to the dirge-like music of the band, which plays so prominent a part at the death ceremonies of both Todas and Kotas. On the completion of the car, late in the afternoon, it was deposited in front of the house. The corpse dressed up in a coloured turban and gaudy coat as for a nautch party, with a garland of flowers round the neck, and two rupees, a half rupee, and sovereign gummed on to the forehead, was brought from within the house, lying face upwards on a cot, and placed beneath the lowest canopy of the car. Near the head were placed iron implements and a bag of rice, at the feet a bag of tobacco, and beneath the cot baskets of grain, rice, cakes, etc. The corpse was covered by cloths offered to it as presents, and before it those Kotas who were younger than the dead man prostrated themselves, while those who were older touched the head of the corpse, and bowed to it. Around the car the male members of the community executed a wild step-dance, keeping time with the music in the execution of various fantastic movements of the arms and legs. During the long hours of the night mourning was kept up to the almost incessant music of the band, and the early morn discovered many of the villagers in an advanced stage of intoxication. Throughout the morning dancing round the car was continued by men, sober and inebriated, with brief intervals of rest, and a young buffalo was

slaughtered as a matter of routine form, with no special ceremonial, in a pen outside the village, by blows on the back and neck administered with the keen edge of an adze. Towards midday presents of rice from the relatives of the dead man arrived on the back of a pony, which was paraded round the funeral car. From a vessel containing rice and rice water, rice was crammed into the mouths of the near relatives, some of the water poured over their heads, and the remainder offered to the corpse. At intervals a musket, charged with gunpowder, which proved later on a dangerous weapon in the hands of an intoxicated Kota, was let off, and the bell on the car rung. About 2 P.M., the time announced for the funeral, the cot bearing the corpse, from the forehead of which the coins had been removed, was carried outside the village, followed by the widow and a throng of Kotas of both sexes, young and old, and the car was carried to the foot of the hill, there to await the arrival of the corpse after the performance of various ceremonies. Seated together at some distance from the corpse, the women continued to mourn until the funeral procession was out of sight, those who could not cry spontaneously, or compel the tears to flow, mimicking the expression of woe by contortion of the grief muscles. The most poignant grief was displayed by man, in a state of extreme intoxication, who sat apart by himself, howling and sobbing, and wound up by creating considerable disturbance at the burning ground. Three young bulls were brought from the village, and led round the corpse. Of these, two were permitted to escape for the time being.

while a vain attempt, which would have excited the derision of the expert Toda buffalo catchers, was made by three men hanging on to the head and tail to steer the third bull up to the head of the corpse. The animal, however, proving refractory, it was deemed discreet to put an end to its existence by a blow on the poll with the butt-end of an adze, at some distance from the corpse, which was carried up to it, and made to salute the dead beast's head with the right hand in feeble imitation of the impressive Toda ceremonial. The carcase of the bull was saluted by a few of the Kota men, and subsequently carried off by Paraiyans. Supported by females, the exhausted widow of the dead man, who had fainted earlier in the day, was dragged up to the corpse, and, lying back beside it, had to submit to the ordeal of removal of all her jewelry, the heavy brass bangle being hammered off the wrist, supported on a wooden roller, by oft-repeated smart blows with mallet and chisel, delivered by a village blacksmith assisted by a besotten individual noted as a consumer of twelve grains of opium daily. The ornaments, as removed, were collected in a basket, to be worn again by the widow after several months. This revolting ceremony concluded, and a last salutation given by the widow to her dead husband, arches of bamboo were attached to the cot, which was covered over with a coloured table-cloth hiding the corpse from sight. A procession was then formed, composed of the corpse on the cot, preceded by the car and musicians, and followed by male Kotas and Badagas, Kota women carrying the baskets of grain and cakes, a vessel

containing fire, burning camphor, and, bringing up the rear, a high dignitary of the church, an amateur photographer, and myself. Quickly the procession marched to the burning ground beyond the bazār, situated in a valley by the side of a stream running through a glade in a dense undergrowth of bracken fern and trailing passion-flower. On arrival at the selected spot, a number of agile Kotas swarmed up the sides of the car, and stripped it of its adornments, including the umbrella, and a free fight for the possession of the cloths and flags ensued. The denuded car was then placed over the corpse, which, deprived of all valuable ornaments, and still lying on the cot face upwards, had been meanwhile placed, amid a noisy scene of brawling, on the rapidly constructed funeral pyre. Around the car faggots of fire-wood, supplied, in lieu of wreaths, by different families in the dead man's village, as a tribute of respect to the deceased, were piled up, and the pyre was lighted with torches kindled at a fire which was burning on the ground close by. As soon as the pyre was in a blaze, tobacco, cheroots, cloths, and grain were distributed among those present, and the funeral party dispersed, discussing the events of the day as they returned to their homes, leaving a few men behind in charge of the burning corpse. And peace reigned once more in the Kota village. A few days later the funeral of an elderly Kota woman took place with a very similar ceremonial. But, suspended from the handle of the umbrella on the top of the car was a rag doll, which, in appearance, resembled an 'Aunt Sally.'

Of the death rites as carried out by the Badaga subdivision of the Badagas of the Nilgiris the following note was recorded during a recent visit to Kotagiri. When death is drawing near, a gold coin, called Viraraya hana or fanam, dipped in butter or ghī, is given to the dying man to swallow. If he is too far gone to be capable of swallowing, the coin is, according to Mr. S. M. Natesa Sastri,* tied round the arm. But our informants told us that this is not done at the present day. "If," Mr. Gover writes,† "the tiny coin slip down, well. He will need both gold and ghee, the one to sustain his strength in the dark journey to the river of death, the other to fee the guardian of the fairy-like bridge that spans the dreaded tide. If sense remain to the wretched man, he knows that now his death is nigh. Despair and the gold make recovery impossible, and there are none who have swallowed the Birianhana, and yet have lived. If insensibility or deathly weakness make it impossible for the coin to pass the thorax, it is carefully bound in cloth, and tied to the right arm, so that there may be nought to hinder the passage of a worthy soul into the regions of the blessed." The giving of the coin to the dying man is apparently an important item, and in the Badaga folktales a man on the point of death is made to ask for a Viraraya fanam. When life is extinct, the corpse is kept within the house until the erection of the funeral car (gudikattu) is completed. Though Mr. Gover states that the burning must not be delayed more than twenty-four hours, at the present day the Badagas postpone the

* Madras Christ. Coll. Magazine, 1892.

† Folk Songs of Southern India, 1871.

funeral till all the near relations have assembled, even if this necessitates the keeping of the dead body for two or three days. Cremation may take place on any day, except Tuesday. News of a death is conveyed to distant hamlets (*hattis*) by a *Toreya*,* who is paid a rupee for his services. On approaching a hamlet, he removes his turban, to signify the nature of his errand, and, standing on the side of a hill, yells out "Dho! Dho! Who is in the hamlet"? Having imparted his news, he proceeds on his journey to the next hamlet. On the morning of the day fixed for the funeral, the corpse is taken on a charpoy or native cot to an open space, and a buffalo led thrice round it. The right hand of the corpse is then lifted up, and passed over the horns of the buffalo. A little milk is drawn, and poured into the mouth of the corpse. Prior to this ceremony, two or three buffaloes may be let loose, and one of them captured, after the manner of the *Todas*, brought near the corpse, and conducted round the cot. The funeral car (*frontispiece*) is built up in five to eleven tiers, decorated with cloths and streamers, and one tier must be covered with black chintz. By the poorer members of the community the car is replaced by a cot covered with cloth, and surmounted by five umbrellas. Immediately after the buffalo ceremony, the corpse is carried to the car, and placed in the lowest storey thereof, washed, and dressed in coat and turban. A new *dhupati* (coarse cloth) is wrapped round it. Two silver coins—Japanese yens or rupees—are stuck on the forehead. Beneath the cot are placed a crowbar, and baskets containing

* The *Toreyas* are the lowest endogamous sub-division of the *Badagas*.

cakes, parched paddy, tobacco, chick pea (*Cicer arietinum*), jaggery, and sâmai (*Panicum miliare*) flour. A number of women, relations and friends of the dead man, then make a rush to the cot, and, sitting on it round the corpse, keep on wailing, while a woman near its head rings a bell. When one batch is tired, it is replaced by another. Badaga men then pour in in large numbers, and salute the corpse by touching the head, Toreyas and female relations touching the feet. Of those who salute, a few place inside the dhupati a piece of white cloth with red and yellow stripes, which has been specially prepared for the purpose. All then proceed to dance round the car to the music of the Kota band, near male relations removing their turban or woollen nightcap, as a mark of respect, during the first three revolutions. Most of the male dancers are dressed up in gaudy petticoats and smart turbans. "No woman," Mr. Natesa Sastri writes, "mingles in the funeral dance if the dead person is a man, but, if the deceased is a woman, one old woman, the nearest relative of the dead, takes part in it." But, at the funerals of two men which we witnessed, a few women danced together with the men. Usually the tribesmen continue to arrive until 2 or 3 P.M. Relations collect outside the village, and advance in a body towards the car, some, especially the sons-in-law of the dead man, riding on ponies, some of which carry sâmai grain. As they approach the car, they shout "Ja! hoch; Ja! hoch." The Muttu Kotas * bring a double iron sickle

* Each Badaga family has its Muttu Kota, who has to make iron implements, ploughs, etc., in return for an annual present of grain.

with imitation buffalo horns on the tip, which is placed, with a hatchet, buguri (flute), and walking-stick, on the cot or on the ground beside it. When all are assembled, the cot is carried to an open space between the house and the burning ground, followed by the car and a party of women carrying the baskets containing grain, etc. The car is then stripped of its trappings, and hacked to pieces. The widow is brought close to the cot, and removes her nose-screw (elemukkuththi), and other jewels. The nose-screw may be only worn by a woman married to a man of the Madavē exogamous sept on two occasions, at the funeral of her husband, and at the mandēdanda festival, when the first born child is taken to the temple. At both the funerals which we witnessed the widow had a narrow strip of coloured chintz over her shoulders. Standing near the corpse, she removed a bit of wire from her ear-rings, a lock of hair, and a palm-leaf roll from the lobe of the ear, and tied them up in the cloth of her dead husband. After her, the sisters of the dead man cut off a lock of hair, and, in like manner, tied it in the cloth. Women attached to a man by illegitimate ties sometimes also cut off a lock of hair, and, tying it to a twig of *Dodonæa viscosa*, place it inside the cloth. Very impressive is the recitation, or after-death confession of a dead man's sins by an elder of the tribe standing at the head of the corpse, and rapidly chanting the following lines, or a variation thereof, while he waves his right hand during each line towards the feet. The reproduction of the recitation in my phonograph never failed to impress the daily audience of Badagas, Kotas and Todas

This is the death of Andi.
In his memory the calf of the cow Bellē has been set free.
From this world to the other.
He goes in a car.
Everything the man did in this world.
All the sins committed by the ancestors.
All the sins committed by his forefathers.
All the sins committed by his parents.
All the sins committed by himself.
The estranging of brothers.
Shifting the boundary line.
Encroaching on a neighbour's land by removing the hedge.
Driving away brothers and sisters.
Cutting the kalli tree stealthily.
Cutting the mulli tree outside his boundary.
Dragging the thorny branches of the kotte tree.
Sweeping with a broom.
Splitting green branches
Telling lies.
Uprooting seedlings.
Plucking growing plants, and throwing them in the sun.
Giving young birds to cats.
Troubling the poor and cripples.
Throwing refuse water in front of the sun.
Going to sleep after seeing an eclipse of the moon.
Looking enviously at a buffalo yielding an abundance of milk.
Being jealous of the good crops of others.
Removing boundary stones.
Using a calf set free at the funeral.
Polluting water with dirt.
Urinating on burning embers.
Ingratitude to the priest.
Carrying tales to the higher authorities.
Poisoning food.

Not feeding a hungry person.
Not giving fire to one half frozen.
Killing snakes and cows.
Killing lizards and blood-suckers.
Showing a wrong path. [on the ground.
Getting on the cot, and allowing his father-in-law to sleep
Sitting on a raised verandah, and driving thence his mother-
Going against natural instincts. [in-law.
Troubling daughters-in-law.
Breaking open lakes.
Breaking open reservoirs of water.
Being envious of the prosperity of other villages.
Getting angry with people.
Misleading travellers in the forest.
Though there be three-hundred such sins,
Let them all go with the calf set free to-day.
May the sins be completely removed !
May the sins be forgiven !
May the door of heaven be open !
May the door of hell be closed !
May the hand of charity be extended !
May the wicked hand be shrivelled !
May the door open suddenly !
May beauty or splendour prevail everywhere !
May the hot pillar become cooled !
May the thread bridge * become tight !
May the pit of perdition be closed !
May the thorny path become smooth !
May the mouth of the worm-hole be closed !
May he reach the golden pillar !
May he rub against the silver pillar !

* The bridge spanning the river of death, which the blessed cross in safety.

Holding the feet of the six thousand Athis,
Holding the feet of the twelve thousand Pathis,
Holding the feet of Brähma,
Holding the feet of the calf set free to-day,
May he reach the abode of Siva !

So mote it be.

The recitation is repeated thrice, and a few Badagas repeat the last words of each line after the elder. As the ceremony witnessed by us differs materially from the account thereof given by Gover thirty-four years ago, I may appropriately quote his description. "By a conventional mode of expression, the sum total of sins a man may do is said to be thirteen hundred. Admitting that the deceased has performed them all, the performer cries aloud 'Stay not their flight to God's pure feet.' As he closes, the whole assembly chants aloud 'Stay not their flight.' Again the performer enters into details, and cries 'He killed the crawling snake. It is a sin.' In a moment the last word is caught up, and all the people cry 'It is a sin.' As they shout, the performer lays his hand upon the calf. The sin is transferred to the calf. Thus the whole catalogue is gone through in this impressive way. But this is not enough. As the last shout 'Let all be well' dies away, the performer gives place to another, and again confession is made, and all the people shout 'It is a sin.' A third time it is done. Then, still in solemn silence, the calf is let loose. Like the Jewish scape-goat, it may never be used for secular work." At the funerals of which we were spectators, no calf was brought near the corpse, and the celebrants

of the rites were satisfied with the mere mention by name of a calf, which is male or female according to the sex of the deceased. If a dead man leaves a widow in a state of pregnancy, who has not performed the kanni-kattu, or marriage thread ceremony, this must be gone through before the corpse is taken to the pyre, in order to render the child legitimate. A man cannot, during life, claim the paternity of a child unless he has thrown the kanni round his wife's neck during the seventh month of her first pregnancy. The pregnant woman is, at the time of the funeral, brought close to the cot, and a near relation of the deceased, taking up a cotton thread twisted in the form of a necklace without any knots, throws it round her neck. Sometimes the hand of the corpse is lifted up with the thread, and made to place it round the neck. Soon after the recitation of the sins, all the agnates go to the house of the dead man, at the entrance to which a gunny-bag is spread, whereon a small quantity of paddy is poured, and a few culms of *Cynodon Dactylon* and a little cow-dung are placed on it. The eldest of the agnates, sickle in hand, takes some of the paddy, and moves on, raising both hands to his forehead. The other agnates then to the same, and proceed, in Indian file, males in front and females in the rear, to the corpse. Round it they walk, men from left to right, and women in the reverse direction, and at the end of each circuit put some of the paddy on its face. The cot is then carried to the burning-ground, a woman heading the procession, and shaking the end of her cloth all the way. The corpse is laid on the pyre with its feet to the south,

and the pyre lighted by the eldest son standing at the head. The sticks of which the car was constructed are added to the fuel, of which the pyre is built up. In some places the son, when lighting the pyre, repeats the words "Being begotten by my father and mother, I, in the presence of all and the dēva, set fire at the head after the manner of my ancestors and forefathers." On the day following the funeral, the bereaved family distribute rice to all the Badagas of the hamlet, and all the near relations of the deceased go to the burning ground, taking with them two new pots. The fire is extinguished, and the fragments of the bones are collected. A tray is made of the fronds of the bracken fern (*Pteris aquilina*) covered with a cloth, on which the bones are placed together with culms of *Cynodon* grass and ghī. The Badagas of the hamlet who are younger than the deceased salute the bones by touching them, and a few men, including the chief mourner, hold the tray, and convey it to the bone pit, which every hamlet possesses. Into it the bones are thrown, while an elder repeats the words "Become united with the line of your relations, with your clan, and with the big people," or "May the young and old who have died, may all those who have died from time immemorial up to the present time, mingle in one." When the pit has been closed up, all return to the spot where the body was burnt, and, clearing a space, make a puddle, round which they stand, and throw into it a handful of korali (*Setaria italica*), uttering the words "May deaths cease; may evils cease; may good prevail in the village; in virtue of the good deeds of the ancestors and

forefathers, may this one mingle with them." This ceremony concluded, they repair to a stream, where a member of the bereaved family shaves a Toreya partially or completely. Some take a razor, and, after removing a patch of hair, pass the Toreya on to a barber. All the agnates are then shaved by a Badaga or a barber. The chief mourner then prostrates himself on the ground, and is blessed by all. He and the Toreya then proceed to the house of the deceased. Taking a three-pronged twig of *Rhodomyrtus tomentosus*, and placing a minige (*Argyreia*, sp.) leaf on the prongs, he thrusts it into a rubbish heap near the house. He then places a small quantity of sāmāi grain (which is called street food) on the leaf, and, after sprinkling it thrice with water, goes away. The final death ceremonies are carried out on a Sunday following the day of death.

The funeral rites of the Udaya (Lingayat) sub-division of the Badagas differ in some important details from those of the Badaga sub-division. The buffalo catching, and leading the animal round the corpse are omitted. But a steer and heifer are selected, and branded on the thigh, by means of a hot iron, with the lingam and other emblems. Bedecked with cloths and jewels, they are led to the side of the corpse, and made to stand on a blanket spread on the ground. They are treated as if they were lingams, and pūja is done to them by offering cocoanuts and betel leaves, and throwing flowers over them. Round their necks kankanams (marriage threads) are tied. They are made to turn so as to face away from the corpse, and their tails are placed in the

hands thereof. An elder then proceeds with the recitation of the dead person's sins. The Udayas bury their dead in a sitting posture in a cell dug out of the side of the grave, and, like the Irulas, prefer to use a grave in which a previous burial has taken place. At the four corners of the grave they place in the ground a plant of *Leucas aspera*, and pass a cotton thread laterally and diagonally across the grave, leaving out the side opposite the cell. Two men descend into the grave, and deposit the corpse in its resting place with two lighted lamps.

Quite recently (1905) an elaborate Badaga memorial ceremony for ancestors, called *manavalai*, which takes place at long intervals, was held on the Nilgiris. I gather from the notes of a native official that an enormous car, called *elu kudi tēru* (seven-storeyed car) was built of wood and bamboo, and decorated with silk and wollen fabrics, flags, and umbrellas. Inside the ground floor were a cot with a mattress and pillow, and the stem of a plantain tree. The souls of the ancestors are supposed to be reclining on the cot, resting their heads on the pillow, and chewing the plantain, while the umbrellas protect them from the sun and rain. The ear ornaments of all those who have died since the previous ceremony should be placed on the cot. "A Badaga fell and hurt himself during the erection of the car. Whereupon, another Badaga became possessed, and announced that the god was angry because a Kurumba had something to do with the building of the structure. A council meeting was held, and the Kurumba fined twenty-five rupees, which were credited to the god. Sixty-nine petty

bazārs and three beer-taverns had been opened for the convenience of all classes of people that had assembled. One very old Badaga woman said that she was twelve years old when the first European was carried in a chair by the Todas, and brought up the ghāt to the Nilgiris from Coimbatore. On Wednesday at 10 A.M. people from the adjoining villages were announced, and the Kota band, with the village people, went forward, greeted them, and brought them to the tower (car). As each man approached it, he removed his turban, stooped over the pillow and laid his head on it, and then went to form a ring for the dance. The dancers wore skirts made of white long-cloth, white and cream silks and satins with border of red and blue trimming, frock dresses, and dressing-gowns, while the coats, blouses, and jackets were of the most gaudy colours of silk, velvet, velveteen, tweed, and home-spun. As each group of people arrived, they went first to the temple door, saluted the god, and went to the basement of the tower to venerate the deceased, and then proceeded to join the ring for the dance, where they danced for an hour, received their supplies of rice, etc., and cleared off. Thursday and Friday were the grandest days. Nearly three thousand females and six thousand males assembled on Thursday. To crown all the confusion, there appeared nearly a thousand Badagas armed with new mamoties (spades). They came on dancing from some distance, rushed into the crowd, and danced round the tower. These Badagas belonged to the gang of public works, local fund, and municipal maistries. On the last day a sheep was

slaughtered in honour of the deity. The musicians throughout the festivities were Kotas and Kurumbas. The dancing of men of three score showed that they danced to music, and the stepping was admirable, while the dancing of young men did not show that they had any idea of dancing, or either taste or knowledge of music. They were merely skipping and jumping. This shows that the old art of the Badaga dance is fast decaying." The cot is eventually burnt at the burning-ground, as if it contained a corpse.

The Urālis of the Coimbatore hills are familiar with the Badagas, who have a settlement not many miles distant, and their death ceremonies are, to some extent, copied from those of the Badagas. As soon as a member of the tribe dies, the corpse is anointed, washed, and dressed in new clothes and a turban. On the face three silver coins are stuck, viz. :—a rupee on the forehead, and a quarter rupee outside each eye. When all have assembled for the funeral, the corpse is brought out and placed within a car (tēru) of six storeys, made of bamboo and sticks, covered with coloured cloths and flags, and having at the top a kalasa (brass vessel) and umbrella. To the accompaniment of a band a dance takes place around the car, and the procession then moves on to the burial ground, where a cow-buffalo is brought near the car, and a little milk drawn, and poured three times into the mouth of the corpse. A cow and one or two calves are then taken round the car, and the calves presented to the sister of the deceased. The car is broken up, after the decorations have been stripped off. The corpse

is buried either on the spot, or taken away to distant Nīrgundi, and buried there. On the eighth day after the funeral or return from Nīrgundi, the eldest son of the deceased has his head shaved, and, together with his brother's wife, fasts. If the funeral has been at Nīrgundi, the son, accompanied by his relations, proceeds thither after tying some cooked rice in a cloth. On arrival he offers this to all the memorial stones in the burial ground (*goppamanē*), and erects a stone, which he has brought with him, in memory of the deceased. He then anoints all the stones with *ghī*, which is contained in a green bamboo measure. He next collects the rice, which has been offered, and one of the party, becoming inspired, gives vent to oracular declarations as to the season's prospects, the future of the bereaved family, etc. The collected rice is regarded as sacred, and is partaken of by all. Each sept has its own *goppamanē*, which is a rectangular space with mud walls on three sides. In cases in which the corpse has been buried close to the village, the grave is marked by a pile of stones. Two or three years afterwards the body is exhumed, and the bones are collected, and placed in front of the house of the deceased. All the relations weep, and the son conveys the bones to Nīrgundi, where he buries them. On the eighth day he revisits the spot, and erects a stone with due ceremony.

On the twelfth day after the death of a Bant in South Canara, a barber, washerman, and carpenter, erect a lofty structure made of bamboo and areca palm, on the spot where the corpse was burnt. The structure must be supported on an odd number of posts, and possess an

odd number of tiers. It is dressed with red, white, and black cloths, fruits, tender cocoanuts, sugar-cane, mango leaves, etc., and a fence is set up round it. The sons and nephews of the dead person bring three balls of rice (pinda) coloured with turmeric, raw rice, green plantain fruit, pumpkin and cocoanut on trays, and go thrice round the structure, carrying the trays on their heads. They then deposit the various articles within the structure, and a little of the raw rice is thrown into it. One of the castemen present then sprinkles water contained in a mango leaf over their hands, and they bathe, and return home, where a further ceremonial is carried out.

On the eleventh or thirteenth day after a death among the Baidyas (Billavas) of South Canara, a ceremony called bojja is performed. Its celebration is essential, as the dead are believed to fast until it has been carried out. For this ceremony the near relations of the deceased come in a body in procession, accompanied by music, and bringing loads of provisions. Sometimes devil-dancers don their professional costume, and accompany the procession. Early in the morning a few handfuls of earth from the burial place are burnt with various kinds of grain, as a symbol of cremation, and the ashes are deposited in the garden of the house of the deceased. Over them a barber erects a lofty bamboo structure, called doope, composed of five, seven, or nine conical tiers, and topped with a wooden dome covered with gilt paper. The doope is decorated with coloured cloths. Within the house, where the females have to sit, a similar structure, but on a smaller scale, is set up. When the guests have arrived,

uncooked rice mixed with saffron paste, and rice cakes are handed to them by the female mourners, and are carried on a palanquin brought by the barber in procession, with music, to the doope, in the lowest tier whereof they are deposited. The ghost of the dead person is believed to be propitiated thereby, and to be admitted to the ghost fraternity by the ancestors.* By the Baidyas a further quaint ceremony called *kale deppuni* (driving the ghost) is carried out. The ghost of a dead person is believed to haunt the house until the fifth day. Before retiring to bed on the evening of this day, the inmates sprinkle the portico with ashes from the spot where the deceased breathed his last, and take great care to abstain from walking thereon, or approaching the sprinkled spot, lest the ghost should strike them. Early next morning they examine the ashes, to see if the marks of the cloven feet of the ghost are left thereon. If the marks are clear, it is a sign that the ghost has departed; otherwise a magician is called in to drive it out. My informant naively remarks that, when he has examined the marks which are left on the ashes, they were those of the family cat.

The origin of the funeral cars, which play a conspicuous part in the death ceremonies of the Badagas, Kotas, Urâlis, Okkiliyans, Bants, Baidyas, and others, must, I imagine, be sought for in the *vimānam* or bamboo chair decorated with plantain stems, coloured cloths, and flags, which has already (p. 139) been referred to in the account of the Lingayat death ceremonies.

* M. Venkatappa, M.S.

"The Eastern Kullans sometimes, after a corpse has been buried, bring a bier to the grave. The brother of the widow of the deceased digs up the body, removes the skull, which he washes, and smears with sandalwood powder and spices. This man, whose relation to the deceased is an indication of the matriarchate, is seated on the bier, and, holding the skull in his hands, is carried to a shed erected in front of the dead man's house. The skull is set down, and all the relations mourn over it till the next day at noon. The following twenty-four hours are given over to drunken revelry. Then the brother-in-law is again seated on the bier, skull in hand, and is carried back to the grave. The son, or heir of the deceased, then burns the skull, and breaks an earthen pot, apparently with the object of releasing the ghost."*

"The Coorgs," Mr. A. Rea writes,† "bury the corpses of women and boys under sixteen years of age, while those of men are burnt. One male and one female of every house in the village must attend the funeral. A light is lit in the half of a broken cocoanut, the oil being clarified butter. This is set on a quantity of rice in a dish, which is placed close by the corpse. There is also a dish with cocoa-milk, saffron, rice and water, into which each of the villagers who attend the rites puts some money, after they have poured some water into the mouth of the corpse. This collection goes towards the funeral expenses. The dead is honoured by the firing of guns. At the burial ground, all the villagers moisten the lips of the corpse

* W. Crooke. *Vide Folk-lore*, V, 36.

† Arch. Survey, Madras. Ann. Report, 1901-02.

with a drop or two of water, and put a coin in a dish placed for the purpose. On the twenty-eighth day after death all the villagers are invited to a feast." As soon as a Malaiāli of the Javādi hills dies, guns are fired off at short intervals, till the burial is over. A few bundles of tobacco are buried with the dead body.* As soon as a Savara dies, a gun is fired off at the door, to frighten away the kulba (spirit). The dead body is washed and carried away to the family cremation ground, where it is burned. Every thing a man has—his bows and arrows, tangi (axe), dagger, necklaces, cloths, rice, etc.—are burnt with his body.† Among the jungle Chenchus, if an old man dies, leaving no children or other near relations, his bows and arrows, axe, clothing, etc., are buried with him.

Of the death ceremonies among the Nāyars of Malabar, the following detailed account is given by Mr. F. Fawcett.‡ "When the dying person is about to embark for that bourne from which no traveller returns, and the breath is about to leave his body, the members of the household, and all friends who may be present, one by one, pour a little water, a few drops from a tiny cup made of a leaf or two of the tulsi (*Ocimum*) plant, into his mouth, holding in the hand a piece of gold or a gold ring; the idea being that the water should touch gold ere it enters the mouth of the person who is dying. If the taravād (or tarwad) is rich enough to afford it, a small gold coin (a Rāsi fanam, if one can be procured) is

* Manual of the North Arcot District.

† Madras Census Report, 1891.

‡ Madras Mus. Bull., III, 3, 1901.

placed in the mouth, and the lips are closed. As soon as death has taken place, the corpse is removed from the cot or bed, and carried to the vatakkini (a room in the northern end of the house), where it is placed on long plantain leaves spread out on the floor; and while it is in the room, whether by day or by night, a lamp is kept burning, and one member of the taravād holds the head in his lap, and another the feet in the same way; and here the neighbours come to take a farewell look at the dead. As the Malayālis believe that disposal of a corpse by cremation or burial as soon as possible after death is conducive to the happiness of the spirit of the departed, no time is lost in setting about the funeral. The bodies of senior members of a taravād, male or female, are burned; those of children under two are buried; so too are the bodies of all persons who have died of cholera or small-pox.* When preparations for the funeral have been made, the corpse is removed to the natumuttam or central yard of the house if there is one (there always is in the larger houses), and, if there is not, is taken to the front yard, where it is again laid on plantain leaves. It is washed and anointed, the usual marks are made with sandalwood paste and ashes as in life, and it is neatly clothed. There is then done what is called the potavekkuka ceremony, or placing new cotton cloths (kōti mundu) over the corpse by the senior member of the deceased's taravād followed by all the other members, also sons-in-law and daughters-in-law, and all relatives.

* It is the same among the Khonds of Ganjam.

These cloths are used for tying up the corpse, when being taken to the place of burial or cremation. In some parts of Malabar the corpse is carried on a bier made of fresh bamboos, tied up in these cloths, while in others it is carried, well covered in the cloths, by hand. In either case it is carried by the relatives. Before the corpse is removed, there is done another ceremony called *pāra virakkuka* (filling up *pāras*—a *pāra* is a measure nearly as big as a gallon). All adult male members of the *taravād* take part in it under the direction of a man of the *Atikkurissi* clan, who occupies the position of director of the ceremonies during the next fifteen days, receiving as his perquisite all the rice and other offerings made to the deceased's spirit. It consists in filling up three *pāra* measures with paddy, and one *edangāli* ($\frac{1}{16}$ of a *pāra*) with raw rice. These offerings of paddy and rice are placed very near the corpse, together with a burning lamp of the kind commonly used in Malabar, called *nela villaku*.^{*} If the *taravād* is rich enough to afford one, a silk cloth is placed over the corpse before removal for cremation. As much fuel as is necessary having been got ready at the place of cremation, a small pit about the size of the corpse is dug, and across this are placed three long stumps of a plantain tree, one at each end, one in the middle, on which as a foundation the pyre is laid. The whole, or at least a part of the wood used should be that of the mango tree. As the corpse is being removed to the pyre, the senior

^{*} In this connection it is interesting to note that, amongst many Tamil castes, it is the custom to place a measure filled with paddy, and a lamp, at the head of the corpse, and to take them round it.

Anandravan * who is next in age (junior) to the deceased, tears from one of the new cloths laid on the corpse a piece sufficient to go round his waist, ties it round his waist, and holds in his hand, or tucks into his cloth at the waist a piece of iron, generally a long key. This individual is throughout chief among the offerers of pindam (balls of rice) to the deceased. The corpse is laid on the bier, with the head to the south, with the fuel laid over it, and a little camphor, sandalwood and ghī, if these things are within the means of the taravād. Here must be stated the invariable rule that no member of the taravād, male or female, who is older than the deceased shall take any part whatever in the ceremony, or in any subsequent ceremony following on the cremation or burial. All adult males junior to the deceased should be present when the pyre is lighted. The deceased's younger brother, or, if there is none surviving, his nephew (his sister's eldest son), sets fire to the pyre at the head of the corpse. If the deceased left a son, this son sets fire at the same time to the pyre at the feet of the corpse. In the case of the deceased being a woman, her son sets fire to the pyre; failing a son, the next junior in age to her has the right to do it. It is a matter of great importance that the whole pyre burns at once. The greatest care is taken that it burns as a whole, consuming every part of the corpse. While the corpse is being consumed, all the members of the deceased's taravād who carried it to the

* The eldest male member of the Malabar taravād is called the Kāranavan. All male members, brothers, nephews and so on, who are junior to him, are called Anandravans of the taravād.

pyre go and bathe in a tank (there is always one in the compound or garden around every Nāyar's house). The eldest, he who bears the piece of torn cloth and the piece of iron (the key), carries an earthen pot of water, and all return together to the place of cremation. It should be said that, on the news of a death, the neighbours assemble assisting in digging the grave, preparing the pyre, and so on, and, while the members of the taravād go and bathe, they remain near the corpse. By the time the relatives return it is almost consumed by the fire, and the senior Anandravan carries the pot of water thrice round the pyre, letting the water leak out by making holes in the pot as he walks round. On completing the third round, he dashes the pot on the ground close by where the head of the dead had been placed. A small image of the deceased is then made out of raw rice representing the deceased, and to this image a few grains of rice and gingelly seeds are offered. When this has been done, the relatives go home and the neighbours depart, bathing before entering their houses. When the cremation has been done by night, the duty of sēshakriya (making offerings to the deceased's spirit) must be begun the next day between 10 and 11 A.M., and is done on seven consecutive days. In any case the time for this ceremony is after 10 and before 11, and it continues for seven days. It is performed as follows. All male members of the taravād younger than the deceased go together to a tank and bathe, *i.e.*, they souse themselves in the water, and return to the house. The eldest of them, the man who tore off the strip of cloth from the corpse, has with him

the same strip of cloth and the piece of iron, and all assemble in the central court-yard of the house, where there have been placed ready by an enangan, some rice which has been half boiled, a few grains of gingelly, a few leaves of the cherūla (*Ærua lanata*) some curds, a smaller measure of paddy, and a smaller measure of raw rice. These are placed in the north-east corner with a lamp of the ordinary Malabar pattern. A piece of palmyra leaf, about a foot or so in length and the width of a finger, is taken, and one end of it knotted. The knotted end is placed in the ground, and the long end is left sticking up. This represents the deceased. The rice and other things are offered to this. The belief concerning this piece of palmyra leaf is explained thus. There are in the human body ten humours:--Vāyūs; Prānan; Apānan; Samānan; Udānan; Vyānan; Nāgan; Kūrman; Krikalan; Dēvadattan; Dhananjayan. These are called Dasavāyu, *i.e.*, ten airs. When cremation was done for the first time, all these, excepting the last, were destroyed by the fire. The last one flew up, and settled on a palmyra leaf. Its existence was discovered by some Brāhman sages, who, by means of mantrams, forced it down to a piece of palmyra leaf on the earth. So it is thought that, by making offerings to this dhananjayan leaf for seven days, the spirit of the deceased will be mollified, should he have any anger to vent on the living members of the taravād. The place where the piece of leaf is to be fixed has been carefully cleaned, and the leaf is fixed in the centre of this prepared surface. The offerings made to it go direct to the spirit of the deceased,

and the peace of the taravād is ensured. The men who have bathed and returned have brought with them, plucked on their way back to the house, some grass (karuka pulla). They kneel in front of the piece of palmyra, with the right knee on the ground. Some of the grass is spread on the ground near the piece of leaf, and rings made with it are placed on the ring finger of the right hand by each one present. The first offerings consist of water, sandalwood paste, and leaves of the cherūla, the eldest of the Anandravans leading the way. Boys need not go through the actual performance of offerings; it suffices for them to touch the eldest as he is making his offerings. The half-boiled rice is made into balls (pindams), and each one present takes one of these in his right hand, and places it on the grass near the piece of palmyra leaf. Some gingelly seeds are put into the curd, which is poured so as to make three rings round the pindams. It is poured out of a small cup made with the leaf on which the half-boiled rice had been placed. It should not be poured from any other kind of vessel. The whole is then covered with this same plantain leaf, a lighted wick is waved, and some milk is put under the leaf. It is undisturbed for some moments, and the leaf is tapped gently with the back of the fingers of the right hand. The leaf is then removed, and torn in two at its midrib, one piece being placed on either side of the pindams. The ceremony is then over for the day. The performers rise, and remove the wet clothing they have been wearing. The eldest of the Anandravans should, it was omitted to mention, be kept somewhat separated from

the other Anandravans while in the courtyard, and before the corpse is removed for cremation; a son-in-law or a daughter-in-law, or some such kind of relation remaining, as it were, between him and them. He has had the piece of cloth torn from the covering of the corpse tied round his waist, and he has had the piece of iron in the folds of his cloth, or stuck in his waist during the ceremony which has just been described. Now, when it has been completed, he ties the piece of cloth to the pillar of the house nearest to the piece of palmyra leaf which has been stuck in the ground, and puts the piece of iron in a safe place. The piece of palmyra leaf is covered with a basket. It is uncovered every day for seven days at the same hour, while the same ceremony is repeated. The balls of rice are removed by women and girls of the taravād who are junior to the deceased. They place them in the bell-metal vessel, in which the rice was boiled. The senior places the vessel on her head, and leads the way to a tank, on the banks of which the rice is thrown. It is hoped that crows will come and eat it; for, if they do, the impression is received that the deceased's spirit is pleased with the offering. But, if somehow it is thought that the crows will not come and eat it, the rice is thrown into the tank. Dogs are not to be allowed to eat it. The women bathe after the rice has been thrown away. When the ceremony which has been described has been performed for the seventh time, *i.e.*, on the seventh day after death, the piece of palmyra leaf is removed from the ground, and thrown on the ashes of the deceased at the place of cremation. During these seven days, no

member of the taravād goes to any other house. The house of the dead, and all its inmates are under pollution. No outsider enters it but under ban of pollution, which is, however, removable by bathing. A visitor entering the house of the dead during these seven days must bathe before he can enter his own house. During these seven days, the Kāranavan of the family receives visits of condolence from relatives and friends to whom he is "at home" on Monday, Wednesday or Saturday. They sit and chat, chew betel and go home, bathing ere they enter their houses. It is said that, in some parts of Malabar, the visitors bring with them small presents in money or kind, to help the Kāranavan through the expenditure to which the funeral rites necessarily put him. To hark back a little, it must not be omitted that on the third day after the death, all those who are related by marriage to the taravād of the deceased combine, and give a good feast to the inmates of the house and to the neighbours, who are invited, one man or one woman from each house. The person so invited is expected to come. This feast is called patni karigi. On the seventh day a return feast will be given by the taravād of the deceased to all relatives and neighbours. Between the seventh and fourteenth day after death no ceremony is observed; but the members of the taravād remain under death pollution, and then on the fourteenth day comes the sanchāyanam. It is the disposal of the calcined remains; the ashes of the deceased. The male members of the taravād go to the place of cremation, and, picking up the pieces of unburnt

bones which they find there, place these in an earthen pot which has been sun-dried (not burnt by fire in the usual way), cover up the mouth of this pot with a piece of new cloth, and, all following the eldest who carries it, proceed to the nearest river (it must be running water), which receives the remains of the dead. The men then bathe, and return home. In some parts of Malabar the bones are collected on the seventh day, but it is not orthodox to do so. Better by far than taking the remains to the nearest river is it to take them to some specially sacred place, Benares, Gāya, Ramēsvaram, or even to some place of sanctity much nearer home, as to Tirunelli in Wynnād, and there dispose of them in the same manner. The bones or ashes of any one having been taken to Gāya and there deposited in the river, the survivors of the taravād have no need to continue the annual ceremony for that person. This is called *ashta-gāya-srādh*. It puts an end to the need for all earthly ceremonial. It is believed that the collection and careful disposal of the ashes of the dead gives peace to his spirit, and, what is more important, the pacified spirit will not thereafter injure the living members of the taravād, cause miscarriage to the women, possess the men (as with an evil spirit), and so on. On the fifteenth day after death is the purificatory ceremony. Until this has been done, any one touched by any member of the taravād should bathe before he enters his house, or partakes of any food. A man of the Athikkurisi clan officiates. He sprinkles milk oil, in which some gingelly seeds have been put, over the persons of those

under pollution. This sprinkling, and the bath which follows it, remove the death pollution. The purifier receives a fixed remuneration for his offices on this occasion, as well as when there is a birth in the taravād. In the case of death of a senior member of a taravād, well-to-do and reckoned as of some importance, there is the feast called pinda atiyantaram on the sixteenth day after death, given to the neighbours and friends. The word neighbours, as used here, does not mean those who live close by, but, owing to the custom of Malabar under which each house is in its own paramba. (garden or enclosure) which may be a large one, those of the caste living within a considerable area round about. I am not sure whether in connection with these ceremonies there is mutual assistance in preparation for the funeral; or whether there is any recognized obligation between members of the same amsham, dēsam, or tara; or whether this kind of mutual obligation obtains generally between any taravād and those of the caste round about, irrespective of boundaries. With the observance of the pinda atiyantaram or feast of pindams, there is involved the dīkṣha, or leaving the entire body unshaved for forty-one days, or for a year. There is no variable limit between forty-one days or a year. Forty-one days is permissible as the period for the dīkṣha, but a year is correct. The forty-one day period is the rule in North Malabar.

“I have seen many who were under the dīkṣha for a year. He who lets his hair grow may be a son or nephew of the deceased. One member only of the taravād bears the mark of mourning by his growth

of hair, remarkable enough in Malabar where every one as a rule, excepting the Māppila Muhammadans (and they shave their heads), shaves his face, head (except the patch on the crown), chest and arms, or at any rate his wrists. He who is under the *dīkṣha* offers half-boiled rice and gingelly seeds to the spirit of the deceased every morning after his bath; and he is under restriction from women, from alcoholic drinks, and from chewing betel, also tobacco. When the *dīkṣha* is observed, the ashes of the dead are not deposited as described already (in the sun-dried vessel) until its last day—the forty-first or a year after death. When it is carried on for a year, there is observed every month a ceremony called *bali*. It is noteworthy that, in this monthly ceremony and for the conclusion of the *dīkṣha*, it is not the thirtieth or three hundred and sixty-fifth day which marks the date for the ceremonies, but it is the day (of the month) of the star which was presiding when the deceased met his death: the returning day on which the star presides.* For the *bali*, a man of the *Elāyatu* caste officiates. The *Elāyatus* are priests for the *Nāyars*. They wear the *Brāhman's* thread, but they are not *Brāhman*s. They are not permitted to study the *Vēdas*, but to the *Nāyars* they stand in the place of the ordinary *purōhit*. The officiating *Elāyatu* prepares the rice for the *bali*, when the deceased, represented by *karuka* grass, is offered boiled rice, curds, gingelly seeds and some other things. The *Elāyatu*

* All caste Hindus who perform the *sradh* ceremony calculate the day of death, not by the day of the month, but by the *thithis* (day after the full or new moon).

should be paid a rupee for his services, which are considered necessary even when the man under *dīkṣha* himself is familiar with the required ceremonial. The last day of the *dīkṣha* is one of festivity. After the *bali* the man under *dīkṣha* is shaved. All this over, the only thing to be done for the deceased is the annual *srādh* or yearly funeral commemorative rite. Rice balls are made, and given to crows. Clapping of hands announces to these birds that the rice is being thrown for them, and, should they come at once and eat it, it is obvious that the spirit of the deceased is pleased with the offering, and is not likely to be troublesome. But, on the other hand, should they not come and eat, it is evident that the spirit is displeased, and the *taravād* had better look out. The spirits of those who have committed suicide, or met death by any violent means, are always particularly vicious and troublesome to the *taravād*, their spirit possessing and rendering miserable some unfortunate member of it. Unless pacified, they will ruin the *taravād*, so *Brāhman* priests are called in, and appease them by means of *tilahōmam*, a rite in which sacrificial fire is raised, and *ghī*, gingly, and other things are offered through it."

Among the *Tiyans* of Malabar, on the morning of the third day the *kurup*, or caste barber, adopts measures to entice the spirit of the deceased out of the room in which the deceased breathed his last. This is done by the nearest relative bringing into the room a steaming pot of savoury funeral rice. It is immediately removed, and the spirit, after three days' fasting, is understood to greedily

follow the odour of the tempting food. The kurup at once closes the door, and shuts out the spirit.*

After the cremation of an Ambattan of Travancore, a rope is held by two of the relations between the cremated body and the karta (chief mourner), and is cut in two, as if to indicate that all connection between the karta and the deceased has ceased. This is called bandham aruppu (severing of connection).†

The Ambalakārans employ Brāhman purōhīts and wear the sacred thread at funerals, and perform srādh. Yet they eat mutton, pork and fowls, and drink alcohol, and allow the marriage of widows and divorced women. A curious custom among the Nānchināt and other Vellālas is that, for their funeral ceremonies, the head of the chief mourner is shaved clean, while, in the case of other castes, his hair is kept sacred from the barber's hand for a variable period. He wears the Brāhmanical thread during the period of pollution.‡ The Bhatrāzus, who were formerly bards and panegyrists in the Telugu country, employ Brāhman priests for their marriages, but Jangams and Sātānis for funerals, and follow the lower Purānic, instead of the higher Vēdic ritual.§

A curious mode of carrying the dead among the Namadari or Vaishnavite Nagarthas of Mysore is that the corpse is rolled up in a blanket, and carried by its four corners to the burial-ground. In like manner, the corpse of an unmarried Yerukala man is carried to the burial-ground, not on a bier, but wrapped up in a mat or cloth.

* Malabar Manual.

† Travancore Census Report, 1901.

‡ Travancore Census Report, 1901.

§ Madras Census Report, 1901.

On the last day of the death rites, a new cloth is purchased, and on it a human figure, representing the deceased, is drawn. Pumpkins, onions, brinjals, pork, and fowls are spread on castor-oil leaves, and offered to the deceased. By some Oddes a corpse is carried to the burial-place by four men on a dhupati (cloth). The corpse may not be washed in the house, but is bathed and decorated *en route* to the graveyard. A widower cuts through his waist-string on the peddhadinam ceremony for his deceased wife.

The nomad Kuravans, on the third day after the funeral, offer toddy and pork to the spirit of the deceased.*

A ceremonial rite, called mayanakollai, or robbery in the smasānam or mayanam (burning-ground), forms part of the festival celebrated by the Sembadavan fishermen on a new-moon day in honour of the goddess Ankamma. Its origin is based on the following legend. One Vallāla Māharāja, by severe penance and austerity, secured a boon, whereby to beget a child capable of destroying everything in the universe. Learning this, the dēvas hurried to the three Murtis, Brāhma, Vishnu, and Siva. Siva placed a curse on the Rāja, so that his wife should not conceive. After some years, however, the Rāni became pregnant, but still no child was born. Finally, Ankamma, a Sembadavan woman married to the god Siva, came to the Rāja's territory disguised as a midwife. Hearing of her arrival, Vallāla Rāja sent for her, and asked her to assist the Rāni. This the mock midwife promised to do; on condition that no male should

* Madras Census Report, 1901.



Sembadavan Māyana Kollai.

be allowed to enter the precincts of the building, in which the Rāni was to be delivered. Securing this condition, Ankalamma went to the Rāni, and assumed her real form. The Rāni thereon fainted, and Ankalamma tore open her abdomen and destroyed the child. Simultaneously, her son Vīrabhadra entered the palace, and killed Vallāla Rāja. The whole town was then sacked, and it was converted into a burning-ground. In commemoration of this event, the festival is celebrated. On the last day, or in the afternoon if it lasts only for a single day, the god and goddess are carried in procession to the burning-ground. Two people dress up to represent Vīrabhadra and Ankalamma, and a boy, disguised as Katteri (a devil) accompanies them. Vīrabhadra carries in one hand a long sword with a lime-fruit stuck on the point, and in the other the head of Vallāla Rāja. Ankalamma, in like manner, carries a scimitar with a lime on the point, and a new winnow containing the well-washed and cleaned viscera of a sheep. A portion of the intestines is kept in the mouth of the mock goddess (plate XII) till the return of the god and goddess, at the end of ten or twelve hours, to the village temple. When the burning-ground is reached, a plantain leaf is placed on the recent ashes of a corpse, or on the bare ground, where a body has once been cremated. On the leaf are set a small quantity of mutton, cooked rice, dried fish, cakes, pulses, a piece of a human bone, and a bottle of arrack (liquor). The men disguised as Vīrabhadra and Ankalamma, accompanied by the Katteri, go thrice round the plantain leaf,

which is then lifted, and thrown high into the air. The crowd then scramble for a share of the food-stuffs, and for some minutes there is a regular *melée*.

My Assistant, Mr. Govindan, was present at the festival called *Smasānakollai*, held at *Walajapet* in honour of *Ankamma*, the goddess of *Malayanūr*, on the day following *Sivarātri*. A huge figure, representing the goddess, was made at the burning-ground out of the ashes of burnt bodies mixed with water, the eyes being made of two hens' eggs painted black in the centre to represent the pupils. It was covered with a yellow cloth, and a sweet-smelling powder (*kadambam*) was sprinkled over it. The following articles, which are required by a married woman, were placed on it—a comb, a pot containing colour-powder, glass bangles, rolls of palm-leaf for dilating the ear-lobes, and a string of black beads. Devotees presented as offering limes, plantains, toddy, arrack, sugar-cane, and various kinds of cooked grains and other eatables. About midday the goddess was taken in procession from her shrine to the burning-ground, and placed in front of the figure. The *pūjāri* (a fisherman), who wore a special dress for the occasion, walked in front of the idol, carrying in one hand a brass cup representing the skull which *Siva* carried in his hand, and in the other a piece of human skull-bone, which he bit and chewed as the procession moved onwards. When the burning-ground was reached, he performed *pūja* by breaking a cocoanut, and going round the figure with burning camphor in his hand. Goats and fowls were sacrificed. A woman, possessed

by a devil, seated herself at the feet of the figure, and became wild and agitated. The pūja completed, the assembled multitude fell on the figure, and carried off whatever they could grab of the articles placed on it, which are believed to possess healing and other virtues. They also smeared their bodies with the ashes. The pūjāri, and some of the devotees, then became possessed, and ran about the burning-ground, seizing and eating partly burnt bones. Tradition runs to the effect that, in olden times, they used to eat even the dead bodies, if they came across any, and the people are so afraid of their doing this that, if a death should occur, the corpse is not taken to the burning-ground till the festival is over. "In some cases," Herbert Spencer writes,* "parts of the dead are swallowed by the living, who seek thus to inspire themselves with the good qualities of the dead; and we saw that the dead are supposed to be honoured by this act."

The celebration of the smasāna or mayanakollai at Malayanūr is thus described by Mr. K. Rangachari. The village of Malayanūr is famous for its Ankamma temple, and during the festival, which takes place immediately after the Sivarātri, some thousands of people congregate at the temple, which is near the burning-ground. In front of the stone idol is a large ant-hill, on which two copper idols are placed, and a brass vessel, called korakkūdai, is placed at the base of the hill, to receive the various votive offerings. Early in the day

* Principles of Sociology.

the pūjāri (a Sembadavan fisherman) goes to a tank, and brings a decorated pot, called pūngkaragam, to the temple. Offerings are made to a new pot; and, after a sheep has been sacrificed, the pot is filled with water, and carried on the head of a pūjāri, who shows signs of possession by the deity, through the streets of the village to the temple, dancing wildly, and never touching the pot with his hands. It is believed that the pot remains on the head, without falling, through the influence of the goddess. When the temple is reached, another pūjāri takes up a framework, to which are tied a head made of rice flour, with three faces coloured white, black, and red, representing the head of Brāhma which was cut off by Siva, and a pot with three faces on it. The eyes of the flour figure are represented by hen's eggs. The pot is placed beneath the head. Carrying the framework, and accompanied by music, the pūjāri goes in procession to the burning-ground, and, after offerings of a sheep, arrack, betel and fruits have been made to the head of Brāhma, it is thrown away. Close to the spot where corpses are burnt, the pūjāris place on the ground five conical heaps representing Ganēsa, made of the ashes of a corpse. To these are offered the various articles brought by those who have made vows, which include cooked pulses, bangles, betel, parts of the human body modelled in rice flour, etc. The offerings are piled up in a heap, which is said to reach ten or twelve feet in height. Soon afterwards, the people assembled fall on the heap, and carry off whatever they can secure. Hundreds of persons are said to

become possessed, eat the ashes of the corpses, and bite any human bones, which they may come across. The ashes and earth are much prized, as they are supposed to drive away evil spirits, and secure offspring to barren women. Some persons make a vow that they will disguise themselves as Siva, for which purpose they smear their faces with ashes, put on a cap decorated with feathers of the crow, egret, and peacock, and carry in one hand a brass vessel called Brāhma kapalam. Round their waist they tie a number of strings, to which are attached rags and feathers. Instead of the cap, Paraiyans and Valluvans wear a crown. The brass vessel, cap, and strings are said to be kept by the pūjāris, and hired out for a rupee or two per head. The festival is reputed to be based on the following legend. Siva and Brāhma had the same number of faces. During the swayamvaram, Parvati, the wife of Siva, found it difficult to recognise her husband, so Siva cut off Brāhma's head. The head stuck on to Siva's hand, and he could not get rid of it. To get rid of the skull, and throw off the crime of the murder, Siva wandered far and wide, and came to the burning-ground at Malayanūr, where various Bhūthas were busy eating the remains of corpses. Parvati also arrived there, and failed to recognise Siva. Thereon the skull laughed, and fell to the ground. The Bhūthas were so delighted that they put various kinds of herbs into a big vessel, and made out of them a sweet liquor, by drinking which Siva was absolved from his crime. For this reason, arrack is offered to him at the festival.

An unpleasant reflection is that the Vannāns, or washermen, add to their income by hiring out the cloths of their customers for funeral parties, who lay them on the ground before the pall-bearers, so that they may not step upon the ground.* On one occasion a party of Europeans, when out shooting near the village of a hill-tribe, met a funeral procession on its way to the burial-ground. The bier was draped in many folds of clean cloth, which one of the party recognised by the initials as one of his bed-sheets. Another identified as his sheet the cloth on which the corpse was lying. He cut off the corner with the initials, and a few days later the sheet was returned by the dhōbi, (washerman) who pretended ignorance of the mutilation, and gave as an explanation that it must have been done, in his absence by one of his assistants.

The Boras, or Muhammadan converts from Bombay, who in Madras have their own high-priest and mosque, are said to have a custom that, when one of their community dies, the high-priest writes a note to the Archangels Michael, Israel, and Gabriel asking them to take care of him in Paradise, and the note is placed in the coffin.†

The bones of a dead person are consigned by Panta Reddis of the Tamil districts by parcel-post to a paid agent at Benares, and thrown into the Ganges.

Among various Hindu castes it is the custom, if a death occurs on an inauspicious day, to remove the

* Manual of the North Arcot district.

† Madras Census Report, 1901.

corpse from the house not through the door, but through a temporary hole made in the wall.

To bring down rain, Brāhmans, and these non-Brāhmans who copy their ceremonial rites, have their Varūna japam, or prayers to Varūna. Some of the lower classes, instead of addressing their prayers to the rain-god Varūna, try to induce a spirit or *dēvata* named Kodumpāvi (wicked one) to send her paramour Sukra to the affected area. The belief seems to be that Sukra goes away to his concubine for about six months, and, if he does not then return, drought ensues. The ceremony consists in making a huge figure of Kodumpāvi in clay, which is placed on a cart, and dragged through the streets for seven to ten days. On the last day, the final death ceremonies of the figure are celebrated. It is disfigured, especially in those parts which are usually concealed. Vettiyaṅs (Paraiyaṅ grave-diggers), who have been shaved, accompany the figure, and perform the funeral ceremonies. This procedure is believed to put Kodumpāvi to shame, and to get her to induce Sukra to return, and stay the drought.

In conclusion I may make a brief reference to death songs, for the following note on which I am indebted to Mr. Hayavadana Rao. These songs are sung over the bodies of dead relations by most castes in Southern India, including Brāhmans. They are taught, together with festival and other songs, to little girls, and are sung by females, not only immediately, after the death of a relation, but also once a fortnight or more frequently until the first annual ceremony is performed. A woman

should know at least one song about her grandparents, parents, brothers and sisters, husband, children, and father and mother-in-law. On the occurrence of a death in a family, all the members of the household collect at the death-bed, weeping aloud, and embracing each other. Female relations, friends, and neighbours, as they arrive, sit down, and, putting their arms round each others' necks, raise up a cry of lamentation. Their long tresses of hair fall dishevelled to the ground, and they strike their uncovered bosoms with the hands, as they sing appropriate song. Each song is divided into the following four parts:—

1. Pulambal, or the cry.
2. Mār adippu or breast-beating.
3. Mayir azhiyu, or hair separation. The songster runs her fingers through, and disentangles her dishevelled locks.
4. Marupadiyum ninrudukkam, or standing bemoaning. The mourners collect in a circle, and go round and round with their arms on each others' shoulders.

Writing nearly a century ago concerning similar songs among Hindus in Ceylon, Colebrook remarks * that “whether the feelings which these lamentations express have existence in all cases in the hearts of the mourners or otherwise, is not at present the consideration. The observance implies that such feelings are held in high estimation, and the striking resemblance which these lamentations bear to those in the scripture, and in

* Journ. Roy. As. Soc. II.

particular to that over Saul, appealing to the common sympathies which the occasion naturally calls forth, and uttered in short emphatic and unconnected sentences, renders them not the less worthy of observation." The authorship of the songs is attributed to the great Tamil poet Pughalēnthi Pulavar. Born in a village in what is now the Chingleput district, he is said to have become the court poet of the Pāndyan king Varaguna, and to have been part of the dowry of the king's daughter who married a Chola prince. When at the Chola court, he was, at the instigation of a local bard, imprisoned, and, during his confinement, amused himself by composing the death songs, and teaching them to women who passed by on their way to the tank for water.

The following fragmentary examples of the songs are selected from a very large repertoire :—

A.—SONG SUNG BY THE WIFE IN HONOUR OF HER
DEAD HUSBAND.

1. *The cry.*

My protector, my lord. Oh ! God,
The apple of mine eye. We cannot find
My husband, my lord. Oh ! God.
My wealth we cannot see.
Me, in my fifth year, my lord,
Me, when I was an infant.
In my tenth year, my lord,
In my milk-sucking age.
Thou, beautiful-visaged, garlanded me,* my lord,

* The reference is to the custom of exchanging garlands on the occasion of marriage.

And kept me splendidly.
 Thou, graceful-visaged, garlanding me, my lord,
 Kept me with great affection.
 My sight thou hast plundered, my lord.
 Thou hast reached the Lord Protector's feet.
 Thou hast destroyed my pleasure, my lord.
 Thou hast gone and laid thyself on earth.
 With what rare love you took me, my lord.
 With what splendour we came in procession.
 Making me now the world's laughing-stock, my lord.
 Thou hast travelled away to Kylās.*
 The majesty of thy bedroom, my lord.
 The service under the Pāndya (king).
 The golden palace, my lord
 Thy forbearing words.
 Thy office and audience hall, my lord.
 While crores of persons are come,
 While elephants are beautified, my lord,
 While thousands of persons are waiting for thee,
 Thou, discarding all these, my lord,
 Hast travelled away to heaven.

2. *Breast-beating.*

Oh ! protector ; Oh ! my lord. Hast
 Thou reached Kylās ? Oh ! the superior, my lord.
 Hast thou reached the lord of heaven ? Leaving me alone.
 Is it just for thee
 To run away, making me solitary ?
 Is it right to jump away ? Not separating
 Even for a day, thou hast separated thyself from thy wife.
 For many days not separating, why hast thou separated
 thyself.

* Kylās, the abode of Siva, whither the blessed go after death.

From the servant? Leaving me solitary. [law.*
 Thou hast gone away somewhere. Oh ! my golden brother-in-
 Even after thou hast gone, would I survive thee in this
 world.

Oh ! thou beautiful-visaged, separated from thee could I
 With these eyes, Oh ! my king, separated from thee, [live ?
 Could I wander on this earth ? Oh ! my protector.

3: *Hair separation.*

I have untied the false hair † Oh ! my golden brother-in-law.
 I have cast down the flower (from my head) on this earth.
 I have loosened the string of the hair-knot, Oh ! my golden
 brother-in-law.

In thy side-room I have pulled off the flower,
 The hair-knot that I had combed and worn, Oh ! my golden
 brother-in-law.

Thou hast wrecked my usual toilet.

In thy ruby-like side-room, Oh ! my golden brother-in-law,
 It is time that I should dishevel my hair.

On my chāndu ‡ adorned forehead, Oh ! my golden brother-
 in-law,

Thou hast settled ashes.§

On my chāndu-adorned forehead, Oh ! my lord,

Thou hast settled mud.

To me saffron has become rare, Oh ! my golden brother-
 in-law.

To me marudāni || has become bitter.

To me flowers have become rare, Oh ! my golden brother-
 in-law.

* Term by which, in the Tamil country, a wife calls her husband.

† False hair worn by married women.

‡ Chāndu, a round moon-shaped dot made with black paste on the forehead. Widows may not adorn themselves with it.

§ Widows mark their foreheads with the sacred ashes (vibhuthi).

|| Henna (*Lawsonia alba*) leaves, with which women stain their nails red. Widows are not allowed to do this.

To me my husband's face has become bitter.

Taking out the saffron-stringed tali,* Oh ! my golder
brother-in-law.

I stood in thy mansion and mourned.

Rubbing out the kunkunam † dot, Oh ! my lord,

I stood in thy fort and mourned.

Born in a family of sisters, Oh ! my golden brother-in-law,

I stood in thy ornamented house and mourned.

Bred up in a mansion, Oh ! my lord,

I stood in thy house and mourned.

[law.

Having lost thy golden head, Oh ! my golden brother-in-

I have cast off the tali thread. ‡

Having lost thy golden head, Oh ! my lord,

I have forgotten the flower.

[law,

Is it not by losing my neck jewel, Oh ! my golden brother-in-

That I have become half-necked ? §

Is it not by losing my grass-like tali, || Oh ! my lord,

That I have become dwarf-necked ?

4. *Standing bemoaning.*

Oh ! my golden brother-in-law ; Oh ! my lord,

Hast thou reached the golden abode ? [brother-in-law,

Me, thy most precious servant while here, Oh ! my golden

Why hast thou gone to Kylās ?

Me, thy most beloved servant while here, Oh ! my lord,

Why hast thou gone to the golden abode ?

Me, as a husbandless woman, Oh ! my golden brother in-law,

People will backbite me.

* The tali is generally daubed with saffron before it is tied round the neck.

† Anilin powder, with which married women mark their foreheads.

‡ A woman, on the death of her husband, removes her tali.

§ A term of abuse for a widow.

|| Tali which has proved as unsubstantial as grass

Even though I behave with humility, Oh ! my lord,
 They will call me the rulerless sinner. [brother-in-law,
 Even though I conduct myself trembling, Oh ! my golden
 They will call me the lordless woman.
 For thy palanquin's service* Oh ! my lord,
 If I accompanied thee, it would be no mistake.
 Riding upon an elephant, Oh ! my god,
 Oh ! my lord, if thou camest to the river bank,
 Hearing the elephant bell ringing,
 I would light the cooking fire.
 Riding a horse, Oh ! my god, Oh ! my lord,
 If thou camest to the tank bund,
 Hearing the horse-bell ringing,
 I would get thy hot bath ready.
 We, like milk and water, Oh ! my lord,
 Were affectionately bound to each other. [brother-in-law,
 We like milk and water, to be separated, Oh ! my golden
 Is it the decree of lord Siva ?
 We, like the small bird for a while, Oh ! my lord,
 Building its nest.
 We, as husband and wife, Oh ! god.
 While we were united together.
 For that bull-like Yama † to come, Oh ! lord,
 And separate us, is there any right ? [brother-in-law.
 For that Yama, who comes to call thee, Oh ! my golden
 I say that I will give a goat as a sacrifice.
 For that Yama, who comes to kill thee, Oh ! my lord,
 I say that I will give a cock as a sacrifice.
 He, refusing even that, Oh ! my golden brother-in-law,
 Wants to plunder thy beautiful head,
 Whilst we were enjoying our better days. Oh ! my lord,

* The bier is often constructed in the form of a palanquin.

† Yama, the god of death.

Thou hast reached the feet of Siva. [brother-in-law.
 When we were entering on a life of plenty Oh ! my golden
 Thou hast reached the feet of Hara.
 The children crying, Oh ! my lord,
 Me, the housewife mourning,
 The voice of thy children crying, Oh ! god,
 Dost thou not hear even a little? [law.
 Seeing the faces of thy children, Oh ! my golden brother-in-
 Wouldst thou not leave that place, and come ?

B.—SONG OF A MOTHER ON THE DEATH OF THE CHILD.

Oh ! the apple of my eye ; Oh ! my darling ; my blissful
 paradise.
 Oh ! the apple of my eye, where hast thou hidden thyself ?
 Oh ! my golden bead ; Oh ! my eyes ;
 Oh ! my flower, where hast thou hidden thyself ?
 Oh ! gem-like apple of my eye ; Oh ! my blissful paradise,
 I do not know how thou hast gone away.
 Even as a capering deer leaps, Oh ! the apple of my eye.
 Hast thou leaped into the well.
 Even as the capering deer, Oh ! my blissful paradise,
 Hast thou jumped into the tank.

* * * *

From the moment thou wast born in my bosom, Oh ! the
 apple of my eye,
 Thou hast lit a ceaseless fire therein.
 From the time thou wast born in my belly, Oh ! my darling,
 Thou hast put inextinguishable fire therein.
 Is this anyone's curse on me ? Oh ! the apple of my eye.
 Is this the worst sin of my sons ?
 Is this anyone's curse on me ? Oh ! my darling.
 Is this God's wickedness ?
 As the yak leaps, Oh ! the apple of my eye,
 Why has Yama carried you off ?

The ornaments which you wore not sufficing, Oh ! my darling,
 We are searching for more.
 The jewelry with which we decorated thee,
 Not sufficing, Oh ! the apple of my eye,
 We are searching for more. [my eye,
 We are taking ships, and traversing ports, Oh ! the apple of
 And searching for valuable jewels for thee,
 Traversing islands, Oh ! my darling,
 We are searching for many jewels.
 All of them not caring, Oh ! my gold,
 Why hast thou gone to Indra's feet ? [of my eye
 Was it for the white-ant eaten burial ground, Oh ! the apple
 We reared thee up fondly ? [garland.
 Was it for the beetle-trodden burial ground, Oh ! my
 We combed, and brought thee up ? [diamond.
 Thou hast thought of borrowed fire * for me, Oh ! my
 Thou hast thought of a borrowed pot † for me.

C.—LAMENT OF A DAUGHTER FOR HER MOTHER.

Oh ! my mother ; Oh ! my mother.
 Oh ! my mother, who gave birth to me.
 Losing a mother's love, Oh ! my mother,
 Could we stay in this world ?
 Losing our progenitor, Oh ! my mother,
 Could we live in this world ?
 Separated from our mother, Oh ! my mother,
 Could we live on this earth ?
 Feeling our stomachs, Oh ! my mother,
 Didst thou give us plenty of rice ?
 Feeling our sides, Oh ! my mother,

* It is the sacred duty of a son who outlives his parents to light the funeral pyre.

† The son should go round the pyre, carrying a pot of water on his shoulder,

Didst thou nourish us with milk ?
 While thy children are here, Oh ! my mother,
 Thou hast reached the golden world.
 While thy begotton are here, Oh ! my mother,
 Thou hast graced Yama's feet.
 While thy kith and kin are here, Oh ! my mother,
 Thou hast graced Siva's feet.
 While thy beloved ones are here, Oh ! my mother,
 Thou hast reached Indra's feet.

D.—SONG OF A DAUGHTER-IN-LAW ON THE DEATH OF HER
 MOTHER-IN-LAW.

Oh ! my eye-like mother-in-law,
 Thou hast travelled away to mount Kylās.
 Mounting the flower-car, Oh ! mother,
 Thou hast gone to the golden abode.
 Mounting the golden car, Oh ! my mother,
 Thou hast gone slowly away.
 I have not known my own mother, Oh ! mother.
 I have heard of her being talked of by others.
 I have not known her who reared me, Oh ! mother.
 I have heard of her being talked of.
 On curds didst thou bring me up, Oh ! mother,
 And made me forget my mother.
 On milk diet didst thou bring me up, Oh ! mother,
 And made me forget my ties (to my mother).
 I have forgotten my mother, Oh ! mother,
 I have forgotten every one.
 Thou hast cast away all my ties, Oh ! mother.
 Thou hast made us beggars.

Bird-like, thou hast flown away.

Is there no time when thou wilt come back ? Oh ! mother.

Shall I not expect thee?
The expectant eye, Oh ! mother;
Thou hast blindfolded.
While we, servants and others, are here, Oh ! mother.
Why hast thou gone to Yama's feet?
Whilst thine own men are here, Oh ! mother.
Why hast thou gone away to Svarga*?
Thou, remaining some time longer here, Oh ! mother,
Shouldst thou not help us awhile?
Thou remaining some time longer here, Oh ! mother,
Shouldst thou not help us on a little?

* The Vaishnava abode of bliss.

OMENS, EVIL EYE, CHARMS, ANIMAL SUPERSTITIONS, SORCERY, ETC., VOTIVE OFFERINGS.

IN seeking for omens, natives consult the so-called science of omens or science of the five birds, and are guided by them. Selected omens are always included in native calendars or panchāngams. To the quivering and throbbing of various parts of the body as omens, repeated reference is made in the Hindu classics. Thus, in Kalidāsa's *Sakuntala*, king Dushyanta says :—"This hermitage is tranquil, and yet my arm throbs. Whence can there be any result from this in such a place? But yet the gates of destiny are everywhere." Again, *Sakuntala* says :—"Alas! why does my right eye throb?" to which Gautami replies :—"Child, the evil be averted. May the tutelary deities of your husband's family confer happy prospects!" In the *Raghuvamsa* the statement occurs that "the son of Paulastya, being greatly incensed, drove an arrow deep into his right arm, which was throbbing, and which, therefore, prognosticated his union with Sita." A quivering sensation in the right arm is supposed to indicate marriage with a beautiful woman; in the right eye some good luck. A tickling sensation in the right sole foretells that the person has to go on a journey.

Night, but not day dreams are considered as omens for good or evil. Among those which are auspicious may

be mentioned riding on a cow, bull, or elephant; entering a temple or palace; a golden horse; climbing a mountain or tree; drinking liquor; eating flesh, curds and rice; wearing white cloths, or jewels set with precious stones; being dressed in white cloths, and embracing a woman, whose body is smeared with sandal paste. A person will be cured of sickness if he dreams of Brāhmans, kings, flowers, jewels, women, or a looking-glass. Wealth is ensured by a dream that one is bitten in the shade by a snake, or stung by a scorpion. If a person has an auspicious dream, he should get up, and not go to sleep again. But, if the dream is of evil omen, he should pray that he may be spared from its effects, and may go to sleep again.

Of omens, both good and bad, in Malabar, the following comprehensive list is given in the Malabar Manual:—

“Good.—Crows, pigeons, etc., and beasts as deer, etc., moving from left to right, and dogs and jackals moving inversely, and other beasts found similarly and singly; wild crow, cock, ruddy goose, mongoose, goat and peacock seen singly or in couples either at the right or left. A rainbow seen on the right or left, or behind, prognosticates good, but the reverse if seen in front. Buttermilk, raw rice, puttalpira (*Trichosanthes anguina*, snake-gourd); priyangu flower; honey; ghi; red cotton juice; antimony sulphurate; metal mug; bell ringing; lamp; lotus; karuka grass; raw fish; flesh; flour; ripe fruits; sweetmeats; gems; sandal-wood; elephant; pots filled with water; a virgin; a couple of Brahmins; Rājas;

respectable men ; white flower ; white yak tail ; * white cloth ; and white horse. Chank shell ; flagstaff ; turban ; triumphal arch ; fruitful soil ; burning fire ; elegant eatables or drinkables ; carts with men in ; cows with their young ; mares ; bulls or cows with ropes tied to their necks ; palanquin ; swans ; peacock and Indian crane warbling sweetly. Bracelets, looking-glass ; mustard ; bezoar ; any substance of white colour ; the bellowing of oxen ; auspicious words ; harmonious human voice ; such sounds made by birds or beasts ; the uplifting of umbrellas ; hailing acclamations ; sound of harp, flute, timbrel, tabor, and other instruments of music ; sounds of hymns of consecration and Vēdic recitations ; gentle breeze all round at the time of a journey.

“Bad.—Men deprived of any of their limbs ; lame or blind ; a corpse or wearer of a cloth put on a corpse ; coir (cocoanut fibre) ; broken vessels ; hearing of words expressive of breaking, burning, destroying, etc. ; the alarming cry of alas ! alas ! ; loud screams ; cursing ; tumbling ; sneezing ; the sight of a man in sorrow ; one with a stick ; a barber ; a widow ; pepper and other pungent substances. A snake ; cat ; iguana (*Varanus*), blood-sucker (lizard) ; or monkey passing across the road ; vociferous beasts such as jackals, dogs, and kites ; loud crying from the east ; buffalo, donkey, or temple bull ; black grains ; salt ; liquor ; hide ; grass ; dirt ; faggots ; iron ; flowers used for funeral ceremonies ; a eunuch ; ruffian ; outcaste ; vomit ; excrement ; stench ; any horrible figure ; bamboo ; cotton ; lead ; cot ; stool

* Used as a fly-flapper (chamara).

or other vehicle carried with legs upward ; dishes ; cups, etc., with mouth downward ; vessels filled with live coals, which are broken and not burning ; broomstick ; ashes ; winnow ; hatchet, etc.”

Hindus are very particular about catching sight of some auspicious object on the morning of new year's day, as the effects of omens seen on that occasion are believed to last throughout the year. In Malabar, on new year's eve, a room is decorated with garlands of flowers, and small stools or benches covered with silk or white cloth are placed therein. Various kinds of sweets, fruits, flowers, and other auspicious things are arranged, together with jewels and gold coins. The room is well lighted, incense burnt, and the door closed. Early on the following morning the inmates of the house get up, and, with eyes shut, proceed to the door, which is then opened, so that they are greeted with all the articles of good omen within the room.

It is a good omen for the day if when he gets up in the morning, a man sees any of the following :—his wife's face, the lines on the palm of his right hand, his face in a mirror, the face of a rich man, the tail of a black cow, the face of a black monkey, or his rice fields. There is a legend that Sīta used to rise early and present herself, bathed and well dressed, before her lord Rāma, so that he might gaze on her face, and be lucky during the day. This custom is carried out by all good housewives in Hindu families. A fair-skinned Paraiyan or a dark-skinned Brāhman should not, in accordance with a proverb, be seen the first thing in the morning.

The omens are favourable if a person comes across any of the following, when starting on a journey or special errand:—

Married woman.	Mutton.
Virgin.	Precious stones.
Prostitute.	One bearing a silver armlet.
Two Brāhmans.	Sandal wood.
Playing of music.	Rice.
One carrying musical instruments.	Elephant.
Money.	Horse.
Fruit or flowers.	Pot full of water.
A light, or clear blazing fire.	Married woman carrying a water pot from a tank.
Umbrella.	Pot of toddy.
Cooked food.	Black monkey.
Milk or curds.	Dog.
Cow.	Royal eagle.
Deer.	Honey.
Corpse.	Parrot.
Two fishes.	Hearing kind words.
Recital of Vēdas.	A Gāzula Baliya with his pile of bangles on his back.
Sound of a drum or horn.	
Spirituos liquor.	
Bullock.	

If, on similar occasions, a person comes across any of the following, the omens are unfavourable:—

Widow.	Pot of oil.
Lightning.	Leather.
Fuel.	Dog barking on a house top.
Smoky fire.	

Hare.	Bundle of sticks.
Crow flying from right to left.	Butter-milk.
Snake.	Empty vessel.
New pot.	A quarrel.
Blind man.	Man with dishevelled hair.
Lame man.	Oil-man.
Sick man.	Leper.
Salt.	Mendicant.
Tiger.	

In a recent judicial case a witness gave evidence to the effect that he was starting on a journey, and, when he had proceeded a short way, a snake crossed the road. This being an evil omen, he went back, and put off his journey till the following day. On his way he passed through a village, in which some men had been arrested for murder, and found that one of two men, whom he had promised to accompany, and had gone on without him, had been murdered.

Inauspicious days for starting on a journey are *vāra-sūlai*, or days on which Siva's trident (*sula*) is kept on the ground. The direction in which it lies varies according to the day of the week. For example, Sunday before noon is a bad time to start towards the west, as the trident is turned that way. To one proceeding on a journey, a dog crossing from right to left is auspicious. But, if it gets on his person or his feet, shaking its ears, the journey will be unlucky. If the dog scratches its body, the traveller will fall ill, and, if it lies down and wags its tail, some disaster will follow. If a dog scratches the wall of a house, it will be broken into by

thieves; and, if it makes a hole in the ground within a cattle-shed, the cattle will be stolen. A dog approaching a person with a bit of shoe-leather augurs success; with flesh gain; with a meaty bone good luck; with a dry bone death. If a dog enters a house with wire or thread in its mouth, the master of the house must expect to be put in prison. A dog barking on the roof of a house during the dry weather portends an epidemic, and in the wet season a heavy fall of rain. House dogs should, if they are to bring good luck, possess more than eighteen visible claws. The sight of a jackal is very lucky to one proceeding on an errand. Its cry to the east and north of a village foretells something good for the village, whereas the cry at midday means an impending calamity. If a jackal cries towards the south in reply to the call of another jackal, some one will be hung; and, if it cries towards the west, some one will be drowned. A bachelor, who sees a jackal running, may expect to be married shortly. The sight of a cat, on getting out of bed, is extremely unlucky, and he who sees it will fail in all his undertakings during the day. "I faced the cat this morning," or "Did you see a cat this morning"? are common sayings when one fails in anything. The Paraiyans are said to be very particular about omens, and if, when a Parāiyan sets out to arrange a marriage with a certain girl, a cat or a Valiyan crosses his path, he will give up the girl. I have heard of a superstitious European police officer, who would not start in search of a criminal, because he came across a cat. Even the braying of a donkey is considered a good or

bad omen, according to the direction from which it proceeds.

I have already (pp. 84-85) referred briefly to the examination of horses' curls as omens. "Throughout India," Mr. J. D. E. Holmes writes, * "but more especially in the Southern Presidency, among the native population, the value of a horse or ox principally depends on the existence and situation of certain hair marks on the body of the animal. These hair marks are formed by the changes in the direction in which the hair grows at certain places, and, according to their shape, are called a crown, ridge, or feather mark. The relative position of these marks is supposed to indicate that the animal will bring good luck to the owner and his relatives. There is a saying that 'a man may face a rifle and escape, but he cannot avoid the luck, good or evil, foretold by hair marks.' So much are the people influenced by these omens that they seldom keep an animal with unlucky marks, and would not allow their mares to be covered by a stallion having unpropitious marks." The following are some of the marks recorded by Mr. Holmes :—

(a) *Horses.*

1. Deobund (having control over evil spirits), also termed dēvuman or dēvumani. Said by Muhammadans to represent the Prophet's finger, and by Hindus to represent a temple bell. This mark is a ridge, one to three inches long, situated between the throat and counter along the line of the trachea. It is the most

lucky mark a horse can possess. It is compared to the sun, and therefore, when it is present, none of the evil stars can shine, and all unlucky omens are overruled.

2. Khorta-gad (peg-driver) or khila-gad is a ridge of hair directed downwards on one or both hind legs. It is said that no horse in the stable will be sold, so long as the horse with these marks is kept.

3. Badi (fetter), a ridge of hair directed upwards on one or both forearms on the outer side, and said to indicate that the owner of the animal will be sent to jail.

4. Thanni (teat). Teat-like projections on the sheath of the male are considered unlucky.

(b) *Cattle.*

5. Bhashicam suli is a crown on the forehead above the line of the eyes. Bhashican is the name of the wreath worn by bride and bridegroom during the marriage ceremony. If the purchaser be a bachelor or widower, this mark indicates that he will marry soon. If the purchaser be a married man, he will either have the misfortune to lose his wife and marry again, or the good fortune to obtain two wives.

6. Mukkanti suli. Three crowns on the forehead, arranged in the form of a triangle, said to represent the three eyes of Siva, of which the one in the forehead will, if opened, burn up all things within the range of vision.

7. Pādai suli. Two ridges of hair on the back on either side of the middle line, indicating that the purchaser will soon need a coffin.

8. Tattu suli. A crown situated on the back between the points of the hips, indicating that any business undertaken by the purchaser will fail.

9. A bullock with numerous spots over the body, like a deer, is considered very lucky.

It is said that, if a cow voids urine at the time of purchase, it is considered a very good omen, but, if she passes dung, a bad omen. The reverse is the case with a bullock.

The sight of a Brāhmani kite on a Sunday morning is very auspicious, so on this day people may be seen throwing pieces of mutton or lumps of butter to these birds. If the bird is seen flying, the omen is good, but, if seen perching, bad. I am told that the Khonds show no reverence for the Brāhmani kite, but will kill it if it carries off their chickens.

Sometimes people leave their house, and sleep elsewhere on the night preceding an inauspicious day, on which a journey must be made. When a student starts for the examination hall, he will, if he sees a widow or a Brāhman, retrace his steps, and start again after the lapse of a few minutes. Meeting two Brāhmans would indicate good luck, and he would press forward.

If, when a person is leaving the house, the head or feet strike accidentally against the threshold, he should not go out, as it forebodes some impending mischief. If one dines with a friend or relation on Monday, Wednesday, Friday, or Saturday, it is well; if on a Tuesday, ill-feeling will ensue; if on a Thursday, endless enmity; if on a Sunday, hatred. If one places the head towards the east when sleeping, he will obtain wealth and health; if towards the south, a lengthening of life; if towards the west, fame; if towards

the north, sickness. The last position should, therefore, be avoided.* It is unlucky to go westward on Friday or Sunday, eastward on Monday or Saturday, north on Tuesday or Wednesday, south on Thursday. A journey begun on Tuesday is liable to result in loss by thieves or fire at home. Loss, too, is likely to follow a journey begun on Saturday, and sickness a start on Sunday. Wednesday and Friday are both propitious days, and a journey begun on either with a view to business will be lucrative. The worst days for travelling are Tuesday, Saturday, and Sunday.†

Sneezing once is a good sign, twice a bad sign. More than twice is not regarded. When a child sneezes, those near it usually say "dīrgayus" (long life), or sathāyus (a hundred years). Adults who sneeze pronounce the name of some god, the common expression being "Śrīmadrangam." When a Badaga baby is born, it is a good omen if the father sneezes before the umbilical cord has been cut, and an evil one if he sneezes after its severance. Gaping is an indication that evil spirits have effected an entrance into the body. Hence many Brāhmans, when they gape, snap their fingers as a preventive.‡ It was noted by Alberuni that Hindus "spit out and blow their noses without any respect for the elder ones present, and crack their lice before them. They consider the *crepitus ventris* as a good omen, sneezing as a bad omen." When a great man yawns, his sleep is promoted by all the company with

* K. Srikantaliyar. Ind. Ant., XXI., 1892.

† M. J. Walhouse. Ind. Ant., X, 1881.

‡ Ibid., V, 1876.

him snapping their fingers with great vehemence, and making a singular noise. In the Telugu country, when a child is roused from sleep by a thunder-clap, the mother, pressing it to her breast, murmurs "Arjuna Sahādēva." The invocation implies the idea that thunder is caused by the Mahābhārata heroes Arjuna and Sahādēva.*

If a child is born with the umbilical cord round its neck like a garland, it is believed to be inauspicious for its uncle, who is not allowed to see it for ten days, or even longer, and then a propitiatory ceremony has to be performed. If the cord is entwined across the breast, and passes under the armpit, it is believed to be an unlucky omen for the father and paternal uncle. In such cases, some special ceremony, as looking into vessels of oil, is performed. When the tāli of a Brāhman woman is lost, it is an omen that her husband will fall ill, or be lost soon.

Arrack (liquor) vendors consider it unlucky to set their measures upside down. Sometime ago, the Excise Commissioner informs me, the Madras Excise Department had some aluminium measures made for measuring arrack in liquor shops. It was found that the arrack corroded the aluminium, and the measures soon leaked. The shop-keepers were told to turn their measures upside down, in order that they might drain. This they refused to do, as it would bring bad luck to their shop. New measures with round bottoms were evolved, which would not stand up. But the shop-keepers began to use rings of

* M. N. Venkataswami, Ind. Ant., XXXIV, 1905.

india-rubber from soda water bottles, to make them stand. An endeavour has since been made to induce them to keep their measures inverted by hanging them on pegs, so that they will drain without being turned upside down. The case illustrates well how important a knowledge of the superstitions of the people is in the administration of their affairs. So trifling an innovation as the introduction of a new arrangement for maintaining tension in the warp during the process of weaving gave rise quite recently to a strike among the hand-loom weavers at the Madras School of Arts.

A bazār shop-keeper who deals in colours will not sell white paint after the lamps have been lighted. And, in like manner, a cloth dealer refuses to sell black cloth, and the dealer in hardware to sell nails, needles, etc., lest poverty should ensue. Digging operations with a spade must be stopped before the lamps are lighted. A betel-vine cultivator objects to entering his garden or plucking a leaf after the lighting of the lamps, but, if some leaves are urgently required, he will, before plucking them, pour water from a pot at the foot of the tree on which the vine is growing.

In teaching the Grāndha alphabet to children, they are made to repeat the letter *ça* twice quickly without pausing, as the word *ça* means "die." To mention the number seven in Telugu is unlucky, because the word is the same as that for weeping (*yedu*). Even a Treasury officer, who is an enlightened University graduate, in counting money, will say six and one. In Tamil the word ten is, in like manner, inauspicious, because, on the

tenth day after the death of her husband, a widow removes all the emblems of married life. Probably for this reason the offspring of Kallan polyandrous marriages style themselves the children of eight and two, not ten fathers. *Lābha* is a Sanskrit word meaning profit or gain, and has its equivalent in all the vernacular languages. Hindus, when counting, commence with this word instead of the word signifying one. And, in like manner, Muhammadans use the words *Bismillah* or *Burketh*, apparently as an invocation like the medicinal R (Oh ! Jupiter aid us). When the number a hundred has been counted, they again begin with the substitute for one, and this serves as a one for the person who is keeping tally. Oriya merchants say *lābo* instead of *eko* (one), when counting out the seers of rice for the elephants' rations.

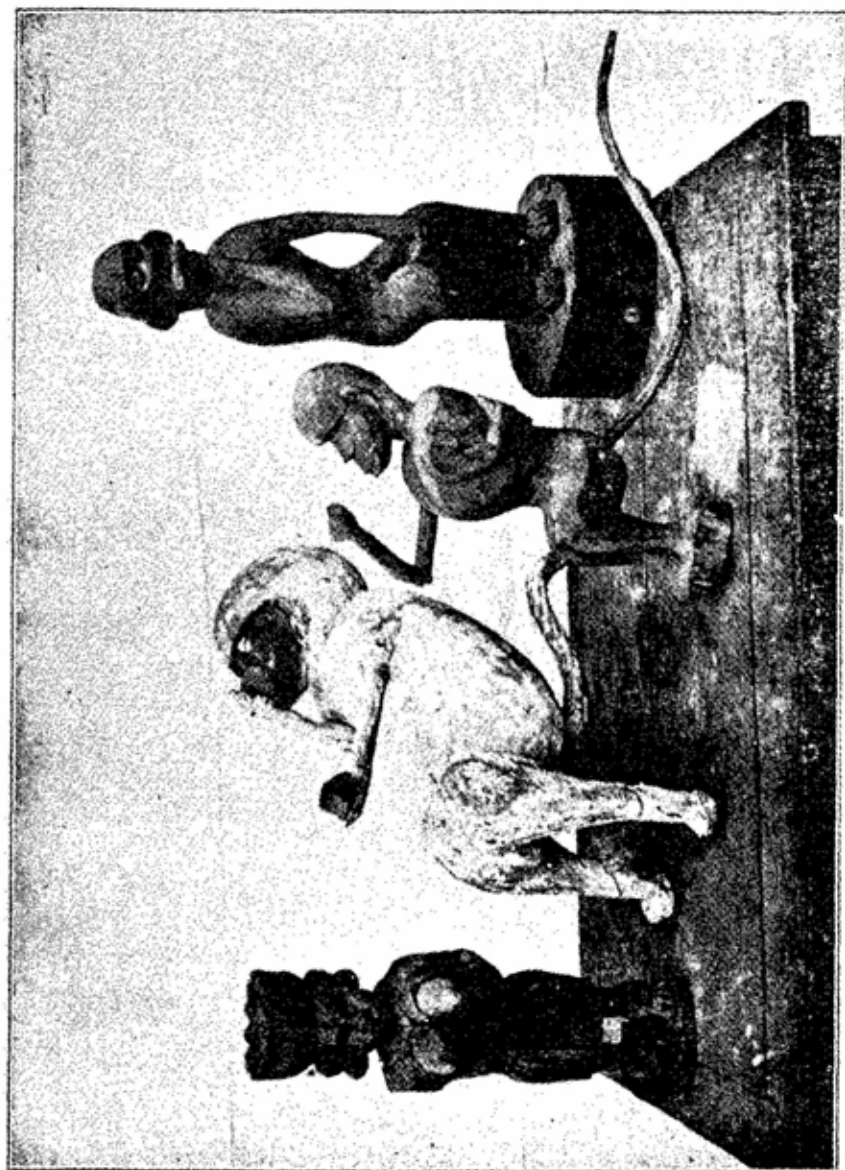
The birth of a male child on the day in which the constellation *Rohini* is visible portends evil to the maternal uncle ; and a female born under the constellation *Moolam* is supposed to carry misery with her to the house which she enters by marriage. While eating, one should face east, south, west, or north, according as one wishes for long life, fame, to be come vain-glorious, or for justice or truth. Chewing a single betel nut along with betel leaves secures vigour ; two nuts are inauspicious ; three are excellent ; and more bring indifferent luck. The basal portion of the betel leaf must be rejected, as it produces disease ; the apical part as it induces sin ; and the midrib and veins as they destroy the intellect. A leaf on which *chunām* (lime) has been kept should be avoided, as it may shorten life.

It is considered by a Hindu unlucky to get shaved for ceremonial purposes in the months of Ādi, Purattāsi, Margali, and Māsi, and in the remaining months Sunday, Tuesday, and Saturday should be avoided. Further, the star under which a man was born has to be taken into consideration, and it may happen that an auspicious day for being shaved does not occur for some weeks. It is on this account that orthodox Hindus are sometimes compelled to go about with unkempt chins.

Even for anointing the body, auspicious and inauspicious days are prescribed, *e.g.*, anointing on Sunday causes loss of beauty, on Monday brings increase of riches, on Thursday loss of intellect. If a person is obliged to anoint himself on Sunday, he puts a bit of the root of *Nerium* (oleander) in the oil, and heats it before applying it. This is supposed to avert the evil influence. Similarly, on Tuesday dry earth, on Thursday roots of *Oxyodon Dactylon*, and on Friday ashes must be used. The Kalinga Kōmatis of Vizagapatam will not reside at any place from which the Padmanābham hill near Bimlipatam can be seen, owing to a tradition that residence near these formerly proved inauspicious to their class.*

It is considered auspicious if a girl attains puberty on a Monday, Wednesday, Thursday, or Friday, and the omens vary according to the month in which the first menstrual period occurs. Thus the month of Vaiyāsi ensures prosperity; Āni male issue; Māsi happiness; Margali well-behaved children; Punguni long life and many children.

* Manual of the Vizagapatam district.



Evil Eye Figures.

It is believed that the sight or breath of Muhamadans, just after they have said their prayers at a mosque, will do good to children suffering from various disorders. For this purpose women carry or take their children, and post themselves at the entrance to a mosque at the time when the worshippers leave it. Most of them are Hindus, but sometimes poor Eurasians may be seen there.

Evil eye.—The indecent carvings on temple cars are introduced thereon to avert the evil eye. During temple or marriage processions, two huge human figures, male and female, made of bamboo wicker-work, are carried in front for the same purpose. In Malabar, fear of the evil eye is very general. At the corner of the upper storey of almost every Nāyar house near a road or path is suspended some object, often a doll-like hideous creature, on which the eye of the passer-by may rest (plate XIII).* “A crop is being raised in a garden visible from the road. The vegetables will never reach maturity unless a bogey of some sort is set up in their midst. A cow will stop giving milk, unless a conch shell is tied conspicuously about her horns. When a house or shop is being built, there surely is to be found exposed in some conspicuous position an image, sometimes of extreme indecency, a pot covered with cabalistic signs, a prickly branch of cactus, or what not, to catch the evil eye of passers by, and divert their attention from the important work in hand.”† Many of the carved wooden images recall

* F. Fawcett, Madras Mus. Bull., III. 3, 1901.

† Logan, Malabar Manual.

forcibly to mind the Horatian satire "*Olim truncus eram. . . Obscenoque ruber porrectus ab inguine palus.*" Monstrous Priapi made in straw, with painted clay pots for heads, pots smeared with chunām and studded with black dots, or palmyra palm fruits coated with chunām, (plate XIV) may often be seen set up in fields, to guard the ripening crop. For the following note on the evil eye in Malabar I am indebted to Mr. S. Appadorai Iyer. "It is not the eye alone that commits the mischief, but also the mind and tongue. Man is said to do good or evil through the mind, word and deed, *i.e.*, *manasa*, *vācha*, and *karmana*. When a new house is being constructed, or a vegetable garden or rice field are in a flourishing condition, the following precautions are taken to ward off the evil eye :—

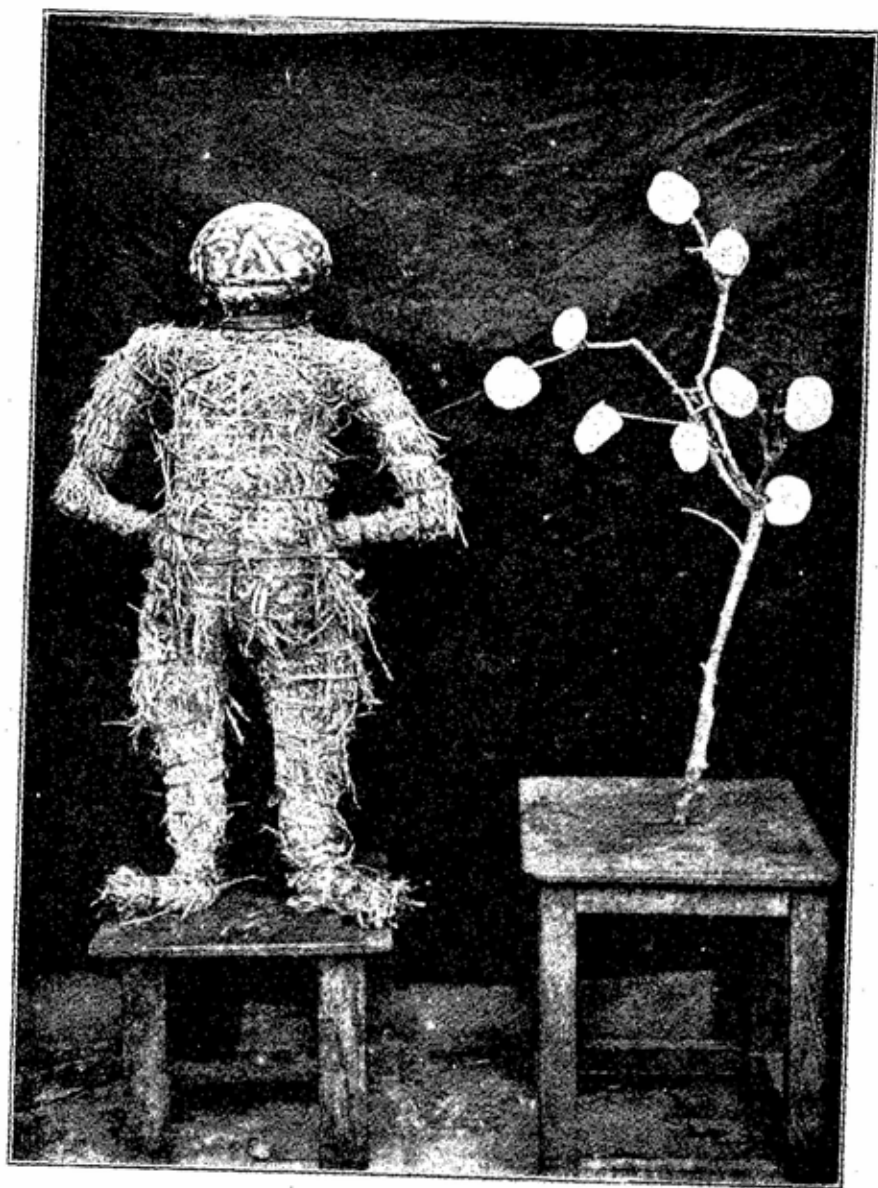
a. In buildings—

1. A pot with black and white marks on it is suspended mouth downwards.
2. A wooden figure of a monkey, with pendulous testes, is suspended.
3. The figure of a Malayāli woman, with protuberant breasts, is suspended.

b. In fields and gardens.

1. A straw figure covered with a black cloth daubed with black and white dots, is placed on a long pole. If the figure represents a male, it has pendent testes, and, if a woman, well developed breasts. Sometimes male and female figures are placed together in an embracing posture.

2. Pots, as described above, are placed on bamboo poles.



Evil-eye Scare-crows.

3. A portion of the skull of a bull, with horns attached, is set up on a long pole.

The figures, pots and skulls are primarily intended to scare away crows, stray cattle, and other marauders, and secondly to ward off the evil eye. Instances are quoted, in which handsome buildings have fallen down, and ripe fruits and grain crops have withered through the influence of the eye, which has also been held responsible for the bursting of a woman's breasts."

In Madras, human figures are made of broken bricks and mortar, and kept permanently in the front of the upstairs verandah. In this city, too, cows may be seen, with a chank shell (*Turbinella rapa*) tied with a black string round the neck, to ward off the evil eye. Māppilla cart-drivers in Malabar tie black ropes round the neck or across the face of their bullocks, for the same purpose. In villages, strangers are not allowed to be present when the cows are milked. Sudden failure of milk, or blood-stained milk, are attributed to the evil eye, to remove the influence of which the owner of the affected cow resorts to the magician. Matrons among all castes make the faces of children ugly by painting two or three black dots on the chin and cheeks, and painting the eyelids black with lamp-black paste. On occasions of auspicious ceremonies, coloured water (arathi), or balls of rice, are waved in front of or around the parties concerned. In like manner, at weddings among some castes, when the bridegroom's party reach the bride's house, her sister waves a vessel containing turmeric water, etc., in front of his face, to ward off the evil eye. Later on in the

ceremonial, rice-cakes are placed on various parts of the bodies of the bride and bridegroom, and seven vessels containing turmeric water, charcoal, rice, salt, betel, fruits, and flowers are waved in front of their faces. Sometimes a figure is made of rice-flour paste, and five kinds of flowers are placed near it. Copper coins are stuck on the head, hands, and abdomen of the figure, which is waved in front of a sick person, and taken to a place where three roads or paths meet, and left there. For curing sprains, it is a common practice to have in front of the patient a sickle, an iron measure, or any article made of iron which is at hand. Sometimes a hole is made in a gourd (*Benincasa cerifera* or *Lagenaria vulgaris*), which is filled with turmeric and chunām, and waved round a sick person. It is then taken to a place where three roads meet, and broken. The sudden illness of children is often attributed to the evil eye. In such cases, the following remedies are considered efficacious:—

(1) A few sticks from a new unused broom are set fire to, waved several times round the child, and placed in a corner. With some of the ashes the mother makes a mark on the child's forehead. If the broom burns to ashes without making a noise, the women cry "Look at it. It burns without the slightest noise. The creature's eyes are really very bad." Abuse is then heaped on the person, whose eyes are supposed to be wicked.

(2) Some chillies, salt, human hair, nail-cuttings, and finely powdered earth from the pit of the door-post are mixed together, waved three times in front of the

baby, and thrown on to the fire. Woe betide the possessor of the evil eye, if no pungent, suffocating smell arises while it is burning.

(3) A piece of burning camphor is waved in front of the baby.

(4) Cooked rice-balls, painted red, black and yellow, and white (with curds) are waved in front of the child.

Loss of appetite in children is attributed by mothers to the visit of a supposed evil person to the house. On that person appearing again, the mother will take a little sand or dust from under the visitor's foot, whirl it round the head of the child, and throw it on the hearth. If the suspected person is not likely to turn up again, a handful of cotton seeds, red chillies, and dust from the middle of the street, are whirled round the child's head, and thrown on the hearth. If the chillies produce a strong smell, the evil eye has been averted. If they do not do so, the suspect is roundly abused by the mother, and never again admitted to the house. It is a good thing to frighten any one who expresses admiration of one's belongings. For example, if a friend praises your son's eyes, say to him "Look out. There is a snake at your feet." If he is frightened, the evil eye has been averted.

During a marriage among the Mādigas, a sheep or goat is sacrificed to the marriage (aravēni) pots. The sacrificer dips his hands in the blood of the animal, and impresses the blood on his palms on the wall near the door leading to the room in which the pots are kept. This is said to ward off the evil eye. The nomad

Tottiyans kill a fowl near the pots, and with its blood make a mark on the foreheads of the bride and bridegroom on their entry into the marriage booths erected outside the village. The Vekkiliya Tottiyans sacrifice a goat or sheep instead of a fowl, and the more advanced among them substitute the breaking of a coconut for the animal sacrifice.

The objection which a high-caste Brāhman has to being seen by a low-caste man when he is eating his food is based on a belief allied to that of the evil eye. The Brāhmanical theory of vision, as propounded in the sacred writings, and understood by orthodox pandits, corresponds with the old corpuscular theory. The low-caste man being inferior in every respect to the Brāhman, the matter or subtle substance proceeding from his eye, and mixing with the objects seen by him, must of necessity be inferior and bad. So food, which is seen by a low-caste man, in virtue of the *radii perniciosi* which it has received, will contaminate the Brāhman.

If a man of another caste enters the house of a Mysore Holey, the owner takes care to tear the intruder's cloth, and turn him out. This will avert any evil, which might have befallen him.* It is said that Brāhmans consider great luck will wait upon them, if they can manage to pass through a Holey village unmolested. Should a Brāhman attempt to enter their quarters, the Holeyas turn him out, and slipper him, in former times it is said to death.†

* J. S. F. Mackenzie. Ind. Ant., II, 1873.

† *Ibid.*

Charms.—Mantrams, or consecrated formulæ, are supposed to be very powerful, and by their aid even gods can be brought under control. Such charms are *inter alia* believed to be efficacious in curing disease, in protecting children against devils, and women against miscarriage, in promoting development of the breasts, in bringing offspring to barren women, and warding off misfortune consequent on marriage with a girl who has a bad mark on her, in keeping wild pigs from the fields, and warding off cattle disease. For the last purpose the magical formula is carved on a stone pillar, which is set up in the village. They are divided into four classes, viz., mantrasara, or the real essence of magic; yantrasara, or the science of cabalistic figures; prayogasara, or the method of using the above for the attainment of any object; tanthrasara, or the science of symbolical acts with or without words.

Mantrasara includes all mantrams, with their efficacy for good and evil, and the methods of learning or reciting them with the aid of the guru (spiritual instructor). Mantrams are combinations of the five initial letters of the five sacred elements, which produce sounds, but not words. These are believed to vibrate on the ether, and act on latent forces which are there.

Yantrasara includes all cabalistic figures, and the method of drawing and using them, and objects to be attained by them. They are drawn on thin plates of gold, silver, copper or lead. The efficacy of the figures, when drawn on gold, will, it is said, last for a century, while those drawn on the less precious metals will only be

effective for six months or a year. Leaden plates are made use of when the mantrams have to be buried underground. These figures should possess the symbols of life, eyes, tongue, the eight cardinal points of the compass, and the five elements.

Prayogasara includes attraction or summoning by enchantment, driving out evil spirits, stupefaction, tempting or bringing a deity or evil spirits under control, and enticement for love, destruction, and separation of friends. The mantras are effective only when the individual who resorts to them is pure in mind and body. This can be attained by the recital of *ajapagayithry* (216,000 exhalations and inhalations in twenty-four hours). These have to be divided among the deities *Ganēsa*, *Brāhma*, *Vishnu*, *Rudra*, *Jīvathma*, *Paramathma*, and the guru in the proportion of 600, 6000, 6000, 6000, 1000, 1000, 1000. A man can only become learned in mantrams (*mantravādi*) by the regular performance of the recognised ceremonial, by learning them from a guru, by proper recitals of them, burning the sacred fire (*hōmam*), and taking food. As examples of yantrams, the following, selected from a very large repertoire, may be cited.

Ganapathi yantram should be drawn on metal, and worship performed. It is then enclosed in a metal cylinder, and tied by a thread round the neck of females, or the waist or arm of men. It will cure disease, conquer an enemy, or entice any one. If the sacred fire is kept up while the formula is repeated, and dry cocoanut, plantain fruits, money, *ghī*, beaten rice and sweet bread

put into it, its owner will be blessed with wealth and prosperity.

Bhadrakālī yantram.—The figure is drawn on the floor with flour of rice, turmeric, charcoal powder, and leaves of the castor-oil plant; and, if pūja is done at night to the deity, it will lead to the acquisition of knowledge, strength, freedom from disease and impending calamities, wealth and prosperity. If the pūja is celebrated by a mantravādi for twelve days with his face turned towards the south, it will produce the death of an enemy.

The utterance of a certain mantram, and recital of puruṣa sooktham (a Vēdic hymn) before 11 A.M., and the distribution of milk among children, will produce increase of children, wealth, cows, and prosperity. If butter is taken by barren women, with the recital of this mantram, they will be blessed with children.

Sudarsana yantram, when drawn on a metal sheet, and enclosed in a cylinder worn round the neck or on the arm, will relieve those who are ill or possessed of devils. For driving out devils, an oblation to Agni must be offered, while the mantram *Om nama sahasrarahun pul* is uttered. If the yantram Sudarsana is drawn on butter spread on a plantain leaf, pūja performed, and the butter given to a barren woman, there will be no danger to herself or future issue.

Suthakadhosham yantram.—Children under one year of age are supposed to be affected, if they are seen by a woman on the fourth day of menstruation with wet clothes and empty stomach after bathing. She may not even see her own baby or husband till she has changed

her clothes, and taken food. To avert the evil, a waistband, made of the bark of the arka plant (*Calotropis gigantea*), is worn.

Sarabha yantram will cure persons suffering from epilepsy or intermittent fever.

Subramaniya yantram, if drawn and regularly worshipped, will expel devils from both those attacked by them, and from houses.

Hanumān yantram, when worn, will protect those who are out on dark nights, and produce bodily strength and wisdom. If drawn on a gold sheet, enclosed in a casket, and pūja performed to it every Saturday, it will bring prosperity, and help pregnant women during their confinement.

Pakshi yantram, if drawn on a sheet of lead, and kept in several places round a house, will keep snakes away.

Moolathrigona yantram, if drawn on the floor, and a knife placed on it, will drive out devils from those attacked thereby.

Vatugabhairava yantram cures disease in those who are under eighteen years old, and drives out all kinds of evil spirits. If ashes are smeared on the face, and the mantram uttered sixteen times, it will be very effective.

Varati yantram is very useful to any one who wishes to kill an enemy. He should sit in a retired spot at night, with his face turned towards the south, and repeat the mantram a thousand times for twenty days.

Prathingiri yantram is drawn on a sheet of lead, and buried at a spot over which a person, whose death is

desired, will pass. It is then placed on the floor, on which the sacred fire is kindled. The mantram should be repeated eight hundred times for seven nights.

Chāmundi and Raktha Chāmundi are used for causing the death of enemies. The mantram should be written on a sheet of lead, and pūja, with the sacrifice of toddy and mutton, performed.

To produce an ulcer, which will cause the death of an enemy in ninety days, a mantram is written on a piece of cadjan (palm-leaf), enclosed in an egg with a small quantity of earth on which he has urinated, and buried in an ant-hill. A fowl is killed, and its blood and some toddy are poured over the egg. To cure fever, the formula is written with the finger in water contained in a basin, and the appropriate words repeated while the water is being drunk.

A charm, called the Asvārūda yantram, enables a person wearing it to cover long distances on horseback; and he can make the most refractory horse amenable by tying it round its neck.* An inhabitant of Malabar presented Mr. Fawcett with a yantram against the evil eye, which, if whispered over a piece of string, and tied round any part of the body affected, would work an instantaneous cure. In a note regarding moon-shaped amulets against the evil eye described by Professor Tylor,† Mr. Walhouse mentions that crescents, made of thin plates of metal, sometimes gold, are worn by children on the west coast, suspended upon the breast with the

* F. Fawcett, *Madras Mus. Bull.*, III, 3, 1901.

† *Journ. Anthropol. Inst.*, XIX, 1890.

points upwards. Neck ornaments in the form of crescents are commonly worn by Muhammadan children.

The story of a stone slab in the main street of Rāyalcheruvu, known as the yantram rāyi or magic stone, is narrated by Mr. Francis.* “The charm consists of 81 squares, nine each way, within a border of tridents. Each square contains one or more Telugu letters, but these will not combine into any intelligible words. At the bottom of the stone are cut a lingam and two pairs of foot-prints. Some twelve years ago, it is said, the village suffered severely from cholera for three years in succession, and a Telugu mason, a foreigner who was in the village at the time, cut this charm on the stone to stop the disease. It was set up with much ceremony. The mason went round the village at night without a stitch of clothing on him, and with the entrails of a sheep hanging round his neck. Many cocoanuts were offered on the stone, and many sheep slain before it. The mason tossed a lamb into the air, caught it as it fell, tore its throat open with his teeth, and then bounded forward, and spat out the blood. More sheep and more cocoanuts were offered, and then the slab was set up. The mason naturally demanded a substantial return for the benefit he had conferred upon the inhabitants. When cholera now breaks out, the villagers subscribe together, and do pūja to the stone in accordance with directions left them by him. A washerman acts as pūjāri, and 101 pots of water are poured over the slab; thread is wound round it 101 times; 101 dots are made

* Gazetteer of the Anantapur district.

on it with kunkumam; and 101 limes, cocoanuts, and quarter anna bits are offered to it."

The tooth or claw of a tiger, worn on the neck or near the loins, wearing an iron ring set with pearls, a lime placed in the turban, or a figure of Hanumān (the monkey god) graven on an ornament, are considered effective against evil demons. A tiger's whiskers are held to be a most potent poison when chopped up; so, when a tiger is killed, the whiskers are immediately singed off.* They are represented in stuffed heads by the delicate bristles of the porcupine.

The hair or chēdu of the bear is enclosed in amulets and tied to the girdle round the loins of male children, and in strings round the neck of female children, as a remedy against fever, and to prevent involuntary discharge of urine during sleep.† The Rev. S. Nicholson informs me that, if a Māla child grinds its teeth in its sleep, a piece of a broken pot is brought from a graveyard, and, after being smoked with incense, tied round the neck of the child with a piece of string rubbed with turmeric, or with a piece of gut. Further, among the Mālas, the dried up umbilical cord is highly prized as a remedy for sterility. The upper lip and chin of a girl are rubbed with the cord so that they may not develop moustache and beard.

A Lambādi has been seen repeating mantrams over his patients, and touching their heads at the same time with a book, which was a small edition of the Telugu

* M. J. Walhouse, *Ind. Ant.*, V, 1876.

† Manual of the Kurnool district.

translation of St. John's gospel. Neither the physician nor the patient could read, and had no idea of the contents of the book.*

Mercury cups, said to be made of an amalgam of mercury and tin, are stated to possess the property of allowing mercury, when poured in, to ooze through them, and pass out. Milk kept overnight in such a cup, or an amulet made from the cup materials, and worn round the waist, are believed to exercise a most potent influence over the male fertilising element. Such an amulet, applied to the neck of a chorister, is said to have increased his vocal powers three or four times. Piles and other bodily ailments are believed to be cured by wearing rings, in the composition of which mercury is one of the ingredients.

In the diary of Ananda Ranga Pillai † the following method of catching slaves is recorded. "The slave-dealer sent out his men to collect these; they purchased some, and inveigled others into their clutches. They either mixed some deleterious material in the lime which their victims used with their betel and nut, or placed them under a spell by means of the magic paint which they carried in a box in their hands, and then, overpowering them, reduced them to slavery."

The following are interesting as cases in which a European, who was well versed in the theory and practice of native magic, was called in to administer to natives, who were under the spell of devils. In the first case, a

* Rev. J. Cain, *Ind. Ant.*, VIII, 1879.

† Edited by Sir J. F. Price, Vol. I, 1904.

Telugu girl, about seventeen years old, had been for some time possessed by her sister's husband, under whose influence she used to eat abnormal quantities of food, tear off her clothes, and use indecent language in a voice other than her own. When the European arrived in her room, the devil, speaking through the girl, threatened to kill her, or the European, or the individual who put it into her. Under the spell of a suitable mantram, the devil departed, and its return was prevented by the wearing of a yantram. The girl is said to have entirely recovered, and to have married and settled down. The other case was that of a boy, who was possessed by a devil. He was found, on the occasion of the visit of the European, lying down in the court-yard of his house, clad in an ample loin-cloth, and with a high temperature. Suddenly, through some invisible agency, a corner of the loin-cloth caught fire, which was stamped out. It then caught fire in another place, and eventually was riddled with burnt holes. This was the way in which the devil manifested its influence, and sometimes the boy got burnt. A mantram was recited, with the result that the burning ceased, and the fever abated. An impromptu yantram was made out of vibhūti (sacred ashes), and tied round the boy's neck. A religious mendicant came along a short time afterwards, and treated the boy for some ordinary sickness unconnected with the devil, but the medicine did him no good. Finding the yantram round his neck, the mendicant asserted that it was the cause of his failure, and ordered its removal. This the boy's relations refused to permit. But the holy man ripped it

off. Whereon the boy instantly fell down comatose. In recording these two cases, I have reproduced my notes made on the occasion of an interview with the European.

A notorious Māppilla dacoit, who was shot by the police a few years ago, and whom his co-religionists tried to make a saint, was at the time of his death wearing five copper and silver mantram cylinders round his waist. In a case which was tried before a Magistrate in Travancore, the accused, in order to win his case, had concealed in his under-cloth some yantrams, which had been prepared for him by a sorcerer. The plaintiff, having got scent of this, gave information, and the charms were handed over to the Magistrate. In Vizagapatam a most efficacious charm, supposed to render a man invulnerable to every ill, consists of a small piece of black wool, given to every one who takes a black sheep for the priest of a temple on the top of the Bopelli ghāt. A European official in the same district informed me that his autograph and seal were put to a strange use. A Magistrate told him that he wanted to tear up some old abkāri (liquor) licenses, but a man implored him not to do so, as they had brought him life for a year, and were therefore worshipped. So the medicine was water, in which an old license had been dipped. In Vizagapatam a mixture of gingelly oil, the red dye which women use, and other ingredients, put into a small piece of hollow bamboo, and worn on the arm, is said to protect a man against being shot with a bow or musket.

Lean children, especially of the Māla, Mādiga and Chakkiliyan classes, are made to wear a leather strap

specially made for them by a Chakkiliyan, which is believed to help their growth.

Animal superstitions.—One of the occupations of the Kuruvikārans (bird-men), a class of Marathi-speaking bird-catchers, pig-breeders, and beggars, is the manufacture and sale of spurious jackal horns, known as nari-kombu. To catch the jackals, they make an enclosure of a net, inside which a man seats himself, armed with a big stick. He then proceeds to execute a perfect imitation of the jackal's cry, on hearing which the jackals come running to see what is the matter, and are beaten down. Sometimes the entire jackal's head is sold, skin and all. The process of manufacture of the horn is as follows. After the brain has been removed, the skin is stripped off a limited area of the skull, and the bone at the place of junction of the sagittal and lambdoid sutures above the occipital foramen is filed away, so that only a point, like a bony outgrowth, is left. The skin is then brought back, and pressed over the little horn, which pierces it. The horn is also said to be made out of the molar tooth of a dog or jackal introduced through a small hole in a piece of jackal's skin, round which a little blood or turmeric paste is smeared, to make it look more natural. In most cases, only the horn, with a small piece of skull and skin, is sold. Sometimes, instead of the skin from the part where the horn is made, a piece of skin is taken from the snout, where the long black hairs are. The horn then appears surrounded by long black bushy hairs. The Kuruvikārans explain that, when they see a jackal with such long hairs on the top of his

head, they know that he possesses a horn. A horn vendor, whom I interviewed, assured me that the possessor of a horn is a small jackal, which comes out of its hiding-place on full-moon nights to drink the dew. According to another version, the horn is only possessed by the leader of a pack of jackals. The Sinhalese and Tamils alike regard the horn "as a talisman, and believe that its fortunate possessor can command the realization of every wish. Those who have jewels to conceal rest in perfect security if, along with them, they can deposit a narri-còmbu."* The ayah of a friend of mine, who possesses such a talisman, remarked "Master going into any Law Court, sure to win case." Two of these spurious horns, which I acquired from a wandering Kuruvikāran, were promptly abstracted from my study table, to bring luck to some Tamil member of my staff.

The Gadabas of Vizagapatam will not touch a horse, as they are palanquin-bearers, and have the same objection to the rival animal that a cab-driver has to a motor-car. In South Canara none but the lowest Paraiyan will rub down a horse.

Native physicians, in the Tamil districts, are said to prepare an unguent, into the composition of which the eyes of the slender Loris (*Loris gracilis*), the brain of the dead offspring of a primipara, and the catamenial blood of young virgins enter, as an effective preparation in necromancy. The eye of the Loris is also sought after for making a preparation, which is believed to enable the possessor to kidnap and seduce women. A young

* Tennent, Ceylon.

married student at a college attributed his illness to the administration by his wife of a love philtre containing the brains of a baby, which had been exhumed after burial. Among the Paraiyans, and some other castes, a first born child, if it is a male, is buried near or even within the house, so that its corpse may not be carried away by a witch or sorcerer, to be used in magic rites.* A love philtre, said to be composed of the charred remains of a mouse and a spider, was recently sent to the Chemical Examiner to Government for analysis in a suspected poisoning case.

There is a belief that the urine of a wild monkey (*kondamuchcha*), which it discharges in a thick stream, possesses the power of curing rheumatic pains, if applied to the affected parts with a mixture of garlic. Some of the poorer classes in the villages of Kurnool obtain a sale even for stones on which this monkey has urinated, and hill-people suffering from chronic fever sometimes drink its blood.† The flesh of the black monkey (*Nīlgiri langūr*) is sold in the Nīlgiri bazaars as a cure for whooping-cough.

It is on record that the Tanjore Nayakar, having betrayed Madura and suffered for it, was told by his Brāhman advisers that he had better be born again. So a colossal cow was cast in bronze, and the Nayakar shut up inside. The wife of his Brāhman guru acted as nurse, received him in her arms, rocked him on her knees,

* A. C. Clayton, *Madras Mus. Bull.*, V, 2, 1906.

† *Manual of the Kurnool district.*

and caressed him on her breast, and he tried to cry like a baby.*

When a person rises in the morning, he should not face or see a cow's head, but should see its hinder parts. This is because of a legend that a cow killed a Brāhman by goring him with its horns. In some temples a cow is made to stand in front of the temple, with its back towards it, so that any one entering may see its face. A story is told at Cochin that the beautiful blue and white tiles, which adorn the floor of the synagogue, were originally intended for a former Rāja of Cochin. But a wily Jew declared that bullock's blood must have been used in the preparation of the glaze, and offered to take them off the hands of the Rāja, who was only too glad to get rid of them.

At a sale of cattle, the vendor takes a small quantity of straw in his hand, and, putting some cow-dung on it, presents it to the purchaser.† This transaction, which is called erukaziththu koduththal (giving cow-dung) seals the contract. The five products of the cow (pāṇchagavyam)—milk, curds, butter, urine, and fæces—are taken by Hindus to remove pollution from confinement, and a voyage across the seas to Europe, other causes. Owners of cattle take their sick animals round the hill at Tirukazhukunram on a Tuesday in performance of a vow, with the belief that their health will be thus restored. Sāris (female cloths) with the figures of cows printed on them are made by the cotton-printers of

* J. S. Chandler, *Calcutta Review*, 1903.

† H. J. Stokes, *Ind. Ant.*, III, 1874.

Masulipatam and other places. Brāhman widows believe that wearing such cloths will bring a blessing on them.

The Sembaliguda Gadabas believe that a piece of wild buffalo horn, buried in the ground of the village, will avert or cure cattle disease.* And the Billavas of South Canara, who are employed as toddy-tappers, believe that, if they beat the spathe of the cocoanut palm with the bone of a buffalo which has been killed by a tiger, the yield of toddy will, if the bone has not touched the ground, be greater than if an ordinary bone is used.

The common striped squirrel was employed in the construction of the bridge which Rāma was constructing to connect Rāmēswaram island with Ceylon. Seeing the squirrel fatigued with its labours, Rāma sympathetically stroked its back with the three middle fingers of his right hand, the marks of which were left behind. In Vizagapatam one of the most valued charms is called chemru mousa, described as being a small musk rat only an inch and-a-half long, very scarce, and only found on rocky hills. It is worn in a gold or silver box on the arm, and is supposed to render a man invulnerable against sword cuts and musket shots.

“At Kolar in Mysore,” Mr. S. K. Sundara Charlu writes,† “there is believed to be a regular goddess of scorpions, under whose seat there lives and thrives a brood of scorpions, over whom she presides. Another belief is that scorpions have the power of reviving, even after being completely crushed into pulp. We are,

* H. D. Taylor, Madras Census Report, 1891.

† Indian Review, 1905.

therefore, gravely warned not to rest secure till the enemy has been actually cremated. It is commonly said in South India that the scorpion has great reverence for the name of Ganēsa, because it is supposed that when, on seeing a scorpion, one cries out, 'Pulliyar annai' (in the name of Ganēsa), the scorpion will suddenly stop; the truth of the matter being that any loud noise is heard by the scorpion, and arrests its motion."

The peon (attendant) in the zoological laboratory of one of the Madras colleges would put his hand with impunity into a jar of live scorpions, of which he believed that only a pregnant female would sting him with hurt. He was doubtless unaware that, in Senegambia, men of the scorpion class affirm that scorpions of a very deadly kind will run over their bodies without poisoning them.* A sweeper man, who had a mole on his back in shape somewhat resembling a scorpion, believed himself to be immune against scorpion sting, and would confidently insert the poison-spine of a live scorpion into his skin. In a letter to a medical officer a native wrote that "when a pregnant woman is stung by a scorpion, the child which is in the womb at the time of such stinging, when delivered, does not suffer from the sting of a scorpion, if ever it were to be stung in its lifetime." Among quaint remedies for scorpion sting may be noted sitting with an iron crowbar in the mouth, and the application of chopped lizard over the puncture. The excrement of lizards fed on scorpions is believed to be an effective remedy.

* Frazer, Totemism, 1887.

If the offspring of a primipara dies, it is buried in a place where jackals can get at it. It is believed that, if a jackal does not make a sumptuous meal off the corpse, the woman will not be blessed with more children. The hyæna is believed to beat to death, or strangle with its tail people whom it seizes. The head of a hyæna is sometimes buried in cattle-sheds to prevent cattle disease. Its incisor teeth are tied round the loins of a woman in labour, to lessen her pains.* There is a belief that, when a bear seizes a man, it tickles him to death without biting or violence.† Bears are supposed, owing to the multi-lobulated external appearance of the kidneys, to gain an additional pair of these organs every year of their life. The bite of a rat, cat, or monkey is commonly believed to give rise to asthma. It is believed that the flesh or blood of some animals, which have certain organs largely developed, will cure disease of corresponding organs in the human subject. For example, the flesh of jackals, which are credited with the possession of very powerful lungs, is believed to cure asthma. And the fat of the peacock, which moves gracefully and easily, is supposed to cure stiff joints. For a similar reason women rub the blood of the small garden bat into the dilated lobes of their ears, so as to strengthen them.

In connection with tigers, the following extract from the diary of a native forest officer may be quoted. "Up a tree, where I adhere with much pain and discomposure, while the tiger roaring in a very awful

* Manual of the Karnool district.

† M. J. Walhouse, Ind. Ant., V, 1876

manner on the fire-line. This is very inconsiderate tiger, and causes me great griefs, as I have before reported to your honour. This two times he spiled my work, coming and shouting like thunder, and putting me up a tree, and making me behave like an insect. I am not able to climb with agility owing to stomach being a little big from bad water of this jungle. Chenchumans can fly up tree quickly. This is a very awful fate for me." Some years ago, a drinking fountain was erected at the Madras museum, in which the water issued from the mouth of a lion. It entirely failed in its object as the native visitors would not use it, because the animal was represented in the act of vomiting. Some Hindus in Madras believe that it would be unlucky for a newly married couple to visit the museum, as their offspring would be deformed as the result of the mother having gazed on the skeletons and stuffed animals.

Should a crow come near the house, and caw in its usual rapid raucous tones, it means that calamity is impending. But, should the bird indulge in its peculiar prolonged guttural note, happiness will ensue. If a crow keeps on cawing incessantly in a house, it is believed to foretell the coming of a guest. The belief is so strong that some women prepare more food than is required for the household. There is also an insect called *virunthoo poochee*, or guest insect. The crow is believed to possess only one eye, which moves from socket to socket as occasion demands. The belief is founded on the legend that an Asura, disguised as a crow, while Rāma was sleeping with his head in Sīta's lap in the jungles of Dandaka, pecked

at her breasts, so that blood issued therefrom. On waking, Rāma, observing the blood, and learning the cause of it, clipped a bit of straw, and, after infusing it with the Brāhma astra (miraculous weapon) let it go against the crow Asura, who appealed to Rāma for mercy. Taking pity on it, Rāma asked the Asura to offer one of its eyes to the weapon, and saved it from death. Since this time crows are supposed to have only one eye. In Malabar there is a belief that ill-luck will result if, on certain days, a crow soils one's person or clothes. The evil can only be removed by bathing with the clothes on, and propitiating Brāhmans. On other days the omen is a lucky one. On *srādh* (memorial) days, *pindams* (balls of cooked rice) are offered to the crows. If they do not touch them, the ceremony is believed not to have been properly performed, and the wishes of the dead man are not satisfied. If the crows, after repeated trials, fail to eat the rice, the celebrant makes up his mind to satisfy these wishes, and the crows are then supposed to relish the balls. On one occasion my assistant was in camp on the Palni hills, the higher altitudes of which are still uninhabited by crows, and he had perforce to march down to the plains, in order to perform the annual ceremony for his deceased father. When an *Urāli* man has been excommunicated from his caste, he must kill a sheep or goat before the elders, and mark his forehead with its blood. He then gives a feast to the assembly and puts part of the food on the roof of his house. If the crows eat it, he is received back into the caste.* A native

* Madras Census Report, 1901.

clerk sometime ago took leave in anticipation of sanction on receipt of news of a death in his family at a distant town. His excuse was that his elder brother had, on learning that his son had seen two crows *in coitu*, sent him a post-card stating that the son was dead. The boy turned out to be alive, but the card, it was explained, was sent owing to a superstitious belief that, if a person sees two crows engaged in sexual congress, he will die unless one of his relations sheds tears. To avert this catastrophe, false news as to the death are sent by the post or telegraph, and subsequently corrected by a letter or telegram announcing that the individual is alive. There is a legend current in the Kavarathi island of the Laccadives, that a Māppilla tāngal (priest) once cursed the crows for dropping their excrement on his person, and now there is not a crow on the island. The Kois of the Godāvāri district believe that hell is the abode of an iron crow, which feeds on all who go there. Some years ago a rumour spread in the Koi villages that an iron cock was abroad very early in the morning, and upon the first village in which it heard one or more cocks crow it would send a grievous pestilence, and decimate the village. In one instance at least this led to the immediate extermination of all the unfortunate cocks in that village. I am informed by Mr. Jayaram Mudaliar that the Khonds will not kill crows, as this would be a sin amounting to the killing of a friend. According to their legend, soon after the creation of the world, there was a family consisting of an aged man and woman, and four children, who died one after the

other in quick succession. Their parents were too aged to take the necessary steps for their cremation, so they threw the bodies away on the ground, at some distance from their home. God appeared to them in their dreams one night, and promised that he would create the crow, so that it might devour the dead bodies.

A grāndha (palm-leaf book), describing how an enemy may be struck down, gives the following details. The head of a fowl with dark-coloured flesh is cut off. The head is then split, and a piece of cadjan, on which are written the name of the person to be injured, and the name of the star under which he was born, is stuck in the split head, which is then sewn up, and the tongue stitched to the beak. The head is then inserted into a certain fruit, which is tied up with a withe of a creeper, and deposited under the enemy's gateway. By the Tiyaṅs a number of evil spirits are supposed to devote their attention to pregnant women, and to suck the blood of the child *in utero*, and of the mother. In the process of expelling these, the woman lies on the ground, and kicks. A cock is thrust into her hand, and she bites it, and drinks its hot blood.* At a marriage among the Malai Vellālas, a live fowl is swung round the heads of the bride and bridegroom. Its neck is then wrung, and the dead bird thrown to the attendant clarionet players. Among some classes in Mysore there is a belief that, if a death occurs in a house on a Tuesday or Friday, another death will quickly follow unless a fowl is tied

* F. Fawcett, Madras Museum Bull., III, 3, 1901.

to one corner of the bier. The fowl is buried with the deceased. Those castes which do not eat fowls replace it by the bolt of the door.* A west coast housewife, when she buys a fowl, goes through a mystic ritual to prevent it from getting lost. She takes it thrice round the fire-place, saying to it "Roam over the country and the forest, and come home safe again." Among the Tamils, if a burial takes place on a Saturday, a fowl must also be buried, or dire calamity will overtake the house.

By some it is considered unlucky to keep pigeons about a dwelling-house, as they are believed, on account of their habit of standing on one leg, to lead to poverty. House sparrows are credited with bringing good luck to a house in which they build their nests. For this purpose, when a house is under construction, holes are left in the walls or ceiling, or earthen pots are hung on the walls by means of nails or pegs, as an attractive site for nesting. One method of attracting sparrows to a house is to make a noise with rupees as in the act of counting out coins. Some native physicians prescribe the flesh and bones of cock sparrows for those who have lost their virility. The birds are cleaned, and put in a mortar together with other medicinal ingredients. They are pounded together for several hours, so that the artificial heat produced by the operation converts the mixture into a pulpy mass, which is taken by the patient in small doses. The flesh of quails and patridges is also believed to possess remedial properties.

* J. S. F. Mackenzie, *Ind. Ant.*, II., 1873.

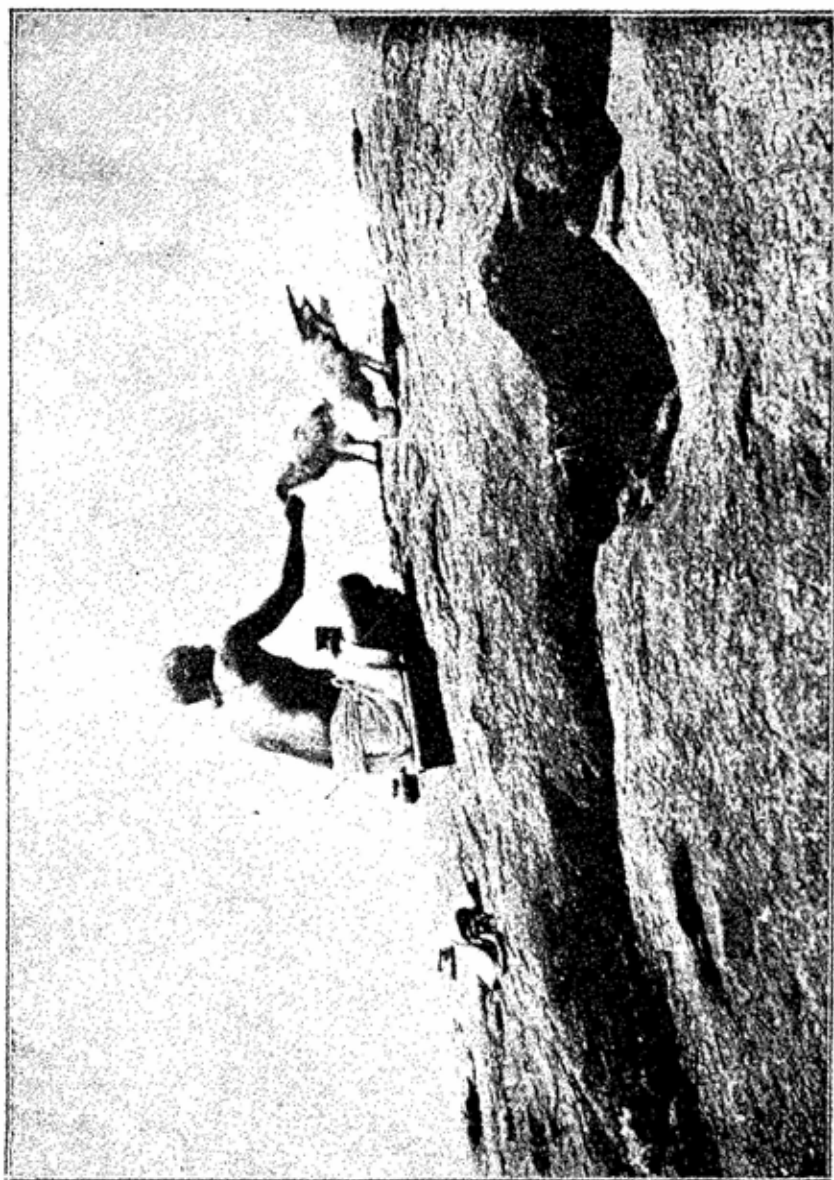
Ill-luck will follow, should an owl sit on the house top, or perch on the bough of a tree near the house. One screech forebodes death; two screeches success in any approaching undertaking; three the addition by marriage of a girl to the family; four a disturbance; five that the hearer will travel. Six screeches foretell the coming of guests; seven mental distress; eight sudden death; and nine signify favourable results. A species of owl, called pullu, is a highly dreaded and ominous bird. It is supposed to cause all kinds of illness to children, resulting in emaciation. At the sound of its screeching, children are taken into a room, to avoid its furtive and injurious gaze. Various propitiatory ceremonies are performed by specialists to secure its good-will. Amulets are worn by children as a preventive against its evil influences. To warn off the unwelcome intruder, broken pots, painted with black and white dots, are set up on house tops. And sometimes a house, which has been visited by an owl, is locked up and vacated for six months, and then once more occupied after the performance of certain rites. It is stated by Mr. W. Francis* that, in the Bellary district, the flat roofs of many houses may be seen decked with rags fluttering from sticks, piles of broken pots, and so forth. These are to scare away owls, which, it is said, sometimes vomit up blood, and sometimes milk. If they sit on a house and bring up blood, it is bad for the inmates; if milk, good. But the risk of the vomit turning out to be blood is apparently more

* Manual of the Bellary district.

feared than the off chance of its proving to be milk is hoped for, and it is thought best to be on the safe side, and keep the owl at a distance.

There is a curious superstition connected with the Brāhmani kite. When a person is ill in a house, his people vow to offer a few pounds of mutton to the kite on the patient's recovery. It is believed that, should the offering be acceptable, the sick person will speedily get better, and the kite will come to demand its meat, making its presence known by sitting on a tree near the house, and crying plaintively. The shadow of a Brāhmani kite falling on a cobra is said to stupify the snake. A person who has a Garuda machchai or Garuda rēka (Garuda mole or mark) on his body is believed to have such an influence over cobras, that, however fierce they may be, they become quiet on his approach.

The following story is current concerning the sacred vultures of Tirukazhukunram. The Ashtavasus, or eight gods who guard the eight points of the compass, did penance, and Siva appeared in person before them. But, becoming angry with them, he cursed them, and turned them into vultures. When they asked for forgiveness, Siva directed that they should remain at the temple of Vedagiri Iswarar. The pairs of the birds died during the last three yugams, and one pair still survives (plate XV). These birds come to the temple daily at noon for food, and the temple priests say that they will never come together if sinners are present in the crowd which assembles at the temple.



Sacred Vultures, Tirukazhukunram.

It is believed that, if a young crow-pheasant is tied by an iron chain to a tree, the mother, as soon as she discovers the captive, will go and fetch a certain root, and by its aid easily break the iron chain, which, when it snaps, will be converted into gold. The temple or blue-rock pigeon is greatly venerated by natives, who consider themselves highly favoured if the birds build in their houses. Should a death occur in a house where there is a tame pigeon left, all the birds will, at the time of the funeral, circle thrice round the loft, and leave the locality for ever. House sparrows are supposed to possess a similar characteristic, but, before quitting the house of mourning, they will pull every straw out of their nests.

Among certain wood-cutter classes, it is believed that, if a crane crosses from left to right, when a man is bringing home wood, he will get a third as much again for his fuel.*

Surgeon-Major Cornish, states † that there is a place near Vaisarpadi, close to Madras, in which the worship of the living snake draws crowds of votaries, who make holiday excursions to the temple, generally on Sundays, in the hope of seeing the snakes, which are preserved in the temple grounds, and, he adds, probably so long as the desire of offspring is a leading characteristic of the Indian people, so long will the worship of the serpent, or of snake-stones, be a popular cult. He describes further how, at Rajahmundry, he came across an old ant-hill by

* Many of the bird superstitions here recorded were published in an article in the Madras Mail, 1895.

† Madras Census Report, 1871.

the side of a public road, on which was placed a modern stone representative of a cobra, and the ground all round was stuck over with pieces of wood carved very rudely in the shape of a snake. These were the offerings left by devotees at the abode taken up by an old snake, who would occasionally come out of his hole, and feast on the eggs and ghī left for him by his adorers. Around this place he saw many women who had come to make their prayers at the shrine. If they chanced to see the cobra, the omen was interpreted favourably, and their prayers for progeny would be granted.

The safety with which snake-charmers handle cobras is said to be due to the removal of a stone, which supplied their teeth with venom, from under the tongue or behind the hood. This stone is highly prized as a snake-prison antidote. It is said to be not unlike a tamarind stone in size, shape, and appearance, and is known to be genuine if, when it is immersed in water, bubbles continue to arise from it, or if, when put into the mouth, it gives a leap, and fixes itself to the palate. When it is applied to the punctures made by the snake's poison-fangs, it is said to stick fast and extract the poison, falling off of itself as soon as it is saturated. After the stone drops off, the poison which it has absorbed is removed by placing it in a vessel of milk, which becomes darkened in colour. A specimen was submitted to Faraday, who expressed his belief that it was a piece of charred bone, which has been filled with blood, and then charred again.*

* *Fide* Yule and Burnell, 'Hobson Jobson.'

In Malabar, Mr. V. Govindan informs me, there are *mantravādis*, who are believed to possess an hereditary power of removing the effects of snake poison by repeating mantrams, and performing certain rites. If a house is visited by snakes, they can expel them by reciting certain mantrams on three small pebbles, and throwing these on to the roof. In cases of snake-bite they recite mantrams, and wave a cock over the patient's body from the head towards the feet. Sometimes a number of cocks have to be sacrificed before the charm works. The patient is then taken to a tank or well, and a number of pots of water are emptied over his head, while the *mantravādi* utters mantrams. There are said to be certain revengeful snakes, which, after they have bitten a person, coil themselves round the branches of a tree, and render the efforts of the *mantravādi* ineffective. In such a case he, through the aid of mantrams, sends ants and other insects to harass the snake, which comes down from the tree, and sucks the poison from the punctures which it has made.

Of serpent worship on the West Coast it is written, in the Cochin Census report, 1901, that "no orthodox Hindu will ever kill serpents, even if bitten, for it is believed that any injury done to them would bring on leprosy, sterility, or ophthalmia. They are propitiated by offerings of milk, plantains, etc., on certain days of the year. The *Pāmbumēkāt Nambūtiri*, in whose house they are fed and nursed, is believed to be proof against their bite and poison. He is the special priest at certain sacrifices offered to the serpents. He alone can remove a serpent

grove from one spot to another, or cut and make use of the trees in it. No Hindu, except a Brāhman, will ever make use of even the twig of a plant growing there. The Pulluvans sing in serpent groves, and perform certain ceremonies."

It is recorded by Visscher * that "in the mountains and remote jungles of this country (Malabar) there is a species of snake of the shape and thickness of the stem of a tree, which can swallow men and beasts entire. I have been told an amusing story about one of these snakes. It is said that at Barcelore a chego (Chogan) had climbed up a cocoanut tree to draw toddy or palm wine, and, as he was coming down, both his legs were seized by a snake which had stretched itself up alongside the tree with its mouth wide open, and was sucking him in gradually as he descended. Now, the Indian, according to the custom of his country, had stuck his teifermes (an instrument not unlike a pruning knife) into his girdle with the curve turned outwards; and, when he was more than half swallowed, the knife began to rip up the body of the snake so as to make an opening, by which the lucky man most unexpectedly was able to escape. Though the snakes in this country are so noxious to the natives, yet the ancient veneration for them is still maintained. No one dares to injure them or to drive them away by violence, and so audacious do they become that they will sometimes creep between people's legs when they are eating, and attack their bowls of rice, in which case

* Letters from Malabar.

retreat is necessary until the monsters have satiated themselves and taken their departure. "

"A good snake shrine," Mr. J. D. Rees writes,* "is as much an attraction in the case of a house on the Malabar coast as a garden in the case of a villa at Hampstead or Harrow." Concerning serpent worship in Malabar, Mr. C. Karunakara Menon writes as follows : † "The existence of snake groves is said to owe its origin to Sri Parasurāma, who advised that a part of every house should be set apart for snakes as household gods. These groves have the appearance of miniature reserved forests as they are considered sacred, and there is a strong prejudice against cutting down trees therein. The groves contain a snake king and queen made of granite, and a tower-like structure, made of laterite, for the sacred snakes. An important snake shrine is the one at a Nambūdri house called Pathirikunnath. The whole place looks like a snake asylum. In the front verandah are a series of snake holes, which communicate with ant-hills inside the house. The Nambūdri's source of income is derived from the shrine, to which visitors from all parts of the district bring rich presents for the snakes. Snakes were, in olden days, considered a part of the property. It is on record that a certain family sold their ancestral home to an individual, who cut down the snake grove, and planted it up. Some members of the vendor's family began to suffer from cutaneous disorders. The local astrologer was called in, and attributed the ailment to the wrath of the aggrieved snakes. When a snake is

* *Nineteenth Century*, 1904.† *Calcutta Review*, 1901.

seen inside, or in the neighbourhood of a house, great care is taken to catch it without giving it the least pain. Usually a stick is placed gently on its head, and the mouth of an earthenware pot is shown to it. When it is in, the pot is loosely covered with a cocoanut shell, to allow of free breathing. It is then taken to a secluded spot, the pot destroyed, and the snake set at liberty. It is considered to be polluted by being caught in this way, and holy water is sometimes poured over it. Killing a snake is considered a grievous sin, and even to see a snake with its head bruised is believed to be a precursor of calamities. Pious Malayālis, when they see a snake killed in this way, have it burnt with the full solemnities attendant on the cremation of high-caste Hindus. The carcase is covered with a piece of silk, and burnt in sandalwood. A Brāhman is hired to observe pollution for some days, and elaborate funeral oblations are offered to the dead snake. Snakes are said to fall in love with, and wed mortal girls, whom they constantly pursue when they are at the bath, at meals, etc. Gradually both suffer and die. The snake never uses its fangs against the chosen woman."

Mischievous children and others, when they see two persons quarrelling, rub the nails of the fingers of one hand against those of the other, and repeat the words "Mongoose and snake, bite, bite," in the hope that thereby the quarrel will become intensified and grow more exciting from the spectators' point of view.

The fragrant male inflorescence of *Pandanus fascicularis* is believed to harbour a tiny snake, which is more

deadly than the cobra. Incautious smelling of the flowers may, it is said, lead to death.

A snake skin is, in some places, kept with valuable clothes, to prevent damage to them.

In Malabar a class of snake-charmers (Kuravan) go about the country exhibiting snakes. It is considered to be a great act of piety to purchase these animals, and set them at liberty.

"It is believed," Mr. Gopal Panikkar writes,* that, "when an eclipse takes place, Rāhu, the huge serpent, is devouring the sun or moon, as the case may be. An eclipse, being thus the decease of one of these heavenly bodies, people must, of necessity, observe pollution for the period during which the eclipse lasts. When the monster spits out the body, the eclipse is over. Food and drink taken during an eclipse possess poisonous properties. At the end of the eclipse they bathe, to get rid of the pollution. People believe in the existence inside the earth of a precious stone called manikkakkallu. These stones are supposed to have been made out of the gold, which has existed in many parts of the earth from time immemorial. Certain serpents of divine nature have been blowing for ages on these treasures of gold, some of which dwindle into a small stone of resplendent beauty and brightness called manikkam. The moment their work is finished, the serpents are transformed into winged serpents, and fly up into the air with the stones in their

* Madras Christ. Coll. Magazine, 1896.

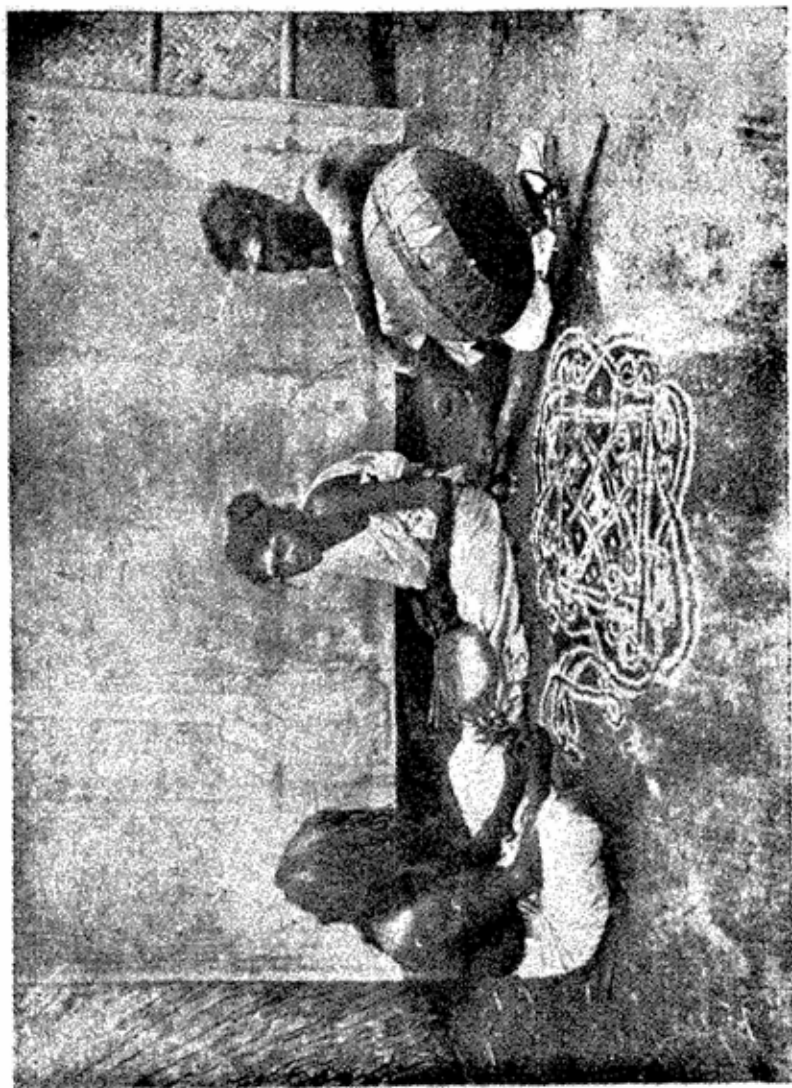
mouths." The Rev. S. Nicholson informs me that, during an eclipse, a Māla woman will remain in the house, and burn the hoofs or horns of some animal, in the hope that the smell will keep away the evil spirits.

Among the Telugus, eclipses are said to be caused by the moon intervening between a money-lender and his clients. When the client, exasperated by demands for money, is about to strike the money-lender, the moon intervenes, and is partly obscured by the striker's body. They are also believed to be caused by the moon intervening between a sweeper and his son, when the father is about to strike the son.*

Natives, when seeking for treasure, arm themselves with a staff made from one of the snake-wood trees (*pao da cobro*), in the belief that the snakes which guard the treasure will retire before it.

When a family, in Malabar, is troubled by the presence of snakes on the premises, or when members thereof are suffering from cutaneous or other disorders, the aid of the astrologer is solicited, and, if the anger of a snake is believed to be the cause of the infliction, a ceremony called *pāmbantullel* (snake-jumping or) *nāgapattu* is performed. A Pulluvan, whose caste is said to be descended from the snake deity, acts as the *pūjāri* or officiating minister. On the day appointed, he draws a geometrical design of a snake on the floor (plate XVI). The animal is represented in rice flour, and the spaces between the coils are filled in with burnt rice husk,

* M. N. Venkataswami. *Ind. Ant.*, XXXIV, 1905.



Casting out Devils.

turmeric powder, powdered green leaves, etc. Five colours are essential, to correspond with the colours which are visible on the necks of serpents. A female member of the afflicted family, who has fasted during the day, bathes, and sits on the floor at the head of the snake. Her hair is untied, and she holds in her hands a bunch of cocoanut flowers. The Pulluvan plays on his earthen pot-drum (Pulluva kudam, plate XVII) while a Pulluva woman keeps time with the music by striking a metal vessel. Both man and woman at the same time sing songs in honour of the serpent deity. Gradually the seated woman becomes possessed, and begins to quiver, while waving her dishevelled locks. Moving backwards and forwards, she rubs away the figure of the snake with the cocoanut flowers, and, rising up, bathes once more. It may be necessary to rub away the snake as many as a hundred times, in which case the ceremony is prolonged over several weeks. Each time that the snake design is destroyed, one or two men, with torches in their hands, perform a dance, keeping step to the Pulluvan's music. The family may eventually erect a small platform or shrine in a corner of their grounds, and worship at it annually. The snake deity will, it is believed, not manifest himself if any of the persons or articles required for the ceremony are impure, *e.g.*, if the pot-drum has been polluted by the touch of a menstruating woman. The Pulluvan, from whom a drum was purchased for the museum, was very reluctant to part with it, lest it should be touched by an impure woman.

When a friend was engaged in experiments on snake venom, some Dommaras (jugglers) asked for permission to unbury the corpses of the snakes and mongooses for the purpose of food.

The harmless tree-snake, *Dendrophis pictus*, is more dreaded than the cobra in the Tamil and Telugu countries. It is believed that, after biting a human being, it ascends the nearest palmyra palm, where it waits until it sees the smoke ascending from the funeral pyre of its victim. The only chance of saving the life of a person who has been bitten is to have a mock funeral, whereat a straw effigy is burnt. Seeing the smoke, the deluded snake comes down from the tree, and the bitten person recovers.

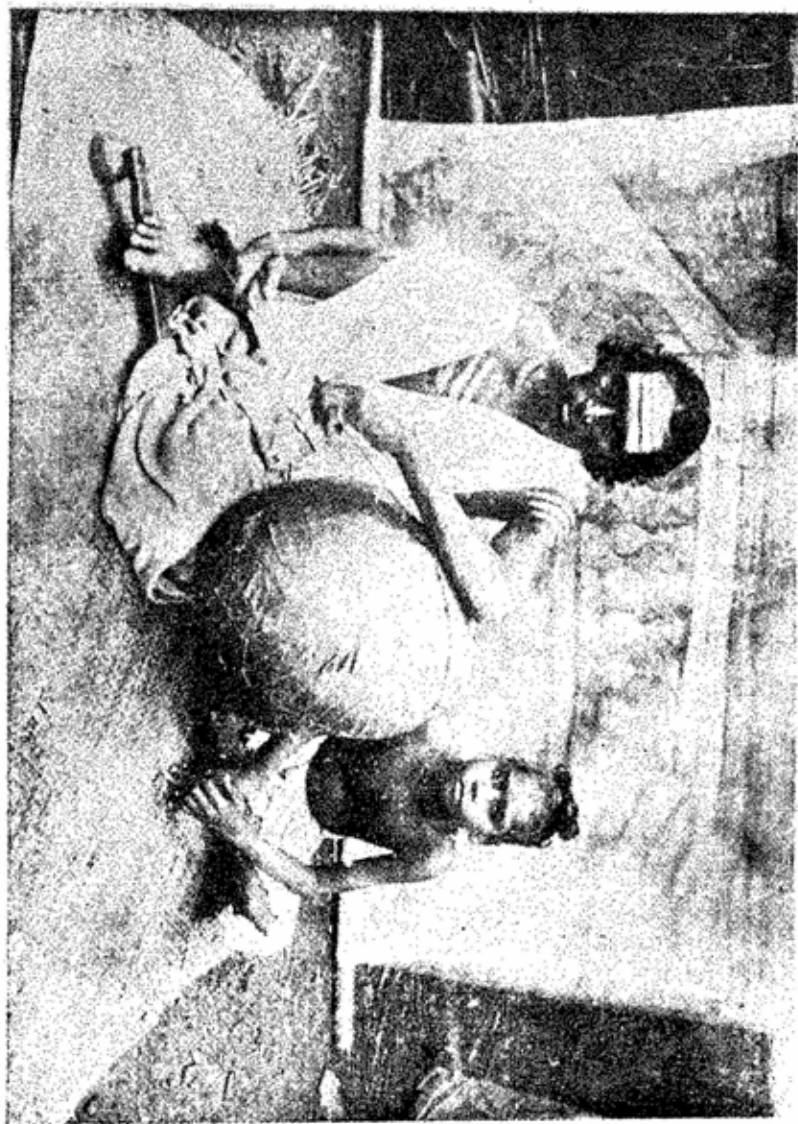
An earth-snake, which lives at Kodaikānal on the Palni mountains, is credited with giving leprosy to anybody whose skin it licks.

In the treatment of leprosy, a Russell's viper is stuffed with rice, and put in an earthen pot, the mouth of which is sealed with clay. The pot is buried for forty days, and then exhumed. Chicken are fed with the rice, and the patient is subsequently fed on the chickens.

The fat of the rat-snake is used as an external application in the treatment of leprosy.

A treatment for cobra bite is to take a chicken, and make a deep incision into its beak at the basal end. The cut surface is applied to the punctures made by the snake's fangs, which are opened up with a knife. After

Plate XVII.



Pulluvan with Pot-drum.

a time the chicken dies, and, if the patient has not come round, more chicken must be applied until he is out of danger. The theory is that the poison is attracted by, and enters the blood of the chicken. A person should postpone an errand on which he is starting, if he sees a cobra or rat snake. One who dreams that he has been bitten by a snake is considered to be proof against snake-bite, and, if he dreams of a cobra, his wife or some near relative is believed to have conceived. The sight of two snakes coiled round each other in sexual congress is considered to portend some great evil. An old woman, during an outbreak of cholera at Bezwāda, used to inject the patients hypodermically with an aqueous solution of cobra venom.

By the Thanda Pulayans of the west coast, the phosphorescence on the surface of the water is supposed to indicate the presence of the spirits of their ancestors which fish in the backwaters.

The monitor (*Varanus*) and crocodile are believed to proceed from the eggs laid by one animal. They are laid, and hatched near water, and, of the animals which come out of them, some find their way into the water, while others remain on land. The former become crocodiles, and the latter monitors.* The tail of a chamæleon, secured on a Sunday, is an excellent love philtre. There are experts who are able to interpret the significance of the chirping of lizards, which, *inter alia*, foretells the approach of a case of snake-bite, and whether the patient

* T. K. Gopal Panikkar, *op cit.*

will die or not. The fall of a lizard on different parts of the body is often taken as an omen for good or evil, according as it alights on the right or left side, hand or foot, head or shoulder. A native of Cochin foretold from the chirping of a lizard that a robbery would take place in a certain temple. In accordance with the prophecy, the temple jewels were looted, and the prophet was sent to prison under suspicion of being an accomplice of the thieves, but subsequently released as being innocent. There is a widespread belief among children in Malabar that a lizard (*Calotes versicolor*) sucks the blood of those whom it looks at. As soon, therefore, as they catch sight of this creature, they apply saliva to the navel, from which it is believed that the blood is extracted.

The following case was recently brought to my notice by the Chemical Examiner to Government. In Malabar, a young man, apparently in good health, walked home with two other men after a feast, chewing betel. Arriving at his home, he went to sleep, and was found dead next morning. Blood was described as "oozing out of his eyes." It was given out that the cause of death was an insect, which infests betel leaves, and is very poisonous. The belief in death from chewing or swallowing the veththilai or vettilla poochi (betel insect) is a very general one, and is so strong that, when a person suffers from giddiness after chewing betel, he is afraid that he has partaken of the poisonous insect. Native gentlemen take particular care to examine every betel leaf, wipe it with a cloth, and smear chunam over it, before chewing.

My assistant has made enquiries concerning the poochi, but no one can tell him what it is like. The poochi is called by Gundert * *vettīla pāmpu* or *moorkhan* (snake) or *vettīla thēl* (scorpion).

When the umbilical cord of a Khond baby sloughs off, a spider is burnt in the fire, and its ashes are placed in a cocoanut shell, mixed with castor oil, and applied by means of a fowl's feather to the navel. Offerings of milk, fruit and flowers are made, on certain ceremonial occasions, to 'white-ant' (termite) hills, which are also resorted to when people are afflicted with ear-ache, pain in the eye, skin disease, etc. They pour milk and other offerings over the hill, and carry away some of the earth, which they apply to the affected part. The cure is expedited by calling in a Brāhman to repeat mantrams.† A devil, in the disguise of a dung-beetle of large size, is believed to haunt the house wherein a baby has been newly born, and the impact of the insect against the infant will bring about its instant death. Quite recently, a scare has arisen in connection with an insect, which is said to have taken up its abode in imported German glass bangles, which compete with the indigenous industry of the Gāzulas. The insect is believed to lie low in a hole in the bangle till it is purchased, when it comes out and nips the wearer, after warning her to get her affairs in order before succumbing. A specimen of a broken bangle, from which the insect is stated to have burst forth, and stung a girl in the wrist, was recently sent to me. But the insect was not forthcoming.

* Malayalam Dictionary.† Rev. J. Cain, *Ind. Ant.*, V, 1876.

Witchcraft; Sorcery; etc.—In some places in the Tamil districts, if a temple car does not move from its position when an attempt is made to drag it, a lot of people, who are allowed to get intoxicated, are given toddy mixed with castor-oil. Some of this they spit out upon the wheels of the car, which cannot stand defilement, and proceeds to move. A copper-grant, recently acquired at Tirupati, records that a car was made for the goddess Kālikadēvi of Conjeeveram by certain Pāṇchālans (members of the artisan classes). While it was being taken to the temple, a magician stopped it by incantations. The help of another magician was sought, and he cut off the head of his pregnant daughter, suspended it on the car, and performed certain other rites. The car then moved, and the woman, whose head had been cut off, was brought back to life. In favour of the magician, who performed these wonders, certain endowments were made by the Pāṇchālans. The grant is, however, believed to be a forgery. A woman, pregnant for the first time, should not see a car adorned with figures of a lion. If she does, the tradition is that she will give birth to a monster. Some time ago, a man was operated on for a dermoid cyst, and a rumour quickly spread that he had been delivered of twins, on the chance of seeing which a large crowd collected outside the hospital.

Of a remarkable example of demon worship in Tinnevely, Dr. Caldwell wrote * that “an European was till recently worshipped as a demon. From the rude verses,

* The Tinnevely Shānars, 1849.

which were sung in connection with his worship, it would appear that he was an English officer, who was mortally wounded at the taking of the Travancore lines in 1809, and was buried about twenty-five miles from the scene of the battle in a sandy waste, where, a few years after, his worship was established by the Shānāns of the neighbourhood. His worship consisted in the offering to his manes of spirituous liquors and cheroots."

At Girigehalli, in the Anantapur district, is a temple concerning which the story goes that the stomach of the village goddess was once opened by an avaricious individual, who expected to find treasure within it. The deity appeared to him in a dream, and said that he should suffer like pain to that which he had inflicted upon her, and he shortly afterwards died of some internal complaint.* A few years ago, in the Bellary district, the god is said to have appeared to a man, and promised him wealth if he would sacrifice his son to him. At that time the man had only one child. But the god said "A son will be born. Do not fear. I shall revive the son, and give you wealth." Within a year a second child was born. Him the father took to the shrine, and cut his throat with a sword, after offerings of a buffalo and goat had proved of no avail in securing the promised riches. The man, whose story I heard from himself in the lock-up, had apparently implicit belief that the god would bring the child to life again.

* Gazetteer of the Anantapur district,

Some years ago, a native of the west coast, believing that treasure was hidden on his property, took council with an astrologer, who recommended the performance of a human sacrifice, which happily was averted. There is a widespread belief that treasure will be found beneath any tree or plant, which exhibits abnormal growth.

In a recent case in Mysore, two men were charged with the kidnapping and murder of a female infant, and one was sentenced to transportation for life. The theory of the prosecution was that the child was killed, to be offered as a sacrifice with the object of securing hidden treasure, believed to be lying underground near the scene of the murder. A witness gave evidence to the effect that the second accused was the pūjāri of the Gān-gamma temple. He used to tell people that there was hidden treasure, and that, if a human sacrifice was offered, the treasure might be got. He used to make pūja, and tie yantrams. He also made special pūjas, and exorcised devils. Another witness testified that her mother had buried some treasure during her lifetime, and she asked the pūjāri to discover it. He came to her house, made an earthen image, and did pūja to it. He dug the ground in three places, but no treasure was found. In dealing with this evidence in the Court of Appeal, the Judges expressed their opinion that "the testimony of these witnesses is absolutely irrelevant, as the facts they speak of, even if believed unreservedly, have no logical connection with the guilt of either of the accused men. It is well known that ignorant persons have various

superstitions about the discovery of hidden treasure, and the facts that the second accused either shared such superstitious beliefs, or traded on the credulity of his neighbours by his pretensions of special occult power, and that a Sanyāsi had some four years ago given out that treasure might be discovered by means of a human sacrifice, cannot justify any inference that the second accused would have acted on the last suggestion, especially when the witnesses cannot even say that the second accused heard the Sanyāsi's suggestion." The temple was searched, and the following articles were found:—"three roots of the banyan tree having suralay (coil); a suralay of the banyan tree, round which two roots were entwined; a piece of banyan root; and a wheel (alada chakra) made of banyan root. Besides, there were a copper armlet; copper thyati (charm cylinder); nine copper plates on which letters were engraved; a copper mokka mattoo (copper plate bearing figures of deities); a piece of thread coloured red, white and black, for tying yantrams; a tin case containing kappu (black substance), a ball of human hair, and a pen-knife. There was also a deal wood box containing books and papers relating to Bhūta Vidya (black art). Chakrams (wheels) were inscribed on the books and papers."

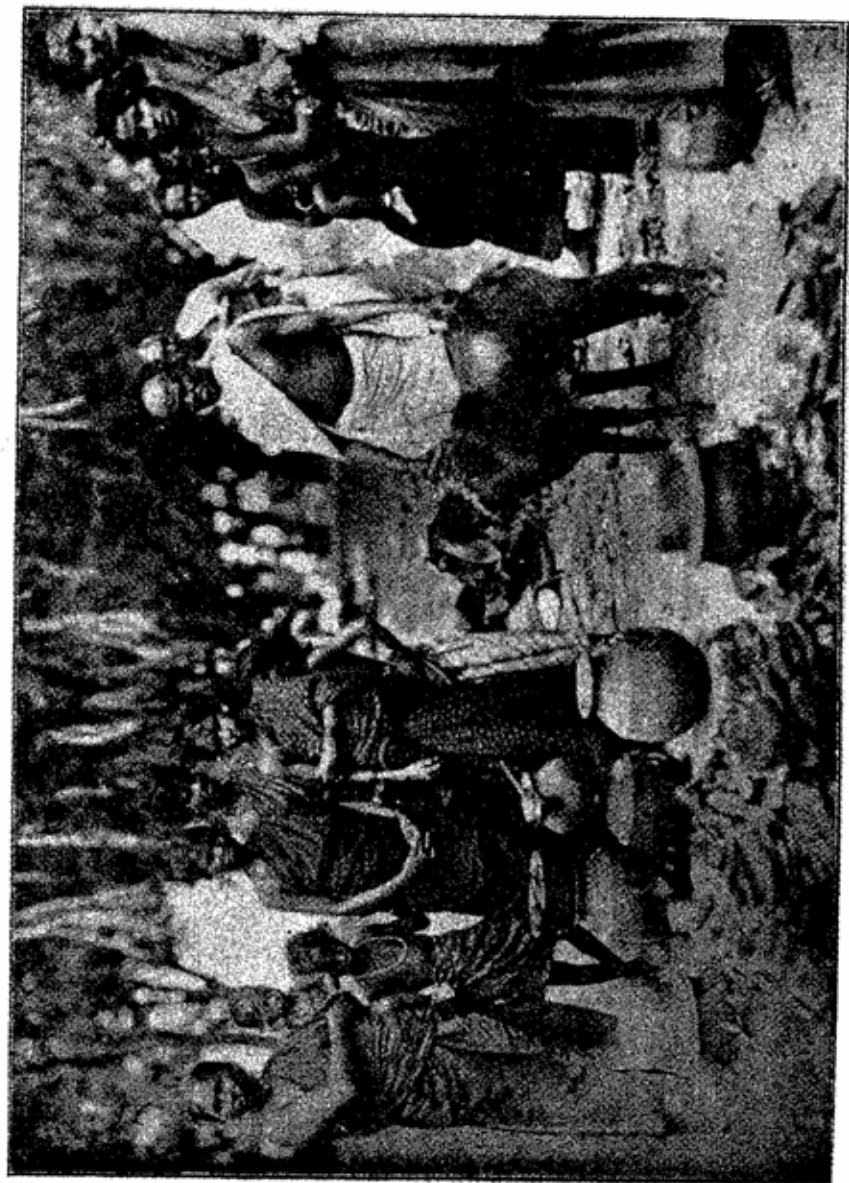
Theoretically, human sacrifice is efficacious in warding off devils during the construction of a new railway or big bridge. And to the influence of such evil spirits the death of several workmen by accident in a cutting on the railway, which was under construction at Cannanore, was attributed. When a mantapam or shrine was

consecrated, a human sacrifice was formerly considered necessary, but a cocoanut is now some times used as a substitute. During the building of a tower at the Madras museum, just before the big granite blocks were placed in position, the coolies contented themselves with the sacrifice of a goat. On the completion of a new building, some castes on the west coast perform certain pūjas, and sacrifice a fowl or sheep, to drive away the devils, which are supposed to haunt it.

In 1840, a religious mendicant, on his way back from Rāmēsvaram, located himself in a village near Ramnād, and gave himself out to be a great swāmi, gifted with the power of working miracles. One evening, the chucklers (leather-workers) of the village, observing crows and vultures hovering near a group of trees, and suspecting that there was carrion for them to feast upon, were tempted to visit the spot, where they found a corpse, mangled most fearfully, and with the left hand and right leg cut off. Many nails were driven into the head, a garland was placed round the neck, and the forehead smeared with sandal paste. It was rumoured that a certain person was ailing, and that the holy man decreed that nothing short of a human sacrifice could save him, and that the victim should bear his name. The holy man disappeared, but was captured shortly afterwards.*

In Coimbatore, some years ago, a Goundan murdered his son, aged nine or ten years, to place a murder at the door of an enemy.

* Chevers. Manual of Medical Jurisprudence in India, 1870.



Pongal Offerings.

In 1900 a hill-man in Vizagapatam gave out that he was an incarnation of one of the Pāndava brothers, and, in the course of a few months, he obtained a following of five thousand people, who firmly believed in his claims to divinity. All his disciples had to go and cut sticks of female bamboos, on the new (or full?) moon of the month Vaiśakha. These the holy man blessed, and promised that from them would issue shot and shell, whereas the guns of the sirkar (Government) would discharge only sand and water. The movement eventually assumed a political as well as a religious complexion, but the aims of the leaders were never very definite, and the reason alleged for the murder of two policemen was their refusal to pay homage to the reputed swāmi or god. A force of armed police was sent to arrest the ring-leaders, but they and their adherents offered resistance, and a number of the misguided people were killed. The holy man himself was arrested, and charged with abetment of the murder, but he died in jail before the trial.

When a person is taken suddenly ill, a wise woman is consulted, who professes to be able to discover the real cause of the illness. Consultation with this woman is called getha aduguta in Telugu, and kani kelothu in Kanarese. If she says that the illness is due to some evil spirit, *e.g.*, Muniswera, a pongal (boiled rice) and sacrifice of a fowl or goat (plate XVIII) is made to the deity beneath a nīṁ (*Melia Azadirachta*), in which tree Muni is supposed to live. Or coloured water is waved three times in front of the sick person. On the dish containing the water two cross-lines are made with cow-dung, and

at the junction of the lines a pit is made, in which a little oil or ghī is placed, to feed a wick, which is lighted. After the waving, a brass vessel is heated over the wick, and pushed into the cow-dung. On the following morning, the vessel is examined, and, if it is found sticking firmly to the tray, the devil has left the patient. If, on the contrary, it comes easily off the cow-dung, the devil is still there, or the illness is due to some other influence.

At cross-roads in the Bellary district odd geometric patterns may sometimes be noticed. These are put there at night by people suffering from disease, in the belief that the affliction will pass to the person who first treads on the charm.*

From Malabar a correspondent writes as follows: "I came across a funny thing on an embankment in a rice field. The tender part of a young cocoanut branch had been cut into three strips, and the strips fastened one into the other in the form of a triangle. At the apex a reed was stuck, and along the sides and base small flowers, so that the thing looked like a ship in full sail. My Inspector informed me, with many blushes, that it contained a devil, which the sorcerer of a neighbouring village had cut out of a young girl. Mrs. Bishop, in her book on Korea, mentions that the Koreans do exactly the same thing, but, in Korea, the devil's prison is laid by the wayside, and is carefully stepped over by every passer-by, whereas the one I saw was

* Manual of the Bellary district.

laid on a paddy bund, and carefully avoided by my peons (orderlies) and others."

Mr. G. F. Paddison informs me that, in case of sickness among the Savaras of Vizagapatam, a buffalo is tied up near the door of the house. Herbs and rice in small platters, and a little brass vessel containing toddy, balls of rice, flowers and medicine, are brought with a bow and arrow. The arrow is thicker at the basal end than towards the tip. The narrow part goes, when shot, through a hole in front of the bow, which is too small to allow of the passage of the rest of the arrow. The Bēju (wise woman) pours some toddy over the herbs and rice, and daubs the patient over the forehead, breasts, stomach, and back. She croons out a long incantation to the goddess, stopping at intervals to call out "daru," to attract the goddess's attention. She then takes the bow and arrow, and shoots twice into the air, and, standing behind the kneeling patient, shoots balls of medicine, stuck on the tip of the arrow, at her. The construction of the arrow is such that the balls are dislodged from its tip. The patient is thus shot at all over the body which is bruised by the impact of the medicine balls. Afterwards the Bēju shoots one or two balls at the buffalo, which is taken to a path forming the village boundary, and killed with a tangi (axe). The patient is then daubed with the blood of the buffalo, rice and toddy, and a feast concludes the ceremonial. Mr. Paddison gave some medicine to the Porojas of Vizagapatam during an epidemic of cholera in a village. They all took it eagerly, but, as he was going away, asked

whether it would not be a quicker cure to put the witch in the next village, who had brought on the cholera, into jail. In the same district a man was discovered sitting outside his house, while groans proceeded from within. He explained that he was ill, and his wife was swinging on nails with their points upwards, to cure him.

The annual festival at the temple at Karamadai in the Coimbatore district, is visited by about forty or fifty thousand pilgrims, belonging for the most part to the lower classes. In case of sickness or other calamity they take a vow to perform one of the following :—

(1) To pour water at the feet of the idol inside the temple. Each devotee is provided with a goat-skin bag, or more rarely a new earthen pot. He goes to the tank, and, after bathing, fills the bag with water, carries it to the temple, and empties it before the idol. This is repeated a number of times according to the nature of the vow. If the vow be a life-long one, it has to be performed every year until death.

(2) To give kavalam to Dāsaris (religious mendicants). Kavalam consists of plantain fruits, cut up into small slices, and mixed with sugar, jaggery, fried grain, or beaten rice. The Dāsaris are attached to the temple, and wear short drawers, with strings of small brass bells tied to their wrists and ankles. They appear to be possessed, and move wildly about to the beating of drums. As they go about, the devotee puts some of the kavalam into their mouths. The Dāsaris eat a little, and spit out the remainder into the hands of the devotees, who eat it.

This is believed to cure all diseases, and to give children to those who eat it. In addition to kavalam, some put betel leaves into the mouths of the Dāsaris, who, after chewing them, spit them into the mouths of the devotees. At night the Dāsaris carry large torches made of rags, on which the devotees pour ghī. Some people say that, many years ago, barren women used to take a vow to visit the temple at the festival time, and, after offering kavalam, have sexual intercourse with the Dāsaris. The temple authorities, however, profess ignorance of this practice.

At Bangalore a monthly festival is held in honour of Gurumurthi Swāmi, at which women, disturbed by the spirits of drowned persons, become possessed. She is dragged by the hair of the head to a tree, to which a lock of the hair is nailed. She flings herself about in a frenzy, and throws herself on the ground, leaving the lock of hair, torn out by the roots, fastened to the tree by the nail. Eventually the spirits go up the tree, and the woman recovers herself.*

In some places in Southern India, before a woman is confined, the room in which her confinement is to take place is smeared with cow-dung, and, in the room at the outer gate, to the height of four or five feet from the floor, small wet cow-dung cakes are fixed. They are stuck to the wall, and covered with margosa (*Melia Azadirachta*) leaves and cotton seeds. The cakes, with the leaves and seeds, are supposed to have a great power in averting evil spirits from entering the room, and doing

* F. Fawcett, Journ. Anth. Soc., Bombay, I, 1888.

mischief to the newly-born baby, or the lying-in woman.* In the Telugu country, it is the custom among some castes, *e.g.*, the Kāpus and Gamallas, to place twigs of *Balanites Roeburghii* or *Calotropis gigantea* on the floor or in the roof of the lying-in chamber. Sometimes a garland of old shoes is hung on the door-post of the chamber. A fire is kindled, into which pieces of old leather, hair, nails, horns, hoofs, and bones of animals are thrown, in the belief that the smoke arising therefrom will protect the mother and child against evil spirits. Among some classes, when a woman is pregnant, her female friends assemble, pile up before her door a quantity of rice-husk, and set fire to it. To one door post they tie an old shoe, and to the other a bunch of tulasi (*Ocimum sanctum*), in order to prevent the entry of any demon. A bitch is brought in, painted, and marked in the way that the women daily mark their own foreheads. Incense is burnt, and an oblation placed before it. The woman then makes obeisance to it, and makes a meal off curry and rice, on which cakes are placed. If there is present any woman who has not been blessed with children, she seizes some of the cakes, in the hope that, by so doing, she may ere long have a child.†

A legend is current in the Laccadives that a Māppilla tāngal (priest) of the Kavarathi island, hearing the cries of a woman in labour, prayed to God that the women of the island might suffer from no such pains in future.

* S. M. Natesa Sastri, Ind. Ant., XVIII, 1889.

† Rev. J. Cain, Ind. Ant., IV, 1875.

So strong is the belief in the immunity from the pangs of child-birth, which was thus obtained, that the women of the neighbouring islands go over to Kavarathi for delivery, in order to have an easy confinement.*

In some places, when a woman is in labour, her relations keep on measuring out rice or paddy into a measure close to the lying-in room, in the belief that delivery will be accelerated thereby, and I have heard of a gun being fired off in an adjacent room with the same object. A pregnant woman may not look at a temple car when it is being drawn along with the image of the god seated in it. Nor may such a woman witness an eclipse of the sun or moon, as the off-spring would have hare-lip or other deformity. It is recorded in 'the Travels of the Jesuits' (1762) that the superstitious Indians fancy that a dragon swallows the sun and moon during eclipses, and thereby takes them from our sight. "To make the pretended monster disgorge the mighty morsels, they make a dreadful hurly-burly; and such of their wives as are with child shut themselves up very assiduously, and dare not stir out, for fear lest this terrible dragon, after having swallowed the moon, should do the like to their children." In Malabar the tusks of a wild boar are, in cases of protracted labour, pressed over the abdomen of the woman from above downwards.

Virgins, pregnant women, and children are usually warned not to approach the following, as evil spirits seek them for their abode :—

* Madras Census Report, 1891.

The pīpal tree (*Ficus Religiosa*), and nīm or margosa tree.

Tamarind tree.*

Some natives believe that sleeping under a tamarind tree causes impotence.

Hysteria, epilepsy, and other disorders are, in Malabar, ascribed to possession by devils, who can also cause cattle disease, accidents, and misfortunes of any kind. Throwing stones on houses, and setting fire to the thatch, are supposed to be their ordinary recreations, and the mere mention of a certain Nambūtiri family name is enough to drive them away.† In Malabar, when epidemics break out, the human representative of the goddess, in whose body she manifests herself in the shape of hysterical leapings, yells, and shouts, goes to any house infected, and, with sword in hand, casts out the evil spirit from the patient, who recovers.‡

An old Brāhman woman, in the Bellary district, complained to the police that a Sūdra woman living in her neighbourhood, and formerly engaged by her as sweeper, had been throwing stones into her house for some nights. The Sūdra woman admitted that she had done so, because she was advised by a Lingayat priest that the remedy for intermittent fever, from which she was suffering, was to throw stones at an old woman, and extract some blood from her body on a new or full moon day. This superstition seems to be fully believed in by the lower classes.

* K. Srikantaliyar, Ind. Ant., XXI, 1892.

† B. Govinda Nambiar, Ind. Review, 1900.

‡ T. K. Gopal Panikkar, Madras Christ. Coll. Mag., 1896.

A few years ago there was very scanty rain in and around Hadagalli in the Bellary district. In these parts it is the belief of superstitious people that, if lepers are buried when they die, rain will not visit that part of the country where their corpses have been deposited. So they disinter the bodies, and throw the remains thereof into the Tungabadra river, or burn them. A man, who was supposed to be a leper, died, and was buried. Some one disinterred his skeleton, put it in a basket, and hung it to a tree with a garland of flowers round its neck. The Superintendent of Police, coming across it, ordered it to be disposed of.

Many years ago, in the Madras Presidency, a woman was supposed to be possessed with a devil, and an exorcist was consulted, who declared that a human sacrifice was necessary. A victim was selected, and made very drunk. His head was cut off, and the blood, mixed with rice, was offered to the idol. The body was then hacked so as to deceive the police, and thrown into a pond.*

Five persons were charged a few years ago at the Coimbatore Sessions with the murder of a young woman. The theory put forward by the prosecution was that two of the accused practised sorcery, and were under the delusion that, if they could obtain the foetus from the uterus of a woman who was carrying her first child, they would be able to work some wonderful spells with it. With this object they entered into a conspiracy with the

* Lt.-Genl. F. F. Burton, An Indian Olio.

other three accused to murder a young married woman, aged about seventeen, who was seven months advanced in pregnancy, and brutally murdered her, cutting open the uterus, removing the foetus contained therein, and stealing her jewels. The five accused persons (three men and two women) were all of different castes. Two of the men had been jointly practising sorcery and 'devil driving' for some years. And it was proved that, about two years before, they had performed an incantation near a river with some raw beef, doing pūja near the water's edge in a state of nature. They had also been overheard talking about going to a certain man's house to drive out devils. Evidence was produced to prove that two of the accused decamped after the murder with a suspicious bundle, a few days before an eclipse of the moon, to Tiruchengōdu, where there is a celebrated temple. This bundle, it was suggested, contained the uterus, and was taken to Tiruchengōdu for the purpose of performing some charms. When the quarters in which two of the accused lived were searched, three palm-leaf books were found, containing mantrams regarding the pili suniyam, a process of incantation by means of which sorcerers are supposed to be able to kill people. "There can be little doubt *prima facie*" the record states, "that the first and fourth accused were taken into the conspiracy in order to decoy the deceased. The inducement offered to them was most probably immense wealth by the working of charms by the second and third accused with the aid of the foetus." The medical evidence showed that the dead woman was

pregnant, and that, after her throat had been cut, the uterus was taken out.

The Rev. J. Castets informs me that he once saw a man being initiated into the mysteries of the magician's art. The apparatus included the top of the skull of a first-born male child inscribed with Tamil characters.

The following forms of sorcery in Malabar are described by Mr. Walhouse.* Let a sorcerer obtain the corpse of a maiden, and on a Sunday night place it at the foot of a bhūta-haunted tree on an altar, and repeat a hundred times Om! Hrim! Hrom! O goddess of Malayāla, who possessest us in a moment! Come! Come! The corpse will then be inspired by a demon, and rise up; and, if the demon be appeased with flesh and arrack, it will answer all questions put to it. A human bone from a burial-ground, over which powerful mantrams have been recited, if thrown into an enemy's house, will cause his ruin.

Concerning sorcery on the west coast the Travancore Census Commissioner, 1901, writes as follows. "The forms of sorcery familiar to the people of Malabar are of three kinds—(1) kaivisham, or poisoning food by incantations; (2) the employment of Kuttichchāttan, a mysteriously-working mischievous imp; (3) setting up spirits to haunt men and their houses, and cause illness of all kinds. The most mischievous imp of Malabar demonology is an annoying quip-loving little spirit, as black as night, and about the size of a well-nourished twelve-year old boy. Some people say that they have seen

* Ind. Ant., V, 1876.

him *vis-à-vis*, having a forelock. There are Nambūtiris in Malabar, to whom these are so many missiles, which they may throw at anybody they choose. They are, like Shakespeare's Ariel, little active bodies, and most willing slaves of the master under whom they happen to be placed. Their victims suffer from unbearable agony. His clothes take fire; his food turns into ordure; his beverages become urine; stones fall in showers on all sides of him, but curiously not one on him; and his bed becomes a literal bed of thorns. He feels, in fact, a lost man. With all this annoying mischief, Kuttichchāttan or Boy-Satan does no serious harm. He oppresses and harasses, but never injures. A celebrated Brāhman of Changanacheri is said to own more than a hundred of these Chāttans. Household articles and jewelry of value may be left in the premises of the homes guarded by Chāttan, and no thief dares to lay his hand on them. The invisible sentry keeps diligent watch over his master's property, and has unchecked powers of movement in any medium. As remuneration for all these services, the Chāttan demands nothing but food, but that in a large measure. If starved, the Chāttans would not hesitate to remind the master of their power, but, if ordinarily cared for, they would be his most willing drudges. As a safeguard against the infinite power secured for the master by Kuttichchāttan, it is laid down that malign acts committed through his instrumentality recoil on the prompter, who dies either childless or after frightful physical and mental agony. Another method of oppressing humanity, believed to be in the power of

sorcerers, is to make men and women possessed with spirits. Here, too, women are more subject to their evil influence than men. Delayed puberty, permanent sterility, and still-births are not uncommon ills of a devil-possessed woman. Sometimes the spirits sought to be exorcised refuse to leave the body of the victim, unless the sorcerer promises them a habitation in his own compound (grounds), and arranges for daily offerings being given. This is agreed to as a matter of unavoidable necessity, and money and lands are conferred upon the mantravādi Nambūtiri to enable him to fulfil his promise." If an evil spirit is not a powerful one, the sorcerer makes it take a vow that it will not trouble any one in the future, and, in return, offers to it the blood of fowls, a goat, etc. He then orders the spirit to climb a tree, and drives three large iron nails into the trunk thereof. As iron is disliked by spirits, the result is to confine the evil spirit in the tree, for it cannot descend beyond the nails.

Some Bhūtas have human mistresses and concubines. And it is narrated that a Chetti in the Madura district purchased a Malabar demon from a magician for ninety rupees. But hardly a day had passed before the undutiful spirit fell in love with its new owner's wife, and succeeded in its nefarious purpose.*

"There are," Mr. Govinda Nambiar writes,† "certain specialists among Mantravādīs (dealers in magical spells), who are known as Odiyans. Conviction is deep-rooted

* M. J. Walhouse, *Ind. Ant.*, V, 1876.

† *Indian Review*, 1900.

that they have the power of destroying whenever they please, and that by means of a powerful bewitching matter called *pilla thilum* (oil extracted from the body of an infant), they are enabled to transform themselves into any shape or form, or even to vanish into air, as their fancy may suggest. When an Odiyan is hired to cause the death of a man, he waits during the night time at the gate of his intended victim's house, usually in the form of a bullock. If, however, the person is inside the house, the Odiyan assumes the shape of a cat, enters the house, and induces him to come out. He is subsequently knocked down, and strangled. The Odiyan is also credited with the power, by means of certain medicines, of inducing sleeping persons to open the doors, and come out of their houses as somnambulists do. Pregnant women are sometimes induced to come out of their houses in this way, and they are murdered, and the foetus extracted from them. Murder of both sexes by Odiyans was a crime of frequent occurrence before the British occupation of the country."

Concerning *odi cult* Mr. Anantha Krishna Iyer writes as follows.* "The disciple is taught how to procure *pilla thilum* (foetus oil) from the six or seven months foetus of a young woman in her first pregnancy. He (the Paraiyan magician) sets out at midnight from his hut to the house of the woman he has selected, round which he walks several times, shaking a cocoanut containing *gursi* (a compound of water, lime and turmeric), and

* Monograph, Eth. Survey, Cochin.

muttering some mantram to invoke the aid of his deity. He also draws a yantram on the earth, taking special care to observe the omens as he starts. Should they be unfavourable, he puts it off for another favourable opportunity. By the potency of his cult, the woman is made to come out. Even if the door of the room in which she might sleep be under lock and key, she would knock her head against it, until she found her way out. She thus comes out, and yields herself to the influence of the Paraiyan magician, who leads her to a retired spot either in the compound (grounds), or elsewhere in the neighbourhood, strips her naked, and asks her to lie flat. She does so, and the chora kindi (gourd: *Lagenaria*) is placed close to the uterus. The womb expands, and the foetus comes out in a moment. A few leaves of some plant are applied, and the womb contracts. Sometimes the womb is filled with rubbish, and the woman instantly dies. Care is taken that the foetus does not touch the ground, lest the purpose be defeated, and the efficacy of the medicine completely lost. It is cut to pieces, dried, and afterwards exposed to the smoke above a fire-place. It is then placed in a vessel provided with a hole or two, below which there is another vessel. The two together are placed in a larger vessel filled with water, and heated by a bright fire. The heat must be so intense as to affect the foetus, from which a kind of liquid drops down, and collects in the second vessel in an hour and-a-half. He (the magician) then takes a human skull, and reduces it to a fine powder. This is mixed with a portion of the liquid. A mark is

made on the forehead with this mixture, and the oil is rubbed on certain parts of the body, and he drinks a measure of cow-dung water. He then thinks that he can assume the figure of any animal he likes, and successfully achieves his object in view, which is generally to murder or maim a person.

“A magic oil, called angola thilum, is extracted from the angola tree (*Alangium Lamarckii*), which bears a very large number of fruits. One of these is believed to be capable of descending and returning to its position on dark nights. Its possession can be attained by demons, or by an expert watching at the foot of the tree. When it has been secured, the extraction of the oil involves the same operations as those for extracting the pilla thilum, and they must be carried out within seven hours. The (odi) cult was practised by the Paraiyas some twenty years ago to a very large extent in the rural parts of the northern division of the (Cochin) State, and in the taluks of Palghāt and Valuvanād, and even now it has not quite died out. Cases of extracting the foetus, and of putting persons to death by odi are not now heard of owing to the fear of Government officials, landlords, and others. The records of criminal courts attest the power and prevalence of this persuasion among the more intelligent and higher classes.”

In a case which was tried at the Malabar Sessions a few years ago, several witnesses for the prosecution deposed that a certain individual was killed by the process known as odi. One man gave the following account of the process. Shoot the victim in the nape

of the neck with a blunt arrow, and bring him down. Proceed to beat him systematically all over the body with two sticks (resembling a policeman's truncheon, and called odivaddi), laying him on his back, and, applying the sticks to his chest and up and down the sides, breaking all the ribs and bones. Then raise the person, and kick his sides. After this, force him to take an oath, that he will never divulge the names of his torturers. All the witnesses agreed about the blunt arrow, and some bore testimony to the sticks.

In 1829 several natives of Malabar were charged with having proceeded, in company with a Paraiyan, to the house of a pregnant woman, who was beaten and otherwise ill-treated, and with having taken the foetus out of her uterus, and introduced in lieu thereof the skin of a calf and an earthen pot. The prisoners confessed before the police, but were acquitted mainly on the ground that the earthen pot was of a size which rendered it impossible to credit its introduction during life.

In 1834 the inhabitants of several villages in Malabar attacked a village of Paraiyas on the alleged ground that deaths of people and cattle, and the protracted labour of a woman in child-bed, had been caused by the practice of sorcery by the Paraiyas. They were beaten inhumanely, with their hands tied behind their backs, so that several died. The villagers were driven, bound, into a river, immersed under water so as nearly to produce suffocation, and their own children were forced to rub sand into their wounds. Their settlement was then razed to the ground, and they were driven into banishment. Some Paniyans

of Malabar are believed to be gifted with the power of changing themselves into animals; and there is a belief that, if they wish to secure a woman whom they lust after, one of the men, gifted with the special power, goes to the house at night with a hollow bamboo, and encircles the house three times. The woman-then comes out, and the man, changing himself into a bull or dog, works his wicked will. The woman, it is believed, dies in the course of two or three days. Years ago it was not unusual for people to come long distances for the purpose of engaging Paniyans to help them in carrying out some more than usually desperate robbery or murder. The mode of procedure, in engagements of this sort, is evidenced by two cases, which had in them a strong element of savagery. On both these occasions the thatched homesteads were surrounded at dead of night by a gang of Paniyans carrying large bundles of rice-straw. After carefully piling up the straw on all sides of the building marked for destruction, torches were applied, and those of the unfortunate inmates who attempted to escape were knocked on the head with clubs, and thrust into the fiery furnace. In 1904 some Paniyans were employed by a Māppilla to murder his mistress, who was pregnant, and threatened that she would noise abroad his responsibility for her condition. He brooded over the matter, and one day, meeting a Paniyan, promised him ten rupees if he would kill the woman. The Paniyan agreed to commit the crime, and went with his brothers to a place on a hill, where the Māppilla and the woman were in the habit of gratifying their passions. Thither the man and woman

followed the Paniyans, of whom one ran out, and struck his victim on the head with a chopper. She was then gagged with a cloth by one of the Paniyans, carried some distance, and killed. Two Paniyans and the Māppilla were sentenced to be hanged.

As bearing on the subject of enchantment and spells, Mr. Logan records * that "the family of famous Kādir trackers, whose services were retained for His Royal Highness the Prince of Wales' (now King Edward) projected shooting tour in the Ānamalai mountains, dropped off most mysteriously, one by one, stricken down by an unseen hand, and all of them expressing their conviction beforehand that they were under a certain individual's spell, and were doomed to certain death at an early date, They were probably poisoned, but how it was managed remains a mystery, although the family was under the protection of a European gentleman, who would have at once brought to light any ostensible foul play."

The jungle Kurumbas of the Nilgiris are believed to be necromancers, and in league with the devil. The Kurumba is resorted to by the Badagas when they till the land, and sow the seed. Otherwise the harvest will not be prosperous. The Kurumba, therefore, turns the first sod, sows the first handful of seed, and reaps the first sheaf of grain, after invoking the god or evil spirit. The Toda or Badaga requires the services of the Kurumba when he fancies that any member of his household is possessed of the devil, and when he wants to remove the evil eye, to which he fancies that his children

* Manpal of Malabar,

have been subjected. The Kurumba does his best to remove the malady by repeating various mantrams. If he fails, and if any suspicion is aroused in the mind of the Toda or Badaga that he is allowing the devil to play his pranks instead of loosing his hold on the supposed victim, woe betide him. The wrath of the entire village, or even the whole tribe, is raised against the unhappy Kurumba. His hut is surrounded at night, and the entire household massacred in cold blood, and their huts set on fire. This is very cleverly carried out, and the isolated position of the Kurumba settlements allows of very little clue for identification. In 1835 no less than fifty-eight Kurumbas were thus murdered, and a smaller number in 1875 and 1882. In 1891 the five inmates of a single hut were murdered, and their hut burnt to ashes, because, it was said, one of them who had been treating a sick Badaga child failed to cure it. The crime was traced to some Kotas in conjunction with Badagas, but the District Judge disbelieved the evidence, and all who were charged were acquitted. Some years ago a Toda was found dead, in a sitting posture, on the top of a hill near a Badaga village, to which a party of Todas had gone to collect tribute. The body was burnt, and a report then made to the police that the man had been murdered. On enquiry it was ascertained that the dead man was supposed to have bewitched a little Badaga girl, who died in consequence and the presumption was that he had been murdered by the Badagas out of spite.

In Mysore, if there is a dispute as to the village boundaries, the Holeya Kuluvādi is believed to be the

only person competent to take the oath as to how the boundary ought to run. The old custom for settling such disputes is thus described by Mr. J. S. F. Mackenzie.* "The Kuluvādi, carrying on his head a ball made of the village earth, in the centre of which is placed some water, passes along the boundary. If he has kept the proper line, every thing goes well; but, should he, by accident even, go beyond his own proper boundary, then the ball of earth, of its own accord, goes to pieces. The Kuluvādi is said to die within fifteen days, and his house becomes a ruin. Such is the popular belief."

A few years ago, Mr. H. D. Taylor was called on to settle a boundary dispute between two villages in Jeypore under the following circumstances. As the result of a panchayat (council), the men of one village had agreed to accept the boundary claimed by the other party if the head of their village walked round the boundary and eat earth at intervals, provided that no harm came to him within six months. The man accordingly perambulated the boundary eating earth, and a conditional order of possession was given. Shortly afterwards the man's cattle died, one of his children died of small-pox, and finally he himself died within three months. The other party then claimed the land on the ground that the earth goddess had proved him to have perjured himself. It was urged, in defence, that the man had been made to eat earth at such frequent intervals that he contracted dysentery, and died from the effects of earth eating.

* Ind. Ant., II, 1878.

The name Chedipe (a prostitute) is applied to sorceresses among various classes in the Godāvāri district. The Chedipe is believed to ride on a tiger at night over the boundaries of seven villages, and return home at early morn. When she does not like a man, she goes to him bare-bodied at dead of night, the closed doors of the house in which he is sleeping opening before her. She sucks his blood by putting his toe in her mouth. He will then lie motionless and insensible like a corpse. Next morning he feels uneasy and intoxicated, as if he had taken ganja (*Cannabis sativa*), and remains in that condition all day. If he does not take medicine from one skilled in treating such cases, he will die. If he is properly treated, he will be as well as ever in about ten days. If he makes no effort to get cured, the Chedipe will molest him again and again, and, becoming gradually emaciated, he will die. When a Chedipe enters a house, all those who are awake will become insensible, those who are seated falling down as if they had taken a soporific drug. Sometimes she drags out the tongue of the intended victim, who will die at once. At other times slight abrasions will be found on the skin of the intended victim, and, when the Chedipe puts pieces of stick thereon, they burn as if burnt by fire. Sometimes she will hide behind a bush, and, undressing there, fall on any passerby in the jungle, assuming the form of a tiger with one of the four legs in human form. When thus disguised, she is called Marulupuli (enchanting tiger). If the man is a brave fellow, and endeavours to kill the Chedipe with any instruments he may have with him, she will run

away, and, if a man belonging to her village detects her mischief, she will assume her real form, and answer mildly that she is only digging roots. The above story was obtained by a native revenue official, when he visited a Koya village, where he was told that a man had been sentenced to several years' imprisonment for being one of a gang who had murdered a Chedipe for being a sorceress.

In the Vizagapatam district, where a village was supposed to contain a witch, the Dāsari was called upon to examine his books, and name the person. He fixed on some wretched woman, whose front teeth were immediately knocked out, and her mouth filled with filth. She was then beaten with sticks. If she cried out, she was no witch. The only stick that would make a witch cry out was the jorra or castor-oil plant switch. The people believe that a witch, when she wishes to revenge herself on any one, climbs at night to the top of his house, and, making a hole through the roof, drops a thread down till the end of it touches the body of the sleeping man. Then she sucks at the other end, and draws up all the blood out of his body. Witches are said to be able to remove all the bones out of a man's body, or to deposit a fish, ball of hair, or rags in his stomach. The town of Jeypore was said to be haunted by a ghost. It was described as a woman, who paraded the town at midnight in a state of nudity, and from her mouth proceeded flames of fire. She sucked the blood of any loose cattle she found about, and, in the same way, revenged herself on any man who had insulted her.*

* Vizagapatam Manual.

In 1904, a case illustrating the prevailing belief in witchcraft occurred in the Vizagapatam hill tracts. The youngest of three brothers died of fever, and, when the body was cremated, the fire failed to consume the upper portion. The brothers concluded that death must have been caused by the witchcraft of a certain Khond. They accordingly attacked the latter, and killed him. After death the brothers cut the body in half, and dragged the upper half of it to their own village, where they attempted to nail it up on the spot where their deceased brother's body failed to burn. The accused were arrested on the spot, with the fragment of the Khond's corpse. They were sentenced to death, and the sentence was confirmed by the High Court.*

Of sorcery among the Oriyas, Mr. S. P. Rice tells us† that a girl was suffering from mental disease, and believed to be possessed of a devil. She declared that she was bewitched by a certain man, who had to be cured of his power over her. Accordingly, the friends and relatives of the girl went to this man's house, dragged him out into the road, laid him on his back, and sat on his chest. They then proceeded to extract his two front teeth with a hammer and pincers. "It does not appear how the cure was to work—whether the operators thought that the words of cursing or magic, coming through the orifice of the teeth, would be mumbled, and thus lose some of their incisive force,

* Police Report, 1904.

† Occasional Essays on Native South Indian Life, 1901.

and therefore of their power for evil, or whether it was thought that the devil wanted room to fly out." In the Kistna district a Māla weaver was suspected of practising sorcery by destroying men with devils, and bringing cholera and other diseases. He was met by certain villagers, and asked for tobacco. While he stopped to get the tobacco out, he was suddenly seized and thrown on the ground. His hands were tied behind his back, and his legs bound fast with his waist-cloth. One man sat on his legs, another on his waist, and a third held his head down by the top-knot. His mouth was forced open with a pair of large pincers, and a piece of stick was thrust between the teeth to prevent the mouth closing. One of the assistants got a stone as big as a man's fist, and with it struck the sorcerer's upper and lower teeth several times until they were loosened. Then nine teeth were pulled out with the pincers. A quantity of milk-hedge (*Euphorbia*) juice was poured on the bleeding gums, and the unfortunate man was left lying on his back, to free himself from his bonds as best he could.* In North Arcot, a few years ago, a man was believed to have great power over animals, of which he openly boasted, threatening to destroy all the cattle of one of his neighbours. This man and his friends believed that they could deprive the sorcerer of his power for evil by drawing all his teeth, which they proceeded to do with fatal results.

At a village near Berhampūr in Ganjam, Mr. Rice tells us,† a number of villagers went out together.

* H. J. Stokes, Ind., Ant., V, 1876.

† *Op Cit.*

By-and-bye, according to a preconcerted plan, one of the party suggested a drink. The intended victim was drugged, and taken along to the statue of the goddess, or shrine containing what did duty for the statue. He was then thrown down with his face on the ground in an attitude suggesting supplication, and, while he was still in a state of stupor, his head was chopped off with an axe.

In the Koraput taluk, Vizagapatam, a wizard had a reputation for possessing the power to transplant trees, and it was believed that, if a man displeased him, his trees were moved in the night, and planted in someone else's grounds.

In the Godāvāri district a sorcerer known as the ejjugadu (male physician) is believed, out of spite or for payment, to kill another by invoking the gods. He goes to a green tree, and there spreads muggu or chunām (lime) powder, and places an effigy of the intended victim thereon. He also places a bow and a bamboo arrow there, and recites certain spells, and calls on the gods. The victim is said to die in a couple of days. But, if he understands that the ejjugadu has thus invoked the gods, he may inform another ejjugadu, who will carry out similar operations under another tree. His bow and arrow will go to those of the first ejjugadu, and the two bows and arrows will fight as long as the spell remains. The man will then be safe. The second ejjugadu can give the name of the first, though he has never known him.

Writing concerning the Yerukalas, Mr. Fawcett says that the warlock takes the possessed one by night to the

outskirts of the village, and makes a figure on the ground with powdered rice, powders of various colours, and powdered charcoal. Balls of the powders, half cocoanut shells, betel, four-anna pieces, and oil lamps are placed on the hands, legs and abdomen. A little heap of boiled rice is placed near the feet, and curds and vegetables are set on the top of it, with limes placed here and there. The subject of the incantation sits near the head, while the magician mutters mantrams. A he-goat is then sacrificed. Its head is placed near the feet of the figure, and benzoin and camphor are waved. A little grain is scattered about the figure, to appease the evil spirits. Some arrack is poured into a cup, which is placed on the body of the figure, and the bottle which contained it is left at the head. The limes are cut in two, and two cocoanuts are broken. The patient then walks by the left side of the figure to its legs, takes one step to the right towards the head and one step to the left towards the feet, and walks straight home without looking back.*

In a field outside a village in South Canara, Mr. Wallhouse noticed a large square marked in lines with whitewash on the ground, with magic symbols in the corners and the outline of a human figure rudely drawn in the middle. Flowers and boiled rice had been laid on leaves round the figure. He was informed that a house was to be built on the site marked out, and the figure was intended to represent the earth-spirit supposed to be dwelling in the ground. Without this ceremony being

* Journ. Anth. Soc., Bombay, II.

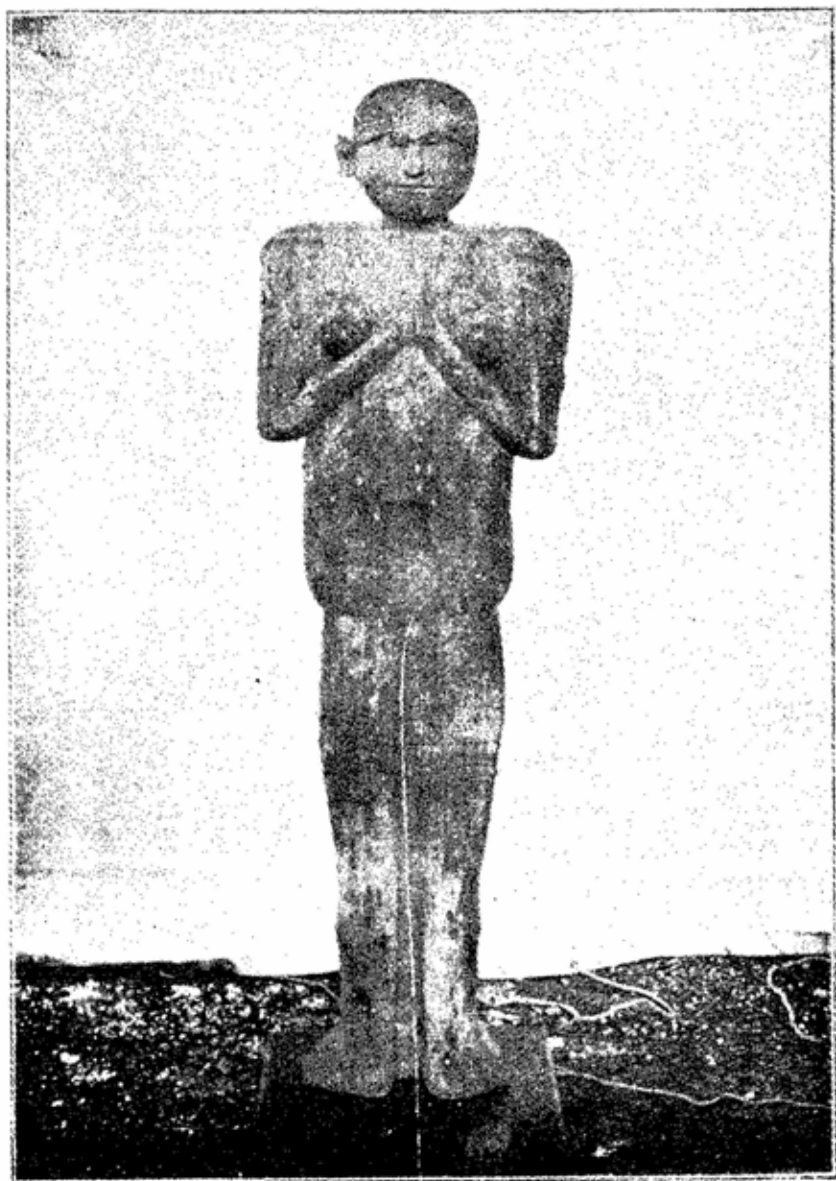
performed before the earth had been dug up, it was believed there would be no luck about the house.*

The following form of sorcery used, in Malabar, in compassing the discomfiture of enemies, is recorded by Mr. Walhouse.† Make an image of wax in the form of your enemy; take it in your right hand at night, and hold your chain of beads in your left hand. Then burn the image with due rites, and it shall slay your enemy in a fortnight. Or a figure representing an enemy, with his name and date of his birth inscribed on it, is carved out of *Strychnos Nux-vomica* wood. A mantram is recited, a fowl offered up, and the figure buried in glowing rice-husk embers. Or, again, some earth from a spot where an enemy has urinated, saliva expectorated by him, and a small tuft of hair, are placed inside a tender cocoanut, and enclosed in a piece of *Strychnos Nux-vomica*. The cocoanut is pierced with twenty-one nails and buried, and a fowl sacrificed. In 1903 a life-size nude female human figure (plate XIX) with feet everted and directed backwards, carved out of the wood of *Alstonia scholaris*, was washed ashore at Calicut. Long nails had been driven in all over the head, body and limbs, and a large square hole cut out above the navel. Inscriptions in Arabic characters were scrawled over it. By a coincidence the corpse of a man was washed ashore close to the figure. It probably represented the figure of a woman who was possessed by an evil spirit, which was nailed to it before it was cast into the sea, and was made on the Laccadive

* Ind. Ant., X, 1881.

† Ind. Ant., V, 1879.

Plate XIX.



Sorcery Figure.

islands, some of the residents on which are famous as necromancers. In obstinate cases of possession by an evil spirit, the only remedy is to bind the spirit by shutting it up in a jar, and throw it into the sea. The Kodangallūr (cock-feast) Bhagavāthi was rescued from the sea by a fisherman. It was shut up in a jar, and thrown into the sea by a great magician. The story is repeated in the Arabian Nights. The spirit of a deceased Brāhman (man or woman) is the most difficult of all to propitiate. A timber merchant at Calicut some time ago spent more than a thousand rupees for this purpose. He had built a new house, and on the morning after the kutti pūja (house-warming) ceremony his wife and children were coming to occupy it. Just as they entered the grounds, a cow ran against one of the children, and knocked it down. This augured evil, and, in a few days, the child was attacked with small-pox. One child after another caught the disease, and at last the man's wife also got it. They all recovered, but the wife was laid up with some uterine disorder. The astrologers said that the house was once a Brāhman's, whose spirit still haunted it. It had been disturbed, and must be propitiated. Very expensive ceremonies were performed by Brāhman for a fortnight. The house was sold to the Brāhman priest for a nominal price. An image of the deceased Brāhman was made of gold, and, after the purification ceremonies, taken to Rāmēsvaram, where arrangements were made to have daily worship performed to it. The house, in its purified state, was sold back by the Brāhman priest. The woman was taken to the maternity hospital. The

astrologer had predicted that the displeasure of the spirit would be exhibited on the way by the breaking of dishes and by furniture catching fire—a very strange prediction, because the bed on which the woman was lying in the train caught fire by a spark from the engine. After the spirit had been thus propitiated, there was peace in the house.

The native servant of a friend of mine in Madras found buried in a corner of his master's garden the image of a human figure, which had been deposited there by an enemy who wished to injure him. The figure was made of flour mixed with "walking foot earth," i.e., earth from ground which the servant had walked over. Nails, fourteen in number, had been driven into the head, neck, and each shoulder, elbow, wrist, hip, knee, and ankle. And buried with the figure were fourteen eggs, limes, and balls of camphor, and a scrap of paper bearing the age of the servant, and the names of his father and mother. A Muhammadan fortune-teller advised the servant to burn the effigy, so at midnight he made an offering of a sheep, camphor, betel-nuts, and cocoanuts, and performed the cremation ceremony.

In a recent note,* it is stated that curious phenomena take place in connection with persons who are possessed. "The victim suddenly takes fire; lamps are as suddenly extinguished in his presence, even when there is not the slightest breath of air stirring. Stones are hurled at him by unseen agencies, and nauseating substances foul his food when he is at meals. For hours

* Madras Mail, November 1905.

on end he lies stretched on the ground to all appearances dead, or madly whirls round and round in a frightful manner. After the fit passes away, the worn-out victim eats an incredibly large quantity of food. If the victim is a woman, her children die of strange diseases, and frequent abortions take place. Should the spirit of a learned Brāhman who has committed suicide, or come to other untimely end, enter even the most illiterate person, the possessed one chants Vēdic hymns, and incantations with an enunciation that a Ghanapathi might envy. The counter-art of devil driving offers a fairly profitable living to a large class of people. The spirit itself not infrequently gives information through the victim as to its identity, and stipulates to vacate possession, if a sacrifice of a specified number of sheep or fowls is made to it. Sometimes it asks for other lodgings, as in the New Testament story, and the exorciser, taking it at its word, drives a nail into the nearest tree, and adjures it to live thereon like an honest devil. The Lingadars of the Kistna district have made a speciality of bottling the spirit, literally, within a very narrow compass, the bottles being cast away in a place where no one can come across them, and liberate the imprisoned devils. One favourite tantra of the South Indian sorcerer consists of what is popularly known in Tamil as a pavai, that is to say, a doll made of some plastic substance, such as clay or wheat flour. A crude representation of the intended victim is obtained by moulding a quantity of this material, and a nail or pin driven into it at a spot corresponding to the limb or organ that is intended to be

affected. For instance, if there is to be paralysis of the right arm, the pin is stuck into the right arm of the image; if madness is to result, it is driven into the head, and so on, appropriate mantras being chanted over the image, which is buried at midnight in a neighbouring cremation ground. So long as the pavai is underground, the victim will grow from bad to worse, and may finally succumb to the disease, if steps are not taken in time. Sometimes, instead of a doll being used, the corpse of a child recently buried is dug out from the ground, and re-interred after being similarly treated. The only remedy consists in another sorcerer being called in for the purpose of digging out the pavai. Various are the methods he adopts for discovering the place where the doll is buried, one of them being very similar to what is known as crystal-gazing. A small quantity of a specially prepared thick black fluid or ointment is placed on the palm of a third person, and the magician professes to find out every circumstance connected with the case of his client's mental or physical affliction by attentively looking at it. The place of the doll's burial is spotted with remarkable precision, the nail extracted, and the patient is restored to his normal condition as by a miracle."

In Malabar, a wooden figure or image is sometimes made, and a tuft of a woman's hair tied on its head. It is fixed to a tree, and nails are driven into the neck and breast to inflict hurt on an enemy. The following form of sorcery is resorted to in Malabar.* A mantram is written

* F. Fawcett, *Madras Museum Bull.*, III, 3, 1901.

on the stem of the kaitha plant, on which is also drawn a figure representing the person to be injured. A hole is bored to represent the navel. The mantram is repeated, and at each repetition a certain thorn (kāramullu) is stuck into the limbs of the figure. The name of the person, and of the star under which he was born, are written on a piece of cadjan, which is stuck into the navel. The thorns are removed, and replaced twenty-one times. Two magic circles are drawn below the nipples of the figure. The stem is then hung up in the smoke of the kitchen. A pot of toddy and some other accessories are procured, and with them the warlock performs certain rites. He then moves three steps backwards, shouts aloud thrice, fixing in the thorns again, and thinking all the while of the particular mischief with which he will afflict the person to be injured. When all this has been done, the person whose figure has been drawn on the stem, and pricked with thorns, feels pain as if he was being pricked. By the Thanda Pulayans of the west coast a ceremony called urasikotukkuka is performed with the object of getting rid of a devil, with which a person is possessed. At a place far distant from the hut, a leaf, on which the blood of a fowl has been made to fall, is spread on the ground. On a smaller leaf, chunām and turmeric are placed. The person who first sets eyes on these becomes possessed of the devil, and sets free the individual, who was previously under its influence. The Thanda Pulayans also practice maranakriyas, or sacrifices to demons, to help them in bringing about the death of an enemy. Sometimes

affliction is supposed to be brought about by the enmity of those who have got incantations written on a palm-leaf, and buried in the ground near a house by the side of a well. A sorcerer is called in to counteract the evil charm, which he digs up, and destroys.* “When,” Mr. Govinda Nambiar writes,† “a village doctor attending a sick person finds that the malady is unknown to him, or will not yield to his remedies, he calls in the astrologer, and subsequently an exorcist, to expel the demon or demons which have possessed the sick man. If the devils will not yield to ordinary remedies administered by his disciples, the mantravādi himself comes, and a devil dance is appointed to be held on a certain day. Thereat various figures of mystic device are traced on the ground, and in their midst a huge and frightful form representing the demon. Sometimes an effigy is constructed out of cooked and coloured rice. The patient is seated near the head of the figure, and opposite her sits the magician adorned with bundles of sticks tied over the joints of his body, tails and skins of animals, etc. Verses are chanted, and sometimes cocks are sacrificed, and the blood is sprinkled on the demon’s effigy. Amidst the beating of drums and blowing of pipes the magician enters upon his diabolical dance, and, in the midst of his paroxysm, may even bite live cocks, and suck with ferocity the hot blood.”

Some time ago an old woman, hearing that her only son was lying dangerously ill, sought the aid of a

* L. K. Anantha Krishna Aiyer. *Monograph Eth. Survey, Cochin.*

† *Indian Review*, 1900.

magician, who proceeded to utter mantrams, to counteract the evil influences which were at work. While this was being done, an accomplice of the magician turned up, and, declaring that he was a policeman, threatened to charge the two with sorcery if they did not pay a certain sum of money. The old woman paid up, but discovered later on that she had been hoaxed.

The two following quaint beliefs are recorded by Mr. Gopal Panikkar.* (1) In the regions above the earth are supposed to exist huge monsters, to whom is assigned the responsibility of supplying the earth with water. They possess enormous physical strength, and have two huge horns and large flashing eyes. All the summer they are engaged in drawing up water from the earth through their mouths, which they spit out as rain in the wet season. A still ruder imagination ascribes rain to the periodical discharge of urine by these monsters. Hence, in some places, there exists an aversion to the use of rain water for human consumption. Thunder is produced by their horns coming into violent collision as they work together; lightning by the friction of the horns. (2) The appearance of what is usually known as jack-o'-lantern in marshy places is believed, in Malabar, to be caused by light and sparks emitted from the mouths of peculiar devils, who make fishing their profession, which they practise especially on rainy and foggy nights. When they have caught fish, they cook them by putting them in their mouths, which are hot furnaces.

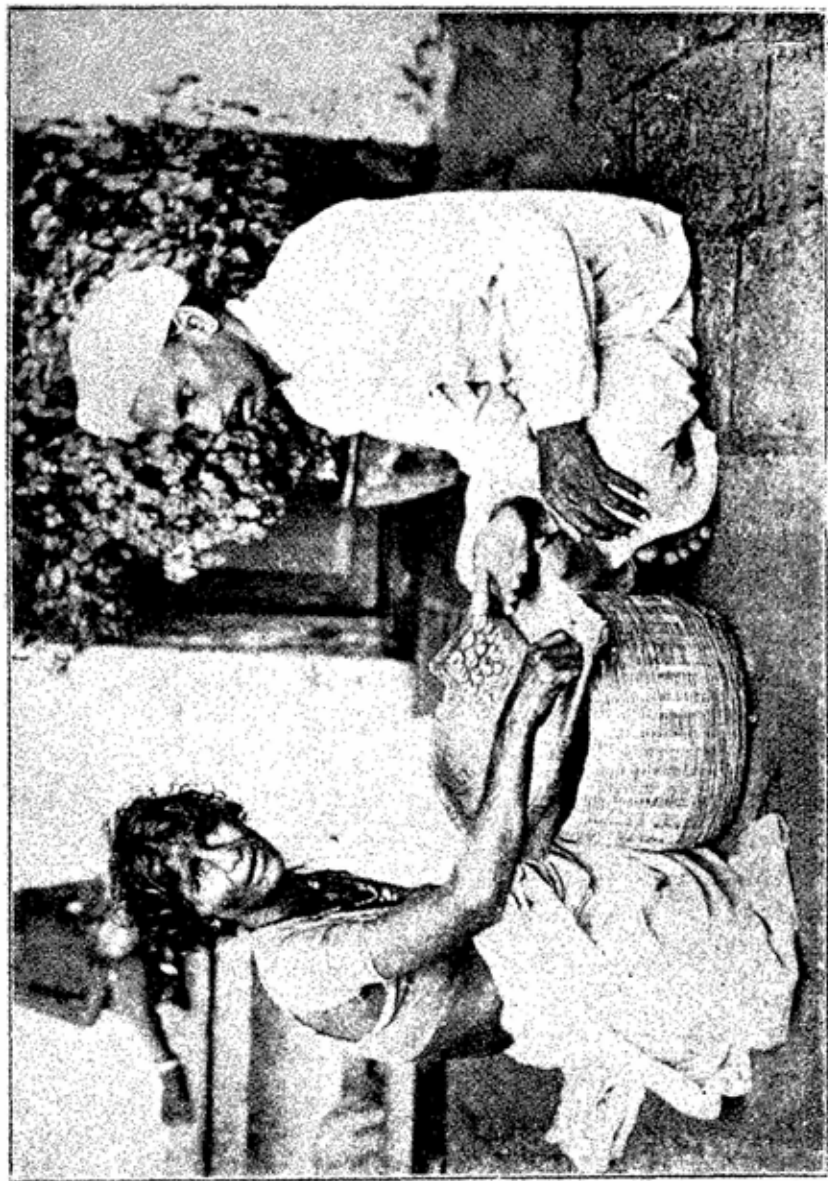
* Madras Christ, Coll. Magazine, 1896.

A few years ago, a zamindar in the Godāvari district engaged a Muhammadan to exorcise a devil which haunted his house. The latter, explaining that the devil was a female and fond of jewellery, induced the zamindar to leave a large quantity of jewels in a locked receptacle in a certain room, to which only the exorcist, and of course the devil, had access. The latter, it was supposed, would be gratified by the loan of the jewels, and would cease to annoy. The exorcist managed to open the receptacle and steal the jewels, and, such was the faith of his employer, that the offence was not suspected until a Police Inspector seized Rs. 27,000 worth of the jewels in Vizagapatam on suspicion, and they were with difficulty traced to their source.*

Quite recently a native servant was charged with beating with a cane a woman who was suffering from malarial fever two months after her confinement, in order to drive out a devil, said to be the spirit of a woman who was drowned some time previously, with which she believed herself to be possessed. The woman died three days after the beating, and various abrasions were found on the body and head. The Sub-Magistrate held that the hurt was part of the ceremony, to which the husband and mother of the woman, and the woman herself gave their consent. But, as the hurt was needlessly severe, the servant was fined twenty-five rupees, or in default, five weeks' rigorous imprisonment. The District Magistrate submitted the case to the High Court for

* Police Report, 1903.

Plate XX.



Fortune-telling with Cowry Shells.



enhancement of the sentence. The medical evidence showed that the death of the woman was not in any way due to the strokes received from the cane, and the Judge saw no reason for enhancement.

In conclusion I may quote a few examples of sorcery culled from the ever entertaining annual reports of the Chemical Examiner to Government :—

(a) A wizard came to a village in order to exorcise the devil which possessed a certain woman. He was treated like a prince, and was given the only room in the house, while the family turned out into the hall. He lived there for several days, and then commenced his ceremonies. He drew the figure of a lotus on the floor, made the woman sit there, and commenced to twist her hair with his wizard's wand. When she cried out, he sent her out of the room, saying she was unworthy to sit on the lotus figure, but promising nevertheless to exorcise the devil without her being present. He found a half-witted man in the village, drugged him with ganja, brought him to the house, and performed his ceremonies on this man, who, on becoming intoxicated with the drug, began to get boisterous. The wizard tied him up with a rope because he had become possessed of the devil that had possessed the woman. The man was subsequently traced by his relatives, found in an unconscious state, and taken to hospital. The wizard got rigorous imprisonment.

(b) Some jewels were lost, and the mantrakāra was called in to detect the thief. The magician erected a screen, behind which he lit a lamp, and did other things

to impress the crowd with the importance of his mantrams. To the assembly he distributed betel-leaf patties containing a white powder, said to be holy ashes, and the effect of it on the suspected individuals, who formed part of the crowd, is said to have been instantaneous. So magical was the effect of this powder in detecting the thief that the unfortunate man ultimately vomited blood. When the people remonstrated with the magician for the severity of his magic, he administered to the sufferer an antidote of solution of cow-dung and the juice of some leaf. The holy ashes were found to contain corrosive sublimate, and the magician got eighteen months' rigorous imprisonment.

(c) A barber had been poaching on the local limits within which another barber and his family claimed the right to shave, and he had been diverting some of the latter's income into his own pockets. A third barber, a mutual friend, had been learning "sorcery and medicine" from barber No. 2, and, while these two were in a liquor shop, barber No. 1, who happened to be passing, was invited by the mutual friend to join them in a drink. He refused, but consented when the latter promised to add some sugar to the toddy to keep down its deleterious effects. The sugar was stirred into No. 1's cup, and the three drank to each other. Barber No. 2 had been educating the mutual friend to aid and abet him in an attempt on his opponent's life by stirring a mixture of arsenic and mercury compounds in the toddy. The victim recovered under prompt treatment in the hospital.

Votive offerings (ex votos).—In addition to the observance of penances and fasting, Hindus of all castes, high and low, make various kinds of offerings to the gods, with the object of securing their good-will or appeasing their anger. By the lower castes offerings of animals—fowls, sheep, goats, or buffaloes—are made, and the gods whom they seek to propitiate are minor deities, *e.g.*, Ellamma or Muneswara, known as Kshudra Dēvatas (blood-thirsty gods), to whom animal sacrifices are acceptable. The higher castes usually perform vows to Venkateswara of Tirupati, Subramanya of Palni, Virarāghava of Tiruvallūr, Tirunārayana of Melkote, and other celebrated gods. But they may, if afflicted with serious disease, at times, as at the leaf festival at Periyapalayam, seek the good offices of minor deities. On the last day of the Gangajatra festival at Tirupati, a figure is made of clay and straw, and placed in the tope (grove), where crowds of all classes, including Paraiyans, present food to it. Buffaloes, goats, sheep, and fowls are sacrificed, and it is said that Brāhmans, though they will not be present, send animals to be slaughtered. At the conclusion of the festivity, the image is burned. During the feast, which continues over ten days, the lower orders of the people paint themselves, and indulge in much boisterous merriment. Those who have made a vow to Ganga fast for some days before the festival begins. They wear a structure made of bamboo in the form of a car, which is decorated with paper of different colours, and supported by iron nails pressed into the belly and back, and, with this structure on their heads, they go about. Those who

have been attacked by cholera or other serious disease make a vow to Ganga, and perform this ceremonial.

The simplest and commonest votive offerings are fruit, such as plantains and cocoanuts. Without an offering of fruit no orthodox Hindu would think of entering a temple, or the presence of a Native of position. The procession of native servants and retainers, each bringing a gift of a lime, on New Year's Day is familiar to Anglo-Indians. By the rules of Government, the prohibition of the receipt of presents from Native Chiefs and others does not extend to the receipt of a few flowers or fruits, and articles of inappreciable value, although even such trifling presents should be discouraged.

Between the Madras museum and the Government maternity hospital a small municipal boundary stone has been set up by the side of the road. To this stone supernatural powers are attributed, and it is alleged that in a banyan tree in a private garden close by a Mūni lives, who presides over the welfare of the hospital, and must be propitiated if the pregnant woman is to get over her confinement without complications. Women, coming to the hospital for their confinement, vow that they will, if all goes well, give a present of a cocoanut, betel, or flowers when they leave. Discharged patients can be seen daily, going to the stone and making offerings. On the day of their discharge, their friends bring camphor and other articles, and the whole family goes to the stone, where the camphor is burnt, a cocoanut broken, and perhaps some turmeric or flowers placed on it. The new-born child is placed on the bare ground in front of

the stone, and the mother, kneeling down, bows before it. The foreheads of both mother and child are marked with the soots from the burning camphor. If her friends do not bring the requisite articles, the woman goes home, and returns with them to do pūja to the stone, or it is celebrated at a temple or her house. The offerings are removed by those who present them, or by passers-by on the road. Women, after delivery, keep iron in some form, for example a knife, in their room, and carry it about with them when they go out. The Rev. S. Nicholson informs me that when a Māla woman is in labour, a sickle and some nīm leaves are always kept on the cot. In Malabar it is customary for those who have to pass by burning-grounds or other haunted places to carry with them iron in some form, *e.g.*, a knife, or an iron rod used as a walking-stick. When pregnant women go on a journey, they carry with them a few twigs or leaves of the nīm tree, or iron in some form, to scare evil spirits lurking in groves or burial-grounds, which they may pass.

The forms which votive offerings take are very multifarious. Sometimes, for example, they assume the form of bells, lamps, brass pots, articles made in wood or clay, images of various deities, cradles, leather shoes, coins, the hair of a new-born child, lumps of jaggery, salt and other things. When people are prevented from going to a temple at the proper time, hair is sometimes removed from their children's head, sealed up in a vessel, and put into the receptacle for offerings when the visit to the temple is made. In cases of dangerous

sickness, the hair is sometimes cut off, and offered to a deity. "The sacrifice of locks," Mr. A. Srinivasan writes, "is meant to propitiate deceased relations, and the deity which presides over life's little joys and sorrows. It is a similar intention that has dictated the ugly disfigurement of widows. We meet with the identical fact and purpose in the habit of Telugu Brāhmīns, and all non-Brāhmīns in general, sacrificing their whole locks of hair to the goddess Ganga at Prayaga, to the god Venkatēsa of Tirupati, and other local gods. The Brāhmīn ladies of the south have more recently managed to please Ganga and other gods with just one or two locks of hair."

Marching, on one occasion, towards Hampi, where an outbreak of cholera had recently occurred, I came across two wooden gods on wheels by the roadside, to whom had been offered baskets of fruit, vegetables, earthen pots, bead necklets and bangles, which were piled up in front of them. By the sides of the roads in the Bellary district, Mr. W. Francis writes,* "often stands a wooden-frame-work mounted on little wheels, and bearing three wooden images. This is the car of Māriamma, the goddess of small-pox and cholera, and her son and daughter. When disease breaks out, the car bearing her and her children is taken round the village with music and other due ceremony, and dragged to the eastern boundary. By this means the malignant essence of the goddess is removed from the village. The adjoining villagers hasten to prevent this from settling

* Manual of the Bellary district.

on them, by taking the car on with musical honours as before. The car is thus often wheeled through a whole series of villages." The Khonds prevent the approach of the goddess of small-pox by barricading the paths with thorns and ditches, and boiling caldrons of stinking oil.*

"A palmyra palm in the jungle near Ramuād with seven distinct trunks, each bearing a goodly head of fan-shaped leaves is," General Burton writes,† "attributed to the action of a deity, and stones smeared with oil and vermillion, and broken cocoanuts, and fowl's feathers lying about, testified that pūja and sacrifice were performed here."

Outside the temple of the village goddess at Ojini in the Bellary district, Mr. Fawcett tells us "are hung numbers of miniature cradles and bangles presented by women who have borne children, or been cured of sickness through the intervention of the goddess. Miniature cows are presented by persons, whose cows have been cured of sickness, and doll-like figures for children. One swāmi (god) there is, known by a tree hung with iron chains, hooks—anything iron; another by rags, and so on. The ingenious dhōbi (washerman), whose function is to provide torches on occasions, sometimes practices on the credulity of his countrymen by tying a few rags to a tree, which by-and-by is covered with rags, for the passers-by are not so stiff-necked as to ask for a sign other than a rag; and, under cover of the darkness, the dhōbi makes his torch of the offerings."

* Macpherson. Memorials of Service in India. † An Indian Oljo.

On the road to Tirupati, the goddess Gauthala Gammamma has her abode in a margosa or āvaram tree, surrounded by a white-ant hill. Passers by tear off a piece of their clothing, and tie it to the branches, and place a small stone at the base of the ant-hill. Occasionally cooked rice is offered, and fowls are sacrificed, and their head and legs tied to the tree. It is recorded by Mr. Walhouse * that, when going from the Coimbatore plain to the Mysore frontier, he has seen a thorn-bush rising out of a heap of stones piled round it, and bearing bits of rag tied to its branches. These rags are placed there by nomad Lambādis, who are said to fasten rags torn from their garments to a bush in honour of Kammamma (kampa = a thicket). In the Telugu country, rags are offered to a god called Pathalayya (Mr. Rags). On the trunk-roads in the Nellore district, rags may be seen hanging on the bābūl (*Acacia arabica*) trees. These are offerings made to Pathalayya by travellers who tear off pieces of their clothing, with a vague idea that the offering thereof will render their journey free from accidents, such as upsetting of their carts, or meeting with robbers.

It is narrated by Moor † that “he passed a tree, on which were hanging several hundred bells. This was a superstitious sacrifice by the Bandjarrahs (Lambādis), who, passing this tree, are in the habit of hanging a bell or bells upon it, which they take from the necks of their sick cattle, expecting to leave behind them the complaint also. Our servants particularly cautioned us

* Ind. Ant. IX, 1880.

† Narrative of Little's Detachment,

against touching these diabolical bells; but, as a few were taken for our own cattle, several accidents that happened were imputed to the anger of the deity, to whom these offerings were made; who, they say, inflicts the same disorder on the unhappy bullock who carries a bell from this tree as he relieved the donor from." At Diguvemetta in the Kurnool district, I came across a number of bells, both large and small, tied to the branches of a tamarind tree, beneath which were an image of Malalamma and a stone bull (Nandi). Suspended from a branch of the same tree was a thick rope, to which were attached heads, skulls, mandibles, thigh bones, and feet of fowls, and the foot of a goat.

The god of the Aligiri Dēvastanam temple at Tirupati appears annually to four persons in different directions, east, west, south and north, and informs them that he requires a shoe from each of them. They whitewash their houses, worship the god, and spread rice-flour thickly on the floor of a room, which is locked for the night. Next morning the mark of a huge foot is found on the floor, and the shoe has to be made to fit this. When ready, it is taken in procession through the streets of the village, conveyed to Tirupati, and presented at the temple. Though the makers of the shoes have worked in ignorance of each other's work, the shoes brought from the north and south, and those from the east and west are believed to match and make a pair. Though the worship of these shoes is chiefly meant for Paraiyans, who are prohibited from ascending the Tirupati hill, as a matter of fact all, without distinction of caste,

worship them. The shoes are placed in front of the image of the god near the foot of the hill, and are said to gradually wear away by the end of the year. "At Bēlur in the Mysore Province," Mr. Rice writes,* "the god of the temple is under the necessity of making an occasional trip to the Baba Budan hills to visit the goddess. On these occasions he is said to make use of a large pair of slippers kept for the purpose in the temple. When they are worn out, it devolves upon the chucklers (leather-workers) of Channagiri and Bisvapatna, to whom the fact is revealed in a dream, to provide new ones." In order to present the slippers, they are allowed to enter the court-yard of the temple.

Mr. Walhouse informs us† that the champak and other trees round the ancient shrine of the Trimurti at the foot of the Ānaimalai mountains are thickly hung with sandals and shoes, many of huge size, evidently made for the purpose, and suspended by pilgrims as votive offerings.

"At Timmancherla," Mr. Francis writes,‡ "there is the tomb of a holy Muhammadan named Masthan Ali, in whose honour an urus (religious ceremony) is held annually in April, which is attended by followers of the Prophet from many villages around. Hindus make vows at the tomb, which has a special reputation for granting offspring to the childless, and take part in the urus along with the Mussulmans. The Reddi (head-man) of the village, who is a Hindu, brings the first offerings in

* Mysore.

† Ind. Ant. IX, 1880.

‡ Gazetteer of the Anantapur district.

procession with much ceremony to the Mussulman priests who preside at the function." Carved wooden figurines, male and female, represented in a state of nudity, are manufactured at Tirupati and sold to Hindus. Those who are childless perform on them the ear-boring ceremony, in the belief that, as the result thereof, issue will be born to them. Or, if there are grown-up boys or girls in a family who remain unmarried, the parents celebrate the marriage ceremony between a pair of the dolls, in the hope that the marriage of their children will speedily follow. They dress up the dolls in clothes and jewellery, and go through the ceremonial of a real marriage. Some there are who have spent as much money on a doll's wedding as on a wedding in real life.

Among the Billavas of South Canara, in the case of grown-up boys and girls who die before marriage, a form of marriage of the dead is celebrated. The spirit of the deceased boy takes possession of one of his relatives, and expresses a desire that his marriage should be performed. The relatives make enquiries, and try to discover the spirit of a girl of a suitable bari (marriage division) which is, in like manner, troubling her relatives. When the search has been successful, two clay figures, or figures in rice flour representing the deceased boy and girl, are made, and the marriage ceremony is performed as in the case of living persons.

A Brāhmini bull, Mr. A. Srinivasan writes, "is dedicated to god Venkateswara of Tirupati for the benefit of the living in fulfilment of vows. The act of dedication and release is preceded by elaborate rituals of

marriage, as among men and women. The bride, which should be a heifer that has not calved, is furnished by the father-in-law of the donor. The heifer is united in holy wedlock to the bullock, after formal chanting of mantrams, by the tying of the tāli and toe-rings to the neck. In this sham marriage, the profuse ornamentation of the couple with saffron and red powder, the pouring of rice on their heads, and the procession in the streets with music, are conspicuous features." I am told that, if the devotee cannot afford a live animal, a mimic representative is made in rice.

At the Uchāral festival in the Malabar district, representations of cattle in straw are taken in procession to the temple of Bhagāvati. At a harvest festival in Malabar, representations of cattle are made from the leaves of the jāk tree, and placed in an old winnowing basket. The materials for a feast are placed in a pot, and toy agricultural articles (cattle-shed, plough, yoke, etc.) made of plantain leaf ribs, and the pot are carried round each house three times, while the children call out "Kalia, Kalia, monster, monster, receive our offering, and give us plenty of seed and wages, protect our cattle, and support our fences." The various articles are then placed under a jāk tree on the eastern side of the house.*

Painted hollow clay images are made by special families of Kusavans (potters) known as pūjāri, who, for the privilege of making them, have to pay an annual

* C. Karunakara Menon, Madras Mus. Bull. v. 3, 1906.

fee to the headman, who spends it on a festival at the caste temple. When a married couple are anxious to have female offspring, they take a vow to offer figures of the seven virgins, who are represented all seated in a row. If a male or female recovers from cholera, small-pox, or other severe illness, a figure of the corresponding sex is offered. A childless woman makes a vow to offer up the figure of a baby, when she brings forth offspring. Figures of animals—cattle, sheep, horses, etc.—are offered at the temple when they recover from sickness, or are recovered after they have been stolen. The pupils of the eyes of the figures are not painted in till they are taken to the temple, where offerings of fruit, rice, etc., are first made, as it is the painting of the pupils which endows the figure with life. Even the pupils of a series of these images, which were specially made for me, were not painted at the potter's house, but in the verandah of the travellers' bungalow where I was staying. Horses made of clay, hollow and painted red and other colours, are set up in the fields to drive away demons, or as a thank offering for recovery from sickness or any piece of good luck. The villagers erect these horses in honour of the popular deity Ayanār, the guardian deity of the fields, who is a renowned huntsman, and is believed, when, with his two wives Purnā and Pushkala, he visits the village at night, to mount the horses, and ride down the demons.

I have recently received a collection of clay figures, such as are worshipped by fishermen on the Ganjam coast, concerning which Mr. H. D'A. C. Reilly writes

to me as follows. "I am sending you specimens of the chief gods worshipped by the fishermen. The Tahsildar of Berhampur got them made by the potter and carpenter who usually make such figures for the Gopalpur fishermen. I have found fishermen's shrines at several places. Separate families appear to have separate shrines, some consisting of large chatties (earthen pots), occasionally ornamented, and turned upside down, with an opening on one side. Others are made of bricks and chunām (lime). All that I have seen had their opening towards the sea. Two classes of figures are placed in these shrines, viz., clay figures of gods, which are worshipped before fishing expeditions, and when there is danger from a particular disease which they prevent; and wooden figures of deceased relations, which are quite as imaginative as the clay figures. Figures of gods and relations are placed in the same family shrine. There are hundreds of gods to choose from, and the selection appears to be a matter of family taste and tradition. The figures, which I have sent, were made by a potter at Venkatarayapalle, and painted by a carpenter at Uppulapathi, both villages near Gopalpur. The Tahsildar tells me that, when he was inspecting them at the Gopalpur travellers' bungalow, sixty or seventy fisher people came and worshipped them, and at first objected to their gods being taken away. He pacified them by telling them that it was because the Government had heard of their devotion to their gods that they wanted to have some of them in Madras." The collection of clay figures includes the following :—

Rajamma, a female figure, with a sword in her right hand, riding on a black elephant. She blesses barren women with children, and favours her devotees with big catches when they go out fishing.

Yerenamma, riding on a white horse, with a sword in her right hand. She protects fishermen from drowning, and from being caught by big fish.

Bhagirathamma, riding on an elephant, and having eight or twelve hands. She helps fishermen when fishing at night, and protects them against cholera, dysentery, diarrhoea, and other intestinal disorders.

Nookalamma wears a red jacket and green skirt, and protects the fishing community against small-pox.

Orosondi Ammavaru prevents the boats from being sunk or damaged.

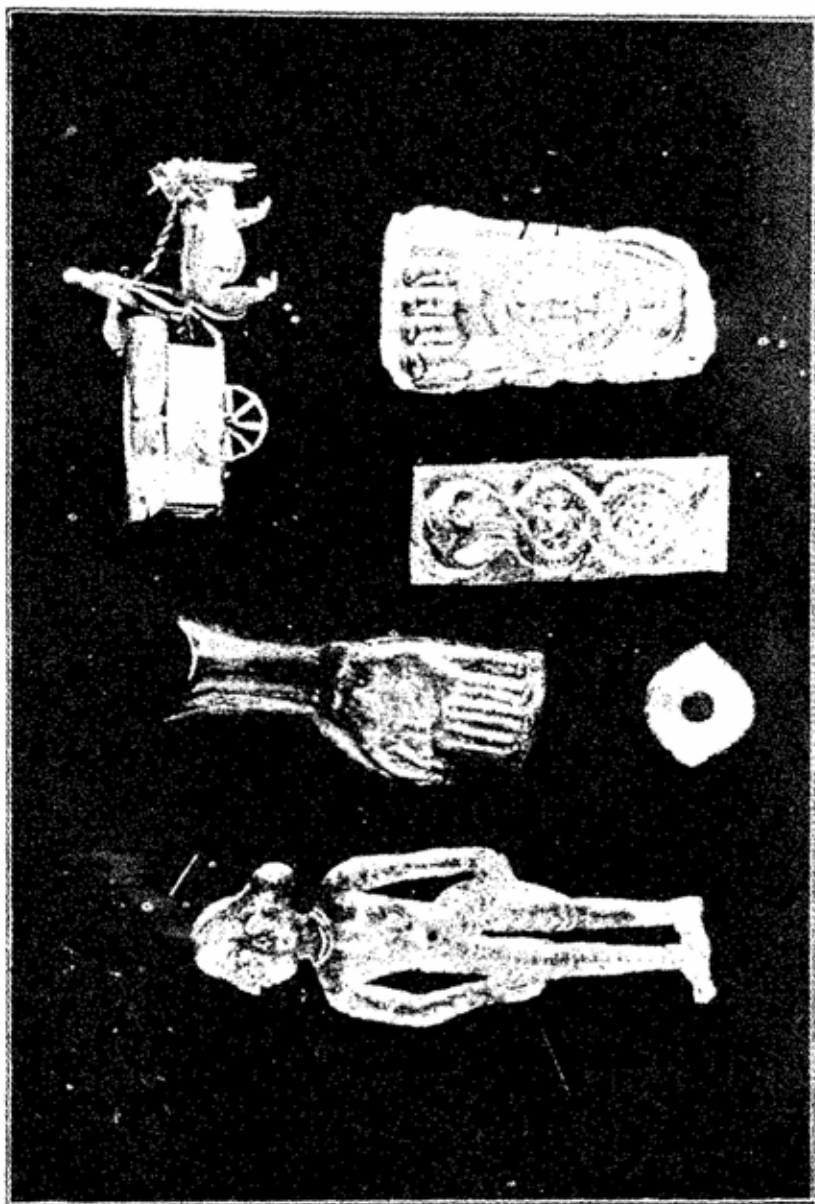
Bhāgadevi rides on a tiger, and protects the community from cholera.

Veyyi Kannula Ammavaru, or goddess of a thousand eyes, represented by a pot pierced with holes, in which a gingelly (*Sesamum*) oil light is burnt. She attends to the general welfare of the fisher folk.

Pre-historic stone celts, found in the bed of a river, and believed to be the thunderbolts of Viṣṇu, are stacked as votive offerings by the Malaiālis of the Shevaroy hills in their shrines dedicated to Vignesvara, the elephant god who averts evil. The Burmese believe that, when the powers above quarrel, they throw celts at one another, and that, when one misses, it falls to the earth. They attach considerable importance to them for medicinal purposes, and powdered celt is said to be equally good for a pain in the stomach or an inflamed eye.

Lumps of jaggery are thrown into temple tanks by those who are suffering from boils or abscesses, in the belief that they will be resolved as quickly as the molasses are dissolved in the water. For the cure of warts, salt tied up in bundles is sometimes offered.

Should sickness be attributed to a god or goddess, a vow is made, in token whereof a copper or silver coin is wrapped up in a piece of cloth dipped in turmeric paste, and kept in the house or tied to the neck or arm of the sick person. A cock may be waved round the patient's head, and afterwards reared in the house, to be eventually offered up at the shrine of the deity. Some families keep in their homes small pots called thelkodukku undi (scorpion sting vessels), and occasionally drop therein a copper coin, which is supposed to secure immunity against scorpion sting. In some families the money thus offered is limited to two annas monthly. Putting money into an undi as an offering to a particular deity is a very common custom. In the case of a popular god, such as the one at Tirupati, the earthen pot is sometimes replaced by a copper money box or iron safe. In South Canara there was a well-to-do family, the members of which kept on depositing coins in the family undi, which were set apart for the Tirupati god during a number of generations. Not only in cases of sickness, but even when a member of the family went to a neighbouring village and returned safely, a few coins were put into the undi. For some reason the opening of the undi and offering of its contents at Tirupati was postponed, and when it was finally opened, it was found to contain a miscellaneous collection of coins, current and uncurrent.



Votive Offerings.

On one occasion, a man who had been presented with two annas as the fee for lending his body to me for measurement offered it, with flowers and a cocoanut, at the shrine of the village goddess, and dedicated to her another coin of his own as a peace-offering, and to get rid of the pollution caused by my money. During a recent tour, a gang of Yerukalas absolutely refused to sit on a chair, and I had to measure their heads while they squatted on the ground. To get rid of my evil influence, they subsequently went through the ceremony of waving red coloured water (*ārati*) and sacrificing fowls.

As a thanksgiving for recovery from illness, the offerings take the form of silver or gold representations of the part of the body affected, which are deposited in a vessel kept for the purpose at the temple. Such *ex votos* are kept for sale in the vicinity of the temple, and must be offered by the person who has taken the vow, or on whose behalf it has been taken. Children have, in addition to the silver articles, to place in the vessel one or two handfuls of coins.

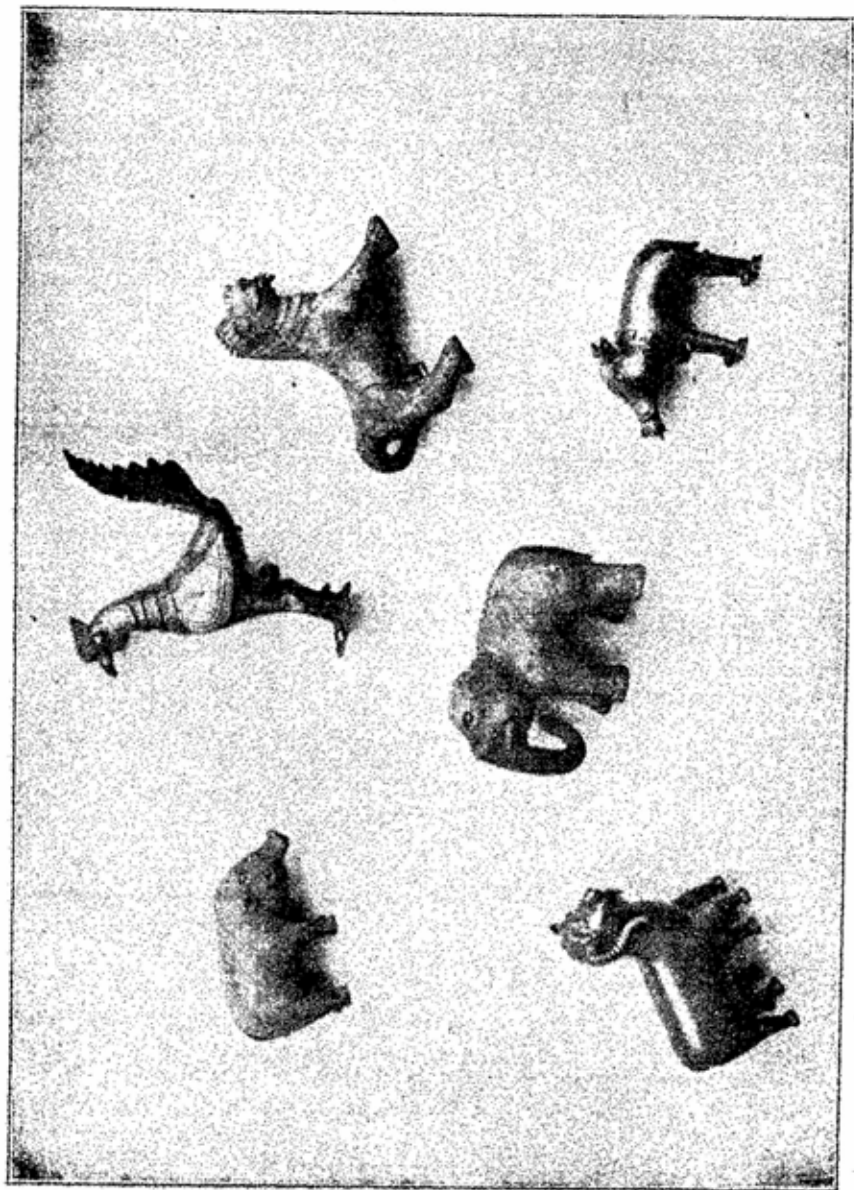
Of silver *ex votos* collected from temples in the Tamil country (plate XXI), the Madras museum possesses an extensive collection, in which are included the face, hands, feet, buttocks, tongue, larynx, navel, nose, ears, eyes, mammæ, genitalia, etc.; snakes offered to propitiate the anger of serpents; snakes coiled *in coitu*; sandals, umbrellas, and cocoanuts strung on a pole. When a person has been ill all over, a silver human figure, or thin silver wire of the same length as himself, and representing

him is sometimes offered. Silver umbrellas and flags are also offered at temples. At Pyka in South Canara, brass or clay figures of the tiger, leopard, elephant, wild boar, and bandicoot rat are presented at the shrine of a female bhūtha named Poomanikunhoomani, to protect the crops and cattle from the ravages of these animals. A brass figure of Sarabha (plate XXII), a mythological eight-legged animal, supposed to be the vehicle of the god Virabhadra is presented as an offering at some Siva temples in South Canara, in cases where a person is attacked with a form of ulcer known as Siva punnu (Siva's sore or ulcer). These brass and clay figures must be solid, as the bhūthas would be very angry if they were hollow.

In Malabar a Brāhman magician transfers the spirits of those who have died an unnatural death to images made of gold, silver, or wood, which are placed in a temple, or special building erected for them.

When litigation arises in Malabar in connection with the title to a house and compound (grounds) in which it stands, a vow is made to offer a silver model representing the property, if a favourable decree is obtained. Some time ago, a rich landlord gave to the temple a silver model representing the exact number of trees, house, well, etc., and costing several hundreds of rupees, when a suit was decided in his favour. In cases of domestic calamities, supposed to be due to the wrath of serpents, images of snakes are offered to Siva or Vishnu. Such images are also presented by Brāhmans on days of eclipse by those on whose star-day the eclipse falls, to appease the wrath of the terrible Rāhu. The lizard, associated

Plate XXII.



Votive Offerings.

with the name of Siva, is regarded as sacred. It is never intentionally killed, and, if accidentally hurt or killed, an image of it in gold or silver is presented by high-caste Hindus to a Siva temple.* In Malabar a silver tortoise is offered in certain cases of severe abdominal pain. Among the Coorgs, figures roughly beaten in silver plates, bronze images, or figures on a slab of pot-stone, representing their ancestors, are placed, together with sticks surmounted with silver, knives, etc., in a small building or niche near the house. Or a sort of bank is made for them under a tree in the fields where the family's first house has stood.† A pilgrim to the shrine of Subramaniya at Palni in the Madura district carries with him a *kāvadi*, (portable shrine). Of *kāvadis* there are two kinds, one containing milk in a pot, the other containing fish. When the time comes for the pilgrim to start from his home, he dresses in reddish orange clothes, shoulders his *kāvadi* and proceeds on his journey. Together with a man ringing a bell, and perhaps one with a tom-tom, with ashes on his face, he assumes the rôle of a beggar. The well-to-do are inclined to reduce the beggar period to a minimum, but a beggar every votary must be, and as such he goes to Palni, and there fulfills his vow, and leaves his *kāvadi*, a small sum of money, and his hair if it has been allowed to grow long after his father's death.‡ Miniature silver *kāvadis* are carried by females and young persons to Palni, and miniature silver crowns are given by pilgrims as a votive offering to the god.

* Cochin Census report, 1901.

† Rev. F. Kittel, *Ind. Ant.*, II, 1873.‡ F. Fawcett, *Madras Museum Bull.*, III, 3, 1901.

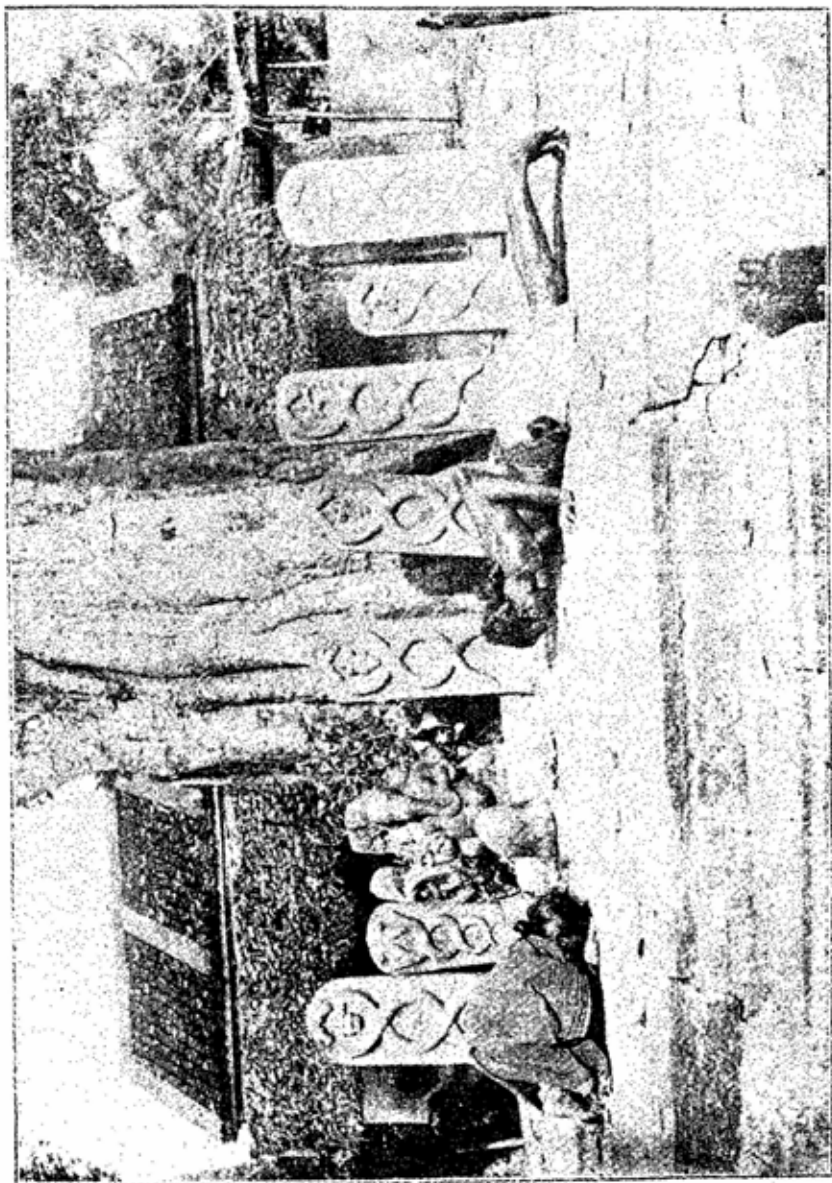
Pilgrims on the west coast smoke a pipe made of the green leaf-stalk of the plantain. A piece about eighteen inches in length is cut off, and a hole bored at the thicker end, through which a thin stick (usually the mid-rib of a cocoanut leaf) is passed through the stalk for about twelve inches. This forms the tube of the pipe, and communicates with a notch cut in the middle of the leaf-stalk. A funnel, made of the leaf of the jāk tree, is placed in the terminal pole, and filled with tobacco or ganja. The material to be smoked is lighted with a piece of burning charcoal, and the pipe drawn by applying the lips to the notch. Such a pipe is only used once or twice, and then thrown away.

By the Savaras of Vizagapatam, rudely carved and grotesque wooden representations of lizards, parrots, peacocks, human beings, guns, pick-axes, daggers, swords, musical horns, etc., are dedicated to the tribal deity. They would not sell them to the district officer who acquired them on my behalf, but parted with them on the understanding that they would be worshipped by the sirkar (Government).

During the annual festival of the Kotas of the Nilgiris, vows and offerings are made in the temples, and, on the day of the full moon, after a feast, the blacksmith, goldsmith, and silversmith, constructing separately a forge and furnace within the temple, each makes something in the way of his avocation—a chopper or axe, ring, or other kind of ornament.*

* Harkness. *Aboriginal Race of the Nilagiris*, 1832.

Plate XXIII.



Snake Worship.

On the way leading up to the hill temple at Tirupati, small stones heaped up in the form of a hearth, and knots tied in the leaves of the young date palms (*Phoenix*) may be seen. These are the work of virgins who accompany the parties of pilgrims. The knots are tied to ensure the tying of the marriage tali string on their necks, and the heaping up of stones is done with a view of ensuring the birth of children to them. If the girls revisit the hill after marriage and the birth of offspring, they untie the knot on a leaf, and disarrange one of the hearths. Men cause their name to be cut on rocks by the wayside, or on the stones with which the path leading to the temple is paved, in the belief that good luck will result if their name is trodden on.

On the side of the roads leading from Bustar, the Rev. J. Cain noticed several large heaps of stones, which the Lambādis had piled up in honour of the goddess Guttalamma. Every Lambādi who passes the heaps is bound to add one stone thereto, and make a salaam to it.*

Mixed-metal bowls, engraved both on the outside and inside with texts from the Qurān, are taken or sent by Muhammadans to Mecca, where they are placed at the head of the tomb of the prophet, and blessed. They are much-valued articles, and used in cases of sickness for the administration of medicine or nourishment.

When a temple is far away, and persons who wish to make offerings thereat cannot, owing to the expense of

* Ind. Ant., VIII, 1879.

the journey or other reason, go there themselves, the votive offerings are taken by a substitute. If the god to whom the offering is made is Srinivāsa of Tirupati, a small sum of money must be offered as compensation for not taking it in person. The Tirupati god is sometimes called Vaddi Kāsulu Varu in allusion to the money (kāsu) or interest. In some large towns, in the months of July and August, parties of devotees may be seen wandering about the streets and collecting offerings to the god; which will be presented to him in due course.

The following quaint custom, which is observed at the village of Pullambadi in the Trichinopoly district, is described by Bishop Whitehead.* “The goddess Kulanthal-Amman has established for herself a useful reputation as a settler of debts. When a creditor cannot recover a debt, he writes down his claim on a scroll of palmyra leaves, and offers the goddess a part of the debt, if it is paid. The palmyra scroll is hung up on an iron spear in the compound of the temple before the shrine. If the claim is just, and the debtor does not pay, it is believed that he will be afflicted with sickness and bad dreams. In his dreams he will be told to pay the debt at once, if he wishes to be freed from his misfortunes. If, however, the debtor disputes the claim, he draws up a counter-statement, and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man whose claim is false. When a claim is acknowledged, the

* Madras Diocesan Record, October, 1905.

Plate XXIV.



Kādir, dilated Ear-lobes.

debtor brings the money, and gives it to the pūjāri, who places it before the image of Kulanthal-Amman, and sends word to the creditor. The whole amount is then handed over to the creditor, who pays the sum vowed to the goddessin to the temple coffers in April or May. So great is the reputation of the goddess, that Hindus come from about ten miles round to seek her aid in recovering their debts. The goddess may sometimes make mistakes, but, at any rate, it is cheaper than an appeal to an ordinary court of law, and probably almost as effective as a means of securing justice. In former times no written statements were presented: people simply came and represented their claims by word of mouth to the deity, promising to give her a share. The custom of presenting written claims sprang up about thirty years ago, doubtless through the influence of the Civil Courts. Apparently more debts have been collected since this was done, and more money gathered into the treasury."

"The Hindus," the Rev. A. (now Canon) Margöschis writes,* "observe a special day at the commencement of the palmyra season, when the jaggery (palm-juice sugar) season begins. Bishop Caldwell adopted the custom, and a solemn service in church was held, when one set of all the implements used in the occupation of palmyra-climbing was brought to the church, and presented at the altar. Only the day was changed from that observed by the Hindus. The perils of the palmyra-climber are great, and there are many fatal accidents by falling from

* Christianity and Caste, 1893.

trees forty to sixty feet high, so that a religious service of the kind was particularly acceptable and peculiarly appropriate to our people." The conversion of a Hindu into a Christian ceremonial rite is not devoid of interest.

A few years ago, a shrine was erected at Cochin for a picture of the Virgin and child, which attained to great celebrity for its power of working miracles. "Many stories," Mr. Fawcett writes,* "of the power of the picture are current. A fisherman, who had lost his nets, vowed to give a little net, if they were found. The votive offerings, which are sometimes of copper or brass, take strange forms. There are fishes, prawns, rice, plants, cocoanut trees, cows, etc. A little silver model of a bridge was given by a contractor, who vowed, when he found his foundations were shaky, to give it if his work should pass muster. The power of the picture is such that the votaries are not confined to the Christian community. There are among them many Hindus and Mahomedans."

The festival of Ayudha Pūja (worship of tools or implements) is observed by all Hindu castes during the last three days of the Dasara or Navarathri in the month of Purattasi (September-October). It is a universal holiday for all Hindu workmen. Even the Brāhman takes part in this pūja. His tools, however, being only books, it is called Saraswati pūja, or pūja to the goddess or god of learning, who is either Saraswati or Haya-griva. For the worship of the latter, young culms of the grass *Cynodon Dactylon* are specially secured, and used. Reading books and repetition of Vēdas must be

* Calcutta Review, 1889. The making of a shrine.

done; and, for the purpose of worship, all the books in a house are piled up in a heap. Other castes all clean the various implements used by them in their daily work, and worship them. The Kammālan (artisan) cleans his hammers, pincers, anvil, blow-pipe, wire-plate, etc.; the Chettis (merchants) clean their scales and weights, and the box into which they throw their money.

The racket marker at the Madras Club decorates the entrance to the scoring box, in which his rackets are kept, with a festoon of mango leaves. The weaving and agricultural classes will be seen to be busy with their looms and agricultural implements. The Sembadavan, Pattanāvan, and Bestha fishermen pile up their nets for worship. As every implement is being worshipped, no work can be done during the festival. Even the bandy-wala (cart-driver) paints red and white stripes on the wheels and axles, and enjoys a holiday. Not so the bullocks, for the cart-driver's idea of a holiday is to drive his cart recklessly in all directions. I have myself been profusely garlanded when present as a guest at the elaborate tool-worshipping ceremony at our local School of Arts, where, in 1905, pūja was done to a bust of the late Bishop Gell set up on an improvised altar, with a bust of Saraswati above, and various members of the Hindu Pantheon around.

A festival, which is attended by huge crowds of Hindus of all classes, takes place annually in the month of Audi (July-August) at the village of Periyapalayam, where the goddess Māriamma is worshipped under the name of Periyapalayaththamman. According to the

legend, as narrated by the Rev. A. C. Clayton,* “there was once a rishi who lived on the banks of the Periyapalayam river with his wife Bavāni. Every morning she used to bathe in the river, and bring back water for the use of the household. But she never took any vessel with her in which to bring the water home, for she was so chaste that she had acquired power to form a water-pot out of the dry river sand, and carry the water home in it. But one day, while bathing, she saw the reflection of the face of the sky-god Indra in the water, and could not help admiring it. When she returned to the bank of the river and tried to form her water-pot out of sand as usual, she could not do so, for her admiration of Indra had ruined her power, and she went home sadly to fetch a brass water-vessel. Her husband saw her carrying this to the river, and at once suspected her of unchastity, and, calling his son, ordered him to strike off her head with a sword. It was in vain that the son tried to avoid matricide. He had to obey, but he was so agitated by his feelings that, when at last he struck at his mother, he cut off not only her head but that of a leather-dresser's wife who was standing near. The two bodies lay side by side. The rishi was so pleased with his son's obedience that he promised him any favour that he should ask, but he was very angry when the son at once begged that his mother might be restored to life. Being compelled to keep his word, he told the son that, if he put his mother's head on her trunk, she would again live. The son tried to do so, but in his

* Madras Mus. Bull., V, 2, 1906.

haste took up the head of the leather-dresser's wife by mistake, and put it on Bavāni's body. Leather-dressers are flesh eaters, and so it comes about that on the days when her festival is celebrated, Bavāni—now a goddess—longs for meat, and thousands of sheep, goats and fowls must be slain at her shrine."

The vows, which are performed at the festival, are as follows :—

(1) Wearing a garment of margosa leaves, or wearing an ordinary garment, and carrying a lighted lamp made of rice-flour on the head.

(2) Carrying a pot, decorated with flowers and margosa leaves, round the temple.

(3) Going round the temple, rolling on the ground.

(4) Throwing a live fowl on to the top of the temple.

(5) Throwing a cocoanut in front, prostrating on the ground in salutation, going forward several paces and again throwing the cocoanut, and repeating the procedure till three circuits of the temple have been made.

(6) Giving votive offerings of the idol Parasurama, cradle with baby made of clay or wood, etc., to bring offspring to the childless, success in a law suit or business transaction, and other good luck. In addition a pongal (boiling rice) has to be offered, and by some a sheep or goat is sacrificed.

If a vow has been made on behalf of a sick cow, the animal is bathed in the river, clad in margosa leaves, and led round the temple. The leaf-wearing vow is resorted

to by the large majority of the devotees, and performed by men, women, and children. Those belonging to the more respectable classes go through it in the early morning, before the crowd has collected in its tens of thousands. The leafy garments are purchased from hawkers, who do a brisk trade in the sale thereof. The devotees have to pay a very modest fee for admission to the temple precincts, and go round the shrine three or more times. Concerning the Periyapalayam festival a recent writer observes that "the distinctive feature is that the worshippers are clad in leaves, instead of wearing ordinary clothing. The devotees are bound to wear a garment made of fresh *margosa* twigs with their leaves. This garment is called *vēpansilai*. It consists of a string three or four yards long, from which depend, at intervals of two to three inches apart, twigs measuring about two feet in length, and forming a fringe of foliage. This string being wound several times round the waist, the fringe of leaves forms a kilt or short petticoat, which not only covers the body suitably, but also looks picturesque in its sylvan style. Men are content to wear the kilt, but women wear also around their neck, a similar garment, which forms a short cloak reaching to the waist. To impress on devotees the imperative obligation imposed on them to wear the leaf garment in worshipping the goddess, it is said that a young married woman, being without children, made a vow to the goddess that, on obtaining a son, she would go on a pilgrimage to Periyapalayam, and worship her in accordance with the ancient rite. Her prayer having been answered, she

gave birth to a son, and went to Periyapalayam to fulfil her vow. When, however, it was time to undress and put on the vēpansilai, her modesty revolted. Unobserved by her party, she secretly tied a small cloth around her waist, before putting on the vēpansilai. So attired, she went up to the pagoda to worship. On seeing her coming, the terrible goddess detected her deceit, and, waxing wroth, set the woman's leaf dress all ablaze, and burnt her so severely that she died." At a festival to the village goddess at Kudligi in the Bellary district, the procession is, Mr. Fawcett tells us, headed by a Mādiga naked save for a few margosa leaves. The wearing of these leaves on the occasion of festivals in honour of Māriamma is a very general custom throughout Southern India.





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