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FOLK-LORE OF NORTHERN INDIA







BATHING IN THE GANGES, HARDWÂR.



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THEOLOGICAL SEMINARY

THE  
POPULAR RELIGION  
AND  
FOLK-LORE  
OF  
NORTHERN INDIA

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✓ BY  
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## PREFACE TO THE SECOND EDITION.

THE success of this book has been much beyond my expectations. That a considerable edition has been exhausted within a few months after publication proves that it meets a want.

I have now practically re-written the book, and have taken the opportunity of introducing a considerable amount of fresh information collected in the course of the Ethnographical Survey of the North-Western Provinces, the results of which will be separately published.

For the illustrations, which now appear for the first time, I am indebted to the photographic skill of Mr. J. O'Neal, of the Thomason Engineering College, Rurki. I could have wished that they could have been drawn from a wider area. But Hardwar and its shrines are very fairly representative of popular Hinduism in Northern India.

W. CROOKE.

SAHARANPUR,  
*February, 1895.*

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## PREFACE TO THE FIRST EDITION.

MANY books have been written on Brâhmanism, or the official religion of the Hindu; but, as far as I am aware, this is the first attempt to bring together some of the information available on the popular beliefs of the races of Upper India.

My object in writing this book has been threefold. In the first place I desired to collect, for the use of all officers whose work lies among the rural classes, some information on the beliefs of the people which will enable them, in some degree, to understand the mysterious inner life of the races among whom their lot is cast; secondly, it may be hoped that this introductory sketch will stimulate inquiry, par-

ticularly among the educated races of the country, who have, as yet, done little to enable Europeans to gain a fuller and more sympathetic knowledge of their rural brethren; and lastly, while I have endeavoured more to collect facts than to theorize upon them, I hope that European scholars may find in these pages some fresh examples of familiar principles. My difficulty has arisen not so much from deficiency of material, as in the selection and arrangement of the mass of information, which lies scattered through a considerable literature, much of which is fugitive.

I believe that the more we explore these popular superstitions and usages, the nearer are we likely to attain to the discovery of the basis on which Hinduism has been founded. The official creed has always been characterized by extreme catholicism and receptivity, and many of its principles and legends have undoubtedly been derived from that stratum of the people which it is convenient to call non-Aryan or Drávidian. The necessity, then, of investigating these beliefs before they become absorbed in Bráhminism, one of the most active missionary religions of the world, is obvious.

I may say that the materials of this book were practically complete before I was able to use Mr. J. S. Campbell's valuable collection of "Notes on the Spirit Basis of Belief and Custom;" but, in revising the manuscript, I have availed myself to some extent of this useful collection, and when I have done so, I have been careful to acknowledge my obligations to it. Even at the risk of overloading the notes with references, I have quoted the authorities which I have used, and I have added a Bibliography which may be of use to students to whom the subject is unfamiliar.

The only excuse I can plead for the obvious imperfections of this hasty survey of a very wide subject is that it has been written in the intervals of the scanty leisure of a District Officer's life in India, and often at a distance from works of reference and libraries.

W. CROOKE.

MIRZAPUR,  
*February, 1893.*

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# FOLK-LORE

OF

## NORTHERN INDIA.

### CHAPTER I.

#### THE GODLINGS OF NATURE.

Ἐν μὲν γαῖαν ἐτεύξ' ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν  
ἠελίου τ' ἀκάμαντα σελήνην τε πλήθουσσαν,  
ἐν δὲ τὰ τεύρεα πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται  
Πληϊάδας θ' Ὑάδας τε, τὸ τε σθένος Ὠρίωνος  
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,  
ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,  
οἷη δ' ἄμμορος ἐστί λαιτρῶν Ὠκεανοῖο.

*Iliad*, xviii. 483-88.

AMONG all the great religions of the world there is none more catholic, more assimilative than the mass of beliefs which go to make up what is popularly known as Hinduism. To what was probably its original form—a nature worship in a large degree introduced by the Aryan missionaries—has been added an enormous amount of demonolatry, fetishism and kindred forms of primitive religion, much of which has been adopted from races which it is convenient to describe as aboriginal or autochthonous.

The same was the case in Western lands. As the Romans extended their Empire they brought with them and included in the national pantheon the deities of the conquered peoples. Greece and Syria, Egypt, Gallia and Germania were thus successively laid under contribution. This power of assimilation in the domain of religion had its

advantages as well as its dangers. While on the one hand it tended to promote the unity of the empire, it degraded, on the other hand, the national character by the introduction of the impure cults which flourished along the eastern shores of the Mediterranean.<sup>1</sup>

But, besides these forms of religion which were directly imported from foreign lands, there remained a stratum of local beliefs which even after twenty centuries of Christianity still flourish, discredited though they may be by priests and placed under the ban of the official creed. Thus in Greece, while the high gods of the divine race of Achilles and Agamemnon are forgotten, the Nereids, the Cyclopes and the Lamia still live in the faith of the peasants of Thessaly.<sup>2</sup> So in modern Tuscany there is actually as much heathenism as catholicism, and they still believe in *La Vecchia Religione*—"the old religion;"—and while on great occasions they have recourse to the priests, they use magic and witchcraft for all ordinary purposes.<sup>3</sup>

It is part of the object of the following pages to show that in India the history of religious belief has been developed on similar lines. Everywhere we find that the great primal gods of Hinduism have suffered grievous degradation. Throughout the length and breadth of the Indian peninsula Brahma, the Creator, has hardly more than a couple of shrines specially dedicated to him.<sup>4</sup> Indra has, as we shall see, become a vague weather deity, who rules the choirs of fairies in his heaven *Indra-loka*: Varuna, as Barun, has also become a degraded weather godling, and sailors worship their boat as his fetish when they commence a voyage. The worship of Agni survives in the fire sacrifice which has been specialized by the *Agnihotri Brâhmins*. Of *Pûshan* and *Ushas*, *Vâyû* and the *Maruts*, hardly even the names survive, except among the small philosophical class of reformers who

<sup>1</sup> On the assimilation by Rome of Celtic faiths, see Rhys, "Origin and Growth of Religion as illustrated by Celtic Heathendom," 2 sq.

<sup>2</sup> Lang, "Custom and Myth," 178.

<sup>3</sup> Leland, "Etruscan Remains," 9.

<sup>4</sup> At Pushkar and Idar. Monier Williams, "Brâhmanism and Hinduism," 566 sqq.



aim at restoring Vedism, a faith which is as dead as Jupiter or Aphrodite.

#### THE DEVA.

The general term for these great gods of Hinduism is Deva, or "the shining ones." Of these even the survivors have in the course of the development of the religious belief of the people suffered serious change. Modern Vaishnavism has little left of the original conception of the solar deity who in the Rig Veda strides in three steps through the seven regions of the universe, and envelops all things in the dust of his beams. To his cult has, in modern times, been added the erotic cycle of myths which centre round Krishna and Râdhâ and Rukminî. The successive Avatâras or incarnations mark the progressive development of the cultus which has absorbed in succession the totemistic or fetish worship of the tortoise, the boar, the fish and the man-lion. In the same way Rudra-Siva has annexed various faiths, many of which are probably of local origin, such as the worship of the bull and the linga. Durgâ-Devî, again, most likely is indebted to the same sources for the blood sacrifices which she loves in her forms of Kâlî, Bhawânî, Chandikâ or Bhairavî. A still later development is that of the fowl mysteries of the Tantra and the Sâktis.

#### THE DEOTÂ.

But in the present survey of the popular, as contrasted with the official faith, we have little concern with these supremely powerful deities. They are the gods of the richer or higher classes, and to the ordinary peasant of Northern India are now little more than a name. He will, it is true, occasionally bow at their shrines; he will pour some water or lay some flowers on the images or fetish stones which are the special resting-places of these divinities or represent the productive powers of nature. But from time immemorial, when Brâhmanism had as yet not succeeded in occupying the land, his allegiance was bestowed on a class of deities

of a much lower and more primitive kind. Their inferiority to the greater gods is marked in their title: they are *Devatâ* or *Deotâ*, "godlings," not "gods."<sup>1</sup>

#### GODLINGS PURE AND IMPURE.

These godlings fall into two well marked classes—the "pure" and the "impure." The former are, as a rule, served by priests of the Brâhman castes or one of the ascetic orders: their offerings are such things as are pure food to the Hindu—cakes of wheaten flour, particularly those which have been still further purified by intermixture with clarified butter (*ghî*), the most valued product of the sacred cow, washed rice (*akshata*) and sweetmeats. They are very generally worshipped on a Sunday, and the officiating high-caste priest accepts the offerings. The offerings to the "impure" godlings contain articles such as pork and spirits, which are abomination to the orthodox Hindu. In the Central Indian hills their priest is the Baiga, who rules the ghosts and demons of the village and is always drawn from one of the Drâvidian tribes. In the plain country the priest is a non-Aryan Chamâr, Dusâdh, or even a sweeper or a Muhammadan Dafâli or drummer. No respectable Hindu will, it is needless to say, partake of a share of the food consecrated (*prasâd*) to a hedge deity of this class. Much of the worship consists in offering of blood. But the jungle man or the village menial of the plains can seldom, except in an hour of grievous need, afford an expensive animal victim, and it is only when the village shrine has come under the patronage of the official priests of the orthodox faith, that the altar of the goddess reeks with gore, like those of the Devis of Bindhâchal or *Devî Pâtan*.

But as regards the acceptance of a share of the offering the line is often not very rigidly drawn. As Mr. Ibbetson writing of the Panjâb says: <sup>2</sup> "Of course, the line cannot always be

<sup>1</sup> *Devatâ* in Sanskrit properly means "the state or nature of a deity, divinity," without any very decided idea of inferiority. In modern usage it certainly has this implication.

<sup>2</sup> "Panjâb Ethnography," 113.

drawn with precision, and Brâhmans will often consent to be fed in the name of a deity, while they will not take offerings made at his shrine, or will allow their girls, but not their boys, to accept the offering, as, if the girls die in consequence, it does not much matter." In fact, as we shall see later on, the Baiga or devil priest of the aboriginal tribes, is gradually merging into the Ojha or meaner class of demon exorciser, who calls himself a Brâhman and performs the same functions for tribes of a somewhat higher social rank.

#### SÛRAJ NÂRÂYAN, THE SUN GODLING.

The first and greatest of the "pure" godlings is Sûrya or Sûraj Nârâyan, the Sun godling. He is thus regarded as Nârâyana or Vishnu occupying the sun. A curiously primitive legend represents his father-in-law, Viswakarma, as placing the deity on his lathe and trimming away one-eighth of his effulgence, leaving only his feet. Out of the blazing fragments he welded the weapons of the gods. Sûrya was one of the great deities of the Vedic pantheon: he is called Prajapati or "lord of creatures:" he was the son of Dyaus, or the bright sky. Ushas, the dawn, was his wife, and he moves through the sky drawn by seven ruddy mares. His worship was perhaps originally connected with that of fire, but it is easy to understand how, under a tropical sky, the Indian peasant came to look on him as the lord of life and death, the bringer of plenty or of famine. If one interpretation of the rite be correct, the Holî festival is intended as a means of propitiating sunshine. He is now, however, like Helios in the Homeric mythology, looked on as only a godling, not a god, and even as a hero who had once lived and reigned on earth.

As far as the village worship of Sûraj Nârâyan goes, the assertion, which has sometimes been made, that no shrine has been erected in his honour is correct enough; and there is no doubt that images of Sûrya and Aditya are comparatively rare in recent epochs. But there are many noted temples dedicated to him, such as those at Taxila, Gwâlior, Gaya, Multân, Jaypur, and in the North-Western Provinces

at Indor, Hawalbâgh, Sûrya Bhita and Lakhmipur.<sup>1</sup> His shrine at Kanârak in Orissa near that of Jagannâth, is described as one of the most exquisite memorials of Sun-worship in existence.<sup>2</sup> Mr. Bendall recently found in Nepâl an image dedicated to him as late as the eleventh century.<sup>3</sup> There is a small shrine in his honour close to the Anna-pûrna temple in Benares, where the god is represented seated in a chariot drawn by seven horses, and is worshipped with the fire sacrifice (*homa*) in a building detached from the temple.<sup>4</sup>

In the time of Sankara Achârya (A.D. 1000) there were six distinct sects of Sun-worshippers—one worshipping the rising sun as identified with Brahma ; the second the meridian sun as Siva ; the third the setting sun as Vishnu ; the fourth worshippers of the sun in all the above phases as identified with the Trimurti ; the fifth worshippers of the sun regarded as a material being in the form of a man with a golden beard and golden hair. Zealous members of this sect refused to eat anything in the morning till they had seen the sun rise. The last class worshipped an image of the sun formed in the mind. These spent all their time meditating on the sun, and were in the habit of branding circular representations of his disc on their foreheads, arms and breasts.<sup>5</sup>

The Saura sect worship Sûryapati as their special god. They wear a crystal necklace in his honour, abstain from eating salt on Sundays and on the days when the sun enters a sign of the zodiac. They make a frontal mark with red sandars, and nowadays have their headquarters in Oudh.<sup>6</sup>

Another sect of Vaishnavas, the Nîmbârak, worship the sun in a modified form. Their name means "the sun in a Nîm tree" (*Azidirachta Indica*). The story of the sect runs

<sup>1</sup> Cunningham, "Archæological Reports," ii. 114, 342, 353; iii. 110, 112; xiii. 63; "Râjputâna Gazetteer," ii. 160; Führer, "Monumental Antiquities," 6, 50, 145, 286.

<sup>2</sup> Hunter, "Orissa," i. 188; Jarrett, "Ain-i-Akbari," ii. 128.

<sup>3</sup> "Asiatic Quarterly Review," ii. 236.

<sup>4</sup> Sherring, "Sacred City of the Hindus," 59, 157; Bholanâth Chandra, "Travels," ii. 384.

<sup>5</sup> Monier-Williams, "Brâhmanism and Hinduism," 342.

<sup>6</sup> Wilson, "Essays," ii. 384.

that their founder, an ascetic named Bhâskarâchârya, had invited a Bairâgi to dine with him, and had arranged everything for his reception, but unfortunately delayed to call his guest till after sunset. The holy man was forbidden by the rules of his order to eat except in the day-time, and was afraid that he would be compelled to practise an unwilling abstinence; but at the solicitation of his host, the Sun god, Sûraj Nârâyan, descended on the Nîm tree under which the feast was spread and continued beaming on them until dinner was over.<sup>1</sup> In this we observe an approximation to the Jaina rule by which it is forbidden to eat after sunset, lest insects may enter the mouth and be destroyed. This overstrained respect for animal life is one of the main features of the creed. As a curious parallel it may be noted that when an Australian black-fellow wishes to stay the sun from going down till he gets home, he places a sod in the fork of a tree exactly facing the setting sun; and an Indian of Yucatan, journeying westward, places a stone in a tree, or pulls out some of his eye-lashes and blows them towards the sun.<sup>2</sup>

The great Emperor Akbar endeavoured to introduce a special form of Sun-worship. He ordered that it was to be adored four times a day: in the morning, noon, evening, and midnight. "His majesty had also one thousand and one Sanskrit names of the sun collected, and read them daily, devoutly turning to the sun. He then used to get hold of both ears, and turning himself quickly round, used to strike the lower ends of his ears with his fists." He ordered his band to play at midnight, and used to be weighed against gold at his solar anniversary.<sup>3</sup>

#### VILLAGE WORSHIP OF SÛRAJ NÂRÂYAN.

The village worship of Sûraj Nârâyan is quite distinct from this. Many peasants in Upper India do not eat salt on Sundays, and do not set their milk for butter, but make

<sup>1</sup> Growse, "Mathura," 180. The story of Joshua (x. 12-14) is an obvious parallel.

<sup>2</sup> Frazer, "Golden Bough," i. 25.

<sup>3</sup> Blochmann, "Ain-i-Akbari," i. 200-266.

rice-milk of it, and give a portion to Brâhmans. Brâhmans are sometimes fed in his honour at harvests, and the pious householder bows to him as he leaves his house in the morning. His more learned brethren repeat the Gâyatrî, that most ancient of Aryan prayers: "*Tat savitur varenyam bhargo devasya dhîmahî, Dhiyo yo nah prachodayât*" ("May we receive the glorious brightness of this, the generator, the God who shall prosper our works!"). In the chilly mornings of the cold weather you will hear the sleepy coolies as they wake, yawning and muttering *Sûraj Nârâyan*, as the yellow gleam of dawn spreads over the Eastern sky. In fact, even in Vedic times there seems to have been a local worship of Sûrya connected with some primitive folk-lore. Haradatta mentions as one of the customs not sanctioned in the Veda, that when the sun is in Aries the young girls would paint the sun with his retinue on the soil in coloured dust, and worship this in the morning and evening;<sup>1</sup> and in Central India the sun was in the Middle Ages worshipped under the local form of Bhâilla, or "Lord of Life," a term which appears to have been the origin of the name Bhilsa, known to more recent ages as a famous seat of Buddhism.<sup>2</sup>

At Udaypur in Râjputâna the sun has universal precedence. His portal (*Sûryapul*) is the chief entrance to the city; his name gives dignity to the chief apartment or hall (*Sûryamahâl*) of the palace, and from the balcony of the sun (*Sûrya-gokhru*), the descendant of Râma shows himself in the dark monsoon as the sun's representative. A large painted sun of gypsum in high relief with gilded rays adorns the hall of audience, and in front of it is the throne. The sacred standard bears his image, as does the disc (*changt*) of black felt or ostrich feathers with a plate of gold in its centre to represent the sun, borne aloft on a pole. The royal parasol is called Kiraniya, in allusion to its shape, like a ray (*kiran*) of the orb.<sup>3</sup>

<sup>1</sup> Max Müller, "Ancient Sanskrit Literature," 53, note.

<sup>2</sup> Hall, "Vishnu Purâna," ii. 150; "Journal Asiatic Society, Bengal," 1862, p. 112.

<sup>3</sup> Tod, "Annals," i. 597.

Another famous centre of Sun-worship was Multân, where, as we have seen, a temple dedicated to him has been discovered, and where the tribes of the Bâlas and Kâthis were devoted to him. The worship continued till the idol was destroyed by orders of Aurangzeb.

#### SUN-WORSHIP AMONG THE NON-ARYAN RACES.

The Aheriyas, a tribe of jungle-livers and thieves in the Central Duâb of the Ganges and Jumna, have adopted as their mythical ancestor Priyavrata, who being dissatisfied that only half the earth was at one time illuminated by the rays of the sun, followed him seven times round the earth in his flaming car, resolved to turn night into day. But he was stopped by Brahma, and the wheels of his chariot formed the seven oceans which divide the seven continents of the world.

In the lower ranges of the Himâlaya Sun-worship is conducted in the months of December and January and when eclipses occur. The principal observances are the eating of a meal without salt at each passage of the sun into a new sign of zodiac, and eating meals on other days only when the sun has risen.

Among the Drâvidian races, along the Central Indian hills, Sun-worship is widely prevalent. When in great affliction the Kharwârs appeal to the sun. Any open space in which he shines may be his altar. The Kisâns offer a white cock to him when a sacrifice is needed. He is worshipped by the Bhuiyas and Orâons as Borâm or Dharm Devatâ, "the godling of pity," and is propitiated at the sowing season by the sacrifice of a white cock. The Korwas worship him as Bhagwân, or "the only God," in an open space with an ant-hill as an altar. The Khariyas adore him under the name of Bero. "Every head of a family should during his lifetime make not less than five sacrifices to this deity—the first of fowls, the second of a pig, the third of a white goat, the fourth of a ram, and the fifth of a buffalo. He is then considered sufficiently propitiated for that

generation, and regarded as an ungrateful god if he does not behave handsomely to his votary." He is addressed as Parameswar, or "great god," and his sacrifices are always made in front of an ant-hill which is regarded as his altar. The Kols worship Sing Bonga, the creator and preserver, as the sun. Prayer and sacrifice are made to him, as to a beneficent deity, who has no pleasure in the destruction of any of his subjects, though, as a father, he chastises his erring children, who owe him gratitude for all the blessings they enjoy. He is said to have married Chando Omal, the moon. She deceived him on one occasion, and he cut her in two; but repenting of his anger, he restores her to her original shape once a month, when she shines in her full beauty. The Orâons address the sun as Dharmi, or "the holy one," and do not regard him as the author of sickness or calamity; but he may be invoked to avert it, and this appeal is often made when the sacrifices to minor deities have been unproductive. He is the tribal god of the Korkus of Hoshangâbâd; they do not, however, offer libations to him, as Hindus do; but once in three years the head of each family, on some Sunday in April or May, offers outside the village a white she-goat and a white fowl, turning his face to the East during the sacrifice. Similarly the Kûrs of the Central Provinces carve rude representations of the sun and moon on wooden pillars, which they worship, near their villages.<sup>1</sup>

#### SUN-WORSHIP IN THE DOMESTIC RITUAL.

It is needless to say that the custom of walking round any sacred object in the course of the sun prevails widely. Thus in Ireland, when in a graveyard, it is customary to walk as much as possible "with the sun," with the right hand towards the centre of the circle.<sup>2</sup> Even to this day in the Hebrides animals are led round a sick person, following the

<sup>1</sup> Dalton, "Descriptive Ethnology," 130, 132, 133, 141, 157, 159, 186, 223; Elliott, "Hoshangâbâd Settlement Report," 255; Hislop, "Papers," 26.

<sup>2</sup> "Folk-lore," iv. 358.



sun; and in the Highlands it is the custom to make the "deazil" or walk three times in the sun's course round those whom they wish well. When a Highlander goes to bathe or to drink water out of a consecrated spring, he must always approach by going round the place from east to west on the south side, in imitation of the daily motion of the sun.<sup>1</sup> We follow the same rule when we pass the decanters round our dinner tables. In the same way in India the bride and bridegroom are made to revolve round the sacred fire or the central pole of the marriage-shed in the course of the sun; the pilgrim makes his solemn perambulation (*parikrama*) round a temple or shrine in the same way; in this direction the cattle move as they tread out the grain.

One special part of the purificatory rite following child-birth is to bring the mother out and expose her to the rays of the sun. All through the range of popular belief and folk-lore appears the idea that girls may be impregnated by the sun.<sup>2</sup> Hence they are not allowed to expose themselves to his rays at the menstrual period. For the same reason the bride is brought out to salute the rising sun on the morning after she begins to live with her husband. A survival of the same belief may be traced in the English belief that happy is the bride on whom the sun shines. The same belief in the power of the sun is shown in the principle so common in folk-lore that to show a certain thing to it (in a Kashmîr tale it is a tuft of the hair of the kindly tigress) will be sufficient to summon an absent friend.<sup>3</sup>

The mystical emblem of the Swâstika, which appears to represent the sun in his journey through the heavens, is of constant occurrence. The trader paints it on the fly-leaf of

<sup>1</sup> Gordon Cumming, "From the Hebrides to the Himâlayas," ii. 164; Brand, "Observations," 126; Henderson, "Folk-lore of the Northern Counties," 61; Tawney, "Katha Sarit Sâgara," i. 98, 573.

<sup>2</sup> Frazer, "Golden Bough," ii. 234; Grimm, "Household Tales," ii. 493, 524; Leland, "Etruscan Roman Remains," 160; Hartland, "Legend of Perseus," i. 99, 139, 170.

<sup>3</sup> Knowles, "Kashmîr Folk-tales," 3; fire is used in the same way; Temple, "Wideawake Stories," 32, 271; "Legends of the Panjâb," i. 42; "Folk-lore Journal," ii. 104.

his ledger; the man who has young children or animals liable to the Evil Eye makes a representation of it on the wall beside his door-post; it holds the first place among the lucky marks of the Jains; it is drawn on the shaven heads of children on the marriage-day in Gujarât; a red circle with a Swâstika in the centre is depicted on the place where the gods are kept.<sup>1</sup> In those parts of the country where Bhûmiya is worshipped as a village guardian deity his votary constructs a rude model of it on the shrine by fixing up two crossed straws with a daub of plaster. It often occurs in folk-lore. In the drama of the "Toy Cart" the thief hesitates whether he shall make the hole in the wall of Charudatta's house in the likeness of a Swâstika or of a water jar. A hymn of the Rigveda<sup>2</sup> speaks of the all-seeing eye of the sun whose beams reveal his presence, gleaming like brilliant flames to nation after nation. This same conception of the sun as an eye is common in the folk-lore of the West.<sup>3</sup>

#### MOON-WORSHIP.

The fate of Chandra or Soma, the Moon godling, is very similar. The name Soma, originally applied to the plant the juice of which was used as a religious intoxicant, came to be used in connection with the moon in the post-Vedic mythology. There are many legends to account for the waning of the moon and the spots on his surface, for the moon, like the sun, is always treated as a male godling. One of the legends current to explain the phases of the moon has been already referred to. According to another story the moon married the twenty-seven asterisms, the daughters of the Rishi Daksha, who is the hero of the curious tale of the sacrifice now located at Kankhal, a suburb of Hardwâr. Umâ or Pârvatî, the spouse of Siva, was also a daughter of Daksha, and when he, offended with his son-in-law Siva, did not invite him to the great sacrifice, Uma became Satî, and in his rage Siva created Virabhadra, who killed the

<sup>1</sup> Campbell, "Notes," 70.

<sup>2</sup> i. 50.

<sup>3</sup> Grimm, "Household Tales," ii. 415.

sage. Soma after marrying the asterisms devoted himself to one of them, Rohinî, which aroused the jealousy of the others. They complained to their father Daksha, who cursed the moon with childlessness and consumption. His wives, in pity, interceded for him, but the curse of the angry sage could not be wholly removed: all that was possible was to modify it so that it should be periodical, not permanent. In an earlier legend, of which there is a trace in the Rig Veda,<sup>1</sup> the gods, by drinking up the nectar, caused the waning of the moon. Another curious explanation is current in Bombay. One evening Ganesa fell off his steed, the rat, and the moon could not help laughing at his misfortune. To punish him the angry god vowed that no one should ever see the moon again. The moon prayed for forgiveness, and Ganesa agreed that the moon should be disgraced only on his birthday, the Ganesa Chaturthî. On this night the wild hogs hide themselves that they may not see the moon, and the Kunbis hunt them down and kill them.<sup>2</sup>

There are also many explanations to account for the spots in the moon. In Western lands the moon is inhabited by a man with a bundle of sticks on his back; but it is not clear of what offence this was the punishment. Dante says he is Cain; Chaucer says he was a thief, and gives him a thorn-bush to carry; Shakespeare gives him thorns to carry, but provides him with a dog as a companion. In Ireland children are taught that he picked faggots on a Sunday and is punished as a Sabbath-breaker. In India the creature in the moon is usually a hare, and hence the moon is called Sasadhara, "he that is marked like a hare." According to one legend the moon became enamoured of Ahalyâ, the wife of the Rishi Gautama, and visited her in the absence of her husband. He returned, and finding the guilty pair together, cursed his wife, who was turned into a stone; then he threw his shoe at the moon, which left a black mark, and this remains to this day. The scene of this event has been

<sup>1</sup> x. 85, 5.

<sup>2</sup> "Bombay Gazetteer," xiii. 93.

localized at Gondar in the Karnál District. By another variant of the legend it was Vrihaspati, the Guru or religious adviser of the gods, who found the moon with his wife. The holy man was just returning from his bath in the Ganges, and he threw his dripping loin-cloth at the moon, which produced the spots. In Upper India, again, little children are taught to call the moon Mámû or "maternal uncle," and the dark spots are said to represent an old woman who sits there working her spinning-wheel.

The moon has one special function in connection with disease. One of his titles is Oshadhipati or "lord of the medicinal plants." Hence comes the idea that roots and simples, and in particular those that are to be used for any magical or mystic purpose, should be collected by moonlight. Thus in Shakespeare Jessica says,—

"In such a night Medea gathered the enchanted herbs  
That did renew old Aeson."

And Laertes speaks of the poison "collected from all simples that have virtue under the moon."<sup>1</sup> Hence the belief that the moon has a sympathetic influence over vegetation. Tusser<sup>2</sup> advised the peasant,—

"Sow peason and beans, in the wane of the moon.  
Who soweth them sooner, he soweth too soon ;  
That they with the planet may rest and arise,  
And flourish, with bearing most plentiful wise."

The same rule applies all over Northern India, and the phases of the moon exercise an important influence on all agricultural operations.

Based on the same principle is the custom of drinking the moon. Among Muhammadans in Oudh, "a silver basin being filled with water, is held in such a situation that the full moon may be reflected in it. The person to be benefited by the draught is required to look steadfastly on the moon in the basin, then shut his eyes and quaff the liquid at a draught. This remedy is advised by medical professors in

<sup>1</sup> "Merchant of Venice," v. 1 ; "Hamlet," iv. 7.

<sup>2</sup> "Five Hundred Points of Good Husbandry, February ;" see other references collected by Frazer, "Golden Bough," i. 318.

nervous cases, and also for palpitation of the heart.”<sup>1</sup> Some-what similar customs prevail among Hindus in Northern India. At the full moon of the month Kuâr (September-October) people lay out food on the house-tops, and when it has absorbed the rays of the moon they distribute it among their relations; this is supposed to lengthen life. On the same night girls pour out water in the moonlight, and say that they are pouring out the cold weather, which was hidden in the water jar. The habit of making patients look at the moon in ghi, oil, or milk is common, and is said to be specially efficacious for leprosy and similar diseases.

There is now little special worship of Soma or Chandra, and when an image is erected to him it is generally associated with that of Sûrya. In the old ritual Anumati or the moon just short of full was specially worshipped in connection with the Manes. The full-moon day was provided with a special goddess, Râkâ. Nowadays the phases largely influence the domestic ritual. All over the world we find the idea that anything done or suffered by man on a waxing moon tends to develop, whereas anything done or suffered on a waning moon tends to diminish. Thus a popular trick charm for warts is to look at the new moon, lift some dust from under the left foot, rub the wart with it, and as the moon wanes the wart dies.<sup>2</sup> It is on the days of the new and full moon that spirits are most numerous and active. The Code of Manu directs that ceremonies are to be performed at the conjunction and opposition of the moon.<sup>3</sup> Among the Jews it would seem that the full moon was prescribed for national celebrations, while those of a domestic character took place at the new moon; there is some evidence to show that this may be connected with the habit of pastoral nations performing journeys in the cool moonlight nights.<sup>4</sup>

<sup>1</sup> Mrs. Mîr Hasan 'Ali, "Manners and Customs of the Muhammadans of India," i. 275.

<sup>2</sup> "Folk-lore," ii. 222; iv. 355.

<sup>3</sup> "Institutes," vi. 9; Wilson, "Vishnu Purâna," 145, 275 note.

<sup>4</sup> Ewald, "Antiquities of Israel," 349 sq.; Goldziher, "Mythology among the Hebrews," 63.

Horace speaks of rustic Phidyle,—

“Coelo supinas si tuleris manus,  
Nascentè Lunâ rustica Phidyle,”<sup>1</sup>

and Aubrey of the Yorkshire maids who “doe worship the new moon on their bare knees, kneeling upon an earth-fast stone.” Irish girls on first seeing the moon when new fall on their knees and address her with a loud voice in the prayer—“O Moon! Leave us as well as you found us!”<sup>2</sup> It is a common practice in Europe to turn a piece of silver, which being white is the lunar metal, when the new moon is first seen. So Hindus at the first sight of the new moon hold one end of their turbans in their hands, take from it seven threads, present them to the moon with a prayer, and then exchange the compliments of the season. In Bombay<sup>3</sup> on all new moon days Brâhmans offer oblations of water and sesamum seed to their ancestors, and those who are Agni-hotris and do the fire sacrifice kindle the sacred fire on all new and full moon days. Musalmâns on the new moon which comes after the new year sprinkle the blood of a goat beside the house door. In Bombay a young Musalmân girl will not go out at the new moon or on a Thursday, apparently because this is the time that evil spirits roam abroad. In Upper India the houses of the pious are freely plastered with a mixture of earth and cow-dung, and no animal is yoked.

A curious idea applies to the new moon of Bhâdon (August). Whoever looks at the moon on this day will be the victim of false accusations during the following year. The only way to avoid this is to perform a sort of penance by getting someone to shy brickbats at your house, which at other times is regarded as an extreme form of insult and degradation. There is a regular festival held for this purpose at Benares on the fourth day of Bhâdon (August), which is known as the Dhela Chauth Mela, or “the clod festival of the

<sup>1</sup> “Odes,” iii. 23, 1, 2, and compare Job xxxi. 26, 27; Psalm lxxxii. 3.

<sup>2</sup> Lady Wilde, “Legends,” 205 sq.

<sup>3</sup> Campbell, “Notes,” 187.

fourth.”<sup>1</sup> We shall come across later on other examples of the principle that to court abuse under certain circumstances is a means of propitiating the spirits of evil and avoiding danger from them. This is probably the origin of the practice in Orissa—“On the Khurda estate the peasants give a curious reason for the absence of garden cultivation and fruit trees, which form a salient feature in that part of the country. In our own districts every homestead has its little ring of vegetable ground. But in Khurda one seldom meets with these green spots except in Brâhman villages. The common cultivators say that from time immemorial they considered it lucky at a certain festival for a man to be annoyed and abused by his neighbours. With a view to giving ample cause of offence they mutilate the fruit trees and trample the gardens of their neighbours, and so court fortune by bringing down the wrath of the injured owner.”<sup>2</sup> We shall see that this is one probable explanation of the indecency which prevails at the Holî festival.

Moon-worship appears to be more popular in Bihâr and Bengal than in the North-West Provinces or the Panjâb.<sup>3</sup> The fourth day of the waxing moon in the month of Bhâdon is sacred to the moon and known as Chauk Chanda. It is very unlucky to look at the moon on that day, as whoever does so will make his name infamous. The story runs that Takshaka, the king of the snakes, stole the ear-rings of King Aditi, who, being unable to discover the thief, laid it to the charge of Krishna, whose thefts of milk and cream from the Gopis had made him sufficiently notorious. Krishna, mortified at this false accusation, recovered and restored the ear-ring, and as this was the day on which Krishna was wrongfully disgraced, the moon of that night is invested with associations of special sinfulness. Some people fast and in the evening eat only rice and curds. Brâhmans worship the moon with offerings of flowers and sweetmeats, and people

<sup>1</sup> Sherring, “Sacred City,” 221 ; “Panjâb Notes and Queries,” ii. 42.

<sup>2</sup> Hunter, “Orissa,” ii. 140.

<sup>3</sup> Sarat Chandra Mitra, “Vestiges of Moon-worship in Bihâr and Bengal,” in the “Journal Anthropological Society of Bombay,” 1893.

get stones thrown at their houses, as further west on the day of the Dhela Chauth. On this day schoolboys visit their friends and make a peculiar noise by knocking together two coloured sticks, like castanets.

One idea lying at the base of much of the respect paid to the moon is that it is the abode of the Pitri or sainted dead. This is a theory which is the common property of many primitive races.<sup>1</sup> The explanation probably is that the soul of the dead man rises with the smoke of the funeral pyre, and hence the realm of Yama would naturally be fixed in the moon. This seems to be the reason why the early Indian Buddhists worshipped the moon. At the new moon the monks bathed and shaved each other; and at a special service the duties of a monk were recited. On full moon days they dined at the houses of laymen. On that night a platform was raised in the preaching hall. The superior brethren chanted the law, and the people greeted the name of Buddha with shouts of "Sâdhu" or "the holy one."<sup>2</sup>

#### ECLIPSES AND THE FIRE SACRIFICE.

Hindus, like other primitive races, have their eclipse demons. "When once the practice of bringing down the moon had become familiar to the primitive Greek, who saw it done at sacred marriages and other rites, he was provided with an explanation of lunar eclipses; some other fellow was bringing down the moon for his private ends. And at the present day in Greece the proper way to stop a lunar eclipse is to call out 'I see you!' and thus make the worker of this deed of darkness desist. So completely did this theory, which we must regard as peculiarly Greek, establish itself in ancient Greece, that strange to say, not a trace of the earlier primitive theory, according to which some monster swallows the eclipsed moon, is to be found in classical Greek

<sup>1</sup> "Folk-lore," ii. 221; Monier Williams, "Brâhmanism and Hinduism," 343.

<sup>2</sup> Hardy, "Eastern Monachism," 149.



literature, unless the beating of metal instruments to frighten away the monster be a survival of the primitive practice.”<sup>1</sup>

In India, however, this earlier explanation of the phenomena of eclipses flourishes in full vigour. The eclipse demon, Râhu, whose name means “the looser” or “the seizer,” was one of the Asuras or demons. When the gods produced the Amrita, or nectar, from the churned ocean, he disguised himself like one of them and drank a portion of it. The sun and moon detected his fraud and informed Vishnu, who severed the head and two of the arms of Râhu from the trunk. The portion of nectar which he had drunk secured his immortality; the head and tail were transferred to the solar sphere, the head wreaking its vengeance on the sun and moon by occasionally swallowing them, while the tail, under the name of Ketu, gave birth to a numerous progeny of comets and fiery meteors. By another legend Ketu was turned into the demon Sainhikeya and the Arunah Ketavah or “Red apparitions,” which often appear in the older folk-lore.

Ketu nowadays is only a vague demon of disease, and Râhu too has suffered a grievous degradation. He is now the special godling of the Dusâdhs and Dhângars, two menial tribes found in the Eastern districts of the North-Western Provinces. His worship is a kind of fire sacrifice. A ditch seven cubits long and one and a quarter cubits broad (both numbers of mystical significance) is dug and filled with burning faggots, which are allowed to smoulder into cinders. One of the tribal priests in a state of religious afflatus walks through the fire, into which some oil or butter is poured to make a sudden blaze. It is said that the sacred fire is harmless; but some admit that a certain preservative ointment is used by the performers. The worshippers insist on the priest coming in actual contact with the flames, and a case occurred some years ago in Gorakhpur when one of the priests was degraded on account of his perfunctory discharge of this sacred duty. The same rule applies to the priest who performs the rites at the lighting of the Holî fire. It is needless

<sup>1</sup> “Folk-lore,” ii. 228.

to say that similar rites prevail elsewhere, chiefly in Southern India.<sup>1</sup>

In connection with this rite of fire-walking they have another function in which a ladder is made of wooden sword-blades, up which the priest is compelled to climb, resting the soles of his feet on the edges of the weapons. When he reaches the top he decapitates a white cock which is tied to the summit of the ladder. This kind of victim is, as we have already seen, appropriate to propitiate the Sun godling, and there can be little doubt that the main object of this form of symbolical magic is to appease the deities which control the rain and harvests.

Brâhmans so far join in this low-caste worship as to perform the fire sacrifice (*homa*) near the trench where the ceremony is being performed. In Mirzapur one of the songs recited on this occasion runs: "O devotee! How many cubits long is the trench which thou hast dug? How many maunds of butter hast thou poured upon it that the fire billows rise in the air? Seven cubits long is the trench; seven maunds of firewood hast thou placed within it. One and a quarter maunds of firewood hast thou placed within it. One and a quarter maunds of butter hast thou poured into the trench that the fire billows rise to the sky." All this is based on the idea that fire is a scarer of demons, a theory which widely prevails. The Romans made their flocks and herds pass through fire, over which they leaped themselves. In Ireland, when the St. John's Eve fire has burnt low, "the young men strip to the waist and leap over or through the flames, and he who braves the greatest blaze is considered the victor over the powers of evil."<sup>2</sup>

By a curious process of anthropomorphism, another legend makes Râh or Râhu, the Dusâdh godling, to have been not an eclipse demon, but the ghost of an ancient

<sup>1</sup> Oppert, "Original Inhabitants of Bharatavarsa," 97, 98, 40.

<sup>2</sup> Ovid, "Fasti," iv. 728; Lady Wilde, "Legends," 113; "Folk-lore," ii. 128; Dalton, "Descriptive Ethnology," 326; "Indian Antiquary," ii. 90; iii. 68; vii. 126 sqq.; Wilson, "Essays," s.v. "Holî;" Leviticus xviii. 21; 2 Kings xxiii. 10; Herklot, "Qânûn-i-Islâm," s.v. "Muharram."

leader of the tribe who was killed in battle.<sup>1</sup> A still grosser theory of eclipses is found in the belief held by the Ghasiyas of Mirzapur that the sun and moon once borrowed money from some of the Dom tribe and did not pay it back. Now in revenge a Dom occasionally devours them and vomits them up again when the eclipse is over.

#### ECLIPSE OBSERVANCES.

Eclipses are of evil omen. Gloucester sums up the matter :<sup>2</sup> "These late eclipses in the sun and moon portend no good to us ; though the wisdom of nature can reason it thus and thus, yet nature finds itself scourged by the sequent effects ; love cools, friendship falls off, brothers divide ; in cities mutinies ; in countries discord ; in palaces treason ; and the bond cracked 'twixt son and father." The Hindu authority<sup>3</sup> writes much to the same effect. "Eclipses usually portend or cause grief ; but if rain without unusual symptoms fall within a week of the eclipse, all baneful influences come to nought."

Among high-caste Hindus no food which has remained in the house during an eclipse of the sun or moon can be eaten ; it must be given away, and all earthen vessels in use in the house at the time must be broken. Mr. Conway<sup>4</sup> takes this to mean that "the eclipse was to have his attention called by outcries and prayers to the fact that if it was fire he needed there was plenty on earth ; and if food, he might have all in the house, provided he would consent to satisfy his appetite with articles of food less important than the luminaries of heaven." The observance is more probably based on the idea of ceremonial pollution caused by the actual working of demoniacal agency.

Food is particularly liable to this form of pollution. The wise housewife, when an eclipse is announced, takes a leaf of the Tulasî or sacred basil, and sprinkling Ganges water on

Cunningham, "Archæological Reports," xvi. 28.   <sup>2</sup> "Lear," i. 2.

<sup>3</sup> "Brihat Sanhita." Manning, "Ancient India," i. 371.

<sup>4</sup> "Demonology," i. 45.

it, puts the leaf in the jars containing the drinking water for the use of the family and the cooked food, and thus keeps them pure while the eclipse is going on. Confectioners, who are obliged to keep large quantities of cooked food ready, relieve themselves and their customers from the taboo by keeping some of the sacred Kusa or Dûb grass in their vessels when an eclipse is expected. A pregnant woman will do no work during an eclipse, as otherwise she believes that her child would be deformed, and the deformity is supposed to bear some relation to the work which is being done by her at the time. Thus, if she were to sew anything, the baby would have a hole in its flesh, generally near the ear; if she cut anything, the child would have a hare-lip. On the same principle the horns of pregnant cattle are smeared with red paint during an eclipse, because red is a colour abhorred by demons. While the eclipse is going on, drinking water, eating food, and all household business, as well as the worship of the gods, are all prohibited. No respectable Hindu will at such a time sleep on a bedstead or lie down to rest, and he will give alms in barley or copper coins to relieve the pain of the suffering luminaries.

So among Muhammadans,<sup>1</sup> a bride-elect sends offerings of intercession (*sadqa*) to her intended husband, accompanied by a goat or kid, which must be tied to his bedstead during the continuance of the eclipse. These offerings are afterwards distributed in charity. Women expecting to be mothers are carefully kept awake, as they believe that the security of the coming infant depends on the mother being kept from sleep. They are not allowed to use a needle, scissors, knife, or any other instrument for fear of drawing blood, which at that time would be injurious to both mother and child.

But among Hindus the most effectual means of scaring the demon and releasing the afflicted planet is to bathe in some sacred stream. At this time a Brâhman should stand in the water beside the worshipper and recite the Gâyatrî. At an eclipse of the moon it is advisable to bathe at Benares, and when the sun is eclipsed at Kurukshetra. Bernier<sup>2</sup>

<sup>1</sup> Mrs. Mir Hasan 'Ali, "Observations," i. 297 sq.      <sup>2</sup> "Travels," 301.

gives a very curious account of the bathing which he witnessed at Delhi during the great eclipse of 1666. In the lower Himâlayas the current ritual prescribes an elaborate ceremony, when numerous articles are placed in the sacred water jar; the image of the snake god, stamped in silver, is worshipped, and the usual gifts are made.<sup>1</sup>

In Ladâkh ram horns are fixed on the stems of fruit trees as a propitiatory offering at the time of an eclipse, and trees thus honoured are believed to bear an unfailing crop of the choicest fruit.<sup>2</sup>

Another effectual means of scaring the demon is by music and noise, of which we shall find instances later on. "The Irish and Welsh, during eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher orbs."<sup>3</sup> So in India, women go about with brass pans and beat them to drive Râhu from his prey.

Of course, the time of an eclipse is most inauspicious for the commencement of any important business. Here again the learned Aubrey confirms the current Hindu belief. "According to the rules of astrology," he says, "it is not good to undertake any business of importance in the new moon or at an eclipse."

#### STAR-WORSHIP.

The worship of the other constellations is much less important than those of the greater luminaries which we have been discussing. The Hindu names nine constellations, known as Nava-graha, "the nine seizers," specially in reference to Râhu, which grips the sun and moon in eclipses, and more generally in the astrological sense of influencing the destinies of men. These nine stars are the sun (Sûrya), the moon (Soma, Chandra), the ascending and descending nodes (Râhu, Ketu), and the five planets—Mercury (Budha), Venus (Sukra), Mars (Mangala, Angâra), Jupiter (Vrihas-

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 913 sq.

<sup>2</sup> "North Indian Notes and Queries," i. 38.

<sup>3</sup> Brand, "Observations," 665; Aubrey, "Remaines," 37, 85.

pati), and Saturn (Sani). This group of nine stars is worshipped at marriages and other important religious rites. Of the signs of the Zodiac (*râsi-chakra*) the rural Hindu knows little more than the names—Mesha (Aries), Vrisha (Taurus), Mithuna (Gemini), Karka (Cancer), Sinha (Leo), Kanya (Virgo), Tula (Libra), Vrischika (Scorpio), Dhanu (Sagittarius), Makara (Capricornus), Kumbha (Aquarius), and Mîna (Pisces). Practically the only direct influence they exercise over his life is that from the opening Râsi or sign in which he is born the first letter of the secret name which he bears is selected. Still less concern has he with the asterisms or Nakshatra, a word which has been variously interpreted to mean “coming or ascending,” “night guardians,” or “undecaying.” As already stated, they are said to have been the twenty-seven daughters of the Rishi Daksha, and wives of Soma or the moon. The usual enumeration gives twenty-eight, and they are vaguely supposed to represent certain stars or constellations, but the identification of these is very uncertain. One list, with some of the corresponding stars, gives Sravishthâ or Dhanishthâ (Delphinus), Sata-bhishaj (Aquarius), Pûrva Bhâdrapadâ, Uttara Bhâdrapadâ, Revatî, Asvinî (Aries), Bharanî (Musca), Krittikâ (the Pleiades), Rohinî (Aldebaran), Mriga-siras (Orion), Ârdrâ, Punarvasû, Pushya, Âsleshâ, Maghâ (Leo), Pûrvâ-Phalgunî, Uttara Phalgunî, Hasta (Corvus), Chitrâ (Spica Virginis), Svâtî (Arcturus), Visâkha (Libra), Anurâdhâ, Jyeshthâ, Mûla, Pûrva Âshâdhâ, Uttara Âshâdhâ, Abhijit (Lyra), and Sravana. These are used only in calculating the marriage horoscope, and the only one of them with which the fairly well-to-do rustic has much concern is with the unlucky Mûla. Should by an evil chance his son be born in this asterism, he has to undergo a most elaborate rite of purification.

Others stars have their legends. The Riksha or constellation of the Great Bear represents the seven deified Rishis—Gautama, Bhâradwaja, Viswamitra, Jamadagni, Vasishtha, Kasyapa and Atri. Dhruva, the Pole Star, was the grandson of Manu Swayambhuva, and was driven from

his home by his step-mother. He, though a Kshatriya, joined the company of the Rishis and was finally raised to the skies as Grahadhâra, "the pivot of the plants." So Canopus is the Rishi Agastya who was perhaps one of the early Aryan missionaries to Southern India and won a place in heaven by his piety. Orion is Mrigasiras, the head of Brahma in the form of a stag which was struck off by Siva when the deity attempted violence to his own daughter Sandhyâ, the twilight. Krittikâ or the Pleiades represent the six nurses of Kârttikeya, the god of war.

Part of the purificatory rite for a woman after her delivery is to bring her out at night and let her look at the stars, while her husband stands over her with a bludgeon to guard her from the assaults of demons. One interesting survival of the old mythology is that in Upper India women are fond of teaching their children that the stars are kine and the moon their shepherd, an idea which has formed the basis of much of the speculations of a school of comparative mythology now almost completely discredited.

#### THE RAINBOW.

There is much curious folk-lore about the rainbow. By most Hindus it is called the Dhanus or bow of Râma Chandra, and by Muhammadans the bow of Bâbâ Âdam or father Adam. In the Panjâb it is often known as the swing of Bibî Bâî, the wife of the Saint Sakhi Sarwar. The Persians call it the bow of Rustam or of Shaitân or Satan, or Shamsheer-i-'Ali—"the sword of 'Ali." In Sanskrit it is Rohitam, the invisible bow of Indra. In the hills it is called Panihârin or the female water-bearer.

#### THE MILKY WAY.

So with the Milky Way, of which an early name is Nâgavithi or the path of the snake. The Persians call it Kakhshân, the dragging of a bundle of straw through the sky. The Hindu calls it Akâsh Gangâ or the heavenly Ganges, Bhagwân kî kachahrî or the Court of God,

Swarga-duâri or the door of Paradise; while to the Panjâbi it is known as Bera dâ ghâs or the path of Noah's Ark. In Celtic legend it is the road along which Gwydion pursued his erring wife.

#### EARTH-WORSHIP.

Next in order of reverence to the heavenly bodies comes the Earth goddess, Dharitrî or Dhartî Mâtâ or Dhartî Mâi, a name which means "the upholder" or "supporter." She is distinguished from Bhûmi, "the soil," which, as we shall see, has a god of its own, and from Prithivî, "the wide extended world," which in the Vedas is personified as the mother of all things, an idea common to all folk-lore. The myth of Dyaus, the sky, and Prithivî, the earth, once joined and now separated, is the basis of a great chapter in mythology, such as the mutilation of Uranus by Cronus and other tales of a most distinctively savage type.<sup>1</sup> We meet the same idea in the case of Demeter, "the fruitful soil," as contrasted with Gaea, the earlier, Titanic, formless earth; unless, indeed, we are to accept Mr. Frazer's identification of Demeter with the Corn Mother.<sup>2</sup>

#### WORSHIP OF MOTHER EARTH.

The worship of Mother Earth assumes many varied forms. The pious Hindu does reverence to her as he rises from his bed in the morning; and even the indifferent follows his example when he begins to plough and sow. In the Panjâb,<sup>3</sup> "when a cow or buffalo is first bought, or when she first gives milk after calving, the first five streams of milk drawn from her are allowed to fall on the ground in honour of the goddess, and every time of milking the first stream is so treated. So, when medicine is taken, a little is sprinkled in

<sup>1</sup> The Celtic form of the myth is given by Rhys, "Lectures," 140 sq.; the Indian legend in Muir, "Ancient Sanskrit Texts," ii. 23.

<sup>2</sup> "Golden Bough," i. 331 sq.; and see Lang, "Custom and Myth," ii. 262.

<sup>3</sup> Ibbetson, "Panjâb Ethnology," 114.



her honour." On the same principle the great Kublai Khân used to sprinkle the milk of his mares on the ground. "This is done," says Marco Polo,<sup>1</sup> "on the injunction of the idolaters and idol priests, who say that it is an excellent thing to sprinkle milk on the ground every 28th of August, so that the earth and the air and the false gods shall have their share of it, and the spirits likewise that inhabit the air and the earth, and those beings will protect and bless the Kaan and his children, and his wives, and his folk and his gear, and his cattle and his horses, and all that is his."

The same feeling is also shown in the primitive taboo, which forbids that any holy thing, such as the blood of a tribesman, should fall upon the ground. Thus we are told that Kublai Khân ordered his captive Nayan "to be wrapped in a carpet and tossed to and fro so mercilessly that he died, and the Kaan caused him to be put to death in this way, because he would not have the blood of his Line Imperial spilt upon the ground, and exposed to the eye of heaven and before the sun." Even some savages when they are obliged to shed the blood of a member of the tribe, as at the rite of circumcision, receive it upon their own bodies. The soul, in fact, is supposed to be in the blood, and any ground on which the blood falls becomes taboo or accursed.<sup>2</sup>

Throughout Northern India the belief in the sanctity of the earth is universal. The dying man is laid on the earth at the moment of dissolution, and so is the mother at the time of parturition. In the case of the dying there is perhaps another influence at work in this precaution, the idea that the soul must not be barred by roof or wall, and allowed to wing its course unimpeded to the place reserved for it.

In the eastern districts of the North-Western Provinces there is a regular rite common to all the inferior castes that a few days before a wedding the women go in procession to the village clay-pit and fetch from there the sacred earth (*matmangara*), which is used in making the marriage altar and the fireplace on which the wedding feast is cooked.

<sup>1</sup> Yule, "Marco Polo," i. 291, with note ii. 543.

<sup>2</sup> For instances, see Frazer, "Golden Bough," i. 179.

There are various elements in the ritual which point to a very primitive origin. Thus, one part of the proceedings is that a Chamâr, one of the non-Aryan castes, leads the procession, beating his drum the whole time to scare demons. When the earth has been collected the drum is worshipped and smeared with red lead. There can be little doubt that the drum was one of the very primitive fetishes of the aboriginal races. One, and perhaps about the most primitive, form of it is the Damaru or drum shaped like an hour-glass which accompanies Siva, and next to this comes the Mândar, the sides of which are formed out of earthenware, and which is the first stage in the development of a musical instrument from a vessel covered with some substance which resounds when beaten. This latter form of drum is the national musical instrument of the Central Indian Gonds and their brethren. The Chamâr, again, digs the earth with an affectation of secrecy, which, as we shall see, is indispensable in rites of this class. The mother of the bride or bridegroom veils herself with her sheet, and the digger passes the earth over his left shoulder to a virgin who stands behind him and receives it in a corner of her robe.

Dust, again, which has been trodden on has mystic powers. In the villages you may see little children after an elephant has passed patting the marks of his feet in the dust and singing a song. Among the Kunbis of Kolâba, when the women neighbours come to inspect a newly-born child, they touch the soles of the mother's feet, as if picking some dust off them, wave it over the child, and blow the dust particularly into the air and partly over the baby.<sup>1</sup> In Thâna, when a mother goes out with a young child on her hip, if she cannot get lamp-black to rub between its eyes, she takes dust off her left foot and rubs it on the child's forehead.<sup>2</sup> So we read of the Isle of Man—"If a person endowed with the Evil Eye has just passed by a farmer's herd of cattle, and a calf has suddenly been seized with a serious illness, the farmer hurries after the man with the Evil Eye to get the dust from under his feet. If he objects, he may, as has sometimes been very

<sup>1</sup> "Bombay Gazetteer," xi. 55.

<sup>2</sup> Campbell, "Notes," 79.

unceremoniously done, throw him down by force, take off his shoes and scrape off the dust adhering to their soles, and carry it back to throw over the calf. Even that is not always necessary, as it appears to be quite enough if he takes up dust where he of the Evil Eye has just trod." <sup>1</sup>

Earth, again, is regarded as a remedy for disease. I have seen people in Ireland take a pinch of earth from the grave of a priest noted for his piety, and drink it dissolved in water. People suffering from a certain class of disease come to the tomb of the Saint Kadri at Yemnur in Dharwâr and smear their bodies with mud that they may be cured of the disease.<sup>2</sup> There are numerous instances of the use of earth as a poultice and an application for the cure of wounds and sores among the savage tribes of Africa and elsewhere.

It is on much the same principle that among some tribes in India Mother Earth is worshipped as a Kuladevatâ or household goddess and appealed to in times of danger. The Hindu troopers at the battle of Kâmpiti, at the crisis of the engagement, took dust from their grooms and threw it over their heads. At Sûrat in 1640, in fear of drought, Brâhmans went about carrying a board with earth on it on their heads.<sup>3</sup> So wrestlers, when they are about to engage in a contest, rub earth on their arms and legs and roll on the ground. As in the classical legend of Antæus, they believe that they derive strength from the touch of Mother Earth.

The same principle, also, appears to be at the bottom of many similiar practices. Thus the Hindu always uses earth to purify his cooking vessels, which he regards with peculiar respect. Mourners of the Jaina creed on going home after a funeral rub their hands with earth and water to remove the death impurity. In his daily bath the pious Hindu rubs a little Ganges mud on his body. The Pârsis cover the parings of their hair and nails with a little earth so that demons may not enter into them. The Muhammadan uses earth for the purpose of purification when water is not procurable. For the same reason the ascetic rubs his body with

<sup>1</sup> "Folk-lore," ii. 298.

<sup>2</sup> "Bombay Gazetteer," xxii. 790.

<sup>3</sup> Fryer, "Travels," 418; Campbell, "Notes," 81.

dust and ashes, which, as we shall see, is a potent scarer of demons. Though here there is possibly another theory at work at the same time. The practice was common to the Greek as well as to the barbarian mysteries, and according to Mr. Lang, "the idea clearly was that by cleaning away the filth plastered over the body was symbolized the pure and free condition of the initiate."<sup>1</sup>

Lastly, it is perhaps on the same principle that many universal burial customs have originated. The Muhammadan phrase for burial is *mattî-denâ*, "to give earth." The unburied mariner asks Horace for the gift of a little earth. We ourselves consider it a pious duty to throw a little earth on the coffin of a departed friend. The same custom prevails among many Hindu tribes. The Chambhârs of Pûna throw handfuls of earth over the corpse; so do the Halâlkhors; the Lingâyats of Dharwâr follow the same practice. The Bani Isrâils at a funeral stuff a handful of earth into a pillow which is put under the head of the corpse.<sup>2</sup> The same conception was probably the basis of the universal custom of funeral oblations. Even nowadays in Scotland all the milk in the house is poured on the ground at a death, and the same custom is familiar through many Hebrew and Homeric instances. The same idea appears in the custom prevalent in the Middle Ages in Germany, that when a nun renounced the world and became civilly dead her relations threw dust on her arms.<sup>3</sup>

#### EARTH-WORSHIP AMONG THE DRÂVIDIANS.

Among the Drâvidian races of Central India earth-worship prevails widely. In Chota Nâgpur the Orâons celebrate in spring the marriage of the earth. The Dryad of the Sâl tree (*Shorea robusta*), who controls the rain, is propitiated with a sacrifice of fowls. Flowers of the Sâl tree are taken to the village and carried round from house to house in a

<sup>1</sup> "Custom and Myth," i. 285; ii. 229, note.

<sup>2</sup> Campbell, "Notes," 78 sqq.

<sup>3</sup> Gregor, "Folk-lore of North-East Scotland," 206; Aubrey, "Remaines," 37; Ewald, "Antiquities of Israel," 34; Spencer, "Principles of Sociology," i. 259, 314; Grimm, "Teutonic Mythology," ii. 643.

basket. The women wash the feet of the priest and do obeisance to him. He dances with them and puts some flowers upon them and upon the house. They first douse him with water as a means of bringing the rain, and then refresh him with beer.<sup>1</sup>

In Hoshangâbâd, when the sowing is over, its completion is celebrated by the Machandrî Pûjâ, or worship of Mother Earth, a ceremony intended to invoke fertility. "Every cultivator does the worship himself, with his family, servants, etc.; no Brâhman need join in it. At the edge of one of his fields intended for the spring harvest, he puts up a little semicircle or three-sided wall of clods about a foot high, meant to represent a hut. This is covered over with green Kâns grass (*Imperata spontanea*) to represent thatch. At the two ends of the hut two posts of Palâsa wood (*Butea frondosa*) are erected, with leaves round the head like those which are put up at marriage. They are tied to the thatch with red thread. In the centre of this little house, which is the temple of Machandrî, or Mother Earth, a little fire is made, and milk placed on it to boil in a tiny earthen pot. It is allowed to boil over as a sign of abundance. While this is going on, the ploughmen, who are all collected in a field, drive their bullocks at a trot, striking them wildly; it is the end of the year's labour for the cattle. The cultivator meanwhile offers a little rice, molasses, and saffron to Machandrî, and then makes two tiny holes in the ground to represent granaries; he drops a few grains in and covers them over; this is a symbol of prayer, that his granary may be filled from the produce of the land." Similar instances of symbolical magic will constantly occur in connection with similar rites. Then he puts a little saffron on the foreheads of the ploughman and the bullocks, and ties a red thread round the horns of the cattle. The animals are then let go, and the ploughmen run off at full speed across country, scattering wheat boiled whole as a sign of abundance. This concludes the rite, and every one returns home.<sup>2</sup>

<sup>1</sup> Dalton, "Descriptive Ethnology," 261.

<sup>2</sup> Elliott, "Settlement Report," 125.

Many similar usages prevail among the jungle tribes of South Mirzapur. The Korwas consider Dhartî Mâtâ one of their chief godlings. She lives in the village in the Deohâr or general village shrine under a Sâl tree. In the month of Aghan (November-December) she is worshipped with flowers and the offering of a goat. When she is duly worshipped the crops prosper and there are no epidemics. The Patâris and Majhwârs also recognize her as a goddess, and worship her in the month of Sâwan (August). The local devil priest or Baiga offers to her a goat, cock, and rich cakes (*pûri*). She is also worshipped in the cold weather before the grain and barley are sown, and again on the threshing-floor before the winnowing begins. The flesh of the animals is consumed by the males and unmarried girls; no grown-up girl or married woman is allowed to touch the flesh. The Ghasiyas also believe in Dhartî Mâtâ. She is their village goddess, and is presented with a ram or a goat or cakes. The offering is made by the Baiga, for whom the materials are provided by a general contribution in the village. The Kharwârs worship her at the village shrine before wood-cutting and ploughing begin. In the month of Sâwan (August) they do a special service in her honour, known as the Hariyârî Pûjâ, or "worship of greenery," at the time of transplanting the rice. In Aghan (November) they do the Khar Pûjâ, when they begin cutting thatching-grass (*khar*). A cock, some Mahua (*Bassia latifolia*) and parched grain are offered to her. All this is done by the Baiga, who receives the offerings, and none but males are allowed to attend. Similarly the Pankas worship her before sowing and harvesting the grain. They and the Bhuiyârs offer a pig and some liquor at the more important agricultural seasons. The Kharwârs sometimes call her Devî Dâi, or "Nurse Devî," and in times of trouble sprinkle rice and pulse in her name on the ground. When the crops are being sown they release a fowl as a scapegoat and pray—*Hê Dhartî Mahtârî! Kusal mangala rakhiyo! Harwâh, bail, sab bachan rahen*—"O Mother Earth! Keep in prosperity and protect the ploughmen and the oxen." In much the same spirit is the

prayer of the peasant in Karnâl to Mother Earth:—*Sâh Bâdshâh sê surkhrû rakhîyê! Aur is men achchha nâj dē, to bādshâh ko bhê paisa den, aur Sâh kâ bhi utar jâwê*—“Keep our rulers and bankers contented! Grant us a plentiful yield! So shall we pay our revenue and satisfy our banker!”<sup>1</sup>

#### SECRECY IN WORSHIP OF MOTHER EARTH.

We shall meet other instances in which secrecy is an essential element in these rural rites. This condition prevails almost universally. Notable, too, is the rule by which married women are excluded from a share in offerings to the Earth goddess.

#### THUNDER AND LIGHTNING.

As is natural, thunder and lightning are considered ill-omened. In the old mythology lightning (*vidyut*) was one of the weapons of the Maruts, and Parjanya was the deity who wielded the thunderbolt. Many legends tell that the soul of the first man came to earth in the form of the lightning. Thus Yama was the first man born of the thunderbolt, and he first trod the path of death and became regent of the dead. Many are the devices to scare the lightning demon. “During a thunderstorm it was a Greek custom to put out the fire, and hiss and cheep with the lips. The reason for the custom was explained by the Pythagoreans to be that by acting thus you scared the spirits in Tartarus, who were doubtless supposed to make the thunder and lightning. Similarly some of the Australian blacks, who attribute thunder to the agency of demons, and are much afraid of it, believe that they can dispel it by chanting some particular words and breathing hard; and it is a German superstition that the danger from a thunderstorm can be averted by putting out the fire. During a thunderstorm the Sakai of the Malay Peninsula run out of their

<sup>1</sup> “Settlement Report,” 168.

houses and brandish their weapons to drive away the demons; and the Esthonians in Russia fasten scythes, edge upwards, over the door, that the demons, fleeing from the thundering god, may cut their feet if they try to seek shelter in the house. Sometimes the Esthonians, for a similar purpose, take all the edged tools in the house and throw them out into the yard. It is said that when the thunder is over, spots of blood are often found on the scythes and knives, showing that the demons have been wounded by them.

“So when the Indians of Canada were asked by the Jesuit missionaries why they planted their swords in the ground point upwards, they replied that the spirit of the thunder was sensible, and that if he saw the naked blades he would turn away and take good care not to approach their huts. This is a fair example of the close similarity of European superstitions to the superstitions of savages. In the present case the difference happens to be slightly in favour of the Indians, since they did not, like our European savages, delude themselves into seeing the blood of demons on the swords. The reason for the Greek and German custom of putting out the fire during a thunderstorm is probably a wish to avoid attracting the attention of the thunder demons. From a like motive some of the Australian blacks hide themselves during a thunderstorm, and keep absolutely silent, lest the thunder should find them out. Once during a storm a white man called out in a loud voice to a black fellow, with whom he was working, to put the saw under a log and seek shelter. He found that the saw had been already put aside, and the black fellow was very indignant at his master for speaking so loud. ‘What for,’ said he, in great wrath—‘what for speak so loud? Now um thunder hear and know where um saw is.’ And he went out and changed its hiding-place.”<sup>1</sup>

All these precautions are well known to the people of Upper India. It is a very common habit to throw out axes and knives to scare the thunder demon, as we shall see is

<sup>1</sup> “Folk-lore,” i. 153.







IMAGE OF GANGA MÂI.

the case with the evil spirit of hail. The rule of keeping quiet and muttering incantations under the breath is also familiar to them. They are particularly careful lest a first-born son may lean against anything and thus attract the demon on himself. Thunder in a clear sky is much dreaded, an idea which often appears in classical literature.<sup>1</sup>

#### EARTHQUAKES.

Earthquakes are also naturally an object of terror. Pythagoras believed that they were caused by dead men fighting beneath the earth. The common explanation of these occurrences in India is that Varâha, or the boar incarnation of Vishnu, who supports the earth, is changing the burden of the world from one tusk to another. By another account it is due to the great bull or elephant which supports the world. Derived from a more advanced theological stage is the theory that the earth shakes because it is over-burdened by the sins of mankind in this evil age. Colonel Dalton describes how a rumbling (probably caused by an earthquake) in the cave in which the bloodthirsty divinity of the Korwas was supposed to dwell, caused extreme terror among them.<sup>2</sup>

#### RIVER-WORSHIP.

High on the list of benevolent deities of Northern India are the great rivers, especially the Ganges and the Jumnâ, which are known respectively as Gangâ Mâi or "Mother Ganges" and Jumnâ jî or "Lady Jumnâ."

Gangâ, of course, in the mythologies has a divine origin. According to one account she flows from the toe of Vishnu, and was brought down from heaven by the incantations of the Saint Bhâgîratha, to purify the ashes of the sixty thousand sons of King Sâgara, who had been burnt up by the angry glance of Kapila, the sage. By another story she

<sup>1</sup> Virgil, "Georgics," i. 487; "Æneid," vii. 141; Horace, "Odes," i.

34, 5.

<sup>2</sup> "Descriptive Ethnology," 229.

descends in seven streams from Siva's brow. The descent of Gangâ disturbed the Saint Jahnu at his austerities, and in his anger he drank up the stream; but he finally relented, and allowed the river to flow from his ear. By a third account she is the daughter of Himavat, the impersonation of the Himâlayan range. Another curious tale, which must have been based on some Indian tradition, is found in Plutarch<sup>1</sup>—"The Ganges is a river of India, called so for the following reason:—The nymph Kalauria bore to Indus a son of notable beauty, by name Ganges, who in the ignorance of intoxication had connection with his mother. But when later on he learned the truth from his nurse, in the passion of his remorse he threw himself into the river Chliaros, which was called Ganges after him." Another legend again is found in the Mahâbhârata.<sup>2</sup> The wise Santanu goes to hunt on the banks of the Ganges and finds a lovely nymph, of whom he becomes enamoured. She puts him under the taboo that he is never to say anything to displease her, an idea familiar in the well-known Swan Maiden cycle of folk-tales. She bears him eight sons, of whom she throws seven into the river, and her husband dares not remonstrate with her. When she is about to throw away the last child he challenges her to tell him who she is and to have pity upon him. She then tells him that she is Gangâ personified, and that the seven sons are the divine Vasavas, who by being thrown into the river are liberated from the curse of human life. The eighth remains among men as Dyaus, the sky, in the form of the eunuch Bhîshma.

It is remarkable that, as in Plutarch's legend, the Jumná is connected with a tale of incest. Yamî or Yamunâ was the daughter of the Sun and sister of Yama, the god of death. They were the first human pair and the progenitors of the race of men. It is needless to say that similar traditions of brother and sister marriage are found in Egypt, Peru and elsewhere. Yamunâ, according to the modern story told on her banks, was unmarried, and hence some people will not drink from her because she was not purified

<sup>1</sup> "Peri Potamôn."

<sup>2</sup> i. 3888 sqq.





GANGES WATER BEARERS.

by the marriage rite, and so the water is heavy and indigestible. Another tale tells how Balarâma, in a state of inebriety, called upon her to come to him that he might bathe in her waters; and as she did not heed, he, in his rage, seized his ploughshare weapon, dragged her to him, and compelled her to follow him whithersoever he wandered through the forest. The river then assumed a human form and besought his forgiveness; but it was some time before she could appease the angry hero. This has been taken to represent the construction of some ancient canal from the river; but Mr. Growse shows that this idea is incorrect.<sup>1</sup>

The worship of Mother Ganges is comparatively modern. She is mentioned only twice in the Rig Veda, and then without any emphasis or complementary epithet. Apparently at this time the so-called Aryan invaders had not reached her banks.<sup>2</sup> There are numerous temples to Gangâ all along her banks, of which those at Hardwâr, Garhmuktesar, Soron, Mathura, Prayâg, and Benares are perhaps the most important in Upper India. She has her special festival on the seventh of the month of Baisâkh (May-June), which is celebrated by general bathing all along the banks of the sacred stream. Ganges water is carried long distances into the interior, and is highly valued for its use in sacrifices, as a remedy, a form of stringent oath, and a viaticum for the dying. The water of certain holy wells in Scotland<sup>3</sup> and elsewhere enjoys a similar value.

But it is by bathing in the sacred stream at the full moon, during eclipses, and on special festivals that the greatest efficacy is assured. On these occasions an opportunity is taken for making oblations to the sainted dead whose ashes have been consigned to her waters. Bathing is throughout India regarded as one of the chief means of religious advancement. The idea rests on a metaphor—as the body is cleansed from physical pollution, so the soul is

<sup>1</sup> "Mathura," 179 sq.

Duncker, "History," iv. 11, note; Romesh Chandra Datt, "History of Civilization," i. 94.

<sup>3</sup> Gregor, "Folk-lore of North-East Scotland," 41.

purified from sin. The stock case of the merit of this religious bathing is that of King Trisanku, "he who had committed the three deadly sins," who is also known as Satyavrata. The legend appears in various forms. By one story he tried to win his way to heaven by a great sacrifice which his priest, Vasishtha, declined to perform. He then applied to Visvamitra, the rival Levite, who agreed to assist him. He was opposed by the sons of Vasishtha, whom he consumed to ashes. Finally, Trisanku was admitted to heaven, but he was forced by the angry saint to hang for ever with his head downwards. By another account he committed the deadly sins of running away with the wife of a citizen, offending his father, and killing in a time of famine Kâmadhenu, the wondrous cow of Vashishtha. By another story he killed a cow and a Brâhman and married his step-mother. At any rate he and the wicked Râja Vena were the types of violent sinners in the early legends; possibly they represent a revolt against the pretensions of the Brâhmins. At length the sage Visvamitra took pity upon him, and having collected water from all the sacred places in the world, washed him clean of his offences.

#### SPRINGS CONNECTED WITH THE GANGES.

Many famous springs are supposed to have underground connection with the Ganges. Such is that of Chângdeo in Khândesh, of which Abul Fazl gives an account, and that at Jahânpur in Alwar.<sup>1</sup> It was at the village of Bastali in the Karnâl District that the sage Vyâsa lived, and there the Ganges flowed into his well to save him the trouble of going to the river to bathe, bringing with her his loin cloth and water-pot to convince him that she was really the Ganges herself.<sup>2</sup>

#### SACRED RIVER JUNCTIONS.

When two sacred rivers combine their waters the junction (*Sangama*) is regarded as of peculiar sanctity.

<sup>1</sup> Jarrett, "Ain-i-Akbari," ii. 224; "Râjputâna Gazetteer," iii. 219.

<sup>2</sup> "Karnâl Gazetteer," 31.



Such is the famous junction of the Ganges and Jumná at Prayâg, the modern Allahâbâd, which is presided over by the guardian deity Veni Mâdhava. The same virtue, but in a lesser degree, attaches to the junction of the Ganges and the Son or Gandak. In the Himâlayas cairns are raised at the junction of three streams, and every passer-by adds a stone. At the confluence of the Gaula and Baliya rivers in the Hills there is said to be a house of gold, but unfortunately it is at present invisible on account of some potent enchantment.<sup>1</sup> Bathing in such rivers is not only a propitiation for sin, but is also efficacious for the cure of disease. Even the wicked Râja Vena, who was, as we have seen, a type of old-world impiety, was cured, like Naaman the Syrian, of his leprosy by bathing in the Sâraswati, the lost river of the Indian desert.

Even minor streams have their sanctity and their legends. The course of the Sarju was opened by a Rishi, from which time dates the efficacy of a pilgrimage to Bâgheswar.<sup>2</sup> Râja Rantideva was such a pious king and offered up so many cattle in sacrifice, that his blood formed the river Chambal. Anasûyâ, the wife of Atri, was a daughter of the Rishi Daksha. She did penance for ten thousand years, and so was enabled to create the river Mandâkinî, and thus saved the land from famine. Her worship is localized at Ansuyaji in the Bânda District. The sacred portion of the Phalgu is said occasionally to flow with milk, though Dr. Buchanan was not fortunate enough to meet anyone who professed to have witnessed the occurrence.<sup>3</sup> The Narmadâ was wooed by the river Son, who proved faithless to her, and was beguiled by the Johilâ, a rival lady stream, who acted the part of the barber's wife at the wedding. The Narmadâ, enraged at her lover's perfidy, tore her way through the marble rocks at Jabalpur, and has worn the willow ever since.<sup>4</sup> She is now the great rival of Mother

<sup>1</sup> Buchanan, "Eastern India," i. 11; Madden, "Journal Asiatic Society, Bengal," 1847, 228, 400; Wright, "History of Nepâl," 154, 163.

<sup>2</sup> Madden, *loc. cit.*, 233.

<sup>3</sup> *Loc. cit.*, i. 14.

<sup>4</sup> Sleeman, "Rambles," i. 17.

Ganges. While in the case of the latter only the Northern (or as it is called the Kâsi or Benares bank) is efficacious for bathing or for the cremation of the dead, the Narmadâ is free from any restriction of the kind. The same is the case with the Son, at least during its course through the District of Mirzapur. By some the sanctity of the Narmadâ is regarded as superior even to that of the Ganges. While according to some authorities it is necessary to bathe in the Ganges in order to obtain forgiveness of sins, the same result is attained by mere contemplation of the Narmadâ. According to the Bhâvishya Purâna the sanctity of the Ganges will cease on the expiration of five thousand years of the Kali Yuga, or the fourth age of the world, which occurred in 1895, and the Narmadâ will take its place. The Ganges priests, however, repudiate this calumny, and it may safely be assumed that Mother Ganges will not abandon her primacy in the religious world of Hinduism without a determined struggle.<sup>1</sup>

#### ILL-OMENED STREAMS.

But all rivers are not beneficent. Worst of all is the dread Vaitaranî, the river of death, which is localized in Orissa and pours its stream of ordure and blood on the confines of the realm of Yama. Woe to the wretch who in that dread hour lacks the aid of the Brâhman and the holy cow to help him to the other shore. The name of one stream is accursed in the ears of all Hindus, the hateful Karamnâsa, which flows for part of its course through the Mirzapur District. Even to touch it destroys the merit of works of piety, for such is the popular interpretation of its name. No plausible reason for the evil reputation of this particular stream has been suggested except that it may have been in early times the frontier between the invading Aryans and the aborigines, and possibly the scene of a campaign in which the latter were victorious. The Karamâ tree is, however, the totem of the Drâvidian Kharwârs and

<sup>1</sup> "Central Provinces Gazetteer," 264.

Mânjhis, who live along its banks, and it is perhaps possible that this may be the real origin of the name, and that its association with good works (*karma*) was an afterthought.

The legend of this ill-omened stream is associated with that of the wicked king Trisanku, to whom reference has already been made. When the sage Visvamitra collected water from all the sacred streams of the world, it fell burdened with the monarch's sins into the Karamnâsa, which has remained defiled ever since. By another account, the sinner was hung up between heaven and earth as a punishment for his offences, and from his body drips a baneful moisture which still pollutes the water. Similar legends of the origin of rivers are not wanting in folk-lore. An Austrian story tells that all rivers take their origin from the tears shed by a giant's wife as she laments his death.<sup>1</sup> The same idea of a river springing from a corpse appears in one of the tales of Somadeva and in the twelfth novel of the *Gesta Romanorum*.<sup>2</sup> Nowadays no Hindu with any pretensions to personal purity will drink from this accursed stream, and at its fords many low caste people make their living by conveying on their shoulders their more scrupulous brethren across its waters.

#### ORIGIN OF RIVER-WORSHIP.

It is perhaps worth considering the possible origin of this river-worship. Far from being peculiar to Hinduism, it is common to the whole Aryan world. The prayer of the patient Odysseus<sup>3</sup> to the river after his sufferings in the deep is heard in almost the same language at every bathing Ghât in Upper India, from the source of Mother Ganges to where she joins the ocean. The river is always flowing, always being replenished by its tributary streams, and hence comes to be regarded as a thing of life, an emblem of eternal existence, a benevolent spirit which washes away the sins of humanity and supplies in a tropical land the chief needs of

<sup>1</sup> "Folk-lore," iii. 32.

<sup>2</sup> "Katha Sarit Sâgara," i. 374.

<sup>3</sup> "Odyssey," v. 450; and for other instances see Tylor, "Primitive Culture," ii. 213; Campbell, "Notes," 325 sqq.

men. In a thirsty land the mighty stream of the Ganges would naturally arouse feelings of respect and adoration, not so much perhaps to those living on its banks and ever blessed by its kindly influence, as to the travel-worn pilgrim from the sandy steppes of Râjasthân or the waterless valleys of the Central Indian hills. We can hardly doubt that from this [point of view Mother Ganges has been a potent factor in the spread of Hinduism. She became the handmaid of the only real civilization of which Hindustân could boast, and from her shrines bands of eager missionaries were ever starting to sow the seeds of the worship of the gods in the lands of the unbeliever.

The two great rivers of Upper India were, again, associated with that land of fable and mystery, the snowy range which was the home of the gods and the refuge of countless saints and mystics, who in its solitudes worked out the enigma of the world for the modern Hindu. They ended in the great ocean, the final home of the ashes of the sainted dead. Even the partially Hinduised Drâvidian tribes of the Vindhyan Plateau bring the bones of their dead relations to mingle with those of the congregation of the faithful, who have found their final rest in its waters since the world was young. The Ganges and the streams which swell its flood thus come to be associated with the deepest beliefs of the race, and it is hard to exaggerate its influence as a bond of union between the nondescript entities which go to make up modern Hinduism.

Again, much of the worship of rivers is connected with the propitiation of the water-snakes, demons and goblins, with which in popular belief many of them are infested. Such were Kâliyâ, the great black serpent of the Jumná, which attacked the infant Krishna; the serpent King of Nepâl, Karkotaka, who dwelt in the lake Nâgarâsa when the divine lotus of Adi Buddha floated on its surface.<sup>1</sup> At the temple of Triyugi Nârâyana in Garhwâl is a pool said to be full of snakes of a yellow colour which come out at the

<sup>1</sup> Growse, "Mathura," 55; Tod, "Annals," i. 675; Oldfield, "Sketches from Nepâl," ii. 204.

feast of the Nâgpanchamî to be worshipped. The Gârdevî, or river sprite of Garhwâl, is very malignant, and is the ghost of a person who has met his death by suicide, violence, or accident.<sup>1</sup> These malignant water demons naturally infest dangerous rapids and whirlpools, and it is necessary to propitiate them. Thus we learn that on the river Tâpti in Berâr timber floated down sometimes disappears in a subterraneous cavity; so before trying the navigation there the Gonds sacrifice a goat to propitiate the river demon.<sup>2</sup>

Another variety of these demons of water is the Nâga and his wife the Nâgin, of whom we shall hear more in connection with snake-worship. In the Sikandar, a tributary of the Son, is a deep water-hole where no one dares to go. The water is said to reach down as far as Pâtâla, or the infernal regions. Here live the Nâga and the Nâgin. In the middle of the river is a tree of the Kuâlo variety, and when ghosts trouble the neighbourhood an experienced Ojha or sorcerer is called, who bores holes in the bark of the tree and there shuts up the noxious ghosts, which then come under the rule of the Nâga and Nâgin, who are the supreme rulers of the ghostly band.

Another Mirzapur river, the Karsa, is infested by a Deo, or demon, known as Jata Rohini, or "Rohini of the matted locks." He is worshipped by the Baiga priest to ensure abundant rain and harvests and to keep off disease. The Baiga catches a fish which he presents to the Deo, but if any one but a Baiga dares to drink there, the water bubbles up and the demon sweeps him away.

Like this Deo of Mirzapur, most of these water demons are malignant and wait until some wretched creature enters their domains, when they seize and drag him away. Some of them can even catch the reflection of a person as he looks into water, and hence savages all over the world are very averse to looking into deep water-holes. Thus, the Zulus believe that there is a beast in the water which can seize the shadow of a man, and men are forbidden to lean over and

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 788, 832.

<sup>2</sup> "Berar Gazetteer," 35.

look into a deep pool, lest their shadow should be taken away. There is a tale of the Godiva cycle in which a woman at Arles is carried off by a creature called a Drac and made to act as nurse to the demon's child.<sup>1</sup> In Scotland water-holes are known as "the cups of the fairies." And there is the Trinity well in Ireland, into which no one can gaze with impunity, and from which the river Boyne once burst forth in pursuit of a lady who had insulted it.<sup>2</sup>

In India, also, dangerous creatures of this kind abound. There is in Mirzapur a famous water-hole, known as Barewa. A herdsman was once grazing his buffaloes near the place, when the waters rose in anger and carried off him and his cattle. Nowadays the drowned buffaloes have taken the shape of a dangerous demon known as Bhainsâsura, or the buffalo demon, who now in company with the Nâga and the Nâgin lives in this place, and no one dares to fish there until he has propitiated the demons with the offering of a fowl, eggs, and a goat. Another kind of water demon attacks fishermen; it appears in the form of a turban which fixes itself to his hook and increases in length as he tries to drag it to the shore.

There is, again, the water-horse, with whom we are familiar in the "Arabian Nights," where he consorts with mares of mortal race. This creature is known in Kashmir as the Zalgur.<sup>3</sup> The water-bull of Manxland is a creature of the same class, and they constantly appear through the whole range of Celtic folk-lore.<sup>4</sup> Such again is the Hydra of Greek mythology, and the Teutonic Nikke or Nixy, who has originated the legend of the Flying Dutchman, and in the shape of Old Nick is the terror of sailors. Like him is the Kelpie of

<sup>1</sup> "Folk-lore," i. 152, 209; iii. 72.

<sup>2</sup> Rhys, "Lectures," 123.

<sup>3</sup> Knowles, "Folk-tales," 313.

<sup>4</sup> "Folk-lore," ii. 284, 509; Hunt, "Popular Romances," 194; Campbell, "Popular Tales," ii. 205; Conway, "Demonology," i. 110 sq.; Sir W. Scott, "Letters on Demonology," 85; Spencer, "Principles of Sociology," i. 219; Farrer, "Primitive Manners," 366; Aubrey, "Remaines," 30; Gordon Cumming, "From the Hebrides to the Himâlayas," i. 139; Tylor, "Primitive Culture," i. 109 sq.; ii. 208; Gregor, "Folk-lore," 66 sq.; Lady Wilde, "Legends," 216; Tawney, "Katha Sarit Sâgara," i. 58.

Scotland, a water-horse who is believed to carry off the unwary by sudden floods and devour them. Of the same kindred is the last of the dragons which St. Patrick chained up in a lake on the Galtee Mountains in Tipperary.

Many pools, again, in Northern India are infested by a creature known as the Bûrna, who is the ghost of a drowned person. He is always on the look-out for someone to take his place, so he drags in people who come to fish in his domains.<sup>1</sup> He is particularly feared by the Magahiya Doms, a caste of degraded nomadic gipsies who infest Gorakhpur and Behâr.

Many of these demons, such as the Nâga and Nâgin, have kingdoms and palaces stored with treasure under the water, and there they entice young men and maidens, who occasionally come back to their mortal kindred and tell them of the wonders which they have seen. These are akin to Morgan la Fay of the Orlando Innamorato, La Motte Fouqué's Undine, and they often merge into the mermaid of the Swan Maiden type of tale, who marries a mortal lover and leaves him at last because in his folly he breaks some taboo which is a condition of the permanence of their love.

But besides these dragons which infest rivers and lakes there are special water gods, many of which are the primitive water monster in a developed form. Such is Mahishâsura, who is the Mahishoba of Berâr, and like the Bhainsâsura already mentioned, infests great rivers and demands propitiation. According to the early mythology this Mahisha, the buffalo demon, was killed by Kârttikeya at the Krauncha pass in the Himâlaya, which was opened by the god to make a passage for the deities to visit the plains from Kailâsa. The Kols, again, have Nâga Era, who presides over tanks, wells, and any stagnant water, and Garha Era, the river goddess. "They," as Col. Dalton remarks, "are frequently and very truly denounced as the cause of sickness and propitiated with sacrifices to spare their victims."<sup>2</sup>

<sup>1</sup> Tylor, "Primitive Culture," i. 109.

<sup>2</sup> "Descriptive Ethnology, 188.

## FLOODS AND DROWNING PEOPLE.

Floods are, as we have seen, regarded as produced by demoniacal agency. In the Panjâb, when a village is in danger of floods, the headman makes an offering of a cocoa-nut and a rupee to the flood demon. As in many other places the cocoa-nut represents the head of a human victim, which in olden times was the proper offering. He holds the offering in his hand and stands in the water. When the flood rises high enough to wash the offering from his hand, it is believed that the waters will abate. Some people throw seven handfuls of boiled wheat and sugar into the stream and distribute the remainder among the persons present. Some take a male buffalo, a horse, or a ram, and after boring the right ear of the victim, throw it into the water. If the victim be a horse, it should be saddled before it is offered. A short time ago, when the town and temples at Hardwâr were in imminent danger during the Gohna flood, the Brâhmins poured vessels of milk, rice and flowers into the waters of Mother Ganges and prayed to her to spare them.

In the same connection may be noticed the very common prejudice which exists in India against saving drowning people. This is familiar in Western folk-lore. It is supposed to be alluded to in the "Twelfth Night" of Shakespeare, and the plot of Sir W. Scott's "Pirate" turns upon it. Numerous instances of the same idea have been collected by Dr. Tylor and Mr. Conway.<sup>1</sup> Dr. Tylor considers that it is based upon the belief that to snatch a victim from the very clutches of the water spirit is a rash defiance of the deity which would hardly pass unavenged. Mr. Black<sup>2</sup> accounts for the idea on the ground that the spirits of people who have died a violent death may return to earth if they can find a substitute; hence the soul of the last dead man is insulted or injured by anyone preventing another from taking his place. This last theory is very common in Western folk-lore. Thus Lady Wilde writes from Ireland<sup>3</sup>:—"It is be-

<sup>1</sup> "Primitive Culture," i. 108 sq.; "Demonology," i. 205.

<sup>2</sup> "Folk Medicine," 28 sq.

<sup>3</sup> "Legends," 82 sq.



lieved that the spirit of the dead last buried has to watch in the churchyard until another corpse is laid there, or to perform menial offices in the spirit world, such as carrying wood and water, till the next spirit comes from earth. They are also sent on messages to earth, chiefly to announce the coming death of some relative, and at this they are glad, for their own time of peace and rest will come at last." So in Argyllshire,<sup>1</sup> it was believed that the spirit of the last interred kept watch around the churchyard until the arrival of another occupant, to whom its custody was transmitted. This, as we shall see in connection with the custom of barring the return of the ghost, quite agrees with popular feeling in India, and furnishes an adequate explanation of the prejudice against rescuing the drowning and incurring the wrath of the former ghost, who is thus deprived of the chance of release by making over his functions to a substitute.

#### KHWĀJA KHIZR, THE GOD OF WATER.

But besides these water spirits and local river gods, the Hindus have a special god of water, Khwāja Khizr, whose Muhammadan title has been Hinduised into Rāja Kidār, or as he is called in Bengal, Kāwaj or Pīr Badr. This is a good instance of a fact, which will be separately discussed elsewhere, that the Hindus are always ready to annex the deities and beliefs of other races.

According to the Sikandarnāma, Khwāja Khizr was a saint of Islām, who presided over the well of immortality, and directed Alexander of Macedon in his vain search for the blessed waters. The fish is his vehicle, and hence its image is painted over the doors of both Hindus and Muhammadans, while it became the family crest of the late royal house of Oudh. Among Muhammadans a prayer is said to Khwāja Khizr at the first shaving of a boy, and a little boat is launched in a river or tank in his honour. The same rite is performed at the close of the rainy season, when it is supposed to have some connection with the saint Ilisha, that is

<sup>1</sup> Brand, "Observations," 48o.

to say the prophet Elisha. Elisha, by the way, apparently from the miraculous way in which his bones revived the dead, has come down in modern times to Italy as a worker of miracles, and is known to the Tuscan peasant as *Elisaeus*.<sup>1</sup>

Another legend represents *Khwâja Khizr* to be of the family of Noah, who is also regarded by rural Muhammadans as a water deity in connection with the flood. Others connect him with St. George, the patron saint of England, who is the *Ghergis* of Syria, and according to Muhammadan tradition was sent in the time of the Prophet to convert the King of *Maushil*, and came to life after three successive martyrdoms. Others identify him with *Thammuz*, *Tauz*, or *Adonis*. Others call him the companion of Moses, and the commentator *Husain* says he was a general in the army of *Zu'l Qarnain*, "he of the horns," or *Alexander the Great*.<sup>2</sup>

Out of this jumble of all the mythologies has been evolved the Hindu god of water, the patron deity of boatmen, who is invoked by them to prevent their boats from being broken or submerged, or to show them the way when they have lost it. He is worshipped by burning lamps, feeding *Brâhmans*, and by setting afloat on a village pond a little raft of grass with a lighted lamp placed upon it. This, it may be noted, is one of the many ways in which the demon of evil or disease is sent away in many parts of the world.<sup>3</sup> Another curious function is, in popular belief, allotted to *Khwâja Khizr*, that of haunting markets in the early morning and fixing the rates of grain, which he also protects from the *Evil Eye*.<sup>4</sup>

### THE FOLK-LORE OF WELLS.

In this connection some of the folk-lore of wells may be mentioned. The digging of a well is a duty requiring infinite

<sup>1</sup> Leland, "Etruscan Roman Remains," 242.

<sup>2</sup> Herklots, "*Qânûn-i-Islâm*," 21, 66 sq., 292; Hughes, "Dictionary of *Islâm*, s.v.

<sup>3</sup> Frazer, "*Golden Bough*," ii. 185.

<sup>4</sup> Ibbetson, "*Panjâb Ethnography*," 114; "*Panjâb Notes and Queries*," ii. 1; iii. 7; iv. 68.

care and caution. The work should begin on Sunday, and on the previous Saturday night little bowls of water are placed round the proposed site, and the one which dries up least marks the best site for the well, which reminds us of the fleece of Gideon. The circumference is then marked and they commence to dig, leaving the central lump of earth intact. They cut out this clod of earth last and in the Panjâb call it Khwâjajî, perhaps after Khwâja Khizr, the water god, worship it and feed Brâhmans. If it breaks it is a bad omen, and a new site will be selected a week afterwards. Further east when a man intends to sink a well he inquires from the Pandit an auspicious moment for commencing the work. When that hour comes he worships Gauri, Ganesa, Sesa Nâga, the world serpent, the earth, the spade and the nine planets. Then facing in the direction in which, according to the directions of the Pandit, Sesa Nâga is supposed to be lying at the time, he cuts five clods with the spade. When the workmen reach the point at which the wooden well-curb has to be fixed, the owner smears the curb in five places with red powder, and tying Dûb grass and a sacred thread to it, lowers it into its place. A fire sacrifice is done, and Brâhmans are fed. When the well is ready, cow-dung, milk, cow urine, butter and Ganges water, leaves of the sacred Tulasî and honey are thrown in before the water is used.

But no well is considered lucky until the Sâlagrâma, or spiral ammonite sacred to Vishnu, is solemnly wedded to the Tulasî or basil plant, representing the garden which the well is intended to water. The rite is done according to the standard marriage formula : the relations are assembled ; the owner of the garden represents the bridegroom, while a kinsman of his wife stands for the bride. Gifts are given to Brâhmans, a feast is held in the garden, and both it and the well may then be used without danger. All this is on the same lines as many of the emblematical marriage rites which in other places are intended to promote the growth of vegetation.<sup>1</sup>

<sup>1</sup> Frazer, "Golden Bough," i. 102.

In Sirsa they have a legend that long ago, in time of drought, a headman of a village went to a Faqîr to beg him to pray for rain, and promised him his daughter in marriage if his prayer was successful. The rain came, but the headman would not perform his promise, and the Faqîr cursed the land, so that all the water became brackish. But he so far relented as to permit sweet water to flow on condition that it was given to all men free of cost. In one village the spring became at once brackish when a water-rate was levied, and turned sweet again when the tax was remitted. In another the brackish water became sweet at the intercession of a Faqîr. In the Panjâb there is a class of Faqîrs who are known as Sûnga, or "sniffers," because they can smell out sweet water underground. They work on much the same lines as their brethren in England, who discover springs by means of the divining rod.<sup>1</sup> In one of the tales of Somadeva we have a doll which can produce water at will, which is like Lucian's story of the pestle that was sent to fetch water. When the Egyptian sorcerer was away his pupil tried to perform the trick, but he did not know the charm for making the water stop, and the house was flooded. Then he chopped the pestle in two, but that only made matters worse, for both halves set to bring the water. This is somewhat like the magic quern of European folk-lore.<sup>2</sup>

The water of many wells is efficacious in the cure of disease. In Ireland, the first water drawn from a sacred well after midnight on May Eve is considered an effective antidote to witchcraft.<sup>3</sup> In India many wells have a reputation for curing barrenness, which is universally regarded as a disease, the work of supernatural agency. In India the water of seven wells is collected on the night of the Diwâlî, or feast of lamps, and barren women bathe in it as a means of procuring children. In a well in Orissa the priests throw betel-nuts into the mud, and barren women scramble for them. Those who find them will have their desire for

<sup>1</sup> "Sirsa Settlement Report," 178.

<sup>2</sup> "Katha Sarit Sâgara," i. 258; Clouston, "Popular Tales," i. 118.

<sup>3</sup> Lady Wilde, "Legends," 124.

children gratified before long.<sup>1</sup> For the same reason, after childbirth the mother is taken to worship the village well. She walks round it in the course of the sun and smears the platform with red lead, which is probably a survival of the original rite of blood sacrifice. In Dharwâr the child of a Brâhman is taken in the third month to worship water at the village well.<sup>2</sup> In Palâmau the Sârhul feast is observed in the month of Baisâkh (May), when dancing and singing goes on and the headmen entertain their tenants. The whole village is purified, and then they proceed to the village well, which is cleaned out, while the village Baiga does a sacrifice and every one smears the platform with red lead. No one may draw water from the well during the Sârhul.<sup>3</sup> Hydrophobia all over Northern India is cured by looking down seven wells in succession.

In the Panjâb the sites of deserted wells are discovered by driving about a herd of goats, which are supposed to lie down at the place where search should be made. Some people discover wells by dreams; others, as the Luniyas, a caste of navvies, are said, like the Faqîrs in Sirsa, to be able to discover by smell where water is likely to be found. I was once shown a well in the Muzaffarnagar district into which a Faqîr once spat, and for a long time after the visit of the holy man it ran with excellent milk. The supply had ceased, I regret to say, before my visit. The well of life which can survive even the ashes of a corpse is found throughout the Indian folk-tales.<sup>4</sup>

#### SACRED WELLS.

Sacred wells, of course, abound all over the country. Many of them are supposed to have underground connection with the Ganges or some other holy river. Many of

<sup>1</sup> Ball, "Jungle Life in India," 531; "Panjâb Notes and Queries," ii. 166; Temple, "Legends of the Panjâb," i. 2; Lady Wilde, "Legends," 236 sqq.

<sup>2</sup> Campbell, "Notes," 404.

<sup>3</sup> Forbes, "Settlement Report," 41.

<sup>4</sup> Knowles, "Folk-tales of Kashmîr," 504, with note; "Katha Sarit Sâgara," i. 499.

these are connected with the wanderings of Râma and Sîtâ after their exile from Ayodhya. Sîtâ's kitchen (Sîtâ kî rasoî) is shown in various places, as at Kanauj and Deoriya in the Allahâbâd District.<sup>1</sup> Her well is on the Bindhâchal hill in Mirzapur, and is a famous resort of pilgrims. There is another near Monghyr, and a third in the Sultân-pur District in Oudh. The Monghyr well has been provided with a special legend. Sîtâ was suspected of faithlessness during her captivity in the kingdom of Râvana. She threw herself into a pit filled with fire, where the hot spring now flows, and came out purified. When Dr. Buchanan visited the place they had just invented a new legend in connection with it. Shortly before, it was said, the water became so cool as to allow bathing in it. The governor prohibited the practice, as it made the water so dirty that Europeans could not drink it. "But on the very day when the bricklayers began to build a wall in order to exclude the bathers, the water became so hot that no one could dare to touch it, so that the precaution being unnecessary, the work of the infidels was abandoned."<sup>2</sup>

At Benares are the Manikarnika well, which was produced by an ear-ring of Siva falling into it, and the Jnânavâpi, to drink of which brings wisdom. The well at Sihor in Râjputâna is sacred to Gautama, and is considered efficacious in the cure of various disorders. At Sarkuhiya in the Basti District is a well where Buddha struck the ground with his arrow and caused water to flow, as Moses did from the rock. There are, again, many wells which give omens. In the Middle Ages people used to resort to the fountain of Baranta in the Forest of Breclieu and fling water from a tankard on a stone close by, an act which was followed by thunder, lightning and rain.<sup>3</sup> At a Cornish well people used to go and inquire about absent friends. If the person "be living and in health, the still, quiet waters of the well pit will instantly bubble or boil up as a pot of clear, crystalline water; if sick, foul and puddled water; if dead, it will

<sup>1</sup> Führer, "Monumental Antiquities," 80, 134.

<sup>2</sup> "Eastern India," ii. 43.

<sup>3</sup> Rhys, "Lectures," 184.

neither boil nor bubble up, nor alter its colour or stillness.”<sup>1</sup> Many other instances of the same fact might be given. So in Kashmîr, in one well water rushes out when a sheep or goat is sacrificed; another runs if the ninth of any month happen to fall on Friday; in a third, those who have any special needs throw in a nut; if it floats, it is considered an omen of success; if it sinks, it is considered adverse. At Askot, in the Himâlaya, there is a holy well which is used for divination of the prospects of the harvest. If the spring in a given time fills the brass vessel to the brim into which the water falls, there will be a good season; if only a little water comes, drought may be expected.<sup>2</sup>

#### HOT SPRINGS.

Hot springs are naturally regarded as sacred. We have already noticed an example in the case of Sîtâ's well at Monghyr. The holy tract in the hills, known as Vaishnava Kshetra, contains several hot springs, in which Agni, the fire god, resides by the permission of Vishnu. The hot springs at Jamnotri are occupied by the twelve Rishis who followed Mahâdeva from Lanka.<sup>3</sup>

#### WATERFALLS.

Waterfalls, naturally uncommon in the flat country of Upper India, are, as might have been expected, regarded with veneration, and the deity of the fall is carefully propitiated. The visitor to the magnificent waterfall in which the river Chandraprabha pours its waters over a sheer precipice three hundred feet high in its descent from the Vindhyan plateau to the Gangetic valley, will learn that it is visited by women, particularly those who are desirous of offspring. On a rock beside the fall they lay a simple offering consisting of a few glass bangles, ear ornaments

<sup>1</sup> Hunt, "Popular Romances," 292.

<sup>2</sup> Atkinson, "Himâlayan Gazetteer," ii. 793, 798.

<sup>3</sup> *Ibid.*, iii. 38.

made of palm leaves, and cotton waist strings. In Garhwâl there is a waterfall known as Basodhâra, which ceases to flow when it is looked at by an impure person.<sup>1</sup>

#### SACRED LAKES.

There are also numerous lakes which are considered sacred and visited by pilgrims. Such is Pushkar, or Pokhar, the lake *par excellence*, in Râjputâna. One theory of the sanctity of this lake is that it was originally a natural depression and enlarged at a subsequent date by supernatural agency. "Every Hindu family of note has its niche for purposes of devotion. Here is the only temple in India sacred to Brahma, the Creator. While he was creating the world he kindled the sacred fire; but his wife Sawantârî was nowhere to be found, and as without a woman the rites could not proceed, a Gûjar girl took her place. Sawantârî on her return was so enraged at the indignity that she retired to the height close by, known as Ratnagirî, or 'the hill of gems,' where she disappeared. On this spot a fountain gushed out, still called by her name, close to which is her shrine, not the least attractive in the precincts of Pokhar." Like many of these lakes, such as are known in Great Britain as the Devil's Punch-bowls, Pokhar has its dragon legend, and one of the rocks near the lake is known as Nâgpahâr, or "Dragon Hill." There is a similar legend attached to the Lonâr Lake in Berâr, which was then the den of the giant Lonâsura, whom Vishnu destroyed.<sup>2</sup>

Most famous of all the lakes is Mâna Sarovara in Tibet, about which many legends are told. "The lake of Mâna Sarovara was formed from the mind of Brahma, and thence derived its name. There dwell also Mahâdeva and the gods, and thence flow the Sarjû and other female rivers, and the Satadru (Satlaj) and other male rivers. When the earth of Mâna Sarovara touches any one's body, or when

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," iii. 26.

<sup>2</sup> Tod, "Annals," i. 814 sq.; Conway, "Demonology," i. 113; "Berâr Gazetteer," 169.



any one bathes therein, he shall go to the Paradise of Brahma; and he who drinks its waters shall go to the Heaven of Siva, and shall be released from the sins of a hundred births; and even the beast which bears the name of Mâna Sarovara shall go to the Paradise of Brahma." It is said that the sons of Brahma, Marichi, Vasishtha and the rest of the sages proceeded to the north of Himâlaya and performed austerities on Mount Kailâsa, where they saw Siva and Pârvatî and remained for twelve years absorbed in meditation and prayer. There was very little rain and water was scanty. In their distress they appealed to Brahma. He asked them what their wishes might be. The Rishis replied, "We are absorbed in devotion on Kailâsa, and must always go thence to bathe in the Mandâkinî river; make a place for us to bathe in." Then Brahma, by a mental effort, formed the holy lake of Mânasa, and the Rishis worshipped the golden Linga which rose from the midst of the waters of the lake.<sup>1</sup>

So the Nainî Tâl Lake is sacred to Kâlî in one of her numerous forms. The goddess Sambrâ, the tutelary deity of the Chauhân Râjputs, converted a dense forest into a plain of gold and silver. But they, dreading the strife which such a possession would excite, begged the goddess to retract her gift, and she gave them the present lake of salt.<sup>2</sup> The people say that the Katûr valley was once a great lake where lived a Râkshasa named Râna who used to devour the inhabitants of the neighbouring villages. Indra's elephant Airâvata descended to earth at the place now known after him by the name Hâthi Chîna, and with his mighty tusks he burst the embankment of the lake and the water flowed away, so that the goddess Bhrawarî, whose shrine is there to this day, was enabled to destroy the monster.

#### THE LAKE OF THE FAIRY GIFTS.

In the Chânda District of the Central Provinces is the

<sup>1</sup> From the "Mânasa Khanda"; Atkinson, "Himâlayan Gazetteer," ii. 308.

<sup>2</sup> "Rajputâna Gazetteer," ii. 131.

lake of Taroba or Tadala, which is connected with an interesting series of folk-lore legends. A marriage procession was once passing the place, and, finding no water, a strange old man suggested that the bride and bridegroom should join in digging for a spring. They laughingly consented, and after removing a little earth a clear fountain gushed forth. As they were all drinking with delight the waters rose, and spreading over the land, overwhelmed the married pair. "But fairy hands soon constructed a temple in the depths, where the spirits of the drowned are supposed to dwell. Afterwards, on the lake side, a palm tree grew up, which appeared only during the day, sinking into the earth at twilight. One day a rash pilgrim seated himself on the tree and was borne into the skies, where the flames of the sun consumed him." This part of the story reads like a genuine solar myth. "The palm tree then shrivelled away into dust, and in its place appeared an image of the spirit of the lake, which is worshipped under the name of Taroba, or 'the palm-tree deity.' Formerly, at the call of pilgrims, all necessary vessels rose from the lake, and after being washed were returned to the waters. But an evil-minded man at last took those he had received to his house, and from that day the mystic provision wholly ceased."

This legend of the fairy gifts which are lost through the selfish greed of some mean-spirited man has been admirably illustrated by Mr. Hartland. It is also told of the Amner Lake in Elichpur, of the Karsota Lake in Mirzapur, and of many other places.<sup>1</sup>

Many of these lakes possess subaqueous palaces beneath their waters. At Cudden Point in Cornwall, the unhallowed revelry of a party of roisterers is heard from under the waves.<sup>2</sup> In one of Somadeva's stories the hero dives after a lady, and comes on a splendid temple of Siva; Sattvasila falls into the sea and finds a city with palaces of gold, supported on pillars of jewels; Yasahketu plunges into the sea and finds a city gleaming with palaces that had bright pillars of

<sup>1</sup> "Science of Fairy Tales," chapter vi.; "Berâr Gazetteer," 148.

<sup>2</sup> Hunt, "Popular Romances," 194.

precious stone, walls flashing with gold, and latticed windows of pearl. So in the sixth fable of the second chapter of the *Hitopadesa*, the hero dives into the water and sees a princess seated on a couch in a palace of gold, waited on by youthful sylphs. The sage Mandakarni alarmed the gods by his austerities, and Indra sent five of his fairies to beguile him. They succeeded, and now dwell in a house beneath the waters of the lake called from them *Panchapsaras*. At the Lake of Taroba, the tale of which has been already told, on quiet nights the country people hear faint sounds of drum and trumpet passing round the lake, and old men say that in one dry year when the waters sank low, golden pinnacles of a fairy temple were seen glittering in the depths. This is exactly the legend of Lough Neagh, immortalized by Thomas Moore.

#### THE SHÂHGARH LAKE.

A lake at Shâhgarh in the Bareilly District is the seat of another legend which appears widely in folk-lore. When Râja Vena ruled the land, he, like Buddha, struck by the inequality of human life, retired with his young wife Sundarî or Ketakî to live like a peasant. One day she went to the lake to draw water, and she had naught but a jar of unbaked clay and a thread of untwisted cotton. In the innocence of her heart she stepped into the lake, but the gods preserved her. After a time she wearied of this sordid life, and one morning she arrayed herself in her queenly robes and jewels, and going to the lake, as usual, stepped on the lotus petals. When she plunged in her jar it melted away, and the untwisted thread broke, and she herself sank beneath the water. But she was saved, and thenceforward learned the evil of vanity and pride in riches, and the strength of innocence and a pure mind. And the lotus pool, in honour of the good queen Sundarî, was called by all men the Rânî Tâl, or "the Queen's Tank," and is to be seen to this day just outside the town of Kâbar, though the lotus

flowers have perished and the castle of Shâhgarh has sunk into dust.<sup>1</sup>

The same tale is told in Southern India of Renukâ, the mother of Parasurâma. In its Western form it is told in Switzerland of a pious boy who served a monastery, and in his innocence was able to carry water in a sieve without spilling a single drop.<sup>2</sup>

#### OTHER SACRED TANKS.

The number of lakes and tanks associated with some legend, or endued with some special sanctity of their own, is legion. Thus, the tank at Chakratiratha, near Nîmkhâr, marks the spot where the Chakra or discus of Vishnu fell during his contest with Asuras.<sup>3</sup> That near the Satopant glacier is said to be fathomless, and no bird can fly over it. Bhotiyas presents offerings to the lake, requesting the water spirit to keep the passes open and aid them in their dangerous journeys. As they are denied entrance into the temple of Badarinâth, it has for them all the virtue of Badarinâth itself.<sup>4</sup> Another famous tank is that at Amritsar, "the Lake of Immortality." A holy woman once took pity on a leper, and carried him to the banks of the tank. As he lay there a crow swooped into the water and came out a dove as white as snow. The leper saw the miracle, bathed, and was healed. The woman on her return could not recognize her friend, and withdrew in horror from his embraces. But the Guru Râm Dâs came and explained matters, and the grateful pair assisted him in embellishing the tank, which has become the centre of the Sikh religion. The Tadag Tâl in the Hills is sacred to Bhîm Sen, and the curious fish which it contains are said to be lice from the body of the hero.

<sup>1</sup> "Bareilly Settlement Report," 20; Führer, "Monumental Antiquities," 26; "Bhandâra Settlement Report," 47; Temple, "Legends of the Pan-jâb," i. 39.

<sup>2</sup> Oppert, "Ancient Inhabitants," 467; Grimm, "Household Tales," ii. 466.

<sup>3</sup> Führer, *loc cit.*, 290.

<sup>4</sup> "Himâlayan Gazetteer," iii. 27.

One day a Brâhman was passing the Mandkalla tank and saw a marriage party sitting before the wedding feast; but they were all most unaccountably silent and motionless. They asked him to join in the meal, and he did so with some misgivings, which were soon justified when he saw the heads of the whole party fall off before his eyes, and they soon disappeared.<sup>1</sup> The Râja Râma Chandra Sena was once hunting near the site of the present Dharâwat tank. He saw a crow drinking from a puddle, and, being in want of water, he ordered the courtiers to have a tank dug, the limits of which were to be the space that his horse would gallop round when released. Fortunately for them they selected a site close to some hills which checked the course of the horse. This reduced the tank to comparatively moderate dimensions.<sup>2</sup>

The tank at Lalitpur is famous for the cure of leprosy. One day, a Râja afflicted with the disease was passing by, and his Rânî dreamt that he should eat some of the confervæ on the surface. He ate it, and was cured; and next night the Rânî dreamt that there was a vast treasure concealed there, which when dug up was sufficient to pay the cost of excavation.<sup>3</sup> So, at Qasûr is the tank of the saint Basant Shâh, in which children are bathed to cure them of boils.

Of the Rin Mochan pool the Brâhmans say that any one who bathes there becomes free from debt.<sup>4</sup> Another at Pushkar turns red if the shadow of a woman during her menstrual period fall upon it.<sup>5</sup> Sîtâ proved her virtue by bathing in a tank. She prayed to Mother Earth, who appeared and carried her to the other bank, an incident of which a curious parallel is quoted by Mr. Clouston from the Gospel of the pseudo Mathew.<sup>6</sup> In the legend of Chyavana, as told in the Mahâbhârata, the three suitors of Sukanyâ bathed in a tank and came forth of a celestial beauty equal to hers. So in one of the Bengal folk-tales the old discarded

<sup>1</sup> "Archæological Reports," iv. 192.

<sup>3</sup> Ibid., xxi. 175.

<sup>5</sup> Oppert, "Original Inhabitants," 289.

<sup>2</sup> Ibid., viii. 39.

<sup>4</sup> Ibid., xiv. 76.

<sup>6</sup> "Popular Tales," i. 176.

wife bathes in a tank and recovers her youth and beauty.<sup>1</sup> It is a frequent condition imposed on visitors to these holy tanks that they should remove a certain quantity of earth and thus improve it.

Many tanks, again, are supposed to contain buried treasure which is generally in charge of a Yaksha. Hence such places are regarded with much awe. There is a tank of this kind in the Bijaygarh fort in the Mirzapur District, where many speculators have dug in vain; another forms an incident in Lâl Bihâri Dê's tale of Govinda Sâmantâ.<sup>2</sup>

#### MOUNTAIN-WORSHIP ; THE HIMÂLAYA.

“He who thinks of Himâchal (the Himâlâya), though he should not behold him, is greater than he who performs all worship at Kâsi (Benares); as the dew is dried up by the morning sun, so are the sins of mankind by the sight of Himâchal.”<sup>3</sup> Such was the devotion with which the early Hindus looked on it as the home of the gods. Beyond it their fancy created the elysium of Uttara Kuru, which may be most properly regarded as an ideal picture created by the imagination of a life of tranquil felicity, and not as a reminiscence of any actual residence of the Kurus in the north.<sup>4</sup>

From early times the Himâlâyan valleys were the resort of the sage and the ascetic. Almost every hill and river is consecrated by their legends, and the whole country teems with memories of the early religious life of the Hindu race. As in the mythology of many other peoples,<sup>5</sup> it was regarded as the home of the sainted dead, and the common source or origin of Hinduism. Its caves were believed to be the

<sup>1</sup> Lâl Bihâri Diê, “Folk-tales of Bengal,” 281; “Berâr Gazetteer,” 158, 176; “Panjâb Notes and Queries,” iii. 42; Wright, “History of Nepâl,” 135; “Bombay Gazetteer,” v. 440; “Râjputana Gazetteer,” ii. 220.

<sup>2</sup> i. 17.

<sup>3</sup> “Mânasa Khanda”; Atkinson, “Himâlâyan Gazetteer,” ii. 271.

<sup>4</sup> See the remarks by Lassen, quoted by Muir, “Ancient Sanskrit Texts,” ii. 337.

<sup>5</sup> Spencer, “Principles of Sociology,” i. 200 sq., 210, 336.

haunt of witches and fairies. Demons lurked in its recesses, as at the Blockberg, where, as Aubrey tells us, "the devils and witches do dance and feast."<sup>1</sup> Many of its most noted peaks are the home of the deities. Siva and Kuvera rest on Mount Kailâsa ; Vaikuntha, the paradise of Vishnu, is on Mount Meru. The whole range is personified in Himavat, who is the father of Gangâ and Umâ Devî, who from her origin is known as Pârvatî, or "the mountaineer." One of the titles of Siva is Girisa, the "mountain god." His son Kârttikeya delights in the weird mountain heights.

#### MOUNTAIN-WORSHIP AMONG THE DRÂVIDIANS.

But, deeply rooted as the veneration for mountains is in the minds of the early Aryans, there is reason to suspect that this regard for mountains may be a survival from the beliefs of non-Aryan races whom the Hindus supplanted or absorbed. At any rate, the belief in the sanctity of mountains widely prevails among the non-Aryan or Drâvidian races. Most of these peoples worship mountains in connection with the god of the rain. The Santâls sacrifice to Marang Bura on a flat rock on the top of a mountain, and after feasting, work themselves up into a state of frenzy to charm the rain. The Korwas and Kûrs worship in the same way Mainpât, a plateau in the mountainous country south of the Son. The Nâgbansîs and the Mundâri Kols worship a huge rock as the abode of the "great god," Baradeo.<sup>2</sup> So, in Garhwâl in the Chhipula pass is a shrine to the god of the mountain. At Tolma is a temple to the Himâlaya, and below Dungagiri in the same valley is a shrine in honour of the same peak.<sup>3</sup> In Hoshangâbâd in the Central Indian plateau, Sûryabhân or "Sun-rays" is a very common name for isolated round-peaked hills, on which the god is supposed to dwell, and among the Kurkus, Dungardeo, the mountain

<sup>1</sup> "Remaines," 18 ; Sir W. Scott, "Lectures on Demonology," 135.

<sup>2</sup> Dalton, "Descriptive Ethnology," 188, 210, 223, 230, 135, 186 ; Lubbock, "Origin of Civilization," 306.

<sup>3</sup> Atkinson, "Himâlayan Gazetteer," ii. 832.

god, resides on the nearest hill outside the village. He is worshipped every year at the Dasahra festival with a goat, two cocoa-nuts, five dates, with a ball of vermilion paste, and is regarded by them as their special god.<sup>1</sup> The idea that dwarfs, spirits, and fairies live on the tops of mountains is a common belief in Europe.

As in the Himâlaya, one of the main peaks, Nandâ Devî, has been identified with Pârvatî, the mountain goddess, so the aborigines of the Central Provinces have in Kattarpâr, the Kattipen of the Khândhs, a special deity of ravines, as Rhœa Sybeli was to the Etruscans.<sup>2</sup> In the Mirzapur hills the aboriginal tribes have an intense respect for mountains. On the Mâtra hill lives a Deo or demon known as Darrapât Deo. When Râvana abducted Sitâ he is said to have kept her on this hill for some time, and her palanquin, turned into stone, is there to this day. No one ascends the mountain through fear of the demon, except an Ojha or sorcerer, who sacrifices a goat at the foot of the hill before he makes the attempt. So, in Garhwâl the peak of Barmdeo is sacred to Devî, and none can intrude with impunity. A Faqîr who ventured to do so in the days of yore was pitched across the river by the offended goddess.<sup>3</sup> On another Mirzapur hill, Chainpur, lives Kotî Rânî, who is embodied in the locusts which usually are found there. Similarly Pahâr Pando is a mountain deity of the Dharkârs, a sub-caste of the Doms. Bansaptî Mâi, who is half a forest and half a mountain goddess, lives on Jhurma hill, and if any one dares to sing in her neighbourhood, he becomes sick or mad. These mountain demons often take the form of tigers and kill incautious intruders on their domains. On the Aunri hill are two dreaded demons, Deorâsan and Birwat, the latter a Bir or malignant ghost of some one who died a violent death. They rule the hail, and at harvest time the Baiga offers a goat, and spreading rice on the ground, prays—"O Lord

<sup>1</sup> "Settlement Report," 121, 254.

<sup>2</sup> Atkinson, *loc. cit.*, ii. 792; Hislop, "Papers," 14; Leland, "Etruscan Roman Remains," 139.

<sup>3</sup> Atkinson, *loc. cit.*, iii. 48.



Mahâdeva! May this offering be effectual." Mangesar, the rugged peak which frowns over the valley of the Son, is a popular local god of the various Kolarian races, and a shrine to Bâba or Râja Mangesar, "the father and the king," is found in many of their villages.

#### RESPECT PAID TO THE VINDHYA AND KAIMÛR RANGES.

The Kaimûr and Vindhyan ranges also enjoy a certain amount of sanctity. On the latter the most famous shrines are those of Asthbhuja or "the eight-armed Devi," Sîtâ-kunda or the pool of Sîtâ, and the temple of Mahârânî Vindhyeswarî, the patron goddess of the range, built where it trends towards the Gangetic valley. She has travelled as far as Cutch, where she is worshipped under the corrupted name of Vinjân.<sup>1</sup> Her shrine has evil associations with traditions of human sacrifice, derived from the coarser aboriginal cultus which has now been adopted into Brâhmanism.<sup>2</sup> There the Thags used to meet and share their spoils with their patron goddess, and her Pandas or priests are so disorderly that a special police guard has to be posted at the shrine to ensure the peaceable division of the offerings among the sharers, who mortgage and sell their right to participate in the profits, like the advowson of a living in the English Church.

These two ranges, says the legend, are an offshoot from the Himâlaya. When Râma was building the bridge across the strait to Lanka, he sent his followers to Himâlaya to collect materials. They returned with a mighty burden, but meanwhile the hero had completed his task; so he ordered them to throw down their loads, and where the stones fell these ranges were produced. In the same way the Maniparvata at Ajudhya is said to have been dropped by Sugrîva, the monkey king of Kishkindhya, and the Irichh hills at Jhânsi are described to have been formed in the same way.

<sup>1</sup> "Bombay Gazetteer," v. 252.

<sup>2</sup> Human sacrifice to the Durgâ of the Vindhyas occurs often in Indian folk-lore. See Tawney, "Katha Sarit Sâgara," i. 64.

There is another legend of the Vindhya told in the story of Nala and Damayanti. They were jealous of the Himâlaya, the peaks of which were each morning visited by the earliest rays of the rising sun. The sun, on being appealed to, declared that it was impossible for him to change his course. Immediately the Vindhya swelled with rage, and rising in the heavens, intercepted the view of the sun, moon, and the constellations. The gods, alarmed, invoked the aid of the saint Agastya. He went, accompanied by his wife, and requested the Vindhya to sink and let him pass to the south, and not rise till he returned. They agreed, and gave passage to the saint, but as he never came back they have never resumed their former height. Agastya finally settled on the Malayam or Potiyam mountain, not far from Cape Comorin. He now shines in the heavens as the regent of the star Canopus, and to him is ascribed almost all the civilization of Southern India. The legend possibly goes back to the arrival of the earliest Brâhmanic missionaries in Southern India, and the name of the range, which probably means "the divider," marked the boundary between the Aryan and Drâvidian peoples. A similar story is told of one of the ranges in Nepâl.<sup>1</sup>

#### OTHER FAMOUS HILLS.

A mention of some other famous hills in Northern India may close this account of mountain-worship. At Gaya is the Dharma Sila, or "rock of piety," which was once the wife of the saint Marîchi. The lord of the infernal regions, by order of Brahma, crushed it down on the head of the local demon.<sup>2</sup> The hills of Goghar kê dhâr, in the Mundi State, have a reputation similar to that of the Brocken in the Hartz mountains on Wulpurgis night. On the 3rd of September the demons, witches, and magicians from the most distant parts of India assemble here and hold their revels, from

<sup>1</sup> Oppert, "Original Inhabitants," 24; Wright, "History of Nepâl," 178.

<sup>2</sup> Buchanan, "Eastern India," i. 51 sq.; Tawney, "Katha Sarit Sâgara," ii. 333.

which time it is dangerous for men to cross the mountains. The spirits of the Kulu range are said to wage war with those of the Goghar, and after a violent storm the peasants will show the traveller the stones which have been hurled from range to range. The last chief of Mundi was a mighty wizard himself. He had a little book of spells which the demons were forced to obey, and when he placed it in his mouth he was instantly transported where he pleased through the air.<sup>1</sup>

Another famous hill is that of Govardhan, near Mathura. This is the hill which Krishna is fabled to have held aloft on the tip of his finger for seven days, to protect the people of Braj from the tempests poured down on them by Indra when he was deprived of his wonted sacrifices. There is a local belief that as the waters of the Jumná are yearly decreasing in volume, so this hill is gradually sinking. Not a particle of stone is allowed to be removed from it, and even the road which crosses it at its lowest point, where only a few fragments of the rock crop up overground, had to be carried over them by a paved causeway.<sup>2</sup>

#### THE SPIRITS OF THE AIR.

“Aerial spirits or devils are such as keep quarter in the air, cause many tempests, thunder and lightnings, tear oaks, fire steeples, houses, strike men and beasts, make it rain wool, frogs, etc. They cause whirlwinds on a sudden, and tempestuous storms, which though our meteorologists refer to natural causes, yet I am of Bodin’s mind that they are more often caused by those aerial devils in their several quarters.”<sup>3</sup> This statement of Burton is a good summary of current Hindu opinion on this subject; and it is just this class of physical phenomena which civilized man admits to be beyond his control, that primitive races profess to be able to regulate. As Dr. Taylor puts it—“The rainfall is passing

<sup>1</sup> Griffin, “Râjas of the Panjâb.”

<sup>2</sup> Growse, “Mathura,” 278, where all the local legends are given in full.

<sup>3</sup> “Anatomy of Melancholy,” 123.

from the region of the supernatural to join the tides and seasons in the realm of physical science."<sup>1</sup>

The old weather god was Indra, who wars with Vritra or Ahi, the dragon demon of drought, whom he compels to dispense the rain. He was revered as the causer of fertility, and feared as the lord of the lightning and the thunder. He has now been deposed from his pre-eminence, and is little more than a *roi fainéant*, who lives in a luxurious heaven of his own, solaced by the dances of the fairies who form his court, one of whom he occasionally bestows on some favoured mortal who wins his kindness or forces him to obey his orders. But his status is at present decidedly low, and it is remarkable in what a contemptuous way even so orthodox a poet as Tulasī Dās speaks of him.<sup>2</sup> Mr. Wheeler<sup>3</sup> suggests that this degradation of Indra may possibly be due to the fact that he was a tribal god notoriously hostile to Brâhman; and it is certainly very suggestive from this point of view that he has come to be regarded as the great deity of the Burman Buddhists. It is still further remarkable that at Benares, the headquarters of Brâhmanism, he has been replaced by a special rain god, Dalbhyeswara, who perhaps takes his name from Dalbhya, an ancient Rishi, who must be worshipped and kept properly dressed if the seasons are not to become unfavourable.<sup>4</sup>

#### BHÎMSEN, A WEATHER GODLING.

Bhîmsen, of whom more will be said later on, is regarded by the Gonds as a god of rain, and has a festival of four or five days' duration held in his honour at the end of the rainy season, when two poles about twenty feet high and five feet apart are set up with a rope attached to the top, by which the boys of the village climb up and then slide down the poles. This is apparently an instance of rude sympathetic magic, representing the descent of the rain.<sup>5</sup>

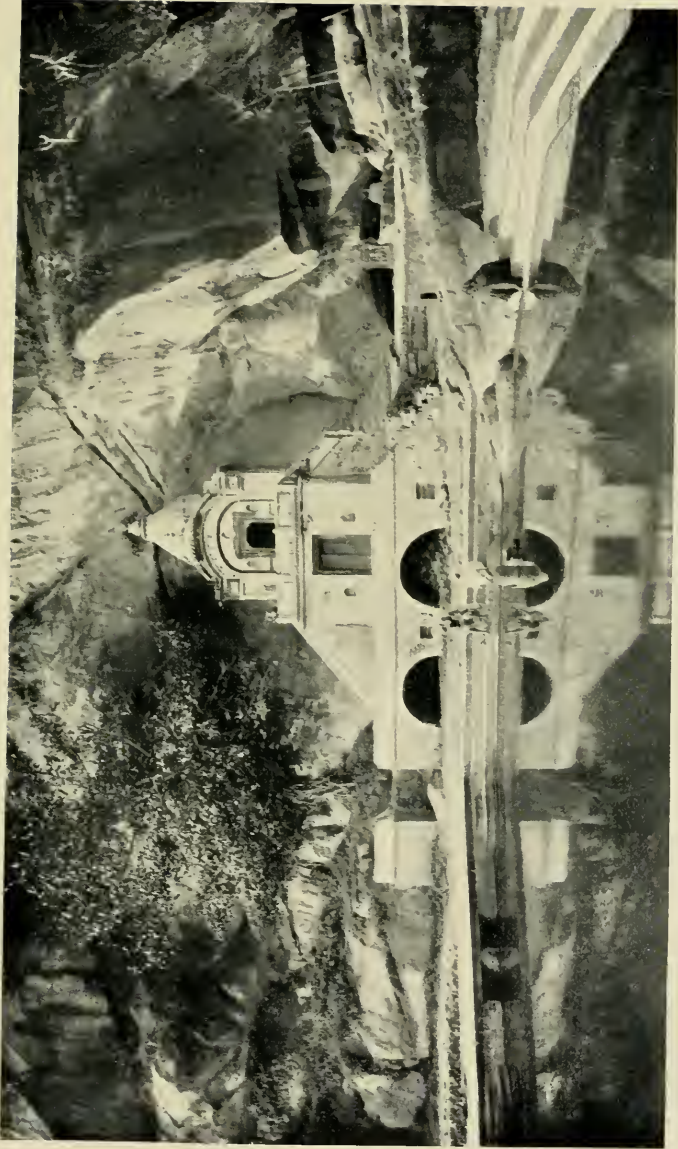
<sup>1</sup> "Primitive Culture," ii. 261.

<sup>2</sup> Growse, "Râmâyana," 318.

<sup>3</sup> "History of India," chapter iii. 21, 330.

<sup>4</sup> Sherring, "Sacred City," 129.

<sup>5</sup> Hislop, "Papers," 18.



TANK OF BHIMSEN, HARDWÂR.



## DEMONIACAL CONTROL OF THE WEATHER.

It is an idea common to the beliefs of many races, that the spirits of the wind may be tied up in sacks and let out to injure an enemy and assist a friend. To this day the Lapps give their sailors magic sacks containing certain winds to secure them a safe journey.<sup>1</sup>

Another side of the matter may be illustrated from Marco Polo. "During the three months of every year that the Lord (Kublai Khân) resides at that place, if it should happen to be bad weather, there are certain crafty enchanters and astrologers in his train, who are such adepts in necromancy and the diabolical arts, that they are able to prevent any cloud or storm passing over the spot on which the Emperor's palace stands. Whatever they do in this way is by the help of the Devil; but they make those people believe that it is compassed by their own sanctity and the help of God. They always go in a state of dirt and uncleanness, devoid of respect for themselves or for those who see them, unkempt and sordidly attired." Timûr in his "Memoirs" speaks of the Indian Jâts using incantations to produce heavy rain, which hindered his cavalry from acting against them. A Yadachi was captured, and when his head had been taken off the storm ceased. Bâbar speaks of one of his early friends, Khwâjaka Mulai, who was acquainted with Yadagari, or the art of bringing on rain and snow by incantations. In the same way in Nepâl the control of the weather is supposed to be vested in the Lamas.<sup>2</sup>

## RAIN-MAKING AND NUDITY.

One very curious custom of rain-making has a series of remarkable parallels in Europe. In Servia, in time of drought, a girl is stripped and covered with flowers. She dances at each house, and the mistress steps out and pours a jar of water over her, while her companions sing rain

<sup>1</sup> "Folk-lore," iii. 541.

<sup>2</sup> Yule, "Marco Polo," i. 292, 301; Oldfield, "Sketches from Nepâl," ii. 6.

songs.<sup>1</sup> In Russia the women draw a furrow round the village, and bury at the juncture a cock, a cat, and a dog. "The dog is a demonic character in Russia, while the cat is sacred. The offering of both seems to represent a desire to conciliate both sides."<sup>2</sup> Mr. Conway thinks that the nudity of the women represents their utter poverty and inability to give more to conciliate the god of the rain; or that we have here a form of the Godiva and Peeping Tom legend, "where there is probably a distant reflection of the punishment sometimes said to overtake those who gazed too curiously upon the Swan Maiden with her feathers."<sup>3</sup>

The Godiva legend has been admirably illustrated by Mr. Hartland,<sup>4</sup> who comes to the conclusion that it is the survival of an annual rite in honour of a heathen goddess, and closely connected with those nudity observances which we are discussing. The difficulty is, however, to account for the nudity part of the ceremony. It may possibly be based on the theory that spirits dread indecency, or rather the male and female principles.<sup>5</sup>

This may be the origin of the indecencies of word and act practised at the Holî and Kajari festivals in Upper India, which are both closely connected with the control of the weather. Among the Ramoshis of the Dakkhin the bridegroom is stripped naked before the anointing ceremony commences, and the same custom prevails very generally in Upper India. The Mhârs of Sholapur are buried naked, even the loin-cloth being taken off. Barren women worship a naked female figure at Bijapur. At Dayamava's festival in the Karnâtak, women walk naked to the temple where they make their vows; and the Mâng, who carries the scraps of holy meat which he scatters in the fields to promote fertility, is also naked.<sup>6</sup> The same idea of scaring evil

<sup>1</sup> "Notes and Queries," v. Ser. iii. 424; Farrer, "Primitive Manners," 70; Frazer, "Golden Bough," i. 16.

<sup>2</sup> Conway, "Demonology," i. 267.

<sup>3</sup> *Ibid.*, 224.

<sup>4</sup> "Science of Fairy Tales," 71 sqq.

<sup>5</sup> Campbell, "Notes," 101 sq.

<sup>6</sup> "Bombay Gazetteer," xviii. 416; xxi. 180; "Journal Ethnological Society," N. S. i. 98. In the "Katha Sarit Sâgara," i. 154, the queen Kavalayavali worships the gods stark naked.



spirits from temples possibly accounts for much of the obscene sculpture to be found on the walls of many Hindu shrines, and it may be noted in illustration of the same principle that in Nepâl temples are decorated with groups of obscene figures as a protection against lightning.<sup>1</sup>

#### rites special to women.

Connected with the same principle it may be noted that in India, as in many other places, there are rites of the nature of the *Bona Dea*, in which only women take part, and from which males are excluded. In some of these rites nudity forms a part. Thus, in Italy, *La Bella Marte* is invoked when three girls, always stark naked, consult the cards to know whether a lover is true or which of them is likely to be married.<sup>2</sup> A number of similar usages have been discussed by Mr. Hartland. We have already noticed the custom of sun impregnation. Among Hindus, a woman who is barren and desires a child stands naked facing the sun and desires his aid to remove her barrenness. In one of the folk-tales the witch stands naked while she performs her spells.<sup>3</sup>

The rain custom in India is precisely the same as has been already illustrated by examples from Europe. During the Gorakhpur Famine in 1873-74, there were many accounts received of women going about with a plough by night, stripping themselves naked and dragging the plough over the fields as an invocation of the rain god. The men kept carefully out of the way while this was being done, and it was supposed that if the women were seen by the men the rite would lose its effect. Mr. Frazer on this remarks that "it is not said they plunge the plough into a stream or sprinkle it with water. But the charm would hardly be complete without it."<sup>4</sup> It was on my authority that the

<sup>1</sup> Wright, "History," 10.

<sup>2</sup> Leland, "Etruscan Roman Remains," 148, 301.

<sup>3</sup> "North Indian Notes and Queries," iii. 31, 35.

<sup>4</sup> "Golden Bough," i. 17; "Panjâb Notes and Queries," iii. 41, 115; Hartland, "Science of Fairy Tales," 84.

custom which Messrs. Frazer and Hartland quote was originally recorded, and I do not remember at the time hearing of this part of the ritual. Later inquiries do not point to it as part of the rite in Upper India.

It may be well to adduce other instances of this nudity rite. In Sirsa, when a horse falls sick, the cure is to kill a fowl or a he-goat and let its warm blood flow into the mouth of the animal; but if this cannot be done quickly, it is sufficient for a man to take off all his clothes and strike the horse seven times on the forehead with his shoe.<sup>1</sup> Here the nudity and the blows with the shoe are means to drive off the demon of disease. In Chhattarpur, when rain falls a woman and her husband's sister take off all their clothes and drop seven cakes of cow-dung into a mud reservoir for storing grain. If a man and his maternal uncle perform the same ceremony, it is equally effective; but as a rule women do it, and the special days for the rite are Sunday and Wednesday. Here we have the custom in process of modification, males, one of whom is a relation in the female line, being substituted for the female officiants.

Another similar means of expelling the demon of disease is given by Mrs. Fanny Parkes in her curious book entitled "Wanderings of a Pilgrim in search of the Picturesque."<sup>2</sup> "The Hindu women in a most curious way propitiate the goddess who brings cholera into the bázâr. They go out in the evening, about 7 p.m., sometimes two or three hundred at a time, each carrying a *lota* or brass vessel filled with sugar, water, cloves, etc. In the first place they make *pûjâ*; then, stripping off their sheets and binding their sole petticoat round their waists, as high above the knee as it can be pulled up, they perform a most frantic sort of dance, forming themselves into a circle, while in the centre of the circle about five or six women dance entirely naked, beating their hands together over their heads, and then applying them behind with a great smack that keeps time with the

<sup>1</sup> "Settlement Report," 207.

<sup>2</sup> I cannot procure this book. The quotation is from "Calcutta Review," xv. 486.

music, and with the song they scream out all the time, accompanied by native instruments played by men who stand at a distance, to the sound of which these women dance and sing, looking like frantic creatures. The men avoid the place where the ceremony takes place, but here and there one or two men may be seen looking on, whose presence does not seem to molest the nut-brown dancers in the least; they shriek and sing and dance and scream most marvellously." Here we find the rule of privacy at these nudity rites slightly modified.

Another instance of the nudity rite in connection with cattle disease comes from Jālandhar.<sup>1</sup> "When an animal is sick the remedy is for some one to strip himself and to walk round the patient with some burning straw or cane fibre in his hands."

Nudity also appears to be in some places a condition of the erection of a pinnacle on a Hindu temple. "The Temple of Arang in Râêpur district and that at Deobalada were built at the same time. When they were finished and the pinnacles (*kalas*) had to be put on, the mason and his sister agreed to put them on simultaneously at an auspicious moment. The day and hour being fixed by Brâhmans, the two, stripping themselves naked, *according to custom on such occasions*, climbed up to the top. As they got up to the top each could see the other, and each through shame jumped down into the tank close to their respective temples, where they still stand turned into stone, and are visible when the tank water falls low in seasons of drought."<sup>2</sup>

Of the regular nudity rite in case of failure of rain, we have a recent instance from Chunâr in the Mirzapur district. "The rains this year held off for a long time, and last night (24th July, 1892) the following ceremony was performed secretly. Between the hours of 9 and 10 p.m. a barber's wife went from door to door and invited all the women to join in ploughing. They all collected in a field from which all males were excluded. Three women from a cultivator's

<sup>1</sup> "Settlement Report," 135.

<sup>2</sup> Cunningham, "Archæological Reports," vii. 162.

family stripped off all their clothes; two were yoked to a plough like oxen, and a third held the handle. They then began to imitate the operation of ploughing. The woman who had the plough in her hand shouted, 'O Mother Earth! bring parched grain, water and chaff. Our bellies are bursting to pieces from hunger and thirst.' Then the landlord and village accountant approached them and laid down some grain, water and chaff in the field. The women then dressed and went home. By the grace of God the weather changed almost immediately, and we had a good shower."<sup>1</sup> Here we see the ceremony elaborately organized; the privacy taboo is enforced, and the ritual is in the nature of sympathetic magic, intended to propitiate Mother Earth.

The nudity rite for the expulsion of disease is also found in Madras. "The image of Mariamma, cut out of Margosa wood, is carried from her temple to a stone called a Buddukal, in the centre of the village, on the afternoon of the first day of the feast. A rounded stone, about six inches above the ground and about eight inches across, is to be seen just inside the gate of every village. It is what is called the Baddukal or navel stone; it is worshipped in times of calamity, especially during periods of cattle disease; often women passing it with water pour a little on it, and every one on first going out of the village in the morning is supposed to give it some little tribute of attention. The following day all men and women of Sûdra castes substitute garments of leaves of the Margosa, little branches tied together, for their ordinary clothes, and thus attired go with music to the goddess."<sup>2</sup> Here the dress may imply some form of nudity rite, or may be a reminiscence of the time when, like the Juângs of Chota Nâgpur, they wore leaf aprons.

There can be little doubt that rites of this kind largely prevail in India, but, as might naturally be expected, they are very carefully concealed, and it is extremely difficult to obtain precise information about them.

<sup>1</sup> "North Indian Notes and Queries," i. 210.

<sup>2</sup> Oppert, "Original Inhabitants," 476, quoting Mr. Fawcett.

## OTHER RITES TO BRING RAIN.

Besides these nudity rites there are many ways of causing rain to fall. In Kumaun when rain fails they sink a Brâhman up to his lips in a tank, and there he goes on repeating the name of Râja Indra, the god of rain, for a day or two, when rain is sure to fall; or they dig a trench five or six feet deep and make a Brâhman or a Jogi sit in it, when the god, in pity for the holy man, will relent and give rain. Another plan is to hang a frog with his mouth open on a bamboo, and the deity pities him and brings the rain.<sup>1</sup> In Mirzapur they turn a plough upside down and bury it in a field, rub the lingam of Mahâdeva with cow-dung, and offer water at the grave of a Brahm or bachelor Brâhman.

Among the Bhils in time of drought women and girls go out dancing and singing with bows and arrows in their hands, and seizing a buffalo belonging to another village, sacrifice it to the goddess Kâlî. The headman of the village to which the animal belongs seldom objects to the appropriation of it. If he does, the women by abusing and threatening to shoot him always have their own way.<sup>2</sup> Analogous to this regular rain sacrifice is the custom at Ahmadnagar, where on the bright 3rd of Baisâkh (April-May) the boys of two neighbouring villages fight with slings and stones. The local belief is that if the fight be discontinued, rain fails, or if rain does fall that it produces a plague of rats.<sup>3</sup> At Ahmadâbâd, again, there is a city headman, known as the Nagar Seth or "chief man of the town." When rain holds off he has to perambulate the city walls, pouring out milk to appease Râja Indra.<sup>4</sup> Here we reach the "sympathetic magic" type of observance under which most of the other practices may be classed, though here and there we seem to find the germ of the principle of vicarious sacrifice. Thus in the Panjâb the village girls pour down on an old woman as she passes some cow-dung dissolved in water; or an old woman is made to sit down under the

<sup>1</sup> "North Indian Notes and Queries," iii. 134.

<sup>2</sup> "Bombay Gazetteer," iii. 221.

<sup>3</sup> "Indian Antiquary," v. 5.

<sup>4</sup> "Bombay Gazetteer," iv. 114.

house-roof spout and get a wetting when it rains. Here the idea must be that her sufferings in some way propitiate the angry god. In the Muzaffarnagar District, if rain fails, they worship Râja Indra and read the story of the Megha Râja, or king of the rain. In his name they give alms to the poor and release a young bull or buffalo. Crushed grain is cooked on the edge of a tank in his honour and in the name of the rain god Khwâja Khizr, and some offering is made to Bhûmiya, the lord of the soil. In Chhattarpur, on a wall facing the east, they paint two figures with cow-dung—one representing Indra and the other Megha Râja, with their legs up and their heads hanging down. It is supposed that the discomfort thus caused to them will compel them to grant the boon of rain. The Mirzapur Korwas, when rain fails, get the Baiga to make a sacrifice and prayer to Sûraj Deota, the Sun godling.

Another common plan in Upper India is for a gang of women to come out to where a man is ploughing and drive him and his oxen by force back to the village, where he and his cattle are well fed. Another device is to seize the blacksmith's anvil and pitch it into a well or the village tank. We have already given instances of the connection of wells with rainfall, such as the case of the well in Farghâna which caused rain if defiled.<sup>1</sup> Mr. Gomme has collected several European instances of the same belief.<sup>2</sup> The anvil is probably used for this purpose because it is regarded as a sort of fetish, and the blacksmith himself is, as we shall see later on, considered as invested with supernatural powers.

In the Panjâb, apparently on the principle of vicarious sacrifice to which reference has been already made, an earthen pot of filth is carried to the door of some old woman cursed with a bad temper, and thrown down at her threshold, which is a sacred place. If she then falls into a rage and gives vent to her feelings in abusive language, the rain will come down. The old woman is considered a

<sup>1</sup> Jarrett, "Aîn-i-Akbari," ii. 408, quoting Alberuni, chapter viii.

<sup>2</sup> "Ethnology in Folk-lore," 94.

sort of witch, and if she is punished the influence which restrains the rain will be removed.<sup>1</sup>

There are numerous instances in which the king is held responsible for a failure of the rain. In Kângra there are some local gods whose temples are endowed with rent-free lands. When rain is wanted, these deities are ordered to provide it; and if they fail, they have to pay a fine into the Râja's treasury. This is the way the Chinese treat their gods who refuse to do their duty.<sup>2</sup>

The song of Alha and Udal, which describes the struggle between the Hindus and the early Muhammadan invaders, is sung in Oudh to procure rain. In the Hills smart showers are attributed to the number of marriages going on at the time in the plains. The bride and bridegroom, as we shall see in the legend of Dulha Deo, are particularly exposed to the demoniacal influence of the weather. In the Eastern Districts of the North-Western Provinces the people will not kill wolves, as they say that wherever there falls a drop of a wolf's blood the rain will be deficient.

To close this catalogue of devices to procure rain, we may note that it is a common belief that sacred stones are connected with rainfall. In the temple of Mars at Rome there was a great stone cylinder which, when there was a drought, was rolled by the priests through the town.<sup>3</sup> In Mingrelia, to get rain they dip a holy image in water daily till it rains. In Navarre the image of St. Peter was taken to a river, where some prayed to him for rain, but others called out to duck him in the water.<sup>4</sup> A stone in the form of a cross at Iona was used for the same purpose.<sup>5</sup> So in India the relics of Gautama Buddha were believed to have the same influence.<sup>6</sup> In Behâr in seasons of drought a holy stone, known as Nârâyana Chakra, is kept in a vessel of water; sometimes a piece of plantain leaf on which are written the names of one hundred and eight villages beginning with the letter *K* and

<sup>1</sup> "Panjâb Notes and Queries," i. 102.

<sup>2</sup> Ibid., ii. 41; Lyall, "Asiatic Studies," 136.

Leland, "Etruscan Roman Remains," 369.

<sup>4</sup> "Golden Bough," i. 14.

<sup>5</sup> Brand, "Observations," 753.

<sup>6</sup> Beal, "Fah Hian," 78.

not ending in Pur is thrown into the water.<sup>1</sup> In the same way the lingam of Mahâdeva, a thirsty deity, who needs continual cooling to relieve his distress, must be kept continually moist to avoid drought. Not long ago when rain failed at Mirzapur, the people contributed to maintain a gang of labourers who brought water to pour on a famous lingam. The same custom prevails in Samoa.<sup>2</sup> There, when rain was excessive, the stone representing the rain-making god was laid by the fire and kept warm till fine weather set in; but in time of drought the priest and his followers, dressed up in fine mats, went in procession to the stream, dipped the stone, and prayed for a shower.

#### DEVICES TO CAUSE RAIN TO CEASE.

In England when rain is in excess the little children sing, "Rain! Rain! Go away! Come again on a Saturday!"

In India there are many devices intended to secure the same object. One is the reverse of the nudity charm which we have already discussed. In Madras, a woman, generally an ugly widow, is made to dance, sometimes naked, with a burning stick in her hand and facing the sky. This is supposed to disgust Varuna, the sky god, who shrinks away from such a sight and withholds the rain.<sup>3</sup> Other devices have the same object, to put pressure on the deities who are responsible for the excessive rain. Thus, in Muzaffarnagar the Muni or Rishi Agastya, who is a great personage in early folk-lore, is supposed to have power to stop the rain. When rain is in excess they draw a figure of him on a loin cloth and put it out in the rain. Some paint his figure on the outside of the house and let the rain wash it away. This generally brings him to his senses and he gives relief. Another practice, which is believed to be employed by evil-minded people who are selfishly interested in a drought, is to light a lamp with melted butter and put it outside when

<sup>1</sup> "Panjâb Notes and Queries," iv. 218.

<sup>2</sup> Turner, "Samoa," 45.

<sup>3</sup> "North Indian Notes and Queries," i. 101; Aubrey, "Remaines," 180; Henderson, "Folk-lore of the Northern Counties," 24.



the rain-clouds collect. The rain god is afraid to put out the sacred light, and retires. Another way in use in the Panjâb is to give an unmarried girl some oil and get her to pour it on the ground, saying, "If I pour not out the oil, mine the sin; if thou disperse not the clouds, thine the sin." In Mirzapur it is considered a good plan to name twenty-one men who are blind of an eye, and consequently ill-omened, and make twenty-one knots in a cord and tie it under the eaves of the house. In Kumaun many devices are used to effect the same result. Some hot oil is poured into the left ear of a dog. When the pain makes him yell it is believed that Râja Indra takes pity on him and stops the rain. Another plan is very like the Mirzapur device. Five, seven, or eleven grains of Urad pulse are placed in a piece of cloth, wrapped up and tied with a treble cord. Each grain bears the name of a blind person, known to the man who is carrying out the rite. This is known as the "binding of the blind men." The packet is either buried under the eaves of a house where the water drips, or put in a tree. The object is to excite the compassion of Râja Indra by their sufferings. Others take seven pieces of granite, seven grains of mustard, and seven bits of goat-dung, parch them in an oven, and then put them under the drip of the eaves. These represent the demons, who are enemies of Indra, and he is so pleased at their discomfiture that he disperses the clouds. Others fix up a harrow perpendicularly where four roads meet. As this instrument is always used in a horizontal position, this indicates that gross injustice is being done to the world, and the rain god relents. Others when the thunder roars in the rain-clouds invoke the saint Agastya, who once drank up all the waters of the world in four sips; so all the clouds fear him and disperse when he is invoked.

Another favourite plan is to fee a Brâhman to make sixty holes in a piece of wood and run a string through all of them. While he is thus "binding up the rain" he recites spells in honour of the Sun godling, Sûraj Nârâyan, who is moved to interfere. Others take a piece of unleavened bread, go into the fields and place it on the ground; or

taking some sugar, rice, and other articles ordinarily used in worship to a place where four roads meet, defile them in a particularly disgusting way. On such substances the rain is ashamed to fall. In Bombay a leaf-plate filled with cooked rice and curds is placed in some open spot where the rain can see it and avoid it. If the rain should persist in coming, a live coal is laid on a tile and placed in some open place, where it is implored to swallow the hateful rain. All these practices are magic of the ordinary sympathetic kind.<sup>1</sup>

Rain-clouds are supposed also to be under the influence of the Evil Eye, and will blow over without giving rain if the malicious glance falls upon them. Hence, when rain is needed, if any one runs out of a house bareheaded while it is raining, he is ordered in at once, or he is told to put on his cap or turban, for a bareheaded man is apt to wish involuntarily that the rain may cease, and thus injure his neighbours.

Everywhere it is believed that the Banya or cornchandler, who is interested in high prices, buries some water in an earthen pot in order to stop the rain.

#### HAIL AND WHIRLWIND.

The hail and the whirlwind are, like most of the natural phenomena which we have been discussing, attributed to demoniacal agency. The Maruts who ride on the whirlwind and direct the storm hold a prominent place in the Veda, where they are represented as the friends and allies of Indra. Another famous tempest demon was Trinâvartta, who assumed the form of a whirlwind and carried off the infant Krishna, but was killed by the child.

Mr. Leland<sup>2</sup> tells a curious Italian story of a peasant who killed the church sexton with his billhook because he stopped ringing the bell and thus allowed the hail to injure his vines. This illustrates a well-known principle that demons, and in particular the demon who brings the hail, can be scared by

<sup>1</sup> Aubrey, "Remaines," 180; Henderson, "Folk-lore," 24; "Panjâb Notes and Queries," i. 65, 75, 109, 126.

<sup>2</sup> "Etruscan Roman Remains," 217.

noise. Thus Aubrey tells us :<sup>1</sup>—" At Paris, when it begins to thunder and lighten, they do presently ring out the great bell at the Abbey of St. Germain, which they do believe makes it cease. When it thundered and lightened they did ring St. Adelm's bell in Malmesbury Abbey. The curious do say that the ringing of bells exceedingly disturbs spirits." Hence one plan of driving away the hail is to take out an iron griddle-plate and beat it with a bamboo. Here the use of iron, a well-known demon scarer, increases the efficacy of the rite. It is also an improvement if this be done by a virgin, and in some places it is considered sufficient if when the hail falls an unmarried girl is sent out with an iron plate in her hand. Possibly following out the same train of ideas, the Kharwârs of Mirzapur, when hail falls, throw into the courtyard the wooden peg of the corn-mill, which, as we shall see, is considered possessed of certain magical powers.

In Muzaffarnagar, when hail begins they pray at once to two noted demons, Ismâil Jogi and Nonâ Chamârin, and ring a bell in a Saiva temple to scare the demon.

Another method is to put pressure on the hail demon by the pretence of sheer physical pain. Thus in Multân it is believed that if you can catch a hailstone in the air before it reaches the ground and cut it in two with a pair of scissors the hail will abate.<sup>2</sup> Not long ago a lady at Namí Tâl, when a hailstorm came on, saw her gardener rush into the kitchen and bring out the cook's chopper, with which he began to make strokes on the ground where the hail was falling. It appeared on inquiry that he believed that the hail would dread being cut and cease to fall.<sup>3</sup> In Kumaun, where hail is much dreaded, there are many devices of the same kind. Some put an axe in the open air with the edge turned up, so that the hailstones may be cut in pieces and cease falling. Another plan is to spit at the hail as it falls, or to sprinkle the hailstones with blood drawn from some famous magician, a rite which can hardly be anything but a survival of human sacrifice. A third device is to call an enchanter and make

<sup>1</sup> Brand, "Observations," 431.

<sup>2</sup> "Archæological Reports," v. 136.

<sup>3</sup> "North Indian Notes and Queries," i. 13.

him blow a conch-shell in the direction of the hail. Others put a churn in the open air when the rain is falling, in the belief that when the hailstones touch it they will become as soft as butter. Others, again, when hail falls, send out a wizard or one possessed by some deity and make him beat the hailstones with a shoe.<sup>1</sup>

There are, again, certain persons specially in charge of the hail. Thus, "at the town of Cleonæ in Argolis there were watchmen maintained at the public expense to look out for hailstorms. When they saw a hail-cloud approaching they made a signal, whereupon the farmers turned out and sacrificed lambs and fowls. They believed that when the clouds had tasted the blood they would turn aside and go somewhere else. If any man was too poor to afford a lamb or a fowl, he pricked his finger with a sharp instrument and offered his own blood to the clouds; and the hail, we are told, turned aside from his fields as readily as from those where it had been propitiated with the blood of victims."<sup>2</sup> In the same way the duty of charming away the hail is, in Kumaun, entrusted to a certain class of Brâhmans known as Woli or Oliya (*ola*, "hail"). Their method is to take a dry gourd, which they fill with pebbles, grains of Urad pulse, mustard, goat-dung and seeds of cotton. This is then tied by a triple cord to the highest tree on a mountain overhanging the village. Until the crops are cut the Oliya goes to this place every day and mutters his incantations. If the crops are reaped without disaster of any kind he is liberally remunerated.<sup>3</sup>

As has been already said, whirlwinds are the work of demons. The witches in Macbeth meet in thunder, lightning and rain, they can loose and bind the winds and cause vessels to be tempest-tossed at sea. The same principle was laid down by Pythagoras;<sup>4</sup> and Herodotus<sup>5</sup> describes the people of Psylli marching in a body to fight the south wind

<sup>1</sup> "North Indian Notes and Queries," iii. 135.

<sup>2</sup> "Folk-lore," i. 162.

<sup>3</sup> "North Indian Notes and Queries," iii. 106.

<sup>4</sup> "Folk-lore," i. 149.

<sup>5</sup> *Ibid.*, iv. 173.

which had dried up their water-tanks. In Ireland it is believed that a whirlwind denotes that a devil is dancing with a witch; or that the fairies are rushing by, intent on carrying off some victim to fairyland. The only help is to fling clay at the passing wind, and the fairies will be compelled to drop the mortal child or the beautiful young girl they have abducted.<sup>1</sup> A gentleman at Listowel not long ago was much astonished when a cloud of dust was being blown along a road to see an old woman rush to the side and drag handfuls of grass out of the fence, which she threw in great haste into the cloud of dust. He inquired and learned that this was in order to give *something* to the fairies which were flying along in the dust. So in Italy, Spolviero is the wind spirit which flies along in the dust eddies.<sup>2</sup>

In the Panjâb Pheru<sup>3</sup> is the deity of the petty whirlwinds which blow when the little dust-clouds rise in the hot weather. He was a Brâhman, and a long story is told of him, how he worshipped Sakhi Sarwar, was made Governor of Imânâbâd by Akbar, but he abandoned the saint and returned to his caste, whereupon he was afflicted with leprosy. When he repented he was cured by eating some magical earth and believed in the saint till he died. His shrine is at Miyânkê, in the Lahore District, and when a Panjâbi sees a whirlwind he calls out, *Bhâi Pheru, teri kâr*—"May Bhâi Pheru protect us!" Another whirlwind demon, the saint Rahma, was once neglected at the wheat harvest, and he raised a whirlwind which blew for nine days in succession, and wrought such damage in the threshing-floors that since then his shrine receives the appropriate offerings. On the same principle whirlwinds are called in Bombay Bagâlya or devils.<sup>4</sup>

Among the Mirzapur Korwas, when a dust-storm comes, the women thrust the house broom, which, as we shall see, is a demon scarer, into the thatch, so that it may not be

<sup>1</sup> Lady Wilde, "Legends," 128; "Folk-lore," i. 149, 153; iv. 351.

<sup>2</sup> Leland, "Etruscan Roman Remains," 79.

<sup>3</sup> Temple, "Legends of the Panjâb," ii. 104 sqq.; iii. 301.

<sup>4</sup> "North Indian Notes and Queries," i. 39; Forbes, "Oriental Memoirs," i. 205.

blown away. The Pankas in the same way make their women hold the thatch and throw the rice mortar and the flour-mill pivot into the courtyard. The wind is ashamed of being defeated by the power of women and ceases to blow.

#### AEROLITES.

All over the world people say that if when a meteor or falling star darts across the sky they can utter a wish before it disappears, that wish will be granted. The old Norsemen believed that it implied that a dragon was flashing through the air. In Italy<sup>1</sup> the sight of such a body is a cure for blear eyes. In India it is believed that the residence of a soul in heaven is proportionate to the charities done by him on earth, and when his allotted period is over he falls as an aerolite. A falling star means that the soul of some great man is passing through the air, and when people see one of these stars they thrust their five fingers into their mouths to prevent their own souls from joining his company. Many of these aerolites are worshipped as lingams in Saiva shrines. One which fell at Sîtâmarhi in Bengal in 1880, has now been deified, and is worshipped as Adbhût-nâtha, or "the miraculous god."<sup>2</sup>

<sup>1</sup> Leland, *loc. cit.*, 272.

<sup>2</sup> "Archæological Reports," xvi. 32.

## CHAPTER II.

### THE HEROIC AND VILLAGE GODLINGS.

Arma procul currusque virum miratur inanes.  
Stant terrâ defixæ hastæ, passimque soluti  
Per campum pascuntur equi.

*Æneid*, vi. 652-654.

### THE HEROIC GODLINGS.

NEXT to these deities which have been classed as the godlings of nature, come those which have a special local worship of their own. The number of these godlings is immense, and their functions and attributes so varied, that it is extremely difficult to classify them on any intelligible principle. Some of them are pure village godlings, of whom the last Census has unearthed an enormous number all through Northern India. Some of them, like Hanumân or Bhîmsen, are survivals in a somewhat debased form of the second-rate deities or heroes of the older mythology. Some have risen to the rank, or are gradually being elevated to the status, of national deities. Some are in all probability the local gods of the degraded races, whom we may tentatively assume to be autochthonous. Many of these have almost certainly been absorbed into Brâhmanism at a comparatively recent period. Some are in process of elevation to the orthodox pantheon. But it will require a much more detailed analysis of the national faith than the existing materials permit, before it will be possible to make a final classification of this mob of deities on anything approaching a definite principle.

The deities of the heroic class are as a rule benignant, and

are generally worshipped by most Hindus. Those that have been definitely promoted into the respectable divine cabinet, like Hanumân, have Brâhmans or members of the ascetic orders as their priests, and their images, if not exactly admitted into the holy of holies of the greater shrines, are still allotted a respectable position in the neighbourhood, and receive a share in the offerings of the faithful.

The local position of the shrine very often defines the status of the deity. To many godlings of this class is allotted the duty of acting as warders (*dwârapâla*) to the temples of the great gods. Thus, at the Ashthbhujâ hill in Mirzapur, the pilgrim to the shrine of the eight-armed Devi meets first on the road an image of the monkey god Hanumân, before he comes into the immediate presence of the goddess. So at Benares, Bhaironnâth is chief police-officer (*Kotwâl*) or guardian of all the Saiva temples. Similarly at Jageswar beyond Almora we find *Kshetrapâl*, at Badarinâth Ghantakaran, at Kedârnâth Bhairava, and at Tungnâth Kâl Bhairon.<sup>1</sup> In many places, as the pilgrim ascends to the greater temples, he comes to a place where the first view of the shrine is obtained. This is known as the *Devadekhnî* or spot from which the deity is viewed. This is generally occupied by some lower-class deity, who is just beginning to be considered respectable. Then comes the temple dedicated to the warden, and lastly the real shrine itself. There can be little doubt that this represents the process by which gods which are now admittedly within the inner circle of the first class, such as the beast incarnations of Vishnu, the elephant-headed Ganesa, and the *Sâktis* or impersonations of the female energies of nature, underwent a gradual elevation.

This process is actually still going on before our eyes. Thus, the familiar *Gor Bâba*, a deified ghost of the aboriginal races, has in many places become a new manifestation of Siva, as *Goreswara*. Similarly, the powerful and malignant goddesses, who were by ruder tribes propitiated with the sacrifice of a buffalo or a goat, have been annexed to

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 762.





HANUMÂN AS A WARDEN.



Brâhmanism as two of the numerous forms of Durgâ Devî, by the transparent fiction of a Bhainsâsurî or Kâlî Devî. In the case of the former her origin is clearly proved by the fact that she is regarded as a sort of tribal deity of the mixed tribe of Kânhpuriya Râjputs in Oudh. Similarly Mahâmâi, or the "Great Mother," a distinctively aboriginal goddess whose shrine consists of a low flat mound of earth with seven knobs of coloured clay at the head or west side, has been promoted into the higher pantheon as Jagadambâ Devî, or "Mother of the World." Her shrine is still a simple flat mound of earth with seven knobs at the top, and a flag in front to the east.<sup>1</sup> More extended analysis will probably show that the obligations of Brâhmanism to the local cultus are much greater than is commonly supposed.

#### HANUMÂN.

First among the heroic godlings is Hanumân, "He of the large jaws," or, as he is generally called, Mahâbîr, the "great hero," the celebrated monkey chief of the Râmâyana, who assisted Râma in his campaign against the giant Râvana to recover Sîtâ. Hardly any event in his mythology, thanks to the genius of Tulasî Dâs, the great Hindi poet of Hindustân, is more familiar to the Hindu peasant than this. It forms the favourite subject of dramatic representation at the annual festival of the Dasahra. There Hanumân, in fitting attire, marches along the stage at the head of his army of bears and monkeys, and the play ends with the destruction of Râvana, whose great body, formed of wickerwork and paper, is blown up with fireworks, amid the delighted enthusiasm of the excited audience.

It is almost certain that the worship of Hanumân does not come down from the earliest ages of the Hindu faith, though it has been suggested that he is the legitimate descendant of Vrisha-kapi, the great monkey of the Veda.<sup>2</sup> Besides being a great warrior he was noted for his skill in magic, grammar and

<sup>1</sup> Cunningham, "Archæological Reports," xvii. 141.

<sup>2</sup> Barth, "Religions of India," 265.

the art of healing. Many local legends connect him with sites in Northern India. Hills, like the Vindhya and that at Govardhan, are, as we have seen, attributed to him or to his companions. The more extreme school of modern comparative mythologists would make out that Hanumân is only the impersonation of the great cloud-monkey which fights the sun.<sup>1</sup>

But the fact of monkey-worship is susceptible of a much simpler explanation. The ape, from his appearance and human ways, is closely associated with man. It is a belief common to all folk-lore that monkeys were once human beings who have suffered degradation,<sup>2</sup> and according to one common belief stealers of fruit become monkeys in their next incarnation. But the common theory that the monkey is venerated in memory of the demigod Hanumân is, as Sir A. Lyall<sup>3</sup> remarks, "plainly putting the cart before the horse, for the monkey is evidently at the bottom of the whole story. Hanumân is now generally supposed to have been adopted into the Hindu heaven from the non-Aryan or aboriginal idolaters; though, to my mind, any uncivilized Indian would surely fall down and worship at first sight of an ape. Then there is the modern idea that the god was really a great chief of some such aboriginal tribe as those which to this day dwell almost like wild creatures in the remote forests of India; and this may be the nucleus of fact in the legend regarding him. It seems as if hero-worship and animal-worship had got mixed up in the legend of Hanumân."

At the same time, it must be remembered that the so-called Aryans enjoy no monopoly of his worship. He is sometimes like a tribal godling of the aboriginal Sûiris, and the wild Bhuiyas of Keunjhar identify him with Borâm, the Sun godling.<sup>4</sup> It is at least a possible supposition that his worship may have been imported into Brâhmanism from some such source as these.

<sup>1</sup> Gubernatis, "Zoological Mythology," ii. 99 sq.

<sup>2</sup> See instances collected by Tylor, "Primitive Culture," i. 376 sqq.

<sup>3</sup> "Asiatic Studies," 13 sq.

<sup>4</sup> Buchanan, "Eastern India," i. 467; Dalton, "Descriptive Ethnology," 147.





HANUMAN AND HIS PRIEST.

## HANUMÂN AS A VILLAGE GODLING.

But whatever may be the origin of the cult, the fact remains that he is a great village godling, with potent influence to scare evil spirits from his votaries. His rude image, smeared with oil and red ochre, meets one somewhere or other in almost every respectable Hindu village. One of his functions is to act as an embodiment of virile power. He is a giver of offspring, and in Bombay women sometimes go to his temple in the early morning, strip themselves naked, and embrace the god.<sup>1</sup> Mr. Hartland has collected many instances of similar practices. Thus a cannon at Batavia used to be utilized in the same way; and at Athens there is a rock near the Callirrhoe, whereon women who wish to be made fertile rub themselves, calling on the Moirai to be gracious to them.<sup>2</sup>

On the same principle he is, with Hindu wrestlers, their patron deity, his place among Musalmâns being taken by 'Ali. Their aid is invoked at the commencement of all athletic exercises, and at each wrestling school a platform is erected in their honour. Tuesday is sacred to Mahâbîr and Friday to 'Ali. Hindu wrestlers on Mahâbîr's day bathe in a river in the morning, and after bathing dress in clean clothes. Then taking a jar of water, some incense, sweets, and red or white flowers, they repair to the wrestling school, bow down before the platform and smear it with cow-dung or earth. After this the sweets are offered to Mahâbîr and verses are recited in his honour. Then they do the exercise five times and bow before the platform. When the service is over they smear their bodies with the incense, which is supposed to give them strength and courage. Care is taken that no woman sees the athletes exercising, lest she should cast the Evil Eye upon them.

One special haunt of the monkey deity is what is known as the Bandarpûnchh or "monkey tail" peak in the Himâlayas. They say that every year in the spring a single

<sup>1</sup> Campbell, "Notes," 260.

<sup>2</sup> "Legend of Perseus," i. 173.

monkey comes from Hardwâr to this peak and remains there twelve months, when he makes way for his successor.

Hanumân is a favourite deity of the semi-Hinduized Drâvidian races of the Vindhya-Kaimûr plateau. "The most awe-inspiring of their tremendous rocks are his fanes; the most lovely of their pools are sacred by virtue of the tradition of his having bathed in them." He was known as Pawan-kâ-pût, or "son of the wind," which corresponds to his older title of Marutputra, or "son of the wind god." And the Bhuiyas of Sinhbhûm, who are, as Colonel Dalton gravely remarks, "without doubt the apes of the Râmâyana," call themselves Pawan-bans, or "sons of the wind," to this day.<sup>1</sup> But in the plains his chief function is as a warden or guardian against demoniacal influence, and at the Hanumângarhi shrine at Ajudhya he is provided with a regular priesthood consisting of Khâki ascetics.

The respect paid to the monkey does not need much illustration. The ordinary monkey of the plains (*Macacus Rhesus*) is a most troublesome, mischievous beast, and does enormous mischief to crops, while in cities he is little short of a pest. But his life is protected by a most effective sanction, and no one dares to injure him.

General Sleeman<sup>2</sup> tells a story of a Muhammadan Nawâb of Oudh, who was believed to have died of fever, the result of killing a monkey. "Mumtâz-ud-daula," said his informant, "might have been King of Oudh had his father not shot that monkey." In the Panjâb an appeal to the monkey overcomes the demon of the whirlwind. There is a Bombay story that in the village of Makargâon, whenever there is a marriage in a house, the owner puts outside the wedding booth a turban, a waist-cloth, rice, fruits, turmeric, and betel-nuts for the village monkeys. The monkeys assemble and sit round their Patel, or chief. The chief tears the turban and gives a piece to each of them, and the other things are divided. If the householder does not present these offerings they ascend the booth and defile the wedding feast.

<sup>1</sup> "Descriptive Ethnology," 140.

<sup>2</sup> "Journey through Oudh," ii. 133.



He has then to come out and apologize, and when he gives them the usual gifts they retire.<sup>1</sup> The feeding of monkeys is part of the ritual at the Durgâ Temple at Benares, and there, too, there is a king of the monkeys who is treated with much respect. Instances of Râjas carrying out the wedding of a monkey at enormous expense are not unknown. Where a monkey has been killed it is believed that no one can live. His bones are also exceedingly unlucky, and a special class of exorcisers in Bihâr make it their business to ascertain that his bones do not pollute the ground on which a house is about to be erected.<sup>2</sup>

The worship of Hanumân appears, if the Census returns are to be trusted, to be much more popular in the North-West Provinces than in the Panjâb. In the former his devotees numbered about a million, and in the latter less than ten thousand persons. But the figures are probably open to question, as he is often worshipped in association with other deities.

#### WORSHIP OF BHÎMSEN.

Another of these beneficent guardians or wardens is Bhîmsen, "he who has a terrible army." He has now in popular belief very little in common with the burly hero of the Mahâbhârata, who was notorious for his gigantic strength, great animal courage, prodigious appetite and irascible temper; jovial and jocular when in good humour, but abusive, truculent and brutal when his passions were roused.<sup>3</sup> He is now little more than one of the wardens of the house or village.

In parts of the Central Provinces he has become degraded into a mere fetish, and is represented by a piece of iron fixed in a stone or in a tree.<sup>4</sup> Under the name of Bhîmsen or Bhîmpen, his worship extends from Berâr to the extreme east of Bastar, and not merely among the Hinduized

<sup>1</sup> Campbell, "Notes," 260.

<sup>2</sup> Buchanan, "Eastern India," ii. 141 sq.; "Panjâb Notes and Queries," iv. 9.

<sup>3</sup> Dowson, "Classical Dictionary," s.v.

<sup>4</sup> "Gazetteer," 323.

aborigines, who have begun to honour Khandoba, Hanumân, Ganpati and their brethren, but among the rudest and most savage tribes. He is generally adored under the form of an unshapely stone covered with vermilion, or of two pieces of wood standing from three to four feet out of the ground, which are possibly connected with the phallic idea, towards which so many of these deities often diverge. Bhiwâsu, the regular Gond deity, is identical with him. Mr. Hislop<sup>1</sup> mentions a large idol of him eight feet high, with a dagger in one hand and a javelin in the other. He has an aboriginal priest, known as Bhûmak, or "he of the soil," and the people repair to worship on Tuesdays and Saturdays, offering he-goats, hogs, hens, cocks and cocoa-nuts. The headman of the village and the cultivators subscribe for an annual feast, which takes place at the commencement of the rains, when the priest takes a cow from the headman by force and offers it to the godling in the presence of his congregation. The Mâriya Gonds worship him in the form of two pieces of wood previous to the sowing of the crops. The Naikudê Gonds adore him in the form of a huge stone daubed with vermilion. Before it a little rice is cooked. They then besmear the stone with vermilion and burn resin as incense in its honour, after which the victims—sheep, hogs and fowls—with the usual oblation of spirits, are offered. The god is now supposed to inspire the priest, who rolls his head, leaps frantically round and round, and finally falls down in a trance, when he announces whether Bhîmsen has accepted the service or not. At night all join in drinking, dancing and beating drums. Next morning the congregation disperses. Those who are unable to attend this tribal gathering perform similar rites at home under the shade of the Mahua tree (*Bassia latifolia*).<sup>2</sup>

#### PILLAR-WORSHIP OF BHÎMSEN.

The local worship of Bhîmsen beyond the Drâvidian tract is specially in the form of pillars, which are called Bhîmlâth

<sup>1</sup> "Papers," 16.

<sup>2</sup> Ibid., 23 sq.

or Bhîmgada, "Bhîm's clubs." Many of these are really the edict pillars which were erected by the pious Buddhist King Asoka, but they have been appropriated by Bhîmsen. Such are the pillars in the Bâlaghât District of the Central Provinces and at Kahâon in Gorakhpur. At Devadhâra, in the Lower Himâlaya, are two boulders, the uppermost of which is called Ransila, or "the stone of war." On this rests a smaller boulder, said to be the same as that used by Bhîmsen to produce the fissures in the rocks; in proof of which the print of his five fingers is still pointed out, as they show the hand-mark of the Giant Bolster in Cornwall.<sup>1</sup>

Bhîmsen is one of the special gods of the Bhuiyas of Keunjhar, and they consider themselves to be descended from him, as he is the brother of Hanumân, the founder of their race. According to the Hindu ritual he has his special feast on the Bhaimy Ekâdashî, or eleventh of the bright fortnight in the month of Mâgh. The Bengal legend tells that Bhîmsen, the brother of Yudishthira, when he was sent to the snowy mountains and lay benumbed with cold, was restored by the Saint Gorakhnâth, and made king of one hundred and ten thousand hills, stretching from the source of the Ganges to Bhutân. Among other miracles Bhîmsen and Gorakhnâth introduced the sacrifice of buffaloes in place of human beings, and in order to effect this Bhîmsen thrust some of the flesh down the throat of the holy man. So though they have both lost caste in consequence, they are both deified. The saint is still the tutelary deity of the reigning family of Nepâl, and all over that kingdom and Mithila Bhîmsen is a very common object of worship. That mysterious personage Gorakhnâth flits through religious legend and folk-lore from post-Vedic to mediæval times; and little has yet been done to discover the element of historical truth which underlies an immense mass of the wildest fiction.<sup>2</sup>

<sup>1</sup> Madden, "Journal Asiatic Society Bengal," 1848, p. 600; Hunt, "Popular Romances," 73.

<sup>2</sup> Buchanan, "Eastern India," iii. 38.

## WORSHIP OF BHĪSHMA.

In about the same rank as Bhīmsen is Bhīshma, "the terrible one," another hero of the Mahābhārata. To the Hindu nowadays he is chiefly known by the tragic circumstances of his death. He was covered all over by the innumerable arrows discharged at him by Arjuna, and when he fell from his chariot he was upheld from the ground by the arrows and lay as on a couch of darts. This Sara-sayya or "arrow-bed" of Bhīshma is probably the origin of the Kantaka-sayya or "thorn-couch" of some modern Bairāgis, who lie and sleep on a couch studded with nails. He wished to marry the maiden Satyavatī, but he gave her up to his father Sântanu, and Bhīshma elected to live a single life, so that his sons might not claim the throne from his step-brethren. Hence, as he died childless and left no descendant to perform his funeral rites, he is worshipped with libations of water on the Bhīshma Ashtamī, or 23rd of the month of Māgh; but this ceremony hardly extends beyond Bengal.

In Upper India five days in the month of Kārttik (November-December) are sacred to him. This is a woman's festival. They send lamps to a Brāhman's house, whose wife during these five days must sleep on the ground, on a spot covered with cow-dung, close to the lamps, which it is her duty to keep alight. The lamps are filled with sesamum oil, and red wicks wound round sticks of the sesamum plant rest in the lamp saucers. A walnut, an āonla (the fruit of the emblic myrobolan), a lotus-seed, and two copper coins are placed in each lamp. Each evening the women come and prostrate themselves before the lamps or walk round them. They bathe on each day of the feast before sunrise, and are allowed only one meal in the day, consisting of sugar-cane, sweet potatoes and other roots, with meal made of amaranth seed, millet and buckwheat cakes, to which the rich add sugar, dry ginger, and butter. They drink only milk. Of course the Brāhman gets a share of these good things, to which the rich contribute in addition a lamp-saucer made of silver, with a golden wick, clothes, and money.

At the early morning bath of the last day five lighted lamps made of dough are placed, one at the entrance of the town or village, others at the four cross-roads, under the Pîpal or sacred fig tree, at a temple of Siva, and at a pond. This last is put in a small raft made of the leaves of the sugar-cane, and floated on the water. A little grain is placed beside each lamp. After the lamps handed over to the Brâhman have burnt away or gone out, the black from the wicks is rubbed on the eyes and fingers of the worshippers, and their toe-nails are anointed with the remainder of the oil. All the articles used in the worship are well-known scarers of demons, and there can be little doubt that the rite is intended to conciliate Bhîshma in his character of a guardian deity, and induce him to ward off evil spirits from the household of the worshipper.

There is a curious legend told to explain the motive of the rite. A childless Râja once threatened to kill all his queens unless one of them gave birth to a child. One of the Rânîs who had a cat, announced that she had been brought to bed of a girl, who was to be shut up for twelve years, a common incident in the folk-tales.<sup>1</sup> This was all very well, but the supposed princess had to be married, and here lay the difficulty. Now this cat had been very attentive during this rite in honour of Bhîshma, keeping the wicks alight by raising them from time to time with her paws, and cleaning them on her body. So the grateful godling turned her into a beautiful girl, but her tail remained as before. However, the bridegroom's friends admired her so much that they kept her secret at the wedding, and so saved the Rânî from destruction, and when the time came for the bride to go to her husband her tail dropped off too. So Hindu ladies use the oil and lamp-black of Bhîshma's feast day as valuable aids to beauty. Such cases of animal transformation constantly appear in the folk-tales. In one of the Kashmir stories a cat, by the advice of Pârvatî, rubs herself with oil and is turned into a girl; but she does not rub a small patch

<sup>1</sup> Frazer, "Golden Bough," ii. 225 sqq.; "Panjâb Notes and Queries," iii. 181 sq.

between her shoulders, and this remained covered with the cat's fur.<sup>1</sup>

The worship of the heroes of the Mahâbhârata does not prevail widely, unless we have a survival of it in the worship of the Pâñch Pîr. At the last Census in the North-Western Provinces less than four thousand persons declared themselves worshippers of the Pândavas. The number in the Panjâb is even smaller.

#### WORSHIP OF THE LOCAL GODLINGS.

We now come to the local or village godlings, a most nondescript collection of deities, possessing very various attributes. There is good reason to believe that most of these deities, if not all, belong to the races whom it is convenient to call non-Aryan, or at least outside Brâhmanism, though some of them may have been from time to time promoted into the official pantheon. But Dr. Oppert,<sup>2</sup> writing of Southern India, remarks that "if the pure Vedic doctrine has been altered by the influx of non-Aryan tenets, so have also the latter undergone a change by coming in contact with Aryan ideas, and not only have males intruded into the once exclusive female circle of the Grâmadevatâs, but also a motley of queer figures have crept in, forming indeed a very strange gathering. The Grâmadevatâ-prathishtha mentions as Grâmadevatâs the skull of Brahma, the head of Vishnu, the skull of Renukâ, the figure of Draupadî, the body of Sîtâ, the harassing followers of Siva (the Pramathas), the attendants of Vishnu (Pârishadas), demons, Yoginîs, various kinds of Sâktis made of wood, stone, or clay; persons who were unsuccessful in their devotional practice, Sunasepha, Trisanku, Ghatotkacha, and others; Devaki's daughter, multiform Durgâs and Sâktis; Pûtanâ and others who kill children; Bhûtas, Pretas, and Pisâchas; Kûsmânda, Sâkinî, Dâkinî, Vetâlas, and others; Yakshas, Kirâtadevî, Sabarî, Rudra, one hundred millions of forms of Rudra; Mâtangî,

<sup>1</sup> Knowles, "Folk-tales from Kashmîr," 10.

<sup>2</sup> "Original Inhabitants," 455.

Syâmalâ, unclean Ganapati, unclean Chândali, the goddess of the liquor pot (Surabhandeswarî), Mohinî, Râkshasi, Tripurâ, Lankhinî, Saubhadevî, Sâmudrikâ, Vanadurgâ, Jaladurgâ, Agnidurgâ, suicides, culprits, faithful wives, the goddesses of matter, goddesses of qualities, and goddesses of deeds, etc." Through such a maze as this it is no easy task to find a clue.

The non-Brâhmanic character of the worship is implied by the character of the priesthood. In the neighbourhood of Delhi, where the worship of Bhûmiya as a local godling widely prevails, the so-called priest of the shrine, whose functions are limited to beating a drum during the service and receiving the offerings, is usually of the sweeper caste. Sítalâ, the small-pox goddess, is very often served by a Mâli, or gardener. Sir John Malcolm notes that the Bhopa of Central India, who acts as the village priest, is generally drawn from some menial tribe.<sup>1</sup> In the hill country of South Mirzapur, the Baiga who manages the worship of Gansâm, Râja Lâkhan, or the aggregate of the local deities, known as the Dih or Deohâr, is almost invariably a Bhuiyâr or a Chero, both semi-savage Drâvidian tribes. Even the shrine erected in honour of Nâhar Râo, the famous King of Mandor, who met in equal combat the chivalrous Chauhân in the pass of the Aravalli range, is tended by a barber officiant.<sup>2</sup> Though the votaries of the meaner godling are looked on with some contempt or pity by their more respectable neighbours, little active hostility or intolerance is exhibited. More than this, the higher classes, and particularly their women, occasionally join in the worship of the older gods. At weddings and other feasts their aid and protection are invoked. Every woman, no matter what her caste may be, will bow to the ghosts which haunt the old banyan or pîpal tree in the village, and in time of trouble, when the clouds withhold the rain, when the pestilence walketh in darkness, and the murrain devastates the herds, it is to the patron deities of the village that they appeal for assistance.

<sup>1</sup> "Central India," ii. 206.

<sup>2</sup> Tod. "Annals," i. 67 ; for other examples see Buchanan, "Eastern India," ii. 131, 352, 478 ; "Central Provinces Gazetteer," 110.

## VILLAGE SHRINES.

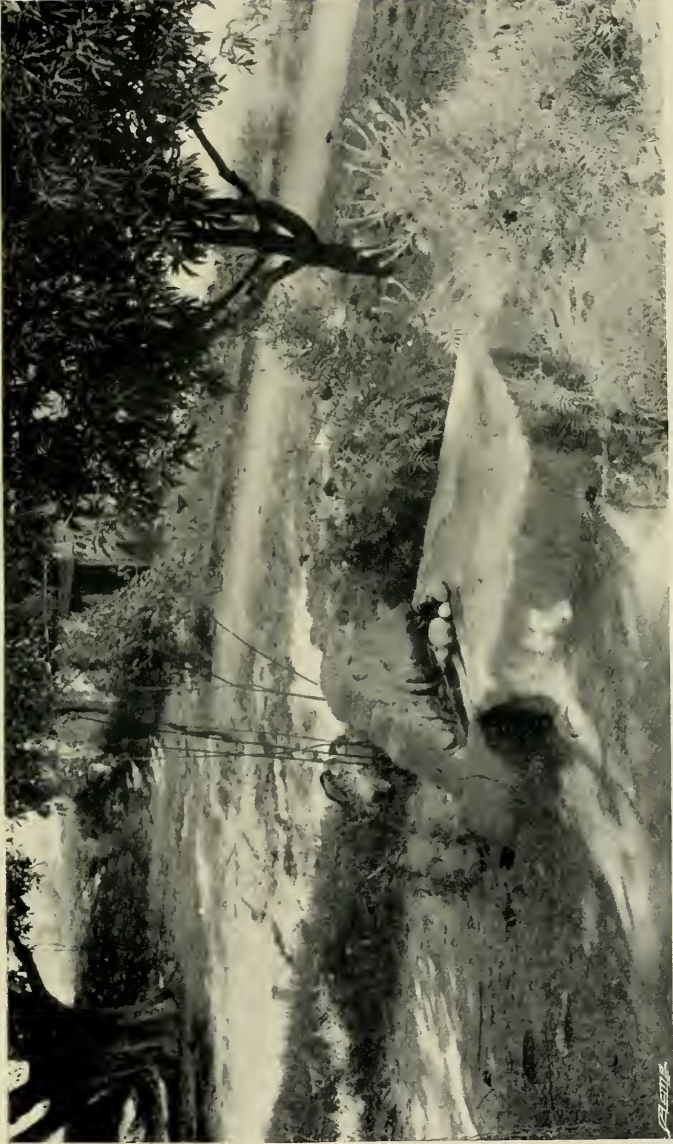
The shrine of the regular village godling, the Grâmadevatâ or Ganwdevatâ, is generally a small square building of brick masonry, with a bulbous head and perhaps an iron spike as a finial. A red flag hung on an adjoining tree, often a pîpal, or some other sacred fig, or a nîm, marks the position of the shrine. In the interior lamps are occasionally lighted, fire sacrifices (*homa*) made and petty offerings presented. If a victim is offered, its head is cut off outside the shrine and perhaps a few drops of blood allowed to fall on the inner platform, which is the seat of the godling. These shrines never contain a special image, such as are found in the temples of the higher gods. There may be a few carved stones lying about, the relics of some dismantled temple, but these are seldom identified with any special deity, and villagers will rub a projecting knob on one of them with a little vermilion and oil as an act of worship.

Speaking of this class of shrine in the Panjâb, Mr. Ibbetson writes:<sup>1</sup> "The Hindu shrine must always face east, while the Musalmân shrine is in the form of a tomb and faces the south. This sometimes gives rise to delicate questions. In one village a section of the community had become Muhammadan. The shrine of the common ancestor needed rebuilding, and there was much dispute as to its shape and aspect. They solved the difficulty by building a Musalmân grave facing south, and over it a Hindu shrine facing east. In another village an Imperial trooper was once burnt alive by the shed in which he was sleeping catching fire, and it was thought best to propitiate him by a shrine, or his ghost might become troublesome. He was by religion a Musalmân, but he had been burnt, not buried, which seemed to make him a Hindu. After much discussion the latter opinion prevailed, and a Hindu shrine with an eastern aspect now stands to his memory."

To the east of the North-Western Provinces the village shrines are much less substantial erections. In the Gangetic

<sup>1</sup> "Panjâb Ethnography," 114.





A VILLAGE SHRINE.



valley, where the population has been completely Hinduized, the shrine of the collective village deities, known as the Deohâr, consists of a pile of stones, some of which may be the fragments of a temple of the olden days, collected under some ancient, sacred tree. The shrine is the store-house of anything in the way of a curious stone to be found in the village, water-worn pebbles or boulders, anything with eccentric veining or marking. Here have been occasionally found celts and stone hatchets, relics of an age anterior to the general use of iron. In the same way in some European countries the celt or stone arrow-head is worn as an amulet.

Little clay images of elephants and horses are often found near these shrines. Some villagers will say that these represent the equipage (*sawârî*) of the deity; others explain them by the fact that a person in distress vows a horse or an elephant to the god, and when his wishes are realized, offers as a substitute this trumpery donation. It was a common practice to offer substitutes of this kind. Thus when an animal could not be procured for sacrifice, an image of it in dough or wax was prepared and offered as a substitute.<sup>1</sup> We shall meet later on other examples of substitution of the same kind. On the same principle women used to give cakes in the form of a phallus to a Brâhman.<sup>2</sup> At these shrines are also found curious little clay bowls with short legs which are known as *kalsa*. The *kalsa* or water jar is always placed near the pole of the marriage shed, and the use of these beehive-shaped vessels at village shrines is found all along the hills of Central India.<sup>3</sup> On the neighbouring trees are often hung miniature cots, which commemorate the recovery of a patient from small-pox or other infectious disease.

Among the semi-Hinduized Drâvidian races of the Vindhyan range, many of whom worship Gansâm or Râja Lâkhan, the shrine usually consists of a rude mud building or a structure made of bamboo and straw, roofed with a coarse

<sup>1</sup> Frazer, "Golden Bough," ii. 83.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 8.

<sup>3</sup> "Bombay Gazetteer," iii. 220; "Râjputâna Gazetteer," iii. 65.

thatch, which is often allowed to fall into disrepair, until the godling reminds his votaries of his displeasure by an outbreak of epidemic disease or some other misfortune which attacks the village. The shrine is in charge of the village Baiga, who is invariably selected from among some of the ruder forest tribes, such as the Bhuiya, Bhuiyâr or Chero. Inside is a small platform known as "the seat of the godling" (*Devatâ kê baithak*), on which are usually placed some of the curious earthen bowls already described, which are made specially for this worship, and are not used for domestic purposes. In these water is placed for the refreshment of the godling, and they thus resemble the funeral vases of the Greeks. In ordinary cases the offering deposited on the platform consists of a a thick griddle cake, a little milk, and perhaps a few jungle flowers; but in more serious cases where the deity makes his presence disagreeably felt, he is propitiated with a goat, pig, or fowl, which is decapitated outside the shrine, with the national and sacrificial axe. The head is brought inside dripping with blood, and a few drops of blood are allowed to fall on the platform. The head of the victim then becomes the perquisite of the officiating Baiga, and the rest of the meat is cooked and eaten near the shrine by the adult male worshippers, married women and children being carefully excluded from a share in the offering. The special regard paid to the head of the victim is quite in consonance with traditions of European paganism and folk-lore in many countries.<sup>1</sup> Lower south, beyond the river Son, the shrine is of even a simpler type, and is there often represented by a few boulders near a stream, where the worshippers assemble and make their offerings.

The non-Brâhmanic character of the worship is still further marked by the fact that no special direction from the homestead is prescribed in selecting the site for the shrine. No orthodox Hindu temple can be built south of the village site, as this quarter is regarded as the realm of Yama, the god of death; here vagrant evil spirits prowl and

<sup>1</sup> Gomme, "Ethnology in Folk-lore," 34 sq.

consume or defile the offerings made to the greater gods. In the more Hinduized jungle villages some attempt is occasionally made to conform to this rule, and sometimes, as in the case of the more respectable Hindu shrines, the door faces the east. But this rule is not universal, and the site of the shrine is often selected under some suitable tree, whatever may be its position as regards the homestead, and it very often commemorates some half-forgotten tragedy, where a man was carried off by a tiger or slain or murdered, where he fell from a tree or was drowned in a watercourse. Here some sort of shrine is generally erected with the object of appeasing the angry spirit of the dead man.

These shrines have no idol, no bell to scare vagrant ghosts and awake the godling to partake of the offerings or listen to the prayers of his votaries. If he is believed to be absent or asleep, a drum is beaten to awaken or recall him, and this answers the additional purpose of scaring off intruding spirits, who are always hungry and on the watch to appropriate the offerings of the faithful. Here are also none of the sacrificial vessels, brazen lamps and cups, which are largely used in respectable fanes for waving a light before the deity as part of the service, or for cooling the idol with libations of water, and the instrument used for sacrificing the victim is only the ordinary axe which the dweller in the jungle always carries.

There is one special implement which is very commonly found in the village shrines of the hill country south of the Ganges. This is an iron chain with a heavy knob at the end, to which a strap, like a Scotch tawse, is often attached. The chain is ordinarily three and a half feet long, the tawse two feet, and the total weight is about seven pounds. This is known as the Gurda ; it hangs from the roof of the shrine, and is believed to be directly under the influence of the deity, so that it is very difficult to procure a specimen. The Baiga priest, when his services are required for the exorcism of a disease ghost, thrashes himself on the back and loins with his chain, until he works himself up to the proper degree of religious ecstasy.

Among the more primitive Gonds the chain has become a godling and is regularly worshipped. In serious cases of epilepsy, hysteria, and the like, which do not readily yield to ordinary exorcism, the patient is taken to the shrine and severely beaten with the holy chain until the demon is expelled. This treatment is, I understand, considered particularly effective in the case of hysteria and kindred ailments under which young women are wont to suffer, and like the use of the thong at the Lupercalia at Rome, a few blows of the chain are considered advisable as a remedy for barrenness. The custom of castigating girls when they attain puberty prevails among many races of savages.<sup>1</sup>

#### IDENTIFICATION OF THE LOCAL GODLING.

The business of selecting a site for a new village or hamlet is one which needs infinite care and attention to the local godlings of the place. No place can be chosen without special regard to the local omens. There is a story told of one of the Gond Râjas of Garh Mandla, whose attention was first called to the place by seeing a hare, when pursued by his dogs, turn and chase them. It struck him that there must be much virtue in the air of a place where a timid animal acquired such courage.<sup>2</sup> The site of the settlement of Almora is said to have been selected by one of the kings before whom in this place a hare was transformed into a tiger.<sup>3</sup> Similar legends are told of the foundation of many forts and cities.

But it is with the local godlings that the founder of a new settlement has most concern. The speciality of this class of godlings is that they frequent only particular places. Each has his separate jurisdiction, which includes generally one or sometimes a group of villages. This idea has doubtless promoted the rooted disinclination of the Hindu to leave his home and come into the domain of a fresh set of

<sup>1</sup> Frazer "Golden Bough," ii. 233.

<sup>2</sup> "Bhandâra Settlement Report," 51.

<sup>3</sup> Ganga Datt Upreti, "Folk-lore of Kumaun," Introduction, vii.

godlings with whom he has no acquaintance, who have never received due propitiation from him or his forefathers, and who are hence in all probability inimical to him. But people to whom the local godling of their village has shown his hostility by bringing affliction upon them for their neglect of his service, can usually escape from his malignity by leaving his district. This habit of emigration to escape the malignity of the offended godling doubtless accounts for many of the sites of deserted villages, which are scattered all over the country. We say that they were abandoned on account of a great famine or a severe epidemic, but to the native mind these afflictions are the work of the local deity, who could have warded them off had he been so disposed. Hence when a settlement is being founded it is a matter of prime necessity that the local godling or group of godlings should be brought under proper control and carefully identified, so as to ensure the safety and prosperity of the settlement. The next and final stage is the establishment of a suitable shrine and the appointment of a competent priest.

There are, as might have been expected, many methods of identifying and establishing the local gods. Thus in North Oudh, when a village is founded the site is marked off by cross stakes of wood driven into the ground, which are solemnly worshipped on the day of the completion of the settlement, and then lapse into neglect unless some indication of the displeasure of the god again direct attention to them. These crosses, which are called Daharchandî, are particularly frequent and well-marked in the villages occupied by the aboriginal Thârus in the sub-Himâlayan Tarâi, where they may be found in groups of ten or more on the edge of the cultivated lands. So, among the Santâls, a piece of split bamboo, about three feet high, is placed in the ground in an inclined position and is called the Sipâhî or sentinel of the hamlet; among the Gonds two curved posts, one of which is much smaller than the other, represent the male and female tutelary gods.<sup>1</sup>

<sup>1</sup> Dalton, "Descriptive Ethnology," 220, 281.

In the Eastern Districts of the North-Western Provinces a more elaborate process is carried out, which admirably illustrates the special form of local worship now under consideration. When the site of a new settlement is selected, an Ojha is called in to identify and mark down the deities of the place. He begins by beating a drum round the place for some time, which is intended to scare vagrant, outsider ghosts and to call together the local deities. All the people assemble, and two men, known as the Mattiwâh and the Pattiwâh, "the earth man" and "the leaf man," who represent the gods of the soil and of the trees, soon become filled with the spirit and are found to be possessed by the local deities. They dance and shout for some time in a state of religious frenzy, and their disconnected ejaculations are interpreted by the Ojha, who suddenly rushes upon them, grasps with his hands at the spirits which are supposed to be circling round them, and finally pours through their hands some grains of sesamum, which is received in a perforated piece of the wood of the Gûlar or sacred fig-tree. The whole is immediately plastered up with a mixture of clay and cow-dung, and the wood is carefully buried on the site selected for the Deohâr or local shrine. By this process the deities are supposed to be fastened up in the sacred wood and to be unable to do any mischief, provided that the usual periodical offerings are made in their honour.

This system does not seem to prevail among the Drâvidian races of the Vindhyan plateau. Some time ago I discussed the matter with Hannu Baiga, the chief priest of the Bhuiyas beyond the Son, and he was pleased to express his unqualified approval of the arrangement. Indeed, he promised to adopt it himself, but unfortunately Hannu, who was a mine of information on the religion and demonology of his people, died before he could apply this test to the local deities of his parish. His wife has died also, and I understand that he is known to be the head of all the Bhûts or malignant ghosts of the neighbourhood, while his wife rules all the Churels who infest that part of the country.

At the same time, to an ordinary Baiga the plan would



hardly be as comfortable as the present arrangement. It would not suit him to have the local ghosts brought under any control, because he makes his living by doing the periodical services to propitiate them. Nowadays he believes fully in the influence of the magic circle and of spirituous liquor as ghost scarers. Both these principles will be discussed elsewhere. So he is supposed once a year at least, or oftener in case of pestilence or other trouble, to perambulate all round the village boundary, sprinkling a line of spirits as he walks. The idea is to form a magic circle impervious to strange and, in the nature of the case, necessarily malignant ghosts, who might wish to intrude from outside; and to control the resident local deities, and prevent them from contracting evil habits of mischief by wandering beyond their prescribed domains.

The worst about this ritual is that the Baiga is apt to be very deliberate in his movements, and to drink the liquor on the road and to spoil the symmetry of the circle during his fits of intoxication. I know of one disreputable shepherd who was upwards of a fortnight getting round an ordinary sized village, and the levy on his parishioners to pay the wine bill was, as may easily be imagined, a very serious matter, to say nothing of several calamities, which occurred to the inhabitants in their unprotected state owing to his negligence. At present the feeling in his parish is very strong against him, and his constituents are thinking of removing him, particularly as he has only one eye. This is a very dangerous deformity in ordinary people, but in a Baiga, who is invested with religious functions, it is most objectionable, and likely to detract from his efficiency.

In Hoshangâbâd a different system prevails. When a new village is formed by the aboriginal Kurkus, there is no difficulty in finding the abode of the godling Dûngar Devatâ and Mâtâ, because you have only to look for and discover them upon their hill and under their tree. But Mutua Devatâ has generally to be created by taking a heap of stones from the nearest stream and sacrificing a pig and seven chickens to him. "There is one ceremony, however,

which is worth notice, not so much as being distinctively Kurku, as illustrating the sense of mystery and chance which in the native mind seems to be connected with the idea of measurement, and which arises probably from the fact that with superficial measures, by heaping lightly or pressing down tight, very different results can be obtained. A measure is filled up with grain to the level of the brim, but no head is poured on, and it is put before Mutua Devatâ. They watch it all night, and in the morning pour it out, and measure it again. If the grain now fills up the measure and leaves enough for a head to it, and still more, if it brims and runs over, this is a sign that the village will be very prosperous, and that every cultivator's granaries will run over in the same way. But it is an evil omen if the grain does not fill up to the level of the rims of the vessel. A similar practice obtains in the Narmadâ valley when they begin winnowing, and some repeat it every night while the winnowing goes on."<sup>1</sup>

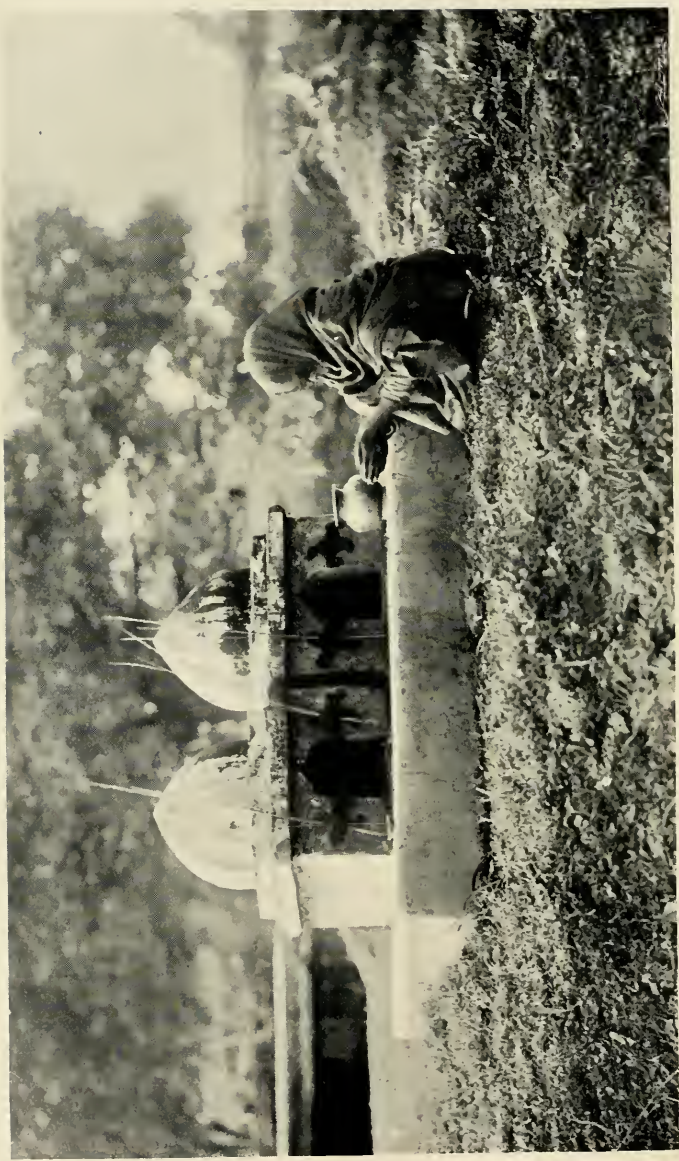
The same custom prevails among the Kols and kindred races in Mirzapur, who make the bride and bridegroom carry it out as an omen of their success or failure in life. By carefully packing and pressing down the grain, any chance of an evil augury is easily avoided. We shall see later on that measuring the grain is a favourite device intended to save it from the depredations of evil-minded ghosts.

#### WORSHIP OF DWÂRA GUSÂÎN.

A typical case of the worship of a local godling is found among the Malers of Chota Nâgpur. His name is Dwâra Gusâîn, or "Lord of the house door." "Whenever from some calamity falling upon the household, it is considered necessary to propitiate him, the head of the family cleans a place in front of his door, and sets up a branch of the tree called Mukmum, which is held very sacred; an egg is placed near the branch, then a hog is killed and friends feasted; and

<sup>1</sup> "Settlement Report," 257.





SHRINE OF BHŪMIYA WITH SWĀSTIKA.

when the ceremony is over the egg is broken and the branch placed on the suppliant's house." <sup>1</sup> Dwâra Gusâin is now called Bârahdvâri, because he is supposed to live in a temple with twelve doors and is worshipped by the whole village in the month of Mâgh. <sup>2</sup> The egg is apparently supposed to hold the deity, and this, it may be remarked, is not an uncommon folk-lore incident. <sup>3</sup>

### WORSHIP OF BHÛMIYA.

One of the most characteristic of the benevolent village godlings is Bhûmiya—"the godling of the land or soil" (*bhûmi*). He is very commonly known as Khetpâl or Kshetrapâla, "the protector of the fields"; Khera or "the homestead mound"; Zamîndâr or "the landowner"; and in the hills Sâim or Sâyam, "the black one" (Sanskrit *syâma*). In the neighbourhood of Delhi he is a male godling; in Oudh Bhûmiyâ is a goddess and is called Bhûmiyâ Rânî or "soil queen." She is worshipped by spreading flat cakes and sweetmeats on the ground, which having been exposed some time to the sun, are eventually consumed by the worshipper and his family. The rite obviously implies the close connection between the fertility of the soil and sunshine.

To the west of the Province the creation of Bhûmiya's shrine is "the first formal act by which the proposed site of a village is consecrated, and when two villages have combined their homesteads for greater security against the marauders of former days, the people of the one which moved still worship at the Bhûmiya of the deserted site. Bhûmiya is worshipped after the harvests, at marriages, and on the birth of a male child; and Brâhmans are commonly fed in his name. Women often take their children to the shrine on Sundays, and the first milk of a cow or buffalo is always offered there." <sup>4</sup> Young bulls are sometimes released

<sup>1</sup> Dalton, "Descriptive Ethnology," 268.

<sup>2</sup> Risley, "Tribes and Castes of Bengal," ii. 58.

<sup>3</sup> Temple, "Wideawake Stories," 399.

<sup>4</sup> Ibbetson, "Panjâb Ethnography," 114; "Oudh Gazetteer," i. 518.

in his honour, and the term *Bhûmiya sând* has come to be equivalent to our "parish bull."

In the Hills he is regarded by some as a beneficent deity, who does not, as a rule, force his worship on anyone by possessing them or injuring their crops. When seed is sown, a handful of grain is sprinkled over a stone in the field nearest to his shrine, in order to protect the crop from hail, blight, and the ravages of wild animals, and at harvest time he receives the first-fruits to protect the garnered grain from rats and insects. He punishes the wicked and rewards the virtuous, and is lord of the village, always interested in its prosperity, and a partaker in the good things provided on all occasions of rejoicing, such as marriage, the birth of a son, or any great good fortune. Unlike the other rural deities, he seldom receives animal sacrifices, but is satisfied with the humblest offering of the fruits of the earth.<sup>1</sup>

In Gurgâon, again, he is very generally identified with one of the founders of the village or with a Brâhman priest of the original settlers. The special day for making offerings to him is the fourteenth day of the month. Some of the Bhûmiyas are said to grant the prayers of their votaries and to punish severely those who offend them. He visits people who sleep in the vicinity of his shrine with pains in the chest, and one man who was rash enough to clean his teeth near his shrine was attacked with sore disease. Those Bhûmiyas who thus bear the reputation of being revengeful and vicious in temper are respected, and offerings to them are often made, while those who have the character of easy good-nature are neglected.<sup>2</sup>

In parts of the Panjâb<sup>3</sup> Khera Devatâ or Chânwand is identified with Bhûmiya; according to another account she is a lady and the wife of Bhûmiya, and she sometimes has a special shrine, and is worshipped on Sunday only. To illustrate the close connection between this worship of Bhûmiya as the soil godling with that of the sainted dead, it may be noted that in some places the shrine of Bhûmiya is identified with

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 825.

<sup>2</sup> Channing, "Settlement Report," 34.

<sup>3</sup> Maclagan, "Panjâb Census Report," 103 sq.

the Jathera, which is the ancestral mound, sacred to the common ancestor of the village or tribe. One of the most celebrated of these Jatheras is Kâla Mahar, the ancestor of the Sindhu Jâts, who has peculiar influence over cows, and to whom the first milk of every cow is offered. The place of the Jathera is, however, often taken by the Theh or mound which marks the site of the original village of the tribe.

But Bhûmiya, a simple village godling, is already well on his way to promotion to the higher heaven. In Patna some have already begun to identify him with Vishnu. In the Hills the same process is going on, and he is beginning to be known as Sâim, a corruption of Svayambhuva, the Bauddha form now worshipped in Nepâl. In the plains he is becoming promoted under the title of Bhûmîsvara Mahâdeva and his spouse Bhûmîsvarî Devî, both of whom have temples at Bânda.<sup>1</sup> In the Hills it is believed that he sometimes possesses people, and the sign of this is that the hair of the scalplock becomes hopelessly entangled. This reminds us of that very Mab "that plaits the manes of horses in the night and bakes the elflocks in foul sluttish hairs, which once untangled much misfortune bodes."

It was a common English belief that all who have communication with fairies find their hair all tied in double knots.<sup>2</sup> As we shall see later on, the hair is universally regarded as an entry for spirits, perhaps, as Mr. Campbell suggests, because it leads to the opening in the skull through which the dying spirit makes its exit. Hence many of the customs connected with letting the hair loose, cutting it off or shaving.

No less than eighty-five thousand persons declared themselves, at the last census, to be worshippers of Bhûmiya in the North-Western Provinces, while in the Panjâb they numbered only one hundred and sixty-three.

#### WORSHIP OF BHAIRON.

Bhûmiya, again, is often confounded with Bhairon, another warden godling of the land; while, to illustrate the

<sup>1</sup> Führer, "Monumental Antiquities," 146.

<sup>2</sup> Sir W. Scott, "Letters on Demonology," 143.

extraordinary jumble of these mythologies, Bhairon, who is almost certainly the Kâro Bairo (Kâl Bhairon) of the Bhuiyas of Keunjhar, is identified by them with Bhîmsen.<sup>1</sup>

Bhairon has a curious history. There is little doubt that he was originally a simple village deity; but with a slight change of name he has been adopted into Brâhmanism as Bhairava, "the terrible one," one of the most awful forms of Siva, while the female form Bhairavî is an equivalent for Devî, a worship specially prevalent among Jogis and Sâktas. On the other hand, the Jainas worship Bhairava as the protector or agent of the Jaina church and community, and do not offer him flesh and blood sacrifices, but fruits and sweetmeats.<sup>2</sup>

In his Saiva form he is often called Svâsva, or "he who rides on a dog," and this vehicle of his marks him down at once as an offshoot from the village Bhairon, because all through Upper India the favourite method of conciliating Bhairon is to feed a black dog until he is surfeited.

One of his distinctive forms is Kâl Bhairon, or Kâla Bhairava, whose image depicted with his dog is often found as a sort of warden in Saiva temples. One of his most famous shrines is at Kalinjar, of which Abul Fazl says "marvellous tales are related."<sup>3</sup> He is depicted with eighteen arms and is ornamented with the usual garlands of skulls, with snake earrings and snake armlets and a serpent twined round his head. In his hands he holds a sword and a bowl of blood. In the Panjâb he is said to frighten away death, and in Râjputâna Col. Tod calls him "the blood-stained divinity of war."<sup>4</sup> The same godling is known in Bombay as Bhairoba, of whom Mr. Campbell<sup>5</sup> writes— "He is represented as a standing male figure with a trident in the left hand and a drum (*damaru*) in the right, and encircled with a serpent. When thus represented he is called Kâla Bhairava. But generally he is represented by a rough stone covered over with oil and red lead. He is said to be

<sup>1</sup> Dalton, "Descriptive Ethnology," 147.

<sup>2</sup> Wilson, "Essays," i. 21; "Bombay Gazetteer," xvi. 568.

<sup>3</sup> Jarrett, "Ain-i-Akbari," ii. 159; Führer, "Monumental Antiquities,"

153.

<sup>4</sup> "Annals," ii. 15.

<sup>5</sup> "Notes," 147.



very terrible, and, when offended, difficult to be pleased. By some he is believed to be an incarnation of Siva himself, and by others as a spirit much in favour with the god Siva. He is also consulted as an oracle. When anyone is desirous of ascertaining whether anything he is about to undertake will turn out according to his wishes, he sticks two unbroken betel-nuts, one on each breast of the stone image of Bhairava, and tells it, if his wish is to be accomplished, that the right or left nut is to fall first. It is said, like other spirits, Bhairava is not a subordinate of Vetâla, and that when he sets out on his circuit at night, he rides a black horse and is accompanied by a black dog."

In the Panjâb he<sup>1</sup> is usually represented as an inferior deity, a stout black figure, with a bottle of wine in his hand; he is an evil spirit, and his followers drink wine and eat meat. One set of ascetics, akin to the Jogis, besmear themselves with red powder and oil and go about begging and singing the praises of Bhairon, with bells or gongs hung about their loins and striking themselves with whips. They are found mainly in large towns, and are not celibates. Their chief place of pilgrimage is the Girnâr Hill in Kâthiawâr. That very old temple, the Bhairon Kâ Asthân near Lahore, is so named from a quaint legend regarding Bhairon, connected with its foundation. In the old days the Dhînwâr girls of Riwâri used to be married to the godling at Bandoda, but they always died soon after, and the custom has been abandoned. We shall meet later on other instances of the marriage of girls to a god.

As a village godling Bhairon appears in various forms as Lâth Bhairon or "Bhairon of the club," which approximates him to Bhîmsen, Battuk Bhairon or "the child Bhairon," and Nand Bhairon, in which we may possibly trace a connection with the legend of the divine child Krishna and his foster-father Nanda. In Benares, again, he is known as Bhaironnâth or "Lord Bhairon," and Bhût Bhairon, "Ghost Bhairon," and he is regarded as the deified magis-

<sup>1</sup> Maclagan, "Panjâb Census Report," 107.

trate of the city, who guards all the temples of Siva and saves his votaries from demons.<sup>1</sup>

But in his original character as a simple village godling Bhairon is worshipped with milk and sweetmeats as the protector of fields, cattle and homestead. Some worship him by pouring spirits at his shrine and drinking there; and on a new house being built, he is propitiated to expel the local ghosts. He is respected even by Muhammadans as the minister of the great saint Sakhi Sarwar, and in this connection is usually known as Bhairon Jati or "Bhairon the chaste."<sup>2</sup> But as we have seen, he is becoming rapidly promoted into the more respectable cabinet of the gods, and his apotheosis will possibly finally take place at the great Saiva shrine of Mandhâta on the Narmadâ, with which a local legend closely connects him.<sup>3</sup> All over Northern India his stone fetish is found in close connection with the images of the greater gods, to whom he acts the part of guardian, and this, as we have already seen, probably marks a stage in his promotion.

He has, according to the last census, only five thousand followers in the Panjâb, as compared with one hundred and and seventy-five thousand in the North-Western Provinces.

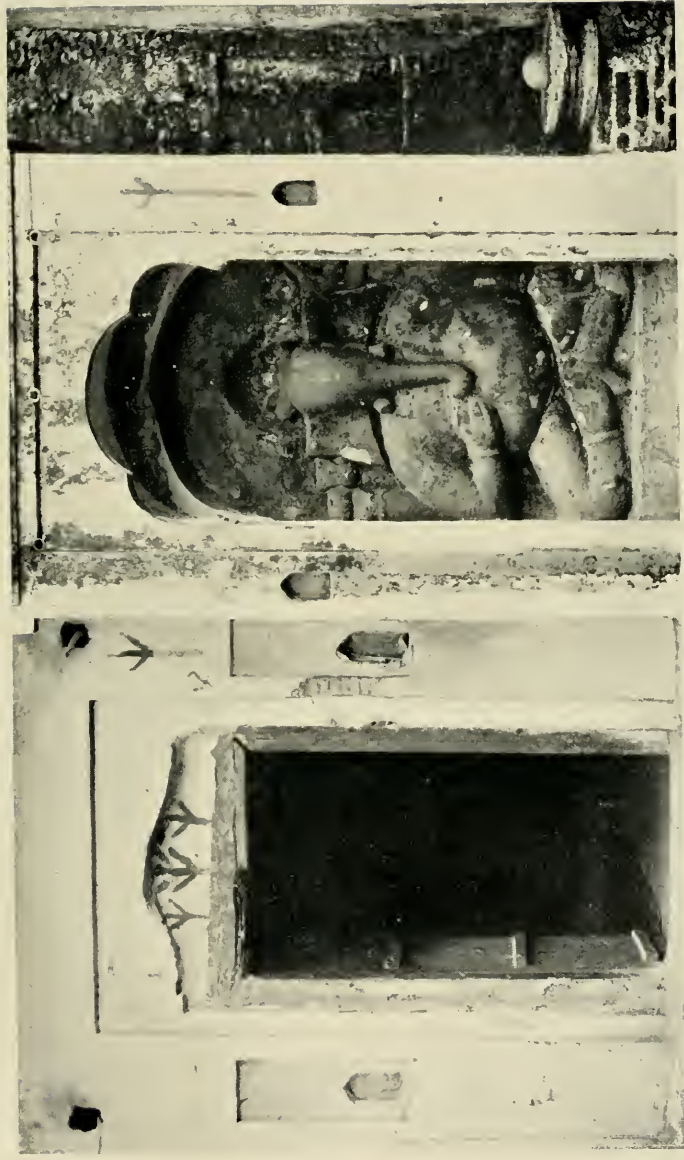
#### WORSHIP OF GANESA.

On pretty much the same stage as these warden godlings whom we have been considering is Ganesa, whose name means "lord of the Ganas" or inferior deities, especially those in attendance on Siva. He is represented as a short, fat man, of a yellow colour, with a protuberant belly, four hands, and the head of an elephant with a single tusk. Pârvatî is said to have formed him from the scurf of her body, and so proud was she of her offspring that she showed him to the ill-omened Sani, who when he looked at him reduced his head to ashes. Brahma advised her to replace the head with the first she could find, and the first she found

<sup>1</sup> Sherring, "Sacred City," 119.

<sup>2</sup> "Panjâb Notes and Queries," i. 35.

<sup>3</sup> "Central Provinces Gazetteer," 259.



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was that of an elephant. Another story says that Ganesa's head was that of the elephant of Indra, and that one of his tusks was broken off by the axe of Parasurâma. Ganesa is the god of learning, the patron of undertakings and the remover of obstacles. Hence he is worshipped at marriages, and his quaint figure stands over the house door and the entrance of the greater temples. But there can be little doubt that he, too, is an importation from the indigenous mythology. His elephant head and the rat as his vehicle suggest that his worship arose from the primitive animal cultus.

### THE WORSHIP OF THE GREAT MOTHERS.

From these generally benevolent village godlings we pass on to a very obscure form of local worship, that of the Great Mothers. It prevails both in Aryan and Semetic lands,<sup>1</sup> and there can be very little doubt that it is founded on some of the very earliest beliefs of the human race. No great religion is without its deified woman, the Virgin, Mâyâ, Râdhâ, Fâtimah, and it has been suggested that the cultus has come down from a time before the present organization of the family came into existence, and when descent through the mother was the only recognized form.<sup>2</sup>

We have already met instances of this mother-worship in the case of Gangâ Mâtî, "Mother Ganges," and Dhartî Mâtâ, "the Earth Mother." We shall meet it again in Sîtâlâ Mâtâ, "the small-pox Mother."

In the old mythology Aditî, or infinite space, was regarded as the Eternal Mother, and Prâkritî was the Eternal Mother, capable of evolving all created things out of herself, but never so creating unless united with the eternal spirit principle embodied in the Eternal Male, Parusha. There appears to have been a tendency on the part of the Indo-Germanic race to look upon their deities as belonging to

<sup>1</sup> For the Celtic Mothers see Rhys, "Lectures," 100, 899; for Arabia, Robertson-Smith, "Kinship," 179.

<sup>2</sup> Lubbock, "Origin of Civilization," 146; Starke, "Primitive Family," 17 sqq.; Letourneau, "Sociology," 384.

both sexes at once, and hence the dualistic idea in Brâhmanism of Ardhanari, or the androgynous Siva.<sup>1</sup>

We shall meet later on with the ghost of the unpurified mother, the Churel, which is based on a different but cognate association of ideas. Akin to this, again, is the worship of the Satî, or model wife, to which we shall refer again, and that of the Châran women of Gujarât, who were obliged to immolate themselves to prevent outrage from the Kolis and other freebooters.

This worship, probably derived from one of the so-called non-Aryan races, was subsequently developed into that of the female energies of the greater gods, a Brâhmânî of Brahma, Indrânî of Indra, and so on; and thus the simple worship of the mother has developed and degenerated into the abominations of the Tantras. These mothers are usually regarded as eight in number, the Ashta Mâtrî, but the enumeration of them varies. Sometimes there are only seven—Brâhmî or Brahmânî, Maheshvarî, Kaumârî, Vaishnavî, Vârâhî, Indrânî or Aindrânî, or Mahendrî and Châmundâ. Sometimes the number is nine—Brahmânî, Vaishnavî, Raudrî, Vârâhî, Narasinhikâ, Kaumârî, Mahendrî, Châmundâ, Chandikâ. Sometimes sixteen—Gaurî, Padmâ, Sachî, Medhâ, Savitrî, Vijayâ, Jayâ, Devasenâ, Svadhâ, Svâhâ, Sântî, Pushtî, Dhritî, Tushtî, Atma-devatâ, Kuladevatâ.<sup>2</sup> They are closely connected with the worship of Siva and are attendants on his son Skanda, or Kârttikeya, and rise in the later mythology to a much greater number.

#### MOTHER-WORSHIP IN GUJARÂT.

But it is in Gujarât that this form of worship prevails most widely at the present day. Sir Monier-Williams enumerates about one hundred and forty distinct Mothers,

<sup>1</sup> Benfey, "Panchatantra," i. 41-52; quoted by Tawney, "Katha Sarit Sâgara," ii. 638.

<sup>2</sup> Monier-Williams, "Sanskrit Dictionary, s.v. Mâtrî"; for the Nepâl enumeration, Oldfield, "Sketches," i. 151; for Bombay, "Gazetteer," xvii. 715. In the "Katha Sarit Sâgara" (i. 552), Nârâyanî is their leader. There is a very remarkable story of the gambler who swindled the Divine Mothers (ibid., ii. 574 sqq.).

besides numerous varieties of the more popular forms. They are probably all local deities of the Churel type, who have been adopted into Brâhmanism. Some are represented by rudely carved images, others by simple shrines, and others are remarkable for preferring empty shrines, and the absence of all visible representations. Each has special functions. Thus one called Khodiâr, or "mischief," is said to cause trouble unless propitiated; another called Antâi causes and prevents whooping cough; another named Berâi prevents cholera; another called Marakî causes cholera; Hadakâi controls mad dogs and prevents hydrophobia; Asapurâ, represented by two idols, satisfies the hopes of wives by giving children. Not a few are worshipped either as causing or preventing demoniacal possession as a form of disease. The offering of a goat's blood to some of these Mothers is regarded as very effectual. A story is told of a Hindu doctor who cured a whole village of an outbreak of violent influenza, attributed to the malignant influence of an angry Mother goddess, by simply assembling the inhabitants, muttering some cabalistic texts, and solemnly letting loose a pair of scapegoats in a neighbouring wood as an offering to the offended deity. One of these Mothers is connected with the curious custom of the Couvade, which will be discussed later on.<sup>1</sup> Another famous Gujarât Mother is Ambâ Bhavânî. On the eighth night of the Naurâtra the Râna of Danta attends the worship, fans the goddess with a horsehair fly-flapper, celebrates the fire sacrifice, and fills with sweetmeats a huge cauldron, which, on the fall of the garland from the neck of the goddess, the Bhils empty. Among the offerings to her are animal sacrifice and spirituous liquor. The image is a block of stone roughly hewn into the semblance of a human figure.<sup>2</sup>

#### MOTHER-WORSHIP IN UPPER INDIA.

In the Hills what is known as the Mâtrî Pûjâ is very popular. The celebrant takes a plank and cleans it with

<sup>1</sup> Campbell, "Notes," 311; "Athenæum," 6th December, 1879; "Folk-lore Record," iii. Part i. 117 sqq.

<sup>2</sup> "Bombay Gazetteer," v. 432 sq.

rice flour. On it he draws sixteen figures representing the Mâtrîs, and to the right of them a representation of Ganesa. Figures of the sun and moon are also delineated, and a brush made of sacred grass is dipped in cow-dung and the figures touched with it. After the recital of verses, a mixture of sugar and butter is let drop on the plank, three, five, or seven times. The celebrant then marks the forehead of the person for whose benefit the service is intended with a coin soaked in butter, and keeps the money as his fee. The service concludes with a waving of lamps to scare vicious ghosts, singing of hymns and offering of gifts to Brâhmans.

At Khalâri, in the Râêpur District of the Central Provinces, is a Satî pillar worshipped under the name of Khalâri Mâtâ. According to the current legend Khalâri Mâtâ often assumes a female human form and goes to the adjacent fairs, carrying vegetables for sale. Whoever asks any gift from her receives it. Once a young man returning from a fair was overtaken by a strange woman on the road, who said she was going to see her sister. She asked him to go in front, and said that she would follow. Not wishing to allow a beautiful young woman to travel alone at night, he hid himself among some bushes. Presently he heard a great jingling noise and saw a four-armed woman go up the steep, bare hill and disappear. It was quite certain that this was Khalâri Mâtâ herself.<sup>2</sup>

In many parts of the plains, Mâyâ, the mother of Buddha, has been introduced into the local worship as the Gânwdevî, or village goddess. Her statues, which are very numerous in some places, are freely utilized for this purpose. In the same way a figure of the Buddha Asvaghosha is worshipped at Deoriya in the Allahâbâd District as Srinagarî Devi.<sup>3</sup>

#### THE JUNGLE MOTHERS.

As an instance of another type of Mother-worship we may take Porû Mât of Nadiya. She is "represented by a

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 884.

<sup>2</sup> Cunningham, "Archæological Reports," vii. 158.

<sup>3</sup> Growse, "Mathura," 116, 125; Führer, "Monumental Antiquities" 27, 132.



little piece of rough black stone painted with red ochre, and placed beneath the boughs of an ancient banyan tree. She is said to have been in the heart of the jungles, with which Nadiya was originally covered, and to have suffered from the fire which Râja Kâsi Nâth's men lighted to burn down the jungle."<sup>1</sup> She is, in fact, a Mother goddess of the jungle, of whom there are numerous instances. In the North-Western Provinces she is usually known as Banspatî or Bansapatî Mâi (Vanaspatî, "mistress of the wood"). Agni, the fire god, is described in the Rig Veda as "the son of the Vanaspatîs," or the deities of the large, old forest trees.<sup>2</sup> Another name for her in the Western Districts is Âsarorî, because her shrine is a pile of pebbles (*rari*) in which her votaries have confidence (*âsâ*) that it will protect them from harm. The shrine of the jungle mother is usually a pile of stones and branches to which every passer-by contributes. When she is displeased she allows a tiger or a leopard to kill her negligent votary. She is the great goddess of the herdsmen and other dwellers in the forest, and they vow to her a cock, a goat, or a young pig if she saves them and their cattle from beasts of prey. Sometimes she is identified with the Churel, more often with a Havva or Bhût, the spirit, usually malignant, of some one who has met untimely death in the jungle. Akin to her is the Ghataut of Mirzapur, who is the deity of dangerous hill passes (*ghât*) and is worshipped in the same way, and Baghaut, the ghost of a man who was killed by a tiger (*bâgh*). These all, in the villages along the edge of the jungle, merge in character and function with the divine council, or Deohâr, of the local gods.

#### OTHER MOTHER GODDESSES.

Another of these divine mothers, Mâtâ Januvî or Janamî, the goddess of births, is a sort of Juno Lucina among the Râjputs, like the Greek Ilithyia, or the Carmenta of the Romans. Her power rests in a bead, and all over Northern

<sup>1</sup> Bholanâth Chandra, "Travels of a Hindu," i. 38.

<sup>2</sup> "Rig Veda," viii. 23, 25.

India midwives carry as a charm to secure easy delivery a particular sort of bead, known as Kailâs Maura, or "the crown of the sacred mountain Kailâsa." Difficult parturition is a disease caused by malignant spirits, and numerous are the devices to cure it. The ancient Britons, we are told,<sup>1</sup> used to bind a magic girdle, impressed with numerous mystical figures, round the waist of the expectant mother, and the jewel named Aetites, found in the eagle's nest, applied to the thigh of one in labour, eases pain and quickens delivery. Sir W. Scott<sup>2</sup> had a small stone, called a toad-stone, which repelled demons from lying-in women.

On the sacred plain of Kurukshetra there once stood a fort, known as Chakravayûha, and to the moderns as Chakâbu Kâ Qila, from which to the present day immense ancient bricks are occasionally dug. Popular belief ascribes great efficacy to these bricks, and in cases of protracted labour, one of them is soaked in water, which is given to the patient to drink. Sometimes an image of the fort, which is in the form of a labyrinth or maze, is drawn on a dish, which is first shown to the mother and then washed in water, which is administered to the woman. All through Nepâl and the neighbouring districts, the local rupee, which is covered with Saiva emblems, is used in the same way, and Akbar's square rupee, known as the Châryârî, because it bears the names of the four companions (Châr-Yâr) of the Prophet, is credited with the same power. There are numerous Mantras or mystic formulæ which are used for the same purpose.

Dread famine has become a goddess under the title of Bhûkhî Mâtâ, the "hunger Mother," who, like all the deities of this class, is of a lean and starved appearance.<sup>3</sup> An interesting ceremony for the exorcism of the hunger Mother is recorded from Bombay. The people subscribed to purchase ten sheep, fifty fowls, one hundred cocoanuts, betel nuts, sugar, clarified butter, frankincense, red powder, turmeric, and flowers. A day previous to the commence-

<sup>1</sup> Brand, "Observations," 331.

<sup>2</sup> "Border Minstrelsy," 466.

<sup>3</sup> Tod, "Annals," ii. 363 sq., 763; Conway, "Demonology," i. 54.

ment of the ceremony, all the inhabitants of the village, taking with them their clothes, vessels, cattle, and other movable goods, left their houses and encamped at the gate or boundary of the village. At the village gate a triumphal arch was erected, and it was adorned with garlands of flowers and mango leaves covered with red powder and turmeric. All these things are, as we shall see, well known as scarers of demons. The villagers bathed, put on new clothes, and then a procession was formed. On coming to the triumphal arch the whole procession was stopped. A hole was dug in the ground, and the village watchman put in it the head of a sheep, a cocoanut, betel nuts, with leaves and flowers. The arch was then worshipped by each of the villagers. The village watchman first entered the arch, and he was followed by the villagers with music, loud cheering, and clapping of hands. The whole party then went to the village temple, bowed to the village god, and went to their respective houses. The blood of the ten sheep and fifty fowls was offered to the village god, and the flesh was distributed among the people. A dinner was given to Brâhmans and the rite came to an end.<sup>1</sup> The idea of the sanctity of the arch is probably based on the same principle as that of perforated stones, to which reference will be made in another connection.

Greatest of all the mother goddesses of the Râjputs is Mâmâ Devî, the mother of the gods. She is thus on the same plane as Cybele Rhea and Demeter, the Corn Mother, who gives the kindly increase of the fruits of the earth. In one of her temples she is represented in the midst of her numerous family, including the greater and the minor divinities. Their statues are all of the purest marble, each about three feet high and tolerably executed, though evidently since the decline of the art.<sup>2</sup>

#### WORSHIP OF GANSÂM DEO.

We now come to consider some divinities special to the Drâvidian races, who touch on the North-Western Provinces

<sup>1</sup> Campbell, "Notes," 145.

<sup>2</sup> Tod, "Annals," i. 708 ; ii. 670.

to the south, across the Kaimûr and Vindhyan ranges, the physical as well as the ethnical frontier between the valleys of the Ganges and Jumná and the mountain country of Central India. The chief Gond deity is Gansâm Deo. Some vague attempt has been made to elevate him into the pantheon of Bráhmaism, and his name has been corrupted into Ghanasyâma, which means in Sanskrit, "black like the heavy rain clouds of the rainy season," and is an epithet of Râma and of Krishna. One legend derives him from an actual Gond chieftain, just as many of the local godlings whom we shall consider afterwards have sprung from real living persons of eminence, or those who have lost their lives in some exceptional way. It is said that this chieftain was devoured by a tiger soon after his marriage. As might have been expected, his spirit was restless, and one year after his death he visited his wife and she conceived by him. Instances of such miraculous conceptions are common in folk-lore.<sup>1</sup> "The descendants of this ghostly embrace are, it is said, living to this day at Amoda, in the Central Provinces. He, about the same time, appeared to many of his old friends, and persuaded them that he could save them from the maws of tigers and other calamities, if his worship were duly inaugurated and regularly performed; and in consequence of this, two festivals in the year were established in his honour; but he may be worshipped at any time, and in all sickness and misfortunes his votaries confidently appeal to him."<sup>2</sup>

In the Hill country of Mirzapur, the shrine of Gansâm is about one hundred yards from the village site and without any ornamentation. Both inside and outside is a platform of mud, on which the deity can rest when so disposed. The only special offerings to him are the curious water-pots (*kalsa*) already described, and some rude clay figures of horses and elephants, which are regarded as the equipage (*sawârî*) of the deity. In the Central Provinces, "a bamboo with a red or yellow flag tied to the end is planted in one

<sup>1</sup> Hartland, "Legend of Perseus," i. chap. iv.

<sup>2</sup> Dalton, "Descriptive Ethnology," 232.

corner, an old withered garland or two is hung up, a few blocks of rough stone, some smeared with vermilion, are strewn about the place which is specially dedicated to Gansâm Deo."<sup>1</sup>

#### WORSHIP OF DÂNTAN DEO AND LALITÂ.

To the east of the Mirzapur District, there is a projecting mass of rock, which, looked at from a particular place, bears a rude resemblance to a hideous, grinning skull, with enormous teeth. This has come to be known as Dântan Deo or "the deity of the teeth," and is carefully propitiated by people when they are sick or in trouble. Akin to this deity is Lalitâ, who is worshipped to the west of the Province. She is the sister of Kâlî, and brings bad dreams. Her speciality is her long teeth, and she has sometimes a curious way of blowing up or inflating the bodies of people who do not pay her due respect.

#### WORSHIP OF DÛLHA DEO, THE BRIDEGROOM GODLING.

Another great godling of the Drâvidian races is Dûlha Deo, "the bridegroom godling." In his worship we have an echo of some great tragedy, which still exercises a profound influence over the minds of the people.

The bridegroom on his way to fetch the bride, is, by established Hindu custom, treated with special reverence, and this unfortunate bridegroom, whose name is forgotten, is said to have been killed by lightning in the midst of his marriage rejoicings, and he and his horse were turned into stone. In fact, like Ganymede or Hylas, he was carried off by the envy or cruel love of the merciless divine powers.

He is now one of the chief household deities of the Drâvidian people. Flowers are offered to him on the last day of Phâlgun (February), and at marriages a goat. Among some of the Gond tribes he has the first place, and is iden-

<sup>1</sup> "Gazetteer," 276.

tified with Pharsipen, the god of war. In the native States of Rîwa and Sarguja, even Brâhmans worship him, and his symbol or fetish is the battle-axe, the national weapon of the Drâvidian races, fastened to a tree. In Mirzapur he is pre-eminently the marriage godling. In the marriage season he is worshipped in the family cook-room, and at weddings oil and turmeric are offered to him. When two or three children in the same hamlet are being married at the same time, there is a great offering made of a red goat and cakes; and to mark the benevolent character of the deity as a household godling, the women, contrary to the usual rule, are allowed a share of the meat. This purely domestic worship is not done by the Baiga or devil priest, but by the Tikâit or eldest son of the family. He is specially the tribal god of the Ghasiyas, who pour a little spirits in the cook-room in honour of him and of deceased relatives. The songs in his honour lay special stress on the delicacies which the house-mother prepares for his entertainment. Among the Kharwârs, when the newly married pair come home, he is worshipped near the family hearth. A goat is fed on rice and pulse, and its head is cut off with an axe, the worshipper folding his hands and saying, "Take it, Dûlha Deo!"

On the day when this worship is performed, the ashes of the fireplace are carefully removed with the hands, a broom is not used, and special precautions are taken that none of the ashes fall on the ground.

General Sleeman gives the legend of Dûlha Deo in another form.

"In descending into the valley of the Narmadâ over the Vindhya range from Bhopâl, one may see on the side of the road, upon a spur of the hill, a singular pillar of sandstone rising in two spires, one turning and rising above the other to the height of some twenty to thirty feet. On the spur of a hill, half a mile distant, is another sandstone pillar not quite so high. The tradition is that the smaller pillar was the affianced bride of the larger one, who was a youth of a family of great eminence in those parts. Coming with his

uncle to pay his first visit to his bride in the marriage procession, he grew more and more impatient as he approached nearer and nearer, and she shared the feeling. At last, unable to restrain himself, he jumped from his uncle's shoulders, and looked with all his might towards the place where his bride was said to be seated. Unhappily she felt no less impatient than he did, and they saw each other at the same moment. In that moment the bride, bridegroom, and uncle were, all three, converted into pillars, and there they stand to this day, a monument to warn mankind against an inclination to indulge in curiosity. It is a singular fact that in one of the most extensive tribes of the Gond population, to which this couple is said to have belonged, the bride always, contrary to the usual Hindu custom, goes to the bridegroom in procession to prevent a recurrence of this calamity."<sup>1</sup>

This legend is interesting from various points of view. In the first place it is an example of a process of thought of which we shall find instances in dealing with fetishism, whereby a legend is localized in connection with some curious phenomenon in the scenery, which attracts general attention. Secondly, we have an instance of the primitive taboo which appears constantly in folk-lore, where, as in the case of Lot's wife, the person who shows indiscreet curiosity by a look is turned into stone or ashes.<sup>2</sup> Thirdly, it may represent a survival of a custom not uncommon among primitive races, where the marriage capturing is done, not by the bridegroom, but by the bride. Thus, among the Gáros, all proposals of marriage must come from the lady's side, and any infringement of the custom can only be atoned for by liberal presents of beer given to her relations by the friends of the bridegroom, who pretends to be unwilling and runs away, but is caught and subjected to ablution, and then taken, in spite of the resistance and counterfeited grief and lamentations of the

<sup>1</sup> "Rambles and Recollections," i. 123.

<sup>2</sup> Stokes, "Indian Fairy Tales," 140 sqq.; Temple, "Wideawake Stories," 109, 302; "Indian Antiquary," iv. 57; Grimm, "Household Tales," ii. 400.

parents, to the bride's house.<sup>1</sup> It may then reasonably be expected that this custom of marriage prevailed among some branches of the Gond tribe, and that as they came more and more under Hindu influence, an unorthodox ritual prevailing in certain clans was explained by annexing the familiar legend of Dúlha Deo.

Dalton, "Descriptive Ethnology," 64; other instances in Westermarck, "History of Human Marriage, 158 sq.



## CHAPTER III.

### THE GODLINGS OF DISEASE.

Καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ἄρσεν  
Χωσαμένη ὃ οἱ οὔτι θαλύσια γονῶ ἀλωῆς  
Οἰνὸς ῥέξ.

*Iliad* ix. 533-535.

WE now come to consider a class of rural godlings, the deities who control disease.

### THE DEMONICAL THEORY OF DISEASE.

It is a commonplace of folk-lore and the beliefs of all savage races that disease and death are not the result of natural causes, but are the work of devils and demons, witchcraft, the Evil Eye, and so forth. It is not difficult to understand the basis on which beliefs of this class depend. There are certain varieties of disease, such as hysteria, dementia, epilepsy, convulsions, the delirium of fever, which in the rural mind indicate the actual working of an evil spirit which has attacked the patient. There are, again, others, such as cholera, which are so sudden and unexpected, so irregular in their appearances, so capricious in the victims which they select, that they naturally suggest the idea that they are caused by demons. Even to this day the belief in the origin of disease from spirit possession is still common in rural England. Fits, the falling sickness, ague, cramp, warts, are all believed to be caused by a spirit entering the body of the patient. Hence comes the idea that the spirit which is working the mischief can be scared by a charm or by the exorcism of a sorcerer. They say to the ague, "Ague! farewell till we meet in hell," and to the

cramp, "Cramp! be thou faultless, as Our Lady was when she bore Jesus."

It is needless to say that the same theory flourishes in rural India. Thus, in Râjputâna,<sup>1</sup> sickness is popularly attributed to Khor, or the agency of the offended spirits of deceased relations, and for treatment they call in a "cunning man," who propitiates the Khor by offering sweetmeats, milk, and similar things, and gives burnt ash and black pepper sanctified by charms to the patient. The Mahadeo Kolis of Ahmadnagar believe that every malady or disease that seizes man, woman, child, or cattle is caused either by an evil spirit or by an angry god. The Bijapur Vaddars have a yearly feast to their ancestors to prevent the dead bringing sickness into the house.<sup>2</sup>

Further east in North Bhutân all diseases are supposed to be due to possession, and the only treatment is by the use of exorcisms. Among the Gâros, when a man sickens the priest asks which god has done it. The Kukis and Khândhs believe that all sickness is caused by a god or by an offended ancestor.<sup>3</sup>

So among the jungle tribes of Mirzapur, the Korwas believe that all disease is caused by the displeasure of the Deohâr, or the collective village godlings. These deities sometimes become displeased for no apparent reason, sometimes because their accustomed worship is neglected, and sometimes through the malignity of some witch. The special diseases which are attributed to the displeasure of these godlings are fever, diarrhœa and cough. If small-pox comes of its own accord in the ordinary form, it is harmless, but a more dangerous variety is attributed to the anger of the local deities. Cholera and fever are regarded as generally the work of some special Bhût or angry ghost. The Kharwârs believe that disease is due to the Baiga not having paid proper attention to Râja Chandol and the other tutelary godlings of the village. The Pankas think that

<sup>1</sup> "Gazetteer," i. 175.

<sup>2</sup> "Bombay Gazetteer," xvii. 200; xxiii. 12; Campbell, "Notes, 12 sqq.

<sup>3</sup> Dalton, "Descriptive Ethnology," 97, 60, 46.

disease comes in various ways—sometimes through ghosts or witches, sometimes because the godlings and deceased ancestors were not suitably propitiated. All these people believe that in the blazing days of the Indian summer the goddess Devî flies through the air and strikes any child which wears a red garment. The result is the symptoms which less imaginative people call sunstroke. Instances of similar beliefs drawn from the superstitions of the lower races all over the country might be almost indefinitely extended. Even in our own prayers for the sick we pray the Father “to renew whatsoever has been decayed by the fraud and malice of the Devil, or by the carnal will and frailness” of the patient.

Leprosy is a disease which is specially regarded as a punishment for sin, and a Hindu affected by this disease remains an outcast until he can afford to undertake a purificatory ceremony. Even lesser ailments are often attributed to the wrath of some offended god or saint. Thus, in Satâra, the King Sateswar asked the saint Sumitra for water. The sage was wrapped in contemplation, and did not answer him. So the angry monarch took some lice from the ground and threw them at the saint, who cursed the King with vermin all over his body. He endured the affliction for twelve years, until he was cured by ablution at the sacred fountain of Devrâshta.<sup>1</sup> As we shall see, the Bengâlis have a special deity who rules the itch.

From ideas of this kind the next stage is the actual impersonation of the deity who brings disease, and hence the troop of disease godlings which are worshipped all over India, and to whose propitiation much of the thoughts of the peasant are devoted.

#### SĪTALĀ, THE GODDESS OF SMALL-POX.

Of these deities the most familiar is Sitalâ, “she that loves the cool,” so called euphemistically in consequence of the fever which accompanies small-pox, the chief infant

<sup>1</sup> “Bombay Gazetteer,” xix. 465.

plague of India, which is under her control. Sitalâ has other euphemistic names. She is called Mâtâ, "the Mother" *par excellence*; Jag Rânî, "the queen of the world;" Phapholewâlî, "she of the vesicle;" Kalejewâlî, "she who attacks the liver," which is to the rustic the seat of all disease. Some call her Mâhâ Mâi, "the great Mother." These euphemistic titles for the deities of terror are common to all the mythologies. The Greeks of old called the awful Erinyes, the Eumenides, "the well-meaning." So the modern Greeks picture the small-pox as a woman, the enemy of children, and call her Sunchoremene, "indulgent," or "exorable," and Eulogia, "one to be praised or blessed;" and the Celts call the fairies "the men of peace" and "the good people," or "good neighbours."<sup>1</sup>

In her original form as a village goddess she has seldom a special priest or a regular temple. A few fetish stones, tended by some low-class menial, constitute her shrine. As she comes to be promoted into some form of Kâlî or Devî, she is provided with an orthodox shrine. She receives little or no respect from men, but women and children attend her service in large numbers on "Sitalâ's seventh," Sitalâ Kî Saptamî, which is her feast day. In Bengal she is worshipped on a piece of ground marked out and smeared with cow-dung. A fire being lighted, and butter and spirits thrown upon it, the worshipper makes obeisance, bowing his forehead to the ground and muttering incantations. A hog is then sacrificed, and the bones and offal being burnt, the flesh is roasted and eaten, but no one must take home with him any scrap of the victim.<sup>2</sup>

Two special shrines of Sitalâ in Upper India may be specially referred to. That at Kankhal near Hardwâr has a curious legend, which admirably illustrates the catholicity of Hinduism. Here the local Sitalâ has the special title of Turkin, or "the Muhammadan lady." There was once a

<sup>1</sup> Grimm, "Teutonic Mythology," ii. 1161; Tylor, "Early History," 143; Spencer, "Principles of Sociology," i. 229; Sir W. Scott, "Lectures on Demonology," 105.

<sup>2</sup> Risley, "Tribes and Castes of Bengal," i. 179.



SHRINE OF SĪTALA AND DISEASE GODLINGS.



princess born to one of the Mughal Emperors, who, according to the traditions of the dynasty, when many of the chief ladies of the harem were of Hindu birth, had a warm sympathy for her ancestral faith. So she made a pilgrimage to Hardwâr, and thence set off to visit the holy shrines situated in the upper course of the Ganges. When she reached the holy land of Badarinâth, the god himself appeared to her in a dream, and warned her that she being a Musalmân, her intrusion into his domains would probably encourage the attacks of the infidel. So he ordered her to return and take up her abode in Kankhal, where as a reward for her piety she should after her death become the guardian goddess of children and be deified as a manifestation of Sitalâ. So after her death a temple was erected on the site of her tomb, and she receives the homage of multitudes of pilgrims. There is another noted shrine of Sitalâ at Râêwala, in the Dehra Dûn District. She is a Satî, Gândharî, the wife of Dhritarâshtra, the mother of Duryodhana. When Dhritarâshtra, through the force of his divine absorption, was consumed with fire at Sapta-srota, near Hardwâr, Gândhârî also jumped into the fire and became Satî with her husband. Then, in recognition of her piety, the gods blessed her with the boon that in the Iron Age she should become the guardian deity of children and the goddess of small-pox in particular. Another noted Sitalâ in this part of the country is the deity known as Ujalî Mâtâ, or "the White Mother," who has a shrine in the Muzaffarnagar District. Here vast crowds assemble, and women make vows at her temple for the boon of sons, and when a child is born they take it there and perform their vow by making the necessary offering to the goddess. One peculiarity of the worship of the Kankhal goddess and of Ujalî Mâtâ is that calves are released at her shrine. This can hardly be anything else but a survival of the rite of cattle slaughter, and this is one of many indications that the worship of Sitalâ is a most primitive cult, and probably of indigenous origin.

Sitalâ, according to one story, is only the eldest of a band

of seven sisters, by whom the pustular group of diseases is supposed to be caused. So the charmer Lilith has twelve daughters, who are the twelve kinds of fevers, and this arrangement of diseases or evil spirits in categories of sevens or twelves is found in the Chaldaic magic.<sup>1</sup> Similarly in the older Indian mythology we have the seven Mâtrîs, the seven oceans, the seven Rishis, the seven Adityas and Dânavas, and the seven horses of the sun, and numerous other combinations of this mystic number. One list gives their names as Sitalâ, Masânî, Basanti, Mahâ Mâi, Polamdê, Lamkariyâ, and Agwâni.<sup>2</sup> We shall meet Masânî or Masân, the deity of the cremation ground, in another connection. Basanti is the "yellow goddess," so called probably on account of the colour of the skin in these diseases. Mahâ Mâi is merely "the great Mother." Polamdê is possibly "she who makes the body soft or flabby," and Lamkariyâ, "she that hasteneth." Agwâni is said to mean "the leader," and by one account, Agwân, who has twenty-five thousand votaries, according to the last census returns, in the North-West Provinces, is the son of Râja Ben, or Vena, and the brother of the small-pox sisters. At Hardwâr they give the names of the seven sisters as Sitalâ, Sedalâ, Runukî, Jhunukî, Mihilâ, Merhalâ, and Mandilâ, a set of names which smacks of some modification of an aboriginal cultus.

Their shrines cluster round the special shrine of Sitalâ, and the villagers to the west of the North-West Provinces call them her Khidmatgârs, or body servants. Round many of the shrines again, as at Kankhal, we find a group of minor shrines, which by one explanation are called the shrines of the other disease godlings. Villagers say that when disease appears in a family, the housewife comes and makes a vow, and if the patient recovers she makes a little shrine to the peculiar form of Devî which she considers responsible for the illness. The Brâhmans say that these minor shrines are in honour of the Yoginis, who are usually

<sup>1</sup> Leland, "Etruscan Roman Remains," 153.

<sup>2</sup> Ibbetson, "Panjâb Ethnography," 114.



said to number eight—Mārjanî, Karpûratilakâ, Malaya-gandhinî Kauamudikâ, Bherundâ, Mâtâlî, Nâyakî, Jayâ or Subhâchârâ, Sulakshanâ and Sunandâ. In the Gurgaon District, accompanying images of Sitalâ, is one of Sedhu Lâla, who is inferior to her, yet often worshipped before her, because he is regarded as her servant and intercessor. Copper coins are thrown behind her shrine into a saucer, which is known as her Mâlkhâna or Treasury. Rice and other articles of food are placed in front of her shrine, and afterwards distributed to Chamârs, the currier caste, and to dogs.<sup>1</sup>

Like so many deities of this class Sitalâ is on the way to promotion to the higher heaven. In some places she is identified with Kâlikâ Bhavânî, and one list of the seven small-pox sisters gives their names as Sitalâ, Phûlmatî, Chamariyâ, Durgâ Kâlî, Mahâ Kâlî, and Bhadrâ Kâlî. This has obviously passed through the mill of Brâhmanism. Of these, Chamariyâ is doubtless allied to Châmar, who is a vaguely described low-caste deity, worshipped in the North-Western Provinces. Some say he is the ghost of a Chamâr, or worker in leather, who died an untimely death. Chamariyâ is said to be the eldest and Phûlmatî the youngest sister of Sitalâ. She, by the common account, takes her name from the pustules (*phûl*) of the disease. She brings the malady in its mildest form, and the worst variety is the work of Sitalâ in person. She lives in the Nim tree, and hence a patient suffering from the disease is fanned with its leaves. A very bad form of confluent small-pox is the work of Chamariyâ, who must be propitiated with the offering of a pig through a Chamâr or other low-caste priest. The influence of Kâlî in her threefold form is chiefly felt in connection with other pustular diseases besides small-pox. Earthenware images of elephants are placed at her shrine, and her offerings consist of cakes, sweetmeats, pigs, goats, sheep, and black fowls. Bhadrâ Kâlî is the least formidable of all. The only person who has influence over Kâlî is the Ojha, or sorcerer, who, when

<sup>1</sup> "Indian Antiquary," viii. 211.

cholera and similar epidemics prevail, collects a subscription and performs a regular expiatory service.

#### CONNECTION OF SĪTALĀ WITH HUMAN SACRIFICE.

In her form as household goddess, Sitalā is often known as Thandī, or "the cool one," and her habitation is in the house behind the water-pots, in the cold, damp place where the water drips. Here she is worshipped by the house-mother, but only cold food or cold water is offered to her.

There is, however, a darker side to the worship of Sitalā and the other disease godlings than this mild household service. In 1817 a terrible epidemic of cholera broke out at Jessore. "The disease commenced its ravages in August, and it was at once discovered that the August of this year had five Saturdays (a day under the influence of the ill-omened Sani). The number five being the express property of the destructive Siva, a mystical connection was at once detected, the infallibly baneful influence of which it would have been sacrilege to question. On the night of the 27th a strange commotion spread through the villages adjacent to the station. A number of magicians were reported to have quitted Marelli with a human head in their possession, which they were to be directed by the presence of supernatural signs to leave in a certain, and to them unknown, village. The people on all sides were ready by force to arrest the progress of these nocturnal visitors. For the prophecy foretold that wherever the head fell, the destroying angel terminating her sanguinary course would rest, and the demon of death, thus satisfied, would refrain from further devastation in that part of the country. Dr. Tytler says that on that night, while walking along the road, endeavouring to allay the agitation, the judge and he perceived a faint light arising from a thick clump of bamboos. Attracted to the spot, they found a hut which was illuminated, and contained images of five Hindu gods, one of which was Sitalā, the celebrated and formidable Aulā Bībī,

'Our Lady of the Flux,' an incarnation of Kâlî, who it is believed is one day to appear riding on a horse for the purpose of slaughtering mankind, and of setting the world on fire. In front of the idol a female child about nine years of age lay on the ground. She was evidently stupefied with intoxicating drugs, and in this way prepared to answer responses to such questions as those initiated into the mysteries should think proper to propose."<sup>1</sup> There is much in this statement which is open to question, and it seems doubtful whether, as Dr. Chevers is disposed to believe, the case was really one of intended human sacrifice.

#### SMALL-POX WORSHIP IN BENGAL.

In Bengal the divine force antagonistic to Sîtâlâ is Shashthî, "goddess of the sixth," who is regarded as the special guardian of children. The worship of Shashthî rests on a physiological fact, which has only recently been applied to explain this special form of worship. The most fatal disease of Indian children is a form of infantile lock-jaw, which is caused by the use of a coarse, blunt instrument, such as a sickle, for severing the umbilical cord. This disease usually makes its appearance between the sixth and twelfth day of the life of the child, and hence we have the formal rites of purification from the birth pollution performed as the Chhathî on the sixth and the Barahî on the twelfth day after delivery.

"In Bengal when small-pox rages, the gardeners are busiest. As soon as the nature of the disease is determined, the physician retires and a gardener is summoned. His first act is to forbid the introduction of meat, fish, and all food requiring oil or spices for its preparation. He then ties a lock of hair, a cowry shell, a piece of turmeric, and an article of gold on the right wrist of the patient. (The use of these articles as scarers of evil spirits will be considered later on.) The sick person is then laid on the Majhpatta, the young and unexpanded leaf of the plantain tree, and

<sup>1</sup> Chevers, "Medical Jurisprudence for India," 415 sq.

milk is prescribed as the sole article of food. He is fanned with a branch of the sacred Nim (*Asidirachta Indica*), and any one entering the chamber is sprinkled with water. Should the fever become aggravated and delirium ensue, or if the child cries much and sleeps little, the gardener performs the Mâtâ Pûjâ. This consists in bathing an image of the goddess causing the disease, and giving a draught of the water to drink. To relieve the irritation of the skin, pease meal, turmeric, flour or shell sawdust is sprinkled over the body. If the eruption be copious, a piece of new cloth in the figure of eight is wrapped round the chest and shoulders. On the night between the seventh and eighth days of the eruption, the gardener has much to do. He places a water-pot in the sick-room, and puts on it rice, a cocoanut, sugar, plantains, a yellow rag, flowers, and a few Nim leaves. Having mumbled several spells (*mantra*), he recites the tale (*gissa*) of the particular goddess, which often occupies several hours. When the pustules are mature, the gardener dips a thorn of the Karaunda (*Carissa*) in sesamum oil and punctures each one. The body is then anointed with oil, and cooling fruits are given. When the scabs have peeled off, another ceremony called Godâm is gone through. All the offerings on the water-pot are rolled in a cloth and fastened round the waist of the patient. The offerings are the perquisite of the gardener, who also receives a fee. Government vaccinators earn a considerable sum yearly by executing the Sitalâ worship, and when a child is vaccinated, a portion of the service is performed"—a curious compromise between the indigenous faith and European medical science.<sup>1</sup>

The special Tirhût observance of the Jur Sital or "small-pox fever" feast will be more conveniently considered in connection with other usages of the same kind.

#### MÂTANGÎ SAKTÎ AND MASÂN.

We have already seen that Sitalâ is in the stage of promotion to the Brâhmanical heaven. Here her special name

<sup>1</sup> Risley, "Tribes and Castes," ii. 62.

is Mâtangî Saktî, a word which has been connected with Mâtâ and Masân, but really refers to Durgâ-Devî in her terrible elephant form. Masân or Masânî is quite a different goddess. She resides at the Masân or cremation ground, and is greatly dreaded. The same name is in the eastern district of the North-Western Provinces applied to the tomb of some low-caste man, very often a Teli or oilman, or a Dhobi or washerman, both of whose ghosts are generally obnoxious. Envious women will take the ashes from a cremation ground and throw them over an enemy's child. This is said to cause them to be "under the influence of the shadow" (Sâya, Chhâya) and to waste away by slow decline. This idea is familiar in folk-lore. All savages believe that their shadow is a part of themselves, that if it be hurt the owner of it will feel pain, that a man may lose his shadow altogether and thus be deprived of part of his soul and strength, and that vicious people, as in the present case, can fling their shadow upon you and cause you injury.<sup>1</sup>

Mâtangî Saktî, again, appears in at least eight forms—Raukâ Devî, Ghraukâ Devî, Melâ Devî, Mandlâ Devî, Sítalâ Devî, Durgâ Devî and Sankarâ Devî, a collection of names which indicates the extraordinary mixture of beliefs, some of them importations from the regular mythology, but others obscure and local manifestations of the deity, out of which this worship has been developed. She is described as having ears as large as a winnowing fan, projecting teeth, a hideous face with a wide open mouth. Her vehicle is the ass, an animal very often found in association with shrines of Sítalâ. She carries a broom and winnowing fan with which she sifts mankind, and in one hand a pitcher and ewer. This fan and broom are, as we shall see later on, most powerful fetishes. All this is sheer mythology at its lowest stage, and represents the grouping of various local fetish beliefs on the original household worship.

<sup>1</sup> Spencer, "Principles of Sociology," i. 115; Frazer, "Golden Bough," i. 141 sqq.

## JOURNEY FORBIDDEN DURING AN EPIDEMIC OF SMALL-POX.

During a small-pox epidemic no journey, not even a pilgrimage to a holy shrine, should be undertaken. Gen. Sleeman<sup>1</sup> gives a curious case in illustration of this: "At this time the only son of Râma Krishna's brother, Khushhâl Chand, an interesting boy of about four years of age, was extremely ill of small-pox. His father was told that he had better defer his journey to Benares till the child should recover; but he could neither eat nor sleep, so great was his terror lest some dreadful calamity should befall the whole family before he could expiate a sacrilege which he had committed unwittingly, or take the advice of his high priest, as to the best manner of doing so, and he resolved to leave the decision to God himself. He took two pieces of paper and having caused *Benares* to be written on one and *Jabalpur* on the other, he put them both in a brass vessel. After shaking the vessel well, he drew forth that on which Benares had been written. 'It is the will of God,' said Râma Krishna. All the family who were interested in the preservation of the poor boy implored him not to set out, lest the Devî who presides over small-pox should be angry. It was all in vain. He would set out with his household god, and unable to carry it himself, he put it upon a small litter upon a pole, and hired a bearer to carry it at one end while he supported the other. His brother Khushhâl Chand sent his second wife at the same time with offerings to the Devî, to ward off the effects of his brother's rashness from the child. By the time his brother had got with his god to Adhartâl, three miles from Jabalpur, he heard of the death of his nephew. But he seemed not to feel this slight blow in the terror of the dreadful, but undefined, calamity which he felt to be impending over him and the whole family, and he went on his road. Soon after, an infant son of his uncle died of the same disease, and the whole town at once became divided into two parties—those who held that the child had been killed by the Devî as a punishment for Râma Krishna's

<sup>1</sup> "Rambles and Recollections," i. 207.

presuming to leave Jabalpur before they recovered, and those who held that they were killed by the god Vishnu himself for having deprived him of one of his arms. Khushhâl Chand's wife sickened on the road and died before reaching Mirzapur; and as the Devî was supposed to have nothing to say to fevers, this event greatly augmented the advocates of Vishnu."

#### OBSERVANCES DURING SMALL-POX EPIDEMICS.

In the Panjâb when a child falls ill of small-pox no one is allowed to enter the house, especially if he have bathed, washed, or combed his hair, and if any one does come in, he is made to burn incense at the door. Should a thunder-storm come on before the vesicles have fully come out, the sound is not allowed to enter the ear of the sick child, and metal plates are violently beaten to drown the noise of the thunder. For six or seven days, when the disease is at its height, the child is fed with raisins covered with silver leaf. When the vesicles have fully developed it is believed that Devî Mâtâ has come. When the disease has abated a little, water is thrown over the child. Singers and drummers are summoned and the parents make with their friends a procession to the temple of Devî, carrying the child dressed in saffron-coloured clothes. A man goes in advance with a bunch of sacred grass in his hands, from which he sprinkles a mixture of milk and water. In this way they visit some fig-tree or other shrine of Devî, to which they tie red ribbons and besmear it with red lead, paint and curds.<sup>1</sup>

One method of protecting children from the disease is to give them opprobrious names, and dress them in rags. This, with other devices for disease transference, will be discussed later on. We have seen that the Nîm tree is supposed to influence the disease; hence branches of it are hung over the door of the sick-room. Thunder disturbs the goddess in possession of the child, so the family flour-mill, which, as we shall see, has mystic powers, is rattled near the child.

<sup>1</sup> Nûr Ahmad Chishti, *Yûdgâr-i-Chishti*.

Another device is to feed a donkey, which is the animal on which Sitalâ rides. This is specially known in the Panjâb as the Jandî Pûjâ.<sup>1</sup> In the same belief that the patient is under the direct influence of the goddess, if death ensues the purification of the corpse by cremation is considered both unnecessary and improper. Like Gusâins, Jogis, and similar persons who are regarded as inspired, those who die of this disease are buried, not cremated. As Sir A. C. Lyall observes,<sup>2</sup> "The rule is ordinarily expounded by the priests to be imperative, because the outward signs and symptoms mark the actual presence of divinity; the small-pox is not the god's work, but the god himself manifest; but there is also some ground for concluding that the process of burying has been found more wholesome than the hurried and ill-managed cremation, which prevails during a fatal epidemic." Gen. Sleeman gives an instance of an outbreak of the disease which was attributed to a violation of this traditional rule.<sup>3</sup>

#### MINOR DISEASE GODLINGS.

There are a number of minor disease godlings, some of whom may be mentioned here. The Benares godling of malaria is Jvaraharîsvara, "the god who repels the fever." The special offering to him is what is called Dudhbhanga, a confection made of milk, the leaves of the hemp plant and sweetmeats. Among the Kols of Chaibâsa, Bangara is the godling of fever and is associated with Gohem, Chondu, Negra and Dichali, who are considered respectively the godlings of cholera, the itch, indigestion and death. The Bengâlis have a special service for the worship of Ghentu, the itch godling. The scene of the service is a dunghill. A broken earthenware pot, its bottom blackened with constant use for cooking, daubed white with lime, interspersed with a few streaks of turmeric, together with a branch or two of the Ghentu plant, and last, not least, a broomstick of the genuine palmyra or cocoanut stock, serve

<sup>1</sup> "Panjâb Notes and Queries," iii. 42, 167.

<sup>2</sup> "Asiatic Studies," 57 sq.

<sup>3</sup> "Rambles and Recollections," i. 208.



as the representation of the presiding deity of itch. The mistress of the family, for whose benefit the worship is done, acts as priestess. After a few doggrel lines are recited, the pot is broken and the pieces collected by the children, who sing songs about the itch godling.<sup>1</sup>

Some of these godlings are, like Shashthî, protectors of children from infantile disorders. Such are in Hoshangâbâd Bijaysen, in whose name a string, which, as we shall see, exercises a powerful influence over demons, is hung round the necks of children from birth till marriage, and Kurdeo, whose name represents the Kuladevatâ, or family deity. Among the Kurkus he presides over the growth and health of the children in three or four villages together.<sup>2</sup> Acheri, a disease sprite in the Hills, particularly favours those who wear red garments, and in his name a scarlet thread is tied round the throat as an amulet against cold, and goitre. Ghanta Karana, "he who has ears as broad as a bell," or "who wears bells in his ears," is another disease godling of the Hills. He is supposed to be of great personal attractions, and is worshipped under the form of a water jar as the healer of cutaneous diseases. He is a gate-keeper, or, in other words, a godling on his promotion, in many of the Garhwâl temples.<sup>3</sup>

Among the Kurkus of Hoshangâbâd, Mutua Deo is represented by a heap of stones inside the village. His special sacrifice is a pig, and his particular mission is to send epidemics, and particularly fevers, in which case he must be propitiated with extraordinary sacrifices.<sup>4</sup>

One of the great disease Mothers is Marî Bhavânî. She has her speciality in the regulation of cholera, which she spreads or withholds according to the attention she receives. They tell a curious story about her in Oudh. Safdar Jang, having established his virtual independence of the Mughal Empire, determined to build a capital. He selected as the

<sup>1</sup> "Calcutta Review," xviii. 68.

<sup>2</sup> Hoshangâbâd "Settlement Report," 119, 255.

<sup>3</sup> Atkinson, "Himâlayan Gazetteer," ii. 833, 816 sq.

<sup>4</sup> "Settlement Report," 254 sq.

site for it the high bank of the Gúm̄ti, overlooking Páparghát in Sultánpur. And but for the accident of a sickly season, that now comparatively unknown locality might have enjoyed the celebrity which afterwards fell to the lot of Faizábád. The fort was already begun when the news reached the Emperor, who sent his minister a khilat, to all outward appearance suited to his rank and dignity. The royal gift had been packed up with becoming care, and its arrival does not seem to have struck Safdar Jang as incompatible with the rebellious attitude which he had assumed. The box in which it was enclosed was opened with due ceremony, when it was discovered that the Emperor, with grim pleasantry, had selected as an appropriate gift an image of Marí Bhavânî. The mortality which ensued in Safdar Jang's army was appalling, and the site was abandoned, Marí Bhavânî being left in sole possession. Periodical fairs are now held there in her honour.<sup>1</sup>

#### HARDAUL LÁLA, THE CHOLERA GODLING.

But the great cholera godling of Northern India is Hardaul, Hardaur, Harda, Hardiya or Hardiha Lála. It is only north of the Jumná that he appears to control the plague, and in Bundelkhand, his native home, he seems to have little connection with it. With him we reach a class of godlings quite distinct from nearly all those whom we have been considering. He is one of that numerous class who were in their lifetime actual historical personages, and who from some special cause, in his case from the tragic circumstances of his death, have been elevated to a seat among the hosts of heaven. Hardaur Lála, or Díván Hardaur, was the second son of Bír Sinha Deva, the miscreant Rája of Orchha, in Bundelkhand, who, at the instigation of Prince Jahângîr, assassinated the accomplished Abul Fazl, the litterateur of the court of Akbar.<sup>2</sup> His brother Jhahhâr, or Jhujhâr, Sinh succeeded to the throne

<sup>1</sup> Sultánpur, "Settlement Report," 42.

<sup>2</sup> Blochmann, "Ain-i-Akbari," Introduction, xxiv.

on the death of his father; and after some time suspecting Hardaur of undue intimacy with his wife, he compelled her to poison her lover with all his companions at a feast in 1627 A.D.

After this tragedy it happened that the daughter of the Princess Kanjâvatî, sister of Jhahjâr and Hardaur, was about to be married. Her mother, according to the ordinary rule of family etiquette, sent an invitation to Jhahjâr Sinh to attend the wedding. He refused with the mocking taunt that she would be wise to invite her favourite brother Hardaur. Thereupon, she in despair went to his cenotaph and lamented his wretched end. Hardaur from below answered her cries, and promised to attend the wedding and make all the necessary arrangements. The ghost kept his promise, and arranged the marriage ceremony as befitted the honour of his house.

Subsequently he is said to have visited the bedside of the Emperor Akbar at midnight, and besought him to issue an order that platforms should be erected in his name, and honour be paid to him in every village of the Empire, promising that if he were duly propitiated, no wedding should ever be marred with storm or rain, and that no one who before eating presented a share of his meal to him, should ever want for bread. Akbar, it is said, complied with these requests, and since then the ghost of Hardaul has been worshipped in nearly every village in Northern India. But here, as in many of these legends, the chronology is hopeless. Akbar died in 1605 A.D., and the murder of Hardaul is fixed in 1627.

He is chiefly honoured at weddings, and in the month of Baisâkh (May), when the women, particularly those of the lower classes, visit his shrine and eat the offerings presented to him. The shrine is always erected outside the hamlet, and is decorated with flags. On the day but one before the arrival of a wedding procession, the women of the family worship Hardaul, and invite him to the ceremony. If any signs of a storm appear, he is propitiated with songs, one of the best known of which runs thus—

Lâla ! Thy shrine is in every hamlet !  
 Thy name throughout the land !  
 Lord of the Bundela land !  
 May God increase thy fame !

Or in the local patois—

*Gânwân chauntra,  
 Lâla desan nâm:  
 Bundelê des kê Raiya,  
 Râû kê.  
 Tumhârî jay rakhê  
 Bhagwân !*

Many of these shrines have a stone figure of the hero represented on horseback, set up at the head or west side of the platform. From his birthplace Hardaul is also known as Bundela, and one of the quarters in Mirzapur, and in the town of Brindaban in the Mathura District, is named after him.<sup>1</sup>

But while in his native land of Bundelkhand Hardaul is a wedding godling, in about the same rank as Dulha Deo among the Drâvidian tribes, to the north of the Jumna it is on his power of influencing epidemics of cholera that his reputation mainly rests. The terrible outbreak of this pestilence, which occurred in the camp of the Governor-General, the Marquess Hastings, during the Pindâri war, was generally attributed by the people to the killing of beef for the use of the British troops in the grove where the ashes of Hardaul repose. Sir C. A. Elliott remarks that he has seen statements in the old official correspondence of 1828 A.D., when we first took possession of Hoshangâbâd, that the district officers were directed to force the village headmen to set up altars to Hardaul Lâla in every village. This was part of the system of "preserving the cultivators," since it was found that they ran away, if their fears of epidemics were not calmed by the respect paid to the local gods. But in Hoshangâbâd, the worship of Hardaul Lâla has fallen into great neglect in recent times, the repeated

<sup>1</sup> The chief authorities for Hardaul are Cunningham, "Archæological Reports," xvii. 162 sqq. : V. A. Smith, "Journal Asiatic Society of Bengal," 1875.

recurrence of cholera having shaken the belief in the potency of his influence over the disease.<sup>1</sup>

#### EXORCISM OF THE CHOLERA DEMON.

Mention has been already made of the common belief in an actual embodiment of pestilence in a human or ghostly form. A disease so sudden and mysterious as cholera is naturally capable of a superstitious explanation of this kind. Everywhere it is believed to be due to the agency of a demon, which can be expelled by noise and special incantations, or removed by means of a scapegoat. Thus, the Muhammadans of Herat believed that a spirit of cholera stalked through the land in advance of the actual disease.<sup>2</sup> All over Upper India, when cholera prevails, you may see fires lighted on the boundaries of villages to bar the approach of the demon of the plague, and the people shouting and beating drums to hasten his departure. On one occasion I was present at such a ceremonial while out for an evening drive, and as we approached the place the grooms advised us to stop the horses in order to allow the demon to cross the road ahead of us without interruption.

This expulsion of the disease spirit is often a cause of quarrels and riots, as villages who are still safe from the epidemic strongly resent the introduction of the demon within their boundaries. In a recent case at Allahâbâd a man stated that the cholera monster used to attempt to enter his house nightly, that his head resembled a large earthen pot, and that he and his brother were obliged to bar his entrance with their clubs. Another attributed the immunity of his family to the fact that he possessed a gun, which he regularly fired at night to scare the demon. Not long ago some men in the same district enticed the cholera demon into an earthen pot by magical rites, and clapping on the lid, formed a procession in the dead of night for the purpose of carrying the pot to a neighbouring village, with

<sup>1</sup> "Settlement Report," 451 sq.

<sup>2</sup> Ferrier, "Caravan Journeys," 451 sq.

which their relations were the reverse of cordial, and burying it there secretly. But the enemy were on the watch, and turned out in force to frustrate this fell intent. A serious riot occurred, in the course of which the receptacle containing the evil spirit was unfortunately broken and he escaped to continue his ravages in the neighbourhood.<sup>1</sup> In Bombay, when cholera breaks out in a village, the village potter is asked to make an image of the goddess of cholera. When the image is ready, the village people go in procession to the potter's house, and tell him to carry the image to a spot outside the village. When it is taken to the selected place, it is first worshipped by the potter and then by the villagers.<sup>2</sup> Here, as in many instances of similar rites, the priest is a man of low caste, which points to the indigenous character of the worship.

In the western districts of the North-Western Provinces the rite takes a more advanced form. When cholera prevails, Kâli Devî is worshipped, and a magic circle of milk and spirits is drawn round the village, over which the cholera demon does not care to step. They have also a reading of the Scriptures in honour of Durgâ, and worship a Satî shrine, if there be one in the village. The next stage is the actual scapegoat, which is, as we shall see, very generally used for this purpose. A buffalo bull is marked with a red pigment and driven to the next village, where he carries the plague with him. Quite recently, at Meerut, the people purchased a buffalo, painted it red and led the animal through the city in procession. Colonel Tod describes how Zâlim Sinh, the celebrated regent of Kota, drove cholera out of the place. "Having assembled the Brâhmans, astrologers and those versed in incantations, a grand rite was got up, sacrifices made, and a solemn decree of banishment was pronounced against Marî, the cholera goddess. Accordingly an equipage was prepared for her, decorated with funeral emblems, painted black and drawn by a double team of black oxen; bags of grain, also black,

<sup>1</sup> "Allahâbâd Pioneer," 10th March, 1891.

<sup>2</sup> "Bombay Gazetteer," xxii. 155.

were put into the vehicle, that the lady might not go without food, and driven by a man in sable vestments, followed by the yells of the populace, Marî was deported across the Chambal river, with the commands of the priests that she should never again set foot in Kota. No sooner did my deceased friend hear of her expulsion from that capital, and being placed on the road for Bûndi, than the wise men of the city were called on to provide means to keep her from entering therein. Accordingly, all the water of the Ganges at hand was in requisition; an earthen vessel was placed over the southern portal from which the sacred water was continually dripping, and against which no evil could prevail. Whether my friend's supply of the holy water failed, or Marî disregarded such opposition, she reached the palace."<sup>1</sup>

#### CHOLERA CAUSED BY WITCHCRAFT.

In Gujarât, among the wilder tribes, the belief prevails that cholera is caused by old women who feed on the corpses of the victims of the pestilence. Formerly, when a case occurred their practice was to go to the soothsayer (Bhagat), find out from him who was the guilty witch, and kill her with much torture. Of late years this practice has, to a great extent, ceased. The people now attribute an outbreak to the wrath of the goddess Kâlî, and, to please her, draw her cart through the streets, and lifting it over the village boundaries, offer up goats and buffaloes. Sometimes, to keep off the disease, they make a magic circle with milk or coloured threads round the village. At Nâsik, when cholera breaks out in the city, the leading Brâhmans collect in little doles from each house a small allowance of rice, put the rice in a cart, take it beyond the limits of the town, and there it is thrown away.

A visitation of the plague in Nepâl was attributed to the Râja insisting on celebrating the Dasahra during an intercalary month. On another occasion the arrival of the disease was attributed to the Evil Eye of Saturn and other

<sup>1</sup> "Annals," ii. 744.

<sup>2</sup> "Bombay Gazetteer," xvi. 520; Campbell, "Notes," 96.

planets, which secretly came together in one sign of the zodiac. A third attack was supposed to be caused by the Râja being in his eighteenth year, and the year of the cycle being eighty-eight—eight being a very unlucky number.<sup>1</sup>

So the Gonds try to ward off the anger of the spirits of cholera and small-pox by sacrifices, and by thoroughly cleaning their villages and transferring the sweepings into some road or travelled track. Their idea is that unless the disease is communicated to some person who will take it on to the next village, the plague will not leave them. For this reason they do not throw the sweepings into the jungle, as no one passes that way, and consequently the benefit of sweeping is lost.<sup>2</sup>

An extraordinary case was recently reported from the Dehra Ismâil Khân District. There had been a good deal of sickness in the village, and the people spread a report that this was due to the fact that a woman, who had died some seven months previously, had been chewing her funeral sheet. The relatives were asked to allow the body to be examined, which was done, and it was found that owing to the subsidence of the ground through rain, some earth had fallen into the mouth of the corpse. A copper coin was placed in the mouth as a viaticum, and a fowl killed and laid on the body, which was again interred. The same result is very often believed to follow from burying persons of the sweeper caste in the usual extended position, instead of a sitting posture or with the face downwards. A sweeper being one of the aboriginal or casteless tribes is believed to have something uncanny about him. Recently in Muzaffarnagar, a corpse buried in the unorthodox way was disinterred by force, and the matter finally came before the courts.

#### THE DEMON OF CATTLE DISEASE.

In the same way cattle disease is caused by the plague demon. Once upon a time a man, whose descendants live

<sup>1</sup> Wright, "History," 221, 267, 268.

<sup>2</sup> "Central Provinces Gazetteer," 276.



in the Mathura District, was sleeping out in the fields when he saw the cattle disease creeping up to his oxen in an animal shape. He watched his opportunity and got the demon under his shield, which he fixed firmly down. The disease demon entreated to be released, but he would not let it go till it promised that it would never remain where he or his descendants were present. So to this day, when the murrain visits a village, his descendants are summoned and work round the village, calling on the disease to fulfil its contract.<sup>1</sup>

The murrain demon is expelled in the same way as that of the cholera, and removed by the agency of the scapegoat. In the western part of the North-Western Provinces you will often notice wisps of straw tied round the trunks of acacia trees, which, as we shall see, possess mystic powers, as a means to bar disease.

Kâsi Bâba is the tribal deity of the Binds of Bengal. Of him it is reported: "A mysterious epidemic was carrying off the herds on the banks of the Ganges, and the ordinary expiatory sacrifices were ineffectual. One evening a clownish Ahîr, on going to the river, saw a figure rinsing its mouth from time to time, and making an unearthly sound with a conch shell. The lout, concluding that this must be the demon that caused the epidemic, crept up and clubbed the unsuspecting bather. Kâsi Nâth was the name of the murdered Brâhman, and as the cessation of the murrain coincided with his death, the low Hindustâni castes have ever since regarded Kâsi Bâba as the maleficent spirit that sends disease among the cattle. Nowadays he is propitiated by the following curious ceremony. As soon as an infectious disease breaks out, the village cattle are massed together, and cotton seed sprinkled over them. The fattest and sleekest animal being singled out, is severely beaten with rods. The herd, scared by the noise, scamper off to the nearest shelter, followed by the scape bull; and by this means it is thought the murrain is stayed."<sup>2</sup>

<sup>1</sup> "Gurgâon Settlement Report," 37.

<sup>2</sup> Risley, "Tribes and Castes of Bengal," i. 132.

Kâsi Dâs, according to the last census, has 172,000 worshippers in the eastern districts of the North-Western Provinces.

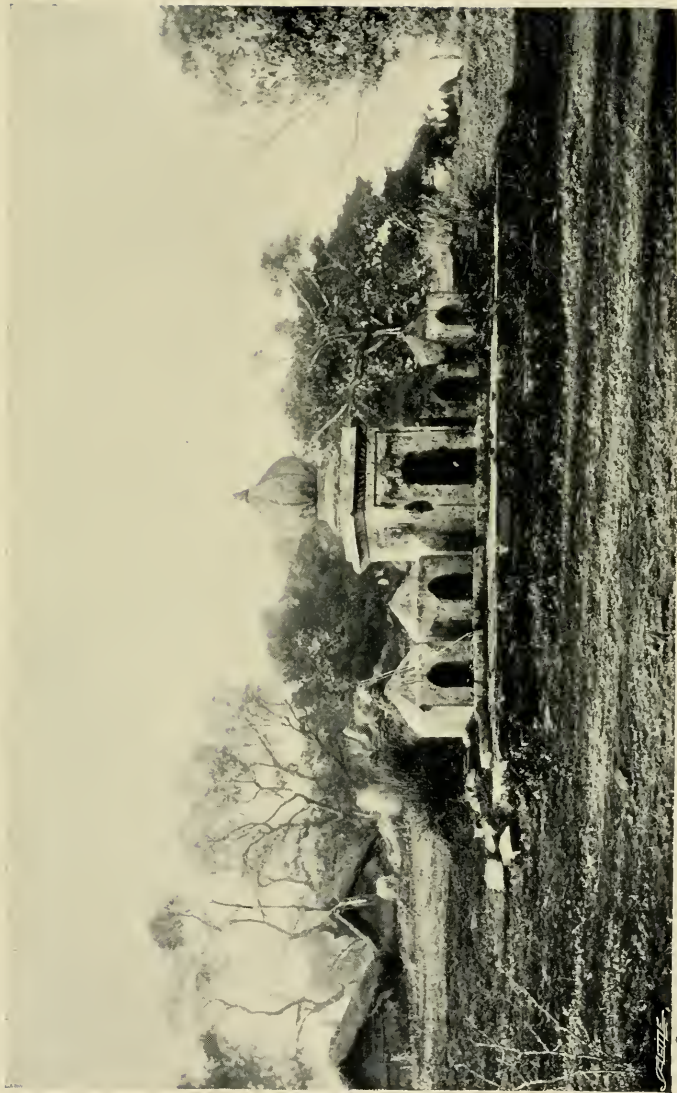
#### OTHER CHOLERA GODLINGS.

Beside Hardaul Lâla, the great cholera godling, Hulkâ Devî, the impersonation of vomiting, is worshipped in Bengal with the same object. She appears to be the same as Holikâ or Horkâ Maiyyâ, whom we shall meet in connection with the Holî festival. We have already noticed Marî or Marî Mâi, "Mother death," or as she is called when promoted to Brâhmanism, Marî Bhavânî. She and Hatthî, a minor cholera goddess, are worshipped when cholera prevails. By one account she and Sitalâ are daughters of Râja Vena. About ten thousand people recorded themselves at the last census as worshippers of Hatthî and Marî in the North-Western Provinces. Among the jungle tribes of Mirzapur she is known as Obâ, an Arabic word (*waba*) meaning pestilence. Marî, as we have said, has a special shrine in Sultânpur to commemorate a fatal outbreak of cholera in the army of Safdar Jang. In the Punjâb Marî is honoured with an offering of a pumpkin, a male buffalo, a cock, a ram and a goat. These animals are each decapitated with a single blow before her altar. If more than one blow is required the ceremony is a failure. Formerly, in addition to these five kinds of offering a man and woman were sacrificed, to make up the mystic number seven.<sup>1</sup>

#### EXORCISM OF DISEASE.

The practice of exorcising these demons of disease has been elaborated into something like a science. Disease, according to the general belief of the rural population, can be removed by a species of magic, usually of the variety known as "sympathetic," and it can be transferred from the sufferer to some one else. The special incantations for

<sup>1</sup> "Panjâb Notes and Queries," i. 1; iv. 51; "Oudh Gazetteer," i. 355, 517; Tod, "Annals," ii. 75.



SHRINES OF GODLINGS OF DISEASE.



disease are in the hands of low-caste sorcerers or magicians. Among the more primitive races, such as those of Drávidian origin in Central India, this is the business of the Baiga, or aboriginal devil priest. But even here there is a differentiation of function, and though the Baiga is usually considered competent to deal with the cases of persons possessed of evil spirits, it is only special persons who can undertake the regular exorcism. This is among the lower tribes of Hindus the business of the Syâna, "the cunning man," the Sokha (Sanskrit *sukshma*, "the subtile one"), or the Ojha, which is a corruption of the Sanskrit Upâdhyâya or "teacher."

Like Æsculapius, Paieon, and even Apollo himself, the successful magician and healer gradually develops into a god. All over the country there are, as we have seen, the shrines of saints who won the reverence of the people by the cures wrought at their tombs. The great deified healer in Behâr and the eastern Districts of the North-Western Provinces is Sokha Bâba, who, according to the last census, had thirteen thousand special worshippers. He is said to have been a Brâhman who was killed by a snake, and now possesses the power of inflicting snake-bite on those who do not propitiate him.

Exorcisers are both professional and non-professional. "Non-professional exorcisers are generally persons who get naturally improved by a guardian spirit (*deva*), and a few of them learn the art of exorcism from a Guru or teacher. Most of the professional exorcisers learn from a Guru. The first study is begun on a lunar or on a solar eclipse day. On such a day the teacher after bathing, and without wiping his body, or his head or hair, puts on dry clothes, and goes to the village godling's temple. The candidate then spreads a white cloth before the god, and on one side of the cloth makes a heap of rice, and on another a heap of Urad (*phaseolus radiatus*), sprinkles red lead on the heaps, and breaks a cocanut in front of the idol. The Guru then teaches him the incantation (*mantra*), which he commits to memory. An ochre-coloured flag is then tied to a staff in

front of the temple, and the teacher and candidate come home.

“After this, on the first new moon which falls on a Saturday, the teacher and the candidate go together out of the village to a place previously marked out by them on the boundary. A servant accompanies them, who carries a bag of Urad, oil, seven earthen lamps, lemons, cocoanuts, and red powder. After coming to the spot, the teacher and the candidate bathe, and then the teacher goes to the village temple, and sits praying for the safety of the candidate. The candidate, who has been already instructed as to what should be done, then starts for the boundary of the next village, accompanied by the servant. On reaching the village boundary, he picks up seven pebbles, sets them in a line on the road, and after lighting a lamp near them, he worships them with flowers, red powder, and Urad. Incense is then burnt, and a cocoanut is broken near the pebble which represents Vetála and his lieutenants, and a second cocoanut is broken for the village godling.” Here the cocoanut is symbolical of a sacrifice which was probably originally of a human victim.

“When this is over, he goes to a river, well, or other bathing place, and bathes, and without wiping his body or putting on dry clothes, proceeds to the boundary of the next village. There he repeats the same process as he did before, and then goes to the boundary of a third village. In this manner he goes to seven villages and repeats the same process. All this while he keeps on repeating incantations. After finishing his worship at the seventh village, the candidate returns to his village, and going to the temple, sees his teacher and tells him what he has done.

“In this manner, having worshipped and propitiated the Vetálas of seven villages, he becomes an exorcist. After having been able to exercise these powers, he must observe certain rules. Thus, on every eclipse day he must go to a sea-shore or a river bank, bathe in cold water, and while standing in the water repeat incantations a number of times. After bathing daily he must neither wring his head hair, nor

wipe his body dry. While he is taking his meals, he should leave off if he hears a woman in her monthly sickness speak or if a lamp be extinguished.

“The Muhammadan methods of studying exorcism are different from those of the Hindus. One of them is as follows:—The candidate begins his study under the guidance of his teacher on the last day of the lunar month, provided it falls on a Tuesday or Sunday. The initiation takes place in a room, the walls and floor of which have been plastered with mud, and here and there daubed with sandal paste. On the floor a white sheet is spread, and the candidate after washing his hands and feet, and wearing a new waist-cloth or trousers, sits on the sheet. He lights one or two incense sticks and makes offerings of a white cloth and meat to one of the principal Musalmân saints. This process is repeated for from fourteen to forty days.”<sup>1</sup>

Few rural exorcisers go through this elaborate ritual, the object of which it is not difficult to understand. The candidate wishes to get the Vetâla or local demon of the village into his power and to make him work his will. So he provides himself with a number of articles which, as we shall see, are known for their influence over the spirits of evil, such as the Urad pulse, lamps, cocoanuts, etc. The careful rule of bathing, the precautions against personal impurity, the worship done at the shrine of the village godling by the teacher, are all intended to guard him in the hour of danger. The common village “wise man” contents himself with learning a few charms of the hocus pocus variety, and a cure in some difficult case of devil possession secures his reputation as a healer.

#### METHODS OF RURAL EXORCISM.

The number of these charms is legion, and most exorcisers have one of their own in which they place special confidence and which they are unwilling to disclose. As Sir Monier Williams writes<sup>2</sup>:—“No magician, wizard, sorcerer or witch

<sup>1</sup> Campbell, “Notes,” 192 sqq.

<sup>2</sup> “Brâhmanism and Hinduism,” 201.

whose feats are recorded in history, biography or fable, has ever pretended to be able to accomplish by incantation and enchantment half of what the Mantra-sâstri claims to have power to effect by help of his Mantras. For example, he can prognosticate futurity, work the most startling prodigies, infuse breath into dead bodies, kill or humiliate enemies, afflict any one anywhere with disease or madness, inspire anyone with love, charm weapons and give them unerring efficacy, enchant armour and make it impenetrable, turn milk into wine, plants into meat, or invert all such processes at will. He is even superior to the gods, and can make goddesses, gods, imps and demons carry out his most trifling behests. Hence it is not surprising that the following remarkable saying is everywhere current throughout India : ‘The whole universe is subject to the gods ; the gods are subject to the Mantras ; the Mantras to the Brâhmans ; therefore the Brâhmans are our gods.’ ”

All these devices of Mantras or spells, Kavâchas or amulets, Nyâsas or mentally assigning various parts of the body to the protection of tutelary presiding deities, and Mudras or intertwining of the fingers with a mystic meaning, spring from the corrupt fountain head of the Tantras, the bible of Sâktism. But these are the speciality of the higher class of professional exorciser, who is very generally a Brâhman, and do not concern us here.

A few examples of the formulæ used by the village “cunning man” may be given here. Thus in Mirzapur when a person is known to be under the influence of a witch the Ojha recites a spell, which runs—“Bind the evil eye ; bind the fist ; bind the spell ; bind the curse ; bind the ghost and the churel ; bind the witch’s hands and feet. Who can bind her ? The teacher can bind her. I, the disciple of the teacher, can bind her. Go, witch, to wherever thy shrine may be ; sit there and leave the afflicted person.” In these spells Hanumân, the monkey godling, is often invoked. Thus—“I salute the command of my teacher. Hanumân, the hero, is the hero of heroes. He has in his quiver nine lākhs of arrows. He is sometimes on the right, sometimes



on the left, and sometimes in the front. I serve thee, powerful master. May not this man's body be crippled. I see the cremation ground in the two worlds and outside them. If in my body or in the body of this man any ill arise, then I call on the influence of Hanumân. My piety, the power of the teacher, this charm is true because it comes from the Almighty." In the same way two great witches, Lônâ Chamârin and Ismâîl the Jogi are often invoked. The Musalmân calls on Sulaimân, the lord Solomon, who is a leader of demons and a controller of evil spirits, for which there is ample authority in the Qurân.

But it is in charms for disease that the rural exorciser is most proficient. Accidents, such as the bites of snakes, stings of scorpions, or wasps are in particular treated in this way, and these charms make up most of the folk-medicine of Northern India. Thus, when a man is stung by a scorpion the exorciser says—"Black scorpion of the limestone! Green is thy tail and black thy mouth. God orders thee to go home. Come out! Come out! If thou fail to come out Mahâdeva and Pârvatî will drive thee out!" Another spell for scorpion sting runs thus—"On the hill and mountain is the holy cow. From its dung the scorpions were born, six black and six brown. Help me! O Nara Sinha! (the man lion incarnation of Vishnu). Rub each foot with millet and the poison will depart." So, to cure the bite of a dog, get some clay which has been worked on a potter's wheel, which as we shall see is a noted fetish, make a lump of it and rub it to the wound and say—"The black dog is covered with thick hair." Another plan in cases of hydrophobia is to kill a dog, and after burning it to make the patient imbibe the smoke. Headache is caused by a worm in the head, which comes out if the ear be rubbed with butter. Women of the gipsy tribes are noted for their charms to take out the worm which causes toothache. When a man is bitten by a snake the practitioner says—"True god, true hero, Hanumân! The snake moves in a tortuous way. The male and female weasel come out of their hole to destroy it. Which poison will they devour? First they will eat the black Karait snake,

then the snake with the jewel, then the Ghor snake. I pray to thee for help, my true teacher." So, if you desire to be safe from the attacks of the tiger, say—"Tie up the tiger, tie up the tigress, tie up her seven cubs. Tie up the roads and the footpaths and the fields. O Vasudeva, have mercy? Have mercy, O Lonâ Chamârin!" Lastly, if you desire an appointment, say—"O Kâlî, Kankâlî, Mahâkâlî! Thy face is beautiful, but at thy heart is a serpent. There are four demon heroes and eighty-four Bhairons. If thou givest the order I will worship them with betel nuts and sweetmeats. Now shout—'Mercy, O Mother Kali!'" It would not be difficult to describe hundreds of such charms, but what has been recorded will be sufficient to exemplify the ordinary methods of rural exorcism.<sup>1</sup>

When the Ojha is called in to identify the demon which has beset a patient, he begins by ascertaining whether it is a local ghost or an outsider which has attacked him on a journey. Then he calls for some cloves, and muttering a charm over them, ties them to the bedstead on which the sick man lies. Then the patient is told to name the ghost which has possessed him, and he generally names one of his dead relations, or the ghost of a hill, a tree or a burial ground. Then the Ojha suggests an appropriate offering, which when bestowed and food given to Brâhmins, the patient ought in all decency to recover. If he does not, the Ojha asserts that the right ghost has not been named, and the whole process is gone through again, if necessary funds are forthcoming.

The Baiga of Mirzapur, who very often combines the function of an Ojha with his own legitimate business of managing the local ghosts, works in very much the same way. He takes some barley in a sieve, which as we shall see is a very powerful fetish, and shakes it until only a few grains are left in the interstices. Then he marks down the intruding ghost by counting the grains, and recommends the sacrifice of a fowl or a goat, or the offering of some liquor,

<sup>1</sup> Numbers of such charms are to be found in vols. i., ii., iii., "North Indian Notes and Queries."

most of which he usually consumes himself. If his patient die, he gets out of the difficulty by saying—"Such and such a powerful Bhût carried him off. What can a poor man, such as I am, do?" If a tiger or a bear kills a man, the Baiga tells his friends that such and such a Bhût was offended because no attention was paid to him, and in revenge entered into the animal which killed the deceased, the obvious moral being that in future more regular offerings should be made through the Baiga.

In Hoshangâbâd the Bhomka sorcerer has a handful of grain waved over the head of the sick man. This is then carried to the Bhomka, who makes a heap of it on the floor, and sitting over it, swings a lighted lamp suspended by four strings from his fingers. He then repeats slowly the names of the patient's ancestors and of the village and local godling, pausing between each, and when the lamp stops spinning the name at which it halts is the name to be propitiated. Then in the same way he asks—"What is the propitiation offering to be? A pig? A cocoanut? A chicken? A goat?" And the same mystic sign indicates the satisfaction of the god.<sup>1</sup>

The Kol diviner drops oil into a vessel of water. The name of the deity is pronounced as the oil is dropped. If it forms one globule in the water, it is considered that the particular god to be appeased has been correctly named; if it splutters and forms several globules, another name is tried. The Orâon Ojha puts the fowls intended as victims before a small mud image, on which he sprinkles a few grains of rice; if they pick at the rice it indicates that the particular devil represented by the image is satisfied with the intentions of his votaries, and the sacrifice proceeds.<sup>2</sup>

The Panjâb diviner adopts a stock method common to such practitioners all over the world. He writes some spells on a piece of paper, and pours on it a large drop of ink. Flowers are then placed in the hands of a young child, who is told to look into the ink and say, "Summon the four

<sup>1</sup> "Settlement Report," 256.

<sup>2</sup> Dalton, "Descriptive Ethnology," 188, 257.

guardians." He is asked if he sees anything in the ink, and according to the answer a result is arrived at.<sup>1</sup> The *modus operandi* of these exorcisers is, in fact, very much the same in India as in other parts of the world.<sup>2</sup>

#### EXORCISM BY DANCING.

In all rites of this class religious dancing as a means of scaring the demon of evil holds an important place. Thus of the Bengal Muâsis Col. Dalton writes<sup>3</sup>—"The affection comes on like a fit of ague, lasting sometimes for a quarter of an hour, the patient or possessed person writhing and trembling with intense violence, especially at the commencement of the paroxysm. Then he is seen to spring from the ground into the air, and a succession of leaps follow, all executed as though he were shot at by unseen agency. During this stage of the seizure he is supposed to be quite unconscious, and rolls into the fire, if there be one, or under the feet of the dancers, without sustaining injury from the heat or from the pressure. This lasts for a few minutes only, and is followed by the spasmodic stage. With hands and knees on the ground and hair loosened, the body is convulsed, and the head shakes violently, whilst from the mouth issues a hissing or gurgling noise. The patient next evincing an inclination to stand on his legs, the bystanders assist him, and place a stick in his hand, with the aid of which he hops about, the spasmodic action of the body still continuing, and the head performing by jerks a violently fatiguing circular movement. This may go on for hours, though Captain Samuells says that no one in his senses could continue such exertion for many minutes. When the Baiga is appealed to to cast out the spirit, he must first ascertain whether it is Gansâm or one of his familiars that has possessed the victim. If it be the great Gansâm, the

<sup>1</sup> "North Indian Notes and Queries," i. 85.

<sup>2</sup> Yule, "Marco Polo," i. 71 sq., with note; Tylor, "Primitive Culture," i. 127; Lubbock, "Origin of Civilization," 237; "Farrer, "Primitive Manners," 159 sq.

<sup>3</sup> "Descriptive Ethnology," 232.

Baiga implores him to desist, meanwhile gradually anointing the victim with butter; and if the treatment is successful, the patient gradually and naturally subsides into a state of repose, from which he rises into consciousness, and, restored to his normal state, feels no fatigue or other ill-effects from the attack."

The same religious dance of ecstasy appears in what is known as the Râs Mandala of the modern Vaishnava sects, which is supposed to represent the dance of the Gopîs with Krishna. So in Bombay among the Marâthas the worship of the chief goddess of the Dakkin, Tuljâ Bhavânî, is celebrated by a set of dancing devotees, called Gondhalis, whose leader becomes possessed by the goddess. A high stool is covered with a black cloth. On the cloth thirty-six pinches of rice are dropped in a heap, and with them turmeric and red powder, all scarers of demons, are mixed. On the rice is set a copper vessel filled with milk and water, and in this the goddess is supposed to take her abode. Over it are laid betel leaves and a cocoanut. Five torches are carried round the vessel by five men, each shouting "Ambâ Bhavânî!" The music plays, and dancers dance before her. So at a Brâhman marriage at Pûna the boy and girl are seated on the shoulders of their maternal uncles or other relations, who perform a frantic dance, the object being, as in all these cases, to scare away the spirits of evil.<sup>1</sup>

#### FLAGELLATION.

So with flagellation, which all over the world is supposed to have the power of scaring demons. Thus in the Central Indian Hills the Baiga with his Gurda, or sacred chain, which being made of iron, possesses additional potency, soundly thrashes patients attacked with epilepsy, hysteria, and similar ailments, which from their nature are obviously due to demoniacal agency. There are numerous instances of the use of the lash for this purpose. In Bombay, among the Lingâyats, the woman who names the child has her

<sup>1</sup> Campbell, "Notes," 72 sq.

back beaten with gentle blows ; and some beggar Bráhmans refuse to take alms until the giver beats them.<sup>1</sup> There is a famous shrine at Ghauspur, in the Jaunpur District, where the Ojhas beat their patients to drive out the disease demon.<sup>2</sup> The records of Roman Catholic hagiology and of the special sect of the Flagellants will furnish numerous parallel instances.

#### TREATMENT OF SORCERERS.

While the sorcerer by virtue of his profession is generally respected and feared, in some places they have been dealt with rather summarily. There is everywhere a struggle between the Bráhman priest of the greater gods and the exorciser, who works by the agency of demons. Sudarsan Sâh rid Garhwâl of them by summoning all the professors of the black art with their books. When they were collected he had them bound hand and foot and thrown with their books and implements into the river. The same monarch also disposed very effectually of a case of possession in his own family. One day he heard a sound of drumming and dancing in one of his courtyards, and learnt that a ghost named Goril had taken possession of one of his female slaves. The Râja was wroth, and taking a thick bamboo, he proceeded to the spot and laid about him so vigorously that the votaries of Goril soon declared that the deity had taken his departure. The Râja then ordered Goril to cease from possessing people, and nowadays if any Garhwâli thinks himself possessed, he has only to call on the name of Sudarsan Sâh and the demon departs.<sup>3</sup>

#### APPOINTMENT OF OJHAS.

The mode of succession to the dignity of an Ojha varies in different places. In Mirzapur the son is usually educated by his father, and taught the various spells and modes of

<sup>1</sup> Cooper, "Flagellation and the Flagellants," *passim*; Dalton, *loc. cit.*, 256; Campbell, *loc. cit.*, 44 sq.; for restoration to life by beating, Tawney, "Katha Sarit Sâgara," ii. 245.

<sup>2</sup> "Nineteenth Century," 1880.

<sup>3</sup> Atkinson, "Himâlayan Gazetteer," ii. 833, 823.

incantation. But this is not always the case; and here at the present time the institution is in a transition stage. South of the Son we have the Baiga, who usually acts as an Ojha also; and he is invariably drawn from the aboriginal races. Further north he is known as Nâya (Sanskrit *nâyaka*) or "leader." Further north, again, as we leave the hilly country and enter the completely Brâhmanized Gangetic valley, he changes into the regular Ojha, who is always a low-class Brâhman.

In one instance which came under my own notice, the Nâya of the village had been an aboriginal Kol, and he before his death announced that "the god had sat on the head" of a Brâhman candidate for the office, who was duly initiated, and is now the recognized village Ojha. This is a good example of the way in which Brâhmanism annexes and absorbs the demonolatry of the lower races. This, too, enables us to correct a statement which has been made even by such a careful inquirer as Mr. Sherring when he says<sup>1</sup>— "Formerly the Ojha was always a Brâhman; but his profession has become so lucrative that sharp, clever, shrewd men in all the Hindu castes have taken to it." There can be no question that the process has been the very reverse of this, and that the early Ojhas were aboriginal sorcerers, and that their trade was taken over by the Brâhman as the land became Hinduized.

In Hoshangâbâd the son usually succeeds his father, but a Bhomka does not necessarily marry into a Bhomka family, nor does it follow that "once a Bhomka, always a Bhomka." On the contrary, the position seems to be the result of the special favour of the godling of the particular village in which he lives; and if the whole of the residents emigrate in a body, then the godling of the new village site will have to be consulted afresh as to the servant whom he chooses to attend upon him.

"If a Bhomka dies or goes away, or a new village is established, his successor is appointed in the following way.

<sup>1</sup> "Hindu Tribes and Castes," i. 36.

All the villagers assemble at the shrine of Mutua Deo, and offer a black and white chicken to him. A Parihâr, or priest, should be enticed to grace the solemnity and make the sacrifice, but if that cannot be done the oldest man in the assembly does it. Then he sets a wooden grain measure rolling along the line of seated people, and the man before whom it stops is marked out by the intervention of the deity as the new Bhomka."<sup>1</sup>

It marks perhaps some approximation to Hinduism that the priest, when inspired by the god, wears a thread made of the hair of a bullock's tail, unless this is based on the common use of thread or hair as a scarer of demons, or is some token or fetish peculiar to the race. At the same time the non-Brâhmanic character of the worship is proved by the fact that the priest, when in a state of ecstasy, cannot bear the presence of a cow, or Brâhman. "The god," they say, "would leave their heads if either of these came near."

On one occasion, when Sir C. A. Elliott saw the process of exorcism, the men did not actually revolve when "the god came on his head." He covered his head up well in a cloth, leaving space for the god to approach, and in this state he twisted and turned himself rapidly, and soon sat down exhausted. We shall see elsewhere that the head is one of the chief spirit entries, and the top of the head is left uncovered in order to let the spirit make its way through the sutures of the skull. Then from the pit of his stomach he uttered words which the bystanders interpreted to direct a certain line of conduct for the sick man to pursue. "But perhaps the occasion was not a fair test, as the Parihâr strongly objected to the presence of an unbeliever, on the pretence that the god would be afraid to come before so great an official." This has always been the standing difficulty in Europeans obtaining a practical knowledge of the details of rural sorcery, and when a performance of the kind is specially arranged, it will usually be found that the officiant performs the introductory rites with comparative

<sup>1</sup> "Settlement Report," 256 sq.



success, but as it comes to the crucial point he breaks down, just as the ecstatic crisis should have commenced. This is always attributed to the presence of an unbeliever, however interested and sympathetic. The same result usually happens at spiritualistic séances, when anyone with even an elementary knowledge of physics or mechanics happens to be one of the audience.

#### FRAUD IN EXORCISM.

The question naturally arises—Are all these Ojhas and Baigas conscious hypocrites and swindlers? Dr. Tylor shrewdly remarks that “the sorcerer generally learns his time-honoured profession in good faith, and retains the belief in it more or less from first to last. At once dupe and cheat, he combines the energy of a believer with the cunning of a hypocrite.”<sup>1</sup> This coincides with the experience of most competent Indian observers. No one who consults a Syâna and observes the confident way in which he asserts his mystic power, can doubt that he at least believes to a large extent in the sacredness of his mission. Captain Samuells, who repeatedly witnessed these performances, distinctly asserts that it is a mistake to suppose that there is always intentional deception.<sup>2</sup>

#### DISEASE CHARMS.

Next to the services of the professional exorciser for the purpose of preventing or curing disease, comes the use of special charms for this purpose. There is a large native literature dealing with this branch of science. As a rule most native patients undergo a course of this treatment before they visit our hospitals, and the result of European medical science is hence occasionally disappointing. One favourite talisman of this kind is the magic square, which consists in an arrangement of certain numbers in a special

<sup>1</sup> “Primitive Culture,” i. 134; and compare Lubbock, “Origin of Civilization,” 251.

<sup>2</sup> Dalton, “Descriptive Ethnology,” 232.

way. For instance, in order to cure barrenness, it is a good plan to write a series of numbers which added up make 73 both ways on a piece of bread, and with it feed a black dog, which is the attendant of Bhairon, a giver of offspring. To cure a tumour a figure in the form of a cross is drawn with three cyphers in the centre and one at each of the four ends. This is prepared on a Sunday and tied round the left arm. Another has a series of numbers aggregating 15 every way. This is engraved on copper and tied round a child's neck to keep off the Evil Eye. In the case of cattle disease, some gibberish, which pretends to be Arabic or Sanskrit, appealing for the aid of Lonâ Chamârin or Ismâil Jogi, with a series of mystic numbers, is written on a piece of tile. This is hung on a rope over the village cattle path, and a ploughshare is buried at the entrance to make the charm more powerful. When cattle are attacked with worms, the owner fills a clean earthen pot with water drawn from the well with one hand; he then mutters a blessing, and with some sacred Dâbh grass sprinkles a little water seven times along the back of the animal.

The number of these charms is legion. Many of them merge into the special preservatives against the Evil Eye, which will be discussed later on. Thus the bâzâr merchant writes the words *Râm! Râm!* several times near his door, or he makes a representation of the sun and moon, or a rude image of Ganesa, the godling of good luck, or draws the mystical Swâstika. A house of a banker at Kankhal which I recently examined bore a whole gallery of pictures round it. There were Siva and Pârvatî on an ox with their son Mârkandeya; Yamarâja, the deity of death, with a servant waving a fan over his head; Krishna with his spouse Râdhâ; Hanumân, the monkey godling; the Ganges riding on a fish, with Bhâgîratha, who brought her down from heaven; Bhîshma, the hero of the Mahâbhârata; Arjuna representing the Pândavas; the saints Uddalaka and Nârada Muni; Ganesa with his two maidservants; and Brahma and Vishnu riding on Sesha Nâga, the great serpent.



HOUSE PROTECTED AGAINST THE EVIL EYE.



Beneath these was an inscription invoking Râma, Lakshmana, the Ganges and Hanumân.

#### RAG OFFERINGS.

Next come the arrangements by which disease may be expelled or transferred to someone else. In this connection we may discuss the curious custom of hanging up rags on trees or near sacred wells. Of this custom India supplies numerous examples. At the Balchha pass in Garhwâl there is a small heap of stones at the summit, with sticks and rags attached to them, to which travellers add a stone or two as they pass.<sup>1</sup> In Persia they fix rags on bushes in the name of the Imâm Raza. They explain the custom by saying that the eye of the Imâm being always on the top of the mountain, the shreds which are left there by those who hold him in reverence, remind him of what he ought to do in their behalf with Muhammad, 'Ali and the other holy personages, who are able to propitiate the Almighty in their favour.<sup>2</sup> Moorcroft in his journey to Ladâkh describes how he propitiated the evil spirit of a dangerous pass with the leg of a pair of worn-out nankin trousers.<sup>3</sup> Among the Mirzapur Korwas the Baiga hangs rags on the trees which shade the village shrine, as a charm to bring health and good luck. These rag shrines are to be found all over the country, and are generally known as Chithariyâ or Chithraiya Bhavânî, "Our Lady of Tatters." So in the Panjâb the trees on which rags are hung are called Lingrî Pîr or the rag saint.<sup>4</sup> The same custom prevails at various Himâlayan shrines and at the Vastra Harana or sacred tree at Brindaban near Mathura, which is now invested with a special legend, as commemorating the place where Krishna carried off the clothes of the milkmaids when they were bathing, an incident which constantly appears in both European and Indian folk-lore.<sup>5</sup> In Berâr a heap of stones daubed with

<sup>1</sup> "Himâlayan Gazetteer," iii. 38.

<sup>2</sup> Ferrier, "Caravan Journeys," 113.

<sup>3</sup> "Travels in the Himâlayas," i. 428.

<sup>4</sup> O'Brien, "Multân Glossary," 218.

<sup>5</sup> Clouston, "Popular Tales," i. 191.

red and placed under a tree fluttering with rags represents Chindiya Deo or "the Lord of Tatters," where, if you present a rag in due season, you may chance to get new clothes.<sup>1</sup> The practice of putting or tying rags from the person of the sick to a tree, especially a banyan, cocoanut, or some thorny tree, is prevalent in the Konkan, but not to such an extent as that of fixing nails or tying bottles to trees. In the Konkan, when a person is suffering from a spirit disease, the exorcist takes the spirit away from the sick man and fixes it in a tree by thrusting a nail in it. We have already had an example of this treatment of ghosts by the Baiga. Sometimes he catches the spirit of the disease in a bottle and ties the bottle to a tree.<sup>2</sup> In a well-known story of the Arabian Knights the Jinn is shut up in a bottle under the seal of the Lord Solomon.

There have been various explanations of this custom of hanging rags on trees.<sup>3</sup> One is that they are offerings to the local deity of the tree. Mr. Gomme quotes an instance of an Irishman who made a similar offering with the following invocation: "To St. Columbkil—I offer up this button, a bit o' the waistband o' my own breeches, an' a taste o' my wife's petticoat, in remembrance of us havin' made this holy station; an' may they rise up in glory to prove it for us in the last day."

He "points to the undoubted nature of the offerings and their service, in the identification of their owners—a service which implies their power to bear witness in spirit-land to the pilgrimage of those who deposited them during lifetime at the sacred well." Some of the Indian evidence seems to show that these rags are really offerings to the sacred tree. Thus, Colonel Tod<sup>4</sup> describes the trees in a sacred grove in Rājputāna as decorated with shreds of various coloured cloth, "offerings of the traveller to the forest divinity for protection against evil spirits." This usage often merges

<sup>1</sup> "Gazetteer," 191.

<sup>2</sup> Campbell, "Notes," 239.

<sup>3</sup> "Folk-lore," iii. 13, 380; iv. 410; Hartland, "Legend of Perseus," ii. chap. xi.

<sup>4</sup> "Annals," ii. 717.

into actual tree-worship, as among the Mirzapur Patâris, who, when fever prevails, tie a cotton string which has never touched water round the trunk of a Pîpal tree, and hang rags from the branches. So, the Kharwârs have a sacred Mahua tree, known as the Byâhi Mahua or "Mahua of marriage," on which threads are hung at marriages. At almost any holy place women may be seen winding a cotton thread round the trunk of a Pîpal tree.

Another explanation is that the hanging of the rags is done with the object of transferring a disease to some one else. Professor Rhys suggests that a distinction is to be drawn between the rags hung on trees or near a well and the pins, which are so commonly thrown into the water itself. It is noteworthy that in some cases the pins are replaced by buttons, or even by copper coins. The rags, on the other hand, he thinks may be vehicles of the disease. To this Mr. Hartland objects—"If this opinion were correct, one would expect to find both ceremonies performed by the same patient at the same well; he would throw in the pin and also place the rag on the bush, or wherever its proper place might be. The performance of both ceremonies is, however, I think, exceptional. Where the pin or button is dropped into the well, the patient does not trouble about the rag, and *vice versa*."

He goes on to say that "the curious detail mentioned by Mrs. Evans in reference to the rags tied on the bushes at St. Elian's well—namely, that they must be tied with wool—points to a still further degradation of the rite in the case we are now examining. Probably at one time rags were used and simply tied to the sacred tree with wool. What may have been the reason for using wool remains to be discovered. But it is easy to see how, if the reason were lost, the wool might be looked on as the essential condition of the due performance of the ceremony, and so continue after the disuse of the rags."

In reference to this it may be noted that there is some reason to believe that the sheep was a sacred animal. In Western India high-caste Hindus wear blankets after bath-

ing. The Kunbis use a mixture of sheep's milk with lime juice and opium as a cure for diarrhœa. The Parheyas of Bengal used to wash their houses with sheep's dung to scare spirits. And the use of woollen clothes in certain rites is prescribed in the current ritual.

Mr. Hartland is inclined to think that the rags represent entire articles of clothing which were at an earlier time deposited, and on the analogy of the habit of the witch of getting hold of some part of the body, such as nail-cuttings and so on, by which she may get the owner into her power, the rags were meant to connect the worshipper with the deity. "In like manner my shirt or stocking, or a rag to represent it, placed upon a sacred bush or thrust into a sacred well, my name written on the walls of a temple, a stone or pellet from my hand cast upon a sacred image or a sacred cairn, is thenceforth in constant contact with divinity; and the effluence of divinity, reaching and involving it, will reach and involve me. In this way I may be permanently united with the god."

It is quite possible that some or all of the ideas thus given may have resulted in the present practice in India.

#### DISEASE TRANSFERENCE.

Disease is also transferred in an actual physical way. Thus, in Ireland, a charm or curse is left on a gate or stile, and the first healthy person who passes through will, it is believed, have the disease transferred to him. So, in Scotland, if a child is affected with the whooping cough, it is taken into the land of another laird, and there the disease is left.<sup>1</sup> Similarly, in Northern India, one way of transferring disease is to fill a pot with flowers and rice and bury it in a path, with a stone to cover it. Whoever touches this is supposed to contract the disease. This is known as Chalauwa, which means "passing on" the malady. This goes on daily in Upper India. Often when walking in a bazar in the early morning, you will see a little pile of earth

<sup>1</sup> Gregor, "Folk-lore of N.E. Scotland," 46, 157.



decorated with flowers in the middle of the road. This usually contains some of the scabs or scales from the body of a small-pox patient, which are placed there in the hope that someone may touch them, contract the malady and thus relieve the sufferer. In 1885 it was officially reported that in Cawnpur small-pox had greatly increased from the practice of placing these scales on the roads. At the instance of Government the matter was investigated, and it was found that in the early stages of the disease, the Diuli ceremony is performed at cross-roads; and that at a later period the crusts from smallpox patients mixed with curdled milk and cocoanut juice are carried to the temple or platform of the small-pox goddess and are dedicated to her.<sup>1</sup>

One morning, in a village near Agra, I came by chance on two old women fiercely quarrelling. On making inquiries, I found that one of them had placed some small-pox crusts from her child on her neighbour's threshold. The people agreed that this was a wicked act, as it displayed special animus against a particular person. If they had been placed on the cross-road, and any one had been unlucky enough to touch them and contract the disease, it would not have mattered much—that was the will of God.

Some time ago an indigo planter, near Benares, was astonished by a respectable native friend asking the loan of one of his geese. On inquiry he ascertained that his friend's son was suffering from bowel complaint, and that he had been advised by a native physician to get a goose, place it in the boy's bed, and that the disease would be communicated to the bird, with the result of curing the patient. This remedy was known in Italy. One of the prescriptions of Marcellus runs:<sup>2</sup> "To those who are suffering from a colic. Let them fasten a live duck to their stomachs, thus the disease will pass from the man to the duck, and the duck will die." In the same way when any one wants to set their neighbour's household at variance, a quill of a porcupine, which is supposed to be a quarrelsome animal,

<sup>1</sup> "Panjáb Notes and Queries," ii. 42.

<sup>2</sup> Leland, "Etruscan Roman Remains," 293.

is thrown over the wall. On this principle in Italy a short and simple method of setting people by the ears is to buy some of the herb *Discordia* and throw it into a house, when the result is sure to be a vendetta.<sup>1</sup> In the Indian Hills, in case of illness a stake is driven down into the earth where four roads meet, and certain drugs and grains are buried close by, which are speedily disinterred and eaten by crows. This gives immediate relief to the sufferer.<sup>2</sup> Here the idea apparently is, that the disease is transferred to the crow, a sacred bird, and in close communication with the spirits of the sainted dead. So in cases of cattle disease, a buffalo's skull, a small lamb, fire in a pan, vessels of butter and milk, wisps of grass and branches of the *Siras* tree (*Acacia speciosa*) are thrown over the boundary of another village and are supposed to carry the disease demon with them. This often causes a riot.<sup>3</sup> In the same way, killing buffaloes and putting their heads in the next village removes cholera, and by pouring oil on grain and burning it, the disease flies elsewhere in the smoke. This seems to be one of the principles which underlie the general practice of fire sacrifice.

#### SCAPEGOATS.

This brings us to the regular scapegoat. At shrines of Sitalâ, the small-pox goddess, sweepers bring round a small pig. Contributions are called for from the worshippers, and when the value of the animal is made up, it is driven by the people into the jungle, pursued by an excited crowd, who believe that the creature has taken the disease with it.

General Sleeman gives an excellent example of this custom.<sup>4</sup> "More than four-fifths of the city and cantonments of Sâgar had been affected by a violent influenza, which, commencing with a violent cough, was followed by a fever and in some cases terminated in death. I had an application

<sup>1</sup> Leland, "Etruscan Roman Remains," 330; for other instances, see Hartland, "Legend of Perseus," ii. 101.

<sup>2</sup> Madden, "Journal Asiatic Society, Bengal," 1848, p. 583.

<sup>3</sup> "Panjâb Notes and Queries," i. 64.

<sup>4</sup> "Rambles and Recollections," i. 203.

from the old Queen Dowager of Sâgar, to allow of a noisy religious procession for the purpose of imploring deliverance from this great calamity. The women and children in this procession were to do their utmost to add to the noise by raising their voices in psalmody, beating upon their brass pans and pots with all their might, and discharging firearms where they could get them. Before the noisy crowd was to be driven a buffalo, which had been purchased by general subscription, in order that every family might participate in the merit. They were to follow it out eight miles, where it was to be turned out for anyone who would take it. If the animal returned, the disease must return with it, and the ceremony be performed over again. I was requested to intimate the circumstances to the officer commanding the troops in cantonments, in order that the noise they intended to make might not excite any alarm and bring down upon them the visit of the soldiery. It was, however, subsequently determined that the animal should be a goat, and he was driven before the crowd. Accordingly, I have on several occasions been requested to allow of such noisy ceremonies in cases of epidemics, and the confidence the people feel in their efficacy has, no doubt, a good effect."

#### DEMONS SCARED BY NOISE.

This incidentally leads to the consideration of the principle that evil spirits are scared by noise. In the first place this appears largely to account for the use of bells in religious worship. The tolling of the bells keeps off the evil spirits which throng round any place where the worship of the regular gods is being performed. Milton speaks of—

"The bellman's drowsy charm;  
To bless the doors from nightly harm." <sup>1</sup>

So, the passing bell protects the departing soul as it flies through the air from demoniacal influence. As Grose writes <sup>2</sup>—  
—"The passing bell was anciently rung for two purposes;

<sup>1</sup> "Penseroso," 83, 84.

<sup>2</sup> Brand, "Observations," 424.

one to bespeak the prayers of all good Christians for a soul just departing; the other, to drive away the evil spirits who stood at the bed's foot, and about the house, ready to seize their prey, or at least to molest and terrify the soul in its passage; but by the ringing of that bell (for Durandus informs us evil spirits are much afraid of bells), they were kept aloof, and the soul, like a hunted hare, gained the start, or had what is by sportsmen called 'law.' The keening at an Irish wake is probably a survival of the same custom. But Panjâbi Musalmâns have a prejudice against beating a brass tray, as it is believed to disturb the dead, who wake, supposing the Day of Judgment has arrived.<sup>1</sup>

Another fact which adds to the efficacy of bells for this purpose, is that they are made of metal, which, as we shall see elsewhere, is a well-known scarer of demons.

Hence in Indian temples the use of the bell, or resounding shell trumpet, is universal. The intention is to call the divinity and wake him from his sleep, so that he may consume the offerings prepared for him by his votaries, and to scare vagrant ghosts, who would otherwise partake of the meal. On the same principle the drum is, as we have seen, a sacred instrument. The same is the case with bells. The Todas of Madras worship Hiriya Deva, whose representative is the sacred buffalo bell, which hangs from the neck of the finest buffalo in the sacred herd.<sup>2</sup> The Gonds have also elevated the bell into a deity in the form of Ghagarapen, and one special class of their devil priests, the Ojhyâls, always wear bells.<sup>3</sup> So, the Patâri priest in Mirzapur and many classes of ascetics throughout the country carry bells and rattles made of iron, which they move as they walk to scare demons. Iron, it need hardly be said, is most efficacious for this purpose. This also accounts for the music played at weddings, when the young pair are in special danger from the attacks of evil spirits. At many rites it is the rule to clap the hands at a special part of the ritual with the same purpose. The Râcâsi Chamârs and many other people shout or sing

<sup>1</sup> "North Indian Notes and Queries," i. 16.

<sup>2</sup> Oppert, "Original Inhabitants," 187. <sup>3</sup> Hislop, "Papers," 6, 47.

loudly as they remove a corpse for burial or cremation, and there are few magistrates in India who have not been asked for leave by some happy father to allow guns to be fired from his house-top to drive evil spirits from the mother and her child. Mr. Campbell records that they fire a gun over the back of a sick cow in Scotland with the same intention.<sup>1</sup>

#### DISEASE SCAPEGOATS.

To return to the use of the scape animal as a means of expelling disease. In Berâr, if cholera is very severe, the people get a scapegoat or young buffalo, but in either case it must be a female and as black as possible, the latter condition being based on the fact that Yamarâja, the lord of death, uses such an animal as his vehicle. They then tie some grain, cloves and red lead (all demon scarers) on its back and turn it out of the village. A man of the gardener caste takes the goat outside the boundary, and it is not allowed to return.<sup>2</sup> So among the Korwas of Mirzapur, when cholera begins, a black cock, and when it is severe, a black goat, is offered by the Baiga at the shrine of the village godling, and he then drives the animal off in the direction of some other village. After it has gone a little distance, the Baiga, who is protected from evil by virtue of his holy office, follows it, kills it and eats it. Among the Patâris in cholera epidemics the elders of the village and the Ojha wizard feed a black fowl with grain and drive it beyond the boundary, ordering it to take the plague with it. If the resident of another village finds such a fowl and eats it, cholera comes with it into his village. Hence, when disease prevails, people are very cautious about meddling with strange fowls. When these animals are sent off, a little oil, red lead, and a woman's forehead spangle are put upon it, a decoration which, perhaps, points to a survival of an actual sacrifice to appease the demon of disease. When such an animal comes into a village, the Baiga takes it to the local shrine, worships it and

<sup>1</sup> "Popular Tales," Introduction, lxviii.; "Calcutta Review," April, 1884.

<sup>2</sup> "Panjâb Notes and Queries," iii. 81.

then passes it on quietly outside the boundary. Among the Kharwârs, when rinderpest attacks the cattle, they take a black cock, put some red lead on its head, some antimony on its eyes, a spangle on its forehead, and fixing a pewter bangle to its leg, let it loose, calling to the disease—"Mount on the fowl and go elsewhere into the ravines and thickets; destroy the sin!" This dressing up of the scape animal in a woman's ornaments and trinkets is almost certainly a relic of some grosser form of expiation in which a human being was sacrificed. We have another survival of the same practice in the Panjâb custom, which directs that when cholera prevails, a man of the Chamâr or currier caste, one of the hereditary menials, should be branded on the buttocks and turned out of the village.<sup>1</sup>

A curious modification of the ordinary scape animal, of which it is unnecessary to give any more instances, comes from Kulu.<sup>2</sup> "The people occasionally perform an expiatory ceremony with the object of removing ill-luck or evil influence, which is supposed to be brooding over the hamlet. The godling (Deota) of the place is, as usual, first consulted through his disciple (Chela) and declares himself also under the influence of a charm and advises a feast, which is given in the evening at the temple. Next morning a man goes round from house to house, a creel on his back, into which each family throws all sorts of odds and ends, parings of nails, pinches of salt, bits of old iron, handfuls of grain, etc. The whole community then turns out and perambulates the village, at the same time stretching an unbroken thread round it, fastened to pegs at the four corners. This done, the man with the creel carries it down to the river bank and empties the contents therein, and a sheep, fowl, and some small animals are sacrificed on the spot. Half the sheep is the property of the man who dares to carry the creel, and he is also entertained from house to house on the following night."

It is obvious that this exactly corresponds with the old English custom of sin-eating. Thus we read:<sup>3</sup>—"Within

<sup>1</sup> Panjâb Notes and Queries," i. 27.    <sup>2</sup> "Settlement Report," 155.

<sup>3</sup> Brand, "Observations," 447.

the memory of our fathers, in Shropshire, when a person died, there was a notice given to an old sire (for so they called him), who presently repaired to the place where the deceased lay, and stood before the door of the house, when some of the family came out and furnished him with a cricket on which he sat down facing the door. Then they gave him a groat, which he put in his pocket; a crust of bread, which he ate; and a full bowl of ale, which he drank off at a draught. After this he got out from the cricket and pronounced, with a composed gesture, the ease and rest of the soul departed, for which he would pawn his own soul."

There are other Indian customs based on the same principle.<sup>1</sup> Thus, in the Ambâla District a Brâhman named Nathu stated "that he had eaten food out of the hand of the Râja of Bilâspur, after his death, and that in consequence he had for the space of one year been placed on the throne at Bilâspur. At the end of the year he had been given presents, including a village, and had then been turned out of Bilâspur territory and forbidden apparently to return. Now he is an outcast among his co-religionists, as he has eaten food out of the dead man's hand." So at the funeral ceremonies of the late Rânî of Chamba, it is said that rice and ghi were placed in the hands of the corpse, which a Brâhman consumed on payment of a fee. The custom has given rise to a class of outcast Brahmans in the Hill States about Kângra. In another account of the funeral rites of the Rânî of Chamba, it is added that after the feeding of the Brâhman, as already described, "a stranger, who had been caught beyond Chamba territory, was given the costly wrappings round the corpse, a new bed and a change of raiment, and then told to depart, and never to show his face in Chamba again." At the death of a respectable Hindu the clothes and other belongings of the dead man are, in the same way, given to the Mahâbrâhman or funeral priest. This seems to be partly based on the principle that he, by using these articles, passes them on for the use of the deceased in the land of death; but the detestation and con-

<sup>1</sup> "Panjâb Notes and Queries," i. 86, ii. 93.

tempt felt for this class of priest may be, to some extent, based on the idea that by the use of these articles he takes upon his head the sins of the dead man.<sup>1</sup>

Again, writing of the customs prevailing among the Rājput tribes of Oudh which practise female infanticide, Gen. Sleeman writes:<sup>2</sup>—"The infant is destroyed in the room where it was born, and there buried. The room is then plastered over with cow-dung, and on the thirteenth day after, the village or family priest must cook and eat his food in this room. He is provided with wood, ghi, barley, rice, and sesamum. He boils the rice, barley, and sesamum in a brass vessel, throws the ghi over them when they are dressed, and eats the whole. This is considered as a Homa or burnt offering, and by eating it in that place, the priest is supposed to take the whole Hatya or sin upon himself, and to cleanse the family from it."

So, in Central India the Gonds in November assemble at the shrine of Gansyâm Deo to worship him. Sacrifices of fowls and spirits, or a pig, occasionally, according to the size of the village, are offered, and Gansyâm Deo is said to descend on the head of one of the worshippers, who is suddenly seized with a kind of fit, and after staggering about for a while, rushes off into the wildest jungles, where the popular theory is that, if not pursued and brought back, he would inevitably die of starvation, and become a raving lunatic. As it is, after being brought back by one or two men, he does not recover his senses for one or two days. The idea is that one man is thus singled out as a scapegoat for the sins of the rest of the village.

In the final stage we find the scape animal merging into a regular expiatory sacrifice. Other examples will be given in another connection of the curious customs, like that of the Irish and Manxland rites of hunting the wren, which are almost certainly based on the principle of a sacrifice. Here it may be noted that at one of their festivals, the Bhûmij

<sup>1</sup> With this compare the Karnigor of Sindh—Hartland, "Legend of Perseus," ii. 295.

<sup>2</sup> "Journey through Oudh," ii. 39.



used to drive two male buffaloes into a small enclosure, while the Râja and his suite used to witness the proceedings. They first discharged arrows at the animals, and the tormented and enraged beasts fell to and gored each other, while arrow after arrow was discharged. When the animals were past doing very much mischief, the people rushed in and hacked them to pieces with axes. This custom is now discontinued.<sup>1</sup>

Similarly in the Hills, at the Nand Ashtamî, or feast in honour of Nanda, the foster father of Krishna, a buffalo is specially fed with sweetmeats, and, after being decked with a garland round the neck, is worshipped. The headman of the village then lays a sword across its neck and the beast is let loose, when all proceed to chase it, pelt it with stones, and hack it with knives until it dies. It is curious that this savage rite is carried out in connection with the worship of the Krishna Cultus, in which blood sacrifice finds no place.<sup>2</sup>

In the same part of the country the same rite is performed after a death, on the analogy of the other instances, which have been already quoted. When a man dies, his relations assemble at the end of the year in which the death occurred, and the nearest male relative dances naked (another instance of the nudity charm, to which reference has been already made) with a drawn sword in his hand, to the music of a drum, in which he is assisted by others for a whole day and night. The following day a buffalo is brought and made intoxicated with Bhang or Indian hemp, and spirits, and beaten to death with sticks, stones and weapons.

So, the Hill Bhotiyas have a feast in honour of the village god, and towards evening they take a dog, make him drunk with spirits and hemp, and kill him with sticks and stones, in the belief that no disease or misfortune will visit the village during the year.<sup>3</sup> At the periodical feast in honour of the mountain goddess of the Himâlaya, Nandâ Devî, it is said that a four-horned goat is invariably born and accompanies the pilgrims. When unloosed on the mountain, the

<sup>1</sup> Dalton, "Descriptive Ethnology," 170.

<sup>2</sup> "Himâlayan Gazetteer," ii. 851 sq.

<sup>3</sup> Ibid. ii. 871.

sacred goat suddenly disappears and as suddenly reappears without its head, and then furnishes food for the party. The head is supposed to be consumed by the goddess herself, who by accepting it with its load of sin, washes away the transgressions of her votaries.

## CHAPTER IV.

### THE WORSHIP OF THE SAINTED DEAD.

Ἄϊψσα δ' ἴκοντο κατ' ἀσφοδελὸν λειμῶνα  
Ἐνθα τε ναίουσι ψυχαί, εἰδῶλα καμόντων.  
*Odyssey*, xxiv. 12, 14.

### ANCESTOR-WORSHIP: ITS ORIGIN.

THE worship of ancestors is one of the main branches of the religion of the Indian races. "Its principles are not difficult to understand, for they plainly keep up the arrangements of the living world. The dead ancestor, now passed into a deity, simply goes on protecting his own family, and receiving suit and service from them as of old; the dead chief still watches over his own tribe, still holds his authority by helping friends and harming enemies; still rewards the right and sharply punishes the wrong."<sup>1</sup> It is in fact the earliest attempt of the savage to realize the problems of human existence, as the theology of the Vedas or Olympus is the explanation which the youth of the world offers of physical phenomena. The latter is primitive physics, the former primitive biology, and it marks a stage in the growth of anthropomorphism when the worship of unseen spirits in general passes to that of unseen spirits in particular.

### AMONG THE ARYANS AND DRÂVIDIANS.

It is admitted on all sides that this form of worship was general among the Aryan nations;<sup>2</sup> but it is a mistake to

<sup>1</sup> Tylor, "Primitive Culture," ii. 113.

<sup>2</sup> Hearn, "Aryan Household," 18; Spencer, "Principles of Sociology," i. 270 sq.; Whitney, "Oriental and Linguistic Studies," 1st Ser. 59; Mommsen, "History of Rome," i. 73.

suppose, as is too often done, that the worship was peculiar to them. That such was not the case can be proved by numerous examples drawn from the practices of aboriginal tribes in India, who have lived hitherto in such complete isolation, that the worship can hardly be due to imitation of the customs of their more civilized neighbours.

Thus, on the tenth day after a death in the family, the Ghasiyas of Mirzapur, about the most degraded of the Drâvidian tribes, feed the brotherhood, and at the door of the cook-house spread flour or ashes a cubit square on the ground. They light a lamp there and cover both the square and the light with a basket. Then the son of the dead man goes a little distance in the direction in which the corpse had been carried out, and calls out his name loudly two or three times. He invites him to come and sit on the shrine which his descendants have prepared for him, and to consume the offerings which they are ready to present. It is said that if the deceased died in any ordinary way and not by the attack of a Bhût, he often calls from the burying ground and says, "I am coming!" After calling his father's spirit two or three times, the son returns to the house and examines the flour or ashes, and if the deceased did not die by the attack of a Bhût, the mark of his spirit is found on the flour or ashes in the shape of the footprint of a rat or a weasel. When this is observed, the son takes a white fowl and sacrifices it with a knife near the cook-house, calling to the spirit of his father—"Come and accept the offering which is ready for you!" Some of them strangle the fowl with their hands, and before killing it sprinkle a little grain before it, saying—"If you are really the spirit of my father, you will accept the grain!" Then he goes on to his father's spirit—"Accept the offering, sit in the corner and bless your offspring!" If the fowl eats the grain, there is great rejoicing, as it implies that the spirit has quietly taken up its residence in the house. If the fowl does not eat, it is supposed that some sorcerer or enemy has detained the spirit with the ultimate object of releasing it some time or other on its own family, with whom it is presumably dis-

pleased because they have taken no care to propitiate it. If the soul does not answer from the burial ground, or if there is no mark on the square of ashes, it is assumed that he has fallen into the hands of some Bhût or Pret, who has shut him up in the hollow stalk of a bamboo, or buried him in the earth; in any case there is a risk that he may return, and the rite is still performed as a precautionary measure.

Among the Kharwârs the holiest part of the house is the south room, where it is supposed that the Devatâ pitri or sainted dead reside. They worship the spirits of the dead in the month of Sâwan (August) near the house-fire. The house-master offers up one or two black fowls and some cakes and makes a burnt offering with butter and molasses. Then he calls out—"Whatever ghosts of the holy dead or evil spirits may be in my family, accept this offering and keep the field and house free from trouble!" Many of the Kharwârs are now coming more completely under Brâhmanical influence, and these worship the Pitri at weddings in the courtyard. The house-master offers some balls of rice boiled in milk, and a Brâhman standing by mutters some texts. They are now so advanced as to do the annual service for the repose of the sainted spirits at the Pitripaksha or fortnight of the dead in the month of Kuâr (August).

The other Drâvidian tribes follow similar customs. Thus, the Korwas worship their dead relations in February with an offering of goats, which is done by the eldest son of the dead man in the family cook-house. Their ancestors are said not to appear in the flesh after death, but to show themselves in dreams if they are dissatisfied with the arrangements made for their comfort. On the day on which they are expected to appear the householder makes an offering of cakes to them in the family kitchen. The Patâris think that the dead occasionally attend when worship is being done to them. At other times they remain in the sky or wander about the mountains. Sometimes they call in the night to their descendants and say—"Worship us! Give us food and drink!" If they are not

propitiated they give trouble and cause sickness. The Kisâns and Bhuiyârs of Chota Nâgpur adore their ancestors, "but they have no notion that the latter are now spirits, or that there are spirits and ghosts, or a future state, or anything." The Bhuiyas revere their ancestors under the name of Bîr or Vîra, "hero," a term which is elsewhere applied to ghosts of a specially malignant character. The Khariyas put the ashes of their dead into an earthen pot and throw it into a river. They afterwards set up in the vicinity slabs of stone as a resting-place for them, and to these they make daily oblations. The only worship performed by the Korwas of Chota Nâgpur is to their dead relatives, and the same is the case with other allied races, such as the Bhîls and Santâls.<sup>1</sup>

#### SPIRITS MORTAL.

Most of these Drâvidian tribes believe that like themselves the spirits of the dead are mortal. What becomes of them after a couple of generations no one can say. But when this period has elapsed they are supposed to be finally disposed of some way or other, and being no longer objects of fear to the survivors, their worship is neglected, and attention is paid only to the more recent dead, whose powers of mischief still continue. The Gonds go further and propitiate for only one year the spirits of their departed friends, and this is done even if they have been persons of no note during their lifetime; but with worthies of the tribe the case is different, and if one of them, for example, has founded a village or been its headman or priest, then he is treated as a god for years, and a small shrine of earth is erected to his memory, at which sacrifices are annually offered.<sup>2</sup> It is said that the Juângs, who until quite recently used to dress in garments of leaves, are the only one of these tribes who do not practise this form of

<sup>1</sup> Dalton, "Descriptive Ethnology," 132, 133, 139, 160, 229; Campbell, "Notes," 2 sqq.; Tylor, "Primitive Culture," ii. 117.

<sup>2</sup> Hislop, "Papers," 16 sq.

worship.<sup>1</sup> But these races are particularly reticent about their beliefs and usages, and it is more than probable that further inquiry will show that they are not peculiar in this respect.

#### ANCESTORS RE-BORN IN CHILDREN.

Among many races, again, there is a common belief that the father or grandfather is re-born in one of his descendants. The modern reader is familiar with examples of such beliefs in Mr. Du Maurier's "Peter Ibbetson," and Mr. Rider Haggard's "She." Manu expresses this belief when he writes—"The husband after conception by his wife, becomes an embryo and is born again of her; for that is the wifeness of a wife, that he is born again by her." The feeling that children are really the ancestors re-born is obviously based on the principle of hereditary resemblance. Hence the general feeling in favour of calling a child by the name of the grandfather or grandmother, which is about as far as the rustic goes in recognizing the ascending line. The Konkan Kunbis, and even Brâhmans, believe that the dead ancestors sometimes appear in children. Among Gujarât Musalmâns the nurse, if a child is peevish, says, "Its kind has come upon its head." The same idea is found among the Khândhs. Among the Laplanders of Europe an ancestral spirit tells the mother that he has come into the child, and directs her to call it after his name.<sup>2</sup> Another variant of the same belief is that common among some of the Drâvidian races that the ancestor is revived in a calf, which is in consequence well fed and treated with particular respect.

#### THE SRÂDDHA.

The ordinary worship of ancestors among Brâhmanized Hindu races has been so often described in well-known books as to need little further illustration.<sup>3</sup> The

<sup>1</sup> Dalton, *loc. cit.*, 158.

<sup>2</sup> Campbell, "Notes," 5; Tylor, *loc. cit.*, ii. 116.

<sup>3</sup> E.g. Monier-Williams, "Brâhmanism and Hinduism," 278 sqq.

spirits of departed ancestors attend upon the Bráhmans invited to the ceremony of the Sráddha, "hovering round them like pure spirits, and sitting by them when they are seated." "An offering to the gods is to be made at the beginning and end of the Sráddha; it must not begin and end with an offering to ancestors, for he who begins and ends it with an offering to the Pitri quickly perishes with his progeny." The belief is common to many races that the spirits of the dead assemble to partake of the food provided by the piety of their relations on earth. Alcinous addressing the Phæacians tells them—"For ever heretofore the gods appear manifest among us, whensoever we offer glorious hecatombs, and they feast at our side sitting by the same board." And the old Prussians used to prepare a meal, to which, standing at the door, they invited the soul of the deceased. "When the meal was over the priest took a broom and swept the souls out of the house, saying—'Dear souls! ye have eaten and drunk. Go forth! go forth!'"<sup>1</sup>

The place where the oblation is to be made is to be sequestered, facing the south, the land of departed spirits, and smeared with cow-dung. The use of this substance is easily to be accounted for, without following the remarkable explanation of a modern writer, who connects it with the dropping of the Aurora.<sup>2</sup> "The divine manes are always pleased with an oblation in empty glades, naturally clean, on the banks of rivers, and in solitary spots." The ceremony is to be performed by the eldest son, which furnishes the Hindu with the well-known argument for marriage and the procreation of male issue. We have seen that the Drávidians also regard the rite as merely domestic and to be performed by the house-master.

The orthodox Hindu, besides the usual Sráddha, in connection with his daily worship, offers the Tarpana or water oblation to the sainted dead. The object of the annual Sráddha is, as is well known, to accelerate the

<sup>1</sup> See Frazer, "Golden Bough," i. 177.

<sup>2</sup> Gubernatis, "Zoological Mythology," i. 279.



progress (*gati*) of the soul through the various stages of bliss, known as Sâlokya, Sâmîpya and Sârûpya, and by its performance at Gaya the wearied soul passes into Vaikuntha, or the paradise of Vishnu.

Hindus do not allow their sons to bathe during the fortnight sacred to the manes, as they believe that the dirt produced by bathing, shaving, and washing the apparel will reach and annoy the sainted dead. The story goes that Râja Karana made a vow that he would not touch food until he had given a maund and a quarter (about one hundred pounds) of gold daily to Brâhmans. When he died he went to heaven, and was there given a palace of gold to dwell in, and gold for his food and drink, as this was all he had given away in charity during his mortal life. So in his distress he asked to be allowed to return to earth for fifteen days. His prayer was granted, and warned by sad experience he occupied himself during his time of grace in giving nothing but food in charity, being so busy that he neglected to bathe, shave, or wash his clothes, and thus he became an example to succeeding generations.<sup>1</sup>

#### DEGRADATION OF ANCESTOR-WORSHIP.

The worship which has been thus described easily passes into other and grosser forms. Thus, in the family of the Gâikwârs of Baroda, when they worship Mahâdeva they think of the greatest of this line of princes. The temple contains a rudely-executed portrait of Khândê Râo, the shrine to the left the bed, garments, and phial of Ganges water, which commemorate his mother, Chimnâbâi. Govind Râo has an image dressed up, and Fateh Sinh a stone face.<sup>2</sup>

In Central India Râjputs wear the figure of a distinguished ancestor or relation engraved in gold or silver. This image, usually that of a warrior on horseback, is sometimes worshipped, but its chief utility is as a charm to keep off ghosts and evil spirits.<sup>3</sup>

<sup>1</sup> "North Indian Notes and Queries," i. 95.

<sup>2</sup> "Bombay Gazetteer," vii. 16 sq.

<sup>3</sup> Malcolm, "Central India," i. 144.

The aboriginal Bhuiyas of Chota Nâgpur, "after disposing of their dead, perform a ceremony which is supposed to bring back to the house the spirit of the deceased, henceforth an object of household worship. A vessel filled with rice and flour is placed for the time on the tomb, and when brought back the mark of a fowl's foot is found at the bottom of the vessel, and this indicates that the spirit of the deceased has returned."<sup>1</sup> This is, as we have seen, common to many of the Drâvidian tribes, and we shall meet instances of similar practices when we consider the malignant variety of ghosts.

A curious example of the popular form of ancestor-worship is given by General Sleeman :—"Râma Chandra, the Pandit, said that villages which had been held by old Gond proprietors were more liable than others to visitation from local ghosts, that it was easy to say what village was or was not haunted, but often exceedingly difficult to say to whom the ghost belonged. This once discovered, the nearest surviving relation was, of course, expected to take steps to put him to rest. But," said he, "it is wrong to suppose that the ghost of an old proprietor must be always doing mischief. He is often the best friend of the cultivators, and of the present proprietor too, if he treats him with proper respect ; for he will not allow the people of any other village to encroach upon the boundaries with impunity, and they will be saved all expense and annoyance of a reference to the judicial tribunals for the settlement of boundary disputes. It will not cost much to conciliate these spirits, and the money is generally well laid out."

He instances a case of a family of village proprietors, "who had for several generations insisted at every new settlement upon having the name of the spirit of the old proprietor inserted in the lease instead of their own, and thereby secured his good graces on all occasions." "A cultivator who trespassed on land believed to be in charge of such a spirit had his son bitten by a snake, and his two oxen were seized with the murrain. In terror he went off to the village temple, confessed his sin, and vowed to restore not

<sup>1</sup> Dalton, "Descriptive Ethnology," 148.

only the half-acre of land, but to build a very handsome temple on the spot as a perpetual sign of his repentance. The boy and the bullocks all then recovered, the shrine was built, and is, I believe, still to be seen as a boundary mark.”<sup>1</sup>

#### WORSHIP OF WORTHIES.

From this family worship of deceased relations, the transition to the special worship of persons of high local reputation in life, or who have died in some remarkable way, is easy. The intermediate links are the Sâdhu and the Satî, and the worship finally culminates in a creed like that of the Jainas, who worship a pantheon of deified saints, that of the Lingâyat worship of Siva incarnated as Chambasâpa, or the godlike weaver Kabîr of the Kabîrpanthis. The lowest phase of all is the worship by the Halbas of Central India of a pantheon of glorified distillers.<sup>2</sup>

#### THE SÂDHU.

The Sâdhu is a saint who is regarded as “the great power of God,” the name meaning “he that is eminent in virtue.” He is a visible manifestation of the divine energy acquired by his piety and self-devotion. We shall meet later on instances of deified holy men of this class. Meanwhile, it may be noted, we see around us the constant development of the cultus in all its successive stages. Thus, in Berâr at Askot the saint is still alive; at Wadnera he died nearly a century ago, and his descendants live on the offerings made by the pious; at Jalgânw a crazy vagabond was canonized on grounds which strict people consider quite insufficient. There is, of course, among the disciples and descendants of these local saints a constant competition going on for the honour of canonization, which once secured, the shrine may become a very valuable source of income and reputation. But the indiscriminate and ill-regulated deification of mortals

<sup>1</sup> “Rambles and Recollections,” i. 269 sqq.

<sup>2</sup> “Central Provinces Gazetteer,” Introduction, cxxi.

is one of the main causes of the weakness of modern Hinduism, because, by a process of abscission, the formation of multitudinous sects, which take their titles and special forms of belief from the saint whose disciples they profess to be, is promoted and encouraged. Thus, as has been well remarked, Hinduism lies in urgent need of a Pope or acknowledged orthodox head, "to control its wonderful elasticity and receptivity, to keep up the standard of deities and saints, and generally to prevent superstitions running wild into a tangled jungle of polytheism."<sup>1</sup>

It would be out of place to give here any of the details of the numerous sects which have been founded in this way to commemorate the life and teaching of some eminent saint. The remarkable point about this movement is that the leaders of these sects are not always or even constantly drawn from the priestly classes. Thus the Charandâsis, who are Krishna worshippers, take their name from Charan Dâs, a Dhûsar, who are usually classed as Banyas, but claim to be Brâhmans; Jhambajî, the founder of the Bishnois, was a Râjput; Kabîr, whoever he may have been, was brought up by a family of Muhammadan weavers at Benares; Nâmdeo was a cotton carder; Râê Dâs is said to have been a Chamâr; Dâdu was a cotton cleaner; many of them are half Muhammadans, as the Chhaju-panthis and Shamsis. It is difficult to estimate highly enough the result of this feeling of toleration and catholicism on the progress of modern Hinduism.

#### MIRACLE-WORKING TOMBS.

These saints have wrested from the reluctant gods by sheer piety and relentless austerities, a portion of the divine thaumaturgic power, which exudes after their death from the places where their bodies are laid. This is the case with the shrines of both Hindu and Musalmân saints. Many instances of this will be found in succeeding pages. Thus at Chunâr there is a famous shrine in honour of Shâh Qâsim

<sup>1</sup> "Berâr Gazetteer," 191.

Sulaimâni,<sup>1</sup> a local saint whose opinions were so displeasing to Akbar that he imprisoned him here till his death in 1614 A.D. His cap and turban are still shown at his tomb, and these, when gently rubbed by one of his disciples, pour out a divine influence through the assembled multitude of votaries, many of whom are Hindus. This holy influence extends even to the animal kingdom. Thus the tomb of the saint Nirgan Shâh at Sarauli in the Bareilly District abounds in scorpions, which bite no one through the virtue of the saint.

Hindu saints of the same class are so directly imbued with the divine afflatus that they need not the purifying influence of fire, and are buried, not cremated. Their Samâdhi or final resting-place is usually represented by a pile of earth, or a tomb or tumulus of a conical or circular form. Others, again, like some of the Gusâins, are after death enclosed in a box of stone and consigned to the waters of the Ganges. These shrines are generally occupied by a disciple or actual descendant of the saint, and there vows and prayers are made and offerings presented.

### THE SATI.

The next link between ancestor-worship and that of special deceased worthies is seen in the Sati, or "faithful wife," who, before the practice was prohibited by our Government, was bound to bear her deceased lord company to the world of spirits for his consolation and service. The rite seems to have at one time prevailed throughout the Aryan world.<sup>2</sup> It undoubtedly prevailed in Slavonic lands,<sup>3</sup> and there are even traces of it in Greece. Evadne is said to have burnt herself with the body of her husband, Capaneus, and Oenone, according to one account, leaped into the pyre on which the body of Paris was being cremated. There are indications that

<sup>1</sup> For an account of this worthy see "North Indian Notes and Queries," i. 163.

<sup>2</sup> Spencer, "Principles of Sociology," i. 187; Lubbock, "Origin of Civilization," 284; Tylor, "Primitive Culture," i. 458 sq.

<sup>3</sup> Ralston, "Songs of the Russian People," 327.

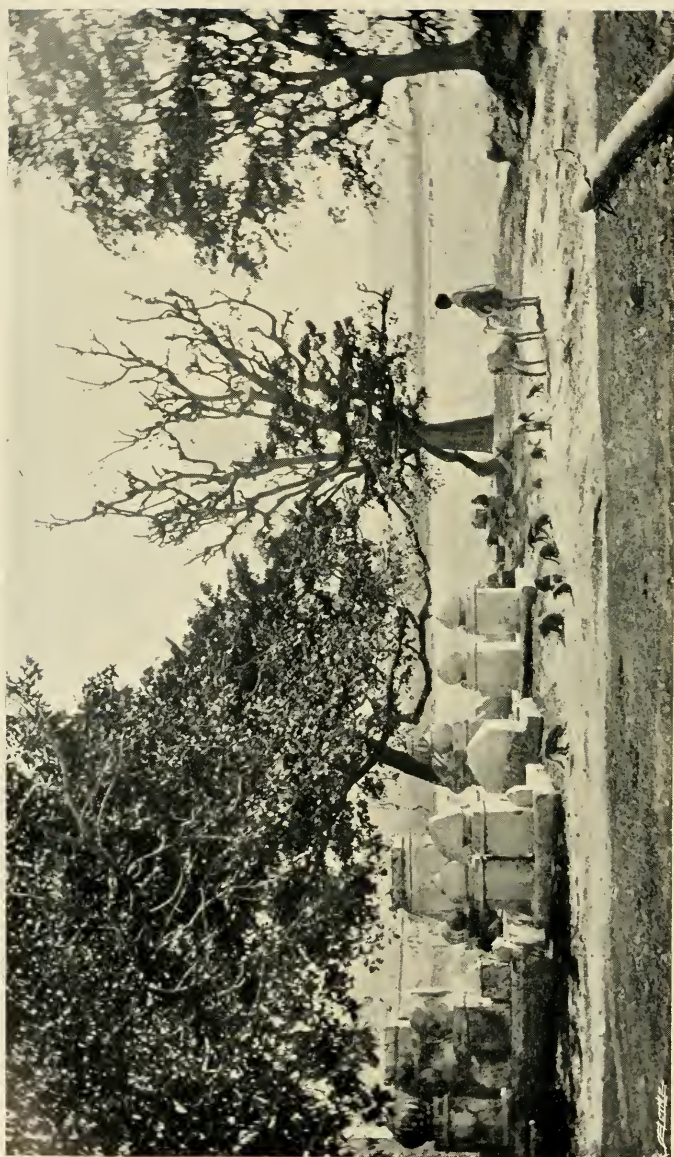
the rite prevailed among the Drâvidian races, and it has been suggested that the Hindus may have adopted it from them. Even to the present day among some of the Bhîl tribes the wife of the dead man is carried along with him on the bier to the burning ground, where she is laid down. There she breaks her marriage necklace, and her ornaments are consumed with the corpse of her husband, obviously a survival of the time when she was actually burnt with him.<sup>1</sup>

It is unnecessary here to enter into the controversy whether or not the rite was based on a misinterpretation or perversion of one of the sacred texts. That in old times the Satî was treated with exceptional honour is certain. In some places she went to the burning ground richly dressed, scattering money and flowers, and calling out the names of the deities, with music sounding and drums beating. In some places she used to mark with her hands the gateways and walls of the chief temple, and she sometimes marked in the same way a stone for her descendants to worship, a practice to which reference will be made later on. On such stones it was the custom to carve a representation of her, and in many places a Chhatri, or ornamental cenotaph pavilion, was erected in her honour. The small shrines in honour of the village Satî are found often in considerable numbers on the banks of tanks all over Upper India. They are visited by women at marriages and other festivals, and are periodically repaired and kept in order. According to Mr. Ibbetson,<sup>2</sup> in the Delhi territory, these shrines take the place of those dedicated to the Pitri, or sainted dead. They often contain a representation in stone of the lord and his faithful spouse, and one of his arms rests affectionately on her neck. Sometimes, if he died in battle, he is mounted on his war steed and she walks beside him; but her worshippers are not always careful in identifying her shrine, and I have seen at least one undoubted Revenue Survey pillar doing duty as a monument to some unnamed local divinity of this class.

Among the warrior tribes of Râjputâna, the Satî shrine

<sup>1</sup> Hislop, "Papers," 19; Appendix, iii.      <sup>2</sup> "Panjâb Ethnography," 115.





SATI SHRINES.



usually takes the form of a monument, on which is carved the warrior on his charger, with his wife standing beside him, and the images of the sun and the moon on either side, emblematical of never-dying fame. Such places are the scene of many a ghostly legend. As Col. Tod writes in his sentimental way<sup>1</sup>—"Among the altars on which have burnt the beautiful and brave, the harpy or Dâkinî takes up her abode, and stalks forth to devour the heart of her victims." The Râjput never enters these places of silence, but to perform stated rites or anniversary offerings of flowers and water to the manes of his ancestors. There is a peculiarly beautiful Satî necropolis at Udaypur, and the Satî Burj, or tower at Mathura, erected in honour of the queen of Râja Bihâr Mal of Jaypur in 1570 A.D., is one of the chief ornaments of the city.<sup>2</sup>

#### THE SATÎ AND THE PITRI.

The connection between the special worship of the Satî and that of the Pitri or sainted dead will have been remarked. In many places the Satî represents the company of the venerated ancestors and is regarded as the guardian mother of the village, and in many of the rustic shrines of this class the same connection with the Pitri is shown in another interesting way. The snake is, as we shall see, regarded as a type of the household deity, which is often one of the deified ancestors, and so, in the Satî shrine we often see a snake delineated in the act of rising out of the masonry, as if it were the guardian mother snake arising to receive the devotion of her descendants.

The Satî having thus secured the honour of deification by her sacrifice, is able to protect her worshippers and gratify their desires. Some are even the subject of special honour, such as Sakhû Bâi, who is worshipped at Akola.<sup>3</sup> Even the Drâvidian Kaurs of Sarguja worship a deified Satî, another

<sup>1</sup> "Annals," i. 79.

<sup>2</sup> Ferguson, "History of Indian Architecture," 470; "Râjputâna Gazetteer," iii. 46; Growse, "Mathura," 138.

<sup>3</sup> "Berâr Gazetteer," 191.

link connecting the cultus with the aboriginal races. She has a sacred grove, and every year a fowl is sacrificed to her, and every third year a goat. Col. Dalton<sup>1</sup> observes that the Hindus who accompanied him were intensely amused at the idea of offering fowls to a Satî, who is accustomed to the simpler bloodless tribute of milk, cakes, fruit and flowers. This is the form of the offering at Jilmili, the Satî shrines belonging to the local Râja. The curses of a dying Satî were greatly feared. Numerous instances of families ruined in this way are told both in Râjputâna and in Nepâl, the last places where the rite is occasionally performed.<sup>2</sup>

The arrangements for the cremation varied in different places. In Western India she sat in a specially built grass hut, and keeping her husband's head in her lap, supported it with her right hand, while she kindled the hut with a torch held in her left hand. Nowadays in Nepâl the husband and the Satî are made to lie side by side on the pyre. The woman's right hand is put under the husband's neck, and round her face are placed all kinds of inflammable substances. Three long poles of undried wood are laid over the bodies—one over the legs, the second over the chest, and the third over the neck. Three men on either side press down the poles till the woman is burnt to death. There have been cases in which the wretched victim tried to escape, and was dragged back by force to her death.

A curious modification of the practice of Satî, which so far has been traced only in Râjputâna, is what is known as Mâ Satî, or mother Satî, where the mother immolates herself with her dead child. Colonel Powlett<sup>3</sup> remarks that in inquiring about it one is often told that it is really Mahâ Satî, or "the great Satî." He adds that there can be no doubt that mother Satî really prevails, but was confined to the sandy and desert tract, where domestic affection is said

<sup>1</sup> "Descriptive Ethnology," 138.

<sup>2</sup> Tod, "Annals," ii. 544, 546, 676; Wright, "History of Nepâl," 159, 212.

<sup>3</sup> "North Indian Notes and Queries," ii. 199; "Panjâb Notes and Queries," iv. 44 sq. In the "Katha Sarit Sâgara" (Tawney, ii. 254), a mother proposes to go into the fire with her dead children.

to be stronger than elsewhere. "In one large remote village I found five monuments to Mother Satís, one a Chhatri or pavilion of some pretensions. A Rájput lady from Jaysalmer was on a visit to her father's family with her youngest son. The boy was thrown when exercising his pony, dragged in the stirrup and killed. His mother became Satí with her son's body, and probably her example, for she was a person of some rank, led to the subsequent practice of Mâ Satí in the same district."

#### MODERN SAINTS.

We have already noticed some instances of the canonization in modern times of saints and holy men. Of worthies of this kind, who have received divine honours, the number is legion. This deification of human beings is found in the very early Brâhmanical literature. One of the most noteworthy ideas to be found in the Brâhmanas is that the gods were merely mortal till they conquered Death by their sacrifices. Death, alarmed, protested to the gods, and it was then arranged that no one should become immortal by the force of his piety without first offering his body to Death. Manu declares that "from his birth alone a Brâhman is regarded as a divinity, even by the gods."<sup>1</sup> Modern practice supports this by calling him Mahâ-râja or "Great king," and he rises to heaven as a deity, like many of the famous kings of old.<sup>2</sup> In the same way the Etruscans had certain rites through which the souls of men could become gods and were called *Dii Animales*, because they had once been human souls. Quite in consonance with Indian practice they first became *Penates* and *Lares* before they rose to the rank of the superior deities.<sup>3</sup>

#### DEIFICATION IN MODERN TIMES.

A few examples of modern deification may be given to illustrate this phase of the popular faith. Thus, one Gauhar

<sup>1</sup> "Institutes," xi. 84.

<sup>2</sup> Frazer, "Golden Bough," i. 8.

<sup>3</sup> Leland, "Etruscan Roman Remains," 202.

Shâh was quite recently canonized at Meerut because he delivered a prophecy that a windmill belonging to a certain Mr. Smith would soon cease to work. The fulfilment of his prediction was considered ample evidence of his sanctity, and the question was put beyond the possibility of doubt when, just before his death, the holy man directed his disciples to remove him from an inn, which immediately fell down. Another saint of the same place is said to have given five years of his life to the notorious Begam Samru, who died in 1836, in all the odour of sanctity.

#### SHAIKH BÛRHAN.

Shaikh Bûrhan, a saint of Amber, was offered a drink of milk by Mokul, one of the Shaikhâwat chiefs, and immediately performed the miracle of drawing a copious stream of milk from the udder of an exhausted female buffalo. "This was sufficient to convince the old chief that he could work other miracles, and he prayed that through his means he might no longer be childless. In due time he had an heir, who, according to the injunction of Bûrhan, was styled, after his own tribe, Shaikh, whence the title of the clan. He directed that the child should wear the cross strings (*baddiya*) worn by Muhammadan children, which, when laid aside, were to be deposited at the saint's shrine, and further that he should assume the blue tunic and cap, abstain from hog's flesh, and eat no meat in which the blood remained. He also ordained that at the birth of every Shaikhâwat a goat should be sacrificed, the Islâmite creed or Kalima recited, and the child sprinkled with the blood." These customs are still observed, and the Shaikh's shrine is still a sanctuary, while his descendants enjoy lands specially assigned to them.<sup>1</sup>

#### SALÎM CHISHTI.

The power of conferring male offspring has made the reputation of many saints of this class, like the famous

<sup>1</sup> Tod, "Annals," ii. 430 sq.

Salim Chishti of Fatehpur Sikri, whose prayers were efficacious in procuring an heir for the Emperor Akbar. Up to the present day childless women visit his shrine and hang rags on the delicate marble traceries of his tomb to mark their vows.

#### DEIFICATION OF NOTED PERSONS.

Besides this sainthood which is based on sanctity of life and approved thaumaturgic powers, the right of deification is conferred on persons who have been eminent or notorious in their lives, or who have died in some extraordinary or notorious way. All or nearly all the deified saints of Northern India may be grouped under one or other of these categories.

#### HARSHU PÂNRÊ.

We have already given an instance of the second class in Hardaul Lâla, the cholera godling. Another example of the same kind is that of Harshu Pânre or Harshu Bâba, the local god of Chayanpur, near Sahsarâm in Bengal, whose worship is now rapidly spreading over Northern India, and promises to become as widely diffused as that of Hardaul himself. He was, according to the current account, a Kanaujiya Brâhman, the family priest of Râja Sâlivâhana of Chayanpur. The Râja had two queens, one of whom was jealous of the priest's influence. About this time the priest built a fine house close to the palace, and one night the Râja and the Rânî saw a light from its upper story gleaming aloft in the sky. The Rânî hinted to the Râja that the priest had designs of ousting his master from the kingdom; so the Râja had his house demolished and resumed the lands which had been conferred upon him. The enraged Brâhman did *dharnâ*, in other words fasted till he died at the palace gate. This tragical event occurred in 1427 A.D., and when they took his body for cremation at Benares, they found Harshu standing in his wooden sandals on the steps of the burning Ghât. He then informed them

that he had become a Brahm, or malignant Brâhman ghost. The Râja's daughter had been kind to the Brâhman in his misfortunes and he blessed her, so that her family exists in prosperity to this day. But the rest of his house was destroyed, and now only the gateway at which the Brâhman died remains to commemorate the tragedy.<sup>1</sup>

Harshu is now worshipped as a Brahm with the fire sacrifice and offerings of Brâhmanical cords and sweetmeats. If any one obtains his desires through his intercession, he makes an offering of a golden sacred cord and a silken waist-string, and feeds Brâhmans in his honour. Harshu's speciality is exorcising evil spirits which attack people and cause disease. Such spirits are usually of low caste and cannot withstand the influence of this deified Brâhman.

#### RATAN PÂNRÊ.

Another worthy, whose legend much resembles that of Harshu, is Ratan Pânre, who is venerated by the Kalhans Râjputs of Oudh. The last of the race, Râja Achal Nârâyan Sinh, ravished the daughter of Ratan Pânre. He pleaded in vain to the wicked Râja for reparation, and at last he and his wife starved themselves to death at the gate of the fort. He too, like Harshu, spared a princess of the Râja's house, but he cursed the rest of his family with ruin. After he died his ghost went to the river Sarjû and claimed her assistance in revenging himself on the Râja. She at last consented to help him, provided he could get the Râja into his power by inducing him to accept some present from him. So he went to the Râja's family priest and induced him to take from him a sacred cord with which he was to invest the Râja. When Achal Nârâyan Sinh heard to whom he was indebted for the gift he flung it away in terror. But soon after an angry wave rushed from the Sarjû, and on its crest sat the wraith of Ratan Pânre. It swept away his palace and left not a soul of his household alive.<sup>2</sup>

<sup>1</sup> Cunningham, "Archæological Reports," xvii. 160 sqq.; Buchanan, "Eastern India," i. 488; "North Indian Notes and Queries," ii. 38.

<sup>2</sup> "Oudh Gazetteer," i. 540 sq.

## MAHENÎ.

There is a similar case among the Hayobans Râjputs of Ghâzipur. In 1528 A.D. their Râja Bhopat Deva, or perhaps one of his sons, seduced Mahenî, a Brâhman girl, a relation of their family priest. She burned herself to death, and in dying, imprecated the most fearful curses on the Hayobans sept. In consequence of a succession of disasters which followed, the tribe completely abandoned their family settlement at Baliya, where the woman's tomb is worshipped to this day. Even now none of the sept dares to enter the precincts of their former home. In the same way, in the case of Harshu Pânre no pilgrim will eat or drink near his tomb, as the place is accursed through the murder of a Brâhman.<sup>1</sup>

There are numerous other cases of this deification of suicide Brâhmans in Northern India. The forms in which they sought vengeance by their death on their persecutors are diversified in the extreme. There is a case of a Brâhman in the Partâbgarh District who, when turned out of his land, to avenge himself, gathered a heap of cow-dung in the centre of one of the fields and lay down on it till he was devoured by worms. This happened sixty years ago, but his fields still stand a waste of jungle grass in the midst of rich cultivation, and neither Hindu nor Muhammadan dares to plough them.<sup>2</sup>

At the last census of the North-Western Provinces over four hundred thousand people recorded themselves as worshippers of various forms of the Brahm or malignant Brâhman ghost. Most of these are Râjputs, who were probably the most violent oppressors of Brâhmans in the olden days.

## NÂHAR KHÂN.

Another instance of the same type may be given from Râjputâna. Jaswant Sinh of Mârwar had an intrigue with

<sup>1</sup> Oldham, "Memoir of Ghazipur," i. 55 sq.

<sup>2</sup> Baillie, "N.-W.P. Census Report," 214.

the daughter of one of his chief officers. "But the avenging ghost of the Brâhman interposed between him and his wishes; a dreadful struggle ensued, in which Jaswant lost his senses, and no effort could banish the impression from his mind. The ghost persecuted his fancy, and he was generally believed to be possessed of a wicked spirit, which when exorcised was made to say he would depart only on the sacrifice of a chief equal in dignity to Jaswant. Nâhar Khân, 'the tiger lord,' chief of the Kumpâwat clan, who led the van in all his battles, immediately offered his head in expiation for his prince; and he had no sooner expressed his loyal determination, than the holy man who exorcised the spirit, caused it to descend into a vessel of water, and having waved it round his head, they presented it to Nâhar Khân, who drank it off, and Jaswant's senses were instantly restored. This miraculous transfer of the ghost is implicitly believed by every chief of Râjasthân, by whom Nâhar Khan is called 'the faithful of the faithful,' and worshipped as a local god."<sup>1</sup>

#### GANGÂNÂTH AND BHOLANÂTH.

Two other godlings of the Hills owe their promotion to the tragic circumstances of their deaths. Gangânâth was a Râja's son, who quarrelled with his father and became a religious mendicant. He subsequently fell into an intrigue with the wife of an astrologer, who murdered him and his paramour. They both became malignant ghosts, to whom numerous temples were erected. When anyone is injured by the wicked or powerful, he has recourse to Gangânâth, who punishes the evil-doer. Of the same type is Bholanâth, whose brother, Gyân Chand, was one of the Almora princes. He had him assassinated with his pregnant mistress, both of whom became malignant ghosts, and are especially obnoxious to gardeners, one of whom murdered them. This caste now specially worships them, and a small iron trident is sometimes placed in the corner of a cottage and resorted

<sup>1</sup> Tod, "Annals," ii. 40.



to in their names when any sudden or unexpected calamity attacks the occupants.<sup>1</sup>

#### BHAIRWANAND.

Similar is the case of Bhairwanand, the tribal deity of the Râikwâr Râjputs of Oudh. He was pushed into a well in order to fulfil a prophecy, and has since been deified.<sup>2</sup>

So with the queen of Ganor, who killed herself by means of a poisoned robe when she was obliged to surrender her honour to her Mughal conqueror. He died in extreme torture, and was buried on the road to Bhopâl. A visit to his grave is believed to cure tertian ague.<sup>3</sup>

#### VYÂSA.

Next come those mortals who have been deified on account of the glory of their lives. Vyâsa, the compiler of the Vedas, has been canonized, and there is a temple in his honour both at Benares and Râmnagar. In the latter place he has been promoted to the dignity of an incarnation of Siva, whereas in Benares he has a temple of his own. His worship extends as far as Kulu, where he has an image near a stream. Pilgrims offer flowers in his name and set up a stone on end in commemoration of their visit.<sup>4</sup>

#### VÂLMÎKI.

Vâlmiki, the author of the Râmâyana, is worshipped in the same way. He has shrines at Bâlu in the Karnâl District and at Baleni of Meerut. Baliya, the headquarters of the district of that name, is said to be called after him. The Aheriyas and Baheliyas, both hunting tribes of the North-Western Provinces, claim descent from him, and he has now,

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 817; "North Indian Notes and Queries," iii. 5.

<sup>2</sup> "Oudh Gazetteer," i. 284.

<sup>3</sup> Tod, "Annals," i. 659 sq.

<sup>4</sup> Sherring, "Sacred City," 118, 174; Moorcroft, "Journey to Ladakh," i. 190.

by an extraordinary feat in hagiolatry, become identified with Lâl Beg, the low caste godling of the sweepers.<sup>1</sup>

#### VARIOUS SAINTS.

Many other worthies of the olden time are worshipped in the same way. From the Himâlaya to Bombay, Dattâtreyâ, a saint in whom a part of Brahma, Vishnu, and Siva was incarnate, is worshipped by Vaishnavas as a partial manifestation of the deity, and by Saivas as a distinguished authority on the Yoga philosophy. He has temples both in Garhwâl and in the Konkan, like Parâsara Rishi, the reputed author of the Vishnu Purâna, who wished to make a sacrifice to destroy the Râkshasas, but was dissuaded by the saints, and then scattered the fire over the slope of the Himâlaya, where it blazes forth at the phases of the moon.<sup>2</sup> In like fashion the records of the last census have shown worshippers of the poets Kâlidâsa and Tulasi Dâs, as in Bombay their great writers Dnyânadeva and Tûkarâm are deified by the Marâthas. Nearly seven thousand people in the North-Western Provinces adore Vasishtha, the famous Rishi, and many others Nârada Muni, who is a well-known personage and generally acts as a sort of *Deus ex machinâ* in the folktales. On the whole in the North-Western Provinces over a quarter million people recorded themselves as votaries of these deified saints, devotees and teachers.

The same form of worship largely prevails in the Panjâb. Among other worthies we find Syâmji, a Chauhân Râja who is said to have given his head to Krishna and Arjuna on condition that he should be allowed to witness the fight between the Kauravas and Pândavas; Dhanwantari, the physician of the gods; Drona Achârya, the teacher of military science to the heroes of the great war. The Kumhârs or potters worship Prajapati, the active creator of the universe; and the Kâyasth scribes adore Chitragupta, who keeps the register

<sup>1</sup> "Panjâb Notes and Queries," i. 1; "Indian Antiquary," xi. 290; "Gazetteer, N.-W.P.," vi. 634; "Dâbistân," ii. 24 sq.

<sup>2</sup> Atkinson, *loc cit.*, ii. 805; "Bombay Gazetteer," xi. 300, 302.

of the deeds of men, which will be opened at the last day. This is quite irrespective of a horde of tutelary saints, who are adored by various tribes of handicraftsmen.

#### DEIFIED ROBBERS.

Even the thieving and nomadic tribes have as their godlings deified bandits. Such is Gandak, the patron of the Magahiya Doms, and Salhes, who is worshipped by the Doms and Dusâdhs of Behâr. He was a great hero and the first watchman. He fought a famous battle with Chûhar Mal of Mohâma, and is the subject of a popular epic in Tîrhût. With his worship is associated that of his brother Motirâm, another worthy of the same kind.<sup>1</sup> At Sherpur near Patna is the shrine of Goraiya or Gauraiya, a Dusâdh bandit chief, to which members of all castes resort, the higher castes making offerings of meal, the outcastes sacrificing a hog or several young pigs and pouring out libations of spirits on the ground. But even here the primitive local cultus is in a state of transition, as in the case of Salhes, who, according to some, was the porter of Bhîm Sen.<sup>2</sup> Doubtless he and his comrades will some day blossom forth as manifestations of one or other of the higher gods.

Another bandit godling is Mitthu Bhûkhiya, a freebooter, worshipped by the Banjâras or wandering carriers. He has a special hut, in which no one may drink or sleep, and which is marked with a white flag. The tribe always worship him before committing a crime. They assemble together and an image of the famous tribal Satî is produced. Butter is put into a saucer, and in this a light is placed, very broad at the bottom and tapering upwards. The wick, standing erect, is lit, an appeal is made to the Satî for an omen, and those worshipping mention in a low tone to the godling where they are going, and what they propose to do. The wick is then carefully watched, and should it drop at all, the omen

<sup>1</sup> Cunningham, "Archæological Reports," xvi. 28; Grierson, "Behâr Peasant Life," 407; "Maithili Chrestomathy," 3 sqq.

<sup>2</sup> Risley, "Tribes and Castes," i. 256.

is propitious. All then salute the flag and start on their marauding expedition.<sup>1</sup>

Vindhya-bâsinî Devî, the personification of the Vindhyan range, is, as we have seen, the goddess of the Thags, and the Dhânuks, a thieving tribe in Behâr, worship one of their chiefs who was killed in a skirmish with the Muhammadans six hundred years ago, and whose ghost has since been troublesome. He is worshipped in a shrine of brick, and one of the members of the tribe acts as his priest.<sup>2</sup>

#### RÂJA LÂKHAN.

We have already spoken of Gansâm, one of the tribal deities of the Kols. Another famous Kol deity in Mirzapur is Râja Lâkhan. One story of him is that he came from Lucknow, a legend based, of course, on the similarity of the name. But there can be no reasonable doubt that he was really Lakhana Deva, the son of the famous Râja Jaychand of Kanauj, who is known in the popular ballads as the Kanaujiya Râê. There is an inscribed pillar erected by him near Bhuili in the Mirzapur District, and he was perhaps locally connected with that part of the country in some way.<sup>3</sup> Some say that he was taken to Delhi, where he became a Musalmân, and the popularity of his name in the local legends points to the theory that he was possibly one of the leaders of the Hindus against the Muhammadan invaders. All this being granted, it is remarkable that he, a Râjput, and almost as much a stranger to those primitive jungle dwellers as his Muhammadan rival, should have found a place in the Drâvidian pantheon.

#### RÂJA CHANDOL.

Another deity of the same race is Râja Chandol, who is said to have been a jungle Râja of the Bhuiyâr tribe. He was attacked by his neighbour the Râja of Nagar, who

<sup>1</sup> "Berâr Gazetteer," 199 sq.

<sup>2</sup> Buchanan, "Eastern India," i. 83.

<sup>3</sup> Cunningham, "Archæological Reports," xi. 129.

overcame him and cut off his head. Meanwhile the conqueror forgot his patron deity, and his temple was overturned and the image buried in the earth. One day a goldsmith who was passing by the place heard a voice from beneath the ground saying that if he dug there he would find the idol. He did so, and, digging up the image, which was of gold, cut it up and sold it. But his whole household came to ruin, and then the Râja of Nagar restored the temple, and the Kols remembered Râja Chandol and have venerated him ever since.

#### BELÂ.

The goddess Belâ was the sister of Lakhana Deva, whose story has been already told. Once, the story goes, Siva went to pay a visit to Hastinapura, and the bell of his bull Nandi disturbed the brothers Arjuna and Bhîma, who, thinking the god a wandering beggar, drove him out of the palace. Then he cursed the Râjput race that among them should be born two fatal women, who should work the ruin of their power. So first was born Draupadî, who caused the war of the Mahâbhârata, and after her Belâ, to whom was due the unhappy warfare which paved the way to the Musalmân invasion. Belâ now has a famous temple at Belaun on the banks of the Ganges in Bulandshahr.

We shall come elsewhere on instances of the belief that human beings were sacrificed under the foundations of important buildings. Nathu Kahâr, the godling of the Oudh boatmen, is said to have been buried alive under the foundations of the fort of Akbarpur in the Faizâbâd District, where a fair is held in his honour.<sup>1</sup> At the last census one hundred and twenty-four thousand persons recorded themselves as his votaries.

#### JOKHAIYA.

Jokhaiya, who had by the same enumeration eighty-seven thousand worshippers, was a Bhangi or sweeper, who is said

<sup>1</sup> "Oudh Gazetteer," i. 517.

to have been killed in the war between Prithivi Râja of Delhi and Jaychand of Kanauj. He has a noted shrine at Paindhat in the Mainpuri District, where a sweeper for a small fee will kill a pig and let its blood drop on his shrine.

#### RAMÂSA PÎR.

So, the godling invoked by the Pindhâri women when their husbands went on marauding expeditions, was Ramâsa Pîr. He was a well-known warrior killed in a battle at Ranuja, near Pushkar. Saturday is his day for prayer, on which occasions small images of horses in clay or stone are offered at his shrine. The figure of a man on horseback, stamped in gold or silver, representing the godling, was found on the necks of many of the Pindhâris killed in the great campaign of 1817-18. It was worn by them as an amulet. He is now known as Deva Dharma Râja, which is one of the titles of Yama, the god of death, and Yudhisthira, his putative son.

#### RÂÊ SINH.

Another local godling of the same class is Râê Sinh, whose legend is thus told by General Sleeman: "At Sanoda there is a very beautiful little fortress or castle, now occupied, but still entire. It was built by an officer of Râja Chhattar Sâl of Bundelkhand about 1725 A.D. His son, by name Râê Sinh, was, soon after the castle had been completed, killed in an attack upon a town near Chhatarkot, and having in the estimation of the people become a god, he had a temple and a tank raised to him. I asked the people how he became a god, and was told that some one who had been long suffering from quartan ague went to the tomb one night and promised Râê Sinh, whose ashes lay under it, that if he could contrive to cure his ague for him, he would during the rest of his life make offerings at his shrine. After this he never had an attack and was very punctual in his offerings. Others followed his example and with like success, till Râê Sinh was recognized universally among them as a god, and had a

temple raised to his name." "This is the way," remarks General Sleeman, "gods were made all over the world and are now made in India."<sup>1</sup>

#### THE PÍRS AND SAYYIDS.

We now come to a more miscellaneous class—the Pírs and Sayyids. Some of these we have encountered already. We have also seen instances of some holy men who, like Paul and Silas at Lystra, have been raised to the rank of deities. These saints are usually of Muhammadan origin, but most of them are worshipped indiscriminately both by Musalmáns and low class Hindus. The word Pír properly means "an elder," but according to Sûfi belief is the equivalent of Murshid, or "religious leader." Sayyid, an Arabic word meaning "lord" or "prince," is probably in many cases a corruption of Shahíd, "a martyr of the faith," because many of these worthies owe their reputation to having lost their lives in the early struggles between Islâm and Hinduism. Mr. Ibbetson notes that he has seen a shrine of some Sayyids in the Jâlandhar District, who were said to have been Sikhs, who died in the front of the battle. It took the form of a Muhammadan tomb, lying east and west, surmounted by two small domes of Hindu shape with their openings to the south. Under each, in the face of the tomb, was a niche to receive a lamp.<sup>2</sup>

This and many other instances of the same kind illustrate in an admirable way the extreme receptivity of the popular belief. We have here a body of saints, many of whom were deadly enemies of the Hindu faith, who are now worshipped by Hindus. This is well put by Sir A. Lyall—"The 'Urs, or annual ceremony of these saints, like the martyr's day of St. Edmund or St. Thomas of Canterbury, has degenerated into much that is mere carnal traffic and pagan idolatry, a scandal to the rigid Islâmite. Yet, if he uplifts his voice against such soul-destroying abuses, he may be hooted by

<sup>1</sup> "Rambles and Recollections," i. 116.

<sup>2</sup> "North Indian Notes and Queries," iii. 200.

loose-living Musalmâns as a Wahnâbi who denies the power of intercession, while the shopkeepers are no better than Ephesian goldsmiths in crying down an inconvenient religious reformer."<sup>1</sup> And the same writer illustrates the fusion of the two creeds in their lower forms by the fact that the holy Hindu now in the flesh at Askot has only recently taken over the business, as it were, from a Muhammadan Faqîr, whose disciple he was during his life, and now that the Faqîr is dead, Narsinh Bâwa presides over the annual veneration of his slippers. Similarly at the Muharram celebration and at pilgrimages to tombs, like those of Ghâzi Miyân, a large number of the votaries are Hindus. In many towns the maintenance of these Muhammadan festivals mainly depends on the assistance of the Hindus, and it is only recently that the unfortunate concurrence of these exhibitions with special Hindu holidays has, it may be hoped only temporarily, interrupted the tolerant and kindly intercourse between the followers of the rival creeds.

In many of these shrines the actual or pretended relics of the deceased worthy are exhibited. Under the shadow of the Fort of Chunâr is the shrine of Shâh Qâsim Sulaimâni, of whom mention has been already made. The guardian of the shrine shows to pilgrims the turban of the saint, who was deified about three hundred years ago, and the conical cap of his supposed preceptor, the eminent Pîr Jahâniya Jahângasht; but, as in many such cases, the chronology is hopeless.

#### THE PANJ PÎR.

The most eminent of the Pîrs are, of course, the Panj Pîr, or five original saints of Islâm. They were—the Prophet Muhammad, 'Ali, his cousin-german and adopted son, Fâtima, the daughter of the Prophet and wife of 'Ali, and their sons, Hasan and Husain, whose tragical fate is commemorated with such ardent sympathy at the annual celebration of the Muharram.<sup>2</sup> But by modern Indian

<sup>1</sup> "Berâr Gazetteer," 195.

<sup>2</sup> The Persian version of the play has been translated by Sir Lewis Pelly. See Hughes' "Dictionary of Islâm," 185 sq.



Muhammadans the name is usually applied to five leading saints—Bahâ-ud-dîn Zikariya of Multân, Shâh Ruqa-i-Âlam Hazrat of Lucknow, Shâh Shams Tabrîz of Multân, Shaikh Jalâl Makhdûm Jahâniyân Jahângasht of Uchcha in Multân, and Bâba Shaikh Farîd-ud-dîn Shakkarganj of Pâk Patan. Another enumeration gives the Châr Pîr or four great saints as 'Ali and his successors in saintship—Khwâja Hasan Basri, Khwâja Habîb 'Ajmi, 'Abdul Wâhid. Another list of Pîrs of Upper India gives their names as Ghâzi Miyân, Pîr Hathîlê, sister's son of Ghâzi Miyân, Pîr Jalîl of Lucknow, and Pîr Muhammad of Jaunpur. It is, in fact, impossible to find a generally recognized catalogue of these worthies, and modern Islâm is no less subject to periodical change than other religions organized on a less rigid system.<sup>1</sup>

#### CASTE SAINTS.

The worship of the original saints of Islâm has, however, undergone a grievous degradation. We are familiar in Western hagiology with the specialization of saints for certain purposes. St. Agatha is invoked to cure sore breasts, St. Anthony against inflammation, St. Blaise against bones sticking in the throat, St. Martin for the itch, St. Valentine against epilepsy, and so on. So St. Agatha presides over nurses, St. Catherine and St. Gregory over learned men, St. Cecilia over musicians, St. Valentine over lovers, St. Nicholas over thieves, while St. Thomas à Becket looks after blind men, eunuchs, and sinners.<sup>2</sup> So almost all the artizan classes have each their special patron saint. The dyers venerate Pîr 'Ali Rangrez, the Lohârs or blacksmiths, Hazrat Dâûd, or the Lord David, because the Qurân says—“We taught him the art of making coats of mail that they might defend you from your suffering in warring with your enemies.” The Mehtars or sweepers have Lâl Pîr or Lâl

<sup>1</sup> The five Pîrs give their name to the Pîr Panjâl pass in Kashmîr (Jarrett, “Aîn-i-Akbari,” ii. 372, note). For another list of the Pîrs see Temple's “Legends of the Panjâb,” ii. 372, note.

<sup>2</sup> See Brand, “Observations,” 197.

Beg, of whom something more will be said later on. In the Panjâb Sadhua Bhagat is the saint of butchers, because once when he was about to kill a goat, the animal threatened that he would revenge himself in another life, and so he joined the sect of Sâdhs, who refrain from destroying animal life. The barbers revere Sain Bhagat or Husain Bhagat. He is said to have been a resident of Pratâppura in the Jâlandhar District, and his descendants were for some time family Gurus or preceptors of the Râja of Bandhogarh. One day he was so engaged in his devotions that he forgot to shave the Râja's head, but when he came in fear and trembling to apologize, he found the Râja shaved and in his right mind. Then it was found that the deity himself had come and officiated for him. So, Nâmdeo, the Chhîpi or cotton-printer, became a follower of Râmanand, and is regarded as the tribal saint.

#### DOMESTIC WORSHIP OF THE PÎR.

Muhammadan domestic worship is largely concerned with the propitiation of the household Pîr. In almost every house is a dreaded spot where, as the Russian peasant keeps his holy image, is the abode or corner of the Pîr, and the owner erects a little shelf, lights a lamp every Thursday night, and hangs up garlands of flowers. Shaikh Saddu, of whom we shall see more later on, is the women's favourite Pîr, especially with those who wish to gain an undue ascendancy over their husbands. When a woman wishes to have a private entertainment of her own, she pretends to be "shadow smitten," that is that the shadow of some Pîr, usually Shaikh Saddu, has fallen upon her, and her husband is bound to give an entertainment, known as a Baithak or "session," for the purpose of exorcising him, to which no male is allowed admittance. At these rites of the Bona Dea, it is believed that the Pîr enters the woman's head and that she becomes possessed, and in that state of frenzy can answer any question put to her. All her female neighbours, accordingly, assemble to have their fortunes told by the Pîr,

and when they are satisfied they exorcise him with music and singing.

### THE PACHPIRIYAS.

But it is in the eastern districts of the North-Western Provinces and Behâr that the worship has reached its most degraded form. No less than one million seven hundred thousand persons at the last census, almost entirely in the Gorakhpur and Benares Divisions, recorded themselves as Pachpiriyas or worshippers of the Pâñch Pîr. It is impossible to get any consistent account of these worthies, and the whole cultus has become imbedded in a mass of the wildest legend and mythology.<sup>1</sup> According to the census lists these five saints are, in the order of their popularity—Ghâzi Miyân, Buahna Pîr, Palihâr, Aminâ Satî and Hathîlê or Hathîla. In Benares, according to Mr. Greeven, there are no less than five enumerations of the sacred quintette. One gives—Ghâzi Miyân, Aminâ Satî, Suthân, 'Ajab Sâlâr and Palihâr; a second—Ghâzi Miyân, Aminâ Satî, Suthân, 'Ajab Sâlâr and Buahna; a third—Ghâzi Miyân, Aminâ Satî, Buahna, Bhairon and Bandê; a fourth—Ghâzi Miyân, Aminâ Satî, Palihâr, Kâlikâ and Shahzâ; a fifth—Ghâzi Miyân, Suthân, 'Ajab Sâlâr, Buahna and Bahlâno. Among these we have the names of well-known Hindu gods, like Bhairon and Kâlikâ, a form of Kâlî. Among the actual companions of Ghâzi Miyân are, it is believed, Hathîlê Pîr, who is said to have been his sister's son, Miyân Rajjab or Rajjab Sâlâr, and Sikandar Diwâna, the Buahna Pîr, who are all buried at Bahrâich, and Sâhu Sâlâr, father of the martyr prince, whose tomb is near Bârabanki.

In Behâr, again, the five saints are Ghâzi Miyân, Hathîla, Parihâr, Sahjâ Mâi and 'Ajab Sâlâr, and with them are associated Aminâ Satî, Langra Târ, who is represented by a piece of crooked wire, and Sobarna Tîr, the bank of the Sobarna river. Here we reach an atmosphere of the crudest fetishism. A little further west Sânwar or Kunwar Dhîr, of

<sup>1</sup> For a very complete account of the cultus, see Mr. R. Greeven's articles in Vol. I. "North Indian Notes and Queries," afterwards republished as "Heroes Five."

whom nothing certain is known, is joined with them, and has numerous worshippers in the Gorakhpur and Benares Divisions.

#### THE PÂNCH PÎR AND THE PÂNDAVAS.

It has often been remarked that the five Pândavas have strangely passed out of the national worship. At the last census in the North-Western Provinces only four thousand people gave them as their personal deities, and in the Panjâb only one hundred acknowledged them. Now in the west the title of Pânc̄h Pîr is sometimes given to five Râjput heroes, Râmdeo, Pâbu, Harbu, Mallinâth and Gûga,<sup>1</sup> and it is at least a plausible theory that the five Pîrs may have originally been the five Pându brothers, whose worship has, in course of time, become degraded, been annexed by the lower Musalmâns, and again taken over by their menial Hindu brethren.

As a matter of fact, the system of worship does not materially differ from the cultus of the degraded indigenous godlings, such as Kârê Gôrê Deo, Bûrhê Bâba, Jokhaiya, and their kindred. The priests of the faith are drawn from the Dafâli or Musalmân drummer caste, who go about from house to house reciting the tale of Ghâzi Miyân and his martyrdom, with a number of wild legends which have in course of time been adopted in connection with him. An iron bar wrapped in red cloth and adorned with flowers represents Ghâzi Miyân, which is taken from door to door, drums are beaten and petty offerings of grain collected from the villagers. Low caste Hindus, like Pâsis and Chamârs, worship them in the form of five wooden pegs fixed in the courtyard of the house. The Barwârs, a degraded criminal tribe in Oudh, build in their houses an altar in the shape of a tomb, at which yearly in August the head of the family sacrifices in the name of the Pîrs a fowl and offers some thin cakes, which he makes over to a Muhammadan beggar who goes about from house to house beating a drum.

<sup>1</sup> "Panjâb Notes and Queries," iv. 64.

## GHÂZI MIYÂN.

The whole worship centres round Ghâzi Miyân. His real name was Sayyid Sâlâr Masaud, and he was nephew of Sultân Mahmûd of Ghazni. He was born in 1015 A.D., was leader of one of the early invasions of Oudh, and is claimed as one of the first martyrs of Islâm in India. He was killed in battle with the Hindus of Bahrâich in 1034 A.D. Close to the battle-field was a tank with an image of the sun on its banks, a shrine sacred in the eyes of all Hindus. Masaud, whenever he passed it, was wont to say that he wished to have this spot for a dwelling-place, and would, if it so pleased God, through the power of the spiritual sun, destroy the worship of the material. He was, it is said, buried by some of his followers in the place which he had chosen for his resting-place, and tradition avers that his head rests on the image of the sun, the worship of which he had given his life to destroy.

There is some reason to believe that this cultus of Masaud may have merely succeeded to some local worship, such as that of the sun, and in this connection it is significant that the great rite in honour of the martyr is called the Byâh or marriage of the saint, and this would associate it with other emblematical marriages of the earth and sun or sky which were intended to promote fertility.<sup>1</sup> Masaud, again, is the type of youth and valour in military Islâm, and to the Hindu mind assumes the form of one of those godlike youths, such as Krishna or Dûlha Deo, snatched away by an untimely and tragical fate in the prime of boyish beauty. So, though he was a fanatical devotee of Islâm, his tomb is visited as much by Hindus as by Muhammadans. Besides his regular shrine at Bahrâich, he has cenotaphs at various places, as at Gorakhpur and Bhadohi in the Mirzapur District, where annual fairs are held in his honour. The worship of Masaud, which is now discouraged by Muhammadan purists, embodied, even in early times, so much idolatry and fetishism as to be obnoxious to the puritanic party; it fell under the

<sup>1</sup> For instances see Frazer, "Golden Bough," i. 279.

censure of the authorities, and Sikandar Lodi interdicted the procession of his spear.<sup>1</sup> Nowadays at his festivals a long spear or pole is paraded about, crowned at the top with bushy hair, representing the head of the martyr, which, it is said, kept rolling on the ground long after it was severed from the trunk.<sup>2</sup>

#### SAKHI SARWAR.

Sakhi Sarwar, or "generous leader," the title of a saint whose real name was Sayyid Ahmad, is hardly popular beyond the Panjâb, where his followers are known as Sultânîs, and are more than four hundred thousand in number.<sup>3</sup> No one knows exactly when he lived; some place him in the twelfth and others in the thirteenth century; but there are other traditions which would bring him down to the sixteenth. Whatever be the exact time of his birth and death, he was one of the class of Muhammadan saints, like Bahâ-ud-dîn and Shams Tabrîz, who settled and practised austerities in the country about Multân. Other names for him are Lâkhdâta or "the giver of lākhs," Lâlanwâla, "he of the rubies," and Rohiânwâla, or "he of the Hills." His life, as we have it, is but a mass of legends. He once cured a camel of a broken leg by riveting it together. Miraculously, as so many of these saints do, he gave two sons to one Gannu of Multân and married his daughter. The hill that overlooks his tomb at Nigâha in the Dera Ghâzi Khân District, at the edge of the Sulaimân mountains, is said to have been infested by a fearful giant. This monster used at night to stand on the hill-top and with a torch lure unwary travellers to their destruction. Against him Sakhi Sarwar and his four companions waged war, but

<sup>1</sup> Briggs, "Farishta," i. 587.

<sup>2</sup> For the history of Masaud, see "Oudh Gazetteer," i. 111 sqq.; Sleeman, "Journey through Oudh," i. 48; Elliot, "Supplementary Glossary," 51.

<sup>3</sup> Maclagan, "Panjâb Census Report," 132; "North Indian Notes and Queries," ii. 182; "Calcutta Review," lx. 78 sqq.; Ibbetson, "Panjâb Ethnography," 115; Oldham, "Contemporary Review," xlvii. 412; "Panjâb Notes and Queries," ii. 181 sq.; Temple, "Legends of the Panjâb," i. 66 sqq.

all except the saint were killed; and such was the fall of the monster that the hill trembled to its base. Within an enclosure are seen the tombs of the saint, his lady, Bibî Râê, and a Jinn who fell before the onset of the hero. To the east is the apartment containing the stool and spinning-wheel of Mâi 'Aeshan, Sakhi Sarwar's mother. It is a curious instance of the combination of the two rival faiths, so constantly observable in this phase of the popular worship, that close to the shrine of Sakhi Sarwar is a temple of Vishnu, a shrine of Bâba Nânak, the founder of Sikhism, and an image of Bhairon, who appears in the legends as the servant or messenger of the saint. The tomb presents a curious mixture of Musalmân and Hindu architecture. It was recently destroyed by fire, and two rubies presented by Nâdir Shâh, and some valuable jewels, the gift of Sultân Zamân Shâh, were destroyed or lost.

The Sultâni sect, in large numbers, under the guidance of conductors known as Bharai, make pilgrimages to the tomb. Near it are two dead trees, said to have sprung from the pegs which were used to tether Kakkî, the saint's mare. The walls are hung with small pillows of various degrees of ornamentation. Persons who suffer from ophthalmia vow gold or silver eyes for their recovery. They vow to shave the hair of an expected child at the temple, and its weight in gold or silver is presented to the saint. Some childless parents vow to him their first child, and on its birth take it to the temple with a cord round its neck. There are numbers of sacred pigeons attached to the shrine, which are supported by an allowance realized from certain dedicated villages. The marks of 'Ali's fingers and the print of his foot are still shown to the devout in consideration of a fee to the guardians, and a visit is considered peculiarly efficacious for the cure of demoniacal possession, exhibiting itself in the form of epilepsy or hysteria.

Besides the shrine at Nigâha, there are numerous other shrines of the saint, of which the most celebrated are those connected with the annual fair at Dhonkal in Gujrânwâla, the Jhanda fair at Peshâwar, and the Kadmon fair at

Anârkali, near Lahore. At Dhonkal there is a magic well which was produced by the saint, the water of which is much in request. At Anârkali a class of musicians, called Dholis, take young children, who are presented at the tomb, and dance about with them. In the neighbourhood of Delhi he is not held in so much respect, but shrines in his honour are common, vows and pilgrimages to him are frequent, and Brâhmans tie threads on the wrists of their clients on a fixed day in his name. Under the name of Lâkhdâta he has become the patron deity of athletes, and especially of wrestlers.

In the central districts of the Panjâb, his shrine, an unpretending little edifice, is to be seen outside nearly every hamlet. "The shrine is a hollow plastered brick cube, eight or ten feet in each direction, covered with a dome some ten or twelve feet high and with low minarets or pillars at the four corners, and a doorway in front, opening out generally on a plastered brick platform. Facing the doorway inside are two or three niches for lamps, but otherwise the shrine is perfectly empty. The saint is especially worshipped on Thursdays, when the shrine is swept, and at night lamps are lit inside it. The guardians of the shrine are Musalmâns of the Bharai clan, who go round on Thursdays beating drums and collecting offerings. These offerings, which are generally in small change or small handfuls of grain or cotton, are mainly presented by women. Another method of pleasing the saint is by vowing a Rôt; the Rôt is made by placing dough to the extent vowed on a hot piece of earth, where a fire has been burning, and distributing it when it is baked. He is also worshipped by sleeping on the ground instead of on a bed. Wrestling matches are also held in his honour, and the offerings made to the performers go towards keeping up the shrine at Nigâha. A true worshipper of Sultân will not sell milk on Thursday; he will consume it himself or give it away."

Sarwar is essentially a saint of the Jâts, and he is also revered by Gûjars and Jhînwars, and women even of the Khatri and Brâhman castes adore him. He has, according to



the last returns, over four hundred thousand worshippers in the Panjáb, and eight thousand in the North-Western Provinces.

#### GÛGA PÎR.

Another noted local saint is Gûga Pîr, also known as Zâhir Pîr, "the saint apparent," or Zâhir Dîwân, "the minister apparent," or in the Panjáb as Bâgarwâla, as his grave is near Dadrewa in Bikâner, and he is said to have reigned over the Bâgar or great prairies of Northern Râjputâna. Nothing is known for certain about him, and the tales told of him are merely a mass of wild legends. According to some he flourished somewhere about the middle of the twelfth century, when Indian hagiolatry was at its zenith. Others say that he was a Chauhân Râjput, a contemporary of Prithivi Râja of Delhi, while by another story he died with his forty-five sons and sixty nephews opposing Mahmûd of Ghazni. He is said to have been a Hindu with the title of Gûga Bîr, or "the hero"; and one account represents him to have become a convert to Islâm. "He is said to have killed his two nephews and to have been condemned by their mother to follow them below. He attempted to do so, but the earth objected that he being a Hindu, she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him, and so he became a Musalmân, and her scruples being thus removed, the earth swallowed him and his horse alive."<sup>1</sup> In another and more degraded form of the legend current in Muzaffarnagar, he is said to have jumped into a pile of cow-dung, where he disappeared, a series of stories which remind us of the Curtius myth.<sup>2</sup>

Another elaborate legend represents Gûga to be the son of the Rânî Bâchhal, and fixes his birthplace at Sirsâwa in the Sahâranpur District. About the time of the invasion of Mahmûd of Ghazni, she married Vatsa, the Râja of Bâgardesa, or the Râjputâna desert. By the influence of that ubiquitous

<sup>1</sup> Ibbetson, *loc. cit.* 115 sq.

<sup>2</sup> Temple, "Legends of the Panjáb," i. 121 sqq.; iii. 261 sqq.; Tod, "Annals," ii. 492.

saint, Gorakhnâth, she conceived in spite of the intrigues of her sister, and her child was called Gûga, because the saint gave to his mother, as a preservative, a piece of gum resin known as Gûgal. His cousins attacked him and tried to rob him of his kingdom, but Gûga defeated them and cut off their heads, which he presented to his mother. She, in her anger, ordered him to go to the place where he had sent her nephews; so he requested the earth to receive him into her bosom, which she refused to do until he became a convert to Islâm. He then went to Mecca, and became a disciple of one Ratan Hâji, and on his return the earth opened and received him, with his famous black mare Javâdiyâ.<sup>1</sup>

The mare has, of course, a story of her own. Gûga had no children, and lamenting this to his guardian deity, he received from him two barley-corns, one of which he gave to his wife and the other to his famous mare, which gave birth to his charger, hence called Javâdiyâ or "barley-born." We find this wonderful mare through the whole range of folk-lore, but the best parallel to her is the famous mare of Gwri of the golden hair, and Setanta in the Celtic tale.<sup>2</sup>

From Scotland, too, we get a parallel to the magic birth: "Here are three grains for thee that thou shalt give thy wife this very night, and three others to the dog, and these three to the mare; and these three thou shalt plant behind thy house; and in their own time thy wife will have three sons, the mare three foals, and the dog three puppies, and there will grow three trees behind thy house; and the trees will be a sign, when one of thy sons dies one of the trees will wither."<sup>3</sup> It is needless to say that this is a stock incident in folk-lore.

#### GÛGA AND SNAKE-WORSHIP.

But it is in his function as one of the Snake kings that Gûga is specially worshipped. When he is duly propitiated

<sup>1</sup> "Indian Antiquary," xi. 33 sq.; Cunningham, "Archæological Reports," xvii. 159; "Panjâb Notes and Queries," ii. 1.

<sup>2</sup> Rhys, "Lectures," 502.

<sup>3</sup> Campbell, "Popular Tales," i. 72.

he can save from snake-bite, and cause those who neglect him to be bitten. His shrine is often found in association with that of Nara Sinha, the man-lion incarnation of Vishnu, and of Gorakhnâth, the famous ascetic, whose disciple he is said to have been. He is adored by Hindus and Muhammadans alike, and by all castes, by Râjputs and Jâts, as well as by Chamârs and Chûhras. Even the Brâhman looks on him with respect. "Which is greater," says the proverb, "Râma or Gûga?" and the reply is, "Be who may the greater, shall I get myself bitten by a snake?" in other words, "Though Râma may be the greater, between ourselves, I dare not say so for fear of offending Gûga."

He is represented on horseback, with his mother trying to detain him as he descends to the infernal regions. He holds as a mark of dignity a long staff in his hands, and over him two snakes meet, one being coiled round his staff. Both the Hindu and Muhammadan Faqîrs take the offerings devoted to him, and carry his Chharî or standard, covered with peacocks' feathers, from house to house in the month of August. As is the case with godlings of this class all over India, it is significant of the association of his worship with some early non-Aryan beliefs that the village scavenger is considered to be entitled to a share of the offerings presented at his shrine.

According to the last census Gûga had thirty-five thousand worshippers in the Panjâb and one hundred and twenty-three thousand in the North-Western Provinces.

#### WORSHIP OF TEJAJÎ.

Another godling of the same kind is Tejajî, the Jât snake godling of Mârwâr. He is said to have lived about 900 years ago. One day he noticed that a Brâhman's cow was in the habit of going to a certain place in the jungle, where milk fell from her udder into the hole of a snake. Teja agreed to supply the snake daily with milk, and thus save the Brâhman from loss. Once when he was preparing to visit his father-in-law, he forgot the compact, and the snake

appearing, declared that it was necessary that he should bite Teja. He stipulated for permission first to visit his father-in-law, to which the snake agreed. Teja proceeded on his journey, and on the way rescued the village cattle from a gang of robbers, but was desperately wounded in the encounter. Mindful of his promise, he with difficulty presented himself to the snake, who, however, could find no spot to bite, as Teja had been so grievously wounded by the robbers. Teja therefore put out his tongue, which the snake bit, and so he died. He is now a protector against snake-bite, and is represented as a man on horseback, while a snake is biting his tongue.<sup>1</sup> Tejajî and Gûga, as snake godlings, thus rank with Bhajang, the snake godling of Kâthiawâr, who is a brother of Sessa Nâga, and with Mânasâ, the goddess of Bengal, who is the sister of Vâsuki, the wife of Jaratkâru, and mother of Astikâ, whose intervention saved the snake race from destruction by Janamejaya.<sup>2</sup>

#### WORSHIP OF BÂBA FARÎD SHAKKARGANJ.

Bâba Farîd Shakkarganj, or "fountain of sweets," so called because he was able miraculously to transmute dust or salt into sugar, was born in 1173 A.D., and died in 1265. His tomb is at PâkPatan, and he enjoys high consideration in Northern India. He was a disciple of Qutb-ud-dîn Bakh-tyâr Kâki, who again sat at the feet of Muîn-ud-dîn Chishti of Ajmer, also a great name to swear by. Farîd's most distinguished disciple was Nizâm-ud-dîn Auliya, who has a lovely tomb at Ghayâspur, near Delhi. Farîd was very closely associated with Bâba Nânak, and much of the doctrine of early Sikhism seems to have been based on his teaching. He is said to have possessed the Dast-i-ghaib, or "hidden hand," a sort of magic bag which gave him anything he wished, which is like the wishing hat and inex-

<sup>1</sup> "Râjputâna Gazetteer," ii. 37.

<sup>2</sup> "Bombay Gazetteer," v. 218; Risley, "Tribes and Castes of Bengal," i. 41.

haustible pot or purse, which is a stock element in Indian and European folk-lore.<sup>1</sup>

The Emperor, it is said, tried to humble him when he came to Delhi, but he answered in the famous proverb—*Delhî dūr ast*—"Delhi is far away," the Oriental equivalent to Rob Roy's "It is a far cry to Lochow."

The Musalmân Thags looked on him as the founder of their system, and used to make pilgrimages to his tomb. He is believed to have been connected with the Assassins or disciples of the Old Man of the Mountain.<sup>2</sup> Every devotee who contrives to get through the door of his mausoleum at the prescribed time of his feast is assured of a free entrance into Paradise hereafter. The crowd is therefore immense, and the pressure so great that two or three layers of men, pushed closely over each other, generally attempt the passage at the same time, and serious accidents, notwithstanding every precaution taken by the police, are not uncommon.<sup>3</sup>

He comes in direct succession to some of the worthies to whom reference has been already made. To Khwāja Muīn-ud-dīn Chishti succeeded Khwāja Qutb-ud-dīn Bakhtyār Kāki, and Bāba Farīd followed him. They were the founders of the Chishtiya order of Faqīrs.

Besides his shrine at Pākpatan he has another famous Dargāh at Shaikhsir in Bikāner, which is called after him, and the Jāts used to esteem him highly until, as Col. Tod<sup>4</sup> says, "The Bona Dea assumed the shape of a Jātnī, to whom in the name of Kiranī Mātā, 'Our Mother of the ray,' all bend the head." Another legend fixes his tomb at Girār, in the Wārdha District of the Central Provinces.

The zeolitic concretions of the Girār hill are accounted for as the petrified cocoanuts and other articles of merchandise belonging to two travelling dealers who mocked the saint, on which he turned their whole stock-in-trade into stones as a punishment. They implored his pardon, and he created a

<sup>1</sup> Miss Roalfe Cox, "Cinderella," 484; Temple, "Wideawake Stories," 423; Knowles, "Folk-tales of Kashmīr," 21; Clouston, "Popular Tales," i. 117; Tawney, "Katha Sarit Sāgara," i. 14, note, 571.

<sup>2</sup> Yule, "Marco Polo," i. 132 sq.

<sup>3</sup> Ibbetson, "Panjāb Ethnography," 115.    <sup>4</sup> "Annals," ii. 199, note.

fresh supply for them from dry leaves, on which they were so struck by his power that they attached themselves to his service till they died.<sup>1</sup>

In the Western districts of the North-Western Provinces the first-fruits of the sugar-cane crop are dedicated to him.

He was a thrifty saint, and for the last thirty years of his life he supported himself by holding to his stomach wooden cakes and fruits whenever he felt hungry. In this he resembled Qutb-ud-Dîn Ushi, who was able by a miracle to produce cakes for the support of his family and himself.<sup>2</sup>

#### MINOR SAINTS.

Of the minor saints the number is legion, and only a few instances can be given. At Makanpur in the Cawnpur District is the tomb of Zinda Shâh Madâr, who gives his name to the class of Musalmân Faqîrs, known as Madâri. He is said to have been a native of Halab or Aleppo, and to have come to this place in 1415 A.D., when he expelled a famous demon named Makan Deo, after whom the place was named. Low class Hindus and Musalmâns worship him because he is supposed to save them from snakes and scorpions, and the Kahâr bearers, as they go through jungle at night, call out *Dam Madâr!* The saint is said to have had the power of restraining his breath, whence his name. In the holy of holies of his shrine no woman is allowed to enter, no lights are lighted, no hymns are chanted and no food is cooked.

'Abdul Qâdir Jilâni, who is said to take his name from Jil, a village near Bâghdâd, is another noted saint. He is also known as Pîr-i-Dastgîr, Pîr-i-'Azam, Ghaus-ul-'Azam, and was born in 1078 A.D., and died at Bâghdâd. Some say that he is identical with Mîrân Sâhib, who is worshipped all over Northern India. He is said to have been a magician, and to have subdued to his service a Jinn named Zain Khân,

<sup>1</sup> "Central Provinces Gazetteer," 197 sq., 515.

<sup>2</sup> For the History of Farîd, see "Indian Antiquary," xi. 33 sq.; Thomas, "Chronicles of the Pathân Kings," 205; Ibbetson, "Panjâb Ethnography," 115; Sleeman, "Rambles and Recollections," ii. 165; Maclagan, "Panjâb Census Report," 193.

whom he treated with great cruelty. One day the Jinn surprised his master in a state of uncleanness and slew him, but even then he was unable to escape from the influence of this arch-magician, who rules him in the world of spirits. Mîrân Sâhib is said to be buried at Ajmer, but he has Dargâhs at Amroha, in the Morâdâbâd District, at Benares and at Bûndi. By another account the tomb at Amroha is that of Shaikh Saddu or Sadr-ud-dîn, who was once a crier of the mosque, and near his are pointed out the tombs of his mother Ghâziyâ or Asê and of Zain Khân, the Jinn. The saint of Jalesar, Hazrat Pir Zari, is also known as Mîrân Sâhib, and he is by some identified with the Amroha worthy. In Karnâl he is said to have led the Sayyid army against the Râja of Tharwa, and had his head carried off by a cannon ball during the battle. He did not mind this, and went on fighting. Then a woman in one of the Râja's villages said—"Who is fighting without his head?" upon which the body said—"Haq! Haq!" "The Lord! the Lord!" and fell down dead, calling out—"What? Are not these villages upside down yet?" upon which every village in the Râja's territory was turned upside down and everyone killed except a Brâhman girl, the paramour of the Râja. Their ruins remain to authenticate the story. Now the saint and his sister's son, Sayyid Kabîr, are jointly worshipped. We shall meet this headless hero again in the case of the Dûnd, and it will be remembered that a similar legend is told of Ghâzi Miyân.

#### VILLAGES OVERTURNED.

Of these villages which were overturned by a curse we have many examples all over the country. The ruins at Bakhira Dih in Basti are said to have been a great city which was overthrown because a Râja seduced a Brâhman girl. At Batesar in Agra is the Aundha Khera, which records a similar catastrophe. So Bângarmau in Unâo is called the Lauta Shahr or "overthrown city," because Mîrân Sâhib destroyed it to punish the curiosity of the Râja

who wanted to know why the robes of the saint which a washerman was washing gave forth a divine perfume. So the town of Kâko was overwhelmed by the saint Bibî Kamâlo because the Buddhist Râja gave her a dish cooked of the flesh of rats, which came to life when she touched them. At Besnagar in Bhopâl the king and his subjects clung to a heavenly chariot and were carried to the skies and their city was overthrown, and the saint Qutb Shâh overturned the city of Sunit because the Râja used to kill a child daily to cure an ulcer with which he was afflicted.<sup>1</sup>

Abû 'Ali Qalandar is hardly known beyond the Panjâb. He came from Persia and died at Pânipat in 1324 A.D. He is usually known as Bû 'Ali Qalandar, and it is said that he used to ride about on a wall. He prayed so constantly that it was laborious to get water for his ablutions each time; so he stood in the Jumnâ, which then ran past the town. After standing there seven years the fishes had gnawed his legs and he was so stiff that he could hardly move, so he asked the Jumnâ to step back seven paces. She, in her hurry to oblige the saint, went back seven Kos or ten miles, and there she is now.<sup>2</sup>

Many other saints are said to have had similar power over rivers. So recently as 1865 A.D., a miraculous bridge of sand was built over the Jumnâ at Karnâl by the prayer of a Faqîr, of such rare virtue that lepers passing over and bathing at both ends were cured; but the people say that the bridge had got lost when they came there.<sup>3</sup> It was only the prayers of the saint Farîd-ud-din Shakkarganj which stopped the westward movement of the Satlaj, and the intercession of a holy Rishi changed the course of the river at Bâgheswar.<sup>4</sup>

Bû 'Ali gave the Pânipat people a charm which dispelled all the flies from the town, but they grumbled and said that they rather liked flies; so he brought them back a thousand-fold. He was buried first at Karnâl, but the Pânipat people

<sup>1</sup> Führer, "Monumental Antiquities," 69, 270; "North Indian Notes and Queries," ii. 21, 56, 155, 189.

<sup>2</sup> "Karnâl Settlement Report," 153.

<sup>3</sup> "Karnâl Gazetteer," 103.

<sup>4</sup> "North Indian Notes and Queries," iii. 17.



claimed his body, and opened his grave, whereupon he sat up and looked at them till they became ashamed. They then took away some bricks for the foundation of a shrine; but when they got to Pânipat and opened the box, they found his body in it; so he is now buried in both places, and there is a shrine erected over the place where he used to ride on the wall.

#### MALÂMAT SHÂH.

Malâmat Shâh is treated with much respect in Bârabanki. The disciple in charge of his tomb calls the jackals with a peculiar cry at dusk. They devour what is left of the offerings, but will only touch such things as are given with a sincere mind and not to be seen of men. A religious tiger is also said to come over from Bahrâich and pay an annual visit to the shrine.<sup>1</sup>

#### MIYÂN AHMAD.

At Qasûr is the tomb of the saint Miyân Ahmad Khân Darvesh, on which the attendants place a number of small pebbles. These are called "Ahmad Khân's lions," and are sold to people who tie them round the necks of children troubled in their sleep.<sup>2</sup>

#### SHAIKH SADDÛ.

Shaikh Saddû has been mentioned in another connection. His visitations cause melancholy and hypochondria. He is exorcised by the distribution of sweets to the poor and the sacrifice of a black goat. He once found a magic lamp, like that of Alâuddin, the powers of which he abused, and was torn to pieces by the Jinn.<sup>3</sup>

The list of these worthies is immense. We can only mention in passing Shâh Abdul Ghafûr, commonly known as Bâba Kapûr, a disciple of Shâh Madâr, whose shrine is

<sup>1</sup> "Oudh Gazetteer," i. 92.

<sup>2</sup> "Panjâb Notes and Queries," iii. 81.

<sup>3</sup> Mrs. Mîr Hasan 'Ali, "Observations on the Muhammadans of India," ii. 324.

in Gwályâr; Mîr Abdul 'Ala, the Nakhshbandi who is buried at Agra; Sultân Bayazîd, who kindled a lamp which lighted the world for one hundred and twenty miles, and thus drove the Jinn from Chatgânw in Bengal, where he is worshipped; Shaikh Kabîr, known as Bâla Pîr, the son of Shâh Qâsim Sulaimâni of Chunâr, whose shrine is at Kanauj; Shaikh Muhammad Ghaus of Gwâliyâr; and Sidi Maula, who possessed the power of transmuting metals into gold. Lastly comes Shâh Daula, whose shrine is at Gujarât in the Panjâb. His priest is able to confer offspring on childless people on condition that they dedicate the first child to the saint, and this child is then born with the head of a rat. Some wretched imbeciles with rat-like features are found at his tomb.<sup>1</sup>

These wonder-working shrines belong to Hindu as well as Musalmân saints. In the Etah District is the tomb of Kalyân Bhârati, a Hindu ascetic. He was buried alive at his own request about four hundred years ago. Before his death he announced that exactly six months after he was dead the arch of his tomb would crack, and so it happened. Now a mound of earth in the centre is supposed to mark the head of the saint. The virtue of his shrine is such that if any one take a false oath within its precincts he will die at once. The tomb is hence largely used for the settlement of disputes, and many a wearied district officer longs that there were more such places throughout the land.

#### SHRINES WHICH CURE DISEASE.

Many of these local shrines owe their reputation to notorious cures, which have been performed by the intervention of the local saint. At Chhattarpur is the shrine of Rûkhar Bâba, an ascetic of the Gusâin class, who has the power of removing fever and ague, and hence among the many tombs of his brethren his is kept clean and white-washed, while the others are neglected.<sup>2</sup> A shrine in Berâr

<sup>1</sup> Maclagan, "Panjâb Census Report," 198.

<sup>2</sup> "North Indian Notes and Queries," iii. 18.

is noted for its power in cases of snake-bite and scrofula. A large two-storied gate of its enclosure owes its erection to the gratitude of a wealthy tailor, who was cured of sore disease of the loins.<sup>1</sup> Recently at the shrine of the saint of Fatehpur in the Sahâranpur District, the Faqîr in charge informed me that when the people bring sick children to him, he pulls off a leaf from the tree overhanging the tomb, blows upon it, and says to the disease, "Begone, you rascal!" and the child is cured. At the tomb of Pir Jahâniyân in the Muzaffargarh District, people suffering from leprosy and boils get the incumbent to prepare baths of heated sand, in which the diseased part, or the whole body is placed. The efficacy of the remedy is ascribed to the thaumaturgic power of the saint.<sup>2</sup> The tomb of Makhdûm Sâhib in the Faizâbâd District is famous for the exorcism of evil spirits, a reputation which it shares with the shrine of Bairâm at Bidauli in Muzaffarnagar, and that of Bibî Kamâlo at Kâko, half-way between Gaya and Patna.<sup>3</sup>

So, in Bengal, the chief disease shrines are those of Tarakeswara in Hughli, sacred to Mahâdeva, of Vaidyanâtha in the Santâl Parganas, and Gondalpâra in Hughli, famous in cases of hydrophobia. "The device followed at the last place is for the bitten person, after fasting, to defray the expense of a special service, and to receive a piece of broad cloth impregnated with the snuff of a lamp-wick, and secreted in the heart of a plantain. As long as this charm is preserved and the patient abstains from eating of this variety of plantain, the effects of the bite are warded off. Another plan is for the patient to take a secret medicine, probably cantharides, pounded with twenty-one pepper-corns, before the twenty-first day. This causes the patient to throw off some mucus, known as 'the dog's whelp,' and this leads to cure."<sup>4</sup>

In the Partâbgarh District are to be seen here and there strange-looking brick-built erections called Kûkar Deora or

<sup>1</sup> "Berâr Gazetteer," 192.

<sup>2</sup> O'Brien, "Multâni Glossary," 146.

<sup>3</sup> "Oudh Gazetteer," i. 334; Cunningham, "Archæological Reports," xvi. 5. For the Chanod shrine, "Bombay Gazetteer," vi. 160.

<sup>4</sup> Risley, "Tribes and Castes," i. 367.

“dogs’ house,” in the shape of cupolas or pyramids. Some of them are supposed to be the treasure houses of the ancient races. If a man walks round one of these seven times and then looks in at the door, he will be cured from the bite of a mad dog.<sup>1</sup>

#### SAYYID YŪSUF.

Dr. Buchanan gives a case at Patna of a certain Sayyid Yūsuf, who manifested himself to a poor blind weaver and told him that he would recover his sight next day. At the same time the saint ordered his patient to search for his tomb and proclaim its virtues. The weaver, on recovering his sight, did not fail to obey the orders of his benefactor, and he and his descendants have since then lived on the contributions of the faithful, though the tomb is a mere heap of clay and has no endowment.<sup>2</sup>

The tomb at Faizâbâd known as Fazl-ul-haqq, or “Grace of God,” brings good luck if sweetmeats are offered every Thursday, and another, called ’ilm Bakhsh, or “Wisdom-giver,” causes boys who are taken there to learn their lessons quickly.<sup>3</sup> The same result may be secured by a charm which is found in the Samavidhana Brâhmana—“After a fast of three nights, take a plant of Soma, recite a certain formula and eat of the plant a thousand times, you will be able to repeat anything after hearing it once.”

#### WONDER-WORKING TOMBS.

There are other tombs which present special peculiarities. Thus, not long since crowds of people assembled at Khetwadi, in Bombay, to see a shrine erected by some sweepers to Zâhir Pîr, which at intervals seemed to oscillate from its foundations. At Anjar in Sindh are the tombs of a noted outlaw named Jaisar Pîr and his wife Turî Khat-rânî, who were originally buried apart, but their tombs are gradually approaching, and it is believed that at their meet-

<sup>1</sup> “North Indian Notes and Queries,” iii. 144.

<sup>2</sup> “Eastern India,” i. 82 sq.

<sup>3</sup> “Panjâb Notes and Queries,” iii. 143.

ing the world will be destroyed. So there is a wall at Gurdâspur which a Faqîr saw being built, and asked the master-mason if he considered it to be firm. The mason said that he believed it to be substantial, whereupon the holy man touched it and made it shake, and it has gone on shaking ever since. At Faizâbâd is the tomb of a saint, and some time ago the metal top of one of the pinnacles took to shaking, and the weaver population were so impressed that they levied a tax on the community for its repair. At Jhanjhâna is the tomb of Sayyid Mahmûd, who was buried next to one of his disciples. But the latter is too modest to place himself on an equality with his master, so his tomb, however much it is repaired, always sinks to a lower level than that of his preceptor. At Bârabanki is the tomb of the saint Shaikh Ahmad Abdul-haq, who thought he could acquire some useful information by keeping company with the dead. So he got himself buried alive, and after six months his grave opened of its own accord and he was taken out half dead.

#### THE NINE-YARD TOMBS.

There is another class of tombs which are known as the Naugaza or Naugaja, that is to say tombs nine yards long. In these rest the giants of the older world. There is one of these tombs at Nâgaur in Râjputâna, and several others have been discovered in the course of the Archæological Survey.<sup>1</sup> Five of them at Vijhi measure respectively 29, 31, 30 and 38 feet. Mr. W. Simpson calls these tombs Bud-dhistic, but this is very doubtful.<sup>2</sup> The belief largely prevails among Muhammadans that there were giants in the early times. Adam himself is said to have been sixty yards in height, and there was a monster called 'Uj in the days of Adam, and the flood of Noah reached only to his waist. There is a tomb of Noah at Faizâbâd which is said to have been built by Alexander the Great, and not far off are those

<sup>1</sup> "Reports," i. 98, 130; xiv. 41; xxiii. 63.

<sup>2</sup> "Journal, Asiatic Society of Bengal," xiii. 205; "Panjâb Notes and Queries," i. 109.

of Seth and Job. The latter, curiously enough, are gradually growing in size. They are now 17 and 12 feet long respectively, but when Abul Fazl wrote they were only 10½ and 9 feet long.<sup>1</sup>

#### SHRINES WITH IMAGES OR RELICS.

The reputation, again, of many shrines rests on the assumed discovery, generally by means of a dream, that an ancient image or the bones of a martyr were buried on the spot, and in their honour a shrine was established. Thus, the great temple at Bandakpur in the Damoh District owes its origin to the fact that a Pandit in 1781 A.D. dreamed a dream, that in a certain spot lay buried in the earth an image of Jagîswar Mahâdeva, and that if he built a suitable temple over the place indicated, the image would make its appearance. On the strength of this dream the Pandit built a temple, and it is asserted that in due course of time the image developed itself without the aid of man.<sup>2</sup> So, the Bhairava temple on the Langûr peak owes its establishment to a cowherd having found on the spot a yellow-coloured stick, which on his attempting to cut it with an axe, poured out drops of blood. Frightened at the sight, the cowherd fled, only to be visited at night by the god in his terrible form, who commanded him to set up his shrine here. A similar legend is attached to the Nârâyana image in Nepâl.<sup>3</sup> The celebrated shrine of Hanumân at Beguthiya was discovered by a wandering ascetic,<sup>4</sup> and a Gûjar cowboy is said not very long ago to have found in one of the Sahâranpur jungles the image of the goddess Sâkambarî Devî, which now attracts large numbers of worshippers. The Mahârâja of Balrâmpur some time ago noticed a rude shrine of Bijleswarî Devî, the goddess of lightning, and remarked that he would build a handsome temple in honour of her, were it not for the sacred banyan tree which shaded it and prevented

<sup>1</sup> "Oudh Gazetteer," i. 11 sq.      <sup>2</sup> "Central Provinces Gazetteer," 175.

<sup>3</sup> Atkinson, "Himâlayan Gazetteer," ii. 777; Wright, "History," 114, 124.

<sup>4</sup> "Oudh Gazetteer," i. 38.

the erection of the spire to the proper height. That very night the tree was uprooted by a hurricane, and a handsome temple was erected, this manifestation of her power having made the goddess more popular than ever.<sup>1</sup>

Mistakes are, however, sometimes made. This was the case some time ago at Ajudhya, where certain images were discovered and worshipped, until a learned Pandit ascertained that they were actually the deities of the aboriginal Bhars, who used to sacrifice Brâhmans to them. They were really Jaina images, but it is needless to say that their worship was immediately abandoned.<sup>2</sup>

As is only natural, shrines which have been discovered in this way at the outset rest under a certain degree of suspicion, and have to make their reputation by works of healing and similar miracles. If they fail to do so they sink into disrepute. Such was the case with a very promising shrine, supposed to be that of the saint Ashraf 'Ali, whose bones were found accidentally not long ago at Ahraura in the Mirzapur District. It enjoyed considerable reputation for a time, but failing to maintain its character, was finally discredited and abandoned.

Continuous respect is naturally accorded to ancient saints and local godlings, who have long since established their claim to recognition by a series of exhibitions of their thaumaturgic virtues. But the competition is so keen and the pecuniary value of a successful institution of this kind so considerable, that the claims of any interloper must be well tested and approved before it establishes its position and succeeds in attracting pilgrims.

#### THE CURING OF BARRENESS.

Barrenness is in popular belief mainly due to the agency of evil spirits. Sterile women were in Rome beaten with rods by the naked youths who ran through the city at the Lupercalia. The barren, as Shakespeare says, "Touched by this holy chase, shake off their sterile curse." In

<sup>1</sup> "Oudh Gazetteer," i. 210 sq.

<sup>2</sup> *Ibid.*, i. 8 sq.

Bombay it is believed that the cause of not getting children is that the man or his wife must have killed a serpent in their former birth, whose spirit haunts them and makes the woman barren. To get rid of the spirit which causes sterility, the serpent's image is burnt and its funeral rites are performed.<sup>1</sup> The desire for male offspring is so intense that some of these shrines do a thriving trade in providing nostrums for this purpose.

One extraordinary method of procuring children, which long troubled our magistrates in Upper India, was for the would-be mother to burn down the hut of some neighbour. The Panjâbi woman, who under the reign of British law is prevented from burning the house of her neighbour, now takes a little grass from seven thatches and burns it.<sup>2</sup>

In another form of the charm the Khândh priest takes the woman to the confluence of two streams, sprinkles water over her to purify her from the dangerous influence of the spirit and makes an offering to the god of births.

Some special influence has been in many lands considered to attach to a person who has been publicly executed, and to the appliances used by the hangman.

Recently at an execution in Bombay, the hangman was observed to carefully secure the rope, and particularly that part of it which had encircled the neck of the culprit. He stated that he could sell every quarter inch of it, as it averted evil spirits and ghosts, and even prevented death from hanging. This idea accounts for the respect paid throughout Europe to the mandrake, which is supposed to be generated from the droppings of the brain of a thief on the gallows. In Cornwall a wen or strumous swelling can be cured by touching it with the hand of a man who has been publicly hanged.<sup>3</sup> According to the same principle, barren women in India bathe underneath a person who has been hanged, and women of the middle classes try to obtain a piece of the wood of the gallows for the same object.

<sup>1</sup> Campbell, "Notes," 366.

<sup>2</sup> "North Indian Notes and Queries," i. 50.

<sup>3</sup> Hunt, "Popular Romances," 378.



Another practice depends upon the principle that creeping under a bent tree or through a perforated stone expels the demon. Other instances of this will be given in another place. Hence in Gujarât, when an ascetic of the Dûndiya sect dies, women who seek the blessing of a son try to secure it by creeping under the litter on which his corpse is removed.<sup>1</sup>

A rite carried out with the same object rests on a sort of symbolic magic indicating fertility. Along the roads may often be seen trees almost destroyed by a noxious creeper known as the Akâsh Bel. Women in hope of offspring often transplant this from one tree to another, and are thus a decided nuisance to a district officer with a taste for arboriculture.

But the most approved plan is to visit a shrine with a reputation for healing this class of malady. There the patient is given a cocoanut, which is a magic substance, a fruit, or even a barley-corn from the holy of holies. Mr. Hartland has recently made an elaborate study of this subject, and he points out the principle on which the eating of such substances produced the desired effect. "Whether from an analogy between the normal act of impregnation and that of eating and drinking, or because savages had learnt that at least one mode of operating effectively on the organism, for purposes alike of injury and healing, was by drugs taken through the mouth, this was the favourite method of supernatural impregnation."

And again—"Flowers, fruit and other vegetables, eggs, fishes, spiders, worms, and even stones, are all capable of becoming human beings. They only await absorption in the shape of food, or in some other appropriate manner, into the body of a woman, to enable the metamorphosis to be accomplished."<sup>2</sup>

The same idea constantly occurs in Indian folk-lore. The barren queen is given the juice of a pomegranate by a Faqîr, or the king plucks one of the seven mangoes which grow on

<sup>1</sup> Forbes, "Râs Mâla," ii. 332, quoted by Campbell, "Notes," 15.

<sup>2</sup> "Legend of Perseus," i. 72, 207.

a special tree, or a beggar gives the princess the drug which causes her to give birth to twins.<sup>1</sup> Even in the Râmâyana we read that Râja Dasaratha divides the oblation among his wives and they conceive. Even nowadays in Florence, if a woman wishes to be with child, she goes to a priest and gets from him an enchanted apple, with which she repairs to Saint Anna, who was the Lucina of Roman times, and repeats a prayer or a spell.<sup>2</sup>

Some holy men, it must be admitted, do not escape the tongue of slander for their doings in this department of their business.

#### HARMLESS SAINTS AND GODLINGS.

Most of these saints and godlings whom we have been considering, are comparatively harmless, and even benevolent. Such is nearly always the case with the ghosts of the European dead, who are constantly deified. Perhaps because the Sâhib is such a curiously incomprehensible personage to the rustic, he is believed to retain his powers in the other world. But it is a remarkable and unconscious tribute to the foreign ruler that his ghost should be beneficent.

The gardener in charge of the station cemetery in Mirzapur some time ago informed me that he constantly sees the ghosts of the ladies and gentlemen buried there coming out for a walk in the hot summer nights, and that they never harm him.

But with ordinary graves it is necessary to be cautious. As appears in the cycle of tales which turn on the magic ointment which enables the possessor to see the beings of the other world, spirits hate being watched. The spirit, for instance, often announces its wishes. When the Emperor Tughlaq began to build the tomb of the Saint Bahâwal Haq, a voice was heard from below, saying, "You are treading on my body." Another site was chosen at a short

<sup>1</sup> Lâl Bihâri Dê, "Folk-tales of Bengal," i, 117, 187; Tawney, "Katha Sarit Sâgara," i. 52, 172, 355, 382; ii. 216; Knowles, "Folk-tales of Kashmîr," 131, 416.

<sup>2</sup> Leland, "Etruscan Roman Remains," 246.

distance, and the voice said, "You are treading on my knees." He went a little further, and the voice said, "You are treading on my toes." So he had to go to the other end of the fort, and as the voice was not heard there, the tomb was built. If you visit an old tomb, it is well to clap your hands, as the ghost sometimes revisits its resting-place, and if discovered in *déshabille*, is likely to resent the intrusion in a very disagreeable manner. So it is very dangerous to pollute a tomb or insult its occupant in any way, and instances have occurred of cases of epilepsy and hysteria, which were attributed to the neglect of these precautions.

Thus, there is nothing permanent, no established rule of faith in the popular belief of the rustic. Discredited saints and shrines are always passing into contempt and oblivion; new worthies are being constantly canonized. The worst part of the matter is that there is no official controller of the right to deification, no *Advocatus Diaboli* to dispute the claims of the candidate to celestial honours. At the same time the system, though often discredited by fraud, admirably illustrates the elastic character of the popular creed. Hinduism would hardly be so congenial to the minds of the masses, if some rigid supervising agency disputed the right of any tribe to worship its hero, of any village to canonize its local worthy. The steady popularity of the system, for the present at least, shows that it satisfactorily provides for the religious wants of the people.

## CHAPTER V.

### WORSHIP OF THE MALEVOLENT DEAD.

Πρώτη δὲ ψυχὴ Ἐλήνορος ἦλθεν ἑταίρου,  
Οὐ γὰρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυδείης.

*Odyssey*, xi. 51, 52.

THESE deified ghosts and saints whom we have been discussing, though occasionally touchy and sensitive to insult or disrespect, are, as a rule, benevolent. But there is another class of beings at whose feet the rustic lies in grievous and perpetual bondage. These are the malevolent dead.

### SPIRITS OF THE DEAD HOSTILE.

It is not difficult to understand why the spirits of the dead should be regarded as hostile. A stranger is, in the belief of all primitive people, synonymous with an enemy; and the spirit of the departed having abandoned his own and joined some other and invisible tribe, whose domains lie outside the world of sense, is sure to be considered inimical to the survivors left on earth. As we have already seen, even the usually kindly spirit of the departed household dead requires propitiation and resents neglect; much more those of a different tribe or family.

Again, those disembodied souls in particular whose departure from the earth occurred under unexpected or specially tragical circumstances are naturally considered to have been ejected against their will from their tenement of clay, and as for many of them the proper funeral rites have not been performed, they carry with them to the next world an angry longing for revenge. As Brand, writing of British

ghosts, says, "The ghosts of murdered persons, whose bodies have been secretly buried, are restless until their bones have been taken up and deposited in consecrated ground with the due rites of Christian burial; this idea being the survival of the old heathen superstition that Charon was not allowed to ferry over the ghosts of the unburied, but that they wandered up and down the banks of the river Styx for a period of a hundred years, at the expiration of which they were admitted to a passage."<sup>1</sup>

This conception of the state of the soul after death may be illustrated by the savage theory of dreams.

#### SAVAGE THEORY OF DREAMS.

Many savages believe that the evidence of dreams is sufficient to prove that the soul moves about during sleep, and that the dream is the record of its experiences in hunting, dancing, visiting friends, and so on.

#### THE SEPARABLE SOUL.

Hence arises the possibility that in the temporary absence of a man's soul his body may be occupied by some other person's spirit, or even by a malignant ghost or demon. In the Panchatantra there is a story of a king who lost his own soul, but afterwards recovered it. A Panjâb tale tells how a Hindu was once asleep and his soul went on its travels as usual. During its wanderings it felt thirsty and went into a pitcher of water to drink. While it was in the pitcher some one shut the lid, and it was imprisoned. His friends took the corpse to the cremation ground, but some one happened fortunately to open the pitcher just in time, and the spirit flew into its own body, which awoke on the bier.<sup>2</sup> In the same way, according to Apollonius, the soul of

<sup>1</sup> "Observations," 625; and see Frazer, "Golden Bough," i. 150; Lubbock, "Origin of Civilization," 220; Tylor, "Primitive Culture," ii. 27; Spencer, "Principles of Sociology," i. 215 sq.; Sir W. Scott, "Letters on Demonology," 90.

<sup>2</sup> "Panjâb Notes and Queries," iii. 166.

Hermotimos of Klazomenoe left his body frequently, resided in different places, uttered all sorts of predictions, and used to come back to his body, which remained in his house. At last some spiteful persons burnt his body in the absence of his soul. In another tale of Somadeva the soul of Chandraprabha abandons his own body and enters that of a hero under the influence of Mâyâ or delusion.<sup>1</sup>

On this principle Hindus are very cautious about awaking a sleeping friend, lest his soul may happen to be absent at the time, and in Bombay it is considered most reprehensible to play jokes on a sleeping person, such as painting the face in fantastic colours, or giving moustaches to a sleeping woman. The absent soul may not be able to find its own body, the appearance of which has been thus changed, and may depart altogether, leaving the body a corpse.

It is a common incident of the folk-tales that the soul departs in a dream and falls in love with a girl. We have it in the common tale of the Rival Queens, where the king sees in a dream the most lovely woman in the world, and imposes on his courtiers the task of finding her. The same idea is found more or less in Somadeva, and constantly recurs in European folk-lore.<sup>2</sup> In the same way we have the well-known tale of the instantaneous lapse of time in dreams, as that of the king who plunges his head into water, goes through wondrous adventures, and when he takes his head out of the vessel, finds himself surrounded by his courtiers as before.

The rustic Hindu firmly believes that in the absence of a man's proper soul in a dream his body is occupied by some strange and consequently malignant ghost. Hence come the nightmare and evil dreams. Thus the Korwas of Mirzapur believe that a Bhûtin or dangerous female ghost named Reiyâ besets them at night under the orders of some witch, and attacks people's joints with the rheumatism.

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 21, 420; Miss Cox, "Cinderella," 489; Clouston, "Popular Tales," i. 437.

<sup>2</sup> "North Indian Notes and Queries," iii. 31; Clouston, *loc. cit.*, ii 228; Tawney, "Katha Sarit Sâgara," ii. 588.

The Majhwârs believe that the Râkshasa attacks them in dreams. He comes in the shape of an old man with enormous teeth, brown of colour, with black, entangled hair, and sometimes swallows his victims. It is fear of him that brings the fever, and he can be exorcised only by the Baiga with an offering of rice and pulse. The Dâno also comes in dreams, squeezes a man's throat, and stops his breath. The Bhuiyârs have adopted from the Hindu mythology Jam or Yama as one of their dream ghosts. He sits on his victim's breast in sleep, and it is impossible to shake him off or make an alarm. Sometimes these night ghosts come as tigers, wolves, or bears, and hunt a man down in his sleep.

On the same principle the shadow of a man is believed to be part of a man's soul, and may be separated from him, injured or wounded by an enemy. Hence it is considered dangerous to tread on the shadow of a man in the sunshine. Buddha is said to have left his shadow in the cave at Pabhosa, where he killed the Nâga.<sup>1</sup>

The same is the case with looking into other people's mirrors, because you may chance leave behind your reflection, which is part of your soul. As we have seen, this is the basis of much of the theory of water spirits, which lurk in water holes and seize the reflection of anyone who looks into them. The Sunni Muhammadans in Bombay cover up all the looking-glasses in a house when a person is sick, as the soul, which is just then on the prowl, may be absorbed, and leave its owner a corpse.

Lastly, the same theory accounts for the disinclination which rustics have to being painted or photographed. Some of the soul goes out in the image and does not return. There is a rest-house on the Asthbhuja Hill at Mirzapur which was many years ago presented to the Europeans of the station by a wealthy banker. He was overpersuaded to allow his picture to be painted, and fell into a lingering consumption, of which he soon after died.

<sup>1</sup> Führer, "Monumental Antiquities," 144.

## THE BHÛT.

The general term for these spirits is Bhût, in Sanskrit Bhûta, which means "formed" or "created." In the earlier Hindu writings the word is applied to the powers of Nature, and even to deities. Siva himself is called Bhûtîsvara, or "Lord of spirits," and, under the name of Bhûtîsvara Mahâdeva, has a shrine at Mathura. But as the Greek Dæmon acquired a less respectable meaning in the later ages of the history of the nation, so Bhût has now come to imply a malignant evil spirit.

But Bhût is a general term which includes many grades of evil spirits which it is necessary to distinguish. We shall first, however, deal with certain characters common to Bhûts in general.

The proper Bhût is the spirit emanating from a man who has died a violent death, either by accident, suicide, or capital punishment. Such a soul reaches an additional grade of malignancy if he has been denied proper funeral ceremonies after death. This is one of his special wants which deprive the spirit of his longed-for rest. Thus, we read in *Childe Harold*, "Unsepulchred they roamed and shrieked, each wandering ghost." The shade of Patroclus appeared to Achilles in his sleep and demanded the performance of his funeral, and the younger Pliny tells of a haunted house in Athens, in which a ghost played all kinds of pranks owing to his funeral rites having been neglected. This idea is at the base of the Hindu funeral ceremonies, and of the periodical *Srâddha*. Hence arose the conception of the *Gayâl*, or sonless ghost. He is the spirit of a man who has died without any issue competent to perform the customary rites; hence he is spiteful, and he is especially obnoxious to the lives of the young sons of other people. Accordingly in every Panjâb village will be seen small platforms, with rows of little hemispherical depressions into which milk and Ganges water are poured, and by which lamps are lit and Brâhmans fed to conciliate the *Gayâl*; "while the careful mother will always dedicate a rupee to him, and hang it



round her child's neck till he grows up." Mr. Ibbetson<sup>1</sup> suggests that this may have been the origin of the mysterious so-called "cup-marks," described by Mr. Rivett-Carnac. But this is far from certain; they may equally well have been used for sacrifices to Mother Earth, or in any other primeval form of worship.

#### SHRINES TO PERSONS ACCIDENTALLY KILLED.

Many of these shrines to persons who have died by an untimely death are known by special names, which indicate the character of the accident. We shall meet again with the Baghaut, or shrine, to a man killed by a tiger. We have also Bijaliya Bîr, the man who was killed by lightning, Târ Bîr, a man who fell from a Târ or toddy tree, and Nâgiya Bîr, a person killed by a snake. General Cunningham mentions shrines of this kind; one to an elephant driver who was killed by a fall from a tree, another to a Brâhman who was killed by a cow, a third to a Kashmîri lady who had only one leg and died in her flight from Delhi to Oudh of exhaustion on the journey.

Bhûts are most to be feared by women and children, and by people at any serious crisis of their lives, such as marriage or child-birth. They also attack people after eating sweets, "so that if you treat a school to sweetmeats, the sweetmeat seller will also bring salt, of which he will give a pinch to each boy to take the sweet taste out of his mouth."<sup>2</sup> Salt is, as we shall see later on, particularly offensive to evil spirits.<sup>3</sup>

#### SECOND MARRIAGE AND BHÛTS.

Women who have married a second time are specially liable to the envious attacks of the first husband. If in Bombay "a Mahâdeo Koli widow bride or her husband sicken, it is considered the work of the former husband. Among the Somavansi Kshatriyas, there is a strong belief

<sup>1</sup> "Panjâb Ethnography," 116.

<sup>2</sup> Ibbetson, *loc. cit.*, 117.

<sup>3</sup> Aubrey, "Remaines," 121; Lady Wilde, "Legends," 44, 233.

that when a woman marries another husband, her first husband becomes a ghost and troubles her. This fear is so strongly rooted in their minds, that whenever a woman of this caste sickens, she attributes her sickness to the ghost of her former husband, and consults an exorcist as to how she can get rid of him. The exorcist gives her some charmed rice, flowers, and basil leaves, and tells her to enclose them in a small copper box and wear it round her neck. Sometimes the exorcist gives her a charmed cocoa-nut, which he tells her to worship daily, and in some cases he advises the woman to make a copper or silver image of the dead and worship it every day."<sup>1</sup>

So in Northern India, people who marry again after the death of the first wife wear what is known as the *Saukan Maura*, or second wife's crown. This is a little silver amulet, generally with an image of *Devî* engraved on it. This is hung round the husband's neck, and all presents made to the second wife are first dedicated to it. The idea is that the new wife recognizes the superiority of her predecessor, and thus appeases her malignity. The illness or death of the second wife or of her husband soon after marriage is attributed to the jealousy of the ghost of the first wife, which has not been suitably propitiated.

In the Panjâb, on the same principle, if a man has lost two or three wives in succession, he gets a woman to catch a bird and adopt it as her daughter. He then pays the dower, marries his bird bride, and immediately divorces her. By this means the malignant influence is diverted to the bird, and the real wife is safe.<sup>2</sup> We shall meet again with the same principle in dealing with the curious custom of tree marriage.

#### FOOD OF BHÛTS.

Like evil spirits all the world over, *Bhûts* will eat filthy food, and as they are always thirsty, they are glad to secure

<sup>1</sup> Campbell, "Notes," 171.

<sup>2</sup> "Panjâb Notes and Queries," i. 13; "North Indian Notes and Queries," i. 4.

even a drop of water, no matter how impure the purpose may have been for which it has been used. On the other hand, they are very fond of milk, and no Panjâbi woman likes her child to leave the house after drinking fresh milk. If she cannot prevent it from going, she puts some salt or ashes into its mouth to scare the Bhût.<sup>1</sup>

#### POSTURE OF BHÛTS.

Bhûts can never sit on the ground, apparently, because, as has been shown already, the earth, personified as a goddess, scares away all evil influence. Hence, near the low-caste shrines a couple of pegs or bricks are set up for the Bhût to rest on, or a bamboo is hung over it, on which the Bhût perches when he visits the place.<sup>2</sup> On the same principle the Orâons hang up the cinerary urn containing the bones of a dead man on a post in front of the house,<sup>3</sup> and the person who is going on a pilgrimage, or conveying the bones of a relative to the Ganges, sleeps on the ground; but the bones must not rest on the ground; they are hung on the branch of a tree, so that their late owner may revisit them if so disposed. Near shrines where Bhûts are always about on the chance of appropriating the offerings, it is expedient to sleep on the ground. So the bride and bridegroom rest, and the dying man is laid at the moment of dissolution.

#### TESTS OF BHÛTS.

There are at least three infallible tests by which you may recognize a Bhût. In the first place he casts no shadow. In the third Canto of the Purgatorio, Dante is much distressed because Virgil, being a disembodied spirit, casts no shadow. In the second place a Bhût can stand almost anything in his neighbourhood but the scent of burning turmeric, which, as we shall see, is a well-known demon-scarer. Thirdly, a genuine Bhût always speaks with a nasal

<sup>1</sup> "Panjâb Notes and Queries," iv. 57.

<sup>2</sup> See Cunningham, "Archæological Reports," xvii. 147.

<sup>3</sup> Dalton, "Descriptive Ethnology," 261.

twang, and it is possibly for this last reason that the term for the gibberish in the mediæval plays and for modern English is *Pisâcha Bhâsha*, or the language of goblins.<sup>1</sup> Some of them have throats as narrow as a needle, but they can drink gallons of water at a time. Some, like the *Churel*, whom we shall meet later on, have their feet turned backwards. Some, like *Brâhman* ghosts, are wheat-coloured or white; others, like the *Kâfari*, the ghost of a murdered negro, are black, and particularly dreaded. A famous ghost of this class haunts a lane in Calcutta, which takes its name from him.

#### SPIRIT LOVERS.

Many denizens of the spirit land have connection with mortals. We have the cycle of folk-tales known as that of the *Swan maidens*.

*Urvasî* came and lived with *Parûravas* until he broke the curiosity taboo. We shall see instances where *Indra* gives one of his fairies to a mortal lover, and spirits like the *Incubi* and *Succubi* of European folk-lore can be brought down by incantation.

#### SPIRIT ENTRIES: THE HEAD.

Spirits enter and leave the body in various ways. They often use the head in this way, and in particular the tenth aperture of the body, one of the skull sutures, known as *Brahma-randhra*. This is the reason why the skull is broken at cremation to open the "crevice of *Brahma*," as this orifice is called.

In the case of one of the ascetic orders, who are buried and not cremated, a blow is given on the head with a coconut or a conch shell. Thus, when the chief teacher of the *Brâhman*s in Bombay dies, his successor breaks a coconut on his skull and makes an opening, in which the sacred

<sup>1</sup> "Panjâb Notes and Queries," iv. 51; Lal Bihâri Dê, "Folk Tales," 199; "Govinda Sâmantâ," i. 109, 152 sq., 157; "North Indian Notes and Queries," i. 83.

Sâlagrâma stone is laid.<sup>1</sup> This rite of skull-breaking, which is done by the next relation, is a recognized part of the Hindu cremation rite, and is known as Kapâlakriya.

The same theory that the head is an entry for spirits accounts for numerous strange practices. Thus, when in Kumaun a man is bitten by a snake they pull three hairs from his scalp-lock and strike him three times on the top of the head with the first joint of the middle finger, a kind of blow which in ordinary cases is regarded with the utmost terror. So when a person has fever, they take a bone and fill it with grain, and, making the patient stand in the sun, dig a hole where the shadow of his head falls, and there bury the bone, saying, "Fever! Begone with the bone!"<sup>2</sup> At a Gond wedding, the old man who officiates knocks the heads of the bride and bridegroom together to scare the evil spirits,<sup>3</sup> and at a Hindu marriage in Northern India the mother of the youth, as he leaves to fetch his bride, and as he returns with her, waves lamps, a brass tray, grain, and a rice pounder, to drive off the Bhûts fluttering round his head. It is on the same principle that the bridegroom wears a marriage crown, and this also accounts for many of the customs of blessing by the laying on of hands and anointing which prevail all over the world. In the same way the hair has always been regarded as a spirit entry. Magistrates in Northern India are often troubled by people who announce their intention of "letting their hair grow" at some one whom they desire to injure. This, if one can judge by the manifest terror exhibited by the person against whom this rite is directed, must be a very stringent form of coercion. For the same reason ascetics wear the hair loose and keep it uncut, as Sampson did, and the same idea probably accounts for the rites of ceremonial shaving of youths, and of the mourners after death.

<sup>1</sup> "Bombay Gazetteer," xv. 150; Campbell, "Notes," 172.

<sup>2</sup> "Panjâb Notes and Queries," iv. 5; "North Indian Notes and Queries," ii. 9; iii. 74.

<sup>3</sup> Hislop, "Notes," i. 3.

## THE MOUTH.

As might have been expected, Bhûts are very fond of entering by the mouth. Hence arise much of the mouth-washing which is part of the daily ritual of the Hindu, and many of the elaborate precautions which he takes at meals. This will be referred to again in connection with the Evil Eye.

## YAWNING.

Hence it is very dangerous to yawn, as two kinds of danger are to be apprehended—either a Bhût may go down your throat, or part of your soul may escape, and you will be hard set to recover it. So if you chance to yawn, you should put your hand to your mouth and say Nârâyan—“Great God!” afterwards, or you should crack your fingers, which scares the evil spirit. This idea is the common property of folk-lore.<sup>1</sup>

## SNEEZING.

So, sneezing is due to demoniacal influence, but opinions differ as to whether it is caused by a Bhût entering or leaving the nose. The latter view is generally taken by Musalmâns, because it is one of the traditions of the Prophet that the nose should be washed out with water, as the devil resides in it during the night. The sneezing superstition in India is at least as old as the Buddhist Jâtakas, where we have a remarkable tale about it, which describes how the future Buddha and his father Gagga went to pass the night in a place haunted by a Yakkha, or Yaksha, and were very near being devoured by him because they did not say the spell “Live!” when they sneezed.<sup>2</sup>

So, in Somadeva's tale of Sulochana and Sushena, the spirit of the air says, “When he enters into his private apartments, he shall sneeze a hundred times; and if some one there does not say to him a hundred times, ‘God bless

<sup>1</sup> “Panjâb Notes and Queries,” ii. 114, 167; Tylor, “Primitive Culture,” i. 102; Aubrey, “Remaines,” 177, 194; Campbell, “Notes,” 177.

<sup>2</sup> Fausboll, “Jâtaka,” ii. 15 sq.; “Ibbetson, “Panjâb Ethnography,” 118.

you,' he shall fall into the grasp of death."<sup>1</sup> It is needless to say that the same belief prevails in Europe. As Dr. Tylor says, "Even the Emperor Tiberius, that saddest of men, exacted this observance." According to the Muhammadan rule, if a person sneezes and then says immediately afterwards, *Al-hamdu l'llah*, "God be praised," it is incumbent upon at least one of the party to reply, *Yarhamu-ka 'llah*, just as among the Jews the sneezing formula was *Tobkin Khayim*, "Good life!"

On the whole, sneezing is considered auspicious, because it implies the expulsion of a Bhût. As a general rule, if a person sneezes when another is beginning some work, the latter stops for a while, and then begins afresh; if there be two sneezes in succession, there is no necessity for interruption. If a man sneezes behind the back of another, the back of the latter is slightly pinched. In Bombay, if a man sneeze during a meal, one of the party calls on him to name his birthplace.<sup>2</sup> The threshold in the folk-lore of all nations is regarded as a sacred place. It is here, according to the Scotch and Irish belief, that the house fairies reside. Sitting on the threshold is believed by Indian matrons likely to produce boils in children in that part of the body which touches it, and it is thought most unlucky to sneeze on the threshold. On the whole, one sneeze is ominous, while after two work may be commenced with safety. So it was in the days of Homer—"Even so she spoke, and Telemachus sneezed loudly, and around the roof rang wondrously, and Penelope laughed, and straightway spoke Eumœus winged words, 'Go! call me the stranger, even so into my presence. Dost thou not mark how my son has sneezed a blessing on all my words?'"<sup>3</sup>

#### THE HANDS AND FEET.

The hands and feet are also means by which Bhûts enter

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 254.

<sup>2</sup> Campbell, "Notes," 177.

<sup>3</sup> "Odyssey," xvii. 541 sq.; Yule, "Marco Polo," ii. 351; Aubrey, "Remaines," 177.

the body. Hence much of the ablution at prayers and meals ; the hand-clapping which accompanies so many religious and mystical rites ; the passing of the hand over the head ; the laying of the hands on the eyes to restore sight, of which we have many examples in the Indian folk-tales ; the hand-pledging at marriages ; the drinking of the Charan-amrita, or water, in which the feet of a holy man have been washed ; the ceremonial washing of the feet of the bridegroom at a wedding by the father of the bride. The stock case of the danger of the not washing the feet at night is that of Adilî, whose impurity allowed Indra to form the Maruts out of her embryo. A man with flat feet is considered most unlucky, as in North England, where if you meet a flat-soled man on Monday you are advised to go home, eat and drink, or evil will befall you.<sup>1</sup> The chief basis of foot-washing is the idea that a person coming from abroad and not immediately carrying out the required ablution runs the risk of bringing some foreign, and presumably dangerous, spirit with him.

#### THE EARS.

And so with the ears, which are believed to communicate direct with the brain, and are kept by the rustic carefully nuffed up on chilly mornings. Hence the custom of Kanchhedan, or ear-piercing, which is in Northern India about the only survival of the world-wide rite of mutilation when males attain puberty, and of wearing ear-rings and similar ornaments, which is habitual with all classes of Hindus, and specialized among the Kanphata Jogis, who take their name from this practice.

#### VARIETIES OF BHÛTS.

In Bengal the ordinary Bhût is a member of the Kshatriya, Vaisya, or Sûdra class. The Brâhman Bhût, or Brahma-daitya, is quite another variety. The ordinary Bhûts are as tall as palmyra trees, generally thin and very black. They

<sup>1</sup> Henderson, "Folk-lore of the Northern Counties," 117.



usually live on trees, except those which the Brahmadaitya frequent. At night, and especially at the hour of midnight, they wander about the fields frightening travellers. They prefer dirty places to those which are clean; so when a person goes to worship a Bhût, he does so in some dirty, retired place, and gives him only half-cooked food, so that he may not have time to gobble it up, and perchance rend his worshipper. They are never seen in the temples of the gods, though they often, as we have seen, lurk about in the vicinity in the hope of getting some of the offerings if the priest be not on the alert and scare them with his bell or shell-trumpet. They are always stark naked, and are fond of women, whom they sometimes abduct. They eat rice, and all sorts of human food, but their favourite diet is fish. Hence no Bengâli, except for a considerable bribe, will talk about fish at night. Here they agree with the fairies of Manxland. Professor Rhys<sup>1</sup> tell a story of a Manx fisherman, who was taking a fresh fish home, and was pursued by a pack of fairy dogs, so that it was only with great trouble he reached his own door. He drove the dogs away with a stone, but he was shot by the fairies, and had a narrow escape of his life. On the other hand, the Small People in Cornwall hate the smell of fish as much as the savour of salt or grease.<sup>2</sup> The best chance of escape from these Bengal Bhûts is when they begin to quarrel among themselves. A person beset by them should invoke the gods and goddesses, especially Kâlî, Durgâ, and Siva, the last of whom is, as already noted, the Lord of Bhûts.<sup>3</sup>

Bhûts are of many varieties. Vetâla, or Baitâl, their leader, is familiar to everyone in the tales of the Baitâl Pachîsi. He is not, as a rule, particularly offensive. More usually he is a vagrant Bhût which enters the body of a man when the real spirit is absent. But he often approximates to the Vampire as we meet him in Western folk-lore. "It is as a vitalized corpse that the visitor from the other

<sup>1</sup> "Folk-lore," ii. 289.

<sup>2</sup> Hunt, "Popular Romances," 109.

<sup>3</sup> Lâl Bihâri Dê, "Gobinda Sâmantâ," i. 115 sqq.

world comes to trouble mankind, often subject to human appetites, constantly endowed with more than human strength and malignity."<sup>1</sup> Thus in one of Somadeva's stories the hero goes at night to a cemetery and summons at the foot of a tree a Vetâla into the body of a man, and after worshipping him, makes an oblation of human flesh to him. In another there is a Vetâla with a body made up of the limbs of many animals, who hurls the king to the earth, and when he sits on the Vetâla's back the demon flies with him through the air like a bird and flings him into the sea.<sup>2</sup> The spirit entering the body of the dead man forms the leading incident in the tale of Fadlallah in the Arabian Nights, and there are many instances of it in Indian folklore. This disposes of the assertion which has been sometimes made that among races which bury their dead little is known of regular corpse spectres, or that they are special to lands tenanted or influenced by the Slavonians.<sup>3</sup> Most usually the Vetâla appears as the spirit of some living person dissatisfied with his lodgings on earth, which leaves his own body and occupies a corpse in preference. He, in company with the Vasus, Yakshas, Bhûtas, and Gandharvas, has passed into the degraded Tantrika worship.<sup>4</sup>

#### THE PRET.

The Hindu notion of the state of the soul between death and the performance of the prescribed funeral rites agrees exactly with that of the older European races. They wandered about in a state of unhappy restlessness, and were not suffered to mix with the other dead. The term Pret or Preta, which simply means "deceased" or "departed," represents the soul during this time. It wanders round its original home, and, like the Bâ lakhilyas, who surround the chariot of the sun, is no larger than a man's thumb. The stages of his progress, according to the best authorities, are that up to the performance of the ten Pindas the dead man

<sup>1</sup> Ralston, "Russian Folk-tales," 306.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 231, 543.

<sup>3</sup> Ibid., ii. 208.

<sup>4</sup> Wilson, "Essays," i. 26.

remains a Preta, through the Nârâyanabali rite he becomes a Pisâcha, and by the Sapindikarana he reaches the dignity of the Pitri or sainted dead. The term Preta is, however, sometimes applied to the spirit of a deformed or crippled person, or one defective in some limb or organ, or of a child who dies prematurely owing to the omission of the prescribed ceremonies during the formation of the embryo. Here it may be noted that there are indications in India of the belief which is common among savages, that young children, apparently in consequence of their incomplete protection from the birth impurity, are under a taboo. Thus in India a child is regarded as a Bhût until the birth hair is cut. Some of the jungle tribes believe that it is unnecessary to protect a child from evil spirits until it begins to eat grain, because up to that time it is nothing more than a Bhût itself. Under the old ritual a child under two years of age was not burnt, but buried, and no offering of water was made to it. We are familiar with the same idea in England regarding unbaptized children, whose spirits are supposed to be responsible for the noise of Gabriel's Hounds in the sky, really caused by the bean geese in their southern flight.

The Pret is occasionally under provocation malignant, but as it partakes to some degree of the functions of the benign ancestral household spirit, it is not necessarily malicious or evil-disposed towards living persons. The Pret is specially worshipped at Gaya on the Hill, known as Pretsila, or "the rock of the Pret," and a special class of Brâhmans at Patna call themselves Pretiya, because they worship the ghost of some hero or saint.<sup>1</sup>

#### THE PISÂCHA.

Next comes the Pisâcha, which, as we have seen, is by one account only a stage in the progress of the soul to its final rest. But more properly speaking it is an evil spirit produced by a man's vices, the ghost of a liar, adulterer, or

<sup>1</sup> Buchanan, "Eastern India," i. 65, 166.

criminal of any kind, or of one who has died insane. But his attributes and functions are not very clearly defined, and he merges into the general class of Bhûts. In some cases he seems to have the power to cure disease. Thus we read in Somadeva, "Rise up in the last watch of the night, and with dishevelled hair, and naked, and without rinsing your mouth, take two handfuls of rice as large as you can grasp with the two hands, and, uttering a form of words, go to a place where four roads meet and there place the two handfuls of rice, and return in silence without looking behind you. Do so always until that Pisâcha appears and says, 'I will put an end to your ailment.' Then receive his aid gladly, and he will remove your complaint."<sup>1</sup>

#### THE RÂKSHASA.

The Râkshasa again, a word that means "the harmer" or "the destroyer," is of the ogre-vampire type. He goes about at night, haunts cemeteries, disturbs sacrifices and devout men, animates dead bodies, even devouring human beings, in which capacity he is known as Kravyâda, or carnivorous, and is generally hostile to the human race. He is emphatically a devourer of human flesh, and eats carrion. He is often represented in the folk-tales as having a pretty daughter, who protects the hero when he ventures perchance into the abode of the monster. Her father comes in, and with the cry of "*Manush gandha*," which is equivalent to the "Fee! fo! fum! I smell the blood of an Englishman!" of the Western tale, searches about, but fails to find him. When Hanumân entered the city of Lanka in the form of a cat, to reconnoitre, he saw that the Râkshasas who slept in the house "were of every shape and form. Some of them disgusted the eye, while some were beautiful to look on. Some had long arms and frightful shapes; some were very fat and some were very lean; some were dwarf and some were prodigiously tall. Some had only one eye, and others had only one ear. Some had monstrous bellies, hanging

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 256 sqq.

breasts, long projecting teeth, and crooked thighs; whilst others were exceedingly beautiful to behold and clothed in great splendour. Some had the heads of serpents, some the heads of asses, some of horses, and some of elephants." The leader of them was Râvana, who is said to have been once a Brâhman and to have been turned into a Râkshasa, "with twenty arms, copper-coloured eyes, and bright teeth like the young moon. His form was as a thick cloud or as a mountain, or the god of death with open mouth."

The Râkshasa is the great *Deus ex machinâ* of folk-lore. He can change into almost any form he pleases, his breath is a roaring wind; he can lengthen his arms to eighty miles; he can smell out human beings like Giant Blunderbore. He can carry a man leagues through the air; if his head be cut off, it grows again. He is the Eastern type of the monster dragon which is subdued by St. George, Siegmund, Siegfried, or Beowulf.

His spouse, the Râkshasî, is a creature of much the same kind. In the folk-tales she often takes the form of the ogress queen who marries the king and gets up at night and devours an elephant, or two or three horses, or some sheep or a camel, and then puts the blood and scraps of meat at the doors of her rivals, and gets them banished, until the clever lad discovers her wiles and brings her to condign punishment.<sup>1</sup> Often she besets a city and demands the daily tribute of a human victim. The king takes the place of the victim, and the Râkshasî is so affected by his generosity that she abandons eating the flesh of men. In a case in the folk-tales a boy becomes a Râkshasa by eating the brains of a corpse.<sup>2</sup> Like all other demons, Râkshasas are scared by light, and one of the names of the lamp is Râkshogna, or "the destroyer of the Râkshasas."

The idea of the Râkshasa comes from the earliest times. Some have thought them to be types of the early Drâvidian opponents of the Hindus. Nirritî, the female personification

<sup>1</sup> Knowles, "Kashmîr Folk-tales," 43; Clouston, "Popular Tales," i.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 210; ii. 318.

of death, is a Rākshasa deity in the Vedas, and Dr. Muir has traced the various stages by which the Rākshasa was developed into a godling.<sup>1</sup> Thus, in the Mahābhārata, Jarā is called a household goddess; the great King Jarasandha was born in two halves, and Jarā united them; she is always represented as seeking to requite by benefits the worship which is paid to her. Manu prescribes a special oblation for "the spirits which walk in darkness." The blood in the sacrifice is, according to the old ritual, offered to them, though even here we notice the transition from animal to corn offerings.<sup>2</sup>

Nowadays Rākshasas live in trees and cause vomiting and indigestion to those who trespass on their domains at night. They mislead night travellers like Will-o'-the-Wisp, and they are always greedy and in quest of food. So, if a man is eating by lamp-light and the light goes out, he will cover the dish with his hands, which are, as we have already seen, scarers of demons, to preserve the food from the Rākshasa, and Bengal women go at night with a lamp into every room to expel the evil spirits.<sup>3</sup>

The Rākshasas are said to be always fighting with the gods and their blood remains on many of these ghostly battle-fields. In the Hills this is believed to be the cause of the red ferruginous clay which is occasionally observed, and the Lohû or "blood-red" river has a similar origin.<sup>4</sup> The same idea appears in the folk-lore of Europe. In a Swabian legend the red colour of shoots of rye when they first appear above the surface is attributed to Cain having killed Abel in a rye-field, which thus became reddened with innocent blood.<sup>5</sup> One species of feathered pink has a dark purple spot in it which people in Germany say is a drop of the

<sup>1</sup> "Journal Royal Asiatic Society," N.S. ii. 300; "Ancient Sanskrit Texts," iv. 247; Wilson, "Rig Veda," i. 107.

<sup>2</sup> Manu, "Institutes," iii. 90; Haug, "Aitareya Brāhmanam," ii. 87, 90 sq.

<sup>3</sup> "Panjāb Notes and Queries," ii. 132; Lal Behāri Dê, "Govinda Sāmanta," i. 117; Campbell, "Notes," 24 sqq.

<sup>4</sup> "Journal Asiatic Society Bengal," 1847, p. 582.

<sup>5</sup> "Folk-lore," iii. 323.

blood of the Redeemer which fell from the Cross.<sup>1</sup> In one of the Irish Sagas the blood of a murdered man fell on a white stone and formed the red veins which are still shown to the traveller.<sup>2</sup> In Cornwall a red stain on the rocks marks where giant Bolster died, and the red lichen in a brook commemorates a murder.<sup>3</sup> Every English child knows the legend of Robin Redbreast.

In folk-lore Râkshasas have kingdoms, and possess enormous riches, which they bestow on those whom they favour, like Târâ Bâi in the story of Seventee Bâi. In this they resemble the Irish fairies, who hide away much treasure in their palaces underneath the hills and in the lakes and sea. "All the treasure of wrecked ships is theirs; and all the gold that men have hidden or buried in the earth when danger was on them, and then died and left no sign to their descendants. And all the gold of the mine and the jewels of the rocks belong to them, and in the Sifra or fairy house the walls are silver and the pavement is gold, and the banquet hall is lit by the diamonds that stud the rocks."<sup>4</sup>

The finger nails of the Râkshasas, as those of Europeans in popular belief, are a deadly poison, and the touch of them produces insensibility, or even death. They often take the disguise of old women and have very long hair, which is a potent charm. Their malignity is so great that it would be difficult to avoid them, but fortunately, like the Devil in the European tales, and evil spirits all the world over, they are usually fools, and readily disclose the secrets of their enchantment to the distressed heroine who is unlucky enough to fall into their power, and the victim has generally only to address the monster as "Uncle!" to escape from his clutches.<sup>5</sup>

They are, as has been said already, usually cannibals. One

<sup>1</sup> Grimm, "Household Tales," ii. 381.

<sup>2</sup> Hartland, "Legend of Perseus," i. 16.

<sup>3</sup> Hunt, "Popular Romances," 75, 270.

<sup>4</sup> Miss Frere, "Old Deccan Days," 41, 198; Wright, "History of Nepâl," 175; Lady Wilde, "Legends," 257.

<sup>5</sup> Miss Frere, *loc. cit.*, 82, 58, 62, 208, 268 sqq.; Knowles, "Kashmir Folk-tales," 47.

of these was Vaka in the Mahâbhârata, who lived at Ekachakra and levied a daily toll of food and human victims on the Râja till he was torn to pieces by Bhîma. Bhîma also contrived to kill another monster of the same kind named Hidimba. In the great Panjâb legend of Rasâlu, he conquers the seven Râkshasas, who used to eat a human being every day, and there is a Nepâl story of the Râkshasa Gurung Mâpa, who used to eat corpses. He was propitiated with a grant of land to live on and an annual offering of a buffalo and some rice.<sup>1</sup>

#### POWER OF LENGTHENING THEMSELVES.

All ghosts, as we shall see later on, have the power of lengthening themselves like the Naugaza, whom we have already mentioned. For this reason demons, as a rule, are of gigantic form, and many of the enormous fossil bones found in the Siwâlik Hills were confidently attributed to the Râkshasas, which reminds us of the story of the smith in Herodotus who found the gigantic coffin seven cubits long containing the bones of Orestes.<sup>2</sup>

#### NIGHT SPIRITS.

Like the ghost in Hamlet, the angel that visited Jacob, and the destroying angels of Sodom, the Râkshasas always fly before the dawn. They invariably travel through the air and keep their souls in birds or trees—a fertile element in folk-lore which has been called by Major Temple “The Life Index.”<sup>3</sup>

#### RÂKSHASAS AS BUILDERS.

The tales of Western lands abound with instances of buildings, bridges, etc., constructed by the Devil. So the Indian

<sup>1</sup> Atkinson, “Himâlayan Gazetteer,” ii. 352, note; Cunningham, “Archæological Reports,” ii. 21.

<sup>2</sup> Tylor, “Early History,” 316; Herodotus, i. 68.

<sup>3</sup> Campbell, “Popular Tales,” ii. 95; “Wideawake Stories,” 404 sqq.; Miss Stokes, “Fairy Tales,” 261; Tylor, “Primitive Culture,” i. 161; Frazer, “Golden Bough,” ii. 300; Tawney, “Katha Sarit Sâgara,” i. 42, 47; Hartland, “Legend of Perseus,” ii. chap. viii.



Râkshasa is commonly regarded as an architect. Thus, at Râmtek in the Central Provinces there is a curious old temple built of hewn stones, well fitted together without mortar. From its shape and structure it is probably of Jaina origin, though local tradition connects it with the name of Hemâdpant, the Râkshasa. He is an example of Râkshasas developed in comparatively recent times from a historical personage. He was probably the Minister of Mahâdeva (1260-1271 A.D.), the fourth of the Yâdava Kings of Deogiri. According to the common story, he was a giant or a physician, who brought the current Marâthi character from Ceylon. The Dakkhin swarms with ancient buildings attributed to him.<sup>1</sup>

Such is also the case with another class of demons, the Asuras, a word which means "spiritual" or "superhuman," who were the rivals of the gods. In Mirzapur the ancient embankment at the Karsota tank is considered to be their work. Once upon a time two of these demons vowed that whoever first succeeded in building a fort should be the conqueror, and that his defeated rival should lose his life. So they set to work in the evening, one on the Bijaygarh Hill, and the other on the opposite peak of Kundakot, about twelve miles distant. The demon of Bijaygarh, having lost his tools in the dark, struck a light to search for them. His adversary seeing the light, and imagining that the sun was rising and his rival's work completed, fled precipitously. The Bijaygarh fort was completed during the night and stands to the present day, while on Kundakot you see only a few enormous blocks of stone which was all the vanquished Asura had time to collect. The tales of demons interfering with the construction of buildings are common in European folk-lore.

Many other buildings are said to have been built in the same way. The Bârahkhamba at Shikârpur in the Buland-

<sup>1</sup> "Central Provinces Gazetteer," 428; Cunningham, "Archæological Reports," ix. 142; xviii. 5; "Indian Antiquary," vi. 360; "Bombay Gazetteer," xii. 449; compare Tylor, "Primitive Culture," i. 394 sq.; Wright, "History of Nepâl," 175; "Folk-lore," i. 524.

shahr District was built by demons ; Baliya in Pilibhit was the work of Bali, the Daitya ; the demon Loha or Lohajangha built Lohâban in Mathura.<sup>1</sup> In the same way the Cornish giants built chiefly in granite, and the Hack and Cast embankment was constructed by them.<sup>2</sup> In Patna the Asura Jarâsandha is the reputed builder of an enormous embankment which is called Asuren after him, and another demon of the same class is said to be the architect of an ancient fortification in Puraniya.<sup>3</sup>

Many buildings, again, are attributed to personages who succeeded in getting an Asura under their influence, and being obliged to find work for him, compelled him to occupy his time in architecture. In the "Lay of the Last Minstrel" Michael Scott got out of the dilemma by making the demons twist ropes of sand, and the same tale is told of Tregagle in Cornwall.<sup>4</sup>

#### MODERN RÂKSHASAS.

Râkshasas are developed even in these prosaic days of ours. In the folk-tales many human beings lie under the well-founded suspicion of being Asuras or Râkshasas.<sup>5</sup> The ghost of some Musalmâns is believed by some Hindus to become a most malignant Râkshasa. Such a ghost is conciliated by being addressed by the euphemistic title of Mamduh, "the praised one." Visaladeva, the famous King of Ajmer, was turned into a Râkshasa on account of his oppression of his subjects, in which condition he resumed the evil work of his earthly existence, "devouring his subjects," until one of his grandchildren offered himself as a victim to appease his hitherto insatiable appetite. "The language of innocent affection," says Col. Tod, "made its way to the heart of the Râkshasa, who recognized his offspring, and winged his flight to the Jumnâ."<sup>6</sup>

<sup>1</sup> Führer, "Monumental Antiquities," 7, 40, 103.

<sup>2</sup> Hunt, "Popular Romances," 43, 75.

<sup>3</sup> Buchanan, "Eastern India," i. 88 ; iii. 56.

<sup>4</sup> Grimm, "Household Tales," ii. 413 ; Hunt, *loc. cit.*, 136.

<sup>5</sup> Knowles, "Folk-tales of Kashmir," 423.

<sup>6</sup> Annals, ii. 382, note ; Wright, "History of Nepâl," 86.

Young men who are obliged to travel at night have reason to be cautious of the Rákshasî, as well as of the Churel, with whom she is occasionally identified. She takes the form of a lovely woman and lures her victims to destruction.

#### BRÂHMAN GHOSTS.

We have already mentioned the Brahm or malignant Brâhman ghost. These often develop into Rákshasas, and are a particularly dangerous species. Thus the sept of Gaur Râjputs are haunted by the Rákshasa or ghost of the Brâhman Mansa Râm, who, on account of the tyranny of the Râja Tej Sinh, committed suicide. He lives in a tree in a fort in the Sítapur District, and no marriage or any other important business in the family of the Râja is undertaken until he has been duly propitiated.<sup>1</sup> So, at the mound of Bilsar in the Etah District, there lived a Râja whose house overlooked that of a Brâhman named Pûran Mall. The Brâhman asked the Râja to change the position of his sitting-room, as it was inconvenient to the ladies of his family, and when the request was refused, poisoned himself with a dose of opium. His body turned blue like indigo, and he became a most malignant demon or Bîr, known as the Brahm Rákshasa, which caused the death of the Râja and his family, and forced his successors to remove to a distance from their original family residence.

#### THE DEO.

Closely connected with the Rákshasas are various classes of demons, known as Deo, Dâno, or Bir. The Deo is a survival of the Devas or "shining ones" of the old mythology. It is another of the terms which have suffered grievous degradation. It was originally applied to the thirty-three great divinities, eleven of which inhabited each of the three worlds. Now the term represents a vague class of the demon-ogre family. The Deo is a cannibal, and were he not

<sup>1</sup> "North Indian Notes and Queries," iii. 71.

exceedingly stupid could do much harm, but in the folk-tales he is always being deceived in the most silly way. He has long lips, one of which sticks up in the air, while the other hangs down pendant. Like many of his kinsfolk all over the world, he is a potent cause of tempests.<sup>1</sup>

### THE BÎR.

The Bîr, who takes his name from the Sanskrit Vîra, "hero," is a very malignant village demon. In one of the Mirzapur villages is the shrine of Kharbar Bîr, or "the noisy hero." No one can give any satisfactory account of him, but it is quite certain that if he is not propitiated by the Baiga, he brings disease on men and cattle. Gendâ Bîr, a woman who was tired of life, and, instead of burning herself, threw herself down from a tree, is worshipped at Nâgpur.<sup>2</sup> Kerâr Bîr has, according to the last census returns, thirty-one thousand worshippers in the eastern districts of the North-West Provinces. He is said to have been a demon who resided on the spot where the present fort of Jaunpur now stands. He became such a pest to the country about, that the great Râma Chandra warred against him and overcame him. His head and limbs he flung to the four corners of heaven, and his trunk in the form of a shapeless mass of stone remains as a memorial and is worshipped. Some allege that he was really some hero of the aboriginal Bhar race who fell in battle with the Aryan. It is also alleged that when the British engineers attempted to blow down the fort their mines failed to disturb the shrine of Kerâr, whose importance has been much increased by this example of his prowess.<sup>3</sup> In Bombay there are seven Bîrs who go about together and scour the fields and gardens at night.<sup>4</sup>

<sup>1</sup> Lâl Bihâri Dê, "Folk-tales," 257; Miss Stokes, "Fairy Tales," 273, 291; Tylor, "Primitive Culture," ii. 98 sq., 378; Hunt, "Popular Romances," 55.

<sup>2</sup> Cunningham, "Archæological Reports," xvii. 1.

<sup>3</sup> "North Indian Notes and Queries," ii. 1.

<sup>4</sup> "Gazetteer," xi. 308.

## THE DÂNO.

The Dâno represents the Dânavâ of the early mythology. Of these there are seven also, and the leader of them is Vritra, who is the ancestor of the dragons and keeps back and steals the heavenly waters, on which account Indra slays him with his thunderbolt. Vala, the cave in which the rain cows are hidden, is called the brother of Vritra. No trace remains now of this beautiful weather myth. The Dâno nowadays is hardly to be distinguished from the Bîr and his brethren, and at Hazâribâgh he is worshipped in the form of a stone daubed with five streaks of red lead and set up outside the house.<sup>1</sup>

## THE DAITYA.

So with the Dait or Daitya, who is connected in nothing but name with the demons of the olden world who warred with the gods. In Mirzapur he lives in a tree; in front he looks like a man, but seen from behind he is quite hollow, only a mere husk without a backbone. In this he resembles the Ellekone of Denmark, who is beautiful in front, but hollow in the back like a kneading trough.<sup>2</sup> So the Hadal or Hedali of Bombay is said to be plump in front and a skeleton behind.<sup>3</sup>

At midnight the Daitya shows himself in his tree in a flash of fire and smoke, and sometimes flies off to another tree a short distance off.

In Mirzapur he is sometimes known as Daitra Bîr and is associated with two others named Akata Bîr and Latora Bîr, all of whom live in trees and go out at night and dance for a while with torches in their hands. They are worshipped with an offering consisting of the Kalsa or holy water-pots and some greens.<sup>4</sup> In one village the Daitya is known as Beohâr Bâba or the "father of merchandise," as

<sup>1</sup> Risley, "Tribes and Castes of Bengal," i. 303.

<sup>2</sup> Grimm, "Teutonic Mythology," ii. 449.

<sup>3</sup> Campbell, "Notes," 150.

<sup>4</sup> "North Indian Notes and Queries," iii. 57, 80, 130.

he is supposed in some way to guard merchants. Col. Tod describes a place in the table-land of Central India known as Daitya kâ har or "the demon's bone," on which those who are in search of ease jump from above. Although most of the leapers perish, some instances of escape are recorded. The hope of obtaining offspring is said to be the most usual motive for the act.<sup>1</sup> Instances of religious suicides are common. One of the most famous places for this is behind the peak of Kedâr, where the Pandavas devoted themselves and were carried off to heaven. The practice seems to have almost completely ceased under British rule.

#### THE HEADLESS HORSEMAN.

At the present time the most dreaded of these creatures is, perhaps, the Headless Horseman, who is popularly known as Dûnd, or "truncated."

He has many of his kindred in other lands. Sir Francis Drake used to drive a hearse into Plymouth with headless horses and followed by yelling hounds. Coluinn gun Cheann of the Highlands goes about a headless trunk. A coach without horses used to career about the neighbourhood of Listowel when any misfortune was about to take place. A monster in one of the German tales carries about his head under his arm.<sup>2</sup>

By one account the Dûnd took his origin from the wars of the Mahâbhârata. However this may be, he appears periodically in the form of a headless trunk seated on horseback, with his head tied before him on the pommel of the saddle. He makes his rounds at night and calls to the householder from outside; but woe to any one who answers him, for this means death. The belief in these visionary death summonses is very common. The Irish Banshee howls at night and announces death. In Mirzapur, Bâghesar, or the tiger demon, lives on the Churni Hill. He

<sup>1</sup> "Annals," ii. 681.

<sup>2</sup> Hunt, "Popular Romances," 145, 244; Campbell, "Popular Tales," ii. 101; "Folk-lore," iv. 352; Grimm, "Household Tales," i. 346.

sometimes comes down at night in human form, and calls people by name at their doors. If any one answers him he becomes sick. The Bengâli personifies Nisi or Night as the Homeric Greeks did.<sup>1</sup> She often comes at midnight, calls the house-master, who when he opens the door falls senseless and follows her where she will. Sometimes she takes him into a tank and drowns him, or leads him into a dense forest and drops him among thorns or on the top of some high tree. In fact it is always very dangerous to speak to these spirits or ghosts. Falstaff knew this well when he said, "They are fairies; he that speaks to them shall die."

The Dûnd makes occasional incursions throughout the country. He was in the neighbourhood of Agra in 1882, and some twelve years after appeared in Mirzapur. On both occasions the news of his arrival caused considerable alarm. Every one shut up their houses at sunset, and no one on any consideration would answer a call from outside after night-fall. It was shrewdly suspected at the time that this rumour was spread by some professional burglar who made a harvest while the scare lasted.

Somewhat akin to the Dûnd is the spectral Râja of Bûndi who occasionally appears in the neighbourhood of Sahâranpur. Some years ago a Brâhman astrologer heard some one calling him from outside one night. When he answered the summons he was told that the Râja of Bûndi wanted to have his horoscope examined and was then encamped near the town. The Pandit proceeded to the place with the guide and saw a splendid encampment, and the Râja in his royal robes sitting in a tent ornamented with pearls. When he saw him the unfortunate astrologer knew that he was a Râkshasa, and he was the more convinced of this when he examined his horoscope and found that he was fated to live for ever. He told the Râja that his life would be long and prosperous, and after receiving three gold coins as his fee went home more dead than alive. Next morning he went

<sup>1</sup> Lâl Bihâri Dê, "Govinda Sâmantâ," i. 9; "North Indian Notes and Queries," iii. 199.

to the place, but could find no sign of the camp, and when he looked in his box the coins were found to have disappeared.

There are numerous other versions of the Headless Horseman story in Northern India. In a fight at Khândesh the Gâoli prince engaged in personal conflict with the saint Sayyid Saadat Pîr, and struck off his head. The headless body continued to fight, and the Hindu army fled in panic. The trunk then snatched up the head and led the victorious troops to a neighbouring hill, where the earth opened and swallowed it.<sup>1</sup> So, in Oudh, Malik Ambar, the companion of Sâlâr Masaud, was, it is said, killed with his master at Bahrâich, but wandering back from Bijnor, a headless trunk on horseback, he at length reached the place where his tomb now stands, when the earth opened and received him and his horse.<sup>2</sup>

The Dûnd is apparently a close relation of the Skand-hahâta of Bengal, who goes about with his head cut off from the shoulders. He dwells in low moist lands outside a village, in bogs and fens, and goes about in the dark, rolling about on the ground, with his long arms stretched out. Woe betide the belated peasant who falls within his grasp.<sup>3</sup>

#### THE GHOSTLY ARMY.

Closely connected with this are the numerous legends of the Ghostly Army. Thus, at Faizâbâd, the country people point out a portion of the Queen's highway along which they will not pass at night. They say that after dark the road is thronged with troops of headless horsemen, the dead of the army of Prince Sayyid Sâlâr. The great host moves on with a noiseless tread; the ghostly horses make no sound; and no words of command are shouted to the headless squadrons. Another version comes from Ajmer. There for some time past a troop of four or five hundred

<sup>1</sup> "Bombay Gazetteer," xxv. 457.

<sup>2</sup> "Oudh Gazetteer," i. 308, 311.

<sup>3</sup> Lal Behâri Dê, "Govinda Sâmantâ," i. 158.



horsemen, armed and dressed in green, issue from a valley in the neighbourhood of the city, and after riding about for some time, mysteriously disappear. They are believed to be the escort of the Imâm Husain, whose tragical fate is commemorated at the Muharram.

The same idea prevails all through India, and indeed all the world over. The persons killed at a recent disastrous railway accident haunt the locality, and have caused the breakdown of other trains at the same place.<sup>1</sup> The ghosts of the battle of Chiliânwâla began to appear very shortly after the battle, and Abul Fazl mentions the ghosts of Pânipat in the days of Akbar.<sup>2</sup> In America the anniversaries of the battles of Bunker's Hill, Concord, Saratoga, and even as late as that of Gettysburg, are celebrated by spectral armies, who fight by night the conflict o'er again.<sup>3</sup> If you walk nine times round Neville's Cross, you will hear the noise of the battle and the clash of armour, and the same tale is told of the battle of Marathon, which a recent prosaic authority attributes to the beating of the waves on the shore, while others say that these spectral armies of the sky are nothing more than wild geese or other migratory birds calling in the darkness.<sup>4</sup>

#### MASÂN.

Masân, the modern form of the Sanskrit Smasâna, "a place of cremation," is the general term for those evil spirits which haunt the place where they were forced to abandon their tenements of clay. So the modern Italian Lemuri are the spirits of the churchyard and represent the Lemures or Larvæ, the unhappy ghosts of those who have died evil deaths or under a ban, to which there are innumerable allusions in the Latin writers.<sup>5</sup> In India Masân is very generally regarded as the ghost of a child, and we have

<sup>1</sup> "North Indian Notes and Queries," iii. 180.

<sup>2</sup> Cunningham, "Archæological Reports," xx. 96.

<sup>3</sup> Leland. "Etruscan Roman Remains," 213.

<sup>4</sup> Henderson, "Folk-lore of the Northern Counties," 308; Grote, "History of Greece," iv. 285; "Folk-lore," i. 167.

<sup>5</sup> Leland, *loc. cit.*, 95.

already seen that some tribes regard an infant as a Bhût. He is occasionally the ghost of a low-caste man, very often that of an oilman, who, possibly from the dirt which accompanies his trade, is considered ill-omened. By another account such ghosts prowl about in villages in the Hills in the form of bears and other wild animals.<sup>1</sup> Others say that Masân is of black and hideous appearance, comes from the ashes of a funeral pyre, and chases people as they pass by. Some die of fright from his attacks, others linger for a few days, and some even go mad. "When a person becomes possessed of Masân, the people invoke the beneficent spirit of the house to come and take possession of some member of the family, and all begin to dance. At length some one works himself up into a state of frenzy, and commences to torture and belabour the body of the person possessed by Masân, until at length a cure is effected, or the patient perishes under this drastic treatment." Khabish resembles Masân in his malignant nature and his fondness for burial grounds. He is also met with in dark glens and forests in various shapes. Sometimes he imitates the bellow of a buffalo, or the cry of a goatherd or neatherd, and sometimes he grunts like a pig. At other times he assumes the disguise of a religious mendicant and joins travellers on their way; but his conversation is, like that of ordinary Bhûts, always unintelligible. Like Masân, he often frightens people and makes them ill, and sometimes possesses unfortunate travellers who get benighted.<sup>2</sup>

Children afflicted by Masân are said to be "under his shadow" (*chhâya*), and waste away by a sort of consumption. Here we have another instance of the principle already referred to, that the shadow represents the actual soul.<sup>3</sup> This malady is believed to be due to some enemy flinging the ashes from a funeral pyre over the child. The remedy in such cases is to weigh the child in salt, a well-known demon scarer, and give it away in charity. The cremation

<sup>1</sup> Traill, "Asiatic Researches," xvi. 137 sq.

<sup>2</sup> Atkinson, "Himâlayan Gazetteer," ii. 820.

<sup>3</sup> Tylor, "Primitive Culture," i. 428 sq.

ground and the bones and ashes which it contains are constantly used in various kinds of magical rites. It is believed when thieves enter a house, that they throw over the inmates some Masân or ashes from a pyre and make them unconscious while the robbery is going on. This resembles the English "Hand of Glory," to which reference will be made in another connection. As to the influence by means of the shadow, it may be noted that a Nepâl legend describes how a Lâma arrested the flight of a Brâhman by piercing his shadow with a spear, and the Râkshasî Sinhikâ used to seize the shadow of the object she desired to devour and so drag the prey into her jaws.<sup>1</sup>

#### TOLA.

Tola is a sort of "Will-o'-the-Wisp" in the Hills. According to one account, he is, like the Gayâl, of whom we have spoken already, the ghost of a bachelor, and other ghosts refuse to associate with him; so he is seen only in wild and solitary places. Others say that he belongs to the class of children ghosts, who have died too young to undergo the rites of tonsure or cremation. They are, as a rule, harmless, and are not much dreaded. After a child undergoes the specified religious ceremonies, its soul is matured, and fitted either to join the spirits of the sainted dead or to assume a new existence by transmigration. The estate of the Tola is only temporary, and after a time, it, too, enters another form of existence.<sup>2</sup>

#### AIRI.

Another famous Hill Bhût is Airi. He is the ghost of some one who was killed in hunting. We have many instances of these huntsmen ghosts, of which the most familiar example is the European legend of the Wild Huntsman, who haunts the forest in which he used to hunt,

<sup>1</sup> Wright, "History," 153; Frazer, "Golden Bough," i. 142.

<sup>2</sup> Traill, "Asiatic Researches," xvi. 137 sq.; "North Indian Notes and Queries," ii. 27.

and is sometimes heard hallooming to his dogs. So in Cornwall Dando rides about accompanied with his hounds.<sup>1</sup> The British fairies ride at night on horses which they steal from the stables, and in the morning the poor beasts are found covered with sweat and foam.<sup>2</sup> In Southern India Aiyânâr rides about the land at night on a wild elephant, sword in hand, and surrounded by torch-bearers, to clear the country from all obnoxious spirits.<sup>3</sup>

The companions of Airi are fairies, who, like the Churel, have their feet turned backwards. He is accompanied by two litter-bearers and a pack of hounds with bells round their necks. Whoever hears their bark is certain to meet with calamity. Airi is much given to expectoration, and his saliva is so venomous that it wounds those on whom it falls. Incantations must be used and the affected part rubbed with the branch of a tree. If this be not done at once, the injured man dies, and in any case he must abstain from rich food for several days. We shall meet again with the magical power of spittle. Here it may be noted that in Western folk-lore it confers the power of seeing spirits.

“Those who see Airi face to face are burnt up by the flash of his eye, or are torn to pieces by his dogs, or have their livers extracted and eaten by the fairies who accompany him. But should any one be fortunate enough to survive, the Bhût discloses hidden treasures to him. The treasure-trove thus disclosed varies in value from gold coins to old bones. His temples are always in deserted places. A trident represents the god, and a number of surrounding stones his followers. He is worshipped once a year by lighting a bonfire, round which all the people sit. A kettle-drum is played, and one after another they become possessed, and leap and shout round the fire. Some brand themselves with heated iron spoons, and sit in the flames. Those who escape burning are believed to be truly possessed, while those who are burned are considered mere pretenders

<sup>1</sup> Hunt, “Popular Romances,” 223.

<sup>2</sup> Brand, “Observation,” 571.

<sup>3</sup> Oppert, “Original Inhabitants,” 505.

to divine frenzy.”<sup>1</sup> This closely resembles the worship of Râhu already described.

“The revels usually last for about ten nights, and until they are ended, a lamp is kept burning at the shrine of the god. Those possessed dye a yard of cloth in red ochre and bind it round their heads, and carry a wallet in which they place the alms they receive. While in this state they bathe twice, and eat but once in the twenty-four hours. They allow no one to touch them, as they consider other men unclean, and no one but themselves is permitted to touch the trident and stones in Airi’s temple, at least as long as the festival lasts. The offerings, goats, milk, etc., are consumed by the worshippers. The kid is marked on the forehead with red, and rice and water are thrown over him. If he shakes himself to get rid of it, the god has accepted the offering, whereupon his head is severed with a knife. If he does not shake himself, or bleats, it is a sign that the offering is not accepted, and the victim escapes.”

The same rule of testing the suitability of the sacrifice prevailed among the Greeks. The same practice prevails among other tribes. Thus, the Bâwariyas, when they sacrifice a goat, take a little water in the palm of the hand and pour it on the nose of the victim. If it shiver, its head is cut off with a single blow of a sword. The rule has elsewhere received a further development. Thus when the Râo of Cutch sacrifices a buffalo, “as it stoops to eat, a few drops of water are scattered between its horns. If it shake its head it is led away as displeasing to the goddess; if it nods its head a glittering scimitar descends on its neck.”<sup>2</sup>

#### HILL DEMONS.

Other Bhûts in the Hills are Acheri, the ghosts of little girls, who live on the tops of mountains, but descend at night to hold their revels in more convenient places. To

<sup>1</sup> Atkinson, “Himâlayan Gazetteer,” ii. 825 sqq.; Madden, “Journal Asiatic Society Bengal,” 1847, p. 599 sqq.

<sup>2</sup> “Panjâb Notes and Queries,” i. 120; iii. 171.

fall in with their train is fatal, and they have a particular antipathy to red colour. When little girls fall suddenly ill, the Acheri is supposed to have cast her shadow over them. The Deo are the regular demons already described; some are obnoxious to men, some to cattle. The Rûniya moves about at night and uses a huge rock as his steed, the clattering of which announces his approach. He is the demon of the avalanche and landslip. Should he take a fancy to a woman, she is haunted by his spirit in her dreams, and gradually wasting away, finally falls a victim to her passion. He thus resembles the Faun and the Satyr, the Incubus and Succubus, against whose wiles and fascination the Roman maiden was warned.<sup>1</sup>

#### BIRTH FIENDS.

Another of these night fiends is the Jilaiya of Bihâr, which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful not to call their children at night. It is believed that if this bird fly over the head of a pregnant woman her child will be born a weakling.<sup>2</sup>

Hence it closely approximates to the birth fiends which beset the mother and child during the period of impurity after parturition. Thus the Orâons of Chota Nâgpur believe that the fiend Chordevan comes in the form of a cat and tears the mother's womb.<sup>3</sup> The Brâhman, Prabhu, and other high-caste women of Bombay believe that on the fifth and sixth night after birth the mother and child are liable to be attacked by the birth spirit Satvâî, who comes in the shape of a cat or a hen. Consequently they keep a watch in the lying-in room during the whole night, passing the time in playing, singing and talking to scare the fiend. The Marâthas of Nâsik believe that on the fifth night, at about twelve o'clock, the spirit Sathî, accompanied by a male fiend,

<sup>1</sup> Traill, "Asiatic Researches," xvi. 137; Atkinson, *loc. cit.*, ii. 831; Leland, "Etruscan Roman Remains," 101.

<sup>2</sup> Grierson, "Behâr Peasant Life," 408.

<sup>3</sup> Dalton, "Descriptive Ethnology," 251.

called Burmiya, comes to the lying-in room, and making the mother insensible, either kills or disfigures the child. The Vadâls of Thâna think that on the fifth night the birth spirit Sathî comes in the form of a cat, hen, or dog, and devours the heart and skull of the child. They therefore surround the bed with strands of a creeper, place an iron knife or scythe on the mother's cot, fire in an iron bickern at the entrance of the lying-in room, and keep a watch for the night. The customs all through Northern India are very much of the same type. It is essential that the fire should be kept constantly burning, lest the spirit of evil, stepping over the cold ashes, should enter and make its fatal mark on the forehead of the child. The whole belief turns on the fear of infantile lockjaw, which is caused by the use of foul implements in cutting the umbilical cord and the neglect of all sanitary precautions. It usually comes between the fifth and twelfth day, and as Satvâi, or the Chhathî of Northern India, has been raised to the dignity of a goddess. All this is akin to the belief in fairy changelings and the malignant influences which surround the European mother and her child.<sup>1</sup>

#### THE PARÎ AND JINN.

Little reference has yet been made to the Parî or fairies, or the Jinn or genii, because they are, in their present state at least, of exotic origin, though their original basis was possibly laid on Indian soil. Thus we have the Apsaras, who in name at least, "moving in the water," is akin to Aphrodite. They appear only faintly in the Veda as the nymphs of Indra's heaven, and the chief of them is Urvasî, to whom reference has been already made. Two of them, Rambhâ and Menakâ, are shown as luring austere sages from their devotions, as in the Irish legend of Glendalough. They are the wives or mistresses of the Gandharvas, the singers and musicians who attend the banquets of the gods.

<sup>1</sup> Campbell, "Notes," 387; Hartland, "Science of Fairy Tales," 93 sqq.

Indra in the Rig Veda is the giver of women, and he provides one of his aged friends with a young wife.<sup>1</sup> Rambhâ, one of the fairies of his court, appears constantly in the tales of Somadeva, and descends in human form to the arms of her earthly lovers, as Titania with Bottom in the "Midsummer Night's Dream." Their successor in the modern tales is Shâhpasand, "The beloved of the king," who takes the shape of a pigeon and kisses the beautiful hero. In one of the stories which appears in many forms, the youth with the help of a Faqir finds his way to the dance of Râja Indra, takes the place of his drummer, and wins the fairy, whom he identifies in spite of the many schemes which the jovial god invents to deceive him. These ladies are all of surpassing beauty, skilled in music and the dance, with white skins, and always dressed in red.

With the Jinn we reach a chapter of folk-lore of great extent and complexity. They are probably in origin closely allied to the Râkshasa, Deo and his kindred.<sup>2</sup> They are usually divided into the Jann, who are the least powerful of all the Jinn, the Shaitân or Satan of the Hebrews, the Ifrît and the Mârid, the last of whom rules the rest. The Jann, according to the Prophet, were created out of a smokeless fire. The Jann is sometimes identified with the serpent, and sometimes with Iblîs, who has been imported direct from the Greek Diabolos. The Jinn were the pre-Adamite rulers of the world, and for their sins were overcome by the angels, taken prisoners and driven to distant islands. They appear as serpents, lions, wolves or jackals. One kind rules the land, another the air, a third the sea. There are forty troops of them, each consisting of six hundred thousand. Some have wings and fly, others move like snakes and dogs, others go about like men. They are of gigantic stature, sometimes resplendently handsome, sometimes horribly hideous. They can become invisible and move on earth when they please. Sometimes one of them is shut up in a jar under the seal of the Lord Solomon who rules them.

<sup>1</sup> "Rig Veda," iv. 17, 16; i. 51, 13.

<sup>2</sup> Burton, "Arabian Nights," i. 9, note.



They ride the whirlwind like Indian demons, and direct the storm. Their chief home is the mountains of Qâf, which encompass the earth.

#### THE GHOUL.

Besides these there is a host of minor demons, such as the Ghûl, the English Ghoul, who is a kind of Shaitân, eats men, and is variously described as a Jinn or as an enchanter. By one tradition, when the Shaitân attempt by stealth to hear the words of men, they are struck by shooting stars, some are burnt, some fall into the sea and become crocodiles, and some fall upon the land and become Ghûls. The Ghûl is properly a female, and the male is Qutrub. They are the offspring of Iblîs and his wife. The Silât or Silâ lives in forests, and when it captures a man makes him dance and plays with him, as the cat plays with the mouse. Similar to this creature is the Ghaddâr, who tortures and terrifies men, the Dalhâm, who is in the form of a man and rides upon an ostrich, and the Shiqq or Nasnâs, who are ogres and vampires. But these are little known in Indian folk-lore, except that directly imported from Arabic sources.<sup>1</sup>

#### THE BAGHAUT.

As an instance of the respect paid to the ghosts of those who have perished by an untimely death, we may mention the Baghaut. According to the last census returns some eight thousand persons recorded themselves as worshippers in the North-Western Provinces of Bagahu or Sapaha, the ghosts of people killed by tigers or snakes. The Baghaut is usually erected on the place where a man was killed by a tiger, but it sometimes merges into the common form of shrine, as in a case given by Dr. Buchanan, where a person received the same honour because he had been killed by the aboriginal Kols.<sup>2</sup> The shrine is generally a heap of stones or branches

<sup>1</sup> Hughes, "Dictionary of Islâm," s.v. Genii; Burton, "Arabian Nights," passim.

<sup>2</sup> "Eastern India," i. 106.

near some pathway in the jungle. Every passer-by adds to the pile, which is in charge of the Baiga or aboriginal priest, who offers upon it a pig, or a cock, or some spirits, and lights a little lamp there occasionally. Many such shrines are to be found in the Mirzapur jungles. In the Central Provinces they are known as Pât, a term applied in Chota Nâgpur to holy heights dedicated to various divinities.<sup>1</sup> They are usually erected in a place where a man has been killed by a tiger or by a snake; sometimes no reason whatever is given for their selection. "In connection with these shrines they have a special ceremony for laying the ghost of a tiger. Until it is gone through, neither Gond nor Baiga will go into the jungles if he can help it, as they say not only does the spirit of the dead man walk, but the tiger is also possessed, for the nonce, with an additional spirit of evil (by the soul of the dead man entering into him) which increases his power of intelligence and ferocity, rendering him more formidable than usual, and more eager to pursue his natural enemy, man. Some of the Baigas are supposed to be gifted with great powers of witchcraft, and it is common for a Baiga medicine man to be called in to bewitch the tigers and prevent them carrying off the village cattle. The Gonds thoroughly believe in the powers of these men."<sup>2</sup>

I myself came across a singular instance of this some time ago. I was asking a Baiga of the Chero tribe what he could do in this way, but I found him singularly reticent on the subject. I asked the Superintendent of the Dudhi Estate, who was with me, to explain the reason. "Well," he answered, "when I came here first many years ago, a noted Baiga came to me and proposed to do some witchcraft to protect me from tigers, which were very numerous in the neighbourhood at the time. I told him that I could look after myself, and advised him to do the same. That night a tiger seized the wretched Baiga while he was on his way home, and all that was found of him were some scraps of cloth and

<sup>1</sup> Dalton, "Descriptive Ethnology," 132.

<sup>2</sup> "Central Provinces Gazetteer," 280.

pieces of bone. Since then I notice that the Baigas of these parts do not talk so loudly of their power of managing tigers when I am present."

#### THE CHUREL.

More dreaded even than the ghost of a man who has been killed by a tiger is the Churel, a name which has been connected with that of the Chûhra or sweeper caste. The ghosts of all low-caste people are notoriously malignant, an idea which possibly arises from their connection with the aboriginal faith, which was treated half with fear and half with contempt by their conquerors. The corpses of such people are either cremated or buried face downwards, in order to prevent the evil spirit from escaping and troubling its neighbours. So, it was the old custom in Great Britain in order to prevent the spirit of a suicide from "walking" and becoming a terror to the neighbourhood, to turn the coffin upside down and thrust a spear through it and the body which it contained so as to fix it to the ground.<sup>1</sup> Riots have taken place and the authority of the magistrates has been invoked to prevent a sweeper from being buried in the ordinary way.<sup>2</sup>

The Churel, who corresponds to the Jakhâi, Jokhâi, Mukâi, or Navalâi of Bombay,<sup>3</sup> is the ghost of a woman dying while pregnant, or on the day of the child's birth, or within the prescribed period of impurity. The superstition is based on the horror felt by all savages at the blood, or even touch of a woman who is ceremonially impure.<sup>4</sup> The idea is, it is needless to say, common in India. The woman in her menses is kept carefully apart, and is not allowed to do cooking or any domestic work until she has undergone the purification by bathing and changing her garments. Some of the Drâvidian tribes refuse to allow a woman in this condition to touch the house-thatch, and she is obliged to creep through

<sup>1</sup> Hunt, "Popular Romances," 253.

<sup>2</sup> Ibbetson, "Panjâb Ethnography," 117.      <sup>3</sup> Campbell, "Notes," 149.

<sup>4</sup> Frazer, "Golden Bough," i. 185, 187; ii. 238.

a narrow hole in the back wall whenever she has to leave the house. Hence, too, the objection felt by men to walk under walls or balconies where women may be seated and thus convey the pollution. From Kulu, on the slopes of the Himâlayas, a custom is reported which is probably connected with this principle and with the rules of the Couvade, to which reference will be made later on. When a woman who is pregnant dies, her husband is supposed to have committed some sin, and he is deemed unclean for a time. He turns a Faqîr and goes on pilgrimage for a month or so, and, having bathed in some sacred place, is re-admitted into caste. The woman is buried, the child having been first removed from her body by one of the Dâgi caste, and her death is not considered a natural one under any circumstances.<sup>1</sup>

The Churel is particularly malignant to her own family. She appears in various forms. Sometimes she is fair in front and black behind, but she invariably has her feet turned round, heels in front and toes behind. The same idea prevails in many other places. The Gira, a water-spirit of the Konkan, has his feet turned backwards.<sup>2</sup> In the Teignmouth story of the Devil he leaves his backward footsteps in the snow. Pliny so describes Anthropophagi of Mount Imœus, and Megasthenes speaks of a similar race on Mount Nilo.<sup>3</sup>

She generally, however, assumes the form of a beautiful young woman and seduces youths at night, especially those who are good-looking. She carries them off to some kingdom of her own, and if they venture to eat the food offered to them there, she keeps them till they lose their manly beauty and then sends them back to the world grey-haired old men, who, like Rip Van Winkle, find all their friends dead long ago.

So the Lady of the Lake won Merlin to her arms.<sup>4</sup> The same idea prevails in Italy, but there the absence is only temporary. "Among the wizards and witches are even

<sup>1</sup> "North Indian Notes and Queries," iii. 204.

<sup>2</sup> Campbell, "Notes," 156.

<sup>3</sup> Tylor, "Primitive Culture," i. 307; Pliny, "Natural History," vii. 2.

<sup>4</sup> Rhys, "Lectures," 156.

princes and princesses, who to conceal their debauchery and dishonour take the goat form and carry away partners for the dance, bearing them upon their backs, and so they fly many miles in a few minutes, and go with them to distant cities and other places, where they feast, dance, drink, and make love. But when day approaches they carry their partners home again, and when they wake they think they have had pleasant dreams. But indeed their diversion was more real than they supposed."<sup>1</sup> So, the Manxmen tell of a man who was absent from his people for four years, which he spent with the fairies. He could not tell how he returned, but it seemed as if, having been unconscious, he woke up at last in this world.<sup>2</sup> I had a smart young butler at Etah, who once described to me vividly the narrow escape he had from the fascinations of a Churel, who lived on a Pîpal tree near the cemetery. He saw her sitting on the wall in the dusk and entered into conversation with her; but he fortunately observed her tell-tale feet and escaped. He would never go again by that road without an escort. So, the fairies of England and Ireland look with envy on the beautiful boys and girls, and carry them off to fairyland, where they keep them till youth and beauty have departed.

#### EATING FOOD IN SPIRIT LAND.

The consequences of rashly eating the food of the underworld are well known. The reason is that eating together implies kinship with the dwellers in the land of spirits, and he who does so never returns to the land of men.<sup>3</sup>

The Churel superstition appears in other forms. Thus, the Korwas of Mirzapur say that if a woman dies in the delivery-room, she becomes a Churel, but they do not know, or do not care to say, what finally becomes of her. The Patâris and Majhwârs think that if a woman dies within the

<sup>1</sup> Leland, "Etruscan Roman Remains," 158.

<sup>2</sup> "Folk-lore," ii. 288; Lady Wilde, "Legends," 7, 39.

<sup>3</sup> Tawney, "Katha Sarit Sâgara," ii. 198; Hartland, "Science of Fairy Tales," 42.

period of pregnancy or uncleanness, she becomes a Churel. She appears in the form of a pretty little girl in white clothes, and seduces them away to the mountains, until the Baiga is called in to sacrifice a goat and release her victim. The Bhuiyârs go further and say that little baby girls who die before they are twenty days old become Churels. They live in stones in the mountains and cause pain to men. The remedy is for the afflicted one to put some rice and barley on his head, turn round two or three times, and shake off the grain in the direction of the jungle, when she releases her victim. The idea seems to be that with these holy grains, which are scarers of demons, the evil influence is dispersed. But she continues to visit him, and requires propitiation. Among these people the Churel has been very generally enrolled among the regular village godlings and resides with them in the common village shrine, where she receives her share of the periodical offerings. Any one who sees a Churel is liable to be attacked by a wasting disease, and, as in the case of the Dûnd, to answer her night summons brings death.

#### MODES OF REPELLING THE CHUREL.

There are fortunately various remedies which are effective in preventing a woman who dies under these circumstances from becoming a Churel. One way is that practised by the Majhwârs of Mirzapur, which resembles that for laying the evil spirit of a sweeper, to which reference has been made already. They do not cremate the body, but bury it, fill the grave with thorns and pile heavy stones above to keep down the ghost.

Among the Bhandâris of Bengal, when a pregnant woman dies before delivery, her body is cut open and the child taken out, both corpses being buried in the same grave.<sup>1</sup> In Bombay, when a woman dies in pregnancy, her corpse, after being bathed and decked with flowers and ornaments, is carried to the burning ground. There her husband

<sup>1</sup> Risley, "Tribes and Castes," i. 94.

sprinkles water on her body from the points of a wisp of the sacred Darbha grass and repeats holy verses. Then he cuts her right side with a sharp weapon and takes out the child. Should it be alive, it is taken home and cared for; should it be dead, it is then and there buried. The hole in the side of the corpse is filled with curds and butter, covered with cotton threads, and then the usual rite of cremation is carried out.<sup>1</sup> In one of the tales of Somadeva, Saktideva cuts the child out of his pregnant wife.<sup>2</sup>

In the Hills, if a woman dies during the menstrual period or in childbirth, the corpse is anointed with the five products of the cow, and special texts are recited. A small quantity of fire is then placed on the chest of the corpse, which is either buried or thrown into flowing water.<sup>3</sup> Here we have the three great demon-scarers,—fire, earth and water, combined. In another device, iron, which has similar virtue, is used. Small round-headed iron spikes, specially made for the purpose, are driven into the nails of the four fingers of the corpse, while the thumbs and great toes are securely fastened together with iron rings. Most Hindus, it may be remarked, tie the corpse to the bier, whatever may have been the cause of death, and in parts of Ireland a thread is tied round the toe of the corpse, the object apparently being to secure the body and prevent an evil spirit from entering it.<sup>4</sup>

In the Hills the place where a pregnant woman died is carefully scraped and the earth removed. The spot is then sown with mustard, which is sprinkled along the road traversed by the corpse on its way to the burial ground. The reason given for this is twofold. First, the mustard blossoms in the world of the dead, and its sweet smell pleases the spirit and keeps her content, so that she does not long to revisit her earthly home; secondly, the Churel rises from her grave at nightfall and seeks to return to her

<sup>1</sup> Campbell, "Notes," 488.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 227.

<sup>3</sup> Atkinson, "Himâlayan Gazetteer," ii. 932.

<sup>4</sup> "Folk-lore," iv. 363.

friends; she sees the minute grains of the mustard scattered abroad and stoops to pick it up, and while so engaged cock-crow comes, she is unable to visit her home, and must return to her grave. This is another instance of the rule that evil spirits move about only at night.

#### COUNTING.

This counting of the grains of mustard illustrates another principle which is thus explained by Mr. Leland:<sup>1</sup> "A traveller in Persia has observed that the patterns of carpets are made intricate, so that the Evil Eye, resting upon them and following the design, loses its power. This was the motive of all the interlaces of the Celtic and Norse designs. When the witch sees the Sâlagrâma, her glance is at once bewildered with its holes and veins. As I have elsewhere remarked, the herb Rosaloaccio, not the corn poppy, but a kind of small house leek, otherwise called 'Rice of the Goddess of the four Winds,' derives its name from looking, ere it unfolds, like confused grains of rice, and when a witch sees it she cannot enter till she has counted them, which is impossible; therefore it is used to protect rooms from witchcraft." Sarson or mustard is, it may be noted, used as a scarer of demons. In all the principal Hindu ceremonies in Western India, grains of Sarshapa or Sarson (*Sinapis dichotoma*) and parched rice are scattered about to scare fiends. Akbar used to have Sipand or Sarson burnt on a hot plate to keep off the Evil Eye—*Nazar-i-bad*—from his valuable horses.<sup>2</sup>

Though the Churel is regarded with disgust and terror, curiously enough a family of Chauhân Râjputs in Oudh claim one as their ancestress.<sup>3</sup>

#### THE COUVADE.

In connection with this subject of parturition impurity, the very remarkable custom of the Couvade may be referred to here. This is the rule by which at the birth of a child

<sup>1</sup> "Etruscan Roman Remains," 337.

<sup>2</sup> Blochmann, "Ain-i-Akbari, i. 139.

<sup>3</sup> "Oudh Gazetteer," ii. 418.



the father is treated as an invalid, instead of or in addition to the mother :—

When Chineses go to bed,  
And lie in in their ladies' stead.

Marco Polo, writing of Zardandan, gives a good example :—“ When one of their wives has been delivered of a child, the infant is washed and swathed, and then the woman gets up and goes about her household affairs, whilst the husband takes to bed with the child by his side, and so keeps his bed for forty days ; and all the kith and kin come to visit her, and keep up a great festivity. They do this because they say the woman has had a bad time of it, and it is but fair that the man should have a share of suffering.”<sup>1</sup> Professor Rhys remarks that the gods of Celtic Ireland used to practise the Couvade.<sup>2</sup>

Professor Max Müller thinks that it is clear that the poor husband was at first tyrannized over by his female relations and afterwards frightened into superstition. He then began to make a martyr of himself, till he made himself really ill, or took to bed in self-defence. The custom appears, however, to rest on a much more primitive set of ideas. It partly implies, perhaps, the transition from that social state in which, owing to the laxity of the connection between the sexes, the only recognized form of descent was through the mother, and partly, the kindred conception that the father has more to do with the production of the child than the mother, and that the father must, at the critical period of the baby's existence, exercise particular caution that through his negligence no demoniacal influence may assail the infant.<sup>3</sup>

<sup>1</sup> Yule, “ Marco Polo,” ii. 70, with note.

<sup>2</sup> “ Lectures,” 626 sq.

<sup>3</sup> The most recent authority on the subject, Mr. Hartland, sums up the matter thus : “ It is founded on the belief that the child is a part of the parent ; and, just as after apparent severance of hair and nails from the remainder of the body, the bulk is affected by anything which happens to the severed portion, so as well after as before the infant has been severed from the parent's body, and in our eyes has acquired a distinct existence, he will be affected by whatever operates on the parent. Hence whatever the parent ought for the child's sake to do or avoid before severance it is equally necessary to do or avoid after. Gradually, however, as the infant grows and strengthens he becomes able to digest the same food as his parents, and to take part in the ordinary avocations of their

It is curious that in India itself so few actual instances of the Couvade have been discovered. This, however, as Mr. Hartland shows, is not unusual, and the Couvade is not found in the lowest stage of savagery. But that the custom once generally prevailed is quite certain, and in Northern India, at least, it seems to have been masked by special birth ceremonies of great stringency and elaborate detail, but of distinctly later date than the very primitive usage with which we are now concerned.

One instance of the actual Couvade is given by Professor Sir Monier-Williams.<sup>1</sup> Among a very low caste of basket-makers in Gujarât, it is the usual practice for a wife to go about her work immediately after delivery, as if nothing had occurred. "The presiding Mother (Mâtâ) of the tribe is supposed to transfer the weakness to her husband, who takes to his bed and has to be supported for several days with good nourishing food." Again, among the Kols of Chota Nâgpur, father and mother are considered impure for eight days, during which period the members of the family are sent out of the house, and the husband has to cook for his wife. If it be a difficult case of parturition, the malignancy of some spirit of evil is supposed to be at work, and after divination to ascertain his name, a sacrifice is made to appease him.<sup>2</sup> Among many of the Drâvidian tribes of Mirzapur, when the posset or spiced drink is prepared for the mother after her confinement, the father is obliged to drink the first sup of it. Among all these people, the father does not work or leave the house during the period of parturition impurity, and cooks for his wife. When asked why he refrains from work, they simply say that he is so pleased with the safety of his wife and the birth of his child, that he takes a holiday; but some survival of the Couvade is probably at the root of the custom. The same idea prevails in a modified form in Bombay. The Pomaliyas,

lives. Precaution then may be relaxed, and ultimately remitted altogether."—"Legend of Perseus," ii. 406.

<sup>1</sup> "Brâhmanism and Hinduism, 229.

<sup>2</sup> Dalton, "Descriptive Ethnology," 191; Risley, "Tribes and Castes," i. 323; Tylor, "Primitive Culture," i. 84.

gold-washers of South Gujarât, after a birth, take great care of the husband, give him food, and do not allow him to go out ; and "when a child is born to a Deshasth Brâhman, he throws himself into a well with all his clothes on, and, in the presence of his wife's relations, lets a couple of drops of honey and butter fall into the mouth of the child."<sup>1</sup>

#### VARIOUS BIRTH CEREMONIES.

The same idea that the infant is likely to receive demoniacal influences through its father appears to be the explanation of another class of birth ceremonies. In Northern India, in respectable families, the father does not look on the child until the astrologer selects a favourable moment. If the birth occur in the unlucky lunar asterism of Mûl, the father is often not allowed to see his child for years, and has in addition to undergo an elaborate rite of purification, known as Mûla-sânti. So, in Bombay, "the Belgaum Chitpavans do not allow the father to look on the new-born child, but at its reflection in butter. The Dharwâr Radders do not allow the father to see the lamp being waved round the image of Satvâi, the birth goddess. If the father sees it, it is believed that the mother and child will sicken. The Karnâtak Jaines allow anyone to feed the new-born babe with honey and castor oil, except the father. Among the Beni Isrâels, when the boy is being circumcised, the father sits apart covered with a veil. Among the Pûna Musalmâns, friends are called to eat the goat offered as a sacrifice on the birth of a child. All join in the feast except the parents, who may not eat the sacrifice."<sup>2</sup> Probably on the same principle, among most of the lower castes, the father and mother do not eat on the wedding day of their children until the ceremony is over.

#### PLACES INFESTED BY BHÛTS : BURIAL PLACES.

There are, of course, certain places which are particularly

<sup>1</sup> Campbell, "Notes," 410.

<sup>2</sup> Ibid.

infested by Bhûts. To begin with, they naturally infest the neighbourhood of burial places and cremation grounds. This idea is found all over the world. Virgil says:—

*Moerim, saepe animas inis excire sepulcris,  
Atque satas alio vidi traducere messes;*

and Shakespeare in the "Midsummer Night's Dream,"—

Now it is the time of night  
That graves all gaping wide,  
Every one lets forth its sprite,  
In the church-way paths to glide.

#### DESERTS.

All deserts, also, are a resort of Bhûts, as the great desert of Lop, where Marco Polo assures us they are constantly seen at night. In the Western Panjâb deserts, during the prairie fires and in the dead of night, the lonely herdsmen used to hear cries arising from the ground, and shouts of *Mâr! Mâr!* "Strike! Strike!" which were ascribed to the spirits of men who had been killed in former frontier raids. Such supernatural sounds were heard by the early settlers within the last fifty years, and, until quite recently, the people were afraid to travel without forming large parties for fear of encountering the supernatural enemies who frequented these uninhabited tracts.<sup>1</sup> So, among the Mirzapur jungle tribes, the wild forests of Sarguja are supposed to be infested with Bhûts, and if any one goes there rashly he is attacked through their influence with diarrhœa and vomiting. The site of the present British Residency at Kathmându in Nepâl was specially selected by the Nepâlese as it was a barren patch, supposed to be the abode of demons. So, in Scotland, the local spirit lives in a patch of untilled ground, known as the "Gudeman's field" or "Cloutie's Croft."<sup>2</sup>

<sup>1</sup> "Sirsa Settlement Report," 32.

<sup>2</sup> Wright, "History," 15; Yule, "Marco Polo," i. 203; Spencer, "Principles of Sociology," i. 249 sq.; Henderson, "Folk-lore of the Northern Counties," 278.

## OWLS AND BATS.

The goblins of the churchyard type very often take the form of owls and bats, which haunt the abodes of the dead. "Screech owls are held unlucky in our days," says Aubrey.<sup>1</sup>

*Sedit in adverso nocturnus culmine bubo,  
Funereosque graves edidit ore sonos.*

The Strix, or screech owl, in Roman folk-lore was supposed to suck the blood of young children. Another form of the word in Latin is Striga, meaning a hag or witch. The Lilith of the Jews, the "night monster" of our latest version of the Old Testament, becomes in the Rabbinical stories Adam's first wife, "the Queen of demons" and murderess of young children, who is the "night hag" of Milton.<sup>2</sup>

The Kumaun owl legend is that they had originally no plumes of their own, and were forced to borrow those of their neighbours, who pursue them if they find them abroad at daylight. Owl's flesh is a powerful love philter, and the eating of it causes a man to become a fool and to lose his memory; hence, women give it to their husbands, that as a result of the mental weakness which it produces they may be able to carry on their flirtations with impunity. On the other hand, the owl is the type of wisdom, and eating the eyeballs of an owl gives the power of seeing in the dark, an excellent example of sympathetic magic. If you put an owl in a room, go in naked, shut the door and feed the bird with meat all night, you acquire magical powers. I once had a native clerk who was supposed to have gone through this ordeal, and was much feared accordingly. Here we have another instance of the nudity charm. In the same way in Gujarât, if a man takes seven cotton threads, goes to a place where an owl is hooting, strips naked, ties a knot at each hoot, and fastens the thread round the right arm of a fever patient, the fever goes away.<sup>3</sup>

<sup>1</sup> "Remaines," 109 sq.; Spencer, *loc. cit.*, i. 329; Farrer, "Primitive Manners," 24, 225 sq.

<sup>2</sup> Isaiah xxxiv. 14; Mayhew, "Academy," June 14th, 1884; Conway, "Demonology," ii. 91 sqq.; Gubernatis, "Zoological Mythology," ii. 202.

<sup>3</sup> Campbell, "Notes," 59.

## GHOSTS AND BURIAL GROUNDS.

To return to the connection of ghosts with burial grounds. At Bishesar in the Hills, the Hindu dead from Almora are burnt. The spirits of the departed are supposed to lurk there and are occasionally seen. Sometimes, under the guidance of their leader Bholanâth, whom we have mentioned already, they come, some in palanquins and some on foot, at night, to the Almora Bâzâr and visit the merchants' shops. Death is supposed to follow soon on a meeting with their processions. These ghosts are supposed to be deficient in some of their members. One has no head, another no feet, and so on ; but they can all talk and dance.<sup>1</sup>

## MUTILATION.

This illustrates another principle about ghosts, that mutilation during life is avoided, as being likely to turn the spirit into a malignant ghost after death. This is the reason that many savages keep the cuttings of their hair and nails, not only to put them out of the way of witches, who might work evil charms by their means, but also that the body when it rises at the Last Day may not be deficient in any part.<sup>2</sup> This also explains the strong feeling among Hindus against decapitation as a form of execution, and the dread which Musalmâns exhibit towards cremation. It also, in all probability, explains the lame demons, which abound all the world over, like Hephaistos, Wayland Smith, the Persian Æshma, the Asmodeus of the book of Tobit, and the Club-footed Devil of Christianity. The prejudice against amputation, based on this idea, is one of the many difficulties which meet our surgeons in India.

## GHOSTS OF OLD RUINS.

Another place where ghosts, as might have been expected,

<sup>1</sup> "Journal Asiatic Society Bengal," 1848, p. 609 ; Benjamin, "Persia," 192 ; Tylor, "Primitive Culture," i. 451.

<sup>2</sup> Frazer, "Golden Bough," i. 204 ; Tylor, *loc. cit.*, ii. 230 ; "Early History," 358 ; Cox, "Mythology of the Aryan Nations," ii. 327 ; Conway, "Demonology," i. 18.

resort is in old ruins. Many old buildings are, as we have seen, attributed to the agency of demons, and in any case interference with them is resented by the *Deus loci* who occupies them. This explains the number of old ruined houses which one sees in an Indian town, and with which no one cares to meddle, as they are occupied by the spirits of their former owners. The same idea extends to the large bricks of the ancient buildings which are occasionally disinterred. Dr. Buchanan describes how on one occasion no one would assist him in digging out an ancient stone image. The people told him that a man who had made an attempt to do so some time before had met with sudden death.<sup>1</sup> The landlord of the village stated that he would gladly use the bricks from these ruins, but that he was afraid of the consequences. So, in Bombay, interference with the bricks of an ancient dam brought Guinea worm and dysentery into a village, and some labourers were cut off who meddled with some ancient tombs at Ahmadnagar.<sup>2</sup> General Cunningham, in one of his Reports, describes how on one occasion, when carrying on some excavations, his elephant escaped, and was recovered with difficulty; the people unanimously attributed the disaster to the vengeance of the local ghosts, who resented his proceedings. The people who live in the neighbourhood of the old city of Sahet Mahet are, for the same reason, very unwilling to meddle with its ruins, or even to enter it at night. When Mr. Benett was there, a storm which occurred was generally believed to be a token of the displeasure of the spirits at his intrusion on their domains.<sup>3</sup> The tomb of Shaikh Mîna Shâh at Lucknow was demolished during the Mutiny, and the workmen suffered so much trouble from the wrath of the saint, that when the disturbances were over they collected and rebuilt it at their own expense.

The same theory exists in other countries. Thus, in the Isle of Man, "a good Manx scholar told me how a relative of his had carted the earth from an old burial ground on his

<sup>1</sup> "Eastern India," i. 414.

<sup>2</sup> "Bombay Gazetteer," xii. 13; xvii. 703.

<sup>3</sup> "Oudh Gazetteer," iii. 286.

farm and used it as manure for his fields, and how his beasts died afterwards. It is possible for a similar reason that a house in ruins is seldom pulled down and the materials used for other buildings; where that has been done misfortunes have ensued."<sup>1</sup>

In the Konkan it is believed that all treasures buried underground, all the mines of gold, silver, and precious stones, all old caves and all ruined fortresses, are guarded by underground spirits in the shape of a hairy serpent or frog. These spirits never leave their places, and they attack and injure only those persons who come to remove the things which they are guarding.<sup>2</sup> In short, these places are like the Sith Bhruaith mounds in Scotland, which were respected, and it was deemed unlawful and dangerous to cut wood, dig earth there, or otherwise disturb them. In the same way the sites of ancient villages which abound in Northern India are more or less respected. They were abandoned on account of the ravages of war, famine, or pestilence, and are guarded by the spirits of the original owners, these calamities being self-evident proofs of the malignity and displeasure of the local deities.

#### MINE AND CAVE SPIRITS.

We have already mentioned incidentally the mine spirits. It is not difficult to see why the spirits of mine and cave should be malignant and resent trespass on their territories, because by the nature of the case they are directly in communication with the under-world. In the folk-tales of Somadeva we have more than one reference to a cave which leads to Pâtâla, "the rifted rock whose entrance leads to hell." Others are the entrance to fairy palaces, where dwell the Asura maidens beneath the earth.<sup>3</sup> Of a mine at Patna, Dr. Buchanan writes: "A stone-cutter who was in my service was going into one of the shafts to break a specimen, when the guide, a Muhammadan trader, acquainted

<sup>1</sup> "Folk-lore," iii. 83.

<sup>2</sup> Campbell, "Notes," 150 sq.

<sup>3</sup> Tawney, "Katha Sarit Sâgara," i. 446, 558; ii. 197.







CAVE TEMPLE OF ANNAPŪRNĀ.

with the fears of the workmen, pulled him back in alarm, and said, 'Pull off your shoes! Will you profane the abode of the gods?'" Under the same belief, the Cornish miners will allow no whistling underground.<sup>1</sup>

Mr. Spencer suggests that the respect for caves is based on the early practice of burial in such places.<sup>2</sup> At any rate, the belief is very general that spirits and deities live in caves. There is a whole cycle of fairy legend centring round the belief that some of the heroes of old live in caves surrounded by their faithful followers, and will arise some day to win back their kingdom. Thus, Bruce and his enchanted warriors lie in a cave in Rathlin Island, and one day they will arise and win back the island for Scotland.<sup>3</sup> The same tale is told of Arthur, Karl the Great, Barbarossa, and many other heroes. The same tale appears in Oriental folk-lore in the shape of the *Ashâbu-'l-Kahf*, "the companions of the cave," the seven sleepers of Ephesus. So the famous Alha of the Bundelkhand epic is said to be still alive. He makes regular visits on the last day of the moon to Devî Sârad's temple on the Mahiyâr Hill, where he has been repeatedly seen and followed. But he sternly warns any one from approaching him, and the main proof of his presence is that some unknown hand puts a fresh garland on the statue of the goddess every day.<sup>4</sup>

#### CAVE DEITIES.

In India many deities live in caves. There are cave temples of Kâlî, Annapûrnâ, and Sûraj Nârâyan, the Sun god, at Hardwâr. Kumaun abounds in such temples. That at Gaurî Udyâr is where Siva and Pârvatî once halted for the night with their marriage procession. Their attendants overslept themselves and were turned into the stalactites for which the cave is famous. Another is called from its depth Pâtâla Bhuvaneswar, from the roof of which a

<sup>1</sup> Hunt, "Popular Romances," 431.

<sup>2</sup> "Principles of Sociology," i. 201.    <sup>3</sup> Lady Wilde, "Legends," 86.

<sup>4</sup> "North Indian Notes and Queries," ii. 27.

white liquid trickles. The attendant of the shrine says that this was milk in the olden days, but a greedy Jogi boiled his rice in it and since then the supply has ceased. Another is called Guptâ Gangâ or "the hidden Ganges," whose waters may be heard rushing below. Hence bathing there is as efficacious as in the sacred river itself.<sup>1</sup> Among the Korwas of Chota Nâgpur, their bloodthirsty deity has a cave for her residence. Mahâdeva, say the Gonds, shut up the founders of their race in a cave in the Himâlayas, but Lingo removed the stone and released sixteen crores of Gonds. Talâo Daitya, a noted demon of Kâthiâwâr, lives in a cave where a lamp is lit which never goes out, however violently the wind may blow or the rain may fall. Saptasrî Devî, a much dreaded spirit in the Konkan, lives in a cave; such is also the case with the eight-armed Devî at Asth-bhuja, in the Mirzapur District. Her devotees have to creep through a narrow passage into what is now the shrine of the goddess, but is said to have been, and very probably was, a cave.<sup>2</sup>

When the Korwas of Mirzapur have to enter a cave, they first arm themselves with a rude spear and axe as a protection against Bhûts. There are two haunted caves in the Mircha and Banka Hills in Sarguja. The Mircha cave is inhabited by a demon called Mahâdâni Deo, who is much feared. Not even a Baiga can enter this cave, but many of them have seen his white horse tied up near the entrance, and green grass and horsedung lying there. In the cave on the Banka Hill lives a Dâno, whose name either no one knows or dares to tell. No one ventures to enter his cave, and he worries people in dreams and brings sickness, unless a Baiga periodically offers a cock with black and white feathers below the cave, makes a fire sacrifice and throws some grains of rice in the direction of the mountain. When this Deo is enraged, a noise which sounds like *Gudgud!* *Gudgud!* comes from the cave. He is also heard shouting

<sup>1</sup> "North Indian Notes and Queries," ii. 106; iii. 147.

<sup>2</sup> Atkinson, "Himâlayan Gazetteer," ii. 321 sq.; "Bombay Gazetteer," viii. 660; xi. 383.

at night, and when cholera is coming he calls out *Khabardâr! Khabardâr!* "Be cautious! Be cautious!" Any one who goes near the cave gets diarrhœa. Captain Young-husband has recently solved the mystery of the famous Lamp Rock cave of Central Asia, which is simply the light coming through a concealed aperture at the rear of the entrance.<sup>1</sup>

Many caves, again, have acquired their sanctity by being occupied by famous Hindu and Muhammadan saints. Such are some of the Buddhistic caves found in many places, which are now occupied by their successors of other faiths. There is a cave at Bhuili, in the Mirzapur District, which has a very narrow entrance, but miraculously expands to accommodate any possible number of pilgrims. They say that when the saint Salîm Chishti came to visit Shâh Vilâyat at Agra, the stone seat in front of the mosque of the latter was large enough to accommodate only one person, but when Salîm Chishti sat on it its length was miraculously doubled.<sup>2</sup>

These cave spirits are common in European folk-lore. Such are the Buccas and Knockers of the Cornwall mines,<sup>3</sup> and the Kobolds of Germany. Falstaff speaks of "learning, a mere hoard of gold kept by a devil." Burton thus sums up the matter: "Subterraneous devils are as common as the rest, and do as much harm. These (saith Munster) are commonly seen among mines of metals, and are some of them noxious; some, again, do no harm. The metal men in many places account it good luck, a sign of treasure and rich ore, when they see them. Georgius Agricola reckons two more notable kinds of them, Getuli and Kobali; both are clothed after the manner of mortal men, and will many times imitate their works. Their office is, as Pictorius and Paracelsus think, to keep treasure in the earth, that it be not all at once revealed."<sup>4</sup>

<sup>1</sup> "North Indian Notes and Queries," i. 103 sq.

<sup>2</sup> *Ibid.*, ii. 3.

<sup>3</sup> Hunt, "Popular Romances," 82.

<sup>4</sup> "Anatomy of Melancholy," 126.

## BHÛTS TREASURE GUARDIANS.

This leads us to the common idea that Bhûts, like the Cornwall Spriggans,<sup>1</sup> guard treasure. Ill luck very often attaches to treasure-trove. Some years ago a Chamâr dug up some treasure in the ancient fort of Atranji Khera in the Etah District. He did his best to purge himself of the ill luck attaching to it by giving away a large portion in charity. But he died a beggar, and the whole country-side attributes his ruin to the anger of the Bhûts who guarded the treasure. Some time ago an old man came into my court at Mirzapur and gave up two old brass pots, which he had found while ploughing about a year before. Since then he had suffered a succession of troubles, and his son, who was with him when he found the property, died. He then called a conference of sorcerers to consider the matter, and they advised him to appease the Bhût by giving up the treasure. He further remarked that the Sarkâr or Government doubtless knew some Mantra or charm which would prevent any harm to it from taking over such dangerous property. Occasionally, however, the Bhût is worsted, as in a Kumaun tale, where an old man and his daughter-in-law tie up a Bhût and make him give up five jars full of gold.<sup>2</sup>

Treasure is often thus kept guarded in sacred caves. In Jaynagar is said to be the treasury of Indradyumna, sealed with a magic seal. He was king of Avanti, who set up the image of Jagannâtha in Orissa. The spot presents the appearance of a plain smooth rock, which has been perhaps artificially smoothed. It is said that Indradyumna had a great warrior, whom he fully trusted and raised to the highest honours. At last this man began to entertain the idea of asking his master's daughter in marriage. The king, hearing this, was sorely wroth, but his dependent was too powerful to be easily subdued. So he contrived that a cavern should be excavated, and here he removed all his treasure, and when all was secured he invited the warrior to

<sup>1</sup> Hunt, *loc. cit.*, 81.

<sup>2</sup> Ganga Datt Upreti, "Folk-lore," 10.

the place. The man unsuspectingly went in, when Indradymna let fall the trap-door and sealed it with his magic seal; but he was punished for his wickedness by defeat at the hands of the Muhammadans.<sup>1</sup>

In Ireland the Leprehaun, a little cobbler who sits under the hedge and whose tapping as he mends his shoes may be heard in the soft summer twilight, is a guardian of treasure, and if any one can seize him he will give a pot of gold to secure his escape.<sup>2</sup>

#### FAIRY GIFTS.

In connection with these treasure guardians, we reach another cycle of folk-lore legends, that of gifts or robberies from fairy-land. Professor Rhys, writing of the Celts, well explains the principle on which these are based.<sup>3</sup> "The Celts, in common with all other peoples of Aryan race, regarded all their domestic comforts as derived by them from their ancestors in the forgotten past, that is to say from the departed. They seem, therefore, to have argued that there must be a land of untold wealth and bliss somewhere in the nether world inhabited by their dead ancestors; and the further inference would be that the things they most valued in life had been procured from the leaders of that nether world through fraud or force by some great benefactor of the human race; for it seldom seems to have entered their minds that the powers below would give up anything for nothing." Hence the many tales which thus account for the bringing of fire and other blessings to man.

Of the same type are the usual tales of the fairy gifts. Thus, in one version from Patna we read that one day a corpse came floating down the river, and a Faqîr announced that this was Chên Hâji. He was duly buried and honoured, and in many places he used to keep silver and gold vessels for the use of travellers. If anyone wanted

<sup>1</sup> Cunningham, "Archæological Reports," x. 117.

<sup>2</sup> Lady Wilde, "Legends," 56; Henderson, "Folk-lore of the Northern Counties," 320 sq.; "Folk-lore," iv. 180.

<sup>3</sup> "Lectures," 265.

a vessel, he had only to say so, and one used to float out of the water. But a covetous man appropriated one, and since then the supply has ceased.<sup>1</sup> The same legend is told of the great Karsota lake in Mirzapur, and of numbers of others all over the country. The culprit is generally a *Banya*, or corn-chandler, the type of sneaking greediness. The same story appears constantly in European folk-lore, as is shown by Mr. Hartland's admirable summary.<sup>2</sup>

Another version current in India also corresponds with the Western tradition. This is where a person receives a gift from the fairies, which he does not appreciate, and so loses. Thus, in a tale from Râêpur, in the Central Provinces, the goatherd used to watch a strange goat, which joined his flock. One day it walked into the tank and disappeared. While the goatherd was looking on in wonder, a stone was thrown to him from the water, and a voice exclaimed, "This is the reward of your labour." The disappointed goatherd knocked the stone back into the water with his axe. But he found that his axe had been changed by the touch into gold. He searched for the stone, but could never find it again.<sup>3</sup>

In another tale of the same kind, the cowherd tends the cow of the fairy, and, following the animal into a cave, receives some golden wheat. In a third version, the fool throws away a handful of golden barley, and only comes to know of his mistake when his wife finds that some fuel cakes, on which he had laid his blanket, had turned into gold.<sup>4</sup> So, at Pathari, in Bhopâl, there lived a Muni, or a Pîr, in a cave unknown to any one. His goat used to graze with the herdsman's flock. The shepherd, one day, followed the goat into the cave and found an old man sitting intent in meditation. He made a noise to attract the saint's attention, who asked the object of his visit. The herdsman asked for wages, whereupon the saint gave him a handful of barley. He took it home, and, in disgust,

<sup>1</sup> "North Indian Notes and Queries," ii. 58.

<sup>2</sup> "Science of Fairy Tales," chap. vi.

<sup>3</sup> "Archæological Reports," xxiii. 91.

<sup>4</sup> *Ibid.*, xvii. 31 ; x. 72.



threw it on fire, where his wife soon after found it turned into gold. The herdsman went back to thank the old man, but found the cave deserted, and its occupant was never heard of again. The shepherd devoted the wealth, thus miraculously acquired, to building a temple.<sup>1</sup>

#### UNDERGROUND TREASURE.

This underground kingdom, stored with untold treasure, appears in other tales. Thus, Kâfir Kot, like many other places of the same kind, is supposed to have underground galleries holding untold treasures. One day a man is said to have entered an opening, where he found a flight of steps. Going down the steps, he came to rooms filled with many valuable things. Selecting a few, he turned to go, but he found the entrance closed. On dropping the treasure the door opened again, and it shut when he again tried to take something with him. According to another version he lost his sight when he touched the magic wealth, and it was restored when he surrendered the treasure.<sup>2</sup>

Another tale of the same kind is preserved by the old Buddhist traveller, Hwen Thsang.<sup>3</sup> There was a herdsman who tended his cattle near Bhâgalpur. One day a bull separated from the rest of the herd and roamed into the forest. The herdsman feared that the animal was lost, but in the evening he returned radiant with beauty. Even his lowing was so remarkable that the rest of the cattle feared to approach him. At last the herdsman followed him into a cleft of the rock, where he found a lovely garden filled with fruits, exquisite of colour and unknown to man. The herdsman plucked one, but was afraid to taste it, and, as he passed out, a demon snatched it from his hand. He consulted a doctor, who recommended him next time to eat the fruit. When he again met the demon, who as before tried to pluck it out of his hand, the herdsman ate it. But no sooner had it reached his stomach than it began to

<sup>1</sup> "North Indian Notes and Queries," II. 174.

<sup>2</sup> *Ibid.*, II. 29.

<sup>3</sup> Julien's "Translation," i. 179.

swell inside him, and he grew so enormous, that although his head was outside, his body was jammed in the fissure of the rock. His friends in vain tried to release him, and he was gradually changed into stone. Ages after, a king who believed that such a stone must possess medical virtues, tried to chisel away a small portion, but the workmen, after ten days' labour, were not able to get even a pinch of dust.

These treasure rocks, which open to the touch of magic, are common in folk-lore.<sup>1</sup>

#### GHOSTS OF ROADS.

Bhûts are also found at roads, cross-roads, and boundaries. It is so in Russia, where, "at cross-roads, or in the neighbourhood of cemeteries, an animated corpse often lurks watching for some unwary traveller whom it may be able to slay and eat."<sup>2</sup> Thus, in the Hills, and indeed as far as Madras, an approved charm for getting rid of a disease of demoniacal origin is to plant a stake where four roads meet, and to bury grains underneath, which crows disinter and eat.<sup>3</sup> The custom of laying small-pox scabs on roads has been already noticed. The same idea is probably at the root of the old English plan of burying suicides at cross-roads, with a stake driven through the chest of the corpse. In the eastern parts of the North-West Provinces we have Sewanriya, who, like Terminus, is a special godling of boundaries, and whose function is to keep foreign Bhûts from intruding into the village under his charge. For the same reason the Baiga pours a stream of spirits round the boundary. This is also probably the basis of a long series of customs performed, when the bridegroom, with his procession, reaches the boundary of the bride's village. Of the Khândh godling of boundaries, we read:—"He is adored by sacrifices human and bestial. Particular points upon

<sup>1</sup> Miss Cox, "Cinderella," 498.

<sup>2</sup> Ralston, "Russian Folk-tales," 311.

<sup>3</sup> "North Indian Notes and Queries," i. 100.

the boundaries of districts, fixed by ancient usage, and generally upon the highways, are his altars, and these demand each an annual victim, who is either an unsuspecting traveller struck down by the priests, or a sacrifice provided by purchase."<sup>1</sup>

#### GHOSTS OF EMPTY HOUSES.

Bhûts particularly infest ancient empty houses. If a house be unoccupied for any time, a Bhût is sure to take up his quarters there. Such houses abound everywhere. The old Fort of Agori on the Son is said to have been abandoned on account of the malignancy of its Bhûts. Not long ago a merchant built a splendid house in the Mirzapur Bâzâr, and was obliged to abandon it for the same reason. The Collector's house at Sahâranpur is haunted by a young English lady; there is one in the Jhânsi cantonment, where a Bhût, in the form of a Faqîr, dressed in white clothes, appears at night. Fortunately he is of a kindly disposition.

#### GHOSTS OF FLOWERS.

Bhûts occasionally take up their abode in flowers, and hence it is dangerous to allow children to smell them. In Kumaun the Betaina tree (*Melia sempervivens*) is supposed to be infested by Bhûts, and its flowers are never used as offerings to the gods.<sup>2</sup> But, on the other hand, as we shall see elsewhere, flowers and fruits are considered scarers of demons. Bhûts, it is believed, do their cooking at noon and evening, so women and children should be cautious about walking at such times, lest they should tread unwittingly upon this ghostly food and incur the resentment of its owners.<sup>3</sup> In the same way the Scotch fairies are supposed to be at their meals when rain and sunshine come together. In England, at such times the devil is said to

<sup>1</sup> Macpherson, "Khonds," 67 sq.

<sup>2</sup> Ganga Datt, "Folk-lore," 97.

<sup>3</sup> "Panjâb Notes and Queries," iv. 132.

be beating his wife, and in India they call it the "Jackal's wedding."<sup>1</sup>

### THE HEARTH.

Among the many places where Bhûts resort comes the house hearth. This probably in a large measure accounts for the precautions taken by Hindus in preparing and protecting the family cooking-place, and smearing it with fresh cowdung, which is a scarer of demons. The idea was common among all the Aryan races,<sup>2</sup> but it is found also among the Drâvidian tribes, who perform much of the worship of Dulha Deo and similar family guardians at the family hearth. In Northern India, when a bride first goes to the house of her husband she is not permitted to cook. On an auspicious day, selected by the family priest, she commences her duties, and receives presents of money and jewellery from her relations. Among the low castes, at marriages a special rite, that of Matmangara, or "lucky earth," is performed, when the earth intended for the preparation of the marriage cooking-place is brought home. The women go in procession to the village clay-pit, accompanied by a Chamâr beating a drum, which is decorated with streaks of red lead. The earth is dug by the village Baiga, who passes five shovelfuls into the breast-cloth of a veiled virgin, who stands behind him. So, in Bihâr, after bathing the bride and bridegroom, the mother or female guardian brings home a clod of earth, out of which a rude fireplace is prepared. On this butter is burnt, and paddy parched on the threshold of the kitchen, where the spirit is supposed to dwell. A goat is sacrificed at the same time, and some of this parched paddy is reserved, to be flung over the pair as they make the marriage revolutions.<sup>3</sup>

For the same reason great care is taken of the ashes,

<sup>1</sup> Campbell, "Popular Tales," ii. 63.

<sup>2</sup> Hearn, "Aryan Household," 55 sq.

<sup>3</sup> Risley, "Tribes and Castes," i. 456.

which must be removed with caution and not allowed to fall on the ground. We have seen that it is used to identify the spirits of the returning dead, and ashes blown over by a holy man are used to expel the Evil Eye. In Bombay a person excommunicated from caste is re-admitted on swallowing ashes given him by the religious teacher of the caste.

Most Hindus particularly dislike being watched at their meals, and make a pretence of eating in secret. If on a walk round your camp you come on one of your servants eating, he pretends not to recognize his master, and his hang-dog look is the equivalent of the ordinary salaam. This is an idea which prevails in many parts of the world. The Vaishnava sect of Râmânujas<sup>1</sup> are very particular in this respect. They cook for themselves, and should the meal during its preparation, or while they are eating, attract the looks of a stranger, the operation is instantly stopped, and the food buried in the ground.

#### GHOSTS OF FILTHY PLACES.

Bhûts, again, frequent privies and dirty places of all kinds. Hence the caution with which a Hindu performs the offices of nature, his aversion to going into a privy at night, and the precaution he uses of taking a brass vessel with him on such occasions. Mr. Campbell supposes this to depend on the experience of the disease-bearing properties of dirt.<sup>2</sup> "This belief explains the puzzling inconsistencies of Hindus of all classes that the house, house door, and a little in front is scrupulously clean, while the yard may be a dung-heap or a privy. As long as the house is clean, the Bhût cannot come in. Let him live in the privy; he cannot do much harm there."

#### THE HOUSE ROOF.

Lastly comes the house roof. We have already seen that the Drâvidian tribes will not allow their women to touch

<sup>1</sup> Wilson, "Essays," i. 39.

<sup>2</sup> "Notes," 169.

the thatch during a whirlwind. So, most people particularly object to people standing on their roof, and in a special degree to a buffalo getting upon it. It is on the roof, too, that the old shoe or black pot or painted tile is always kept to scare the Bhûts which use it as a perch.

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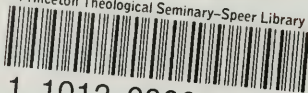




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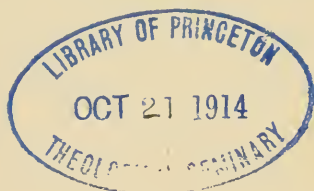
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FOLK-LORE OF NORTHERN INDIA









YAMA, GOD OF DEATH,  
BORNE BY HIS MESSENGERS.

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THE  
POPULAR RELIGION  
AND  
FOLK-LORE  
OF  
NORTHERN INDIA

*J. D. ...*

BY  
✓  
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FOLK-LORE  
OF  
NORTHERN INDIA.

CHAPTER I.

THE EVIL EYE AND THE SCARING OF GHOSTS.

Nescio quis teneros oculus mihi fascinat agnos.  
Virgil, *Eclogues*, iii. 103.

ASMA 'BINT 'UMAIS relates that she said, "O Prophet! the family of Ja' afar are affected by the baneful influence of the Evil Eye. May I use spells for them or not?" The Prophet said, "Yes; for if there were anything in the world which would overcome fate, it would be the Evil Eye."—Miskât, xxi.-i. Part II.

The belief in the baneful influence of the Evil Eye prevails widely.<sup>1</sup> According to Pliny,<sup>2</sup> it was one of the special superstitions of the people of India, and at the present day it forms an important part of the popular belief. But the investigation of its principles is far from easy. It is very closely connected with a number of kindred ideas on the subject of diabolical influence, and few natives care to speak about it except in a furtive way. In fact, it is far too serious

<sup>1</sup> For some of the literature of the Evil Eye see Tylor, "Early History," 134; Henderson, "Folk-lore of the Northern Counties," 187 sq.; Westropp, "Primitive Symbolism," 58 sqq.; Gregor, "Folk-lore of North-East Scotland," 8.

<sup>2</sup> "Natural History," vii. 2.

a matter to be discussed lightly. Walking about villages, you will constantly see special marks on houses, and symbols and devices of various kinds, which are certainly intended to counteract it; but hardly any one cares directly to explain the real motive, and if you ask the meaning of them, you will almost invariably be told that they are purely decorative, or that they have been made with some object which obviously conceals the real basis of the practice.

One, and perhaps the most common theory of the Evil Eye is that "when a child is born, an invisible spirit is born with it; and unless the mother keeps one breast tied up for forty days, while she feeds the child with the other (in which case the spirit dies of hunger), the child grows up with the endowment of the Evil Eye, and whenever any person so endowed looks at anything constantly, something will happen to it."<sup>1</sup> So, in Ireland we are told that "the gift comes by Nature and is born with one, though it may not be called into exercise unless circumstances arise to excite the power; then it comes to act like a spirit of bitter and malicious envy that radiates a poisonous atmosphere, which chills and blights everything within its reach."<sup>2</sup>

In Bombay the "blast of the Evil Eye is supposed to be a form of spirit possession. In Western India all witches and wizards are said to be, as a rule, evil-eyed. Of the rest, those persons only who are born under certain circumstances are believed to be evil-eyed. The circumstances are as follows:—Among the Hindus it is believed that when a woman is pregnant, she begins to conceive peculiar longings from the day of conception, or from the fifth month. They consist in eating various fruits and sweetmeats, in walking under deep shades, or in gardens where brooks gurgle, or in putting on rich clothes or ornaments, and in many other like things. If in the case of any woman these desires are not gratified, the child whom she gives birth to becomes weak and voracious, and is said to have an Evil Eye. If

<sup>1</sup> Ibbetson, "Panjâb Ethnography," 117.

<sup>2</sup> Lady Wilde, "Legends," 24.



such a person sees a man or woman eat anything which he feels a longing for, the eater either vomits what he or she has eaten, or falls sick. By some it is believed that if a person come from without at the time of dinner, and enters the house without washing his feet, the man who is eating becomes sick or vomits the food he has eaten, or does not feel longing for food for some time, until the blast of the Evil Eye is warded off." Mr. Campbell explains this on the principle that "as he comes from places where three or four roads meet, and which are spirit haunts, an evil spirit accompanies him without entering his body, from the place of its residence by which he has passed. If he washes his feet, the spirit goes back; but if he enters the house with spirit-laden feet, the spirit enters the house with him, and affects any one of the persons eating." <sup>1</sup>

The real fact seems to be that in most cases the Evil Eye is the result of covetousness.<sup>2</sup> Thus, a man blind of an eye, no matter how well-disposed he may be, is almost certain to envy a person blessed with a peculiarly good pair of eyes. But if the blind man's attention be distracted by something conspicuous in the appearance of the other, such as lamp-black on his eyelids, a mole, or a scar, the feeling of dissatisfaction, which is fatal to the complete effect of the envious glance, is certain to arise. This theory that the glance may be neutralized or avoided by some blot or imperfection is the basis of many of the popular remedies or prophylactics invented with the object of averting its influence.

Hence comes the device of making an intentional blot in anything one values, so that the glance of the Evil Eye may be deprived of its complete satisfaction. Thus, most people put lampblack on the eyes of their children as a protection against fascination, because black is a colour hateful to evil spirits; it has the additional advantage of protecting the eye from the fierce heat of the Indian summer. Women when delivery approaches often mark themselves with black

<sup>1</sup> Campbell, "Notes," 207.

<sup>2</sup> On this see valuable notes by W. Cockburn in "Panjâb Notes and Queries," i. 14.

to avert the demon who causes protracted labour. It is also believed that a person whose eyelids are encircled with lampblack is incapable of casting the Evil Eye himself; and it is considered nice in a woman to ornament herself in this way, since because she herself, except at some crisis of her life, such as marriage or parturition, is not liable to fascination, it shows her indisposition to covet the beauty of others, with the inference that she has no cause to do so.

On the same principle, when a parent has lost a child by any disease which, as is usually the case, can be attributed to fascination or other demoniacal influence, it is a common practice to call the next baby by some opprobrious name, with the intention of so depreciating it that it may be regarded as worthless, and so protected from the Evil Eye of the envious. Thus a male child is called Kuriya or "Dunghill;" Kadheran or Ghasîta, "He that has been dragged along the ground;" Dukhi or Dukhita, "The afflicted one;" Phatingua, "Grasshopper;" Jhingura, "Cricket;" Bhîkhra or Bhîkhu, "Beggar;" Gharîb, "Poor," and so on. So, a girl is called Andhrî, "Blind;" Tinkauriyâ or Chhahkauriyâ, "She that was sold for three or six cowry shells;" Dhuriyâ, "Dusty;" Machhiyâ, "Fly," and so on.<sup>1</sup>

All this is connected with what the Scotch call "fore-speaking," when praise beyond measure, praise accompanied with a sort of amazement or envy, is considered likely to be followed by disease or accident.<sup>2</sup> Thus Professor Rhys writes of the Isle of Man: <sup>3</sup> "You will never get a Manxman to say that he is very well. He usually admits that he is 'middling;' and if by any chance he risks a stronger adjective, he hastens to qualify it by saying 'now' or 'just now,' with an emphasis indicative of his anxiety not to say too much. His habits of speech point back to the time

<sup>1</sup> For many lists of such names see Temple, "Proper Names of Panjâbis," 22 sqq.; "Indian Antiquary," viii. 321 sq.; x. 321 sq.; "Panjâb Notes and Queries," i. 26, 51; iii. 9.

<sup>2</sup> Gregor, "Folk-lore of North-East Scotland," 35.

<sup>3</sup> "Folk-lore," iii. 85.

when the Manx mind was dominated by the fear of awaking malignant influences in the spirit world around him." So, in Ireland, to avoid being suspected of having the Evil Eye, it is necessary when looking at a child to say, "God bless it!" and when passing a farmyard where the cows are collected for milking to say, "The blessing of God be on you and all your labour!"<sup>1</sup>

The same customs prevail in India. Thus, if a native gentleman brings his child to visit a European, he dislikes to hear it praised, unless the praise be accompanied with some pious ejaculation. And it is safer to speak in a complimentary way of some conspicuous ornament or piece of dress, which is always put on as a protective.

In connection with the question of naming, a reference may be made to some taboos which are probably based on similar principles. A name is part of a person in the belief of savages, and a man can be injured through his name as well as through the parings of his nails or hair, which are carefully looked after. Thus with all Hindus two names are given to children, one secret and used only for ceremonial purposes, and the other for ordinary use. The witch if she learns the real name can work her evil charms through it.<sup>2</sup> Hence arises the use of many contractions and perversions of the real name and many of the nicknames which are generally given to children, as well as the ordinary terms of endearment which are constantly employed. We have this name taboo coming out in a cycle of folk-tales, such as "Rumpelstilzchen," "Tom Titty Tot," and "Whuppity Stoorie." Here the imp or gnome has a secret name of his own, which he thinks it impossible for any one to find out, and he himself uses it only when he thinks he is sure to be alone.

This seems to be the most rational explanation of the curious taboo according to which a Hindu woman will not

<sup>1</sup> Lady Wilde, "Legends," 20.

<sup>2</sup> "Folk-lore," i. 273; Spencer, "Principles of Sociology," i. 242; Lubbock, "Origin of Civilization," 243; Farrer, "Primitive Manners," 119 sq.

name her husband, or if she wants to refer to him, does so in some indirect way as the father of her child and so on. To this, however, there is one notable exception. Thus, writing of Bombay, Mr. Campbell says :<sup>1</sup> " At marriages, coming of age, first pregnancy and festive days, such as the Nâgpanchamî and Mangalâ Gaurî in August, it is usual for the woman to recite some couplet or verse in which the husband's name occurs. At marriages this naming is, in practice, little more than a game. An old man or an old lady gets close to the door and refuses to allow the young women to go until they have told their husbands' name. At the pregnancy ceremony the same custom is observed." Mr. Campbell takes this to be " part of a ceremony whose object is to drive to a distance any spirits whose influence might blight the tender life of the unborn child. This seems natural when it is remembered that the names of men are either the names of gods, of precious stones, or of spices, all of which have a power to scare spirits; and as repeating the thousand names of Mahâdeva is a service in which he greatly delights, apparently because it keeps spirits at a distance, so this repeating of the husband's and wife's name seems to have the same object." The name, in other words, is kept secret on account of its sanctity, and the custom would be based on the same rules of taboo which have been designed among most savages for the protection of kings and other persons of dignity from the influence of evil spirits.

Another mode of protecting boys from demoniacal influence is based on the same idea of the blot of imperfection. Boys of rich parents are often dressed in mean or filthy clothes so that they may be considered unworthy of the malicious glance of some envious neighbour or enemy.

Still another device, that of dressing up the boy during infancy as a girl, in other words a pretended change of sex, may perhaps lead us on the track of a possible explanation of some very curious and obscure practices in Europe.

<sup>1</sup> " Notes," 400.

We know that legends of actual change of sex are not unknown in Indian folk-lore. Thus, we have the very primitive legend of Idâ or Ilâ, who was the daughter of the Manu Vaivaswata, who prayed to Mitra and Varuna for a boy and was given a girl. But the prayers of her father to the deities resulted in her being changed into a man, Sudyumna. Siva changed him back again into a woman, and she, as Ilâ, became the wife of Budha. In more modern times we have the very similar story of the daughter of the Bhadauriya Râja. He had a daughter, who was seized by force for the seraglio of the Emperor at Delhi, but she fled to the temple of Devî at Batesar and by the aid of the goddess was changed into a boy. By another version of the tale he arranged with another Râja that their children should be contracted, if one chanced to be a boy and the other a girl. Both had daughters, but the Râja concealed the circumstance and allowed the marriage to go on as if his child was a son. When the fraud was detected the girl tried to commit suicide in the Jumnâ, but came out a boy, and everyone was satisfied.<sup>1</sup>

One explanation of the custom of pretended change of sex as shown in the case of the Amazons, has been thus explained by Mr. Abercromby:<sup>2</sup> "The great desire of women, more especially during a period of warlike barbarism, is to bear male children. Turning our attention to the result of flattening a girl's breasts and letting her wear male attire, it is obvious that a sex distinction has been obliterated, and she has become externally assimilated to a male youth. Moreover, the object has evidently been intentional. It would be no outrage to the reasoning powers of the Sarmatians to suppose that they believed a woman's chances of bearing male children were vastly enhanced by her wearing a man's dress, and by being in some degree conformed to the male type by forcible compression of the breasts during maidenhood. They would argue thus: a woman wants to

<sup>1</sup> Cunningham, "Archæological Reports," vii. 6.

<sup>2</sup> "Folk-lore," ii. 179.

bear male children, therefore she ought to be made as much like a man as possible. A conviction of this kind is gained by a process identical with the immature reasoning that underlies what is called sympathetic magic."

This may possibly be one explanation of the practice among Chamârs and other low castes in Northern India, when at marriages boys dress up as women and perform a rude and occasionally obscene dance. Among the Modh Brâhmans of Gujarât, at marriages, the bridegroom's maternal uncle, whose special position is almost certainly a survival from times when descent through the mother was the only recognized form, dresses as a Jhanda or Pathân Faqîr, whose ghost is dangerous, in woman's clothes from head to waist, and in men's clothes below, rubs his face with oil, daubs it with red powder, goes with the bride and bridegroom to a place where two roads meet (which, as we have seen, is a haunt of spirits), and stays there till the pair offer the goddess food.<sup>1</sup>

Now, there are numerous customs which have been grouped in Europe under the name of the False Bride. Thus, among the Esthonians the false bride is enacted by the bride's brother dressed in woman's clothes; in Polonia by a bearded man called the Wilde Brant; in Poland, by an old woman veiled in white, and lame; again, among the Esthonians, by an old woman with a birch-bark crown; in Brittany, where the substitutes are first a little girl, then the mistress of the house, and lastly, the grandmother.<sup>2</sup>

The supposition may then be hazarded, that in the light of the Indian examples the object may be that some one assumes the part of the bride in order to divert on himself from her the envious glance of the Evil Eye. With the same object it is very common in India to bore the noses of little boys and thus to make them resemble girls. The usual names of Nathu or Bulâqi, the former where the ring was placed in the side of the nose and the latter in the septum, are evidence of this.

<sup>1</sup> "Bombay Gazetteer," v. 45 sq.

<sup>2</sup> "Folk-lore," iv. 147.

The theory of the blot of imperfection again appears in the custom of not washing the face of a little boy till he is six years old.<sup>1</sup> Similarly, young men, if vigorous and stout, consider themselves very liable to the fascination of lean people, and tie a rag round the left arm, or a blue thread round their necks, often twisting the blue feathers of the roller bird into the thread as an additional precaution. Nor do they care to expose their bodies to the public gaze, but wear a light shawl of a gaudy colour, even in the warmest season of the year. Should such a youth, if sufficiently conceited about his personal appearance, detect a suspicious person looking at him, he will immediately pretend to limp, or contort his face and spasmodically grasp his ankle or his elbow as if he were in pain, to distract and divert the attention he fears.

So, all natives dread being stared at, particularly by Europeans; and you will often see a witness cast his eyes on the ground when the magistrate looks him full in the face, sometimes because he knows he is lying and fears the consequences, but it is often done through fear of fascination. A European, in fact, is to the rustic a strange inscrutable personage, gifted with many occult powers both for good and evil, and there are numerous extraordinary legends current about him. We shall return to this in dealing with the wonderful Momiâi story. Here it may be noted that he has control over the Jinn. There was a place near Dera Ghâzi Khân so possessed by them that passers-by were attacked. A European officer poured a bottle of brandy on the spot and no Jinn has been seen there ever since. A very dangerous ghost which some time ago used to infest a road in the Rûrki Cantonment was routed in the same way by an artilleryman, who spat on him when he came across him one dark night. The nails of a European, like those of the Râkshasa, distil a deadly poison, and hence he is afraid to eat with his fingers, as all reasonable people do, and prefers to use a knife and fork.

<sup>1</sup> "Panjâb Notes and Queries," ii. 42.

A few other examples illustrating the same principle may be given here. When a man is copying a manuscript, he will sometimes make an intentional blot. A favourite trick is to fold the paper back before the ink of the last line has time to dry, so as to blot and at the same time make it appear the result of chance. We have noticed the same idea in the case of carpet patterns. A similar irregularity is introduced in printing chintzes and like handicrafts, and this goes a long way to explain the occasional and almost unaccountable defects to be found in some native work. The letter from a Râja is spotted with gold leaf, partly to divert fascination and partly to act as a scarer of demons. In fact the two conceptions meet and overlap all through the theory of these protectives.

Another plan is to paint up some hideous figure on the posts or arch of the door. The figure of a Churel or the caricature of a European with his gun is often delineated in this way. Others paint a figure of Yamarâja or some of the gods or saints for the same purpose, and the regular guardian deities, like Hanumân, Bhairon, or Bhîm Sen, often figure on these protective frescoes. So in Italy Mania was a most frightful spirit. "Her frightful image used to be hung over the doors to frighten away evil. This is quite identical with the old Assyrian observance recorded by Lenormant of placing the images of evil or dreaded deities in places to scare away the demons themselves."<sup>1</sup>

Confectioners, when one of their vessels of milk is exposed to view, put a little charcoal in it, as careful Scotch mothers do in the water in which they wash their babies.<sup>2</sup> The idea is probably connected with the use of fire as a charm. In Scotland it used to be the practice to throw a live coal into the beer vat to avert the influence of the fairies, and a cow's milk was secured against them by a burning coal being passed across her back and under her belly immediately after calving.<sup>3</sup> In India, if a cow gives a large quantity of

<sup>1</sup> Leland, "Etruscan Roman Remains," 53.

<sup>2</sup> Gregor, "Folk-lore of North-East Scotland," 7.

<sup>3</sup> Brand, "Observations," 753.



milk, the owner tries to hide it, and if it chances to get sour, he attributes the loss to fascination, or the machinations of some enemy, witch, or demon. A mother while dressing her baby makes a black mark on its cheek, and before a man eats betel he pinches off the corner of the leaf as a safeguard. When food is taken to the labourer in the field, a piece of charcoal or copper coin is placed in the basket as a preservative; and when horses while feeding throw a little grain on the ground, it is not replaced, because the horse is believed to do this to avoid fascination. Grooms, with the same object, throw a dirty duster over the withers of a horse while it is feeding, and they are the more particular to do this when it is new moon or moonlight, when spirits are abroad. In the same way, when a man purchases food in the open market, he throws a little into the fire, and when a man is having a specially good dinner, he should select an auspicious moment and do the same. The same idea accounts for various customs of grace-giving at meals. Thus, when the Brâhmans at Pûna begin dinner they repeat the name of Govinda; the Shenavis say, *Har! Har! Mahâdeva*, and when half finished sing verses; the Mhârs never eat without saying *Krishnarpana!* or "It is dedicated to Krishna";<sup>1</sup> the Muhammadan, when he begins to eat, says, *Bismillah!*—"In the name of God!" and when he finishes he says, *Al-hamdulillah!*—"Praise be to God!" Orthodox Hindus pretend that this offering of food at a meal is a sacrifice to Annadeva, the god of food; but here many varied beliefs, such as fear of fascination, earth and fire worship, appear to combine to establish these and similar practices.

We now come to consider the various articles which are believed to have the power of scaring spirits, and counteracting demoniacal influence of various kinds.

First among these is iron. Why iron has been regarded as a scarer of demons has been much debated. Natives of India will tell you that it is the material out of which

<sup>1</sup> Campbell, "Notes," 184.

weapons are made, and that an armed man should fear nothing. Others say that its virtues depend on its black colour, which, as we shall see, is obnoxious to evil spirits. Mr. Campbell<sup>1</sup> thinks the explanation may be that in all cases of swooning and seizures iron is of great value, either applied in the form of the cautery or used as a lancet to let blood. The real reason is probably a very interesting survival of folk-thought. We know that in many places the stone axe and arrow head of the Age of Stone are invested with magic qualities, and Mr. Macritchie has gone so far as to assume that the various so-called fairy houses and fairy hills which abound in Europe are really the abodes of a primitive pigmy race, which survive to our days as the fairies. The belief in the fairies would thus go back to a time anterior to the use of metals, and these supernatural beings would naturally feel an abhorrence for iron, a new discovery and one of the greatest ever made by man. There is good evidence in custom that the Age of Stone existed in many places up to comparatively modern times. The Hebrews used a stone knife for circumcision, their altars were forbidden to be hewn, and even Solomon ordered that neither hammer nor axe nor any tool of iron should be heard while his Temple was building. The same idea appears in many cases in India. The Magahiya Doms, who are certainly one of the most primitive races in the country, place iron under a stringent taboo, and any Magahiya who breaks into a house with an iron implement is not only put out of caste, but it is believed that some day or other he will lose his eyesight. The Agariyas, the primitive iron smelters of the Central Indian Hills, have deified iron under the form of Lohâsura, as the Kaseras or brass-founders worship brass as Kansâsura.

This idea appears in many various forms. We have already noticed the use of iron as a charm against hail. In the same way a sword or knife is placed in the bed of the young mother. She is, at this crisis of her life, particularly

<sup>1</sup> "Notes," 34.

exposed to the influence of evil spirits, as the Scotch fairies are very fond of milk, and try to gratify their desires on "unsained" or unchurched women.<sup>1</sup> There is a case in the Indian Law Reports, where the knife thus placed near the woman was used to murder her.<sup>2</sup> Pliny advises that a piece of iron should be placed in the nest of a sitting hen to save her eggs from the influence of thunder. This is now done in Sicily, with the object of absorbing every noise which might be injurious to the chickens.<sup>3</sup> So, the Indians of Canada put out swords in a storm to frighten off the demon of thunder.<sup>4</sup> The common belief is that the evil spirit is such a fool that he runs against the sharp edge of the weapon and allows himself to be wounded.

The magic sword constantly appears in folk-lore. We have Excalibur and Balmung; in the tales of Somadeva it confers the power of making the wearer fly through the air and renders him invincible; the snake demon obtains from the wars of the Gods and the Asuras the magic sword Vaiduryakanti. "Whatever man obtains that sword will become a chief of the Siddhas and roam about unconquered; and that sword can only be obtained by the aid of heroes."<sup>5</sup>

While a house is being built, an iron pot, or a pot painted black, which is good enough to scare the demon, is always kept on the works, and when it is finished the young daughter of the owner ties to the lintel a charm, which is also used on other occasions, the principal virtue of which consists in a small iron ring. Here is combined the virtue of the iron and the ring, which is a sacred circle. In India iron rings are constantly worn as an amulet against disease, as in Ireland an iron ring on the fourth finger cures rheumatism. The mourner, during the period of ceremonial impurity, carries a knife or a piece of iron to drive off the

<sup>1</sup> Gregor, "Folk-lore of North-East Scotland," 5, 60, 62.

<sup>2</sup> Reg. vs. Lalla, "Nizâmat Adâlat Reports," 22nd September, 1853.

<sup>3</sup> Gubernatis, "Zoological Mythology," ii. 281.

<sup>4</sup> "Folk-lore," i. 154.

<sup>5</sup> Tawney, "Katha Sarit Sâgara," i. 386, 575; ii. 64.

ghost of the dead man, and the bridegroom in the marriage procession wears a sword as a protection; if he cannot procure a licence from a magistrate to carry a real sword, he gets one made of lath, which is good enough to frighten the evil spirit. In this case he fastens an iron spike to the point. On the same principle the blacksmith's anvil is used as a hail charm, and any one who dares to sit on it is likely to be punished for the contempt by an attack of boils. The Romans used to drive large nails into the side posts of the door with the same object. We have already noticed the value of iron nails for the purpose of laying the ghost of the Churel, and such nails are in India very commonly driven into the door-post or into the legs of the bed, with the object of resisting evil spirits. The horse-shoe is one special form of the charm. The wild Irish, we are told, used to hang round the necks of children the beginning of St. John's Gospel, a crooked nail out of a horse-shoe, or a piece of wolf-skin.<sup>1</sup> Why the horse-shoe should be used in this way has been much debated. Mr. Farrer thinks it may be connected with the respect paid to the horse in folk-lore.<sup>2</sup> The Irish say that the reason is that the horse and ass were in the stall when Christ was born, and hence are blessed for evermore.<sup>3</sup> The idea that its shape connects it with the Yoní and phallicism hardly deserves mention. One thing is clear, that the element of luck largely enters into the matter; the shoe must have been found by chance on the road. Mr. Leland says, "To find and pick up anything, at once converts it into a fetish, or insures that all will go well with it, if we say when taking it up, 'I do not pick it up,'—naming the object—'I pick up good luck, which may never abandon me!'"<sup>4</sup> This, combined with the general protective power of iron, is probably a sufficient explanation of the practice. The custom is common in India. The great gate of the mosque at Fatehpur Síkri is covered with them, and the practice is general at many shrines.

<sup>1</sup> Brand, "Observations," 339.

<sup>2</sup> "Primitive Manners," 293.

<sup>3</sup> Lady Wilde, "Legends," 181.

<sup>4</sup> "Etruscan Roman Remains," 264.

There is also a cycle of legends which connect iron with the philosopher's stone and transmutation into gold. The great Chandra Varma, who was born of the embraces of Chandrama, the Moon god, possessed the power of converting iron into gold. Laliya, a blacksmith of Ahmadâbâd, made an axe for a Bhîl, who returned and complained that it would not cut. Laliya, on looking at it, found that the blade had been turned into gold. On questioning the Bhîl, he ascertained that he had tried to sharpen it on what turned out to be the philosopher's stone. Laliya, by possession of the stone, acquired great wealth, and was finally attacked by the king's troops. At last he was obliged to throw the stone into the Bhadar river, where it still lies, but once some iron chains were let down into the water, and when they touched it the links were converted into gold.<sup>1</sup>

#### GOLD AND SILVER PROTECTIVES.

Gold, and in a less degree silver, have a similar protective influence. The idea is apparently based on their scarcity and value, and on their colour—yellow and white being obnoxious to evil spirits. Hence a little bit of gold is put into the mouth of the dying Hindu, and both gold and silver, combined with tigers' claws and similar protectives, are largely used as amulets. These metals are particularly effective in the form of ornaments, many of which are images of the gods, or have some mystic significance, or are made in imitation of some sacred leaf, flower, or animal. This is one main cause of the recklessness with which rich natives load their children with masses of costly jewellery, though they are well aware that the practice often leads to robbery and murder.

#### COPPER AND BRASS PROTECTIVES.

Next come copper and brass. The use of copper in the

<sup>1</sup> "Bombay Gazetteer," v. 123; and for another instance, see Jarrett, "Ain-i-Akbari," ii. 197.

form of rings and amulet cases is very common. Many of the vessels used in the daily service of the gods, such as the Argha, with which the daily oblations are made, are made of this metal. So with brass and various kinds of alloy used for bells, drinking and cooking utensils.

The common brass Lota is always carried about by a man during the period of mourning as a preservative against the evil spirits which surround him until the ghost of the dead man is finally laid. Copper rings are specially worn as an antidote to pimples and boils, while those of iron are supposed to weaken the influence of the planet Sani or Saturn, which is proverbially unlucky and malignant. His Evil Eye, in particular, brings misfortune at intervals of twenty-four years; all offerings to him are black, and consequently ill-omened, such as sesamum, charcoal, buffaloes, and black salt; and only the Dakaut, the lowest class of Brâhman priest, will accept such offerings.<sup>1</sup>

#### CORAL AND MARINE PRODUCTS PROTECTIVES.

Next in value to these metals come coral and other marine products, which in the case of the Hindus probably derive their virtue from being strange to an inland-dwelling people, and as connected with the great ocean, the final home of the sainted dead. Coral is particularly valued in the form of a necklace by those who cannot afford the costlier metals, and its ashes are constantly used in various rustic remedies and stimulants. In Gujarât a coral ring is used to keep off the evil influence of the sun,<sup>2</sup> and in Bengal mourners touch it as a form of purification. According to the old belief in England, coral guarded off lightning, whirlwind, tempests and storms from ships and houses, and was hung round the necks of children to assist teething and keep off the falling sickness.<sup>3</sup> So with shells, particularly the Sankha or conch shell, which is used for oblations and is regarded as sacred to Vishnu. It is blown at his temples when the deity

<sup>1</sup> Lâl Bihâri Dê, "Folk-tales," 108 sqq.; Wilson, "Indian Caste," ii. 174.

<sup>2</sup> "Campbell, "Notes," 69.

<sup>3</sup> Brand, "Observations," 344, 733.

receives his daily meal, in order to wake him and scare off vagrant spirits, who would otherwise consume or defile the offering. This shell, in popular belief, is the bone of the demon Panchajana, who, according to the Vishnu Purâna,<sup>1</sup> "lived in the form of a conch shell under the ocean. Krishna plunged into the water, killed him, took the shell, which constituted his bones, and afterwards used it for a horn. When sounded it fills the demon hosts with dismay, animates the gods, and annihilates unrighteousness."

All these shells appear to derive part of their virtue from the fact that they are perforated. The cowry shell, which is worn round the neck by children as an antidote to the Evil Eye and diabolical influence, is supposed to have such sympathy with the wearer that it cracks when the evil glance falls upon it, as in England coral was thought to change colour and grow pale when its owner was sick. The cowry shell is, with the same object, tied round the neck or pasterns of a valued horse, or on a cow or buffalo. The shell armlet worn by Bengal women has the same protective influence.<sup>2</sup>

#### PRECIOUS STONES PROTECTIVES.

Precious stones possess similar value. Sir Thomas Brown would not deny that bezoar was antidotal, but he could not bring himself to believe that "sapphire is preservative against enchantments." In one special combination of nine varieties, known as the Nauratana, they are specially efficacious—the ruby sacred to the sun, the pearl to the moon, coral to Mars, emerald to Mercury, topaz to Jupiter, diamond to Venus, sapphire to Saturn, amethyst to Râhu, and the cat's-eye to Ketu. In the mythology the gods interrupted Pârvatî when she was with Mahâdeva, and nine jewels dropped from her anklet. When he looked at them he saw his image reflected in each of them, and they appeared in the form of the nine Kanyâs or heavenly maidens. The Naulakha or nine lâkh necklace constantly appears in Indian folk-lore.

<sup>1</sup> v. 21.

<sup>2</sup> For further examples see Campbell, "Notes," 126 sqq.

In the story of the Princess Aubergine we read that "inside the fish there is a bumble-bee, inside the bee a tiny box, and inside the box is the wonderful nine lākḥ necklace. Put it on and I shall die." And in one of Somadeva's stories, at the marriage, Jaya gives the bride a necklace of such a kind that, as long as it is upon a person's neck, hunger, thirst, and death cannot harm him.<sup>1</sup> It is of jewels that the lamps which light fairy-land are made.

Many of the precious stones have tales and qualities of their own. Once upon a time a holy man came and settled at Panna who had a diamond as large as a cart-wheel. The Râja, hearing of this, tried to take it by force, but the saint hid it in the ground out of his way. He told the Râja that the diamond wheel could not leave his dominions, and that no one could ever find it. The Muhammadans say that all the diamonds found since, in these famous mines, were fragments of the wheel.<sup>2</sup> The wearing of a ring of sapphire, sacred to Sani or Saturn, is supposed to turn out lucky or unlucky, according to circumstances. For this reason, the wearer tries it for three days, that is, he wears it on Saturday, which is sacred to Saturn, and keeps it on till Tuesday. During this time, if no mishap befalls him, he continues to wear it during the period when the planet's influence is unfavourable; but should any mishap befall him during the three days, he gives the ring to a Brâhman.<sup>3</sup> The amethyst obtains its name because any one who wears it cannot be affected by wine. The turquoise or Fîroza is a mystic stone in India. If you bathe wearing a turquoise, the water touched by it protects the wearer from boils, and snakes will not approach him.<sup>4</sup> Shylock got a turquoise from Leah which he would not have given for a wilderness of monkeys, because it changed colour with the health of the owner, and the Turkeys, says an old writer, "doth

<sup>1</sup> Temple, "Wideawake Stories," 83; Tawney, "Katha Sarit Sâgara," i. 478.

<sup>2</sup> Cunningham, "Archæological Reports," vii. 50.

<sup>3</sup> Campbell, "Notes," 119.

<sup>4</sup> "North Indian Notes and Queries," iii. 53.



move when there is any peril prepared to him that weareth it.”<sup>1</sup> So the onyx, known as the Sulaimâni, or stone of Solomon, has mystic virtues, as, according to Burton, carbuncles and coral, beryl, pearls and rubies were believed to drive away devils, to overcome sorrow, and to stop dreams.<sup>2</sup>

#### BEADS PROTECTIVES.

With poorer people beads take the place of gems, and in particular the curious enamelled bead, which probably came from China and is still found in old deserted sites, mostly of Buddhistic origin, enjoys special repute. We have already met with the parturition bead, and in Kolhapur there is a much-valued Arabic stone which, when any woman is in labour, is washed and the water given to her to drink. In Scotland the amber bead cures inflamed eyes and sprains, as in Italy looking through amber beads strengthens the sight.<sup>3</sup> Here the perforation confers a mystical quality. As an antidote to the Evil Eye blue beads are specially valued, and are hung round the necks and pasterns of horses and other valuable animals. The belief in the efficacy of beads is at the basis of the use of rosaries, which, as used in Europe, are almost certainly of Eastern origin, imported in the Middle Ages in imitation of those worn by Buddhistic or Hindu ascetics, who ascribe to them manifold virtue. Such are those of the Tulasî or sacred basil, worn by Vaishnavas, and those of the Rudrâksha, worn by Saivas.

#### BLOOD A PROTECTIVE.

Blood is naturally closely connected with life. “The flesh with the life thereof, which is the blood thereof, shall ye not eat.” Hence blood comes to be a scarer of demons. In Scott’s Lay the wizard’s book would not open till he smeared the cover with the Borderer’s curdled gore. In

<sup>1</sup> Brand, “Observations,” 733.

<sup>2</sup> “Anatomy of Melancholy,” 434.

<sup>3</sup> Henderson, “Folk-lore of the Northern Counties,” 146; Leland, “Etruscan Roman Remains,” 267.

Cornwall, the burning of blood from the body of a dead animal is a very common method of appeasing the spirits of disease,<sup>1</sup> and the blood sacrifices so prevalent all over the world are performed with the same object. A curious Evil Eye charm is recorded from Allahâbâd. A woman of the Chamâr or carrier caste gave birth to a dead child. Thinking that this was due to fascination, she put a piece of the cloth used at her confinement down a well, having previously enclosed in it two leaves of betel, some cloves, and a piece of the castor-oil plant.<sup>2</sup> Here we have, first, a case of well-worship; secondly, the use of betel, cloves, and the castor-oil plant, all scarers of evil spirits; and thirdly, an instance of the use of blood for the same purpose. We have elsewhere noticed the special character attached to menstrual or parturition blood. But blood itself is most effectual against demoniacal influence. There are many cases where blood is rubbed on the body as an antidote to disease. In Bombay some Marhâtas give warmed goat's blood in cases of piles, and in typhus, or red discoloration of the skin with blotches, the patient is cured by killing a cock and rubbing the sick man with the blood. Others use the blood of the great lizard in cases of snake-bite.<sup>3</sup> A bath of the blood of children was once ordered for the Emperor Constantine, and because he, moved by the tears of the parents, refused to take it, his extraordinary humanity was rewarded by a miraculous cure.

Similarly, among the Drâvidians, the Kos drink the blood of the sacrificial bull; the Malers cure demoniacs by giving the blood of a sacrificed buffalo; the Pahariyas, in time of epidemics, set up a pair of posts and a cross beam, and hang on it a vessel of blood.<sup>4</sup> So, the Jews sprinkled the door-posts and the horns of the altar with blood, and the same customs prevail among many other peoples.

We shall meet with instances of the same rite when

<sup>1</sup> Hunt, "Popular Romances," 213.

<sup>2</sup> "Panjâb Notes and Queries," iii. 67.

<sup>3</sup> Campbell, "Notes," 49 sq.

<sup>4</sup> Dalton, "Descriptive Ethnology," 115, 270, 272.

dealing with the blood covenant and human sacrifice. On the same analogy many Indian tribes mark the forehead of the bride with blood or vermilion, and red paint is smeared on the image of the village godling in lieu of a regular sacrifice.

#### INCENSE.

Similarly, incense is largely used in religious rites, partly to please with the sweet savour the deity which is being worshipped, and partly to drive away demons who would steal or defile the offerings. Bad smells repel evil spirits, and this is probably why assafoetida is given to a woman after her delivery. In Ireland, if a child be sick, they take a piece of the cloth worn by the person supposed to have overlooked the infant and burn it near him. If he sneezes, he expels the spirit and the spell is broken, or the cloth is burned to ashes and given to the patient, while his forehead is rubbed with spittle. In Northern India, if a child be sick, a little bran, pounded chillies, mustard, and sometimes the eyelashes of the child are passed round its head and burned. If the burning mixture does not smell very badly, which it is needless to say is hardly ever the case, it is a sign that the child is still under the evil influence; if the odour be abominable, that the attack has been obviated.<sup>1</sup> Similarly, in Bengal, red mustard seeds and salt are mixed together, waved round the head of the patient, and then thrown into the fire.<sup>2</sup> This reminds us of the flight of the Evil One into the remote parts of Egypt from the smell of the fish liver burnt by Tobit, and an old writer says: "Wyse clerkes knoweth well that dragons hate nothyng more than the stench of breenyng bones, and therefore they gaderyd as many as they might fynde, and brent them; and so with the stench thereof they drove away the dragons, and so they were brought out of greete dysese."<sup>3</sup>

<sup>1</sup> "Panjâb Notes and Queries," i. 51.

<sup>2</sup> Risley, "Tribes and Castes," ii. 209.

<sup>3</sup> Brand, "Observations," 166.

## SPITTLE.

We have just met with an instance of the use of spittle for the scaring of the disease demon or the Evil Eye. This is a very common form of charm for this purpose. In one of the Italian charms the performer is directed to spit behind himself thrice and not to look back. In another, "if your eyes pain you, you must take the saliva of a woman who has given birth only to boys, not girls. And she must have abstained from sexual union and stimulating food for three days. Then, if her saliva be bright and clear, anoint your eyes with it and they will be cured."<sup>1</sup> At Innisboffin, in Ireland, when the old women meet a baby out with its nurse they spit on the ground all round it to keep fairies from it. In Wicklow they spit on a child for good luck the first day it is brought out after birth.<sup>2</sup> In several of the European folk-tales we find that spittle has the power of speech. The habit of spitting on the handsell or first money taken in the morning is common. It is done "either to render it tenacious that it may remain with them and not vanish away like a fairy gift, or else to render it propitious and lucky, that it may draw more money to it."<sup>3</sup> Muhammad advised that when the demon Khanzab interrupted any one at his prayers, he was to spit over his left shoulder three times.

In India, spittle is regarded as impure. Hence a native cleans his teeth daily with a fresh twig of the Nîm tree, and regards the European's use of the same tooth-brush day after day as one of the numerous extraordinary impurities which we permit. Hence, too, the practice of spitting when any one who is feared or detested passes by. When women see a falling star they spit three times to scare the demon. In Bombay, spittle, especially fasting spittle, is used to rub on wounds as a remedy. It cures inflammation of the eyes, an idea which was familiar to the Jews. It guards children against the Evil Eye. In the Konkan, when a person is affected by the Evil Eye, salt and mustard are waved round

<sup>1</sup> Leland, "Etruscan Roman Remains," 260, 279; Hartland, "Legend of Perseus," ii. 258 sqq.

<sup>2</sup> "Folk-lore," iv. 358, 361.

<sup>3</sup> Brand, *loc. cit.*, 724.

his head, thrown into the fire, and he is told to spit. In Gujarât, when an orthodox Shiah Musalmân travels with a Sunni, he spits, and among the Roman Catholics of Kanara, at baptism the priest wets his thumb with spittle and with it touches the child's ears and nostrils.<sup>1</sup>

#### SALT.

We have seen above that salt is also used in the same way. Salt, apparently from its power of checking decay, is regarded as possessing mystical powers. All over Europe the spilling of salt in the direction of a person was considered ominous. "It was held to indicate that something had already happened to one of the family, or was about to befall the person spilling it, and also to denote the rupture of friendship."<sup>2</sup> The custom of putting a plate of salt on a corpse with the object of driving off evil spirits is common in Great Britain. We have already seen that salt is given to children after they have eaten sweets. Many classes of Hindu ascetics bury their dead in salt. It is waved round the head of the bride and bridegroom, and buried near the house door as a charm. In classical antiquity it was mixed with water and sprinkled on the worshippers.

#### SALUTATION.

Another way of dispelling evil spirits is by the various forms of salutation, which generally consist in the invocation of some deity. The Hindu says, "*Râm! Râm!*" when he meets a friend, or *Jay Gopâl!* "Glory to Krishna!" or whoever his personal god may be, and the same idea accounts for many of the customs connected with the reception of guests, who, coming from abroad, may bring evil spirits with them.

#### THE SEPARABLE SOUL: WAVING.

Another series of prophylactics depends on the idea of the

<sup>1</sup> Campbell, "Notes," 131; Tylor, "Primitive Culture," ii. 439.

<sup>2</sup> Brand, *loc. cit.*, 668.

separable soul or that spirits are always fluttering in the air round a person's head. Hence a long series of customs known as Parachhan, performed at Hindu marriages in Upper India, when lights, a brass tray, grain, and household implements like the rice pounder or grindstone are waved round the head of the married pair as a protective. In Somadeva's tale of Bhunandana we find that he "performs the ceremony of averting evil spirits from all quarters by waving the hand over the head."<sup>1</sup> This is perhaps one explanation of the use of flags at temples and village shrines, though in some cases they appear to be used as a perch, on which the deity sits when he makes his periodical visits. Hence, too, feathers have a mystic significance, though in some cases, as in those of the peacock and jay, the colour is the important part. Hence the waving of the fan and Chauri over the head of the great man and the use of the umbrella as a symbol of royalty. A woman carrying her child on her return from a strange village, lest she should bring the influence of some foreign evil spirit back with her, will, before entering her own homestead, pass seven little stones seven times round the head of the baby, and throw them in different directions, so as to pass away any evil that may have been contracted. When a sorcerer is called in to attend a case attributed to demoniacal possession, he whisks the patient with a branch of the Nîm, Madâr, or Camel thorn, all of which are more or less sacred trees and have acquired a reputation as preservatives. When this is completed, the aspersion of the afflicted one, be he man or beast, with some water from the blacksmith's shop, in which iron has been repeatedly plunged and has bestowed additional efficacy upon it, usually follows.

#### BLACKSMITH, RESPECT FOR.

The respect paid to the trade of the blacksmith is a curious survival from the time of the early handicrafts and the substitution of weapons of iron for those of stone.<sup>2</sup> In

<sup>1</sup> Tawney, "Katha Sarit Sâgara," ii. 198.

<sup>2</sup> Schrader, "Prehistoric Antiquities," 163 sqq.

Scotland the same belief in the virtues of the water of the forge prevails, and in Ireland no one will take anything by stealth from such a place.<sup>1</sup> In St. Patrick's Hymn we have a prayer against "the spells of women, of smiths, and of druids." Culann, the mystic smith, appears in Celtic folklore. In all the mythologies the idea is widespread that the art of smithing was first discovered and practised by supernatural personages. We see this through the whole range of folk-lore, from the Cyclopes to Wayland Smith, who finally came to be connected with the Devil of Christianity.<sup>2</sup>

#### WATER.

We have already referred to water as a protective against the influence of evil spirits. We see this principle in the rite of ceremonial bathing as a propitiation for sin. It also appears in the use of water which has been blown upon by a holy man as a remedy for spirit possession. Among many menial tribes in the North-Western Provinces with the same object the bride is washed in the water in which the bridegroom has already taken his wedding bath. Again, on a lucky day fixed by the Pandit the rite of Nahâwan or ceremonial bathing is performed for the protection of the young mother and her child two or three days after her confinement. Both of them are bathed in a decoction of the leaves of the Nîm tree. Then a handful of the seeds of mustard and dill are waved round the mother's head and thrown into a vessel containing fire. When the seeds are consumed the cup is upset, and the mother breaks it with her own foot. Next she sits with grain in her hand, while the household brass tray is beaten to scare demons and the midwife throws the child into the air. All this takes place in the open air in the courtyard of the house. Here we have a series of antidotes to demoniacal

<sup>1</sup> Gregor, "Folk-lore of North-East Scotland," 45; Lady Wilde, "Legends," 205.

<sup>2</sup> "Folk-lore," ii. 292; Rhys, "Lectures," 446, 553; Campbell, "Popular Tales," Introduction, lxx. ; ii. 98; Hartland, "Legend of Perseus," i. 37.

possession, the purport of which will be easily understood on principles which have been already explained.

### GRAIN.

With this use of grain we meet with another valuable antidote. We have it in Great Britain in the rule that "the English, when the bride comes from church, are wont to cast wheat upon her head."<sup>1</sup> It survives in our custom of throwing rice over the wedded pair when they start on the honeymoon. On the analogy of other races one object of the rite would seem to be to keep in the soul which is likely to depart at such a crisis in life as marriage. Thus, "in Celebes they think that a bridegroom's soul is apt to fly away at marriage, so coloured rice is scattered over him to induce it to stay. And, in general, at festivals in South Celebes rice is strewed on the head of the person in whose honour the festival is held, with the object of retaining his soul, which at such times is in especial danger of being lured away by envious demons."<sup>2</sup>

This rite appears widely in Indian marriage customs. Among the Mhârs of Khândesh, on the bridegroom approaching the bride's house, a piece of bread is waved round his head and thrown away.<sup>3</sup> In a Kunbi's wedding a ball of rice is waved round the boy's head and thrown away, and at the lucky moment grains of rice are thrown over the couple. Among the Telang Nhâvis of Bijaypur the chief marriage rite is that the priest throws rice over the boy and girl. The grain acquires special efficacy if it be either parched, and thus purified by fire, or if it be stained in some lucky or demon-scaring colour.<sup>4</sup> Thus, in Upper India grain parched with a special rite is thrown over the pair as they revolve round the marriage shed, and this function is, if possible, performed by the brother of the bride. Rice stained yellow with turmeric is very often used for this purpose. Another device is to make a pile of rice, with a

<sup>1</sup> Brand, "Observations," 355.

<sup>2</sup> Frazer, "Golden Bough," i. 125.

<sup>3</sup> "Bombay Gazetteer," xii. 117.

<sup>4</sup> Campbell, "Notes," 95.



knot of turmeric and a copper coin concealed in it. This at a particular stage of the service the bride knocks down with her foot. The Lodhis of the Dakkhin, in the same way, put a pile of rice at the door of the boy's house, which he upsets with his foot. All through Northern India the exorciser shakes grain in a fan, which is, as we shall see, a potent fetish, and by the number of grains which remain in the interstices calculates which particular ghost is worrying the patient. On the same principle the Orâons put rice in the mouth of the corpse, and the Koiris, when they marry, walk round a pile of water-pots and scatter rice on the ground.<sup>1</sup> The custom of sprinkling grain at marriage appears in many of the folk-tales.

#### URAD.

We are familiar in Roman literature with the use of beans at funerals, and at the Lemuria thrice every other night to pacify the ghosts of the dead beans were flung on the fire of the altar to drive the spirits out of the house. The same idea appears in the Carlings or fried peas given away and eaten on the Sunday before Palm Sunday.<sup>2</sup> No special sanctity appears to apply to the pea or bean in India, but they are replaced by the Urad pulse, which is much used in rites of all kind, and especially in magic, when it is thrown over the head of the person whom the magician wishes to bring under his control.<sup>3</sup>

#### BARLEY.

Barley, another sacred grain, is rubbed over the corpse of a Hindu and sprinkled on the head before the cremation rite is performed. So, the Orâons throw rice on the urn as they take it to the tomb, and sprinkle grain on the ground behind the bones to keep the spirit from coming back.<sup>4</sup>

<sup>1</sup> Dalton, "Descriptive Ethnology," 261, 321.

<sup>2</sup> Brand, "Observations," 58.

<sup>3</sup> Hartland, "Legend of Perseus," ii. 289.

<sup>4</sup> Dalton, *loc. cit.*, 261.

## SESAMUM.

Til or black sesamum, again, has certain qualities of the same kind. Hence it is used in the funeral rites, and in form of Tilanjali or a handful mixed with water is one of the offerings to the sainted dead, and made up in the form of a cow, called Tiladhenu, it is presented to Brâhmins.

## SHEAVES.

Most grains in the ear have also mystic uses. It is hung up over the house door to repel evil spirits, and in Hoshangâbâd they tie a sheaf of corn on a pole and fasten it to the cattle shed as a preservative.<sup>1</sup> The combination of seven kinds of grain, known as Satnaja, is an ingredient in numerous charms and is used in many forms of worship.

## MILK.

So with the products of the sacred cow, which are, as might have been expected, most valuable for this purpose. Hence the use of Ghilor or clarified butter in the public and domestic ritual. Milk for the same reason is used in offerings and sprinkled on the ground as an oblation. Cowdung, in particular, is regarded as efficacious. After the death or birth impurity the house is carefully plastered with a mixture of cowdung and clay. No cooking place is pure without it, and the corpse is cremated with cakes of cowdung fuel. Even the urine of the cow is valued as a medicine and a purificant. The cow guards the house from evil, and every rich man keeps a cow so that his glance may fall on her when he wakes from sleep, and he regards her as the guardian of the household.

## COLOURS.

Colours, again, are scarers of evil spirits. They particularly dread yellow, black, red, and white. The belief in the efficacy of yellow accounts for the use of turmeric in the

<sup>1</sup> "Settlement Report," 274.

domestic ritual.<sup>1</sup> A few days before the marriage rites commence the bride and bridegroom are anointed with a mixture of oil and turmeric known as Abtan. The bride assumes a robe dyed in turmeric, which she wears until the wedding. The marriage letter of invitation is coloured with turmeric, and splashes of it are made on the wall and worshipped by the married pair. In the old times the woman who performed Satî, and nowadays married women who die, are taken to the pyre wrapped in a shroud dyed with turmeric. The corpse is very often smeared with turmeric before cremation, a custom which is not peculiar to the so-called Aryan Hindus, because it prevails among the Thârus, one of the most primitive tribes of the sub-Himâlayan forests. The same principle probably explains the use of yellow clothes by certain classes of ascetics, and of Chandan or sandal-wood in making caste marks and for various ceremonial purposes.

Yellow and red are the usual colours of marriage garments, and the parting of the bride's hair is stained with vermilion, though here the practice is probably based on the symbolical belief in the Blood Covenant. The same idea is probably the explanation of the flinging of red powder and water coloured with turmeric at the Holî or spring festival.

Black, again, is feared by evil spirits, and the husbandman hangs a black pot in his field to scare spirits and evade the Evil Eye, and young women and children have their eyelids marked with lampblack. In the Mirzapur Baiga's sacrifice the black fowl or the black goat is the favourite victim, and charcoal is valued, some put into the milk as a preservative and some buried under the threshold to guard the household from harm.

#### GRASSES.

For the same reason various kinds of grass are considered sacred, such as the Kusa, the Dûrva, the Darbha. Among the Prabhus of Bombay juice of the Dûrva grass is poured into the left nostril of a woman when the pregnancy and coming

<sup>1</sup> "North Indian Notes and Queries," ii. 29.

of age rites are performed, and the Kanaujiya Brâhman husband drops some of the juice down her nose when she reaches maturity.<sup>1</sup> The Sholapur Mângs when they come back from the grave strew some Hariyâli grass and Nim leaves on the place where the deceased died. The Mûnj grass is also sacred, and a thread made of it is worn at one stage of the Brâhman's life. Some of these sacred grasses form an important ingredient in the Srâddha offerings to the sacred dead, some are used in the marriage and cremation ritual, on some the dying man is laid at the moment of dissolution. They are potent to avert the Evil Eye, and hence the mother of Râma and Lakshmana, when she looks at them, breaks a blade of grass.<sup>2</sup>

#### TATTOOING.

Next come special marks made on the body. Such are the marks branded on various parts of their bodies by many classes of ascetics, and the caste marks made in clay or ashes by most high-class Hindus. It has been suggested that many of these marks are of totemistic origin. That this is so among races beyond the Indian border is almost certainly the case.<sup>3</sup> But though tattooing, a widespread practice of the Indian people, very possibly originated in totemism, still, as far as has hitherto been ascertained, no distinct trace remains of a tribal tattoo, and it is safer at present to class marks of this kind in the general category of devices to repel evil spirits. Among purely sectarian marks we have the forehead mark of the Saivas, composed of three curved lines like a half-moon, to which is added a round mark on the nose; it is made with the clay of the Ganges, or with sandal-wood, or the ashes of cowdung, the ashes being supposed to represent the disintegrating force of the deity. The mark of the Vaishnavas is in the form of the foot of Vishnu, and consists of two lines rather oval drawn the whole length of the nose and carried forward in

<sup>1</sup> Campbell, "Notes," 92.

<sup>2</sup> Growse, "Râmâyana," 99.

<sup>3</sup> Frazer, "Totemism," 26 sq.

straight lines across the forehead. It is generally made with the clay of the Ganges, sometimes with the powder of sandal-wood. The Sákta forehead mark is a small semi-circular line between the eyebrows, with a dot in the middle.

The practice of tattooing is common both among the Aryan and Drâvidian races, but is more general among the lower than the higher castes. Thus, the Juâng women tattoo themselves with three strokes on the forehead just over the nose, and three on each of the temples. They attach no meaning to the marks, have no ceremony in adopting them, and are ignorant of the origin of the practice. The Khariya women make three parallel marks on the forehead, the outer lines terminating at the ends in a crook, and two on each temple. The Ho women tattoo themselves in the form of an arrow, which they regard as their national emblem. The Birhor women tattoo their chests, arms, and ankles, but not their faces. The Oráon women have three marks on the brow and two on each temple. The young men burn marks on their fore-arms as part of the ordeal ceremony; girls, when adult, or nearly so, have themselves tattooed on the arms and back. The Kisân women have no such marks; if a female of the tribe indulges herself in the vanity of having herself tattooed, she is at once turned adrift as having degraded herself. Here we may have some faint indications of a tribal tattoo, but among most of the tribes which practise the custom it has become purely protective or ornamental.<sup>1</sup>

Among the Drâvidian tribes of the North-Western Provinces tattooing generally prevails. The Korwas and many other of these tribes get their women tattooed by a woman of the Bâdi sub-division of Nats. They are tattooed only on the breast and arms, not on the thighs. There are no ceremonies connected with it, nor any special pattern. Any girl gets herself tattooed in any figure she approves for a small sum. Well-to-do women always get it done; but if a woman is not tattooed, it is not considered unlucky. The

<sup>1</sup> Dalton, "Descriptive Ethnology," 157, 161, 191, 219, 251.

men of the tribe are not tattooed. The Ghasiya women tattoo themselves on the breasts, arms, thighs, and feet. They say that when a woman dies who is not tattooed, the Great Lord Parameswar is displeased and turns her out of heaven, or has her branded with the thorn of the acacia. In the same way among the Chamârs, when a woman who has not been tattooed dies, Parameswar asks her where are the marks and signs which she ought to possess to show that she had lived in the world. If she cannot show them, she will in her next birth be re-born as a Bhûtnî, Pretnî, or Râkshasî.

At present among low-caste women the process of tattooing is regarded as a species of initiation, and usually marks the attainment of puberty. It thus corresponds with the rite of ear-piercing among males. To the east of the North-West Provinces a girl is not allowed to cook until she is tattooed with a mark representing the Sîtâ kî Rasoî or cook-house of Sîtâ, and in Bengal high-caste people will not drink from the hands of a girl who does not wear the Ullikhî or star-shaped tattoo mark between her eyebrows. A Chamâr woman who is not tattooed at marriage will not, it is believed, see her father and mother in the next world. This reminds us of the idea prevalent in Fiji, that women who are not tattooed are liable to special punishment in the land of the dead.<sup>1</sup> In Bombay the custom has been provided with a Brâhmanical legend. One day Lakshmi, the wife of Vishnu, told her husband that whenever he went out on business or to visit his devotees she became frightened. Hearing this, Vishnu took his weapons and stamped them on her body, saying that the marks of his weapons would save her from evil.

Hence women in Bombay tattoo themselves with the figures of the lotus, conch shell, and discus, and from this the present custom is said to have originated.<sup>2</sup>

In Upper India the forms of the tattoo marks fall into

<sup>1</sup> Bholanâth Chandra, "Travels of a Hindu," i. 326; "Panjâb Notes and Queries," i. 27, 99; Farrer, "Primitive Manners," 125.

<sup>2</sup> Campbell, "Notes," p. 134.

various classes. Some are rude or conventionalized representations of animals, plants, and flowers. The operators carry round with them sketches of the different kinds of ornament, and the girl selects these according to taste. The peacock, the horse, the serpent, the scorpion, tortoise, centipede, appear constantly in various forms. Others, again, are representations of jewellery actually worn—necklaces, bracelets, armlets, or rings. Others, again, are purely religious, such as the trident or matted hair of Siva, the weapons of Vishnu, and the cooking house of Sîtâ, the type of wifely virtue. Some of these marks were probably of totemistic origin, but they have now become merely ornamentative, as was the case in Central Asia in the time of Marco Polo, where they were regarded only as “a piece of elegance or a sign of gentility,” and among the Thracians, as described by Herodotus.<sup>1</sup> It may be noticed that in the time of Marco Polo people used to go from Upper India to Zayton in China to be tattooed.<sup>2</sup> These animal forms of tattooing are found also among the Drâvidian tribes of the Central Provinces, where the forms used are a peacock, an antelope, or a dagger, and the marks are made on the back of the thighs and legs. In Bengal tattooing is used as a cure for goitre.<sup>3</sup>

We may close this long catalogue of devices intended to scare spirits, with a number of miscellaneous examples.

It seems to be a well-established principle that evil spirits fear leather. On this is perhaps based the idea of the shoe being a mode of repelling the Evil Eye and the influence of demons. We find this constantly appearing in the folk-lore of the West. Thus, the Highlanders paid particular attention to the leaving of the bridegroom’s left shoe without buckle or latchet, to prevent the secret influences of witches on the wedding night.<sup>4</sup> And Hudibras tells how—

<sup>1</sup> Yule, “Marco Polo,” ii. 69, 99; Herodotus, v. 6; and for the Dacians, Pliny, “Natural History,” vii. 10; xxii. 2.

<sup>2</sup> *Loc. cit.*, ii. 218.

<sup>3</sup> Hislop, “Papers,” ii., note; Risley, “Tribes and Castes,” i. 292.

<sup>4</sup> Brand, “Observations,” 399. For the Indian versions of Cinderella and her shoe, see “North Indian Notes and Queries,” iii. 102, 121.

Augustus having by oversight  
 Put on his left shoe 'fore his right,  
 Had like to have been slain that day  
 By soldiers mutinying for pay."

Maidens in Europe ascertain whether they will be married and who will be their future husbands by throwing the slipper at the new year. The throwing of old shoes at an English wedding seems on the same principle to be based on the idea of scaring the demon of barrenness. According to Mr. Hartland,<sup>1</sup> the gipsies of Transylvania throw old shoes and boots on a newly married pair when they enter their tent, expressly to enhance the fertility of the union.

In the same way in India, people who are too poor to afford another protective place on the top of their houses a shoe heel upwards. This seems to give some additional efficacy to the charm, because we find the same rule in force elsewhere. Thus, in Cornwall, a slipper with the point turned up placed near the bed cures cramp.<sup>2</sup> In Pûna, if a man feels that he has been struck by an incantation, he at once takes hold of an upturned shoe.<sup>3</sup>

The fear which spirits feel for leather is also illustrated by the procedure of the Drâvidian Baiga, who flagellates people suffering from demoniacal possession with a tawse or leathern strap. In the Dakkhin a person troubled with nightmare sleeps with a shoe under his pillow, and an exorcist frightens evil spirits by threatening to make them drink water from a tanner's well. We shall see that this is one way of punishing and repelling the power of witches. The Pûna Kunbis believe that a drink of water from a tanner's hand destroys the power of a witch. In the Panjâb, if a man sits on a currier's stone, he gets boils.<sup>4</sup> The same principle probably accounts for much of the fear or contempt generally felt in India regarding shoe-beating as a form of punishment. At the same time it is said in Persia and Arabia that the dread of a flagellation with the slipper is

<sup>1</sup> "Legend of Perseus," i. 171.

<sup>2</sup> Hunt, "Popular Romances," 409.

<sup>3</sup> Campbell, "Notes," 105.

<sup>4</sup> "North Indian Notes and Queries," i. 86.



based on the idea that while a flogging with the regular scourge involves little discredit, a beating with anything not originally intended for the purpose, such as a shoe or knotted cloth, is disgraceful.

The same feeling for the power of leather possibly explains the use as a seat of various kinds of skins, such as those of the tiger and antelope, by many kinds of ascetics, and in the old ritual the wife with her husband sat on the hide of a bull to promote the fertility of their union.

#### GARLIC.

Garlic, again, from its pungency, is valued in the same way. Garlic was one of the substances used by Danish mothers to keep evil from children.<sup>1</sup> The Swedish bridegroom sews in his clothes garlic, cloves, and rosemary. Garlic was an early English cure for a fiend-struck patient.<sup>2</sup> Juvenal said that the Egyptians had gods growing in their gardens, in allusion to their reverence for onions or garlic. In Sanskrit garlic is called Mlechha-kanda, "the foreigner's root," and its virtues for the removal of demons are so well known that it will be often seen hung from the lintel of the house door. The same idea may account for the very common prejudice among some castes against eating onions.

#### GLASS.

Glass in the form of beads, which seem to derive some of their efficacy from being perforated, is also very useful in this way. Mirrors from time immemorial have been held to possess the same quality. "Fascinators, like basilisks, had their own terrible glance turned against them if they saw themselves reflected," "*Si on luy presente un miror, par endardement reciproque, ces rayons retournent sur l' auteur d' iceux.*" Philostratus declares that if a mirror be held before a sleeping man during a hail or thunder-storm, the storm will cease.<sup>3</sup> Hence women in India wear mirrors in

<sup>1</sup> Brand, "Observations," 335.

<sup>2</sup> Campbell, "Notes," 91, quoting Chambers, "Book of Days," 720.

<sup>3</sup> Leland, "Etruscan Roman Remains," 93.

their thumb rings, and the Jâtnî covers her sheet with little pieces of shining glass.

Pieces of horn, especially that which is said to come from the jackal, and that of the antelope, are also efficacious. The bâzâr Banya treasures up the gaudy labels from his cloth bales for the same purpose. Garlands of flowers possess the same quality, and so do various fruits, such as dates, cocoanuts, betel-nuts, and plantains, which are placed in the lap of the bride or pregnant woman to scare the evil spirits which cause barrenness, and sugar is distributed at marriages. The bones of the camel are very useful for driving off insects from a sugar-cane field, and buried under the threshold keep ghosts out of the house. Pliny says that a bracelet of camel's hair keeps off fever.<sup>1</sup>

Lastly, the demon may be trapped by physical means. "To be delivered from witches they hang in their entries whitethorn gathered on May Day."<sup>2</sup> So, many of the menial castes in the North-West Provinces keep a net and some thorns in the delivery room to scare evil spirits.

There are certain persons who are naturally protected from the Evil Eye and demoniacal agency, or who have control over evil spirits. Such is a man born by the foot presentation, who can cure rheumatism and various other diseases by merely rubbing the part affected. Men with double thumbs are considered safe against the Evil Eye, and so is a bald man, apparently because no one thinks it worth his while to envy such people. According to English belief, children born after midnight have power all through their lives of seeing the spirits of the departed. In India, people who are born within the period of the Salono festival in August are not only protected from, but possess the power of casting, the Evil Eye. The same is the case of those who have accidentally eaten ordure in childhood. We have already noticed the mystic power of cowdung. Dung generally is

<sup>1</sup> "Panjâb Notes and Queries," iv. 132; Campbell, "Notes," 284.

<sup>2</sup> Brand, "Observations," 121.

offensive to spirits. It was believed in Europe that horse-dung placed before the house or behind the door brought good luck.<sup>1</sup> Women who eat dung possess, as we shall see, the power of witchcraft.

A man with only one eye is dreaded because he is naturally envious of those with good sight, and he is proverbially a scoundrel. The giant with one eye is familiar in folk-lore, and he is generally vicious and malignant. We have the black man of Celtic folk-lore who has only one eye and one leg.<sup>2</sup> In the Irish tales Crinnaur, like the Cyclopes, has only one eye. Sindbad in his third voyage encounters a monster of the same kind. Laplanders have a one-eyed giant Stalo, and in one of the modern versions of the Perseus myth there are two hags who have only a single eye between them. The same idea appears in Indian folk-lore. The planet Sukra is said to have only one eye. Such was also the case with the monster Kabandha, who was killed by Râma, and Arâyî, the female fiend of the Veda. The one-eyed devil appears in one of the Kashmîr tales.<sup>3</sup>

#### GONDS: PROCEDURE IN CASES OF FASCINATION.

The Gonds have a special procedure in cases of deaths which they believe to have occurred through fascination. The burning of the body is postponed till it is made to point out the delinquent. The relations solemnly call upon the corpse to do this, and the theory is that if there has been foul play of any kind, the body on being taken up, will force the bearers to convey it to the house of the person by whom the spell was cast. If this be three times repeated, the owner of the house is condemned, his property is destroyed, and he is expelled from the neighbourhood.<sup>4</sup>

#### AMULETS.

In ordinary cases most people find it advisable to carry an

<sup>1</sup> Brand, "Observations," 598.

<sup>2</sup> Rhys, "Lectures," 348; Miss Cox, "Cinderella," 489; Grimm, "Household Tales," ii. 429; Hartland, "Legend of Perseus," i. 12.

<sup>3</sup> Knowles, "Folk-lore of Kashmîr," 333.

<sup>4</sup> Dalton, "Descriptive Ethnology," 283.

amulet of some kind as a preservative. An amulet is primarily a portion of a dead man or animal, by which hostile spirits are coerced or their good offices secured.<sup>1</sup> The amulet, then, in its original sense, is supposed to concentrate in itself the virtues and powers of the man or animal of which it formed a part. Hence the claws of the tiger, which represent in themselves the innate strength and bravery of the animal, are greatly esteemed for this purpose, and the sportsman, when he shoots a tiger, has to count over the claws carefully to the coolies in charge of the dead animal, or they will certainly misappropriate them. In the same way a portion of the umbilical cord is placed among the clothes of the mother and infant to avert the Evil Eye and scare the demons which are then particularly active.

Mr. Ferguson may be correct in his opinion that in India, prior to the distribution of the remains of the Buddha at Kusinagara, we have no historical record of the worship of relics; <sup>2</sup> still the idea must have prevailed widely among the Hindu races, out of whom the votaries of the new faith were recruited. With some of these relics of the Buddha, such as his begging bowl, which was long kept in a Dagoba or Vihâra erected by King Kanishka, then removed for a time to Benares, and finally to Kandahâr, where it is now held in the highest respect by Musalmâns, and has accumulated round it a cycle of legends like those connected with the Sangrail, we reach the zone of pure fetishism.

Another form of amulet is a piece of metal, stone, bone, or similar substance worn on the person, with an invocation inscribed on it to some special god. These are very commonly used among Muhammadans. By Hindus the "Yantras or mystic diagrams are thought to be quite as effective in their operation as the Mantras or spells, and, of course, a combination of the two is held to be absolutely irresistible. An enemy may be killed or removed to some other place, or a whole army destroyed, or salvation and

<sup>1</sup> Spencer, "Principles of Sociology," i. 254, note, 301.

<sup>2</sup> "History of Indian Architecture," 57 sqq.; Cunningham, "Archæological Reports," ii. 87; xvi. 8 sqq.

supreme felicity obtained by drawing a six-sided or eight-sided diagram and writing a particular Mantra underneath. If this be done with the blood of an animal killed sacrificially in a Smasâna or place where corpses are burned, no power in earth or heaven can resist the terrific potency of the charm."<sup>1</sup> On the same principle Hindus head their letters with the words *Srî Râmjî!* "the great god, Râma," or the figures 74, of which one not very probable explanation is that they represent the weight in maunds of the gold ornaments taken from the Râjput dead at the famous siege of Chithor.

The equilateral triangle is another favourite mystic sign. According to the Christian ideas, the figure of three triangles intersected and containing five lines, is called the pentangle of Solomon, and when it is delineated on the body of a man, it marks the five places in which our Saviour was wounded; it was, therefore, regarded as a *fuga demonum*, or a means of frightening demons.<sup>2</sup> Similarly in Northern India, the equilateral triangle is regarded as a mystic sign, and the little broadcloth bags hung round the necks of children to avert the Evil Eye are made in this shape. The diamond shape is also approved because it contains two equilateral triangles base to base.

Another form of mystic sign is the mark of the spread hand with the fingers extended. This is made by the women of the family on the outer wall and round the door-post, and is considered to be particularly efficacious. Mr. Campbell suggests that the custom is based on the belief in the hand being a spirit entry.<sup>3</sup> Natives will tell you that it is because the number five, that of the fingers, is lucky. However this may be, the custom is very generally prevalent. The Bloody Hand of Ulster, worn as a crest by the Baronets of one creation, is well known.<sup>4</sup> The Uchlas of Pûna strew sand on the spot where the dead man breathed his last. They cover the spot with a basket, which they raise next morning

<sup>1</sup> Monier-Williams, "Brâhmanism and Hinduism," 203.

<sup>2</sup> Aubrey, "Remaines," 57.

<sup>3</sup> "Notes," 177.

<sup>4</sup> Westropp, "Primitive Symbolism," 58 sqq., 61 sqq.

in the hope of finding the mark of a palm, which shows that the dead is pleased and brings vigour on the family; and the Thákurs on the fifth day after the birth of a child dip a hand in red powder and water and make a mark on the wall of the lying-in room, which they worship.<sup>1</sup> At the rock-cut temple of Tilok Sendur in Hoshangâbâd, an annual festival is held, and those who come to demand any special benefit, such as health or children, mark their vow by staining their hand dipped in red paint against the rock wall, fingers upward. If the prayer be heard, they revisit the place and make the same mark, this time with the fingers downward; but whether Mahâdeva is not gracious to his votaries, or whether it is that the sense of favours to come is not keen enough after the prayer of the moment has been granted, the hand-stamps pointing downwards are not a tenth in number of those pointing upwards.<sup>2</sup> The stamping of the hand and five fingers immersed in a solution of sandal-wood has always been regarded as a peculiarly solemn mode of attesting an important document, and it is said that Muhammad himself adopted this practice.<sup>3</sup>

There are numerous varieties of these protective amulets. One purpose which they serve is the procuring of offspring. Children naturally require special protection. Thus, the Mirzapur Korwas tie on the necks of their children roots of various jungle plants, such as the Siyâr Singhî, which owes its name and repute to its resemblance to the so-called horn of the jackal. In cases of disease the Kharwârs wear leaves of the Bel, a sacred tree, cloves and flowers selected by a Brâhman. In the Konkan, in order that a child may not suffer from the Evil Eye, a necklace of marking nuts is put round its neck.<sup>4</sup> The Gûjars of Hazâra hang the berries of the Batkar tree (*Celtis caucasia*) round the necks of men and animals to protect them from the Evil Eye.<sup>5</sup> The pious Musalmân inscribes on his amulet the five verses known as

<sup>1</sup> "Bombay Gazetteer," xviii. 473, 426.

<sup>2</sup> "Settlement Report," 59 sqq.

<sup>3</sup> Tod, "Annals," i. 383, note, 411, note

<sup>4</sup> Campbell, "Notes," 251.

<sup>5</sup> "Panjâb Notes and Queries," ii. 44.

Ayâtu-l-Hifz or "verses of protection," or he makes a magic square with the letters making up the word Hâfiz, "the protector." Many village Musalmâns use little stone or glass tablets for the same purpose. Some have a hocus-pocus inscription purporting to be a verse of the Qurân in Arabic; others have the name of Fâtima coupled with that of the famous martyrs Hasan and Husain. Another amulet of a very elaborate character is described as containing a piece of the umbilical cord encased in metal, a tiger's claw, two claws of the large horned owl turned in opposite directions, and encased in metal, a stone known as the Athrâhâ kâ mankâ, because it has the property of turning eight colours according to the light in which it is placed (probably a tourmaline or quartzose pebble), and a special Evil Eye destroyer in the shape of a jasper or marble bead. These five articles are necessities, but as an extra precaution the amulet contained some crude gold, a whorled shell, an ancient copper coin, some ashes from the fire of a Jogi ascetic, and the five ingredients of the sacred incense. The owner admitted that it would have been improved had it also contained a magic square.<sup>1</sup> This reminds us of the necklace of amber beads hung round the neck of Scotch children to keep off ill-luck, and the Irish scapular, a piece of cloth on which the name of the Virgin Mary is written on one side, and I.H.S. on the other, which are preservatives against evil spirits. In old times in England such charms were called Characts, and one found with a criminal contained an invocation to the three holy kings, Gaspar, Melchior and Balthasar.<sup>2</sup>

One of the most valuable of these protectives is the magic circle, which appears in various forms through the whole range of folk-lore. The idea is that no evil spirit can cross the sacred line. Thus, in Mirzapur they make a circle of grain round the circular pile of corn on the threshing-floor to guard it from evil. Among some castes the circle round

<sup>1</sup> "Panjâb Notes and Queries," iii. 186.

<sup>2</sup> "Folk-lore," ii. 75; Lady Wilde, "Legends," 110; Brand, "Observations," 754.

which the bride and bridegroom revolve at marriage is guarded by a circular line of string hung on the necks of a number of water-pots surrounding it. We have seen how the Baiga perambulates his village and drops a line of spirits round the boundary to repel foreign ghosts. This accounts for the stone circles which are found both in Europe and in India, and in Ireland are considered to be the resort of the fairies.<sup>1</sup>

We have constant references to the same custom in the folk-tales. Lakshmana, in the Râmâyana, draws such a circle round Sîtâ when he is obliged to leave her alone. We have many references to the circle within which the ascetic or magician sits when he is performing his sorceries. Thus, in the story of Nischayadatta, the ascetics "quickly made a great circle with ashes, and entering into it, they lighted a fire with fuel, and all remained there muttering a charm to protect themselves." In the tales of the Vetâla, we find the mendicant under a banyan tree engaged in making a circle, and Ksantisila makes a circle of the yellow powder of bones, the ground within which was smeared with blood, and which had pitchers of blood placed in the direction of the cardinal points.<sup>2</sup>

The same idea appears in the magic circle used as an ordeal, or to compel payment of a debt. Thus, we read in Marco Polo :<sup>3</sup> " If a debtor have been several times asked by his creditor for payment and shall have put him off day by day with promises, then if the creditor once meet the debtor and succeed in drawing a circle round him, the latter must not pass out of this circle until he shall have satisfied the claim, or given security for its discharge. If he in any other case presume to pass the circle, he is punished with death, as a transgressor against right and justice." In Northern India this circle is known as a Gururu or Gaurua, and a person who takes an oath stands within it, or takes from inside an article which he claims. In one form of this ceremony the circle is made on the ground with calf's dung

<sup>1</sup> Lady Wilde, *loc. cit.*, 79.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 337; ii. 233, 358.

<sup>3</sup> ii. 279.



by an unmarried girl, and in the centre is placed a vessel of water. If money is in dispute, the amount claimed is placed in the water vessel by the defendant. The narrator tells a story to prove the efficacy of the rite :—

“My father owed a Kalwâr one rupee and the Kalwâr claimed five. The matter was brought before the tribal council, and the Kalwâr swore to the five rupees upon the Gaurua. Within an hour his boy, while playing behind the house, was carried off by a wolf. He was rescued, but he was under the curse of the Gaurua, and shortly after he put his finger into a rat hole, was bitten by a snake, and died within the hour.”<sup>1</sup>

#### THE RING, BRACELET, AND KNOTTED CORD.

From the same principle arises the belief in the magic virtue of the ring, the bracelet, and the knotted cord.

To begin with rings—we have in Plato the story of Gyges, who by means of the ring of invisibility introduced himself to the wife of Candaules, King of Lycia, murdered the latter and got possession of his kingdom. This is like the cloak or cap which appears so constantly in folk-lore. In the Indian tales invisibility is generally obtained by means of a magic ointment, to which there are many parallels in Western stories. We find also the magic ring, which, like that of Ala-ud-dîn, when touched procures the presence and aid of the demons. A woman's nose-ring in India has special respect paid to it, and for a stranger even to mention it is a breach of delicacy.<sup>2</sup> It is the symbol of married happiness, and is removed when the wearer becomes a widow. Among Muhammadans, Shiah women remove their nose-rings during the Muharram as a sign of mourning. There was an old habit in England of marrying by the rush ring, “but it was chiefly practised by designing men, for the purpose of debauching their mistresses, who sometimes were so infatuated as to believe that this mock

<sup>1</sup> “North Indian Notes and Queries,” i. 61.

<sup>2</sup> Tod, “Annals,” i. 457; “North Indian Notes and Queries,” i. 169.

ceremony was a real marriage.<sup>1</sup> In the same way in India a ring of Kusa grass is put on the finger during the most sacred rites and at marriage. The custom appears in the folk-tales. The ring represents an imperishable bond between the giver and the receiver, and is a symbol of the original blood covenant, which is an important element in the belief of all primitive people.<sup>2</sup>

The idea of the magic ring constantly appears in folklore. Thus, we have the ring placed in a sacred square and sprinkled with butter-milk, which immediately gives whatever the owner demands. In one of the Kashmir tales the merchant's son speaks to the magic ring, and immediately a beautiful house and a lovely woman with golden hair appeared.<sup>3</sup> So, in the tales of Somadeva, Sridatta places a ring on the finger of the unconscious princess and she immediately revives; the disloyal wife here, as in the "Arabian Nights," takes a ring from each of her lovers as a token.<sup>4</sup>

The same idea attaches to the bracelet, which is in close connection with the soul of the wearer. Such is the Chandanhâr or sandal-wood necklace of Chandan Râja, and Sodewa Bâi is born with a golden necklace round her neck, concerning which her parents consulted the astrologers. They announced, "This is no common child; the necklace of gold about your daughter's neck contains your daughter's soul. Let it, therefore, be guarded with the utmost care; for if it were taken off and worn by another person, she would die."<sup>5</sup> The same idea appears in the Kashmir tales, where Panj Phûl refuses to give up her necklace, as "it contains the secret of her life, and was a charm to her against all dangers, sickness and trials; deprived of it she might become sick and miserable, or be taken away from

<sup>1</sup> Brand, "Observations," 359.

<sup>2</sup> Trumbull, "Blood Covenant," 65; Lubbock, "Origin of Civilization," 25; Tylor, "Early History," 128 sq.; Jones, "Finger-ring Lore," 91 sqq.

<sup>3</sup> Knowles, "Folk-tales," 23.

<sup>4</sup> Tawney, "Katha Sarit Sâgara," i. 61; ii. 80; Lane, "Arabian Nights," i. 9.

<sup>5</sup> Miss Frere, "Old Deccan Days," 230, 236.

them and die.”<sup>1</sup> All this is based on the conception of the external soul, to which reference has been already made. The Mâls of Bîrbhûm exchange necklaces at marriages, and the Princess Kalingasenâ wears a bracelet and necklace of lotus fibre to secure relief from the pains of love.<sup>2</sup>

The same idea shows itself in the use of strings and knots. In Northern India a piece of bat's bone is tied round the ankle as a remedy for rheumatism, and answers to the eel-skin, which is used for the same purpose in Europe.<sup>3</sup> In the Shetland Islands, to cure a sprain, a thread of black wool with nine knots is tied on the injured place with a metrical spell.<sup>4</sup> An Italian charm says: “Take from a live hare the ankle bone, remove the hair from his belly, from the hair make a thread, and with it tie the bone to the body of the sufferer, and you will see a wonderful cure.”<sup>5</sup> In Ireland a strand of black wool is tied round the ankle, and a charm is recited to cure a sprain; a red string is tied round a child's neck in chincough and epilepsy.<sup>6</sup> In Hoshangâbâd a thread is tied round the ankle as a remedy in fever. If possible, a bit of Ashtara root should be fastened in the knot, and before tying it an oblation of butter is burnt before it.<sup>7</sup> Similarly, a peacock's feather tied on the ankle cures a wound. In the Panjâb, it is a charm against snake-bite to smoke one of the tail feathers of the peacock in a tobacco pipe.<sup>8</sup> The Râjput father binds round the arm of his new-born infant a root of that species of grass known as the Amardûb or “imperishable” Dûb, well known for its nutritive qualities and luxuriant vegetation, in the same way as Scotch women wear round their necks blue woollen threads or small cords till they wean their children.<sup>9</sup> We

<sup>1</sup> Knowles, “Folk-tales,” 467.

<sup>2</sup> Risley, “Tribes and Castes,” ii. 49; Tawney, *loc. cit.*, i. 300.

<sup>3</sup> Henderson, “Folk-lore of Northern Counties,” 155; Gregor, “Folk-lore of North-East Scotland,” 145.

<sup>4</sup> “Notes and Queries,” i. ser. iv. 500.

<sup>5</sup> Leland, “Etruscan Roman Remains,” 259.

<sup>6</sup> Lady Wilde, “Legends,” 195, 197, 199.

<sup>7</sup> “Settlement Report,” 278, 286.

<sup>8</sup> “North Indian Notes and Queries,” i. 15.

<sup>9</sup> Tod, “Annals,” i. 415; Henderson, “Folk-lore of the Northern Counties,” 20.

have already noticed the efficacy of various grasses as spirit scarers.

Lastly, the cord itself has powers in folk-lore, and we meet with the magic cord, which, tied round the neck of the hero by a witch, makes him turn into a ram or an ape.<sup>1</sup>

The belief in the efficacy of the magic circle accounts for a variety of other customs. Thus, in a family sacrifice among the Chakmas of Bengal, round the whole sacrificial platform had been run, from the house mother's distaff, a long white thread which encircled the altar, and then carried into the house, was held at the two ends by the good man's wife. Among the Hâris, at marriages, the right hand little finger of the bridegroom's sister's husband is pierced, and a few drops of blood allowed to fall on threads of jute, which are rolled up in a tiny pellet. This the bridegroom holds in his hand, while the bride attempts to snatch it from him. Her success in the attempt is considered to be a good omen of the happiness of the marriage.<sup>2</sup> Here we have a survival of descent in the female line, the blood covenant, and the magic influence of the cord all combined.

Connected with this is the belief in the forming a connection by knotting the magic string. We have the European true love-knot, an emblem of fidelity between the pair betrothed. So in Italy interlaced serpents and all kinds of interweaving, braiding, and interlacing cords are valuable as protectives because they attract the eyes of witches.<sup>3</sup> Thus, among the Kârans of Bengal, the essential part of the marriage ceremony is believed to be the laying of the bride's right hand in that of the bridegroom, and binding their two hands together with a piece of string spun in a special way.<sup>4</sup> This belief in the mystic power of knots is common in all folk-lore.<sup>5</sup> The clothes of the bride and bridegroom

<sup>1</sup> Knowles, "Folk-tales of Kashmîr," 71; Tawney, "Katha Sarit Sâgara," i. 340.

<sup>2</sup> Risley, "Tribes and Castes," i. 173, 315.

<sup>3</sup> Leland, "Etruscan Roman Remains," 168.

<sup>4</sup> Risley, *loc. cit.*, i. 425.

<sup>5</sup> Tawney, "Katha Sarit Sâgara," i. 576, quoting Lenormant, "Chaldean Magic and Sorcery," 141; Ralston, "Songs of the Russian People," 288.

in Upper India are knotted together as they revolve round the sacred fire. A similar belief explains the wearing of the Jancû or sacred thread by high-caste Hindus. The knots on it, known as Brahma-granthi, or "the knots of the Creator," repel evil influences, and Muhammadans on their birthdays tie knots in a cord, which is known as the Sâlgirah or "year knot."

#### FACE-COVERING.

Another device to avoid fascination or other dangerous influence is to cover the face so as to prevent the evil glance reaching the victim for whom it is intended. Thus, at widow marriages in Northern India, the bride and bridegroom are covered with a sheet during the rite, probably in order to avert the envious or malignant influence of the spirit of the woman's first husband. It is in secret that the bridegroom marks the parting of the bride's hair with vermilion. So in Bombay,<sup>1</sup> the Chitpâwan bride in one part of the wedding service has her head covered with a piece of broadcloth. The Ramoshis tie the ends of the bride's and bridegroom's robes to a cloth which four men of the family hold over them. The Dhors of Pûna put a face-cloth on the dead, which is a general practice all over the world. The same belief is almost certainly at the root of much of the customs of Pardah and the seclusion of women. It is as much through fear of fascination as modesty that women draw their sheet across the face when they meet a stranger in the streets. We come across the same feeling in the rule by which all doors were closed when the princess in the "Arabian Nights" went to the bath, and when not long ago the Mikado of Japan and other Eastern potentates took their walks abroad. We thus reach by another route the cycle of Godiva legends.<sup>2</sup>

#### OMENS.

Closely connected with the class of ideas which we have

<sup>1</sup> Campbell, "Notes," 60.

<sup>2</sup> Harland, "Science of Fairy Tales," 79 sqq.

been discussing is the belief in omens. This constitutes a very important branch of folk-lore both in the West and in the East. The success of a journey or enterprise is believed in a great measure to depend on the object which was first seen in the morning, or observed on the road at an early period of the march. Thus, according to Theophrastus, "The superstitious man, if a weasel run across his path, will not pursue his walk until some one else has traversed the road, or until he has thrown three stones across it." And Sir Thomas Brown writes: "If an hare cross the highway, there are few above threescore years that are not perplexed thereat, which, notwithstanding, is but an augurial terror according to that received expression, *Inauspicatum dat iter oblatuſ lepus*. And the ground of the conceit was probably no greater than this, that a fearful animal passing by us portended unto us something to be feared; as upon the like consideration, the meeting of a fox presaged some future imposture."

Tulasi Dâs, in his Râmâyana, sums up the favourable omens:—

"On the left-hand side a blue-necked jay was picking up food, as if to announce the very highest good fortune; on a fair field on the right were a crow and a mungoose in the sight of all; a woman was seen with a pitcher and a child; a fox showed himself winding about; and in front a cow was suckling its calf; a herd of deer came out on the right; a Brâhmanî kite promised all success; also a Syâma bird perched on a tree to the left; a man was met bearing curds, and two learned Brâhmans with books in their hands."<sup>1</sup>

The face of a Teli or oilman, perhaps from the dirt which accompanies his business, is about the worst which can be seen in the early morning; but, with the curious inconsistency which crops up everywhere in phases of similar belief, that of a sweeper is lucky. His face should be always looked at first, but on meeting a Brâhman, the glance should start from his feet.

<sup>1</sup> Growse, 146.

The Thags, like all criminal tribes of the present day, were great believers in what Dr. Tylor calls Angang or meeting omens.<sup>1</sup> With them, if a wolf crossed the path from right to left it was considered a bad omen; if from right to left the import was uncertain. The call of the wolf was considered ominous; if heard during the day, the gang had immediately to leave the neighbourhood. The same idea attached to a crow sitting silent on a tree, which is curiously in contradistinction to the Roman belief—*Sæpe sinistra cavâ prædixit ab ilice cornix*. It was also considered very unlucky if a member of the gang had his turban knocked off by accidentally touching a branch.

The jungle tribes have a strong belief in such omens. The Korwas of Mirzapur abandon a journey if a jackal cross the road from the left, or if a little bird, known as the Suiya or small parrot, calls in the same direction. The Patâris and Majhwârs return if the Nilgâê cross the road from the right.

All natives have more or less the same feeling, and scientific treatises have been written on the subject. Mentioning a monkey in the morning brings starvation for the rest of the day; though looking on its face is considered lucky. Hence monkeys are commonly tied in stables to protect horses, and an old adage says that "the evil of the stable is on the monkey's head." So, in Morocco the wealthy Moors keep a wild boar in their stables, in order that the Jinn and evil spirits may be diverted from the horses and enter into the boar.<sup>2</sup> For the same reason an English groom is fond of keeping a cat near his horses.

If a dog flaps its ears and shakes its head while any business is going on, disaster is sure to follow, and people careful in such matters will stop the work if they can. The baying of a dog indicates death and misfortune, an idea common in British folk-lore.<sup>3</sup>

The time when screech-owls cry and lean dogs howl,  
And spirits walk and ghosts break up their graves.

<sup>1</sup> "Primitive Culture," i. 120.

<sup>2</sup> Frazer, "Golden Bough," ii. 151.

<sup>3</sup> Henderson, "Folk-lore of the Northern Counties," 48; Lady Wilde, "Legends," 146 sqq.

Even the little house lizard is, like his kinsfolk, the "murdering basilisks, their softest touch as smart as lizard's stings," considered by the Bengâlis very unlucky, and when they hear its twittering they postpone a journey.<sup>1</sup>

The hare is always a bad omen. He is a god among the Kalmucs, who call him Sakya Muni, or the Buddha, and say that on earth he allowed himself to be eaten by a starving man, for which gracious act he was raised to domineer over the moon, where they profess to see him. There are traces of the same idea in Upper India.<sup>2</sup> The sites of many cities are said to have been founded where a hare crossed the path of the first settler. The hare is detested by the agricultural and fishing population of the Hebrides, and it is one of the ordinary disguises of the witch in European folk-lore.<sup>3</sup>

Black is, of course, unlucky, and if a man, when digging the foundations of a new house, turns up a piece of charcoal, it is advisable to change the site.

Owls are naturally of evil omen. Even the stout-hearted Zâlim Sinh, the famous regent of Kota, abandoned his house because an owl hooted on the roof.<sup>4</sup> The hooting of the owl is a sign that the bird means to leave the place, and wise people would do well to follow his example. One kind of owl, the Raghui Chiraiya, learns people's names, and if any one by chance answer his call he is sure to die.

To see a Dhobi, or washerman, who is associated with foul raiment, is exceedingly dangerous. I once had a bearer who was sadly afflicted because on tour he had to sleep in the same tent with a Dhobi. The old man was constantly bruising his shins over the ropes and pegs, because he was in the habit of stumbling out before dawn with his hands

<sup>1</sup> Lâl Bihâri Dê, "Govinda Sâmantâ," i. 12.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," ii. 66. It has been suggested that the idea arose from the Sanskrit word *sasin*, meaning "hare-marked" or "the moon"; but this seems rather putting the cart before the horse. Conway, "Demonology," i. 125; Gubernatis, "Zoological Mythology," ii. 8; Aubrey, "Remaines," 20, 109.

<sup>3</sup> "Bombay Gazetteer," vi. 126; Gregor, "Folk-lore of North-East Scotland," 128; Lady Wilde, "Legends," 179.

<sup>4</sup> Tod, "Annals," ii. 577 sq.



pressed over his eyes to protect himself from the sight of his ill-omened companion.

A one-eyed man is, as we have already said, very unlucky. When Jaswant Râo Holkar lost one of his eyes, he said, "I was before bad enough; but now I shall be the Guru, or preceptor, of rogues."<sup>1</sup> I once had an office clerk afflicted in this way, and his colleagues refused to sit in the same room with him, because their accounts always went wrong when he looked in their direction. When it was impossible to provide any other accommodation for him, they insisted that he should cover the obnoxious organ with a handkerchief when he had to work in their neighbourhood.

One of the last of the Anglo-Indians, who had become thoroughly orientalized, used to insist on his valet, when he came to wake him, holding in his hand a tray containing some milk and a gold coin, so that his first glance on waking might fall on these lucky articles.

#### NUMBERS.

There are mystic qualities attached to numbers. Thus, when Hindus have removed the ashes from a burning ground they write the figures 49 on the spot where the corpse was cremated. The Pandits explain this by saying that when written in Hindi the figures resemble the conch-shell and wheel of Vishnu, or that it is an invocation to the forty-nine winds of heaven to come and purify the ground. It is more probably based on the idea that the number seven, as is the case all over the world, has some mystic application. So in the folk-tales the number three has a special application to the tests of the hero who endures the assaults of demons or witches for three successive nights. The idea of luck in odd numbers is universal, and the seventh son of a seventh son is gifted with powers of healing.

#### BODILY FUNCTIONS.

The functions of the body supply many omens. Thus, in

<sup>1</sup> Malcolm, "Central India," i. 253, note.

Somadeva we read: "My right eye throbbed frequently, as if with joy, and told me that it was none other than she."<sup>1</sup>

"When our cheek burns, or ear tingles, we usually say some one is talking of us," writes Sir Thomas Brown, "a conceit of great antiquity, and ranked among superstitious opinions by Pliny. He supposes it to have proceeded from the notion of a signifying Genius, or Universal Mercury, that conducted sounds to their distant subjects, and taught to hear by touch." The number of beliefs of this class is infinite and recorded in numerous popular handbooks.

#### LUCKY AND UNLUCKY DAYS.

So, there are days which are lucky and unlucky. A Persian couplet lays down that one should not go east on Saturday and Monday; west on Friday and Sunday; north on Tuesday and Wednesday; south on Thursday. Even Lord Burghley advised his son to be cautious as regards the first Monday in April, when Cain was born and Abel slain; the second Monday in August, when Sodom and Gomorrah were destroyed; the last Monday in December, which was the birthday of Judas. Akbar laid down that the clothes which came into his wardrobe on the first day of the month Farwardin were unlucky.<sup>2</sup> The way some people get over omens of this kind is to send some article ahead of the traveller on the unlucky day, which absorbs the ill omen, which would otherwise have fallen upon him.

The catalogue of superstitions of this class might be almost indefinitely extended. The principles on which most of them depend are clear enough. They rest on a sort of sympathetic magic. Things which are good-looking, people who are healthy or prosperous, give favourable omens, while those that are ugly, or of low caste, or associated with menial or unpleasant duties, and so on, are ominous. Europeans in India usually quite fail to realize the influence which such ideas exercise over the minds of the people. Most of us have been struck by the almost unaccountable

<sup>1</sup> Tawney, *loc cit.*, ii. 128.

<sup>2</sup> Blochmann, "Aini Akbari," i. 91.

failure of natives to attend a summons from the Courts, to keep an appointment to meet a European officer for the inspection of a school or market. If inquiries are made it will often be found that some idea of this kind explains the matter.

Thus, Colonel Tod describes how he had a visit from Mânîk Chand. "He looked very disconsolate and explained that he had seven times left his tent and as often turned back, the bird of omen having each time passed him on the adverse side; but that at length he had determined to disregard it, as having forfeited confidence he was indifferent to the future."<sup>1</sup>

The same idea of good or evil omen attaches to many places and persons. "Nolai was built by Râja Nol. Its modern appellation of Barnagar has its origin in a strange, vulgar superstition of names of ill omen, which must not be pronounced before the morning meal. The city is called either Nolai or Barnagar, according to the hour at which the mention becomes necessary."<sup>2</sup> So with the town of Jammu in Kashmîr, which is unlucky from its association with Yama, the god of death; with Talwâra in the Hoshiyârpur District, which is connected with the sword (*talwâr*); with Rohtak, which should be called Rustajgarh, and with numerous other places in Northern India. Thus, if people want to speak of Bulandshahr in the morning they call it by the old Hindi name of Unchgânw; Bhongânw in Mainpuri they call Pachkosa; Nânauta in Sahâranpur, Phûtashahr; Mandwa in Fatehpur, Rotiwâla, and so on.<sup>3</sup>

So, there is hardly a village in which it is not considered ominous to name before breakfast some one who, from his misery, rascality, or some other reason, is considered unlucky. In Mathura there is a tank built by Râja Patni Mall.

"Should a stranger visit it in the morning and inquire of any Hindu by whom it was constructed, he will have con-

<sup>1</sup> "Annals," i. 694.

<sup>2</sup> Malcolm, "Central India," i. 12, note.

<sup>3</sup> "North Indian Notes and Queries," i. 137, 207; ii. 28; iii. 18; "Panjâb Notes and Queries," i. 15, 87, 137.

siderable difficulty in eliciting a straightforward answer. The Râja, it is said, was of such a delicate constitution that he could never at any time take more than a few morsels of the simplest food; hence arises the belief that any one who mentions him the first thing in the morning will, like him, have to pass the day fasting.”<sup>1</sup> When we wonder at people suffering bondage of this kind, we must not forget that similar beliefs prevail in our own country. “In Buckie there are certain family names which no fisherman will pronounce. The ban lies particularly heavy on Ross. Coull also bears it, but not to such a degree. The folks of that village talk of spitting out the bad name.”<sup>2</sup>

A similar euphemistic form of expression is often used in regard to animals. If you are civil and do not abuse the house rats, they will not damage your goods.<sup>3</sup>

The Mirzapur Patâris when they have to mention a monkey in the morning, call him Hanumân, and the bear Jatari, or “he with the long hair,” or Dîmkhauiya, “he that eats white ants.” The Pankas call the camel Lambghîncha or “long-necked.” “I asked the Râja,” says Gen. Sleeman, “whether we were likely to fall in with any hares, making use of the term Khargosh, or ‘ass-eared.’” “Certainly not,” said the Râja, “if you begin by abusing them by such a name. Call them Lambkanna or ‘long-eared,’ and you will get plenty.”

It is, of course, easy to avoid the effect of evil omens by the use of a little tact and wit, as was the case with William the Conqueror, and there are many natives who are noted for their cleverness in this way. Of an Eastern Sultan it is told that, leaving his palace on a warlike expedition, his standard touched a cluster of lamps, called Surayya, because they resembled the Pleiades. He would have turned back, but one of his officers said, “My Lord! our standard has reached the Pleiades;” so he was relieved, advanced, and was victorious.

<sup>1</sup> Growse, “Mathura,” 128.

<sup>2</sup> Gregor, “Folk-lore of North-East Scotland,” 200 sq.

<sup>3</sup> “North Indian Note and Queries,” i. 15.

## FACILITATING DEPARTURE OF AND BARRING THE GHOST.

We now come to consider the various means adopted to facilitate the journey of the departing soul, and to prevent it from returning as a malignant ghost to bring trouble, disease, or death on the survivors.

First comes the custom of placing the dying man on the ground at the moment of dissolution. This is done partly, as we have seen, through some feeling of the sanctity of Mother earth and that anyone resting on her bosom is safe from demoniacal agency, and partly that the spirit may meet with no obstruction in its passage through the air. This last idea prevails very generally. Thus, in Great Britain, death is believed to be retarded and the dying person kept in a state of suffering by having any lock closed or any bolt shut in the dwelling.<sup>1</sup>

The tortures which the soul undergoes in its journey to the land of the dead are vividly pictured in some of the sacred writings.<sup>2</sup> He is scorched by heat and pierced by wind and cold, attacked by beasts of prey, stumbling through thorns and filth, until he at last reaches the dread river Vaitaranî, which rolls its flood of abominations between him and the other shore. So, when a Hindu dies, a lamp made of flour is placed in his hands to light his ghost to the realm of Yama. Devout people believe that the spirit takes three hundred and sixty days to accomplish the journey, so an offering of that number of lamps is made. In order, also, to help him on his way, they feed a Brâhman every day for a year; if the deceased was a woman, a Brâhmanî is fed. The lamps are lighted facing the south, and this is the only occasion on which this is done, because the south is the realm of death, and no one will sleep or have their house door opening towards that ill-omened quarter of the sky.

With the same intention of aiding the spirit on his way, the relations howl during the funeral rites, like the keeners

<sup>1</sup> Hunt, "Popular Romances," 379; "Contemporary Review," xlviii. 108; Gregor, "Folk-lore of North-East Scotland," 206.

<sup>2</sup> Monier-Williams, "Brâhmanism and Hinduism," 293.

at an Irish wake, in order to scare the evil spirits who would obstruct the passage of the soul to its final rest.<sup>1</sup>

Another plan is to carry out the corpse by a special way, which is then barred up, so that it may not be able to find its way back. The same end is attained by carrying out the corpse feet foremost. Thus Marco Polo writes: "Sometimes their sorcerers shall tell them that it is not good luck to carry the corpse out by the door, so they have to break a hole in the wall, and to draw it out that way when it is taken to the burning." It is needless to say that the same custom prevails in Great Britain.<sup>2</sup> The Banjâras of Khândesh reverse the process. They move their huts after a death, and make a special entrance instead of the ordinary door, which is supposed to be polluted by the passage of the spirit of the dead.<sup>3</sup> A somewhat similar custom prevails among the Maghs of Bengal. When the friends return from the cremation ground, if it is the master of the house who has died, the ladder leading up to the house is thrown down, and they must effect an entrance by cutting a hole in the back wall and so creeping up.<sup>4</sup> The theory appears to be that the evil spirits who were on the watch for the ghost may be lurking near the route by which the corpse was removed. We have the same idea in the European custom of saluting a corpse which is being carried past. Grose distinctly states that the homage was really offered to the attendant evil spirits.<sup>5</sup> So, the Birhors of Bengal, on the sixth day after birth, take the child out of the house by an opening made in the wall, so as to evade the evil spirit on the watch at the door.<sup>6</sup>

The most elaborate precautions are, however, devoted to barring out the ghost and preventing its return to its former home. The first of these consist of rules to prevent the

<sup>1</sup> Spencer, "Principles of Sociology," i. 153.

<sup>2</sup> Gregor, *loc. cit.*, 206; Conway, "Demonology," i. 53; Farrer, "Primitive Manners," 23.

<sup>3</sup> "Bombay Gazetteer," xii. 107; Campbell, "Notes," 394.

<sup>4</sup> Risley, "Tribes and Castes," ii. 34.

<sup>5</sup> Brand, "Observations," 450.

<sup>6</sup> Dalton, "Descriptive Ethnology," 219.

breach of the curiosity taboo. All through folk-lore we have instances of the danger of looking back, as in the case of Lot's wife. One of the maxims of Pythagoras was: "On setting out on a journey, do not return back; for if you do the fairies will catch you."<sup>1</sup> In one of the Kashmír tales the youth is warned not to look back, otherwise he would be changed into a pillar of stone.<sup>2</sup> In one of the Italian spells the officiant is told: "Spit behind you thrice and look not behind you."<sup>3</sup> In an Indian tale the god promises to help the Brâhman and to follow him. The Brâhman looks back and the deity becomes a stone.<sup>4</sup> The danger of looking back is that the person's soul may be detained among the ghosts of the dead. This is the reason why Hindu mourners do not look back when they are returning from the cremation ground, and so we find that in Naxos it is a rule that none of the women who follow the bier must look back, for if she do she will die on the spot, or else one of her relations will die.<sup>5</sup>

Another means is to bar the return of the ghost in a physical way. Thus, when the Aheriyas of the North-Western Provinces burn the corpse, they fling pebbles in the direction of the pyre to prevent the spirit accompanying them. In the Himâlayas, when a man has attended the funeral ceremonies of a relative, he takes a piece of the shroud worn by the deceased and hangs it on some tree in the cremation ground, as an offering to the spirits which frequent such places. On his return, he places a thorny bush on the road wherever it is crossed by another path, and the nearest male relative of the deceased, on seeing this, puts a stone on it, and pressing it down with his feet, prays the spirit of the dead man not to trouble him.<sup>6</sup> Among the Bengal Limbus, the Phedangma attends the funeral, and delivers a brief address to the departed spirit on the general

<sup>1</sup> "Folk-lore," i. 155.

<sup>2</sup> Knowles, "Folk-tales," 401.

<sup>3</sup> Leland, "Etruscan Roman Remains," 260.

<sup>4</sup> "North Indian Notes and Queries," ii. 10; iii. 90.

<sup>5</sup> "Folk-lore," iv. 257.

<sup>6</sup> "Himâlayan Gazetteer," ii. 832; Tylor, "Primitive Culture," ii. 126; Wilson, "Essays," ii. 292; Spencer, "Principles of Sociology," i. 147.

doom of mankind and the succession of life and death, concluding with the command to go where his fathers have gone, and not to come back to trouble the living with dreams.<sup>1</sup>

Practically the same custom still prevails in Ireland. When a corpse is carried to the grave, it is the rule for the bearers to stop half-way while the nearest relatives build up a small monument of loose stones, and no hand would dare to disturb this monument while the world lasts.<sup>2</sup>

In the case of the Dhângars and Basors, both menial tribes in the North-Western Provinces, we come across an usage which appears to be of a very primitive type and to be intended to secure the same object of barring the return of the ghost. After they have buried the corpse they return to the house of the dead man, kill a hog, and after separating the limbs, which are cooked for the funeral feast, they bury the trunk in the courtyard of the house, making an invocation to it as the representative of the dead man, and ordering him to rest there in peace and not worry his descendants. In the grave in which they bury this they pile stones and thorns to keep the ghost down.

Many other mourning customs appear to be based on the same principle. Thus, the old ritual directs that all who return from a funeral must touch the Lingam, fire, cow-dung, a grain of barley, a grain of sesame and water—"all," as Professor De Gubernatis says, "symbols of that fecundity which the contact with a corpse might have destroyed."<sup>3</sup> The real motive is doubtless to get rid of the ghost, which may have accompanied the mourners from the cremation ground. In Borneo rice is sprinkled over them with the same object, and the Basutos who have carried a corpse to the grave have their hands scratched with a knife and magic stuff is rubbed into the wound to remove the ghost which may be adhering to them.<sup>4</sup>

<sup>1</sup> Risley, "Tribes and Castes," ii. 19.

<sup>2</sup> Lady Wilde, "Legends," 83.

<sup>3</sup> "Zoological Mythology," i. 49.

<sup>4</sup> Frazer, "Golden Bough," i. 154.



In Upper India, among the lower Hindu castes, when the mourners return after the ceremony, they bathe, water being a scarer of ghosts, and at the house door they touch a stone, cowdung, iron, fire, and water, which have been placed outside the house in readiness when the corpse was removed. They then touch each their left ears with the little finger of the left hand, chew leaves of the bitter Nîm tree as a sign of mourning, and, after sitting some time in silence, disperse. Others, as the Ghasiyas, pass their feet through the smoke of burning oil, and others merely rub their feet with oil to drive away the ghost. The same idea of barring the return of the ghost by means of fire is found among the Nats of Kâthiâwâr, who burn hay on the face of the corpse before cremating it, and among the Thoris, who brand the great toe of the right foot of the deceased.<sup>1</sup>

This sitting in silence after the funeral is commonly explained merely as a mark of sympathy for the bereaved relatives, but an analogous custom in Ireland leads to the inference that the real reason may be to give the ghost time to depart, and not to interrupt in any way its progress to the spirit land. On the west coast of Ireland, after the death no wail is allowed to be raised until three hours have elapsed, because the sound of the crying would hinder the soul from speaking to God when it stands before Him, and would waken up the great dogs that are watching for the souls of the dead to devour them.<sup>2</sup>

We have in these rites and in the ordinary ritual some further illustrations of the protective influence of various articles which scare evil spirits. Thus, after the cremation the officiating Brâhman touches fire and bathes in order to purify himself and bar the return of the ghost; and the relative who lights the funeral pyre keeps a piece of iron with him, and goes about with a brass drinking vessel in his hand as a preservative against evil spirits while the period of mourning lasts. The system of protection is exactly the same as in the case of the young mother and her child

<sup>1</sup> "Bombay Gazetteer," viii. 159.

<sup>2</sup> Lady Wilde, "Legends," 83.

during the period of impurity consequent on parturition. As the Hedley Kow, the North British goblin, is peculiarly obnoxious at childbirth, so the Râkshasî of Indian folk-lore carries off the baby if the suitable precautions to repel her are neglected.<sup>1</sup>

Another method of barring the ghost is to bury the dead face downwards. This is common among sweepers of Upper India, whose ghosts, as seen in the probable connection of the Chûhra and the Churel, are always malignant. The same custom prevails among the Châran Banjâras of Khândesh. With this may be contrasted the Irish custom of loosening the nails of the coffin before interment, in order to facilitate the passage of the soul to heaven.<sup>2</sup>

A more elaborate ritual is that performed by the Mangars of Bengal. "One of the maternal relatives of the deceased, usually the maternal uncle, is chosen to act as priest for the occasion, and to conduct the ritual for the propitiation of the dead. First of all he puts in the mouth of the corpse some silver coins and some coral, which is much prized by the Himâlayan races. Then he lights a wick soaked in clarified butter, touches the lips with fire, scatters some parched rice about the mouth, and, lastly, covers the face with a cloth. Two bits of wood about three feet long are set up on either side of the grave. In the one are cut nine steps or notches, forming a ladder for the spirit of the dead to ascend to heaven; on the other every one present at the funeral cuts a notch to show that he has been there. As the maternal uncle steps out of the grave, he bids a solemn farewell to the dead and calls upon him to ascend to heaven by the ladder prepared for him. When the earth has been filled in, the stick notched by the funeral party is taken away to a distance and broken in two pieces, lest by its means the dead man should do the survivors a mischief.

<sup>1</sup> Henderson, "Folk-lore of the Northern Counties," 14, 271; Tawney, "Katha Sarit Sâgara," i. 305, 546; Tylor, "Primitive Culture," ii. 194 sq.; "Contemporary Review," xlvi. 113; Grierson, "Behâr Peasant Life," 388; "Folk-lore," ii. 26, 294.

<sup>2</sup> "Bombay Gazetteer," xii. 109; "Illustrations of the History and Practices of the Thags," 9.

The pole used to carry the corpse is also broken up, and the spades and ropes are left in the grave.”<sup>1</sup>

Among other devices to bar the return of the spirit may be noted the custom after a death in the family of preparing a resting-place for the ghost, until on the completion of the prescribed funeral rites it is admitted to the company of the sainted dead. Thus, among high-caste Hindus a jar of water is hung on a Pīpal tree for the refreshment of the spirit. The lower castes practise a more elaborate ritual. When the obsequies are completed they plant by the bank of a tank a bunch of grass, which the chief mourners daily water until the funeral rites are over. In Bombay Mr. Campbell writes :<sup>2</sup> “ With a few exceptions generally among almost all classes of Hindus, when the dead is carried to the burning ground, on nearing the cemetery, a small stone is picked up and applied to the eyes, chest, and feet of the deceased. This stone is called Jivkhâda or the spirit stone, is considered as the representative or type of the deceased, and offerings of milk and water are given to it for ten days.” Further he says: “ On nearing the burning ground a small stone is picked up, and with it the feet, nose, and chest of the deceased are touched thrice. This stone is called Ashma, and is considered as a type of the deceased, and to it funeral oblations are offered for ten days. The bier is then put down, and a ceremony called Visrânti Srâddha is performed by the chief mourner, who comes forward and offers two balls of rice, called Bhût or ‘ spirit,’ and Khechar, or ‘ roamer in the sky,’ to the deceased. A hole is dug and the balls are buried there, and the litter is raised again on shoulders by four persons and carried to the cemetery.”

The same idea of barring the return of the ghost accounts for the tombstone and cairn. British evil spirits have been secured in this way. Mr. Henderson tells of a vicious spirit which was entombed under a large stone for the space of ninety years and a day. Should any luckless person sit on

<sup>1</sup> Risley, “ Tribes and Castes,” ii. 75.

<sup>2</sup> “ Notes,” 214, 473.

that stone, he would be unable to leave it for ever.<sup>1</sup> In India, when a Ho or Munda dies, a very substantial coffin is constructed and placed on faggots of brushwood. The body, carefully washed and anointed with oil, is reverently laid in this coffin, and all the clothes, ornaments, and agricultural implements that the deceased was in the habit of using are placed with it, and also any money that he had with him when he died. Then the lid of the coffin is put on and the whole is burned. The bones are collected, taken in procession to the houses of friends, and every place where the deceased was in the habit of visiting. They are finally buried under a large slab, and a megalithic monument is erected to the memory of the dead. A quantity of rice is thrown into the grave with other food.<sup>2</sup>

This custom of parading the corpse also prevails in Ireland.

“I believe it is the custom in most, if not all, small towns in the south for a body to be carried, on its way to the graveyard, round the town by the longest way to bid its last farewell to the place. If the body be that of a murdered man, it is, if possible, carried past the house of the murderer. In county Wicklow, if an old church lies on the way to the grave, the body is borne round it three times.”<sup>3</sup>

The Korkus of Hoshangâbâd have a remarkable method of laying the ghost. “Each clan has a place in which the funeral rite of every member of that clan must be performed; and however far the Korku may have wandered from the original centre of his tribe, he must return there to set his father’s spirit to rest, and enable it to join its own family and ancestral ghosts. In this spot a separate stake (*munda*) is set up for every one whose rites are separately performed, and if a poor Korku performs them for several ancestors at once, he still puts up only one stake. It stands two or two and a half feet above the ground, planed smooth and squared at the top; on one side is carved at the top the

<sup>1</sup> “Folk-lore of the Northern Counties,” 264.

<sup>2</sup> Dalton, “Descriptive Ethnology,” 202 sq.

<sup>3</sup> “Folk-lore,” iv. 360.

likeness of the sun and moon, a spider, and a wheat ear, and below it a figure representing the principal person in whose honour it is put up, on horseback, with weapons in his hands. If more than one person's death is being celebrated, the rest are carved below as subordinate figures. I could not learn that the spirits are supposed to specially haunt this grove of stakes, or that Korkus have any dread of going near it at night; but they are far bolder than Hindus in this respect. When the funeral rite is to be performed, the first thing is to cut a bamboo and take out the pith, which is to represent the bones of the deceased, unless he has been burnt, in which case the bones themselves will have been preserved. A chicken is then sacrificed at the grave, and all that night the mourners watch and dance, and sing and make merry.

“Next day they go out very early, and cut down some perfectly unblemished tree, either teak or Salâi, not hollow or decayed or marked with an axe, which they cut to make the Munda stake. It is brought home at once and fashioned by a skilful man. In the afternoon it is carried to the place where cattle rest outside the village at noontide, and is washed and covered with turmeric like a bridegroom, and five chickens are sacrificed to it. It is then brought home again, and the pith representing the bones is taken outside the village and hung to some tree for safety during the night.” (The idea, as we have elsewhere seen, is more probably to allow the ghost an opportunity of revisiting them.)

“All the friends and relations have by this time assembled, and this evening the chief funeral dinner is given. Next day, the whole party set out for the place where the stakes of their clan are set up, and after digging a hole and putting two copper coins in it, and the bones of the deceased or the pith which represents them, they put the stake in and fix it upright. Then they offer a goat or chickens to it, which are presently eaten close by, and in the evening the whole party returns home.”<sup>1</sup>

All this ritual, carried out by one of the most primitive

<sup>1</sup> “Settlement Report,” 263 sq.

Indian tribes, admirably illustrates the principles which we have been discussing. The obvious intention of the custom is to provide a resting-place for the spirit of the dead man, so that it may no longer be a source of danger to the survivors.

Similar customs prevail among other aboriginal races of the Central Provinces. In some places they burn their dead and then erect platforms, at the corners of which they place tall, red stones. In other places a sort of low square mound is raised over the remains of the deceased, at the corners of which are erected wooden posts, round which thread is wound to complete the sacred circle, and a stone is set up in the centre. Here offerings are presented, as in the jungle worship of their deities, of rice and other grains, fowls or sheep. On one occasion after the establishment of the Bhonsla or Marhâta Government in Gondwâna a cow was offered to the manes of a Gond; but this having come to the notice of the authorities, the relations were publicly whipped, and all were interdicted from doing such an act again.

To persons of more than usual reputation for sanctity offerings continue to be presented for many years after their decease. In the District of Bhandâra rude collections of coarse earthenware in the form of horses may be seen, which have accumulated from year to year on the tombs of such men.<sup>1</sup> The Pauariyas of Chota Nâgpur bury their dead, except the bodies of their priests, which are carried on a cot into the forests covered with leaves and branches and kept there, the reason assigned being that if laid in the village cemetery their ghosts become very troublesome. The bodies of people who die of contagious disease are similarly disposed of, the fact of death in this way being supposed to be the direct act of one of the deities who govern plagues.<sup>2</sup>

In a country where immediate burial or cremation is necessary and habitual, we need not expect to meet many examples of the customs, of which Mr. H. Spencer gives

<sup>1</sup> Hislop, "Papers," 19.

<sup>2</sup> Dalton, "Descriptive Ethnology," 274.

examples,<sup>1</sup> of placing the body on a platform or the like in order to secure its personal comfort and conciliate the spirit. With the object of keeping a place ready for the spirit, some tribes are careful to preserve the body. The Singpoo of the north-eastern frontier keep the bodies of their dead chiefs for several years, and the Kûkis dry the dead at a slow fire,<sup>2</sup> practices which among more civilized races rise to embalming, as among the Chinese and Egyptians. The Thârus of the sub-Himâlayan Tarâi have a custom of placing the corpse on the village fetish mound during the night after death, and then the mourning goes on. The practice is perhaps intended as much to prevent, by the sanctity of the spot on which it is placed, the spirit from harming the survivors, as from any special desire to conciliate it. Among all Hindus, of course, as far as exigencies of the rapid disposal of the remains allow, it is habitual to treat the dead with respect; corpses are carefully covered with red cloth, and removed reverently for burial or cremation.

There is also among some tribes the custom of disinterring corpses after temporary burial. Thus, the Bhotiyas of the Himâlayas burn their dead only in the month of Kârttik; those who die in the meantime are temporarily buried and disinterred when the season for cremation arrives. The Kathkâris, a jungle tribe in Bombay, dig up the corpse some time after burial and hold a wake over the ghastly relics. They appear to do this only in the case of persons dying of cholera or small-pox, with some idea of appeasing the deity of disease. In parts of Oudh the custom is said still to prevail among the lower castes during epidemics, and it has recently attracted the attention of the sanitary officers.<sup>3</sup>

#### THE FUNERAL FEAST.

The funeral feast is evidently a survival of the feast when the dead kinsman was consumed by his relatives, who

<sup>1</sup> "Principles of Sociology," i. 161.

<sup>2</sup> Dalton, "Descriptive Ethnology," 12; Tylor, "Primitive Culture," ii. 33 sq.

<sup>3</sup> "North Indian Notes and Queries," ii. 7; iii. 17; Campbell, "Notes," 495.

wished thus to partake of the properties of the dead. By another theory the feasting of the mourners is intended to resist the attempt of the ghost of the dead man to enter their bodies, food being offensive to spirits.

#### MUTILATION A SIGN OF MOURNING.

Perhaps the only distinct survival of the ceremonial mutilation so common among savages as a sign of mourning, is the shaving which is compulsory on all the clansmen who shared in the death pollution. In the *Odyssey*, at the death of Antilochus, Peisistratus says, "This is now the only due we pay to miserable men, to cut the hair and let the tear fall from the cheek," and at the burial rites of Patroklos "they heaped all the corpse with their hair which they cut off and threw thereon." The cutting of the hair is always a serious matter. "Amongst the Maoris many spells were uttered at hair-cutting; one, for example, was spoken to consecrate the obsidian knife with which the hair was cut; another was pronounced to avert the thunder and lightning which hair-cutting was believed to cause."<sup>1</sup> This ceremonial shaving is also perhaps the only survival in Northern India of puberty initiation ceremonies. In some cases the hair cut appears to be regarded as a sacrifice. Thus between the ages of two and five the Bhîls shave the heads of their children. The child's aunt takes the hair in her lap, and wrapping it in her clothes, receives a cow, buffalo, or other present from the child's parent.<sup>2</sup>

#### RESPECT PAID TO HAIR.

All over the world the hair is invested with particular sanctity as embodying the strength of the owner, as in the Samson-Delilah story. Vishnu, according to the old story, took two hairs, a white and a black one, and these became Balarâma and Krishna. Many charms are worked through hair, and if a witch gets possession of it she can work evil to the owner. An Italian charm directs, "When you enter

<sup>1</sup> Frazer, "Golden Bough," i. 196.      <sup>2</sup> "Bombay Gazetteer," iii. 220.



any city, collect before the gate as many hairs as you will which may lie on the road, saying to yourself that you do this to remove your headache, and bind one of the hairs to your head."<sup>1</sup> The strength of Nisus lay in his golden hair, and when it was pulled out he was killed by Minos. It is this power of hair which possibly accounts for its preservation as a relic of the dead in locketts and bracelets, or, as Mr. Hartland shows, the idea at the root of these practices is that of sacramental communion with the dead.<sup>2</sup>

We have already come across instances of growing hair as a curse. Mr. Frazer gives numerous examples of this custom among savage races, and in the Teutonic mythology the avenger of Baldur will not cut his hair until he has killed his enemy.

In the folk-tales hair is a powerful *deus ex machinâ*, human hair for choice, but any kind will answer the purpose. It is one of the most common incidents that the hero recognizes the heroine by a lock of her hair which floats down the stream.<sup>3</sup>

A curious instance of mutilation regarded as a charm may be quoted from Bengal. Should a woman give birth to several stillborn children, in succession, the popular belief is that the same child reappears on each occasion. So, to frustrate the designs of the evil spirit that has taken possession of the child, the nose or a portion of the ear is cut off and the body is cast on a dunghill.

#### FOOD FOR THE DEAD.

Another means for conciliating the spirit of the dead man is to lay up food for its use.<sup>4</sup> This is intended partly as provision for the ghost in its journey to the other world.

<sup>1</sup> Leland, "Etruscan Roman Remains," 281.

<sup>2</sup> "Legend of Perseus," ii. 320.

<sup>3</sup> Temple, "Wide-awake Tales," 414; "Legends of the Panjâb," i. Introduction xix.; "Folk-lore," ii. 236; Miss Cox, "Cinderella," 504; Clouston, "Popular Tales," i. 341; Campbell, "Santâl Folk-tales," 16; Grimm, "Household Tales," ii. 382.

<sup>4</sup> Spencer, "Principles of Sociology," i. 157, 206; Tylor, "Primitive Culture," i. 482; Lubbock, "Origin of Civilization," 37; Farrer, "Primitive Manners," 21 sq.

But in some cases it would seem that there is a different basis for the custom. As we have seen, it is dangerous to eat the food of fairy-land, and unless food is supplied to the wandering ghost, it may be obliged to eat the food of the lower world and hence be unable to return to the world of men. According to the ancient Indian ritual it was recommended to put into the hands of the dead man the reins of the animal killed in the funeral sacrifice, or in default of an animal victim at least two cakes of rice or flour, so that he may throw them to the dogs of Yama, which would otherwise bar his passage,<sup>1</sup> and the same idea constantly appears in the folk-tales where the hero takes some food with him which he flings to the fierce beasts which prevent him from gaining the water of life or whatever may have been the test imposed upon him. The use of pulse in the funeral rites depends upon the same principle, and in the Greek belief the dead carried vegetables with them to hell, either to win the right of passage or as provisions for the road.

#### ARTICLES LEFT WITH THE CORPSE.

Hence too comes the practice of burning with the corpse the articles which the dead man was in the habit of using. They rise with the fumes of the pyre and solace him in the world of spirits. The Kos told Colonel Dalton that the reason of this was that they were unwilling to derive any immediate benefit by the death of a member of the family. Hence they burn his wearing apparel and personal effects, but they do not destroy clothes and other things which have not been worn. For this reason, old men of the tribe, in a spirit of careful economy, avoid wearing new clothes, so that they may not be wasted at the funeral.<sup>2</sup>

The custom of laying out food for the ghost still prevails in Ireland, where it is a very prevalent practice during some nights after death to leave food outside the house, a griddle cake or a dish of potatoes. If it is gone in the morning, the

<sup>1</sup> Gubernatis, "Zoological Mythology," i. 49.

<sup>2</sup> "Descriptive Ethnology," 205.

spirits must have taken it, for no human being would touch the food left for the dead, as it might compel him to join their company. On November Eve food is laid out in the same way.<sup>1</sup>

There are numerous examples of similar practices in India. The Mhârs of Khândesh, when they remove a corpse, put in its mouth a Pân leaf with a gold bead from his wife's necklace. At the grave the brother or son of the dead man wets the end of his turban and drops a little water on the lips of the corpse.<sup>2</sup> So the Greeks used to put a coin in the dead man's mouth to enable him to pay his fare to Charon. In the Panjâb it is a common practice to put in the mouth of the corpse the Pancharatana or five kinds of jewels, gold, silver, copper, coral, and pewter. The leaves of the Tulasi or sweet basil and Ganges water are put into the mouth of a dying man, and the former into the ears and nostrils also. They are said to be offerings to Yama, the god of death, who on receiving them shows mercy to the soul of the deceased. The same customs generally prevail among the Hindus of Northern India.

Among the Buddhists of the Himâlâya, Moorcroft was present at the consecration of the food of the dead.<sup>3</sup> The Lâma consecrated barley and water and poured them from a silver saucer into a brass vessel, occasionally striking two brass cymbals together, reciting or chanting prayers, to which from time to time an inferior Lâma uttered responses aloud, accompanied by the rest in an undertone. This was intended for the use of the souls in hell, who would starve were it not provided. The music and singing, if we may apply the analogy of Indian practices, are intended to scare the vagrant ghosts, who would otherwise consume or defile the food.

The same is the case among the Drâvidian races. Thus, the Bhuiyârs of Mirzapur after the funeral feast throw a cupful of oil and some food into the water hole in which the

<sup>1</sup> Lady Wilde, "Legends," 118, 140.

<sup>2</sup> "Bombay Gazetteer," xii. 118; "Folk-lore," iv. 245.

<sup>3</sup> "Travels in the Himâlâya," i. 342.

ashes of the dead man are deposited. They say that he will never be hungry or want oil to anoint himself after bathing. The Korwas, when burning a corpse, place with it the ornaments and clothes of the deceased, and an axe, which they do not break, as is the habit of many other savages. They say that the spirit of the dead man will want it to hack his way through the jungles of the lower world. When the Bhuiyârs cremate a corpse they throw near the spot an axe, if the deceased was a man, and a Khurpi or weeding spud, if a woman. No one would dare to appropriate such things, as he would be forced to join the ghastly company of their owners. Where the corpse is burned they leave a platter made of leaves containing a little boiled rice, and they sprinkle on the ground all the ordinary kinds of grain and some turmeric and salt as food for the dead in the next world.

All these tribes and many low-caste Hindus in Northern India lay out platters of food under the eaves of the house during the period of mourning, and they ascertain by peculiar marks which they examine next day whether the spirit has partaken of the food or not. Among the jungle tribes there is a rule that the food for the dead is prepared, not by the house-mother, but by the senior daughter-in-law, and even if incapacitated by illness from performing this duty, she is bound at least to commence the work by cooking one or two cakes, the rest being prepared by one of the junior women of the family.

Among the more Hinduized Majhwârs and Patâris we reach the stage where the clothes, implements of the deceased, and some food are given to the Patâri priest, who, by vicariously consuming them, lays up a store for the use of the dead man in the other world. This is the principle on which food and other articles are given to the Mahâbrâhman or ordinary Hindu funeral priest at the close of the period of mourning.

Among the Bengal tribes, the Mâl Pahariyas pour the blood of goats and fowls on their ancestral memorial pillars that the souls may not hunger in the world of the dead.

Among the Bhûmij, at the funeral ceremony, an outsider, who is often a Laiya or priest, comes forward to personate the deceased, by whose name he is addressed, and asked what he wants to eat. Acting thus as the dead man's proxy, he mentions various articles of food, which are placed before him. After making a regular meal, he goes away, and the spirit of the deceased is believed to go with him. So among the Kolis of the Konkan, the dead man's soul is brought back into one of the mourners. Among the Vârlis of Thâna, on the twelfth day after death, a dinner is given to the nearest relations, and during the night the spirit of the dead enters into one of the relations, who entertains the rest with the story of some event in the dead man's life. Among the Santâls, one of the mourners drums by the ashes of the dead, and the spirit enters the body, when the mourner shaves, bathes, eats a cock, and drinks some liquor.<sup>1</sup>

Among the Bengal Chakmas, a bamboo post or other portion of a dead man's house is burned with him, probably in order to provide him with shelter in the next world. Among the Kâmis, before they can partake of the funeral feast, a small portion of every dish must be placed in a leaf plate and taken out into the jungle for the spirit of the dead man, and carefully watched until a fly or other insect settles upon it. The watcher then covers up the plate with a slab of stone, eats his own food, and returns to tell the relatives that the spirit has received the offering prepared for him.

#### THE FLY AS A LIFE INDEX.

The fly here represents the spirit, an idea very common in folk-lore, where an insect often appears as the Life Index. An English lady has been known in India to stop playing lawn-tennis because a butterfly settled in the court. In Cornwall wandering spirits take the form of moths, ants, and weasels.<sup>2</sup> We have the same idea in Titus Andronicus,

<sup>1</sup> Risley, "Tribes and Castes," i. 126, 174, 395; ii. 71; "Bombay Gazetteer," xiii. 187; Dalton, "Descriptive Ethnology," 218.

<sup>2</sup> Hunt, "Popular Romances," 82.

when Marcus, having been rebuked for killing a fly, gives as his reason,—

“ It was a black, ill-favoured fly,  
Like to the empress Moor ; therefore I kill'd him.”

A fly is the guardian spirit of St. Michael's well in Banff.<sup>1</sup>

#### RECALLING THE GHOST.

But while it is expedient by some or other of these devices to bar or lay the ghost, or prevent its return by providing for its journey to, and accommodation in the next world, some tribes have a custom of making arrangements to bring back the soul of the deceased to the family abode, where he is worshipped as a household spirit. Some of the Central Indian tribes catch the spirit re-embodied in a fowl or fish, some bring it home in a pot of water or flour.<sup>2</sup> Among the Tipperas of Bengal, when a man dies in a strange village separated from his home by the river, they stretch a white string from bank to bank along which the spirit is believed to return.<sup>3</sup> This illustrates an idea common to all folk-lore that the ghost cannot cross running water without material assistance. Among the Hos on the evening of the cremation day certain preparations are made in anticipation of a visit from the ghost. Some boiled rice is laid apart for it, and ashes are sprinkled on the floor, in order that, should it come, its footsteps may be detected. On returning they carefully scrutinize the ashes and the rice, and if there is the faintest indication of these having been disturbed, it is attributed to the action of the spirit, and they sit down shivering with horror and crying bitterly, as if they were by no means pleased with the visit, though it be made at their earnest solicitation.<sup>4</sup>

#### ASHES.

This use of ashes as a means of identifying the ghost, constitutes in itself quite an important chapter in folk-lore.

<sup>1</sup> Brand, "Observations," 519. <sup>2</sup> Tylor, "Primitive Culture," ii. 152.

<sup>3</sup> Risley, *loc. cit.*, ii. 326.

<sup>4</sup> Dalton, "Descriptive Ethnology, 204 sq.

It reminds us of the Apocryphal legend of Bel and the Dragon. The idea probably originally arose from the respect paid to the ashes of the house fire by primitive races, among whom the hearth and the kitchen are the home of the household godlings.

There are numerous instances of this practice from Europe. In the Western Islands of Scotland on Candlemas Day the mistress takes a sheaf of oats, dresses it in woman's apparel, and after putting it in a large basket beside which a wooden club is placed, cries three times, "Briid is come! Briid is welcome!" Next morning they look for the impression of Briid's club in the ashes, which is an omen of a good harvest.<sup>1</sup> Ash-riddlin is a custom in the northern counties. The ashes being riddled or sifted on the hearth, if any one of the family be to die within the year, the mark of a shoe will be impressed upon the ashes.<sup>2</sup> In Wales they make a bonfire, and when it is extinguished each one throws a white stone into the ashes. In the morning they search out the stones, and if any one is found wanting, he that threw it will die within the year.<sup>3</sup> In Manxland the ashes are carefully swept to the open hearth and nicely flattened down by the women before they go to bed. In the morning they look for footmarks on the hearth, and if they find such footmarks directed to the door, it means in the course of the year a death in the family, and if the reverse, they expect an addition to it by marriage.<sup>4</sup> According to one of the Italian charms, "And they were accustomed to divine sometimes with the ashes from the sacrifices. And to this day there is a trace of it, when that which is to be divined is written on the ashes with the finger or with the stick. Then the ashes are stirred by the fresh breeze, and one looks for the letters which they form by being moved."<sup>5</sup>

Amongst some Hindus, on the tenth night after the death of a person, he who fired the funeral pyre is required to sift

<sup>1</sup> Dyer, "Popular Customs," 57.

<sup>3</sup> *Ibid.*, 398.

<sup>5</sup> Leland, "Etruscan Roman Remains," 345.

<sup>2</sup> *Ibid.*, 199.

<sup>4</sup> "Folk-lore," ii. 310.

some ashes, near which a lamp is placed, and the whole covered with a basket. Next morning the ashes are examined, and the ghost is supposed to have migrated into the animal whose mark appears on the ashes.<sup>1</sup> So, at the annual feast of the dead, the jungle tribes of Mirzapur spread ashes on the floor, and a mark generally like that of a chicken's foot shows that the family ghosts have visited the house. "On New Year's Eve," says Aubrey, "sift or smooth the ashes and leave it so when you go to bed; next morning look, and if you find there the likeness of a coffin, one will die; if a ring, one will be married."<sup>2</sup> In North Scotland, on the night after the funeral, bread and water are placed in the apartment where the body lay. The dead man was believed to return that night and partake of the food; unless this were done the spirits could not rest in the unseen world. This probably accounts for the so-called "food vases" and "drinking cups" found in the long barrows.<sup>3</sup> All Hindus believe that the ghosts of the dead return on the night of the Diwâlî or feast of lamps.

#### REPLACING HOUSEHOLD VESSELS.

After a death all the household earthen pots are broken and replaced. It has been suggested that this is due either to the belief that the ghost of the dead man is in some of them, or that the custom may have some connection with the idea of providing the ghost with utensils in the next world.<sup>4</sup> In popular belief, however, the custom is explained by the death pollution attaching to all the family cooking vessels, which, if of metal, are purified with fire. The vessel is the home of the spirit: "At most Hindu funerals a water jar is carried round the pyre, and then dashed to the ground, apparently to show that the spirit has left its

<sup>1</sup> "North Indian Notes and Queries," iii. 35.

<sup>2</sup> "Remaines," 95; Henderson, "Folk-lore of the Northern Counties," 57.

<sup>3</sup> Gregor, "Folk-lore of North-East Scotland," 213.

<sup>4</sup> Frazer, "Contemporary Review," xlvi. 117; Spencer, "Principles of Sociology," i. 195.



earthly home. So, the Surat Chondras set up as spirit homes large whitewashed earthen jars laid on their sides. So, to please any spirit likely to injure a crop, an earthen jar is set on a pole as the spirit's house, and so at a wedding or other ceremonies, jars, sometimes empty, sometimes filled with water, are piled as homes for planets and other marriage gods and goddesses, that they may feel pleased and their influence be friendly." <sup>1</sup>

We have already met with the Kalasa or sacred jar. The same idea of the pollution of earthen vessels prevailed among the Hebrews, when an earthen vessel remaining in a tent in which a person died was considered impure for seven days. <sup>2</sup>

#### FUNERAL RITES IN EFFIGY.

When a person dies at a distance from home, and it is impossible to perform the funeral rites over the body, it is cremated in effigy. The special term for this is Kusa-putra, or "son of the Kusa grass." Colonel Tod gives a case of this when Râja Ummeda of Bûndi abdicated: "An image of the prince was made, and a pyre was erected on which it was consumed. The hair and whiskers of Ajît, his successor, were taken off and offered to the Manes; lamentations and wailing were heard in the Queen's apartments, and the twelve days of mourning were held as if Ummeda had really deceased; on the expiration of which the installation of his successor took place." <sup>3</sup>

#### GHOSTS LENGTHENING THEMSELVES.

Ghosts, as we have already seen in the case of the Naugaza, have the power of changing their length. In the well-known tale in the Arabian Nights the demon is shut up in a jar under the seal of the Lord Solomon, as in one of the German tales the Devil is shut up in a crevice in a

<sup>1</sup> Campbell, "Notes," 334.

<sup>3</sup> "Annals," ii. 542.

<sup>2</sup> Numbers xix. 15.

pine tree, and the ghost of Major Weir of Edinburgh resided in his walking-stick.<sup>1</sup> Some of the Indian ghosts, like the Ifrît of the Arabian Nights, can grow to the length of ten *yojanas* or eighty miles. In one of the Bengal tales a ghost is identified because she can stretch out her hands several yards for a vessel.<sup>2</sup> Some ghosts possess the very dangerous power of entering human corpses, like the *Vetâla*, and swelling to an enormous size. The *Kharwârs* of Mirzapur have a wild legend, which tells how long ago an unmarried girl of the tribe died, and was being cremated. While the relations were collecting wood for the pyre, a ghost entered the corpse, but the friends managed to expel him. Since then great care is taken not to leave the bodies of women unwatched. So, in the *Panjâb*, when a great person is cremated the bones and ashes are carefully watched till the fourth day, to prevent a magician interfering with them. If he has a chance, he can restore the deceased to life, and ever after retain him under his influence. This is the origin of the custom in Great Britain of waking the dead, a practice which "most probably originated from a silly superstition as to the danger of a corpse being carried off by some of the agents of the invisible world, or exposed to the ominous liberties of brute animals."<sup>3</sup> But in India it is considered the best course, if the corpse cannot be immediately disposed of, to measure it carefully, and then no malignant *Bhût* can occupy it. We have already met with instances of a similar idea of the mystic effect supposed to follow on measuring or weighing grain.

#### KINDLY GHOSTS.

Most of the ghosts whom we have been as yet considering are malignant. There are, however, others which are friendly. Such are the German *Elves*, the *Robin Good-*

<sup>1</sup> Grimm, "Household Tales," ii. 402; Clouston, "Popular Tales," i. 380.

<sup>2</sup> Lane, "Arabian Nights," i. 71; *Lâl Bihâri Dê*, "Folk-tales," 198, 274.

<sup>3</sup> Brand, "Observations," 435.

fellow, Puck, Brownie and the Cauld Lad of Hilton of England, the Glashan of the Isle of Man, the Phouka or Leprehaun of Ireland. Such, in one of his many forms, is the Brahmadaitya, or ghost of a Brâhman who has died unmarried. In Bengal he is believed to be more neat and less mischievous than other ghosts; the Bhûts carry him in a palanquin, he wears wooden sandals, lives in a Banyan or Bel tree, and Sankhachûrni is his mistress. He appears to be about the only respectable bachelor ghost. In one of the folk-tales a ghostly reaper of this class assists his human friend, and can cut as much of the crop in a minute as an ordinary person can in a day.<sup>1</sup> So, the Manx Brownie is called the Fenodyree, and he is described as a hairy, clumsy fellow who would thresh a whole barnful of corn in a single night for the people to whom he felt well disposed.<sup>2</sup> This Brahmadaitya is the leader of the other ghosts in virtue of his respectable origin; he lives in a tree, and, unlike other varieties of Bhûts, does not eat all kinds of food, but only such as are considered ceremonially pure. He never, like common Bhûts, frightens men, but is harmless and quiet, never plaguing benighted travellers, nor entering into the bodies of living men or women, but if his dignity be insulted, or any one trespass on his domains, he wrings their necks.

#### TREE GHOSTS.

Hence in regard to trees great caution is required. A Hindu will never climb one of the varieties of fig, the *Ficus Cordifolia*, except through dire necessity, and if a Brâhman is forced to ascend the Bel tree or *Aegle Marmelos* for the purpose of obtaining the sacred trefoil so largely used in Saiva worship, he only does so after offering prayers to the gods in general, and to the Brahmadaitya in particular who may have taken up his abode in this special tree.

These tree ghosts are, it is needless to say, very numerous.

<sup>1</sup> Lâl Bihâri Dê, "Folk-tales of Bengal," 198, 206; "Govinda Sâmantâ," i. 135; "North Indian Notes and Queries," iii. 199.

<sup>2</sup> "Folk-lore," ii. 286.

Hence most local shrines are constructed under trees, and in one particular tree, the Bîra, the jungle tribes of Mirzapur locate Bâgheswar, the tiger godling, one of their most dreaded deities. In the Konkan, according to Mr. Campbell,<sup>1</sup> the medium or Bhagat who becomes possessed is called Jhâd, or "tree," apparently because he is a favourite dwelling-place for spirits. In the Dakkhin it is believed that the spirit of the pregnant woman or Churel lives in a tree, and the Abors and Padams of East Bengal believe that spirits in trees kidnap children.<sup>2</sup> Many of these tree spirits appear in the folk-tales. Thus, Devadatta worships a tree which one day suddenly clave in two and a nymph appeared who introduced him inside the tree, where was a heavenly palace of jewels, in which, reclining on a couch, appeared Vidyatprabhâ, the maiden daughter of the king of the Yakshas; in another story the mendicant hears inside a tree the Yaksha joking with his wife.<sup>3</sup> So Daphne is turned into a tree to avoid the pursuit of her lover.

#### THE BRAHMAPARUSHA.

But there is another variety of Brâhman ghost who is much dreaded. This is the Brahmeparusha or Brahma Râkshasa. In one of the folk-tales he appears black as soot, with hair yellow as the lightning, looking like a thunder-cloud. He had made himself a wreath of entrails; he wore a sacrificial cord of hair; he was gnawing the flesh of a man's head and drinking blood out of a skull. In another story these Brahma Râkshasas have formidable tusks, flaming hair, and insatiable hunger. They wander about the forests catching animals and eating them.<sup>4</sup> Mr. Campbell tells a Marhâta legend of a master who became a Brahmeparusha in order to teach grammar to a pupil. He haunted a house at Benares, and the pupil went to take lessons from him. He promised to teach him the whole

<sup>1</sup> "Notes," 165.

<sup>2</sup> Dalton, "Descriptive Ethnology," 25.

<sup>3</sup> Tawney, "Katha Sarit Sâgara," i. 229; ii. 116; Tylor, "Primitive Culture," i. 476; ii. 148, 215.

<sup>4</sup> Tawney, *loc. cit.*, ii. 338, 511.

science in a year on condition that he never left the house. One day the boy went out and learned that the house was haunted, and that he was being taught by a ghost. The boy returned and was ordered by the preceptor to take his bones to Gaya, and perform the necessary ceremonies for the emancipation of his soul. This he did, and the uneasy spirit of the learned man was laid.<sup>1</sup> We have already encountered similar angry Brâhman ghosts, such as Harshu Pânre and Mahenî.

#### THE JÂK AND JÂKNÎ.

The really friendly agricultural sprites are the pair known in some places as the Jâk and Jâknî, and in others as Chordeva and Chordevî, the "thief godlings." With the Jâk we come on another of these curious survivals from the early mythology in a sadly degraded form. As Varuna, the god of the firmament, has been reduced in these later days to Barun, a petty weather godling, so the Jâk is the modern representative of the Yaksha, who in better times was the attendant of Kuvera, the god of wealth, in which duty he was assisted by the Guhyaka. The character of the Yaksha is not very certain. He was called *Punya-janas*, "the good people," but he sometimes appears as an imp of evil. In the folk-tales, it must be admitted, the Yakshas have an equivocal reputation. In one story the female, or *Yakshinî*, bewilders travellers at night, makes horns grow on their foreheads, and finally devours them; in another the Yakshas have, like the *Churel*, feet turned the wrong way and squinting eyes; in a third they separate the hero from the heroine because he failed to make due offerings to them on his wedding day. On the other hand, in a fourth tale the *Yakshinî* is described as possessed of heavenly beauty; she appears again when a sacrifice is made in a cemetery to get her into the hero's power, as a heavenly maiden beautifully adorned, seated in a chariot of gold surrounded by lovely girls; and lastly, a Brâhman meets some

<sup>1</sup> "Notes," 146 sq.

Buddhist ascetics, performs the Uposhana vow, and would have become a god, had it not been that a wicked man compelled him by force to take food in the evening, and so he was re-born as a Guhyaka.<sup>1</sup>

In the modern folk-lore of Kashmîr, the Yaksha has turned into the Yech or Yach, a humorous, though powerful, sprite in the shape of a civet cat of a dark colour, with a white cap on his head. This small high cap is one of the marks of the Irish fairies, and the Incubones of Italy wear caps, "the symbols of their hidden, secret natures." The feet of the Yech are so small as to be almost invisible, and it squeaks in a feline way. It can assume any shape, and if its white cap can be secured, it becomes the servant of the possessor, and the white cap makes him invisible.<sup>2</sup>

In the Vishnu Purâna we read that Vishnu created the Yakshas as beings emaciate with hunger, of hideous aspect, and with big beards, and that from their habit of crying for food they were so named.<sup>3</sup> By the Buddhists they were regarded as benignant spirits. One of them acts as sort of chorus in the Meghadûta or "Cloud Messenger" of Kâlidâsa. Yet we read of the Yaka Alawaka, who, according to the Buddhist legend, used to live in a Banyan tree, and slay any one who approached it; while in Ceylon they are represented as demons whom Buddha destroyed.<sup>4</sup> In later Hinduism they are generally of fair repute, and one of them was appointed by Indra to be the attendant of the Jaina Saint Mahâvîra. It is curious that in Gujarât the term Yaksha is applied to Musalmâns, and in Cutch to a much older race of northern conquerors.<sup>5</sup>

At any rate the modern Jâk and Jâknî, Chordeva and Chordevî, are eminently respectable and kindly sprites. They are, in fact, an obvious survival of the pair of corn

<sup>1</sup> Tawney, *loc. cit.*, i. 337, 204; ii. 427, 83.

<sup>2</sup> Temple, "Wide-awake Stories," 317; "Indian Antiquary," xi. 260 sq.; Leland, "Etruscan Roman Remains," 163.

<sup>3</sup> As if from *Jaksh*, "to eat;" a more probable derivation is *Yaksh*, "to move," "to worship."

<sup>4</sup> Spencer Hardy, "Manual of Buddhism," 269; Conway, "Demonology," i. 151 sq.

<sup>5</sup> "Bombay Gazetteer," v. 133, 236.

spirits which inhabit the standing crop.<sup>1</sup> The Jâk is compelled to live apart from the Jâknî in neighbouring villages, but he is an uxorious husband, and robs his own village to supply the wants of his consort. So, if you see a comparatively barren village, which is next to one more productive, you may be sure that the Jâk lives in the former and the Jâknî in the latter. The same is the character of the Chor or Chordeva and the Chornî or Chordevî of the jungle tribes of Mirzapur

#### GHOSTS WHICH PROTECT CATTLE.

In the Hills there are various benevolent ghosts or godlings who protect cattle. Sâin, the spirit of an old ascetic, helps the Bhotiyas to recover lost cattle, and Siddhua and Buddhua, the ghosts of two harmless goatherds, are invoked when a goat falls ill.<sup>2</sup> In the same class is Nagardeo of Garhwâl, who is represented in nearly every village by a three-pronged pike or Trisûla on a platform. When cows and buffaloes are first milked, the milk is offered to him. It is perhaps possible that from some blameless godling of the cow-pen, such as Nagardeo, the cultus of Pasupatinâtha, "the lord of animals," an epithet of Siva or Rudra, who has a stately shrine at Hardwâr, where his lingam is wreathed with cobras, was derived. Another Hill godling of the same class is Chaumu or Baudhân, who has a shrine in every village, which the people at the risk of offending him are supposed to keep clean and holy. Lamps are lighted, sweetmeats and the fruits of the earth are offered to him. When a calf dies the milk of the mother is considered unholy till the twelfth day, when some is offered to the deity. He also recovers lost animals, if duly propitiated, but if neglected, he brings disease on the herd.<sup>3</sup>

Another cattle godling in the Hills is Kaluva or Kalbisht, who lived on earth some two hundred years ago. His enemies persuaded his brother-in-law to kill him. After his

<sup>1</sup> Frazer, "Golden Bough," ii. 17.

<sup>2</sup> "Himâlayan Gazetteer," iii. 117.

<sup>3</sup> *Ibid.*, ii. 833; "North Indian Notes and Queries," i. 56.

death he became a benevolent spirit, and the only people he injured were the enemies who compassed his death. His name is now a charm against wild beasts, and people who are oppressed resort to his shrine for justice. Except in name he seems to have nothing to say to Kâlu Kahâr, who was born of a Kahâr girl, who by magical charms compelled King Solomon to marry her. His fetish is a stick covered with peacock's feathers to which offerings of food are made. He has more than a quarter of a million worshippers, according to the last census, in the Meerut Division.

#### BUGABOOS.

We close this long list of ghostly personages with those who are merely bugaboos to frighten children. Such are Hawwa, probably a corruption through the Prâkrit of the Sanskrit Bhûta, and Humma or Humu, who is said to be the ghost of the Emperor Humayûn, who died by an untimely death. Akin perhaps to him are the Humanas of Kumaun, who take the form of men, but cannot act as ordinary persons.<sup>1</sup>

These sprites are to the Bengâli matron what Old Scratch and Red Nose and Bloody Bones are to English mothers,<sup>2</sup> and when a Bengâli baby is particularly naughty its mother threatens to send for Warren Hastings. Akin to these is Ghoghar, who represents Ghuggu or the hooting of the owl.<sup>3</sup> Nekî Bibî, "the good lady;" Mâno or the cat; Bhâkur; Bhokaswa; and Dokarkaswa, "the old man with the bag," who carries off naughty children, who is the Mr. Miacca of the English nursery.<sup>4</sup>

<sup>1</sup> Ganga Datt, "Folk-lore," 71.

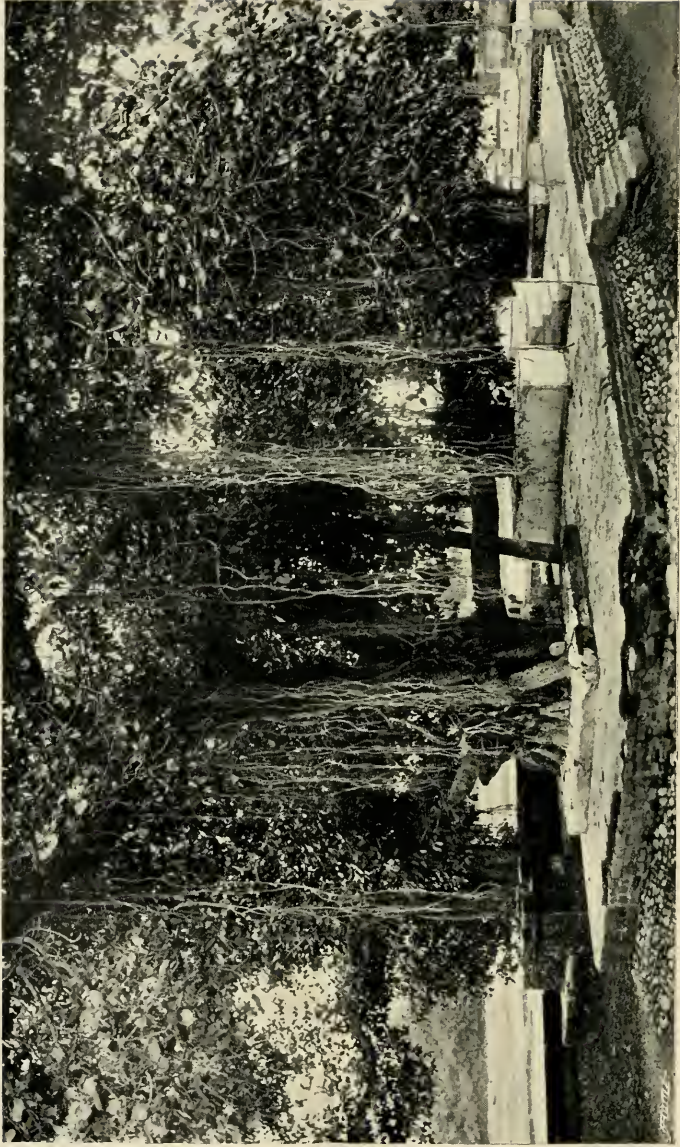
<sup>2</sup> Aubrey, "Remaines," 59; Henderson, "Folk-lore of the Northern Counties," 263.

<sup>3</sup> Ghoghar in Bombay takes the form of a native seaman or Lascar "Bombay Gazetteer," iv. 343.

<sup>4</sup> Jacobs, "English Fairy Tales."







SACRED FIG TREE AND SHRINES.

## CHAPTER II.

### TREE AND SERPENT WORSHIP.

Sylvarum numina, Fauni  
Et satyri fratres.

*Ovid, Metamorp. iii. 163.*

Ἀὐτὰρ ἐπ' αὐτῶ  
Κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δὲ οἱ ἦσαν  
Τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἔκπεφυυῖαι.  
*Iliad, xi. 38-40.*

THE worship of trees and serpents may be conveniently considered together; not that there is much connection between these two classes of belief, but because this course has been followed in Mr. Ferguson's elaborate monograph on the subject.

The worship of trees appears to be based on many converging lines of thought, which it is not easy to disentangle. Mr. H. Spencer<sup>1</sup> classes it as an aberrant species of ancestor worship: "A species somewhat more disguised externally, but having the same internal nature; and though it develops in three different directions, still these have all one common origin. First, the toxic excitements produced by certain plants are attributed to the agency of spirits or demons; secondly, tribes that have come out of places characterized by particular trees or plants, unawares change the legend of emergence from them into the legend of descent from them; thirdly, the naming of individuals after plants becomes a source of confusion."

According to Dr. Tylor,<sup>2</sup> again, the worship depends upon man's animistic theory of nature: "Whether such a tree

<sup>1</sup> "Principles of Sociology," i. 359.

<sup>2</sup> "Primitive Culture," ii. 221, 89.

is looked on as inhabited by its own proper life and soul, or as possessed like a fetish by some other spirit which has entered it or used it for a body, is often hard to determine. The tree may be the spirits' perch or shelter (as we have seen in the case of the Churel or Rākshasa), or the sacred grove is assumed to be the spirits' resort."

Mr. Frazer has given a very careful analysis of this branch of popular religion.<sup>1</sup> He shows that to the savage in general the world is animate and trees are no exception to the rule; he thinks they have souls like his own and treats them accordingly; they are supposed to feel injuries done to them; the souls of the dead sometimes animate them; the tree is regarded sometimes as the body, sometimes as the home of the tree spirit; trees and tree spirits give rain and sunshine; they cause the crops to grow; the tree spirit makes the herds to multiply and blesses women with offspring; the tree spirit is often conceived and represented as detached from the tree and even as embodied in living men and women.

The basis of the cultus may then perhaps be stated as follows: There is first the tree which is regarded as embodying or representing the spirit which influences the fertility of crops and human beings. Hence the respect paid to memorial trees, where the people assemble, as at the village Pīpal, which is valued for its shade and beauty and its long connection with the social life of the community. This would naturally be regarded as the abode of some god and forms the village shrine, a convenient centre for the religious worship of the local deities, where they reside and accept the worship and offerings of their votaries.

It may, again, be the last survival of the primitive forest, where the dispossessed spirits of the jungle find their final and only resting-place. Such secluded groves form the only and perhaps the earliest shrine of many primitive races.

Again, an allegorical meaning would naturally be attached to various trees. It is invested with a mystic power owing to the mysterious waving of its leaves and branches, the

<sup>1</sup> "Golden Bough," i. 39.

result of supernatural agency; and this would account for the weird sounds of the forest at night.

Many trees are evergreen, and thus enjoy eternal life. Every tree is a sort of emblem of life, reproducing itself in some uncanny fashion with each recurring spring.

It has some mystic connection with the three worlds—

*Quantum vertice ad auras  
Aetherias tantum radice in Tartara tendit.*

Like Yggdrassil, it connects the world of man with the world of gods, and men may, like Jack of the Beanstalk, climb by its aid to heaven. In this connection it may be noted that many Indian tribes bury their dead in trees. The Khasiyas of East Bengal lay the body in the hollow trunk of a tree. The Nâgas dispose of their dead in the same way, or hang them in coffins to the branches. The Mâriya Gonds tie the corpse to a tree and burn it. The Malers lay the corpse of a priest, whose ghost often gives trouble, under a tree and cover it with leaves.<sup>1</sup> Similar customs prevail among primitive races in many parts of the world.

The tree embodies in itself many utilities necessary to human life, and many qualities which menace its existence. Its wood is the source of fire, itself a fetish. Its fruits, juices, flowers or bark are sources of food or possess intoxicating or poisonous attributes, which are naturally connected with demoniacal influences. Trees often develop into curious or uncanny forms, which compel fear or adoration. Thus according to the old ritual<sup>2</sup> trees which have been struck by lightning, or knocked down by inundation, or which have fallen in the direction of the south, or which grew on a burning ground or consecrated site, or at the confluence of large rivers, or by the roadside; those which have withered tops, or an entanglement of heavy creepers

<sup>1</sup> Dalton, "Descriptive Ethnology," 56, 40, 43, 283; Hislop, "Papers," 10.

<sup>2</sup> "Brihatsanhita," Rajendra Lâla Mitra, "Indo-Aryans," i. 245.

upon them, or are the receptacles of many honey-combs or birds' nests, are reckoned unfit for the fabrication of bedsteads, as they are inauspicious and sure to bring disease and death. The step from such beliefs to the worship of any curious and remarkable tree is easy.

Hence the belief that the planting of a grove is a work of religious merit, which is so strongly felt by Hindus, and the idea that the grove has special religious associations, shown by the marriage of its trees to the well, and other rites of the same kind. In the Konkan it is very generally believed that barrenness is caused by uneasy spirits which wander about, and that if a home be made for the spirit by planting trees, it will go and reside there and the curse of barrenness will be removed.<sup>1</sup>

Though this branch of the subject has been pushed to quite an unreasonable length in some recent books,<sup>2</sup> there may be some association of tree worship with the phallic cultus, such as is found in the Asherah or "groves" of the Hebrews, the European Maypole, and so on. This has been suggested as an explanation of the honour paid by the Gypsy race in Germany to the fir tree, the birch and the hawthorn, and of the veneration of the Welsh Gypsies to the fasciated vegetable growth known to them as the Broado Koro.<sup>3</sup> In the same way an attempt has been made to connect the Bel tree with the Saiva worship of the Lingam and the lotus with the Yonî. But this part of the subject has been involved in so much crude speculation that any analogies of this kind, however tempting, must be accepted with the utmost caution.

Further than this, it may be reasonably suspected that this cultus rests to some extent on a basis of totemism. Some of the evidence in support of this view will be discussed elsewhere, but it is, on the analogy of the various modes in which the Brâhmanical pantheon has been recruited, not improbable that trees and plants, like the Tulasî and the

<sup>1</sup> Campbell, "Notes," 225.

<sup>2</sup> Forlong, "Rivers of Life;" Westropp, "Primitive Symbolism."

<sup>3</sup> Groome, "Encyclopædia Britannica," s.v. "Gypsies."

Pîpal, may have been originally tribal totems imported into Brâhmanism from some aboriginal or other foreign source.

On the whole it is tolerably certain that there is more in tree worship than can be accounted for either by Mr. Ferguson's theory that the worship sprang from a perception of the utility or beauty of trees, or by Mr. Spencer's theory of nicknames. It is sufficient to say that both fail to account for the worship of insignificant and comparatively useless shrubs, weeds, or grasses.

Tree worship holds an important part in the popular ritual and folk-lore. This is shown by the prejudice against cutting trees. The jungle tribes are very averse to cutting certain trees, particularly those which are regarded as sacred. If a Kharwâr, except at the time of the annual feast, cuts his tribal tree, the Karama, he loses wealth and life, and none of these tribes will cut the large Sâl trees which are fixed by the Baiga as the abode of the forest godling. This feeling prevails very strongly among the Maghs of Bengal. Nothing but positive orders and the presence of Europeans would induce them to trespass on many hill-tops, which they regarded as occupied by the tree demons. With the Europeans, however, they would advance fearlessly, and did not hesitate to fell trees, the blame of such sacrilege being always laid on the strangers. On felling any large tree, one of the party was always prepared with a green sprig, which he ran and placed in the centre of the stump when the tree fell, as a propitiation to the spirit which had been displaced so roughly, pleading at the same time the orders of the strangers for the work. In clearing one spot an orderly had to take the dâh or cleaver and fell the first tree himself before a Magh would make a stroke, and was considered to bear all the odium of the work with the disturbed spirits till the arrival of the Europeans relieved him of the burden.<sup>1</sup>

In folk-lore we have many magic trees. We have the Kalpataru or Kalpadruma, also known as Kalpavriksha, or Manoratha dayaka, the tree which grows in Swarga or the

<sup>1</sup> "Calcutta Review," xxvi. 512.

paradise of Indra and grants all desires. There is, again, the Pârijâta, which was produced at the churning of the ocean, and appropriated by Indra, from whom it was recovered by Krishna. The tree in the Meghadûta bears clothes, trinkets, and wine, which is like the Juniper tree of the German tale, which grants a woman a son. Many such trees appear in the Indian folk-tales. The King Jimutaketu had a tree in his house which came down from his ancestors, and was known as "the giver of desires"; the generous Induprabha craved a boon from Indra, and became a wishing tree in his own city; and the faithful minister of Yasaketu sees a wave rise out of the sea and then a wishing tree appears, "adorned with boughs glittering with gold, embellished with sprays of coral, bearing lovely fruits and flowers of jewels. And he beheld on its trunk a maiden, alluring on account of her wonderful beauty, reclining on a gem-bestudded couch."<sup>1</sup> So, in the story of Devadatta, the tree is cloven and a heavenly nymph appears. We have trees which, like those in the Odyssey, bear fruit and flowers at the same time, and in the garden of the Asura maiden "the trees were ever producing flowers and fruits, for all seasons were present there at the same time."<sup>2</sup>

We have many trees, again, which are produced in miraculous ways. In one of the modern tales the tiger collects the bones of his friend, the cow, and from her ashes spring two bamboos, which when cut give blood, and are found to be two boys of exquisite grace and beauty.<sup>3</sup> So in Grimm's tale of "One Eye, Two Eyes, and Three Eyes," the tree grows from the buried entrails of the goat. In another of Somadeva's stories the heroine drops a tear on the Jambu flower and a fruit grew, within which a maiden was produced.<sup>4</sup> The incident of the tree which grows on the mother's grave and protects her helpless children is the common property of folk-lore. Again, we have the heavenly

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 174 ; ii. 181, 592, 286.

<sup>2</sup> Ibid., ii. 270.

<sup>3</sup> "North Indian Notes and Queries," iii. 123 ; Grimm, "Household Tales," ii. 429.

<sup>4</sup> Ibid., ii. 142.



fruit which was given by the grateful monkey, and freed him who ate it from old age and disease, like the tree in Aelian which makes an old man become younger and younger until he reaches the antenatal stage of non-existence.<sup>1</sup>

We have many instances of trees which talk. The mango tree shows the hero how the magic bird is to be cut out of it; the heroine is blessed and aided by the plantain tree, cotton tree, and sweet basil; she is rewarded by a plum and fig tree for services rendered to them.<sup>2</sup> In one of the Kashmîr tales the tree informs the hero of the safety of his wife. So, in Grimm's tale of the "Lucky Spinner," the tree speaks when the man is about to cut it down.<sup>3</sup>

In one of the stories, as a link between tree and serpent worship, the great palace of the snake king is situated under a solitary Asoka tree in the Vindhyan forest. In the same collection we meet continually instances of tree worship. The Brâhman Somadatta worships a great Asvattha, or fig tree, by walking round it so as to keep it on his right, bowing and making an oblation; Mrigankadatta takes refuge in a tree sacred to Ganesa; and Naravâhanadatta comes to a sandal tree surrounded with a platform made of precious jewels, up which he climbs by means of ladders and adores it.<sup>4</sup>

We have a long series of legends by which certain famous trees are supposed to have been produced from the tooth-twig of some saint. The famous hawthorn of Glastonbury was supposed to be sprung from the staff of Joseph of Arimathea, who having fixed it in the ground on Christmas Day, it took root immediately, put forth leaves, and the next day was covered with milk-white blossoms.<sup>5</sup> Traditions of the Dantadhâvana or tooth-brush tree of Buddha still exist at Gonda; another at Ludhiâna is attributed to Abdul Qâdir Jilâni; there is a Buddha tree at Saketa, and

<sup>1</sup> Grimm, "Household Tales," ii. 596.

<sup>2</sup> Temple, "Wide-awake Stories," 413.

<sup>3</sup> Knowles, "Folk-tales," 184; Grimm, *loc. cit.*, ii. 428.

<sup>4</sup> Tawney, "Katha Sarit Sâgara," i. 153; ii. 387, 460.

<sup>5</sup> Dyer, "Popular Customs," 467.

the great Banyan tree at Broach was similarly produced by Kabir. So, the Santâls believe that good men turn into fruit-trees.<sup>1</sup>

Next come the numerous sacred groves scattered all over the country. These, as we have seen, are very often regarded as a survival from the primeval jungle, where the forest spirits have taken refuge. The idea is common both to the Aryan as well as to the Drâvidian races, from the latter of whom it was possibly derived.

Thus, among the jungle races we find that there are many groves, known as Sarna, in which the Cheros and Kharwârs offer triennial sacrifices of a buffalo or other animal. The Kisâns have sacred groves, called Sâ. The Mundâri Kols keep "a fragment of the original forest, the trees in which have been for ages carefully protected, left when the clearance was first made, lest the sylvan gods of the place, disgusted at the wholesale felling of the trees which protected them, should abandon the locality. Even now if a tree is destroyed in the sacred grove, the gods evince their displeasure by withholding seasonable rain." This idea of the influence of cutting trees on weather has been illustrated by Mr. Frazer from the usages of other races.<sup>2</sup> So, among the Khândhs, "that timber may never be wanting, in case of accidents from fire or from enemies, a considerable grove, generally of Sâl, is uniformly dedicated by every village to the forest god, whose favour is ever and anon sought by the sacrifice of birds, hogs, and sheep, with the usual accompaniments of rice and an addled egg. The consecrated grove is religiously preserved, the trees being occasionally pruned, but not a twig cut for use without the formal consent of the village and the formal propitiation of the god."<sup>3</sup> Among the Kols, in these groves the tutelary deities of the village are supposed to sojourn when attending to the wants of their votaries.<sup>4</sup> In the Central Provinces

<sup>1</sup> Führer, "Monumental Antiquities," 304; "North Indian Notes and Queries," i. 4, 37; "Bombay Gazetteer," ii. 355.

<sup>2</sup> "Golden Bough," i. 61.

<sup>3</sup> "North Indian Notes and Queries," ii. 112.

<sup>4</sup> Dalton, "Descriptive Ethnology," 129, 132, 141, 186, 188.

the Badiyas worship the manes of their ancestors in a grove of Sâj trees.<sup>1</sup> In Berâr the wood of the Pathrot forests is believed to be dedicated to a neighbouring temple, and no one will cut or buy it; and in other places in the same province the sacred groves are so carefully preserved, that during the annual festivals held in them it is the custom to collect and burn solemnly all dead and fallen branches and trees.<sup>2</sup>

Among the higher races the same feelings attach to the holy groves of Mathura, each of which has appropriated one of the legends of the Krishna myth. Thus, there is a particularly sacred grove at Bhadanwâra, and it is believed that any one violating the sanctity of the place by telling a lie within its precincts will be stricken with leprosy. In another at Hasanpur Bara the trees are under the protection of the curse of a Faqîr, and in many places people object to having toddy collected from the palm trees, because it necessitates cutting their necks.<sup>3</sup> In the Northern Hills the Sâl and bamboos at Barmdeo are never cut, as they are sacred to the local Devî.<sup>4</sup> In Kulu, "near the village were a number of cypresses, much decayed, and many quite dead. Some of my people had begun to strip off their dry branches for fuel, when one of the conductors of our caravan came to me in great agitation, and implored me to command them to desist. The trees, he said, were sacred to the deities of the elements, who would be sure to revenge any injury done to them by visiting the neighbourhood with heavy and untimely snow."<sup>5</sup>

In a village in Lucknow, noticeable among the trees is a "single mango tree, of fine growth and comely shape. It is the survivor of some old grove, which the owner, through straitened circumstances, has reluctantly cut down. He called it Jâk, or Sakhiya, the witness of the place where the old grove stood."<sup>6</sup> Jâk is, as we have seen, the Corn

<sup>1</sup> Hislop, "Papers," 20.

<sup>2</sup> "Berâr Gazetteer," 29, 31.

<sup>3</sup> Growse, "Mathura," 70, 76 sqq., 83, 420, 470, 458.

<sup>4</sup> "Himâlayan Gazetteer," iii. 47.

<sup>5</sup> Moorcroft, "Travels," i. 211.

<sup>6</sup> "North Indian Notes and Queries," iii. 16.

spirit. The preservation of these little patches of the primeval jungle, with a view to conciliate the sylvan spirits of the place, is exactly analogous to what is known in Scotland as the "Gudeman's Croft," "Cloutie's Croft," or "Gudeman's Field." Often in Northern India little patches are left uncultivated in the corners of fields as a refuge for the spirits, as in North Scotland many farmers leave a corner of the field untilled, and say it is for the "Aul Man," or the Devil.<sup>1</sup>

Some trees are, again, considered to be mystically connected with the fortunes of people and places. Thus, the Chilbil tree at Gonda, which, like others which have already been mentioned, sprouted from the tooth-twig of a saint, was supposed to be mysteriously connected with the fate of the last of the Gonda Râjas. His kingdom was to last until the day a monkey sat on the tree, and this, it is said, happened on the morning when the Mutiny broke out which ended in the ruin of the dynasty.<sup>2</sup> In the same way the moving wood of Dunsinane was fateful to the fortunes of Macbeth.

We have already referred to some of the regular tree sprites, like the Churel, Râkshasa, and Bansaptî Mâ. They are, like Kliddo, the North British sprite, small and delicate at first, but rapidly shooting into the clouds, while everything it overshadows is thrown into confusion.<sup>3</sup>

How sprites come to inhabit trees is well shown in an instance given from Bombay by Mr. Campbell. "In the Dakkhin, when a man is worried by a spirit, he gives it a tree to live in. The patient, or one of his relations, goes to a seer and brings the seer to his house, frankincense is burnt, and the sick man's spirit comes into the seer's body. The people ask the spirit in the seer why the man is sick.

<sup>1</sup> Conway, "Demonology," i. 315 sq.; Farrer, "Primitive Manners," 309; Sir W. Scott, "Letters on Demonology," 79; Gregor, "Folk-lore of North-East Scotland," 116, 179; Henderson, "Folk-lore of the Northern Counties," 278.

<sup>2</sup> "Oudh Gazetteer," i. 566; Führer, "Monumental Antiquities," 304. See instances collected by Hartland, "Legend of Perseus," ii. 35 sqq.

<sup>3</sup> Henderson, *loc. cit.*, 273.

He says, 'The ghost of the man you killed has come back, and is troubling you.' Then they say, 'What is to be done?' The spirit says, 'Put him in a place in his or in your land.' The people say, 'How can we put him?' The spirit says, 'Take a cock, five cocoanuts, rice, and red lead, and fill a bamboo basket with them next Sunday evening, and by waving the basket round the head of the patient, take the ghost out of the patient.' When Sunday afternoon comes they call the exorcist. If the ghost has not haunted the sick man for a week, it is held that the man was worried by that ghost, who is now content with the proposed arrangement. If the patient is still sick, it is held that it cannot be that ghost, but it must be another ghost, perhaps a god who troubles him.

"The seer is again called, and his familiar spirit comes into him. They set the sick man opposite him, and the seer throws rice on the sick man, and the ghost comes into the patient's body and begins to speak. The seer asks him, 'Are you going or not?' The ghost replies, 'I will go if you give me a cock, a fowl, a cocoanut, red lead, and rice.' They then bring the articles and show them to the spirit. The spirit sees the articles, and says, 'Where is the cocoanut?' or, 'Where is the rice?' They add what he says, and ask, 'Is it right?' 'Yes, it is right,' replies the spirit. 'If we drive you out of Bâpu, will you come out?' ask the people. 'I will come out,' replies the ghost. The people then say, 'Will you never come back?' 'I will never return,' replies the ghost. 'If you ever return,' says the seer's spirit, 'I will put you in a tanner's well, sink you, and ruin you.' 'I will,' says the spirit, 'never come back, if you take these things to the Pîpal tree in my field. You must never hurt the Pîpal. If you hurt the Pîpal, I will come and worry you.'

"Then the friends of the patient make the cooked rice in a ball, and work a little hollow in the top of the ball. They sprinkle the ball with red powder, and in the hollow put a piece of a plantain leaf, and on the leaf put oil, and a wick, which they light. Then the Gâdi, or flesh-eating priest,

brings the goat in front of the sick man, sprinkles the goat's head with red powder and flowers, and says to the spirit, 'This is for you; take it.' He then passes three fowls three times from the head to the foot of the sick man, and then from the head lowers all the other articles. The Gâdi, or Mhâr, and some friends of the patient start for the place named by the spirit. When the party leave, the sick man is taken into the house and set close to the threshold. They put water on his eyes, and filling a pot with water, throw it outside where the articles were, and inside and outside scatter cowdung ashes, saying, 'If you come in you will have the curse of Râma and Lakshmana.' When the Gâdi and the party reach their destination, the Gâdi tells the party to bring a stone the size of a cocoanut. When the stone is brought, the Gâdi washes it and puts it to the root of the tree and sets about it small stones. On the tree and on the middle stone he puts red lead, red powder, and frankincense. The people then tell the spirit to stay there, and promise to give him a cocoanut every year if he does them no harm. They then kill the goat and the fowls, and, letting the blood fall in front of the stone, offer the heart and liver to the spirit, and then return home."<sup>1</sup>

From ceremonies like these, in which a malignant spirit is entombed in a tree and its surrounding stones, the transition to the general belief in tree sprites is easy. The use of the various articles to scare spirits will be understood from what has been already said on that subject.

#### THE KARAM TREE.

Passing on to trees which are considered specially sacred, we find a good example in the Karam (*Neuclea parvifolia*), which is revered by the Kharwârs, Mânjhis, and some of the other allied Drâvidian races of the Vindhyan and Kaimûr ranges.

In Shâhâbâd, their great festival is the worship of the sacred tree. "Commenced early in the bright portion of

<sup>1</sup> Campbell, "Notes," 221 sq.

the month Bhâdon (August—September), it continues for fifteen days. It marks the gladness with which people wind up their agricultural operations all over the world. The festivities begin with a fast during the day. In the evening the young men of the village only proceed in a gay circle to the forest. A leafy branch of the Karam is selected, cut, and daubed with red lead and butter. Brought in due state, it is planted in the yard in front of the house, and is decorated with wreaths of wild flowers, such as autumn yields to the Hill men with a bountiful hand. The homely ritual of the Kharwâr then follows, and is finished with the offering of corn and molasses. The worship over, the head of the village community serves the men with a suitable feast. But the great rejoicing of the season is reserved for a later hour. After dinner the men and women appear in their gala dress, and range themselves in two opposite rows. The Mândar, or national drum of the aborigines, is then struck, and the dance commences with a movement forward, until the men and women draw close. Once face to face, a gradual movement towards the right is commenced, and the men and women advance in a slow but merry circle, which takes about an hour to describe.

“Under the influence of the example of the Hindus, the practice of a national dance in which women take a prominent part is already on the decline. When indulged in, it is done with an amount of privacy, closed to the public, but open to the members of the race only. It is difficult, however, to explain why the Karam tree should be so greatly adored by the Kharwârs. It is an insignificant tree, with small leaves, which hardly affords shelter or shade, and possesses no title to be considered superior to others in its native forest. Nor in the religious belief of the Kharwârs have we been able to trace any classic tale connected with the growth of the Karam grove, similar to that of the peaceful olive of old, or aromatic laurel. One important, though the last incident of the Karam worship is the appearance of the demon to the Kharwâr village men.

Generally at the conclusion of the dance the demon takes possession of a Kharwâr, who commences to talk, tremble, and jump, and ultimately climbs up the branch of the Karam and begins to eat the leaves. Consultation about the fortunes of the year then takes place, and when the demon has foretold them the festivities are concluded.”<sup>1</sup>

This account omits two important points which enable us to explain the meaning of the rite. The first is that when the festivities are over the branch of the Karam tree is taken and thrown into a stream or tank. This can hardly, on the analogy of similar practices to which reference has been already made, be anything but a charm to produce seasonable rain. Another is that sprigs of barley grown in a special way, as at the Upper India festival of the Jayî, which will be discussed later on, are offered to the tree. This must be an invocation to the deity of the tree to prosper the growth of the autumn rice, which is just at this time being planted out.

I have seen the Karama danced by the Mánjhis, a Drávidian tribe in Mirzapur, closely allied to the Kharwárs. The people there seem to affect no secrecy about it, and are quite ready to come and dance before Europeans for a small gratuity. The men expect to receive a little native liquor between the acts, but the ladies of the ballet will accept only a light supper of coarse sugar. The troupe consists of about a dozen men and the same number of women. The sexes stand in rows opposite to each other, the women clinging together, each with her arms clasped round her neighbour's waist. One man carrying the sacred Mândar drum, beats it and leads the ballet, hopping about in a curious way on one leg alternately. The two lines advance and retreat, the women bowing low all the time, with their heads bending towards the ground, and joining occasionally in the refrain. Most of the songs are apparently modern, bearing on the adventures of Râma, Lakshmana, and Sîtâ; some are love songs, many of which are, as might have been expected, rude and indecent. The whole scene is a curious picture of

<sup>1</sup> “Calcutta Review,” lxi. 364 sq.



genuine aboriginal life. At the regular autumn festival the ceremony degenerates into regular saturnalia, and is, if common rumour be trusted, accompanied by an absolute abandonment of decency and self-respect which culminates in the most unrestrained debauchery.

The modern explanation of the dance is embodied in a folk-tale which turns on the verbal confusion between Karam, the name of the tree, and the Sanskrit Karma, meaning "good works." It is, of course, comparatively modern, and quite useless as a means for ascertaining the real basis of the custom, which is probably a means of propitiating the tree god to grant favourable weather.

### THE FIG TREE.

Among the sacred trees the various varieties of the fig hold a conspicuous place. Many ideas have probably united in securing reverence for them. Thus the Banyan with its numerous stems may fitly be regarded as the home of gods or spirits. Others are valued as a source of food, or because they possess juices valued as drink or medicine.

Such is the Umbar, the Udambara of the Sanskrit writers, which is known as Kshira Vriksha or "milk tree," and Hemadugha or "golden juiced," the *Ficus glomerata* of botanists, from the succulent roots of which water can be found in times of drought. The juice has, in popular belief, many valuable properties. A decoction of it is useful for bile, melancholy, and fainting; it prevents abortion and increases the mother's milk.<sup>1</sup> According to the old ritual, of its wood is made the seat of the father god Vivasvat, which is specially worshipped at the close of the Soma sacrifice; the throne on which Soma is placed is made of it, and so is the staff given by the Adhvaryu to the sacrificer at the initiation rite, and the staff of the Vaisya student.

So with the Pipal (*Ficus religiosa*), which is connected with old temples, as it forces its roots into the crumbling masonry, grows to a great age, and, like the poplar, moves its leaves at

<sup>1</sup> Campbell, "Notes," 237.

the slightest breath of wind. The English tradition about the aspen is that since its wood was used to make the Cross it ever trembles with shame. The Pippala or Asvattha is said by some to be the abode of Brahma, and is sometimes invested with the sacred thread by the regular Upanâyana rite. Others say that in it abide Brahma, Vishnu, and Siva, but specially Vishnu in his incarnation as Krishna. Others, again, connect it with Bâsdeo or Vasudeva, the father of Krishna.

The Vata or Nyagrodha (*Ficus Indica*) was, according to the ancient ritual, possessed of many virtues, and the king was directed to drink its juice instead of that of the Soma.<sup>1</sup> The famous Allahâbâd fig tree is mentioned in the Râmâyana and in the Uttara Râma Charitra. Râma, Sîtâ and Lakshmana are said to have rested beneath its branches. Another legend tells how the Rishi Mârkandeya had the presumption to ask Nârâyana to show him a specimen of his delusive power. The god in answer to his prayer drowned the whole world in a sudden flood, and only the Akshaya Vata or imperishable Banyan tree raised its head above the waters, with a little child seated on its topmost bough, that put out its head and saved the terrified saint just as he was on the point of drowning. The Buddhist pilgrim, Hwen Thsang, says that in his time before the principal room of the temple there was a tree with wide-spreading branches, which was said to be the dwelling of a man-eating demon. The tree was surrounded with human bones, the remains of pilgrims who had offered themselves at the temple, a custom which had been observed from time immemorial. General Cunningham identifies this tree with the Akshaya Vata, which is still an object of worship. The well-known Banyan tree of Ceylon is said to be descended from it.<sup>2</sup>

It was under the Bodhi tree at Gaya that the Buddha obtained enlightenment. The great sacred Banyan tree of the Himâlaya is said to have reached from Badarinâth to

<sup>1</sup> Haug, "Aitareya Brâhmanam," ii. 486 sq.

<sup>2</sup> Cunningham, "Bhilsa Topes," 24; "Archæological Reports," i. 5 sq.; Ferguson, "Eastern Architecture," 69; Führer, "Monumental Antiquities," 127.

Nand Prayâg, a distance of eighty miles.<sup>1</sup> In Bombay women worship the Banyan tree on the fifteenth of the month of Jeth in honour of Savitrî, the pious wife of Satyavan, who when her husband was cutting a Banyan tree was struck by the axe and killed. Yama appeared and claimed her husband, but at last he was overcome by the devotion of Savitrî and restored her husband to her.<sup>2</sup>

Of the Gûlar (*Ficus glomerata*) it is believed that on the night of the Divâlî the gods assemble to pluck its flowers; hence no one has ever seen the tree in blossom. It is unlucky to grow a Gûlar tree near the house, as it causes the death of sons in the family.

High-caste Hindu women worship the Pîpal tree in the form of Vasudeva on the Amâvasya or fifteenth day of the month, when it falls on Monday. They pour water at its roots, smear the trunk with red lead and ground sandalwood, and walk round it one hundred and eight times in the course of the sun, putting at each circuit a copper coin, a sweetmeat, or a Brâhmanical cord at the root, all of which are the perquisite of beggars. An old woman then recites the tale of the Râja Nikunjali and his queen Satyavratî, who won her husband by her devotion to the sacred tree. Hence devotion to it is supposed to promote wedded happiness.

In Râjputana the Pîpal and Banyan are worshipped by women on the 29th day of Baisâkh (April—May) to preserve them from widowhood.<sup>3</sup> The Pîpal is invoked at the rite of investiture with the sacred thread at marriages and at the foundation-laying of houses. Vows are made under its shade for the boon of male offspring, and pious women veil their faces when they pass it. Many, as they revolve round it, twist a string of soft cotton round the trunk. The vessel of water for the comfort of the departing soul on its way to the land of the dead is hung from its branches, and beneath it are placed the rough stones which form the shrine of the village godling. Its wood is used in parts of

<sup>1</sup> "Himâlayan Gazetteer," ii. 783.

<sup>2</sup> Campbell, "Notes," 238.

<sup>3</sup> Tod, "Annals," i. 611.

the Aranî, or sacred fire-drill, and for the spoons with which butter is poured on the holy fire. When its branches are attacked by the lac insect, a branch on which they have settled is taken to the Ganges at Allahâbâd and consigned to the Ganges. This, it is believed, saves the tree from further injury.

The tree should be touched only on Sunday, when Lakshmî, the goddess of wealth, abides in it; on every other day of the week, poverty and misfortune take up their quarters in it. The son of a deceased parent should pour three hundred and sixty brass vessels of water round its root to ensure the repose of the dead man. Hindus on Sunday after bathing pour a vessel of water at its root and walk round it four times. Milk and sugar are sometimes mixed with the water to intensify the charm. When the new moon falls on Monday, pious Hindus walk one hundred and eight times round it and wind cotton threads about the trunk. In rich Hindu families small silver models of the tree answer the same purpose. When a statement is made on oath, the witness takes one of the leaves in his hand and invokes the gods above him to crush him, as he crushes the leaf, if he is guilty of falsehood.

Though Sir Monier-Williams gives currency to it, it may be suspected that the story of the Banyas who objected to Pîpal trees being planted in their bâzâr, as they could not carry on their roguery under the shade of the holy tree, has been invented for the delectation of the confiding European tourist. As a matter of fact you will often see merchants plant the tree in the immediate neighbourhood of their shops. It is needless to say that this regard for the Pîpal extends through Africa, New Zealand, Australia, Sumatra, and Java.<sup>1</sup>

#### THE SÂL.

The Sâl or Sâkhu is also a holy tree. It is held in much respect by the jungle races, who consider it the abode of spirits and erect their shrines under its shade. The Bâgdis

<sup>1</sup> See instances collected by Wake, "Serpent Worship," 18.

and Bauris of Bengal are married in an arbour made of the branches of the Sâl (*Shorea robusta*) after they have been first married to a Mahua tree (*Bassia latifolia*). Patches of this tree are often reserved as fragments of the primitive jungle, of which it must have constituted an important part.

#### THE SHISHAM.

The Shîsham or Sîson, the Sinsapa of the Sanskrit writers, is in the tales of Somadeva the haunt of the Vetâla.<sup>1</sup>

#### THE JAND.

In the Panjâb the Jand tree (*Prosopis spicigera*) is very generally revered, more especially in those parts where it forms a chief feature in the larger flora of the great arid grazing tracts. It is commonly selected to mark the abode or shelter the shrine of some deity. It is to it that, as a rule, rags are dedicated as offerings, and it is employed in the marriage ceremonies of many tribes. Most Khatris and Brâhmans perform rites to it, especially at festivals connected with domestic occurrences. A custom prevails in some families of never putting home-made clothes upon the children, but of begging them from friends. This is, as we have already seen, done with the view of avoiding the Evil Eye. The ceremony of putting on these clothes is usually performed when the child is three years of age. It is taken to the Jand tree, from which a bough is cut with a sickle and planted at the root of the tree as a propitiation of the indwelling spirit. The Swâstika symbol is made before it with the rice, flour, and sugar brought as an offering to the tree. Nine threads from the Mauli, or string used by women to tie up their back hair, are then taken out and cut into lengths, one of which is tied round the tree with the knot characteristic of Siva or Krishna, and another round a piece of dried molasses, which is placed on the Swâstika. Mantras or spells are repeated and the sugar and rice are distri-

<sup>1</sup> Tawney, "Katha Sarit Sâgara," ii. 293.

buted among the women and children ; for no male adult, except the officiating Brâhman, attends the ceremony. The Brâhman then dresses the child in the new clothes, on which he impresses the mark of his hand in saffron, and girds the child's loins with a hair string, on which is tied the bag or purse containing the Brâhman's fee. The hair string has in front a triangular piece of red silk, which, as we have already noticed, is one of the most familiar forms of amulet intended to repel the influence of evil spirits. Similarly at marriages, they perform the ceremony of cutting off and burning a small branch of the tree, and offerings are made to it by the relations of persons suffering from small-pox.<sup>1</sup>

#### THE AONLA.

The Aonla (*Embllica officinalis*) is another sacred tree. It is considered propitious and chaste, and is worshipped in the month of Kârttik (December) by Brâhmans being fed under it, hair strings (*mauli*) being tied round it, and seven circumambulations made in the course of the sun. The eleventh of the month Phâlgun (February) is sacred to it, and on this occasion libations are poured at the foot of the tree, a string of red or yellow colour is bound round the trunk, prayers are offered to it for the fruitfulness of women, animals, and crops, and the ceremony concludes with a reverential inclination to the sacred tree.<sup>2</sup>

#### THE MAHUA.

The Mahua (*Bassia latifolia*), which so admirably combines beauty with utility, and is one of the main sources whence the jungle tribes derive their food and intoxicants, is held in the highest respect by the people of the Central Indian Highlands. It is the marriage tree of the Kurmis, Lohârs, Mahilis, Mundas, and Santâls of Bengal. Many of the

<sup>1</sup> Ibbetson, "Panjâb Ethnography," 118 ; "Panjâb Notes and Queries," ii. 55 ; O'Brien, "Multâni Glossary," 82.

<sup>2</sup> "Panjâb Notes and Queries," ii. 74 ; Elliot, "Supplementary Glossary," 26.

Drâvidian races, such as the Bhuiyas, adore it, and a branch is placed in the hands of the bride and bridegroom during the marriage ceremony. They also revolve round a bough of the tree planted in the ground by the Baiga or aboriginal priest. Some of the semi-Hinduized Bengal Gonds have the remarkable custom of tying the corpses of adult males by a cord to the Mahua tree, in an upright position, previous to burial. It is also the rule with them that all adult males go to the forest and clear a space round an Âsan tree (*Terminalia alata tormentosa*), where they make an altar and present offerings to the tribal godling, Bara Deo, after which they have a general picnic.<sup>1</sup>

#### THE COTTON TREE.

The Salmali or Semal (*Bombax heptaphyllum*) is likewise sacred, an idea perhaps derived from its weird appearance and the value of its fibre, which was largely used by the primitive races of the jungle. It gave its name to one of the seven Dvîpas or great divisions of the known continent, and to a special hell, in which the wicked are tortured with the Kûta Salmali, or thorny rod of this tree. In the folktales a hollow cotton tree is the refuge of the heroine.<sup>2</sup> The posts of the marriage pavilion and stake round which the bride and bridegroom revolve are very commonly made of its wood among the Kols and allied Drâvidian tribes, as are also the parrot totem emblems used at marriages by the Kharwârs and many menial castes. The Bânsphors, a branch of the great Dôm race in the North-Western Provinces, fix up a branch of the Gûlar and Semal in the marriage shed. "Among the wild tribes it is considered the favourite seat of gods still more terrible than those of the Pîpal, because their superintendence is confined to the neighbourhood, and having their attention less occupied, they can venture to make a more minute scrutiny into the

<sup>1</sup> Dalton, "Descriptive Ethnology," 148, 281, 283; Rousselet, "India and its Native Princes," 369 sq.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 162.

conduct of the people immediately around them. The Pîpal is occupied by one or two of the Hindus triad, the gods of creation, preservation, and destruction, who have the affairs of the universe to look after, but the cotton and other trees are occupied by some minor deities, who are vested with a local superintendence over the affairs of a district, or perhaps of a single village.”<sup>1</sup>

### THE NÎM.

The Nimba or Nîm (*Azidirachta Indica*) is sacred in connection with the worship of the godlings of disease, who are supposed to reside in it. In particular it is occupied by Sitalâ and her six sisters. Hence during the season when epidemics prevail, from the seventh day of the waning moon of Chait to the same date in Asârh, that is during the hot weather, women bathe, dress themselves in fresh clothes, and offer rice, sandal-wood, flowers, and sometimes a burnt offering with incense at the root of the tree.

The Nîm tree is also connected with snake worship, as its leaves repel snakes. In this it resembles the Yggdrassil of Europe, the roots of which were half destroyed by the serpents which nestled among them. The leaves and wood of the ash tree, the modern successor of the mystic tree of Teutonic mythology, are still regarded throughout all Northern Europe as a powerful protective from all manner of snakes and evil worms.<sup>2</sup> In Cornwall no kind of snake is ever found near the ashen tree, and a branch of it will prevent a snake from coming near a person.<sup>3</sup> Nîm leaves are, it may be noted, useless as a snake scarer unless they are fresh.<sup>4</sup>

The leaves are also used throughout Northern India as a means of avoiding the death pollution, or rather as a mode of driving off the spirit which accompanies the mourners

<sup>1</sup> Sleeman, “Rambles and Recollections,” ii. 18; Tylor, “Primitive Culture,” ii. 225.

<sup>2</sup> “Quarterly Review,” cxiv. 226; “Folk-lore,” iii. 88.

<sup>3</sup> Hunt, “Popular Romances,” 420.

<sup>4</sup> Temple, “Legends of the Panjâb,” i. 473.



from the cremation ground. Hence after the funeral they chew the leaves and some water is sprinkled over them with a branch of the tree. "So great is the power of the Nîm over spirits and spirit disease, that in Bombay, when a woman is delivered of a child, Nîm leaves and cow's urine are, as a rule, kept at the entrance of the lying-in room, in order that the child and its mother may not be affected by an evil spirit, and on their New Year's Day it is considered essential for every Hindu to worship the Nîm tree and to eat its leaves mixed with pepper and sugar, that he may not suffer from any sickness or disease during the year. In practice very few worship the tree, but its leaves are generally eaten by most of them. Among the Chitpâwan Brâhmans, a pot filled with cow's urine is set at the door of the lying-in room with a Nîm branch in it, and anyone coming in must dip the branch in the urine and with it sprinkle his feet. Among Govardhan Brâhmans of Pûna, when a child is born, Nîm leaves are hung at the front and back doors of the house. In Ahmadnagar, when a person is bitten by a snake, he is taken to Bhairôba's temple, crushed Nîm leaves mixed with chillies are given him to eat, and Nîm leaves waved round his head. Among the Nâmdeo Shimpis of Ahmadnagar each of the mourners carries from the pyre a twig of the Nîm tree, and the Kanphatas of Cutch get the cartilage of their ears slit, and in the slit a Nîm stick is stuck, the wound being cured by a dressing of Nîm oil."<sup>1</sup>

We have already found this tree connected with Sun worship, as in the case of the Nimbârak Vaishnavas, as well as with that of Sîtâlâ, the goddess of small-pox. Among the wilder tribes it is also revered. The Jogis, a criminal tribe in Madras, reverence it and brand their dogs with a representation of the tree.<sup>2</sup> The Banjâras, or wandering carriers, use a branch of the tree as a test of continence. The jealous husband throws it on the ground and says, "If thou be a true woman, lift that Nîm branch."

<sup>1</sup> Campbell, "Notes," 234.

<sup>2</sup> Mullaly, "Notes on Madras Criminal Tribes," 20.

The Doms, or vagrant sweepers of the Eastern District of the North-Western Provinces, hold the Nîm tree sacred to Kâli or Sîtalâ, and the Kurmis dedicate it to Kâli Bhavânî, and worship this tree and the Pîpal under which the image of Devî is placed.<sup>1</sup>

#### THE COCOANUT.

The cocoanut is considered one of the most sacred fruits, and is called Srîphala, or the fruit of Srî, the goddess of prosperity. It is the symbol of fertility, and all through Upper India is kept on shrines and presented by the priests to women who desire children. One of the main causes of the respect paid to it seems to be its resemblance to a human head, and hence it is often used as a type of an actual human sacrifice. It is also revered for its uses as food and a source of intoxicating liquor. But it is not a native of Northern India, and is naturally more revered in its home along the western coast. In Gujarât and Kanara it represents the house spirit, and is worshipped as a family god. The Konkan Kunbis put up and worship a cocoanut for each of their relations who dies, and before beginning to cut the rice, break a cocoanut and distribute it among the reapers. The Prabhus, at every place where three roads meet, wave a cocoanut round the face of the bridegroom, and break it into pieces to repel evil influences. The Musalmâns of the Dakkhin cut a cocoanut and lime into pieces and throw them over the head of the bridegroom to scare evil spirits. Among some classes of ascetics the skull is broken at the time of cremation with a cocoanut in order to allow the ghost to escape. In Western India, at the close of the rains, cocoanuts are thrown in to pacify the sea. Its place as a substitute for a human sacrifice in Northern India seems to have been taken by the pumpkin, which is used in much the same way.

#### THE MIMOSA.

The Khair, or Mimosa (*Acacia catechu*) seems to owe most

<sup>1</sup> "Panjâb Notes and Queries," iii. 38.

of the estimation in which it is held to its use in producing the sacred fire. It forms, on account of its hardness, the base of the Aranî or sacred fire-drill, and in it the wedge of the softer Pîpal wood works and fire is produced by friction. The Yûpa or sacrificial post to which the victim was tied for the sacrifice was often made of this wood. In the great horse sacrifice of the Râmâyana, twenty-one of these posts were erected, six made of Vilva (*Agle marmelos*), six of Khadira or Acacia, six of Palâsa (*Butea frondosa*), one of Udumbara (*Ficus glomerata*), Sleshmataka (*Cordia myxa*), and one of Devadru, the Deodâr pine tree.

Of the Khair tree Bishop Heber thus writes in his Journal: <sup>1</sup> "As I returned home I passed a fine tree of the Mimosa, with leaves at a little distance so much resembling those of the mountain ash, that I was for a moment deceived, and asked if it did not bear fruit. He answered, 'No; but it was a very noble tree, being called the "Imperial tree," for its excellent qualities. That it slept all night, and was alive all day, withdrawing its leaves if any one attempted to touch them. Above all, however, it was useful as a preservative against magic; a sprig worn in the turban, or suspended over the bed, was a perfect security against all spells, Evil Eye, etc., insomuch that the most formidable wizard would not, if he could help it, approach its shade. One indeed, they said, who was very renowned for his power (like Lorrinite of Kehama) of killing plants and drying up their sap with a look, had come to this very tree and gazed upon it intently; 'but,' said the old man, who told me this with an air of triumph, 'look as he might, he could do the tree no harm,' a fact of which I made no question. I was amused and surprised to find the superstition, which in England and Scotland attaches to the rowan tree, here applied to a tree of nearly similar form."

This superstition regarding the rowan tree and the elder is familiar in European folk-lore. In Ireland the roots of the elder and those of an apple tree which bears red apples, boiled together and drunk fasting, expel evil

<sup>1</sup> i. 287.

spirits. In connection with this idea that the mimosa sleeps at night, pious Hindus prefer not to eat betel leaves after sunset, as catechu forms part of the ingredients with which they are prepared.

### THE PLANTAIN.

The plantain is also sacred, probably on account of the value of its fruit. The leaves are hung on the marriage booth, and a branch is placed near the pole or sacred fire round which the bride and bridegroom revolve. In Madras, when premature delivery takes place, the child is laid on a plantain leaf smeared with oil, the leaf is changed daily, and the baby is thus treated for the period which is less than the normal time of delivery. In Bengal, in consecrating an image of Durgâ, a plantain tree is brought in and bathed. It is clothed as a woman with Bel apples representing the breasts; nine sorts of leaves smeared with red paint are hung round the breast and it is worshipped.<sup>1</sup> The leaves are also used as a remedy for wounds and ulcers, a practice which prevailed in the time of Shakespeare. In "Romeo and Juliet" Benvolio says:—

"Take thou some new infection to thine eye,  
And the rank poison of the old will die."

To which Romeo answers:—

"Your plantain leaf is excellent for that."  
"For what, I pray thee?"  
"For your broken skin."

In the folk-tales the deserted wife sweeps the ground round a plantain tree and it gives her a blessing.<sup>2</sup>

### THE POMEGRANATE.

So with the pomegranate, which among the Pârsis of Bombay is held in high respect. Its twigs were used to make the sacred broom, its seeds, in order to scare evil

<sup>1</sup> Ward, "Hindus," ii. 13, quoted by Campbell, "Notes," 229.

<sup>2</sup> Lâl Bihâri Dê, "Folk-tales," 280.

spirits, were thrown over the child when it was girt with the sacred thread, and its juice was squeezed into the mouth of the dying.<sup>1</sup> In its fruit Anâr Shâhzâdî, the Princess Pomegranate, commonly lies hidden. But it is in Upper India considered unlucky to have such a tree in the house, as it is envious and cannot bear that any one should be lovelier than itself.<sup>2</sup>

#### THE TAMARIND.

The Orâons of Bengal revere the tamarind and bury their dead under its shade.<sup>3</sup> One special rite among the Drâvidian races is the Imlî ghontnâ or "the grinding of the tamarind," when the mother of the bridegroom grinds on the family curry stone some pods of the tamarind. The tree was a special favourite with the early Musalmân conquerors, and the finest specimens of it will be found in their cemeteries and near their original settlements.

#### THE SIRAS.

In the Panjâb the leaves of the Siras (*Acacia sirisa*) are a powerful charm. In many villages in Upper India they will be seen hung up on the rope crossing the village cattle path, when epidemics prevail among men or animals.<sup>4</sup> In this case the effect of the charm is enhanced by adding to them a tile covered with some hocus-pocus formula, written by a Faqîr, and rude models of a pair of wooden sandals, a mud rake, a plough-share and other agricultural implements which are considered effectual to scare the demon which brings the plague.

#### THE MANGO.

The Mango is used in much the same way. It is, as we shall see, used in making the aspersion at rural ceremonies.

<sup>1</sup> Campbell, *loc. cit.*, 229.

<sup>2</sup> "North Indian Notes and Queries," i. 207.

<sup>3</sup> Dalton, "Descriptive Ethnology," 189.

<sup>4</sup> "Sirsa Settlement Report," 154.

The leaves are hung up at marriages in garlands on the house door, and on the shed in which the rite is performed, and after the wedding is over these are carefully consigned to running water by the bride and bridegroom. It is also used as a charm. Before you see a flower on a mango tree shut your eyes and make some one lead you to a tree in flower. Rub the flowers into your hands, and you thus acquire the power of curing scorpion stings by moving your hand over the place. But this power lasts only for one year, and must be renewed when the season of flowers again returns.

#### THE TULASÎ.

The Tulasî or holy basil (*Ocimum sanctum*) is closely connected with the worship of Vishnu. At the last census over eleven hundred persons in the North-Western Provinces recorded themselves as worshippers of the plant. It is known in Sanskrit as Haripriya, or "the beloved of Vishnu," and Bhûtaghni, or "destroyer of demons." It seems to owe the favour with which it is regarded to its aromatic and healing properties. Vishnu, so runs the legend, was fascinated with the beauty of Vrindâ, the wife of Jâlandhara, to redeem him from whose enthrallment, the gods applied to Lakshmî, Gaurî, and Swadhâ. Each gave them seed to sow where Vishnu was enchanted. The seeds given by the deities sprang up as the Dhâtrî or Emblica Myrobalan, the Mâlatî or jasmine, and the Tulasî, or basil, and appearing in female form they attracted the admiration of the deity and saved him from the wiles of Vrindâ.<sup>1</sup>

Another legend comes from Bombay.<sup>2</sup> Tulasî was daughter of the Râja Dharmadhwaja, and by her devotions gained the favour of Vishnu, but she married the demon Sankhachûda, who by the virtue of his wife overcame the gods. They appealed to Vishnu, but he could not help them, as the demon was his votary. At last it was resolved that he should personate her husband and gain her love.

<sup>1</sup> Wilson, "Works," iii. 68.

<sup>2</sup> Campbell, "Notes," 248.

When Tulasî was aware of the deception she was about to curse him, but he pacified her by promising to marry her and make her name immortal. He added that those women who married an image of him to the Tulasî on the eleventh day of the month Kârttik would prosper.

The Tulasî is also connected with Sîtâ and Rukminî, and the prayer to her is: "I adore that Tulasî, in whose roots are all the places of pilgrimage, in whose centre are all the deities, and in whose upper branches are all the Vedas." The plant is specially worshipped by women after bathing, and more particularly at the full moon of Kârttik, if the bathing be in the Ganges. The chief ceremony is, however, the marriage of the infant Krishna to the plant, which is carried out by pious people, often at a considerable cost, in accordance with the standard ritual.

#### THE PALÂSA.

The Palâsa or Dhâk is sacred, partly on account of its use in producing the sacred fire, and partly because its orange blossoms are used to dye the coloured dust and water thrown about at the Holi festival. It is supposed to be in some way connected with the Soma, and by one account was produced from the feather of the falcon imbued with the Soma. Its trifoliate leaves represent the trident, or the three great gods, Brahma, Vishnu, and Siva, or birth, life, and death. The leaves are used to form the platters employed at various feasts and religious rites; the wood in the Yûpa, or sacrificial pole, and in the funeral pyre.

In one respect it resembles the rowan, which is also a sacred tree, but why this is so has been much debated. "Possibly the inaccessible rocks on which the tree is not unfrequently found to grow and the conspicuous colour of its berries may have counted for something, but this falls decidedly short of a solution of the question. One kind of answer that would meet the case, provided it be countenanced by facts, may be briefly indicated, namely, that the berries of the rowan were used in some early period in the brew-

ing of an intoxicating drink, or better still, of the first intoxicating drink known to the Teuto-Aryan Celts.”<sup>1</sup> The connection between the Palâsa and the Soma perhaps indicates that this may have been the case. It was again a Vedic custom to drive the cows from their calves by striking them with a rod of a Palâsa tree. In Yorkshire it used to be the custom for “farmers to have whip-stocks of rowan tree wood, and it was held that thus supplied, they were safe against having their draught fixed, or their horses made restive by a witch. If ever a draught came to a standstill, then the nearest witchwood tree was resorted to, and a stick cut to flog the horses on with, to the discomfiture of the malevolent witch who had caused the stoppage.” In some parts of Scotland the milkmaid carries a switch of the magical rowan to expel the demon which sometimes enters the cow; and in Germany, striking the cow with this magical wand is believed to render her fertile.<sup>2</sup>

#### THE BEL.

The Bel (*Aegle marmelos*) is specially dedicated to Siva, because it has three leaflets in the leaf, and because of its medicinal value. Siva is called Bilvadanda, “he with a staff of the Bel wood,” and its leaves are used in his service. Its leaves laid on the Lingam cool and refresh the heated deity. The wood is one of those used for the sacrificial post. Its fruit is called Srîphala, because it is supposed to have been produced from the milk of the goddess Srî.

#### THE BAMBOO.

The bamboo is sacred on account of its manifold uses and because among the jungle races fire is produced by the friction of two strips of bamboo. Besides this it contains a sort of manna, known as Bânslochan or Tabashîr, which is

<sup>1</sup> Rhys, “Lectures,” 359.

<sup>2</sup> Kelly, “Curiosities,” 159; Conway, “Demonology,” i. 126; Gubernatis, “Zoological Mythology,” i. 225; Dyer, “Popular Customs,” 274; Brand, “Observations,” 616.



in high repute as a medicine. The flowering of the bamboo is generally regarded as a sure sign of famine. The bamboo often appears in the folk-tales. Thus in one of the tales of Somadeva,<sup>1</sup> "they asked Sumeru about the origin of the bow, and he said: 'Here is a great and glorious wood of bamboo canes; whatever bamboos are cut from it and thrown into this lake, become great and wonderful bows; and those bows have been acquired by several of the gods, and by Asuras and Gandharvas and distinguished Vidyadhâras.'" In one of the Santâl tales,<sup>2</sup> the bamboo grows from the grave of the murdered girl, and remonstrates when the Jogi goes to cut it, but out of a piece he finally makes a flute of wondrous sweetness. Among the jungle races the bamboo often is used to make the poles of the marriage shed, while the central post is made of the wood of the holy Siddh tree, the *Hardwickia binata*.

In Gujarât,<sup>3</sup> the Turis, to keep off evil spirits, lay two slips of bamboo in the lying-in room. The Prabhus of Pûna at their marriages put bamboo baskets on the heads of the bride, bridegroom, and guests. The Mhârs and Mângs make the married pair stand in bamboo baskets. The Muâsis of Bengal make the wedded pair revolve round a bamboo post. The Birhors worship Darha in the form of a split bamboo; the Kachâris and Gâros worship a bamboo planted in the ground; the Râjmahâl hill-man worships three bamboos with streamers, as Chaunda Gusâin.<sup>4</sup> The use of the bamboo decorated with a streamer as a perch for the deity is common at all low-caste shrines in Northern India.

### THE SANDAL.

The Sandal, again, in the form of powder or paste is very largely used in all Hindu rites, and in making the marks characteristic of sect or caste. "In Bombay, every evening, the Pârsis burn sandal chips in their houses, as the smell of

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 439.

<sup>2</sup> Campbell, "Santâl Folk-tales," 54.

<sup>3</sup> Campbell, "Notes," 239.

<sup>4</sup> Dalton, "Descriptive Ethnology," 109, 220, 234.

sandal is supposed to drive away evil spirits, and the Pûna Ghadsis or musicians say that they are sprung from sandal wood, because it is one of their tribal guardians.<sup>1</sup>"

### THE BIRCH.

The Bhûrja, a species of birch, is also sacred. It, too, is supposed to drive away evil spirits. Its bark, now called Bhojpatra, is used for writing charms, and for other mystic purposes. When a corpse is burnt by low-caste people, when a person dies at the hands of an executioner, when he dies on a bed, or when he is drowned and his body cannot be found, a rite known as Palâsvidhi is performed. An effigy of the deceased is made, in which twigs of the Palâsa tree represent the bones, a cocoanut or Bel fruit the head, pearls or cowry shells the eyes, and a piece of birch bark or the skin of a deer the cuticle. It is then filled up with Urad pulse instead of flesh and blood, and a presiding priest recites a spell to bring life into the image, which is symbolized by putting a lighted lamp close to the head. When the light goes out, life is believed to be extinct and the funeral rites are performed in the regular way, the only exception being that the period of impurity lasts for three, instead of ten days.

### OTHER SACRED TREES.

The number of these trees and plants which scare evil spirits or are invested with other mystic qualities is infinite. We may close the catalogue with the Babûl or Kîkar (*Acacia Arabica*), which when cut pours out a reddish juice. One of these trees, when the Musalmâns tried to cut it near a shrine at Lahore, is said to have poured out drops of blood as a warning. But on the whole it is an unlucky tree, and the resort of evil spirits. If you throw water for thirteen days successively on a Babûl tree, you will get the evil spirits which inhabit it into your power. They tell of a man who

<sup>1</sup> Campbell, *loc. cit.*, 232.

did this near Sahâranpur, who when taken to his cremation, no sooner was the light set to his pyre than he got up and walked home, and is alive to this day. His neighbours naturally look on his proceedings with a certain degree of suspicion. The ghost of a man burnt with this wood will not rest quietly, and any one who rests on a bed made of it is afflicted with evil dreams. An old servant of mine once solemnly remonstrated against the use of such a bed by his master. Such a bed, he remarked, should be only used for a clergyman guest, who by virtue of his profession is naturally protected against such uncanny visitations.

### TREE MARRIAGES.

We now come to discuss the curious custom of marriages to trees. This prevails widely throughout Northern India. Thus, in some parts of Kângra, if a betrothed but as yet unmarried girl can succeed in performing the marriage ceremony with the object of her choice round a fire made in the jungle with certain wild plants, her betrothal is annulled, and this informal marriage is recognized.<sup>1</sup> In the Panjâb a Hindu cannot be legally married a third time. So, if he wishes to take a third wife, he is married to a Babûl tree (*Acacia Arabica*), or to the Akh plant (*Asclepia gigantea*), first, so that the wife he subsequently marries is counted as his fourth, and the evil consequences of marrying a third time are thus avoided.<sup>2</sup> In Bengal, writes Dr. Buchanan,<sup>3</sup> "Premature marriage is considered so necessary to Hindu ideas of prosperity, that even the unfortunate children who are brought up for prostitution are married with all due ceremony to a plantain tree, before the age when they would be defiled by remaining single." In the North-Western Provinces, among some of the higher classes of Brâhmans, if a man happens to lose one or two wives and is anxious to marry a third, the ceremony of his third

<sup>1</sup> Ibbetson, "Panjâb Ethnography," 119.

<sup>2</sup> "Panjâb Notes and Queries," ii. 42; "North Indian Notes and Queries," ii. 27.

<sup>3</sup> "Eastern India," iii. 555.

marriage is first gone through with an Akh plant. The family priest takes the intending bridegroom to the fields where there are Akh plants and repeats the marriage formula. This is known as Arka Viváh, or Akh marriage, and it is believed that the plant itself dies soon after being married. In Oudh, it is very unlucky to marry a couple if the ruling stars of the youth form a more powerful combination than those of the female. The way to get out of the difficulty is to marry the girl first to a Pípal tree. In the Panjáb, rich people who have no children marry a Bráhmaṇ to a Tulasí plant. The pseudo-father of the bride treats the Bráhmaṇ ever afterwards as his son-in-law, which, it is needless to say, is a very good thing for the Bráhmaṇ.<sup>1</sup> If the birth of a child does not follow this ceremony, they have good reason for apprehending that a messenger from Yama, the god of death, will harass them on their way to the spirit world.

In Bombay, among the Kudva Kunbis of Gujarât, when there are certain difficulties in the marriage of a girl, she is married to a mango or some other fruit tree. Mr. Campbell<sup>2</sup> accounts for this on the principle that a spirit fears trees, especially fruit trees. Among another branch of the same tribe, when a girl is marriageable and a bridegroom cannot be found, the practice is to substitute a bunch of flowers, and the marriage ceremony proceeds. Next day, by which time the flowers have begun to fade, they are thrown into a well, and the bride of yesterday is considered a widow. As a widow can marry at any time without social discredit, the parents find a husband for her at their leisure.<sup>3</sup>

So in Bengal, the Rautiyas before the wedding go through the form of marriage to a mango tree.<sup>4</sup> Among the Mundâri Kols, "the bride and bridegroom are well anointed with turmeric, and wedded, not to each other, but the bride to a Mahua tree, and the groom to a mango, or both to

<sup>1</sup> "North Indian Notes and Queries," ii. 151 sq.

<sup>2</sup> "Notes," 461.

<sup>3</sup> "Bombay Gazetteer," vii. 61.

<sup>4</sup> Risley, "Tribes and Castes," ii. 201.

mango trees. They are made to touch the tree with red lead, and then to clasp it, and they are tied to it.”<sup>1</sup> Among the Kurmîs, the bridegroom on the wedding morning is first married to a mango tree. He embraces the tree, is for a time tied to it in a peculiar manner with a thread, and he daubs it with red lead. Then the thread is removed from the tree, and is used to attach some of the leaves to the bridegroom’s wrist. The bride is similarly wedded to a Mahua tree.<sup>2</sup>

Similarly in the Himâlayas, if anyone desires to marry a third time, whether his other wives are alive or not, he is married to the Akh plant. He builds an altar near the plant, or brings a branch home and plants it near the altar. The regular marriage ceremony is then performed, and a thread is wound ten times round the plant with the recitation of appropriate verses. Four days the plant remains where it was fixed, and on the fifth day the celebrant is entitled to commence the marriage ceremony with his third wife. Similarly, a person is married to an earthen jar, when from some conjunction of the planets the omens are unfavourable, or when, from some bodily or mental defect, no one will marry the boy or girl. The usual ceremonies are gone through, and the neck of the boy or girl is connected by a string with the neck of the vessel, and water is sprinkled over them with a brush made of five leaves.<sup>3</sup>

In Nepâl every Newâr girl is, while a child, married to a Bel fruit, which, after the ceremony, is thrown into some sacred river. When she arrives at puberty a husband is selected for her, but should the marriage prove unpleasant, she can divorce herself by the simple process of placing a betel-nut under her husband’s pillow, and walking off. Widows are allowed to re-marry; in fact, a Newâr woman is never a widow, as the Bel fruit to which she first married is supposed to be always in existence.<sup>4</sup>

<sup>1</sup> Dalton, “Descriptive Ethnology,” 194.

<sup>2</sup> *Ibid.*, 319.

<sup>3</sup> Atkinson, “Himâlayan Gazetteer,” ii. 912.

<sup>4</sup> Wright, “History of Nepâl,” 33.

Before considering a possible explanation of this group of customs, we may note other instances of pseudo-marriages. We have, in the first place, instances of the marriage of girls to a god. "In the Gurgáon District, in the Rewâri Tahsíl, at the village of Bâs Doda, a fair is held on the 26th of Chait and the two following days. I was told that formerly girls of the Dhînwar class used to be married to the god at these festivals, and that they always died soon afterwards, but that of late years the practice has been discontinued."<sup>1</sup>

Again, we have some traces of the allied custom of compulsory religious prostitution. It is said that Santâl girls are required to submit to compulsory prostitution once in their lives at Telkûpi Ghât. "It is said that the custom originally arose from the killing of a girl by her parents for incontinence; since when, girls have been permitted to do as they please, and what was once permissive has become compulsory."<sup>2</sup> There is no reference to this in Colonel Dalton's account of the Santâls, and Mr. Beglar's authority is not quite satisfactory. But on the analogy of similar rites in Babylon, as described by Herodotus, it is very likely that such a custom once prevailed. There is some evidence that similar customs once prevailed at the temple of Jaggannâth and other Indian shrines.

We have, again, folk-tale references to the same custom in a tradition of the Vallabhachârya sect of the daughter of a banker, who, by her devotion to him, won the love of the god Krishna in the form of an image. Finally the deity revealed himself, and she went with him to Brindaban and remained with her divine husband till he carried her off to the heaven of Vishnu. This, however, is hardly perhaps more than an example of the mystic union of the god with his worshippers, which forms such a large part of the Vaishnava hagiology, and is familiar in the tales of Krishna and the Gopîs.

There is, again, among children in the neighbourhood of Sahâranpur, a game which may be a survival of some more

<sup>1</sup> "Settlement Report," 38.

<sup>2</sup> "Archæological Reports," x. 177.

primitive rite. At the Tîj festival, which occurs in the rainy season, girls dressed in their best go to a tank near the city. After dropping offerings into the water in honour of Khwâja Khizr, they divide into two parties, each of which selects a leader, one of whom is known as the bride and the other a bridegroom. The latter is decorated with a paper crown decked with tinsel. The clothes of the pair are knotted together, and they are made to walk round a Tulasî plant or a Pîpal tree on the banks of the tank, in a mock form of the marriage ritual. Meanwhile each party chaffs the other, saying, "Your bride (or bridegroom) is one-eyed." They return home with merriment of this kind, and when they come to the house the knot tied in the garments of the pair is unloosed.

We have, again, instances of the marriages of, or to animals. In parts of the Panjâb, if a man have lost two or three wives in succession, he gets a woman to catch a bird and adopt it as her daughter. He then marries the bird, and immediately pays over the bride-gift to the woman that adopted his bird-bride, which he divorces. After this he can get himself married to another woman, and she will probably live.<sup>1</sup>

So, there have been many instances of Râjas marrying animals with the customary rites. Some years ago, one of the Gâekwârs of Baroda spent a large sum in marrying some favourite pigeons, and a Râja of Nadiya spent a lâkh of rupees in marrying two monkeys.

Lastly, there are numerous survivals of what can hardly be anything else but tree marriage. Among the Bâwariyas, a vagrant tribe in Sirsa, the bride and bridegroom go outside the village to a Jand tree, which, as we have seen already, is regarded as sacred, move round it seven times, and then cut off a branch with an axe.<sup>2</sup> In a Bhîl marriage, the pair walk round the Salyâra tree, which is placed in the marriage booth, twelve times.<sup>3</sup> We have a similar custom among most of the menial tribes. The Kols make the

<sup>1</sup> "North Indian Notes and Queries," i. 15.

<sup>2</sup> "Settlement Report," 167.

<sup>3</sup> "Bombay Gazetteer," iii. 221.

marriage booth of nine bamboo poles, with a bamboo or a branch of the Siddh tree as the central post. As the bridegroom smears the parting of the bride's hair with red lead, he makes a daub of the same substance on the tree. Much the same custom prevails among all the inferior castes. The worship of trees at marriage prevails in Madras, where some Râjas worship at their marriages the fire and the Vahni tree, a twig of which is used as an arrow at the hunting feast at the Navarâtri or Dasahra.<sup>1</sup>

On the whole, it seems probable that this custom of pseudo-marriages may be based on various principles. The popular explanation of the custom is, as we have seen, that it is intended to avoid the curse of widowhood, the tree-husband being always alive; the woman, even if her husband die, can never be a widow, nor can the parents be liable to the contempt which, according to popular Hindu belief, awaits those who keep a girl who has reached maturity unmarried. But when we find the same custom prevailing among races who habitually permit pre-nuptial infidelity, and among whom every marriageable widow is either subjected to the levirate or made over to a stranger, it seems obvious that this cannot be the original explanation of the practice.

Again, according to Mr. Frazer, who has collected numerous examples of the custom, "it is difficult to separate from totemism the custom observed by totem clans in Bengal of marrying the bride and bridegroom to trees before they are married to each other."<sup>2</sup>

But the idea that, as we have seen in one of the cases of tree marriages, the tree itself is supposed to die soon after the ceremony, seems to point to the fact that the marriage may be intended to divert to the tree some evil influence, which would otherwise attach to the wedded pair. We have an instance of a somewhat analogous practice from Bombay. "Among the Konkan Kunbis, when a woman is in labour and cannot get a speedy delivery, some gold ornament from her hair is taken to a Rûi plant (the Dhâk—

<sup>1</sup> Oppert, "Original Inhabitants," 73.

<sup>2</sup> "Totemism," 33 sqq.







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*Callotropis gigantea* of Northern India), and after digging at its roots, one of the roots is taken out, and the ornament is buried in its stead. The root is then brought home and put in the hair of the woman in labour. It is supposed that by this means the woman gets speedy delivery. As soon as she is delivered of a child, the root is taken from her hair and brought back to the Rû plant, and after digging at its root the ornament is taken out and the root placed in its former place.”<sup>1</sup> The idea seems to be that the evil influence hindering parturition is thus transferred to the plant. And this may be one explanation of the practice where, as we have seen, a man is married to a bird, or so on, when his former wives have died. The bird acts as the scape-animal, and carries the disease spirit away with it.

Lastly, we have seen instances in which the wedded pair are made to clasp the tree or are tied to it in some special way. There are numerous cases in which women, in order to procure offspring, clasp an idol, like that of Hanumân and one of the other guardian deities. The clasping of the tree at marriage may possibly be a sort of sympathetic magic to bring on the pair the fertility and power of reproduction, of which vegetable life is the well-known symbol. We have the same principle of the wedding of the grove to its well, and every Hindu who goes to the expense of making a tank, does not drink of its waters until he has married the tank to a plantain or some other tree growing on its banks.

#### TREE AND SERPENT WORSHIP.

In the story of the king and his son, told in the Baitâl Pachîsi, the king supplicates the sacred tree to give him a son. The request is granted, and the king then implores the tree to make his people happy; the result was that poor wretches, hitherto living in the woods, came forth and concerted measures to seize his kingdom. Rather than shed blood, the old king, his queen, and his son retired to a lofty

<sup>1</sup> Campbell, “Notes,” 250.

mountain. There the son finds something white lying under a mimosa tree. On inquiry he learnt that it is a heap of serpents' bones left there by Garuda, who comes daily to feed on serpents. On hearing this, the king goes towards a temple, but is arrested by the cry of a woman, who says: "My son to-day will be eaten by Garuda." She and her people were, in fact, serpents in human shape. The king was moved to pity, and as in the famous legend of Buddha and the tigress, he offered to expose himself to Garuda in the room of her son. This is discovered; Garuda releases the king, and at his request re-animates the serpents to whom the bones belong.<sup>1</sup>

Here we have an example of the combination of tree and serpent worship, and it would be easy to adduce more instances, as has been done by Mr. Ferguson and other writers of his school. But in dealing with this phase of belief much caution is required. As Dr. Tylor observes: "Serpent-worship unfortunately fell years ago into the hands of speculative writers, who mixed it up with occult philosophies, Druidical mysteries, and that portentous nonsense called the Arkite symbolism, till now sober students hear the very name of ophiolatry with a shiver."<sup>2</sup>

It is almost needless to say that snake-worship prevails largely in Northern India. The last census showed in the North-Western Provinces over twenty-five thousand Nâga worshippers; one hundred and twenty-three persons recorded themselves as votaries of Gûga, the snake god. There are also a certain number who worship Sânp Deotâ, or the snake godling, and Ahîran, another deity of the same class, who is worshipped in Sultânpur by daily offerings of red lead, water, and rice. Sokha, said to be the ghost of a Brâhman killed by a snake, has nearly fourteen thousand worshippers. In the Panjâb, again, there are over thirty-five thousand special votaries of the snake godlings, of which the great majority worship Gûga.

<sup>1</sup> Manning, "Ancient India," ii. 330 sq.; Tawney, "Katha Sarit Sâgara," i. 185.

<sup>2</sup> "Primitive Culture," ii. 239.

That the cultus of the snake has been derived from aboriginal beliefs appears tolerably certain. The Hindus of Vedic times looked on the serpent with fear and dislike. It was impersonated as Ahi or Vritra, the snake demon which brings darkness and drives away the kindly rain. The regular snake-worship, as we now find it, was obviously of a later date.

It does not appear difficult to disentangle the ideas on which snake-worship is based. To begin with, the snake is dreaded and revered on account of the mysterious fear which is associated with it, its stealthy habits, its sinuous motion, the cold fixity of its gaze, the protrusion of its forked tongue, the suddenness and deadliness of its attacks. It would be particularly dreaded by women, whose habits of walking barefoot in fields in the early dawn, and groping in dark corners of their huts, render them specially exposed to its malice. The chief basis of the cultus would then be fear, as in the case of the tiger and other beasts of prey.

It would soon be discovered that there were various harmless snakes which would, as house-hunters, come to be identified with the ancestral ghosts as the protectors of houses and goods. The power of controlling and taming the more venomous snakes would then be discovered, and the snake-charmer would come to be regarded as the wisest of mankind, as a wizard, and finally as a priest. We have thus three aspects under which the snake is worshipped by many savage races—as a dreaded enemy, as the protector of home and treasure, as the accompaniment and attribute of wisdom. The village temple would be often in early times a storehouse of treasure, and the snake, respected as its guardian, would finally, as in Kashmîr, be installed there as a god.

Next, we have the early connection between the serpent and the powers of nature, the cloud and the rain, as appears in the familiar Vedic legend of Indra and the Dragon Ahi, and Seshanâga, the great world serpent, which appears in so many of the primitive mythologies.

The serpent would again receive respect as the emblem

of life; his shape would, as in many forms of primitive ornament, be associated with the ring, as a symbol of eternity; he is excessively long-lived, and periodically renews his life.

He has, further, as in the Saiva cultus, become associated with phallicism, and with the sexual powers, as in the Adam legend. "The serpent round the neck of Siva denotes the endless cycle of recurring years, and a second necklace of skulls about his person, with numerous other serpents, symbolizes the eternal revolution of ages and the successive dissolution and regeneration of the races of mankind."<sup>1</sup>

Lastly, the cultus may have a totemistic basis. As Strabo describes the Ophiogeneis or serpent races of Phrygia actually retaining physical affinity with the snakes to whom they were to be believed to be allied, the Cheros of the eastern districts of the North-Western Provinces and the Bais Rājputs of Oudh profess to be descended from the Great Serpent. Gautama Buddha himself is said to have been of serpent lineage.

But the great serpent race was that of the Nāgas, to whom much ill-considered argument and crude speculation have been devoted. According to one theory they were Skythic emigrants from Central Asia, but whether antecedent or subsequent to the so-called Aryan inroad is disputed. They seem to have been accustomed to use the serpent as a national symbol, and hence became identified with the snake. Some of the myths seem to imply that they suffered persecution at the hands of the Brāhmans, such as the tale of the burning of the Khândava forest, the opening scenes of the Mahābhārata, and the exploits of the youthful Krishna. They are, again, associated with Buddhism on monuments like those of Ajanta, and another theory would make them out to be the Dasyus, or aboriginal races of Upper India, who were the first to adopt Buddhism and were exterminated in the Brāhmanical revival. Little, in fact, is known of them, save that they may have been early worshippers

<sup>1</sup> Monier-Williams, "Brāhmanism and Hinduism," 319 sqq.



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of the snake, may have embraced Buddhism, and may have introduced the worship into India from some northern home.<sup>1</sup> But Mr. Ferguson's theory that snake-worship was of purely Turanian origin is, to say the least, very doubtful, and his belief that Saivism is antagonistic to snake-worship, and that Vaishnavism, which he regards as a modification of Buddhism, encourages it, is opposed by the numerous examples of the connection of the serpent with the Lingam.

### SESHANÂGA.

Below the seven Pâtâlas, according to the Vishnu Purâna, is Vishnu incarnated as Seshanâga, and known by the name Ananta, or "Endless." He has a thousand heads adorned with the mystical Swâstika, and in each head a jewel to give light. He is accompanied by Varunî, the goddess of wine (who has nowadays been replaced by Madain, who is venerated by Chamârs in Oudh), supports the world on his head, holds in one hand a pestle and in the other a plough, which, as we shall see later on, connects him with agriculture.

### SNAKE SHRINES.

In various places snakes are provided with special shrines. Thus, in Garhwâl, Seshanâga is honoured at Pandukeswar; Bhekal Nâg at Ratgâon; Sangal Nâg at Talor; Bânpa Nâg at Margâon, and many others of the same kind.<sup>2</sup> In fact, all along the Himâlaya the worship extensively prevails. Kailang Nâg is the chief Himâlayan godling, and as the

<sup>1</sup> Wheeler, "History of India," i. 148; "Gazetteer Central Provinces," lxiii.; lxxii.; Campbell, "Notes," 269; Ferguson, "Tree and Serpent Worship," Appendix D; Elliot, "Supplementary Glossary," s.v. "Gaur Taga"; Tod, "Annals," i. 38; Atkinson, "Himâlayan Gazetteer," ii. 280 sqq., 297; Temple, "Legends of the Panjâb," i. 414 sq.

<sup>2</sup> Bhekal Nâg is perhaps the Sanskrit *bheka*, "frog." It has been suggested that the gypsy *Beng* or Devil is connected with Bheka, and thus allied to serpent-worship (Groome, "Encyclopædia Britannica," Art. "Gypsies"). Sir G. Cox ("Introduction," 87, note) makes out Bheki, or "the squatting frog," to be an old name for the sun. For the Himâlayan snake shrines see Atkinson, *loc. cit.*, ii. 374 sq.

Vedic Ahi controls the clouds, so he gives fine weather. A victim is killed, and one of his disciples, after drinking the blood, gets into a state of afflatus. Finally, he gasps out that the sacrifice is accepted, and falls down in a state of exhaustion. The old shrine to the serpent deity at Kângra, known as Baghsu Nâg, has been converted into a Saiva temple under the name of Baghsunâtha, another instance of the adoption of strange deities into orthodox Hinduism.

“The Nâg is specially the guardian of cattle and water-springs. According to the legend, the valleys of Kashmir and Nepâl were in some remote period the abode of Nâgas. The milk of a cow is usually presented to a Nâg, and goats and sheep are usually sacrificed to him, as to other godlings. So far as I am aware, the only place in the Himâlaya where the living snake is worshipped is at the foot of the Rotung pass.”<sup>1</sup> The Nepâl serpent king is Karkotaka, who dwelt in the lake Nâgavâsa, and Siva in the form of Karkotaka Nâga has a temple at Barha Kotra in the Bânda District.

In one of the Nepâl temples is a representation of a Nâg Kanyâ, a serpent maiden or mermaid, sitting on a tortoise.<sup>2</sup> This serpent maiden constantly appears in Indian folk-lore. Such is Vijayâvatî, daughter of Gandamâlin, one of the snake kings, who is of surpassing loveliness, rescues and marries the hero. She is represented by the Melusina of European folk-lore, and one of her kindred survived to our own day, to appear as Elsie Venner in one of the finest novels of this generation.<sup>3</sup>

Curious as it may appear, all the Kashmir temples were originally surrounded by artificial tanks, constructed in order to propitiate the Nâgas. Ancient stones covered with figures of snakes are occasionally to be seen worked up into the walls of modern buildings. Abul Fazl says that in his time there were nearly seven hundred figures of snake gods existing in Kashmir. The snake, it is needless to say, is a common emblem in temples all over the country. An

<sup>1</sup> Oldham, “Contemporary Review,” April, 1885.

<sup>2</sup> “Oldfield, “Sketches,” ii. 204; Wright, “History,” 85.

<sup>3</sup> Tawney, “Katha Sarit Sâgara,” ii. 173, 544.

ancient temple at Bilâspur in the Central Provinces has, as its only image, that of the cobra.<sup>1</sup>

Snake-worship appears constantly in history and legend. There is a passage in Plutarch from which it appears to have been the custom to sacrifice an old woman (previously condemned to death for some crime) to the serpent gods by burying her alive on the banks of the Indus. Ktesias also mentions the worship of snakes, and in the Buddhist legends snakes are often referred to as the guardian deities of towns.<sup>2</sup>

In the folk-tales, Naravâhanadatta worships snakes in a grove sacred to them, and Bhîmabhatta goes to the temple of the chief of the snakes, which he finds full of long wreaths of flowers in form like serpents, and a great lake sacred to Vâsuki, studded with red lotuses, which seemed like clouds of smoke from the fume of snake poison.<sup>3</sup>

A curious legend tells how Kadrû and Vinatâ were the two wives of the patriarch Kasyapa, the former being the mother of the serpent race, and the other of the birds. A discussion arose between them regarding the colour of the tails of the horses of the sun, Vinatâ insisting that they were white and Kadrû that they were black. It was agreed that whichever of the two was proved to be wrong should serve the other. So Kadrû contrived to fasten one of her black snakes on to the back of one of the horses, and Vinatâ, thinking this was the real tail, accepted defeat; so the snakes rule the birds for ever.

Nahusha, according to one version of his legend, aspired to the love of the queen of India when her husband concealed himself because he had killed a Brâhman. A thousand Rishis bore the litter of the presumptuous sinner through the air, and when in his pride he touched Agastya Muni with his foot, the offended sage cursed him, and he became a serpent. Finally he was pardoned by the intercession of Yudhishtira, threw off his serpent form, and was raised to the heaven of the gods.

<sup>1</sup> "Calcutta Review," li. 304 sq.; liv. 25 sq.; Ferguson, "Eastern Architecture," 289; "Central Provinces Gazetteer," 86.

<sup>2</sup> Tawney, *loc. cit.* i. 577.

<sup>3</sup> *Ibid.*, i. 312; ii. 225.

Near Jait, in the Mathura District, is a tank with the broken statue of a hooded serpent in it. Once upon a time a Râja married a princess from a distant land, and wished to bring her home with him. She refused to come until he announced his lineage. Her husband told her that she would regret her curiosity, but she persisted. At last he took her to the river and warned her again, but in vain. Then he told her not to be alarmed at anything she saw, adding that if she did so, she would lose him. Saying this, he began to descend slowly into the water, all the time trying to dissuade her, till the water rose to his neck. Then, after a last attempt to induce her to abandon her curiosity, he dived and reappeared in the form of a Nâga, and raising his head over the water, he said, "This is my lineage. I am a Nâgavansi." His wife could not suppress an exclamation of grief, on which the Nâga was turned into stone, where he lies to this day. Here we have another instance of the consequences of the violation of the curiosity taboo.<sup>1</sup>

The town of Nigohan in the Lucknow District is said to have been founded by Raja Nâhuk of the Chandravansi line of kings. Near it is a large tank, in which the legend says that the Râja, transformed into a snake for the sin of killing a Brâhman, was compelled to live. Here at length the Pândava brothers, in their wanderings after their battle with the Kauravas, came, and as they went to draw water, the serpent put to each of them five questions touching the vanity of human wishes and the advantages of absorption from the world. Four out of the five brethren failed to answer and were dragged under the water, but the riddle was solved by the fifth. The spell was thus loosed, and the Râja's deliverer had come. The Pându put his ring round the body of the serpent, and he was restored to human form. In his gratitude he performed a great sacrifice, and to this day the cultivators digging small wells in the centre of the tank in the dry season, come across the burnt barley, rice, and betel-nuts used in the sacrifices.<sup>2</sup>

<sup>1</sup> "Archæological Reports," vii. 4.

<sup>2</sup> "Settlement Report," 121.

The old Buddhist traveller thus describes the serpent deity in the temple at Sankisa in the Farrukhâbâd District—“A white-eared dragon is the patron of this body of the priests. It is he who causes fertilizing and seasonable showers of rain to fall within their country, and preserves it from plagues and calamity, and so causes the priesthood to dwell in security. The priests, in gratitude for these favours, have erected a dragon chapel, and within it placed a seat for his accommodation; and, moreover, they make special contributions in the shape of religious offerings to provide the dragon with food. Towards the end of each season of rest, the dragon incontinently assumes the form of a little serpent, both of whose ears are white. The body of priests, recognizing him, place in the midst for his use a copper vessel full of cream. The serpent then proceeds to come down from the highest part of the alcove, all the while moving, as though he would pay his respects to all those around him. He then suddenly disappears. He makes his appearance once every year.”<sup>1</sup>

According to Gen. Cunningham, the only spot which can be identified with any certainty at Sankisa is the tank of the Nâga, which still exists to the south-east of the ruins. The name of the Nâga is Kârewar, which appears to mean “the black one,” and that of the tank Kandaiya Tâl. Milk is still offered to him on every day of May, the Nâgpanchamî festival in August, and at any other time when rain is wanted.<sup>2</sup>

There are many instances of this control of the Nâga over the weather. Thus, in Nepâl, when Râja Gunkamdeva committed incest, the gods in their wrath withheld the rain. Finally the Râja managed to catch the great Nâga Karkotaka, and the other Nâgas came and worshipped him and gave him each a likeness of himself drawn with his own blood, and declared that whenever there was a drought hereafter, plentiful rain would fall as soon as these pictures were worshipped.

So, Gorakhnâtha confined the nine Nâgas, and there was

<sup>1</sup> Beal, “Travels of Fah Hian,” 67 sq.

<sup>2</sup> “Archæological Reports,” i. 274.

a drought until Matsyendranâtha appeared and released them, on which the clouds gave rain.<sup>1</sup>

The plan of propitiating the Nâga with an offering of milk is found also in the case of the Durham legend of the Lambton worm and the dragon of Deerhurst in Gloucestershire.<sup>2</sup>

The sacred dragons of this kind are innumerable. The Buddhist cave at Pabhosa in the Allahâbâd District was the home of a monster of this class, who was subdued by Buddha.<sup>3</sup> That in the dragon tank at Râmagrâma used to assume the form of a Brâhman.<sup>4</sup> Dr. Buchanan tells of another at Bhâgalpur. "They showed me a hole in a rock opening into a hollow space close by the path leading up to their village. They said that this hole was the abode of a very large serpent, which they considered a kind of god. In cold weather they never saw it, but in the hot season it was constantly observed lying in the hollow before its den. The people pass by it without apprehension, thinking it understands their language, and would on no account injure one of them, should even a child or a drunken person fall on it."<sup>5</sup>

But all such snakes are not friendly. In the Hitopadesa, the faithful mungoose takes the place in the legend of Bethgelert of the hound and kills the deadly snake. Some reference to this famous folk-tale will be made in another connection. Aghâsura, "the evil demon," the king of the serpents, tried to devour the divine infant Krishna. When he and his foster-father Nanda were asleep together, a huge boa-constrictor laid hold of Nanda by the toe, and would speedily have devoured him, but Krishna, hearing his cries, ran to his side and lightly set his foot on the monster's head. At the very touch the serpent was transformed, and assumed the figure of a lovely youth; "for years ago a Ganymede of Heaven's Court, by name Sudarsana, in pride of beauty and exalted birth, had vexed the holy sage Angiras when in deep

<sup>1</sup> Wright, "History of Nepâl," 85, 141.

<sup>2</sup> Henderson, "Folk-lore of the Northern Counties," 289; "Gloucestershire Folk-lore," 23.

<sup>3</sup> Führer, "Monumental Antiquities," 144.

<sup>4</sup> Beal, *loc. cit.*, 90.

<sup>5</sup> "Eastern India," ii. 149.

contemplation, by dancing backwards and forwards before him, and by his curses had been metamorphosed into a snake, in that vile shape to expiate his offence, until the advent of Krishna."<sup>1</sup> We have already spoken of another famous Mathura snake, the Nâga of Jait, whose tail is supposed to reach underground to Brindaban, seven miles away.<sup>2</sup> The curious dragon cave at Kausambhi at Allahâbâd was one of the last notable discoveries of the Archæological Survey.<sup>3</sup>

### THE SNAKE GODS.

Besides the sacred Nâgas there are the regular snake gods. The serpent deity of Benares is Nâgîswar, who is represented by a serpent twining round the chief idol, and like his kindred rules the weather. The Nâg Kuân, or dragon well, is one of the oldest shrines in the city.<sup>4</sup> Târa is the snake goddess of the Kols, and the Khândhs call her Târâ Penu, the heavenly "star snake." Vâsuki, the "abider," now known as Bâsuk Nâg, has many shrines, and in all of them, as at Dâraganj, near Allahâbâd, described by Sir Monier-Williams,<sup>5</sup> the priest in charge is always a man of low caste, a fact pointing to the non-Aryan character of the worship. He forms one of the triad of the snake gods which rule the snakes of earth and hell, his fellows being Sesha and Takshaka, "he who cuts off." Vâsuki often appears in the folk-tales. We find him resisting Garuda, the destroyer of his subjects. His brother's son Kirtisena is, according to one legend, a Brâhman, and weds a mortal maiden by the Gandharva form; his eldest brother Vasunemi presents a benevolent Savara with a magic lute; Vâsuki himself marries the princess Yasodharâ, and their son is Priyadaršana. Vâsuki has a thousand ears. Once he served the gods by becoming the rope which the mount Mandara was

<sup>1</sup> Growse, "Mathura," 55, 58.

<sup>2</sup> *Ibid.*, 71.

<sup>3</sup> "Reports" xxi. 2, "Academy," 23rd April, 1887.

<sup>4</sup> Sherring, "Sacred City," 75, 87 sqq.; Führer, "Monumental Antiquities," 211. For weather snakes see Tawney, "Katha Sarit Sâgara," i. 438.

<sup>5</sup> "Brâhmanism and Hinduism," 323.

whirled round, and the sea was churned and produced Srî or Lakshmî, goddess of wealth.<sup>1</sup> The foot of the celebrated iron pillar at Delhi was driven so deep in order that it might rest on the head of Vâsuki. A Brâhman told the king that this would secure the stability of his kingdom. The Râja doubted this, and had the pillar dug up, when its base was found wet with the blood of the serpent king. Owing to the incredulity of the Râja it could never again be firmly fixed, and his want of faith led to the ultimate downfall of his dynasty. The same tale has reached the Himâlaya, and is told of the foundation of Almora.<sup>2</sup>

### THE SINHAS.

Next come the Sinhas, or snake godlings of the Panjâb and the western parts of the North-Western Provinces. "They are males, and though they cause fever they are not very malevolent, often taking away pain. They have got great power over milch cattle, and the milk of the eleventh day after calving is sacred to them, and libations of milk (as in the case of the Sankisa dragon) are always acceptable. They are generally distinguished by some colour, the most commonly worshipped being Kâli, 'the black one,' Hari, 'green,' Bhûra, 'grey,' Sinh. But the diviner will often declare a fever to be caused by some Sinh no one has ever heard of before, but to whom a shrine must be built. And so they multiply in a most perplexing manner. Dead men also have a way of becoming snakes—a fact which is revealed in a dream, when again a shrine must be built. If a peasant sees a snake he will salute it, and if it bite him, he or his heirs, as the case may be, will build a shrine on the spot to prevent the recurrence of such an occurrence. They are the servants of Vâsuki Nâga, King of Pâtâla, or Tartarus, and their worship is certainly connected with that of the Pitris or ancestors, though it is difficult to see exactly in what the connection lies."<sup>3</sup>

<sup>1</sup> Tawney, *loc. cit.*, i. 32, 55, 538: ii. 568.

<sup>2</sup> Gangadatta, "Folk-lore of Kumaun," Introduction, vii.

<sup>3</sup> Ibbetson, "Panjâb Ethnography," 114; "Legends of the Panjâb," i. 426.



## CONNECTION OF SNAKES WITH ANCESTOR-WORSHIP.

The connection is thus explained by Mr. Spencer: "The other self of the dead relative is supposed to come back occasionally to the old house; how else is it possible of the survivors sleeping there to see him in their dreams? Here are creatures which commonly, unlike wild animals, come into houses; come in, too, secretly at night. The implication is clear. That snakes which specially do this are the returned dead, is inferred by people in Asia, Africa, and America; the haunting of houses being the common trait of the kind of snakes revered and worshipped."<sup>1</sup> The benevolent household snake, which in the folk-tales assists the hero and protects the family of which he is the guardian, thus represents the soul of some deceased ancestor which has taken up its residence there. That the dead do appear as snakes is familiar in European folk-lore. Thus, for instance, the pious Æneas saw his father Anchises in the snake which crept from his tomb. We have already come across the same idea in the case of the Satî. It was an old European idea that this household snake, if not conciliated, and when dead buried under the threshold, a sacred place, prevented conception.<sup>2</sup>

## DEIFIED SNAKE HEROES.

We have already mentioned the regular snake godling Gûga. With him are often worshipped his father Jaur or Jewar Sinh, and Arjan and Sarjan, his twin half-brothers.<sup>3</sup>

Pîpa, the Brâhman, is another deity of the same class in Râjputâna. He was in the habit of giving milk to a serpent whose retreat was on the banks of the Sampu, or Snake Lake. The serpent used in return to present him daily with two pieces of gold. Being obliged to go away on business, he gave instructions to his son to continue the

<sup>1</sup> "Principles of Sociology," i. 345; Gubernatis, "Zoological Mythology," ii. 407 sq.; Wake, "Serpent-worship," 105; Tylor, "Primitive Culture," ii. 240.

<sup>2</sup> Leland, "Etruscan Roman Remains," 132.

<sup>3</sup> "Panjâb Notes and Queries," i. 2.

offering; but the youth, deeming it a good opportunity of becoming master of the treasure, took a stick with him, and when the serpent came forth for his expected food, he struck him violently. But the snake managed to retreat into his hole. On his return, the young Brâhman related his adventures to his mother. She was horrified at the account, and forthwith made arrangements for sending her son away out of danger. But in the morning when she went to call him she found to her horror that her son was dead, and a huge snake lay coiled up beside his body. Pîpa on his return was inconsolable, but, stifling his thoughts of revenge, he propitiated the monster with copious libations of milk. The serpent was appeased, and revealed to Pîpa the treasures which he guarded, commanding him to erect a monument which should transmit the knowledge of the event to future ages. Hence Pîpa has become a sort of snake godling, and the town of Pîpar and the Sampu Lake still by their names commemorate the legend.<sup>1</sup>

This famous tale, which was originally founded on a story in the Panchatantra, has come into European folk-lore through the *Gesta Romanorum*, and forms an excellent example of a genuine Indian folk-tale which has been naturalized in Western lands.<sup>2</sup> The incident of the animals which produce gold is common both in European and Indian folk-lore. Even Marabhuti in the tale of Somadeva is able to spit gold, and every one knows Grimm's pretty tale of the "Three little men in the wood," in which a piece of gold drops from the mouth of the good girl every time she speaks.

#### Snake Treasure Guardians.

Snakes throughout folk-lore are the guardians of treasure.<sup>3</sup> The griffins of Scythia guarded the treasures coveted by the

<sup>1</sup> Tod, "Annals," i. 777 sqq.

<sup>2</sup> Clouston, "Popular Tales," i. 127; Grimm, "Household Tales," ii. 405; Tawney, "Katha Sarit Sâgara," ii. 454; Jacobs, "English Fairy Tales," 207, 251.

<sup>3</sup> Gubernatis, "Zoological Mythology," ii. 407; Clouston, *loc. cit.*, i. 126.

Arimaspians ; the dragon watched the golden apples of the Hesperides ; in the Nibelungenlied the dragon Fafnir keeps guard over a vast treasure of gold, which Sigurd seizes after he has killed the monster. It is a common Indian belief that when a very rich man dies without an heir, he cannot take away his thoughts from his treasure, and returns to guard it in the form of a monstrous serpent. But after a time he becomes tired of this serpent life, and either in a dream, or assuming the human voice, he asks the persons living near the treasure to take it and offer him one of their dearest relatives in return. When some avaricious person complies with the serpent's wishes, he gets possession of the wealth, and the serpent then enters into some other state of existence. Instances of treasure speaking are not uncommon. Some time ago two old ladies, whose houses were divided by a wall, formally applied to me to have the wall excavated in the presence of respectable witnesses, because a treasure-guarding snake was often heard speaking from inside the wall, and begging some one to take over the wealth which was in his charge.

Snake charmers are supposed to have the power of recognizing these serpent treasure guardians, follow them stealthily to their holes, and ask them to point out the deposit. This they will do in consideration of the offering of a drop of blood from the little finger of a first-born son,<sup>1</sup> an obvious survival of human sacrifice, which is constantly found connected with the serpent cultus.

Various suggestions have been made to account for the idea of snakes guarding treasure. By one theory there is some connection between the snake and primitive metallurgy ; by another, that the snake may have been the totem of the early jewellers ; by a third, that the jewelled head of the snake is at the bottom of the matter.<sup>2</sup> But it seems more probable that the idea is based on the conception of the snake as a haunter of houses and temples, and the divine protector of the inmates and their wealth.

<sup>1</sup> " Panjâb Notes and Queries," ii. 91.

<sup>2</sup> Conway, " Demonology," i. 353 sq.

Indian folk-lore is full of such stories. In the Dakkhin tale, Seventee Bâi gets possession of the enormous diamond which the cobra used to take about in his mouth; and in the Bengal story Faqîr Chand obtains the serpent's crest-jewel.<sup>1</sup> The same idea appears in the Arabian Nights. Mr. Forbes tells rather a ghastly tale on this subject. He personally investigated a mysterious chamber supposed to contain treasure. Viewed from above it was a gloomy dungeon of great depth. He desired his men to enter it, but they positively refused, alleging that "wherever money was concealed, there existed one of the Genii in the mortal form of a snake to guard it." He at last prevailed on them to descend by means of ropes. They had not been at the bottom many seconds, when they called out vehemently that they were encircled by a large snake. Finally he observed something like billets of wood, or rather more resembling a ship's cable coiled up in a dark hole. Then he saw the monster raise his head over an immense length of body, coiled in volumes on the ground. A large snake was subsequently destroyed by fire, but no treasure was found, "the owner having doubtless already removed it."<sup>2</sup>

#### POWERS OF SNAKES IN FOLK-LORE.

Manifold are the powers of snakes in folk-lore. He can strike people dead with his look from a distance, like the "death-darting eye of cockatrice" in "Romeo and Juliet." He has the power of spitting fire from his mouth, which destroys his enemies and consumes forests. His saliva is venomous, and there are many stories of snakes spitting venom into food. In one of the versions of Bethgelert, the prince, but for his guardian bird, would have drunk as water the venom of the black snakes which drips from a tree. In the legends of Râja Rasâlu, Gûga, and Newal Dâi, the snake has power to kill and restore to life; it has the faculty of

<sup>1</sup> Miss Frere, "Old Deccan Tales," 33; Lâl Bihâri Dê, "Folk-tales" 19.

<sup>2</sup> "Oriental Memoirs," ii. 19, 385.

metamorphosis and flying through the air. In one of the Kashmîr tales, the Brâhman, wishing to get rid of his wife, gives her a snake in a bag; but when she opens it, it turns into a beautiful little boy.<sup>1</sup> We have, again, the world-wide story of the snake rescued by the traveller, which rewards the service rendered to him by biting his benefactor. When Indra carried off the nectar, the snakes licked the bed of Kusa grass on which the vessel lay. The sharp edges of the grass cut them as they licked, so they have had double tongues ever since.<sup>2</sup> Every Indian rustic believes in the Domunha or snake with a mouth at both ends, which is, as might have been expected, most virulent. There are snake women, like Lamia or Vasudeva, the mystic serpent, who go about at night, and by day resume their hateful form. The humanity of the serpent race comes out clearly in the legend of Safîdon, which attributes the leprosy still found in the Panjâb to the sacrilegious acts of Vâsuki, the king of the serpents.<sup>3</sup>

#### MODERN SNAKE-WORSHIP.

Some instances may be given of the form assumed by the worship of the snake in modern times.

The great snake festival is the Nâgpanchamî, or "Dragon's fifth," held on the fifth day of the month of Bhâdon. In the Hills it is called the Rikhî or Birurî Panchamî. Rikheswara has now become a title of Siva as lord of the Nâgas, a form in which he is represented as surrounded by serpents and crowned with the chaplet of hooded snakes. On the day of the feast the people paint figures of serpents and birds on the walls of their houses, and seven days before the festival they steep a mixture of wheat, gram, and pulse in water. On the morning of the feast they take a wisp of grass, tie it up in the form of a snake, dip it in the water in which the gram has

<sup>1</sup> Knowles, "Folk-tales," 492.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 182.

<sup>3</sup> Tawney, *loc. cit.*, ii. 99; Temple, "Legends of the Panjâb," i. Introduction, xv.; "Wideawake Stories," 193, 331.

been steeped, and offer it with money and sweetmeats to the serpents.<sup>1</sup>

In Udaypur on this day they strew particular plants about the thresholds of houses to prevent the entrance of venomous reptiles, and in Nepâl the day is observed as the anniversary of a great struggle between a famous Nâga and Garuda, the foe of the serpent race.<sup>2</sup> In the eastern districts of the North-West Provinces on this day milk and dried rice are poured into a snake's hole; while doing this they call out "Snake! snake!" The feeding of snakes on this holiday is done in much the same way in Bombay.<sup>3</sup> After the Diwâlî in Kângra, a festival is held to bid good-bye to the snakes, at which an image of the Nâga made of cowdung is worshipped. If a snake be seen after this it is called "ungrateful," and immediately killed.<sup>4</sup>

In the North-Western Provinces the usual custom is for the head of the family to bathe on the morning of the feast, to paint on the wall of his sleeping-room two rude representations of serpents, and to make offerings to Brâhmans. On this day people pray to what Dr. Buchanan calls "the chief eight dragons of the pit,"<sup>5</sup> girls throw some playthings into the water, and labourers take a holiday and worship the tools of their craft.

In Behâr during the month of Sâwan (August) crowds of women calling themselves Nâgin, or "wives of the snake," go about begging for two and a half days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brâhmans, and the other half invested in salt and sweetmeats, which are eaten by all the people of the village.<sup>6</sup>

In Garhwâl, the ground is freely smeared with cowdung and mud, and figures of five, seven, or nine serpents are

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 851.

<sup>2</sup> Tod, "Annals," i. 614; Wright, "History," 37.

<sup>3</sup> Rousselet, "India and its Native Princes," 28.

<sup>4</sup> "Panjâb Notes and Queries," iii. 75.

<sup>5</sup> "Eastern India," ii. 481.

<sup>6</sup> Grierson, "Bihâr Peasant Life," 405; "Maithili Chrestomathy," 23 sqq., where examples of the songs are given; "Panjâb Notes and Queries," iii. 38.

rudely drawn with sandal-wood powder or tumeric; rice, beans, or peas are parched; lamps are lighted and waved before them; incense is burnt and food and fruit offered. These observances take place both morning and evening, and the night is spent in listening to stories in praises of the Nâga.<sup>1</sup>

In parts of the North-Western Provinces, with the usual Nâgpanchamî, is performed what is known as the Guruî festival. On that day offerings are made by women to the Dragon godling Nâg Deotâ. Girls let dolls float in the water of some convenient river or tank, and the village lads beat the dolls with long switches specially cut for the purpose. The legend of this rite is thus told. When Râja Janamejâya held the Sarpa Sattra or snake rite in order to destroy Takshaka, the king of the serpents, all the snakes were captured by spells and killed. But Takshaka escaped and was found to have taken refuge with Indra, on whose throne he seated himself in the shape of a mosquito. Indra was ordered to produce the fugitive, and begged the life of Takshaka, which was granted on condition that he was banished from the land. So the snake king took the shape of a Brâhman lad and retired to the Caucasus. There he settled and married, but he foolishly told the story to his wife, and she being unable to keep the secret, it finally reached the ears of Janamejâya, who sentenced him to death. Takshaka then retorted by ordering Janamejâya to cause everyone in his dominions to kill his wife as a revenge for his own wife's treachery. Janamejâya was unwilling to issue such a cruel order, so he consulted the Brâhmins. Finally, it was proclaimed that on the Nâgpanchamî, every woman, to prove her devotion to her husband, should make a doll and offer it up as a vicarious sacrifice for herself. It would seem that the rite is the survival of some rite of human sacrifice in connection with snake-worship.

The Agarwâla Banyas, who say that they are descended from Râja Vâsuki, have a special rite in honour of Astika Muni, who is said to have been the instructor of Vâsuki.

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 836.

They bathe and make marks representing the snake on the walls of the house, which they worship, feed Bráhmans, and do the Ârtî or lamp rite. Each woman takes home with her some of the sesamum offered to the snake, which they sprinkle with the recitation of a spell in their houses as a means of driving away venomous snakes.

#### CURE OF SNAKE-BITE.

In Hoshangábâd there were once two brothers, Râjawa and Soral; the ghost of the former cures snake-bite, and that of the latter cattle murrain. The moment a man is bitten, he must tie a string or a strip of his dress and fasten it round his neck, crying, "Mercy! O God Râjawa!" To call on Ghorî Bâdshâh, the Delhi Emperor, who conquered the country, or Râmjî Dâs Bâba will do as well. At the same time he makes a vow to give so much to the god if he recovers. When he gets home they use various tests to ascertain if the poison is in him still. They take him in and out over the threshold, and light a lamp before him, acts which are supposed to have the effect of developing latent poison. They then give him salt and leaves of the bitter Nîm tree. If he can take them he is safe. These are all, as we have already seen, scarers of evil spirits, in this case the snake demon. If he cannot take them, the whole village goes out and cries to Râjawa Deo until he recovers. No one (Sir C. A. Elliott's informant told him) had been ever known to die of a snake-bite after this treatment. But the god has no power over the dreaded Biscobra, which takes its name from the Hindi Bishkhâpra, Sanskrit Vishakharpara, or "poison-headed," which is said to be so deadly that its very breath is venomous, one of the numerous popular delusions out of which it is hopeless to argue the rustic. The bitten man must not untie the string round his neck till the day when he goes to offer what he vows, which should be, at latest, on the next Dasahra; but if he attempts to cheat the god by offering ever so little less than he promised, he will die on the spot in agonies.<sup>1</sup>

<sup>1</sup> "Settlement Report," 120 sq.



All through Upper India the stock remedy for snake-bite is the exorcism of the Ojha or sorcerer, a performance known as Jhâr Phûnk, consisting of a series of passes, massage, and incantations, which are supposed to disperse the venom. Many, too, have faith in the so-called "Snake stone," which seems to be usually a piece of bone soaked in blood and repeatedly baked. This is supposed to have absorbent properties and to draw the venom out of the wound. It probably works by faith, and is as effective as the Achates or Agate of which Pliny writes: "People are persuaded that it availeth much against the venomous spiders and scorpions, which property I could very well believe to be in the Sicilian Agate, for that so soon as serpents come within the air and breath of the said province of Sicily, as venomous as they be otherwise, they die thereupon."<sup>1</sup>

#### THE SNAKE IN FOLK-LORE.

The references to the snake in folk-lore and popular belief are so numerous that only a few examples can be given. The Dhâman (*Ptyas mucosus*), a quite harmless snake, is said in Bombay to give a fatal bite on Sundays, and to kill cattle by crawling under them, or putting its tail up their nostrils. Its shadow is also considered malignant. It is believed to suck the milk of cattle, and that if a buffalo is looked on by it, it immediately dies. Of the Ghonas snake it is believed that it bites only at night, and at whatever hour of the night the victim is bitten, he dies just before daybreak.<sup>2</sup>

About these snake stones some curious tales are told. By one account, when a goat kills a snake, it eats it and then ruminates, after which it spits out a bead, which, when applied to a snake-bite, absorbs the poison and swells. If it be put into milk, and squeezed, the poison drips out of it like blood, and the bitten person is cured. If it be not put in milk it will burst in pieces. By another account, in the pouch-like appendages of the older Adjutant birds (*Leptoptilos*

<sup>1</sup> "Natural History," xxxvii. 10.

<sup>2</sup> "Gazetteer," xi. 36.

*Argala*) the fang of a snake is sometimes found. This, if rubbed over the place where a poisonous snake has bitten a man, is supposed to prevent the venom spreading to the vital parts of the body. Others say that it is found within the head of the Adjutant, and that it is only necessary to rub it to the bitten place and put it into milk, when it becomes black through the venom. What was known as the *Ovum Anguinum* of the Britons is said to have been a bead which assists children to cut their teeth and cures the chincough and the ague. Mr. Campbell<sup>1</sup> says he once possessed one of these "snake's eggs," which was a blue and white glass bead and supposed to be a charm used by the women of the prehistoric races.

A very common incident in the folk-tales is that the heroine is beset by snakes which come out of her nose or mouth at night and kill her newly-wedded husband, as the evil spirit kills the husband of Sara in the marriage chamber, until the hero lies awake and succeeds in destroying them.

Another power snakes possess is that of identifying the rightful heirs of kingdoms, and, as in the case of Drona, who found the Ahîr Adirâja sleeping in the shade of the hood of a cobra, announce that he is born to rule.<sup>2</sup> So in the mythology the Nâga king Machalinda spreads his hood over the Buddha to protect him from the rain and flies.<sup>3</sup> Many of these Nâgas indeed are friendly, as in the case of the Banjâra, who, in order to avoid octroi duty, declared his valuable goods to be Glauber salts, and Glauber salts they became until they were restored to their original condition by the intercession of the kindly Nâga of the Gundwa tank.<sup>4</sup> In one of Somadeva's tales the friendly snake clings round the Râja till he promises to release the Bodhisattwa out of prison.

#### SNAKES AND EUPHEMISM.

Snakes should, of course, be addressed euphemistically as "Maternal uncle," or "Rope," and if a snake bites you, you

<sup>1</sup> "Popular Tales," ii. 385.      <sup>2</sup> Fûhrer, "Monumental Antiquities," 28.

<sup>3</sup> Hardy, "Manual of Buddhism," 146.

<sup>4</sup> "Oudh Gazetteer," i. 597.

should never mention its name, but say, "A rope has touched me." The Mirzapur Kharwârs tell of a man who once came on a Nâgin laying her eggs. When she saw him she fell at his feet and asked him to throw the eggs in a water-hole. So he took up the eggs on a bamboo sieve and went with her to the brink. The Nâgin plunged in and said, "Do not be afraid! Come on!" He followed her, the waters dried up, and he came to the palace of the Nâg, who entertained him royally, and offered to give him anything he wished. The boor asked only for a pan, pot, and spoon, which the Nâga gave him, and he came home to find his relations doing the death ceremonies in his honour, believing he had been carried off by a tiger. He said nothing of his adventures till the day of his death, when he told the story. So the Nâga in other tales of the same class blesses and rewards the lucky man who has delivered the young snake from his persecutors who caught him while in the upper air. So in the Arabian Nights, the relations of Jullanar of the sea show their gratitude to the king who is kind to her on earth.

On the basis of the same idea which has been already referred to in the case of the Churel, it is believed that if the shadow of a pregnant woman fall on a snake it becomes blind.<sup>1</sup>

### THE SNAKE JEWEL.

The snake, like the "toad ugly and venomous," wears on his head the Mani or precious jewel, which is a stock subject in Indian folk-tales. Thus, in one of Somadeva's stories, "when Nala heard this, he looked round, and beheld a snake coiled up near the fire, having his head encircled with the rays of the jewels of his crest."<sup>2</sup> It is sometimes metamorphosed into a beautiful youth; it equals the treasure of seven kings; it can be hidden or secured only by cowdung or horsedung being thrown over it; and if it is acquired the serpent dies. It lights the hero on his

<sup>1</sup> "Panjâb Notes and Queries," i. 15.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 564; ii. 315.

way to the palace under the sea where is the silver jewelled tree; or it is possessed by the sleeping beauty, who cannot return to her home beneath the waters, and loses the hero until it is recovered. Its presence acts as an amulet against evil, and secures the attainment of every wish. It protects the owner from drowning, the waters parting on each side of him, and allowing him to pass over rivers dry-shod.<sup>1</sup>

#### THE RAINBOW AND THE SNAKE.

So the rainbow is connected with the snake, being the fume of a gigantic serpent blown up from underground. In Persia it was called the "celestial serpent." We have already seen that the Milky Way is regarded as the path of the Nâgas in the sky. It is possibly under the influence of the association of the snake, a treasure guardian, that the English children run to find where the rainbow meets the earth, and expect to find a crock of gold buried at its base.<sup>2</sup>

#### THE HOUSEHOLD SNAKE.

The belief in the influence of the guardian domestic or national snake is universal. When the Persians invaded Athens the people would not leave the city till they learned that the guardian snake had refused its food and abandoned the citadel. A snake at Lanuvium and at Epirus resided in a grove and was waited on by a virgin priestess, who entered naked and fed it once a year, when by its acceptance or refusal of the offering, the prospects of the harvest were ascertained. The Teutons and Celts had also their sacred guardian snake.

In the Panjâb Hills, every householder keeps an image of the Nâga or harmless snake, as contrasted with the Sânp, which is venomous. This snake is put in charge of the householder's homestead, and is held responsible that no cobra or dangerous serpent enters it. It is supposed to have

<sup>1</sup> Temple, "Wideawake Stories," 304, 424; "Panjâb Notes and Queries," i. 15, 76.

<sup>2</sup> Sleeman, "Rambles," i. 42; Conway, "Demonology," i. 354.



IMAGE OF THE HOUSEHOLD SNAKE.



the power of driving all cobras out of the place. Should rain drive the house snake out of his hole, he is worshipped. No image of a cobra or other venomous snake is ever made for purposes of worship. Ant-hills are believed to be the homes of snakes, and there the people offer sugar, rice, and millet for forty days.<sup>1</sup> These correspond to the benevolent domestic snakes, of whom Aubrey says that "the Bramens have them in great veneration; they keep their corne. I think it is Tavernier mentions it."<sup>2</sup>

They are, in fact, as we have already seen, the representatives of the benevolent ancestral ghosts. Hence the deep-rooted prejudice against killing the snake, which is both guardian and god. "If," says Mr. Lang,<sup>3</sup> "the serpent were the deity of an earlier race, we could understand the prejudice against killing it, as shown in the Apollo legend." The evidence accumulated in this chapter will perhaps go some way to settle this question, as far as India is concerned.

<sup>1</sup> "Panjâb Notes and Queries," iii. 92, 59.

<sup>2</sup> "Remaines," 39. He perhaps refers to Tavernier, "Travels' Ball's Edition), i. 42; ii. 249.

<sup>3</sup> "Custom and Myth," ii. 197.

## CHAPTER III.

### TOTEMISM AND FETISHISM.

Olim truncus eram ficulnus, inutile lignum,  
Cum faber incertus scamnum faceretne Priapum,  
Maluit esse deum.

*Horace, Sat. I. viii. 1-3.*

“A TOTEM is a class of material objects, which a savage regards with superstitious respect, believing that there exists between them and every member of the class an intimate and altogether special relation.”<sup>1</sup> As distinguished from a fetish, a totem is never an isolated individual, but always a class of objects, generally a class of animals or plants, rarely a class of inanimate objects, very rarely a class of artificial objects.

### ORIGIN OF TOTEMISM.

As regards the origin of totemism great diversity of opinion exists. Mr. Herbert Spencer considers that “it arose from a misinterpretation of nicknames; savages first took their names from natural objects, and then confusing these objects with their ancestors of the same name, paid the same respect to the material totem as they were in the habit of doing to their own ancestors.”<sup>2</sup> The objection to this is, as Mr. Frazer shows, that it attributes to verbal misunderstandings far more influence than, in spite of the comparative mythologists, they ever seem to have exercised.

Sir J. Lubbock derives the idea from the practice of naming persons and families after animals, but “in dropping

<sup>1</sup> Frazer, “Totemism,” 1; and his article on “Totemism,” in “Encyclopædia Britannica,” 9th Edition

<sup>2</sup> “Principles of Sociology,” i. 367.



the intermediate links of ancestor-worship and verbal misunderstanding, he has stripped the theory of all that lent it even an air of plausibility.”<sup>1</sup>

Recent inquiries in the course of the Ethnographical Survey of Bengal and the North-Western Provinces enable us perhaps to approach to a solution of the problem.

To begin with, at a certain stage of culture the idea of the connection between men and animals is exceedingly vivid, and reacts powerfully on current beliefs. The animal or plant is supposed to have a soul or spirit, like that of a human being, and this soul or spirit is capable of transfer to the man or animal and *vice versa*. This feeling comes out strongly in popular folk-lore, much of which is made up of instances of metamorphosis such as these. The witch or sorcerer is always changing into a tiger, a monkey, or a fish; the princess is always appearing out of the aubergine or pomegranate.

We have, again, the familiar theory to which reference has already been made, that the demon or magician has an external soul, which he keeps occasionally in the Life Index, which is often a bird, a tree, and an animal. If this life index can be seized and destroyed, the life of the monster is lost with it.

These principles, which are thoroughly congenial to the beliefs of all primitive races, naturally suggest a much closer union between man and other forms of animal or vegetable life than people of a higher stage of development either accept or admit. With people, then, at this stage of culture, the theory that the ancestor of the clan may have been a bear or a tortoise would present no features of improbability.

This theory accounts, as Mr. Frazer shows, for many of the obscure rites of initiation which prevail among most savage tribes and in a modified form among the Brâhmanized Hindus. The basis of such rites is probably to extract the soul of the youth and temporarily transfer it to the totem, from which in turn fresh life is infused into him.

<sup>1</sup> “Origin of Civilization,” 260, and Mr. Frazer’s criticism, *loc. cit.*

Lastly, the result of the Indian evidence is that it is only in connection with the rules of exogamy that totemism at the present day displays any considerable degree of vitality. The real basis of exogamy in Northern India seems to be the totem sept, which, however, flourishes at the present day only among the Drâvidian tribes and those allied to them. But it would, it is almost certain, be incorrect to say that while totemism is at present most active among the Drâvidians, in connection with marriage, it was peculiar to them. It is more reasonable to infer that it continues to flourish among these races, because of their isolation from Brahmanical influence. As among the inferior races of the Gangetic valley, the primitive family customs connected with marriage, birth, and death have undergone a process of denudation from their connection with the more advanced Hindu races which surround them, so to a large degree in Northern India, the totemistic sept names have been gradually shed off, and replaced by an eponymous, local, or territorial nomenclature. In short, under the pressure of higher culture, the kindred of the swan, turtle, or parrot have preferred to call themselves Kanaujiya or "men of Kanauj," Sarwariya or "residents of the land beyond the Sarju river," and Raghuvansa or Bhriguvansa, "descendants of the sages Raghu or Bhrigu."

We find, then, among such races, as might have been expected, that at the present day the totemistic sept system exists only in obscure and not easily recognizable forms. Folk etymology has also exercised considerable influence, and a sept ashamed of its totemistic title readily adopts some title of the eponymous type, or a local cognomen sounding something like the name of the primitive totem. It is perhaps too much to expect that a careful exploration of the sept titles or tribal customs of Northern India will lead to extensive discoveries of the primitive totemistic organization. The process of trituration which has affected the caste nomenclature for such a lengthened period, and the obscuration of primitive belief by association with more cultured tribes, have been so continuous as to leave only a

few fragments and isolated survivals; but it is by a course of such inquiry that the totemistic basis of the existing caste system can alone be reached.

I have considered this question in the light of the most recent evidence in another place,<sup>1</sup> and it is needless to repeat the results which were there arrived at.

For the purpose of such an investigation it is convenient to have some sort of working classification of the tests of, and the forms in which, totemism usually appears. These have been laid down by the late Professor Robertson-Smith as follows:—

(a) The existence of stocks named after plants, animals, or similar totems.

(b) The prevalence of a conception that the members of the stock are of the blood of the eponym, or are sprung from a plant, etc., of the species chosen as the totem.

(c) The ascription of a sacred character to the totem.

#### STOCKS NAMED FROM ANIMALS, PLANTS, ETC.

First as to the stocks named from animals, plants, etc. There are two divisions of the Pûra Brâhmans of the Dakkhin, known as Bakriyâr and Chheriyâr, founded on the names of the male and female goat. In Upper India, the Kâchhis or market gardeners, and the Kachhwâha sept of Râjputs allege that they take their names from the Kachchhapa or tortoise, as the Kurmis refer their name to the Kûrma or turtle. The Ahban Râjputs and the Ahiwâsis of Mathura connect their names with Ahi, the dragon. The Kalhans Râjputs derive their name from the Kâlahans or black goose. Among Brâhmans and other high castes, Bhâradvaja, "the lark, the bringer of food," has given its name to many sections. Mr. Risley thinks that the fact of there being a Kasyapa division of Kumhârs or potters, who venerate the tortoise, points to the name being a corruption of Kachchhapa, the tortoise, in which case their name would have the same origin as that of the Kâchhis already mentioned.

<sup>1</sup> "Tribes and Castes," Introduction.

Many people, again, claim kindred with the sun and moon. Such are the Natchez of North America and the Incas of Peru.<sup>1</sup> There are many children of the sun and moon in Arabia,<sup>2</sup> and gypsies of the east of Europe have a legend that they are descended from the sun and moon; the sun having debauched his moon sister, was condemned to wander for ever, in consequence of which their descendants can never rest.<sup>3</sup> So in India, the Sûrajbansi and Chandrabansi Râjputs are said to take their names from Sûraj, the sun, and Chandra, the moon, respectively.

According to Captain J. Montgomerie,<sup>4</sup> round Kashmîr, and among the aboriginal tribes of the Himâlayan slopes, men are usually named after animals, as the Bakhtiyâris, one of the nomad tribes of Persia, name their children usually not after the Prophet, but after wild animals, such as the wolf, tiger, and the like, adding some descriptive epithet. In the same way a tribe of Lodi Pathâns in the Panjâb are known as Nâhar or "wolf." This is said to be due to their rapacity, and may be as likely a nickname as a survival of totemism.<sup>5</sup>

#### TOTEM NAMES AMONG THE DRÂVIDIANS.

The evidence of this point is, as has been already said, much more distinct among the Drâvidians than among the more Hinduized races. Details of such names among the Agariyas, Nats, Baiswârs, and Ghasiyas have been given in detail elsewhere.<sup>6</sup> Thus, to take the Dhângars, a caste in Mirzapur, allied to the Orâons of Bengal, we find that they have eight exogamous septs, all or most of which are of totemistic origin. Thus, *Ilha* is said to mean a kind of fish, which members of this sept do not eat; *Kujur* is a kind of jungle herb which this sept does not use; *Tirik* is probably

<sup>1</sup> Frazer, "Golden Bough," i. 13, note.

<sup>2</sup> Robertson-Smith, "Kinship," 17.

<sup>3</sup> Leland, "Etruscan Roman Remains," 90.

<sup>4</sup> Quoted by McLennan, "Fortnightly Review," 1869, p. 419.

<sup>5</sup> O'Brien, "Multâni Glossary," 260 sq.

<sup>6</sup> "Tribes and Castes of the North-Western Provinces and Oudh,"

the Tirki or bull sept of the Orâons. In Chota Nâgpur, members of this sept do not touch any cattle after their eyes are open. It illustrates the uncertainty of these usages that in other places they say that the word Tirki means "young mice," which they are prohibited from using.<sup>1</sup> Again, the Mirzapur sept of the Dhângars, known as Lakara, is apparently identical with that called Lakrar among the Bengal Orâons, who must not eat tiger's flesh as they are named after the tiger; in Mirzapur they derive their name from the Lakar Bagha, or hyæna, which they will not hunt or kill. The Bara sept is apparently the same as the Barar of the Orâons, who will not eat the leaves of the Bar tree or *Ficus Indica*. In Mirzapur they will not cut this tree. The Ekka sept in Mirzapur say that this name means "leopard," an animal which they will not kill, but in Chota Nâgpur the same word is said to mean "tortoise" and to be a totemistic sept of the Orâons. So, the Mirzapur Dhângars have a Tiga sept, which they say takes its name from a jungle root which is prohibited to them; but the Orâons of Bhâgalpur have a Tig sept, which, according to them, means "monkey." The last of the Mirzapur septs is the Khâha, which, like the Khakkar sept of the Orâons, means "crow," and neither will eat the bird. Similar instances might be almost indefinitely repeated from usages of the allied tribes in Mirzapur and the adjoining Bengal Districts.

#### THE PANJÂB SNAKE TRIBE.

In the Panjâb there is a special snake tribe. They observe every Monday and Thursday in the snake's honour, cooking rice and milk, setting a portion aside for the snake, and never eating or making butter on those days. If they find a dead snake, they put clothes upon it, and give it a regular funeral. They will not kill a snake, and say that its bite is harmless to them. The snake, they say, changes its form every hundred years, and then becomes a man or a

<sup>1</sup> Dalton, "Descriptive Ethnology," 254; Risley, "Tribes and Castes," ii. 327.

bull.<sup>1</sup> So, in Senegambia, "a python is expected to visit every child of the Python clan within eight days after birth; and the Psylli, a snake clan of ancient Africa, used to expose their infants to snakes in the belief that the snakes would not harm true-born children of the clan."<sup>2</sup> So, in Northern India the Bais Râjputs are children of the snake, and supposed to be safe from its bite, and Nâga Râja is the tribal godling of the Bâjgis. There is a well-known legend of a queen of India, who is said to have sent to Alexander, among other costly presents, a girl, who, having been fed with serpents from her infancy, partook of their venomous nature. The well-known tale of Elsie Venner has been already referred to in the same connection.

#### TOTEMISM IN PROPER NAMES.

The subject of Indian proper names has not yet received the attention it deserves. The only attempt to investigate the subject, so far, is that of Major Temple.<sup>3</sup> In his copious lists there is ample evidence that names are freely adopted from those of animals, plants, etc. Thus we have Bagha, "Tiger"; Bheriya, "Wolf"; Billa, "Cat"; Chûha, "Rat," and so on from animals; Bagla, "Heron"; Tota, "Parrot," and so on from birds; Ajar, "Python"; Mendak, "Frog"; Kachhua, "Tortoise"; Bhaunra, "Bumble Bee"; Ghun, "Weevil"; Dimak, "White Ant," etc. From plants come Bûta, "Tree"; Harabansa, "Green Bamboo" (or more probably Hari-vansa, "the genealogy of Hari" or Vishnu); Nîma, "Nîm tree"; Pîpal, "Pîpal tree"; Gulâba, "Rose"; Imliya, "Tamarind"; Sewa, "Apple"; Ilâcha, "Cardamum"; Mirchi, "Pepper"; Bhutta, "Maize."

The evidence of nomenclature must, of course, be received with caution. The essence of totemism is a confessed belief in animal descent, a name declaring that descent and some sacredness attached to the animal or other fancied ancestor. Many of these names may be nicknames, or titles of oppro-

<sup>1</sup> "Panjâb Notes and Queries," ii. 91.

<sup>2</sup> Frazer, "Golden Bough," ii. 95.

<sup>3</sup> "Dissertation on the Proper Names of Panjâbis," 155 sq.

brium selected, as we have already shown, to baffle the Evil Eye or the influence of demons. Besides, as has been pointed out, it does not necessarily follow because an Englishman lives in "Acacia Villa" or "Laburnum Cottage," and calls his daughter "Rose" or "Violet," that he is in the totemistic stage. At the same time, it is quite possible that further inquiry will discover undoubted instances of totemism in the nomenclature of Northern India, as is the case with other races in a similar stage of culture.

#### DESCENT FROM THE TOTEM.

We next come to Professor Robertson-Smith's second test, the belief in descent from the totem. This branch of the subject has been very fully illustrated by Mr. Frazer.<sup>1</sup> As in old times in Georgiana, according to Marco Polo, all the king's sons were born with an eagle on the right shoulder marking their royal origin,<sup>2</sup> so Chandragupta, king of Ujjain, was the son of a scorpion. "His mother accidentally imbibed the scorpion's emission, by means of which she conceived."<sup>3</sup> The Jaitwas of Râjputâna trace their descent from the monkey god Hanumân, and confirm it by alleging that the spine of their princes is elongated like a tail. In the Râmâyana, one of the wives of King Sâgara gives birth to a son who continues the race; the other wife produces an Ikshvâku, a gourd or cane containing sixty thousand sons. The famous Chandragupta was miraculously preserved by the founder of his race, the bull Chando.<sup>4</sup> The wolf is in the same way traditionally connected with the settlement of the Janwâr Râjputs in Oudh, and they believe that the animal never preys on their children. Every native believes that children are reared in the dens of wolves, and there is a certain amount of respectable evidence in support of the belief.<sup>5</sup>

<sup>1</sup> "Totemism," 3 sqq.

<sup>2</sup> Yule, "Marco Polo," i. 52.

<sup>3</sup> Hardy, "Manual of Buddhism," 251.

<sup>4</sup> Max Müller, "Ancient Sanskrit Literature," 290.

<sup>5</sup> "North Indian Notes and Queries," i. 10; ii. 215; iii. 144; Ball, "Jungle Life," 455 sqq.

Similar examples are numerous among the Drâvidian tribes. The Cheros of the Vindhyan plateau claim descent from the Nâga or dragon. The Râja and chief members of the Chota Nâgpur family wear turbans so arranged as to make the head-dress resemble a serpent coiled round the skull, with its head projecting over the wearer's brow. The seal of the Mahârâja and the arms of his family show as a crest a cobra with a human face under its expanded hood, surrounded with all the insignia of royalty. The Santâl legend ascribes the origin of the tribe to the wild goose, and similar stories are told by the family of the Râja of Sinh-bhûm, the Hos, the Malers, and the Kûrs.<sup>1</sup>

#### SPECIAL RESPECT PAID TO THE TOTEM.

Next come instances of special respect paid to the totem. Some idea of the kind may be partly the origin of the worship of the cow and the serpent. Dr. Ball describes how some Khândhs refused to carry the skin of a leopard because it was their totem.<sup>2</sup> The Kadanballis of Kanara will not eat the Sâmbhar stag, the Bargaballis the Barga deer, and the Kuntiballis the woodcock. The Vaydas of Cutch worship the monkey god whom they consider to be their ancestor, and to please him in their marriage ceremony, the bridegroom goes to the bride's house dressed up as a monkey and there leaps about in monkey fashion.<sup>3</sup> It is possibly from regard to the totem that the Parihâr Râjputs of Râjputâna will not eat the wild boar, but they have now invented a legend that one of their princes went into a river while pursuing a boar and was cured of a loathsome disease.<sup>4</sup> There is a Celtic legend in which a child is turned into a pig, and Gessa is laid on Diarmid not to kill a pig, as it has the same span of life as himself.<sup>5</sup>

The Bengal Bâwariyas take the heron as their emblem, and must not eat it.<sup>6</sup> The Orissa Kumhârs abstain from

<sup>1</sup> Dalton "Descriptive Ethnology," 126, 162, 165 sq., 179 185, 209, 231, 265.

<sup>2</sup> "Jungle Life," 600.

<sup>3</sup> Campbell, "Notes," 7.

<sup>4</sup> "Râjputâna Gazetteer," i. 223.

<sup>5</sup> Rhys, "Lectures," 508.

<sup>6</sup> Dalton, *loc. cit.*, 327.



eating, and even worship the Sâl fish, because the rings on its scales resemble the wheel which is the symbol of their craft.<sup>1</sup> The peacock is a totem of the Jâts and of the Khândhs, as the Yizidis worship the Tâous, a half mythical peacock, which has been connected with the Phoenix which Herodotus saw in Egypt.<sup>2</sup> The Parhaiyas have a tradition that their tribe used to hold sheep and deer sacred, and used the dung of these animals instead of cowdung to plaster their floors. So the Kariyas do not eat the flesh of sheep, and may not even use a woollen rug. The same prohibition of meats appears to be a survival of totemism in Arabia.<sup>3</sup>

#### THE DEVAK.

One of the best illustrations of this form of totemism is that of the Devak or family guardian gods of Berâr and Bombay. Before concluding an alliance, the Kunbi and other Berâr tribes look to the Devak, which literally means the deity worshipped at marriage ceremonies; the fact being that certain families hold in honour particular trees and plants, and at the marriage ceremony branches of these trees are set up in the house. It is said that a betrothal, in every other respect irreproachable, will be broken off if the two houses are discovered to pay honour to the same tree, in other words if they worship the same family totem and hence must belong to one and the same endogamous group.<sup>4</sup>

The same custom prevails in Bombay. "The usual Devaks are some animals, like the elephant, stag, deer, or cock, or some tree, as the Jambul, Ber, Mango, or Banyan. The Devak is the ancestor or the head of the house, and so families which have the same guardian do not intermarry. If the Devak be an animal, its flesh is not eaten; but if it be a fruit tree, the use of the fruit generally is not forbidden, though some families abstain from eating the fruit of the tree which forms their Devak or badge."<sup>5</sup> Mr. Campbell

<sup>1</sup> Risley, "Tribes and Castes," Introduction, xlvii.

<sup>2</sup> Conway, "Demonology," i. 27; "Herodotus," ii. 73.

<sup>3</sup> Dalton, *loc. cit.*, 131, note; Ball, *loc. cit.*, 89; Robertson-Smith, "Kinship," 306 sq.

<sup>4</sup> "Berâr Gazetteer," 187.

<sup>5</sup> Campbell, "Notes," 8 sqq.

gives numerous examples of these family totems, such as wheat bread, a shell, an earthen pot, an axe, a Banyan tree, an elephant. Oil-makers have as their totem an iron bar, or an oil-mill; scent-makers use five piles, each of five earthen pots, with a lighted lamp in the middle. The Bangars' Devak is a conch-shell, that of the Pardesi Râjputs an earthen pot filled with wheat, and so on. Many of these are probably tribal or occupational fetishes, of which instances will be given in another place.

#### THE VÂHANAS AND AVATÂRAS.

Some have professed to find indications of totemism in the Vâhanas and Avatâras, the "Vehicles" and the "Incarnations" of the mythology; but this is far from certain. It has been suggested that these may represent tribal deities imported into Hinduism. Brahma rides on the Hansa or goose; Vishnu on Garuda, half eagle and half man, which is the crest of the Chandravansi Râjputs; Siva on his bull Nandi; Yama on a buffalo; Kârttikeya on a peacock; Kâmadeva on the marine monster Makara, or on a parrot; Agni on a ram; Varuna on a fish. Ganesa is accompanied by his rat, whence his name Akhuratha, "rat-borne." This an ingenious comparative mythologist makes out to represent "the pagan Sun god crushing under his feet the mouse of night."<sup>1</sup> Vâyû rides on an antelope, Sani or Saturn on a vulture, and Durgâ on a tiger.

The same is the case with the Avatâras or incarnations of the deities. Vishnu appears in the form of Vârâha, the boar; Kurma, the tortoise; Matsya, the fish; Nara Sinha, the man-lion; Kalki, the white horse. Rudra and Indra are also represented in the form of the boar.

#### THE BOAR AS A TOTEM.

How the boar came to be associated with Vishnu has been much disputed. One and not a very plausible explanation

<sup>1</sup> Gubernatis, "Zoological Mythology," ii. 68; and see Lang, "Custom and Myth," 113.

which has been suggested is that it is because the boar is a destroyer of snakes.<sup>1</sup> We know that in Râjputâna there was a regular spring festival at which the boar was killed because he was regarded as the special enemy of Gaurî, the Râjput tribal goddess.<sup>2</sup>

The comparative mythologists account for the spring boar festival by connecting it with the ceremonial eating of the boar's head at Christmas in Europe, as a symbol of the gloomy monster of winter, killed at the winter solstice, after which the days get longer and brighter.<sup>3</sup> Mr. Frazer explains it by the killing of the Corn Spirit in the form of the boar.<sup>4</sup>

But it is, perhaps, simpler to believe with Sir A. Lyall<sup>5</sup> that "when the Brâhmans convert a tribe of pig-worshipping aborigines, they tell their proselytes that the pig was an Avatâr of Vishnu. The Mînas in one part of Râjputâna used to worship the pig. When they took a turn towards Islâm they changed their pig into a saint called Father Adam, and worshipped him as such." Mr. Frazer has pointed out that the "customs of the Egyptians touching the pig are to be explained as based upon an opinion of the extreme sanctity rather than of the extreme uncleanness of the animal; or rather to put it more correctly, they imply that the animal was looked on not simply as a filthy and a disgusting creature, but as a being endowed with high supernatural powers, and that as such it was regarded with that primitive sentiment of religious awe and fear in which the feelings of reverence are almost equally blended."

There are indications of the same belief in India. Thus, in Baghera "the boar is a sacred animal, and the natives there say that if any man were to kill a wild boar in the neighbourhood, he would be sure to die immediately afterwards, while no such fatal result would follow if the same man killed a boar anywhere else."<sup>6</sup> In the same way the Prabhus of Bombay eat wild pork once a year as a religious

<sup>1</sup> Conway, "Demonology," i. 144.

<sup>2</sup> Tod, "Annals," i. 599.

<sup>3</sup> Gubernatis, *loc. cit.*, ii. 13.

<sup>4</sup> "Golden Bough," ii. 26 sqq., 58.

<sup>5</sup> "Asiatic Studies," 264.

<sup>6</sup> "Archæological Reports," vi. 137.

duty. The Vaddars of the Dakkhin say that they are not troubled with ghosts, because the pork they eat and hang in their houses scares ghosts. We know that among the Drâvidian races and many of the menial tribes of Hindustân the pig is the favourite offering to the local godlings and to the deities of disease. Swine's teeth are often worn by Hindu ascetics, and among the Kolarian races the women are forbidden to eat the flesh. In Northern India the chief place where the worship of Vishnu in his Vârâha or boar incarnation is localized is at Soron on the banks of the Bûrhî Gangâ, or old Ganges, in the Etah District. The name of the place has been derived from Sukarakshetra, "the place of the good deed," because here Vishnu slew the demon Hiranyakesu. It is certainly Sukarakshetra, "the plain of the hog."<sup>1</sup>

Garuda, another of these vehicles, is the wonder-working bird common to many mythologies—the Rukh of the Arabian Nights, the Eorosh of the Zend, the Simurgh of the Persians, the Anka of the Arabs, the Kargas of the Turks, the Kirni of the Japanese, the Dragon of China, the Norka of Russia, the Phoenix of classical fable, the Griffin of chivalry and of Temple Bar.

From totemism we get a clue to many curious usages, especially in the matter of food. From this idea probably arose the unclean beasts of the Hebrew ritual. Many Hindu tribes will not eat the onion or the turnip. Brâhmins and Bachgoti Râjputs object to potatoes. The Râjputs place a special value on the wood of the Nîm tree; one clan alone, the Raikwârs, are forbidden to use it as a tooth-stick. Some Kolarian tribes, as we have already seen, refuse to use the flesh or wool of the sheep. The Murmu, or Santâls of the blue bull sept, will not eat the flesh of that animal. The system of the Orâons is more elaborate still, for no sub-tribe can eat the plant or animal after which it is named. So, the Bansetti Binjhiyas, who take their name from the bamboo, do not touch the tree at a wedding; the Harbans Chamârs, who are said to be in

<sup>1</sup> Führer, "Monumental Antiquities," 88.

some way connected with a bone (*hadda*), cannot wear bones in any shape; the Rikhiâsan Chiks do not eat beef or pork; the Sanuâni Dhenuârs cannot wear gold; the Dhanuâr Khariyas cannot eat rice gruel. Numerous instances of this kind are given by Mr. Risley.<sup>1</sup> The transition from such observances and restrictions to the elaborate food regulations of the modern castes is not difficult.

#### FETISHISM DEFINED.

Fetishism is "the straightforward, objective admiration of visible substances fancied to possess some mysterious influence or faculty. . . . The original downright adoration of queer-looking objects is modified by passing into the higher order of imaginative superstition. First, the stone is the abode of some spirit, its curious shape or position betraying possession. Next, the strange form or aspect argues some design or handiwork of supernatural beings, or is the vestige of their presence upon earth, and one step further leads us to the regions of mythology and heroic legend."<sup>2</sup> The unusual appearance of the object is thus supposed to imply an indwelling ghost, without which deviation from the ordinary type would be inexplicable. Hence fetishism depends on animism and the ghost theory, to which in order of time it must have succeeded.

#### FETISHISM ILLUSTRATED IN AFGHÂNISTÂN.

The process by which the worship of such a fetish grows is well illustrated by a case from Afghânistân. "It is sufficient for an Afghân devotee to see a small heap of stones, a few rags, or some ruined tomb, something, in short, upon which a tale can be invented, to imagine at once that some saint is buried there. The idea conceived, he throws some more stones upon the heap and sticks up a pole or flag; those who come after follow the leader; more stones and

<sup>1</sup> "Tribes and Castes," ii. Appendix; Dalton, *loc. cit.*, 162, note, 213, 254.

<sup>2</sup> Lyall, "Asiatic Studies," 9 sq.

more rags are added ; at last its dimensions are so considerable that it becomes the vogue ; a Mullah is always at hand with a legend which he makes or had revealed to him in a dream ; all the village believe it ; a few pilgrims come ; crowds follow ; miracles are wrought, and the game goes on, much to the satisfaction of the holy speculator, who drives a good trade by it, till some other Mullah more cunning than himself starts a saint of more recent date and greater miraculous powers, when the traffic changes hands.”<sup>1</sup>

The same process is daily going on before our eyes in Northern India, and it would be difficult to suggest anything curious or abnormal which the Hindu villager will not adopt as fetish.

#### THE LORIK LEGEND.

The legend of Lorik is very popular among the Ahîr tribe, and has been localized in the Mirzapur District in a curious way which admirably illustrates the principles which we have been discussing. The story is related at wearisome length, but the main features of it, according to the Shâhâbâd version, are as follows : Siudhar, an Ahîr, marries Chandanî, and is cursed by Pârvatî with the loss of all passion. Chandanî forms an attachment for her neighbour Lorik and elopes with him. The husband pursues, fails to induce her to return, fights Lorik and is beaten. The pair go and meet Mahapatiya, a Dusâdh, the chief of the gamblers. He and Lorik play until the latter loses everything, including the girl. She urges that her jewels did not form part of the stake, and induces them to gamble again. She stands opposite Mahapatiya and distracts his attention by giving him a glance of her pretty ankles. Finally Lorik wins everything back. The girl then tells Lorik how she has been insulted, and Lorik with his mighty sword cuts off the gambler's head, when it and the body are turned into stone.

Lorik had been betrothed to a girl named Satmanâin, who was not of age and had not joined her husband. Lorik had an adopted brother named Semru. Lorik and Chan-

<sup>1</sup> Ferrier, “Caravan Journey,” 186.

dani, after killing the gambler, went on to Hardoi, near Mongir, where Lorik defeated a Râja and conquered his country. Lorik was finally seized and put into a dungeon, whence he was released by the aid of the goddess Durgâ.

He again conquered the Râja, recovered Chandanî, had a son born to him, and gained considerable wealth. So they determined to return to their native land.

Meanwhile Semru, Lorik's brother by adoption, had been killed by the Kols and all his cattle and property were plundered. Lorik's real wife, Satmanân, had grown into a handsome woman, but still remained in her father's house. Lorik was anxious to test her fidelity; so when she came to sell milk in his camp, not knowing her husband, he stretched a loin cloth across the entrance. All the other women stepped over it, but the delicacy of Satmanân was so excessive that she would not put her foot across it. Lorik was pleased, and filling her basket with jewels, covered them with rice. When she returned, her sister saw the jewellery and charged her with obtaining them as the price of her dishonour. She indignantly denied the accusation, and her nephew, Semru's son, prepared to fight Lorik to avenge the dishonour of his aunt. Next day the matter was cleared up to the satisfaction of all parties.

Lorik then reigned with justice, and incurred the displeasure of Indra, who sought to destroy him. So the goddess Durgâ took the form of his mistress Chandanî and tempted him. He succumbed to her wiles, and she struck him so that his face turned completely round. Overcome by grief and shame, he went to Benares, and there he and his friends were turned into stone and sleep the sleep of magic at Manikarnika Ghât.

#### THE MIRZAPUR VERSION.

The Mirzapur version is interesting from its association with fetishism. As you descend the Mârkundi Pass into the valley of the Son, you observe a large isolated boulder split into two parts, with a narrow fissure between them. Further on in the bed of the Son is a curious water-worn rock, which,

to the eye of faith, suggests a rude resemblance to a headless elephant. On this foundation has been localized the legend of Lorik, which takes us back to the time when the Aryan and the aboriginal Dasyu contended for mastery in the wild borderland. There was once, so the tale runs, a barbarian king who reigned at the fort of Agori, the frontier fortress on the Son. Among his dependents was a cowherd maiden, named Manjanî, who was loved by her clansman Lorik. He, with his brother Sânuar, came to claim her as his bride. The Râja insisted on enforcing the *Jus primæ noctis*. The heroic brethren, in order to escape this infamy, carried off the maiden. The Râja pursued on his famous wild elephant, which Lorik decapitated with a single blow.

When they reached in their flight the Mârkundi Pass, the wise Manjanî advised Lorik to use her father's sword, which, with admirable forethought, she had brought with her. He preferred his own weapon, but she warned him to test both. His own sword broke to pieces against the huge boulder of the Pass, but Manjanî's weapon clave it in twain. So Lorik and his brother, with the aid of the magic brand, defeated the infidel hosts with enormous slaughter, and carried off the maiden in triumph.

If you doubt the story, there are the cloven boulder and the petrified elephant to witness to its truth, and both are worshipped to this day in the name of Lorik and his bride with offerings of milk and grain.

This tale embodies a number of incidents which constantly appear in the folk-tales. We have the gambling match in the Mahâbhârata and in the tale of Nala and Damayantî, as well as in the Celtic legend of the young king of Easaidh Ruadh.<sup>1</sup> The magic sword and the various fidelity tests appear both in the folk-tales of the East and West.

<sup>1</sup> Muir, "Ancient Sanskrit Texts," v. 425 sq.; Lâl Bihâri Dê, "Folk-tales of Bengal," 193 sq., 277; Temple, "Legends of the Panjâb," 48 sqq.; "Wideawake Stories," 277 sqq.; Campbell, "Popular Tales," i. 2; Tawney, "Katha Sarit Sâgara," ii. 323; and for fidelity tests, Grimm, "Household Tales," i. 453; Tawney, *loc. cit.*, ii. 601; Clouston, "Popular Romances," i. 43, 173.



Of living creatures turned into stone we have many instances in connection with the Pândava legend, as in Cornwall, the granite rocks known as the "Merry Maidens" and the "Pipers" are a party who broke the Sabbath, were struck by lightning, and turned into stone.<sup>1</sup>

#### JIRÂYÂ BHAVÂNÎ.

Of a similar type is Jirâyâ Bhavânî, who is worshipped at Jungail, south of the Son. In her place of worship, a cave on the hillside, the only representative of the goddess is an ancient rust-eaten coat of mail. This gives her name, which is a corruption of the Persian Zirah, meaning a coat of armour. Close by is a little stream, known as the Suaraiya, the meaning of which is, of course, assumed to be "Hog river," from the Hindi Sûar, a pig. Here we have all the elements of a myth. In one of the early fights between Hindu and Musalmân, a wounded hero of Islâm came staggering to the bank of the stream, and was about to drink, when he heard that its name was connected with what is an abomination to the true believer. So he preferred to die of thirst, and no one sees any incongruity in the fact that the armour of a martyr of the faith has become a form of the Hindu goddess. The shrine is now on its promotion, and Jirâyâ Bhavânî will be provided with a Sanskrit etymology and develop before long into a genuine manifestation of Kâlî.

#### VILLAGE FETISH STONES.

It is hardly necessary to say that, as Sir J. Lubbock has shown, the worship of fetish stones prevails in all parts of the world.<sup>2</sup> There is hardly a village in Northern India without a fetish of this kind, which is very often not appropriated to any special deity, but represents the Grâmadevatâ

<sup>1</sup> Tylor, "Primitive Culture," i. 352, note; "Wideawake Stories," 419 sqq.; "Panjâb Notes and Queries," iv. 201; Knowles, "Folk-tales of Kashmîr," 192; Tawney, *loc. cit.*, i. 123; Grimm, *loc. cit.*, ii. 400; Hunt, "Popular Romances," 178.

<sup>2</sup> Also see Rhys, "Lectures," 206; Lang, "Custom and Myth," 52.

or Gânw-devi, or Deohâr, the collective local divine cabinet which has the affairs of the community under its charge.

Why spirits should live in stones has been debated. Mr. Campbell perhaps presses the matter too far when he suggests that stones were by early man found to contain fire, and that heated stones being found useful in disease, cooking, and the like may have strengthened the idea. "The earliest theory was perhaps that as the life of the millet was in the millet seed and the life of the Mango tree was in the Mango stone, a human spirit could live in a rock or a pebble. The belief that the soul, or part of the soul of a man, lives in his bones, seems closely connected with the belief in the stone as a spirit house. Probably it was an early belief that the bones should be kept, so that if the spirit comes back and worries the survivors he may have a place to go to."<sup>1</sup>

It is quite possible that the worship of stocks and stones may not in all places be based on exactly the same train of ideas. To the ruder races, the more curious or eccentric the form of the stone is, the more likely it is to be the work and possibly the abode of a spirit, and in a stoneless land, like the Gangetic plain, any stone is a wonder, and likely to be revered. The conception of the worshipper will always vary in regard to it. To the savage it will be the actual home or the occasional resting-place of the spirit; to the idolater of more advanced ideas it will be little more than a symbol, which reminds him of the deity without shape or form whom he is bound to worship.

Other fetish stones, again, by their form prove that they are the work of another or a higher race. Thus, on the village fetish mounds we often find the carved relics of some Buddhistic shrine, or the prehistoric stone implements, which were the work of a forgotten people.

Lastly, many stones lend themselves directly to the needs of the phallic cultus.

One form of stone is regarded with special reverence, those that have holes or perforations. Among these may

<sup>1</sup> "Notes," 163.

be mentioned the Sâlagrâma, a sort of ammonite found in the Gandak river, which has perforations, said to be the work of the Vajrakîta insect and hence sacred to Vishnu. The story goes that the divine Nârâyana once wandered through the world in the form of the Vajrakîta or golden bee. The gods, attracted by his beauty, also took the form of bees, and whirled about him in such numbers that Vishnu, afraid of the consequences, assumed the form of a rock and stopped the moving of Garuda and the gods. On this Garuda, followed by all the gods, made each a separate dwelling in the rock for the conversion of the infidels. So the Cornish Milpreve, or adder stone which is a preservative against vipers, is a ball of coralline limestone, the sections in the coral being thought to be entangled young snakes.<sup>1</sup> In Italy, pieces of stalagmite full of cavities are valued as amulets.

The respect for these perforated stones rests, again, on the well-known principle that looking through a stone which has a hole bored through it improves the sight.

All over the world it is a recognized theory that creeping through the orifice in a perforated stone or under an arching stone or tree is a valuable remedy in cases of disease. Mr. Lane describes how women in Cairo walk under the stone on which the decapitated bodies of criminals are washed, in the hope of curing ophthalmia or procuring offspring. The woman must do this in silence, and with the left foot foremost.<sup>2</sup> In Cornwall, Mr. Hunt writes: "In various parts of the country there are, amongst the granitic masses, rocks which have fallen across each other, leaving small openings, or there are holes, low and narrow, extending under a pile of rocks. In nearly every case of this kind, we find it is popularly stated that any one suffering from rheumatism or lumbago would be cured if he crawled through the opening. In some cases nine times are insisted on to make the charm complete."<sup>3</sup> So, walking under a bramble which has formed a second root in the earth is a cure for rheumatism, and

<sup>1</sup> Hunt, "Popular Romances," 418.      <sup>2</sup> "Modern Egyptians," i. 325.

<sup>3</sup> "Popular Romances," 177.

strumous children were passed nine times through a cleft ash tree, against the sun. The tree was then bound up, and if the bark grew the child was cured, if the tree died the death of the child was sure to follow.<sup>1</sup>

In the same way at many shrines it is part of the worship to creep through a narrow orifice from one side to the other. At Kankhal, worshippers at the temple of Daksha creep through a sort of tunnel from one side to the other. The same is the rule at the temple at Kabraiya in the Hamîrpur District, and at many other places of the same kind.<sup>2</sup>

The same principle probably accounts for the respect paid to the grindstone. Part of the earliest form of the marriage ritual consisted in the bride standing on the family grindstone. At the present day she puts her foot upon it and knocks down little piles of heaped grain. It is waved over the heads of the pair to scare evil spirits. In Bombay it is said that sitting on a grindstone shortens life, and the Kunbis of Kolâba place a grindstone in the lying-in room, and on it set a rice flour image of a woman, which is worshipped as the goddess, and the baby is laid before it. Such a stone readily passes into a fetish, as at Ahmadnagar, where there is a stone with two holes, which any two fingers of any person's hand can fill, and the mosque where it stands is, in consequence, much respected.<sup>3</sup>

Much, however, of the worship of stones appears to be the result of the respect paid to the tombstone or cairn, which, as we have already said, keeps down the ghost of the dead man, and is often a place in which his spirit chooses to reside.

These rude stones are very often smeared with ruddle or red ochre. We have here a survival of the blood sacrifice of a human being or animal which was once universal.<sup>4</sup> Such sacrifices rest on the principle that it is necessary to supply attendants to the dead or to the tribal gods in the other

<sup>1</sup> "Popular Romances," 412, 415.

<sup>2</sup> Führer, "Monumental Antiquities," 173.

<sup>3</sup> "Bombay Gazetteer," xi. 56; xvii. 698.

<sup>4</sup> Robertson-Smith, "Kinship," 49; Lubbock, "Origin of Civilization," 306; Tylor, "Primitive Culture," ii. 164; Conway, "Demomony," ii. 284.

world; and the commutation of human sacrifices, first into those of animals, and then into a mere scarlet stain on the fetish stone, is a constantly recurring fact in the history of custom.<sup>1</sup> It may be worth while to discuss this transition from the Indian evidence.

#### HUMAN SACRIFICE AMONG THE INDO-ARYANS.

That human sacrifice prevailed among the early Aryans in India is generally admitted. The whole question has been treated in detail by that eminent Hindu scholar, Rajendra Lâla Mitra. He arrives at the conclusion that, looking to the history of the ancient civilization and the ritual of the Hindus, there is nothing to justify the belief that the Hindus were incapable of sacrificing human victims to their gods; that the Sunasepha hymns of the Rig Veda Sanhita most probably refer to a human sacrifice; that the Aitareya Brâhmana refers to an actual and not to a typical human sacrifice; that the Parushamedha originally required the actual sacrifice of men; that the Taitareya Brâhmana enjoys the killing of a man at the horse sacrifice; that the Satapatha Brâhmana sanctions human sacrifice in some cases, but makes the Parushamedha emblematic; that the Purânas recognize human sacrifices to Chandikâ, but prohibit the Parushamedha rite; that the Tantras enjoin human sacrifices to Chandikâ, and require that when human victims are not available, an effigy of a human being should be sacrificed to her.<sup>2</sup>

#### HUMAN SACRIFICE IN THE FOLK-TALES.

There is ample evidence from the folk-tales of the existence of human sacrifice in early times. We have in the tales of Somadeva constant reference to human sacrifices

<sup>1</sup> Spencer, "Principles of Sociology," i. 268; Lang, "Custom and Myth," i. 270.

<sup>2</sup> "Indo-Aryans," ii. 70 sqq.; "Journal Asiatic Society, Bengal," 1876; Max Müller, "Ancient Sanskrit Literature," 408 sq.; Muir, "Ancient Sanskrit Texts," i., ii., *passim*; Wilson, "Rig Veda," i. 59, 63; "Essays," ii. 247 sqq.; Atkinson, "Himâlayan Gazetteer," ii. 800, 867.

made in honour of Chandikâ or Châmundâ. We find one Muravara, a Turushka or Indo-Scythian, who proposes to make a human sacrifice in memory of his dead father; we have expiatory sacrifices to Chandikâ to save the life of a king. In one of the Panjâb tales a ship will not leave port till a human victim is offered. In one of the modern tales we have an account of a man and his family who sacrifice themselves before the god Jyoti Bara, "the great diviner," who is worshipped by the Sânsya gypsies.<sup>1</sup>

The folk-tales also disclose ample evidence of cannibalism. The Magian cannibals of the Book of Sindibad used to eat human flesh raw, and the same tale is told by Herodotus of the Massagetæ, the Padaei of India, whom Col. Dalton identifies with the Birhors of Chota Nâgpur, and of the Essedones near Lake Mœotis.<sup>2</sup> It is needless to say that Indian folk-tales abound with references to the same practices. We have cannibal Râkshasas in abundance, and in one of Somadeva's stories Devaswâmin, the Brâhman, looks out and finds his "wife's mouth stained with blood, for she had devoured his servant and left nothing of him but the bones." And in the tale of Asokadatta we have a woman who climbs on a stake and cuts slices of the flesh of an impaled criminal, which she eats.<sup>3</sup> In the Mahâbhârata we find the legend of Kalmashapada, who, while hunting, meets Saktri, son of Vasishtha, and strikes him with his whip. The incensed sage cursed him to become a cannibal. This curse was heard by Viswamitra, the rival of Vasishtha, and he so contrived that the body of the king became possessed by a man-eating Râkshasa. Kalmashapada devoured Saktri and the hundred sons of Vasishtha, who finally restored him to his original state. In a tale recently collected among the Drâvidian Mânjhis, a girl accidentally cuts her finger and some of the blood falls upon the greens, whereupon her

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 336; ii. 253, 338; Temple, "Wide-awake Stories," 147; Lâl Bihâri Dê, "Folk-tales," 194; Miss Frere, "Old Deccan Days," 6; "North Indian Notes and Queries," ii. 111, 129; iii. 105.

<sup>2</sup> Burton, "Arabian Nights," iv. 376.

<sup>3</sup> Tawney, *loc. cit.*, i. 212; ii. 616.

brothers, finding that it flavoured the mess, killed and devoured her.<sup>1</sup>

#### HUMAN SACRIFICE IN MODERN TIMES.

Up to quite modern times the same was the case, and there is some evidence to show that the custom has not quite ceased.

Until the beginning of the present century, the custom of offering a first-born child to the Ganges was common. Akin to this is the Gangâ Jâtra, or murder of sick relatives on the banks of the sacred river, of which a case occurred quite recently at Calcutta. At Katwa, near Calcutta, a leper was burnt alive in 1812; he threw himself into a pit ten cubits deep which was filled with burning coals. He tried to escape, but his mother and sister thrust him in again and he was burnt. They believed that by so doing he would gain a pure body in the next birth.<sup>2</sup> Of this religious suicide in Central India, Sir J. Malcolm wrote: "Self-sacrifice of men is less common than it used to be, and the men who do it are generally of low tribes. One of their chief motives is that they will be born Râjas at their next incarnation. Women who have been long barren, vow their first child, if one be given to them, to Omkâr Mandhâta. The first knowledge imparted to the infant is this vow, and the impression is so implanted in his mind, that years before his death he seems like a man haunted by his destiny. There is a tradition that anyone saved after the leap over the cliff near the shrine must be made Râja of the place; but to make this impossible, poison is mixed with the last victuals given to the devoted man, who is compelled to carry out his purpose."<sup>3</sup>

The modern instances of human sacrifice among the Khândhs of Bengal and the Mers of Râjputâna are sufficiently notorious. It also prevailed among some of the Drâvidian tribes up to quite recent times. The Kharwârs,

<sup>1</sup> "North Indian Notes and Queries," iii. 65.

<sup>2</sup> *Ibid.*, ii. 22.

<sup>3</sup> "Central India," ii. 210.

since adopting Hinduism, performed human sacrifices to Kâlî in the form of Chandî. Some of our people who fell into their hands during the Mutiny were so dealt with. The same was the case with the Bhuiyas, Khândhs, and Mundas. Some of the Gonds of Sarguja used to offer human sacrifice to Burha Deo, and still go through a form of doing so.<sup>1</sup> There is a recent instance quoted among the Tiyars, a class of boatmen in Benares; one Tonurâm sacrificed four men in the hope of recovering the treasures of seven Râjas; another man was killed to propitiate a Râkshasa who guarded a treasure supposed to be concealed in a house where the deed was committed.<sup>2</sup> About 1881 a village headman sacrificed a human being to Kâlî in the Sambalpur District, and a similar charge was made against the chief of Bastar not many years ago.

Of the Karhâda Brâhmans of Bombay, Sir J. Malcolm writes:<sup>3</sup> "The tribe of Brâhmans called Karhâda had formerly a horrid custom of annually sacrificing to their deities a young Brâhman. The Saktî is supposed to delight in human blood, and is represented with fiery eyes and covered with red flowers. This goddess holds in one hand a sword and in the other a battle-axe. The prayers of her votaries are directed to her during the first nine days of the Dasahra feast, and on the evening of the tenth a grand repast is prepared, to which the whole family is invited. An intoxicating drug is contrived to be mixed with the food of the intended victim, who is often a stranger whom the master of the house has for several months treated with the greatest kindness and attention, and sometimes, to lull suspicion, given him his daughter in marriage. As soon as the poisonous and intoxicating drug operates, the master of the house unattended takes the devoted person into the temple, leads him three times round the idol, and on his prostrating himself

<sup>1</sup> Campbell, "Khondistân," *passim*; Frazer, "Golden Bough," i. 384 sqq.; "Râjputâna Gazetteer," ii. 47; Dalton, "Descriptive Ethnology," 130, 147, 176, 285 sq., 281.

<sup>2</sup> Chevers, "Medical Jurisprudence," 406, 411.

<sup>3</sup> Campbell, "Notes," 339; Wilson, "Indian Caste," ii. 22 sq.; "Bombay Gazetteer," x. 114.



before it, takes this opportunity of cutting his throat. He collects with the greatest care the blood in a small bowl, which he first applies to the lips of the ferocious goddess, and then sprinkles it over her body; and a hole having been dug at the feet of the idol for the corpse, he deposits it with great care to prevent discovery. After this the Karhâda Brâhman returns to his family, and spends the night in mirth and revelry, convinced that by the bloodthirsty act he has propitiated the goddess for twelve years. On the morning of the following day the corpse is taken from the hole in which it had been thrown, and the idol deposited till next Dasahra, when a similar sacrifice is made."

There seems reason to suspect that even in the present day such sacrifices are occasionally performed at remote shrines of Kâlî or Durgâ Devî. Within the last few years a significant case of the kind occurred at Benares. There are numerous instances from Nepâl.<sup>1</sup> At Jaypur, near Vizagapatam, the Râja is said, at his installation in 1861, to have sacrificed a girl to Durgâ.<sup>2</sup> A recent case of such sacrifice with the object of recovering hidden treasure occurred in Berâr; a second connected with witchcraft at Muzaffarnagar.<sup>3</sup> At Chanda and Lanji in the Province of Nâgpur there are shrines to Kâlî at which human sacrifices to the goddess have been offered almost within the memory of this generation.

Besides the religious form of human sacrifice in honour of one of these bloodthirsty deities, there are forms of the rite which depend on the mystic power attributed to human flesh and blood in various charms and black magic.

In connection with human flesh a curious story is told of a man who went to bathe in the Ganges, and met one of the abominable Faqîrs known as Augars or Aghorpanthis, who carry about with them fragments of a human corpse. He saw the Faqîr cut off and eat a piece of the flesh of a corpse, and he then offered him a piece, saying

<sup>1</sup> Wright, "History," 11, note.

<sup>2</sup> Ball, "Jungle Life," 580.

<sup>3</sup> "North Indian Notes and Queries," i. 112, 148. And for other instances, see Balfour, "Cyclopædia," iii. 477 sqq.

that if he ate it he would become enormously rich. He refused the ghastly food, and the Faqîr then threw a piece at him which stuck to his head, forming a permanent lump.<sup>1</sup> In one of the tales of Somadeva the witches are seen flying about in the air, and say, "These are the magic powers of witches' spells, and are due to the eating of human flesh." In another the hero exchanges an anklet with a woman for some human flesh.<sup>2</sup>

The same mysterious power is attributed to human blood. The blood of the Jinn has, it is hardly necessary to say, special powers of its own. Thus, in one of the Kashmîr stories the angel says: "This is a most powerful Jinn. Should a drop of his blood fall to the ground while life is in him, another Jinn will be quickly formed therefrom, and spring up and slay you."<sup>3</sup> Bathing in human blood has been regarded as a powerful remedy for disease. The Emperor Constantine was ordered a bath of children's blood, but moved by the prayers of the parents, he forbore to apply the remedy and was rewarded by a miraculous recovery. In one of the European folk-tales a woman desirous of offspring is directed to take a horn and cup herself, draw out a clot of blood, place it in a pot, lute it down and only uncover it in the ninth month, when a child would be found in the pot. In the German folk-tales, bathing in the blood of innocent maidens is a cure for leprosy.<sup>4</sup>

The same beliefs largely prevail in India. In 1870, a Musalmân butcher losing his child was told by a Hindu conjuror that if he washed his wife in the blood of a boy, his next infant would be healthy. To ensure this result a child was murdered. A similar case occurred in Muzaffarnagar, where a child was killed and the blood drunk by a barren woman.<sup>5</sup> In one of the tales of Somadeva the preg-

<sup>1</sup> "Panjâb Notes and Queries," iii. 75.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," i. 157, 214.

<sup>3</sup> Knowles, "Folk-tales," 2.

<sup>4</sup> Leland, "Etruscan Roman Remains," 294; Grimm, "Household Tales," i. 396; Hartland, "Legend of Perseus," i. 98.

<sup>5</sup> "Report Inspector-General Police, N.-W.P., 1870," page 93; "Panjâb Notes and Queries," ii. 205; iii. 74, 162; Chevers, "Medical Jurisprudence," 842, 396; Campbell, "Notes," 338.

nant queen asks her husband to gratify her longing by filling a tank with blood for her to bathe in. He was a righteous man, and in order to gratify her craving he had a tank filled with the juice of lac and other extracts, so that it seemed to be full of blood. In another tale the ascetic tells the woman that if she killed her young son and offered him to the divinity, another son would certainly be born to her. Quite recently at Muzaffarnagar a childless Jât woman was told that she would attain her desire if she bathed in water mixed with the blood of a Brâhman child. A Hindu coolie at Mauritius bathed in and drank the blood of a girl, thinking that thereby he would be gifted with supernatural powers. It would be easy to add largely to the number of instances of similar beliefs.<sup>1</sup>

#### SURVIVALS OF HUMAN SACRIFICE.

There are, in addition, numerous customs which appear to be survivals of human sacrifice, or of the blood covenant, which also prevailed in Arabia.<sup>2</sup> Among the lower castes in Northern India the parting of the bride's hair is marked with red, a survival of the original blood covenant, by which she was introduced into the sept of her husband. We see that this is the case from the rites of the more savage tribes. Among the Kewats of Bengal, a tiny scratch is made on the little finger of the bridegroom's right hand and of the bride's left, and the drops of blood drawn from these are mixed with the food. Each then eats the food with which the other's blood has been mixed. Among the Santâls blood is drawn in the same way from the little finger of the bride and bridegroom, and with it marks are made on both above the clavicle.<sup>3</sup>

#### HUMAN SACRIFICE AND BUILDINGS.

One standing difficulty at each decennial census has been the rumour which spreads in remote tracts that Government

<sup>1</sup> "North Indian Notes and Queries," i. 148; iii. 71.

<sup>2</sup> Robertson-Smith, "Kinship," 48 sq.

<sup>3</sup> Risley, "Tribes and Castes," i. 456; Dalton, "Descriptive Ethnology," 220.

is making the enumeration with a view of collecting victims to be sacrificed at some bridge or other building, or that a toll of pretty girls is to be taken to reward the soldiery after some war. Thus, about a fort in Madras it had long been a tradition that when it was first built a girl had been built into the wall to render it impregnable.<sup>1</sup> It is said that a Râja was once building a bridge over the river Jargo at Chunâr, and when it fell down several times he was advised to sacrifice a Brâhman girl to the local deity. She has now become the Marî or ghost of the place, and is regularly worshipped in time of trouble.<sup>2</sup> In Kumaun the same belief prevails, and kidnapers, known as Dokhutiya, or two-legged beasts of prey, are said to go about capturing boys for this purpose. In Kâthiâwâr, if a castle was being built and the tower would not stand, or if a pond had been dug and would not hold water, a human victim was offered.<sup>3</sup> The rumour that a victim was required spread quite recently in connection with the Hughli Bridge at Calcutta and the Benares water-works. The Narmadâ, it was believed, would never allow herself to be bridged until she carried away part of the superstructure, and caused the loss of lives as a sacrifice. At Ahmadâbâd, by the advice of a Brâhman, a childless Vânya was induced to dig a tank to appease the goddess Sîtâlâ. The water refused to enter it without the sacrifice of a man. As soon as the victim's blood fell on the ground, the tank filled and the goddess came down from heaven and rescued the victim.<sup>4</sup> In building the fort of Sikandarpur in Baliya, a Brâhman and a Dusâdh girl were both immolated.<sup>5</sup> The Vadala lake in Bombay refused to hold water till the local spirit was appeased by the sacrifice of the daughter of the village headman. When the Shorkot fort was being built one side repeatedly fell down. A Faqîr advised the Râja to put a first-born son under the rampart. This was done and the wall stood. The child's mother went to Mecca, and returned with an army of Muhammadans; but they

<sup>1</sup> "Folk-lore," iv. 260.

<sup>2</sup> "North Indian Notes and Queries," iii. 40.

<sup>3</sup> *Ibid.*, 106.

<sup>4</sup> "Bombay Gazetteer," ii. 349; xiv. 49.

<sup>5</sup> Fûhrer, "Monumental Antiquities," 194.

could not take the fort. Then a Faqîr transformed himself into a cock and flew on the roof of the palace, where he set up a loud crow. The Râja was frightened and abandoned the place. As he was leaving it, he shouted, "Shame on thee, O Fort! to remain standing!" and the walls at once fell down.<sup>1</sup>

#### MODIFICATIONS OF HUMAN SACRIFICE.

There are also many instances of the transition from human sacrifices to those of a milder form. Thus, when Ahmadâbâd was building, Mânik Bâwa, a saint, every day made a cushion, and every night picked it to pieces. As he did so the day's work fell down. The Sultân refrained from sacrificing him, but got him into a small jar and kept him there till the work was over.<sup>2</sup> The Villâlis of Pûna on the fifteenth day after a death shape two bricks like human beings, dress them, and lay them on a wooden stool. They weep by them all night, and next day, taking them to the burning ground, cremate them. Among the Telugu Brâhmanas of Pûna, if a man dies at an unlucky time, wheaten figures of men are made and burnt with the corpse. The Konkani Marâthas of Kanara on the feast of Raulnâth get a man to cut his hand with a knife and let three drops of blood fall on the ground.<sup>3</sup> Formerly in Hoshangâbâd, men used to swing themselves from a pole, as in the famous Bengal Charakh Pûjâ. In our territories this is now uncommon, as the village headmen being afraid of responsibility for an accident, generally, instead of a man, fasten up a white pumpkin, which they swing about.<sup>4</sup>

At the installation of a Bhuiya Râja, a man comes forward whom the Râja touches on the neck, as if about to

<sup>1</sup> For similar instances see "Archæological Reports," v. 98; "Bombay Gazetteer," xx. 144; "Folk-lore Records," iii. Part II. 182; "Oudh Gazetteer," iii. 253; "Indian Antiquary," xi. 117; "Calcutta Review," lxxvii. 106; Lâl Bihâri Dê, "Folk-tales," 130; "Panjâb Notes and Queries," iii. 110; "North Indian Notes and Queries," ii. 27, 63, 93; Campbell, "Santâl Folk-tales," 106.

<sup>2</sup> "Bombay Gazetteer," iv. 276.

<sup>3</sup> "Campbell, "Notes," 348.

<sup>4</sup> "Settlement Report," 126.

cut off his head. The victim disappears for three days; then he presents himself before the Râja, as if miraculously restored to life. Similarly, the Gonds, instead of a human sacrifice, now make an image of straw, which they find answers the purpose. The Bhuiyas of Keunjhar used to offer the head of their prime minister to Thakurânî Mâi. She is now transformed into the Hindu Durgâ and accepts a sacrifice of goats and sheep.<sup>1</sup> In Nepâl, after the Sithi Jâtra feast, the people divide into two parties and have a match at stone-throwing; formerly this used to be a serious matter, and any one who was knocked down and fell into the hands of the other side was sacrificed to the goddess Kankeswarî. The actual killing of the victim, as in the case of sacrifices to the goddess Bachhlâ Devî, has now been discontinued under the influence of British officers.<sup>2</sup> We shall meet later on in another connection other instances of mock fights of the same kind.

#### MOMIÂÎ.

In connection with human sacrifice may be mentioned the curious superstition about Momiâi or mummy.

The virtues of human fat as a magical ointment appear all through folk-lore. Othello, referring to the handkerchief which he had given to Desdemona, says,—

“It was dyed in the mummy which the skilful  
Conserved of maidens' hearts.”

Writing of witches Reginald Scot says: “The devil teacheth them to make ointment of the bowels and members of children, whereby they ride in the air and accomplish all their desires. After burial they steal them out of their graves and seethe them in a cauldron till the flesh be made potable, of which they make an ointment by which they ride in the air.” In Macbeth the first witch speaks of—

“Grease that sweaten  
From the murderer's gibbet.”

<sup>1</sup> Dalton, “Descriptive Ethnology,” 146, 281; Risley, “Tribes and Castes,” i. 115.

<sup>2</sup> Wright, “History,” 35 sq., 156, note, 126, 205, 265.

Indian witches are believed to use the same mystic preparation to enable them to fly through the air, as their European sisters are supposed to use the fat of a toad.<sup>1</sup> Human fat is believed to be specially efficacious for this purpose. In one of Somadeva's stories the Brâhman searches for treasure with a candle made of human fat in his hand.<sup>2</sup> One of the Mongol Generals, Marco Polo tells us, was accused of boiling down human beings and using their fat to grease his mangonels; and Carpini says that when the Tartars cast Greek fire into a town they used to shoot human fat with it, in order to cause the fire to burn more quickly.<sup>3</sup> So, in Europe a candle of human fat is said to have been used by robbers with the Hand of Glory to prevent the inmates waking, and on the Scotch border the torch used in the mystic ceremony of "saining" was made from the fat of a slaughtered enemy.<sup>4</sup>

In India, the popular idea about Momiât is that a boy, the fatter and blacker the better, is caught, a small hole is bored in the top of his head, and he is hung up by the heels over a slow fire. The juice or essence of his body is in this way distilled into seven drops of the potent medicine known as Momiât.

This substance possesses healing properties of a supernatural kind. Sword cuts, spear thrusts, wounds from arrows and other weapons of warfare are instantly cured by its use, and he who possesses it is practically invulnerable. In Kumaun, this substance is known as Nârâyan Tel or Râm Tel, the "oil of Vishnu or Râma."

It is further believed that a European gentleman, known as the Momiât-wâla Sâhib, has a contract from Government of the right of enticing away suitable boys for this purpose. He makes them smell a stick or wand, which obliges them to follow him, and he then packs them off to some hill station where he carries on this nefarious manufacture.

As an instance of this belief, "A very black servant of a

<sup>1</sup> Tawney, "Katha Sarit Sâgara," ii. 594.

<sup>2</sup> *Ibid.*, i. 306

<sup>3</sup> Yule, "Marco Polo," ii. 165.

<sup>4</sup> Henderson, "Folk-lore of the Northern Counties," 54, 200 sqq.

friend of mine states that he had a very narrow escape from this Sâhib at the Nauchandi fair at Meerut, where Government allows him to walk about for one day and make as many suitable victims as he can by means of his stick. The Sâhib had just put his hand in his pocket and taken out the stick, which was dry and shrivelled and about a span long, when the servant with great presence of mind held out his hands and said, '*Bas! Bas!*' 'Enough! enough!' Thus intimidated, the Sâhib went away into the crowd. In connection with Momiâi, a lady here narrowly escaped a very uncanny reputation. Some of her servants gave out that she possessed a Momiâi stick, for which she had paid a hundred rupees. On hearing this an inquiry was made which brought out that the lady had missed a pod of vanilla about seven inches long, of a very special quality, that she kept rolled up in a piece of paper among some of her trinkets. The ayah who mislaid it was scolded for her carelessness, and told that it was worth more than she thought. She promptly put two and two together. The shrivelled appearance which is supposed to be peculiar to mysterious sticks, such as snake charmers produce, the fuss made about it, and the value attached to it convinced her that her mistress owned a Momiâi stick."<sup>1</sup>

These mystic sticks appear constantly in folk-lore. We have the caduceus of Hermes, the rod of Moses, the staff of Elisha, the wand of Circe, or of Gwydion or Skirni. In one of Somadeva's tales the Kapâlîka ascetic has a magic stick which dances. In one of the Kashmîr tales the magic wand placed under the feet of the prince makes him insensible, when laid under his head he revives. Many people in England still believe in the divining rod which points out concealed springs underground.<sup>2</sup>

Every native boy, particularly those who are black and fat, believes himself a possible victim to the wiles of the dreaded Momiâi Sâhib, who frequents hill stations because

<sup>1</sup> "North Indian Notes and Queries," i. 190.

<sup>2</sup> Miss Cox, "Cinderella," 485; Knowles, "Kashmîr Tales," 199; Clouston, "Popular Tales," i. 88; Rhys, "Lectures," 241; Tawney, "Katha Sarit Sâgara," ii. 612.



he is thus enabled to carry on his villainous practices with comparative impunity and less danger of detection. Even to whisper the word Momiâi is enough to make the crowd of urchins who dog the steps of a district officer when he is on his rounds through a town, disperse in dismay. Surgeons are naturally exposed to the suspicion of being engaged in this awful business, and some years ago most of the coolies deserted one of the hill stations, because an enthusiastic anatomist set up a private dissecting-room of his own. Freemasons, who are looked on by the general native public as a kind of sorcerers or magicians, are also not free from this suspicion. That such ideas should prevail among the rural population of India is not to be wondered at, when in our own modern England it is very commonly believed that luminous paint is made out of human fat.<sup>1</sup>

#### THE DÂNAPURWÂLA SÂHIB.

Another of these dreaded Sâhibs is the Dânapurwâla Sâhib, or gentleman from Dinapur. Why this personage should be connected with Dinapur, a respectable British cantonment, no one can make out. At any rate, it is generally believed that he has a contract from Government for procuring heads for some of the museums, and he too has a magic stick with which he entices unfortunate travellers on dark nights and chops off their heads with a pair of shears. The influence of these magic wands by smelling may perhaps be associated with the fact that the nose is a spirit entry, as we have seen in the case of sneezing.

#### FETISH STONES.

To return after this digression to fetish stones. Of this phase of belief we have well-known instances in the coronation stone in Westminster Abbey, which is associated

<sup>1</sup> "Folk-lore Record," iii. Part II. 283. For the commonplace Momiâi which is used as an application by women before parturition, see Watt's "Dictionary of Economic Products," ii. 115.

with the dream of Jacob, and the Hajuru'l Aswad of Mecca, which Sir R. Burton believed to be an aërolite. No one will bring a stone from the Sacred Hill at Govardhan near Mathura, because it is supposed to be endowed with life. The Yâdavâs, who are connected with the same part of the country, had a stone fetish, described in the Vishnu Purâna, which brought rain and plenty. There are numerous legends connected with many of these fetish stones, such as that in the temple of Daksha at Kankhal and Gorakhnâtha in Kheri,<sup>1</sup> which are said to owe the fissures in them to the blow of the battle-axe or sword of one of the iconoclast Muhammadan Emperors. Of Gorakhnâtha it is said that Aurangzeb attempted to drag up the great Lingam, and failed to do so even with the aid of elephants. When he came to investigate the cause of his failure, tongues of flame burst from the bottom of the pillar.

The stalactites in the Behâr Hills are regarded as the images of the gods.<sup>2</sup> The pestle and mortar in which a noted Darvesh of Oudh used to grind his drugs are now worshipped, and a leading family in the Lucknow District keep before their family residence a large square stone which they reverence. They say that their ancestors brought it from Delhi, and that it is the symbol of their title to the estates, which were granted to them by one of the Emperors. He enjoined them to take it as the foundation of their settlement, and since that time each new Râja on his accession presents flowers, sweetmeats, and money to it.<sup>3</sup>

A great rock in the river above Badarinâth, the famous shrine in the Hills, is worshipped as Brahm Kapâl or the skull of Brahma, and Nandâ Devî, the mountain goddess of the Himâlaya, is worshipped in the form of two great stones glittering with mica, and reflecting the rays of the sun.<sup>4</sup> At Amosi in the Lucknow District they worship at marriages and birth of boys the door-post of the house of an old Râjput leader, named Binâik, who is honoured with the

<sup>1</sup> Führer, "Monumental Antiquities," 284.

<sup>2</sup> Buchanan, "Eastern India," i. 526.

<sup>3</sup> "Oudh Gazetteer," i. 303; ii. 415.

<sup>4</sup> Atkinson, "Himâlayan Gazetteer," ii. 311, note, 792 sq.

title of Bâba or "father."<sup>1</sup> At Deodhûra in the Hills the grey granite boulders near the crest of the ridge are said to have been thrown there in sport by the Pândavas. Close to the temple of Devî at the same place are two large boulders, the uppermost of which is called Ransila, or "the stone of battle," and is cleft through the centre by a deep, fresh-looking fissure, at right angles to which is a similar rift in the lower rock. A small boulder on the top is said to have been the weapon with which Bhîmsen produced these fissures, and the print of his five fingers is still to be seen upon it. Ransila itself is marked with the lines for playing the gambling game of Pachîsi, which, though it led to their misfortunes, the Pândavas even in their exile could not abandon. There are many places where the marks of the hoofs of the horse of Bhîmsen are shown.<sup>2</sup> "One spot on the margin of Lake Regillus was regarded during many ages with superstitious awe. A mark, resembling in shape a horse's hoof, was discernible in the volcanic rock; and this mark was believed to have been made by one of the celestial chargers."<sup>3</sup>

#### FETISHES AMONG THE SANTÂLS.

The Santâls, like all uncivilized races, have a whole army of fetishes. A round piece of wood, nearly a foot in length, the top of which is painted red, is called Banhî, or "the protector of the jungle." Another stands for Laghû, the goddess of the earth, who is sometimes represented by a mountain. An oblong piece of wood, painted red, stands for Mahâmâi, "the great Mother," Devî's daughter; a small piece of white stone daubed with red is Burhiyâ Mâi, or "the old Mother," her granddaughter; an arrow-head stands for Dûdhâ Mâi, "the milk Mother," the daughter of Burhiyâ; a trident painted red represents the monkey god Hanumân, who executes all the orders of Devî. "Sets of these symbols are placed, one on the east and one on the

<sup>1</sup> "Oudh Gazetteer," i. 61.

<sup>2</sup> "Himâlayan Gazetteer," ii. 282.

<sup>3</sup> Macaulay, "Battle of Lake Regillus," Introduction.

west of their huts to protect them from evil spirits, snakes, tigers, and all sorts of misfortune.”<sup>1</sup>

Very similar to this is the worship of Bîrnâth, the fetish of the Mirzapur Ahîrs. His platform, which is made of clay, usually contains one, three, or five rude wooden images, each about three feet high, with a rough representation of a human face sculptured on the top. He was, it is said, an Ahîr who was killed by a tiger, and he is now worshipped by them in times of trouble. His special function is to protect the cattle from beasts of prey. The worshipper bathes, plasters his platform with fresh clay, and laying his offering on it, says: “Bîrnâth! Keep our cattle safe and you will get more.” The same form of worship prevails all along the Central Indian Hills. “In the south of the Bhandâra District the traveller frequently meets with squared pieces of wood, each with a rude figure carved in front, set up close to each other. These represent Bangarâm, Bangarâ Bâi, or Devî, who is said to have one sister and five brothers, the sister being styled Kâlî, and four out of the five brothers being known as Gantarâm, Champarâm, Nâikarâm, and Potlinga. They are all deemed to possess the power of sending disease and death upon men, and under these or other names seem to be generally feared in the region east of Nâgpur. Bhimsen, again, is generally adored under the form of one or two pieces of wood standing three or four feet in length above the ground, like those set up in connection with Bangarâm’s worship.”<sup>2</sup>

#### FETISH STONES WHICH CURE DISEASE.

Many of these stones have the power of curing disease, and the water with which they have been bathed is considered a useful medicine. This is the case with a number of sacred Mahâdeva Lingams all over the country. A common proverb speaks of the old woman who is ready enough to eat the Prasâd or offering to the god, but hesitates

<sup>1</sup> Dalton, “Descriptive Ethnology,” 220.

<sup>2</sup> “North Indian Notes and Queries,” iii. 2.

to drink the water in which his feet have been washed. In Western India no orthodox Bráhmañ will eat his food till he has thrice sipped the water in which his Sâlagrâma stone has been washed.<sup>1</sup> We have already noticed the fetish bowl, the washings of which are administered by midwives to secure easy parturition. So, in Western lands the stones fetched by Merlin had the power of healing if washed in water and the patient bathed in it.<sup>2</sup> Stone celts are, in Cornwall, supposed to impart a healing effect to water in which they have been soaked.<sup>3</sup> In Java a decoction of the lichen which grows on fetish stones is used as a remedy for disease.<sup>4</sup> In the Isle of Lewis cattle disease is attributed to the bites of serpents, and the suffering animals are made to drink water into which charm stones are put; in the Highlands large crystals of a somewhat oval shape were kept by the priests to work charms with, and water poured thereon was given to cattle as a preventative of disease.<sup>5</sup>

#### FETISH STONES THE ABODE OF SPIRITS.

The virtue of all these fetish stones rests in their embodying the spirits of gods or deified men. As we have shown, this is a common principle of popular belief. In one of Miss Stokes's Indian tales, "The man who went to seek his fate," the fate is found in stones, some standing up and some lying down. The man beats the stone which embodies his fate because he is miserably poor. Mr. H. Spencer thinks that the idea of persons being turned into stones may have arisen from instances of actual petrification of trees and the like; but this is not very probable, and it is much simpler to believe with Dr. Tylor that it depends on the principles of animism.<sup>6</sup>

<sup>1</sup> Campbell, "Notes," 30.

<sup>2</sup> Rhys, "Lectures," 193.

<sup>3</sup> Hunt, "Popular Romances," 427.

<sup>4</sup> Forbes, "Wanderings of a Naturalist," 103.

<sup>5</sup> Henderson, "Folk-lore of the Northern Counties," 165; Brand, "Observations," 621.

<sup>6</sup> "Principles of Sociology," i. 109 sq., 310; Tylor, "Primitive Culture," i. 353.

## FAMILY FETISHES.

Some fetishes, like the Bombay Devaks, are special to particular families. Such is the case with the Thârus, a non-Aryan tribe in the sub-Himâlayan Tarâî. Each member of the tribe constructs a hollow mound in front of his door, and thereon erects a stake of Palâsa wood (*Butea frondosa*), which is regarded as the family fetish and periodically worshipped.

## TOOL FETISHES.

Next comes the worship of the tool fetish, which, according to Sir A. Lyall, is "the earliest phase or type of the tendency which later on leads those of one guild or walk in life to support and cultivate one god, who is elected in lieu of the individual trade fetishes melted down to preside over their craft or trade interests."<sup>1</sup>

A good example of this is the pickaxe fetish of the Thags. When Kâlî refused to help them in the burial of their victims she gave them one of her teeth for a pickaxe, and the hem of her lower garment for a noose. Hence the pickaxe was venerated by the Thags. Its fabrication was superintended with the utmost care, and it was consecrated with many ceremonies. A lucky day was selected, and a smith was appointed to forge it with the most profound secrecy. The door was closed against all intruders; the leader never left the forge while the manufacture was going on; and the smith was allowed to do no other work until this was completed. Next came the consecration. This was done on Monday, Tuesday, Wednesday, or Friday, and care was taken that the shadow of no living thing fell upon the axe. The consecrator sat with his face to the west, and received the implement in a brass dish. It was then washed in water which was allowed to fall into a pit made for the purpose. Then further ablutions followed, the first in sugar and water, the second in sour milk, and the third in spirits. The axe was then marked from the head to the point with

<sup>1</sup> "Asiatic Studies," 16.

seven spots of red lead, and replaced on the brass dish with a cocoanut, some cloves, white sandalwood, and other articles.

A fire was next made of cowdung and the wood of the Mango and Ber tree. All the articles deposited on the brass plate, with the exception of the cocoanut, were thrown into the fire, and when the flame rose the Thag priest passed the pickaxe with both hands seven times through the fire. The cocoanut was then stripped of its husk and placed on the ground. The officiant, holding the axe by the point, asked: "Shall I strike?" The bystanders assented, and he then broke the cocoanut with the blunt end of the weapon, exclaiming, "All hail, Devî! Great Mother of us all!" The spectators responded, "All hail, Devî, and prosper the Thags." If the cocoanut was not broken at one blow, all the labour was lost; the goddess was considered unpropitious, and the entire ceremony had to be repeated. The broken shell and kernel of the cocoanut were then thrown into the fire, the pickaxe wrapt in white cloth was placed on the ground towards the west, and all present prostrated themselves before it.<sup>1</sup>

Here we have another example of magic in its sympathetic form, the use of sundry spirit scarers, which have been already discussed, and the cocoanut representing an actual human victim.

#### WEAPONS AND IMPLEMENT FETISHES.

In the same way soldiers and warlike tribes worship their weapons. Thus, the sword was worshipped by the Râjputs, and when a man of lower caste married a Râjput girl, she was married, as in the case of Holkar, to his sword with his kerchief bound round it.<sup>2</sup> This sword-worship is specially performed, as by the Baiswârs of Mirzapur and the Gautam sept of Râjputs. The Nepâlese worship their weapons and regimental colours at the Dasahra festival. At the Diwâlî,

<sup>1</sup> "Illustrations of the History and Practice of the Thags," 46 sqq.

<sup>2</sup> Tod, "Annals," i. 615; "Panjâb Notes and Queries," iii. 221.

or feast of lamps, on the first day they worship dogs; on the second day cows and bulls; on the third day capitalists worship their treasure under the name of Lakshmî, the goddess of wealth; on the fourth day every householder worships as deities the members of his family, and on the fifth day sisters worship their brothers.<sup>1</sup>

The same customs prevail among the artisan castes in Northern India. The hair-scraper of the tanner is worshipped by curriers, and the potter's wheel, regarded as a type of productiveness, is revered at marriages by many of the lower castes. Even the clay which has been mixed by the potter has mystic powers. When a person has been bitten by a mad dog, a lump of this clay is brought, and the wound is touched with it while a spell is recited.<sup>2</sup> Carpenters worship their yard measure; Chamârs swear by the shoemaker's last, and the children of the Darzi or tailor are made to worship the scissors.

In Bengal, the Alakhiya sect of Saiva ascetics profess profound respect for their alms-bag; the carpenters worship their adze, chisel, and saw; the barbers their razors, scissors, and mirror. At the Srîpanchamî, or fifth day of the month of Mâgh, the writer class worship their books, pens, and inkstand. The writing implements are cleaned, and the books, wrapped in white cloth, are strewn over with flowers and the leaves of young barley.<sup>3</sup>

The same customs prevail in Bombay. A mill is the Devak or guardian of oil-makers; dancing girls worship a musical instrument; jewellers worship their pincers and blowpipe; curriers worship an axe, and market gardeners a pair of scales.<sup>4</sup>

In the Panjâb, farmers worship their oxen in August, their plough at the Dasahra festival, and they have a ceremony at the end of October to drive away ticks from their cattle; shepherds worship their sheep at the full moon of

<sup>1</sup> Oldfield, "Sketches," 344, 352.

<sup>2</sup> "North Indian Notes and Queries," iii. 54.

<sup>3</sup> Wilson, "Essays," ii. 188; Risley, "Tribes and Castes," i. 16, 67, 93, 451.

<sup>4</sup> Campbell, "Notes," 9.



July; bankers and clerks worship their books at the Diwâlî festival; grain-sellers worship their weights at the Dasahra, Diwâlî, and Holî, and, in a way, every morning as well. Oilmen worship their presses at odd times; artisans salute their tools daily when they bathe; and generally the means of livelihood, whatever they may be, are worshipped with honour at the Diwâlî, Dasahra, and Holî.<sup>1</sup> So the Pokharna Brâhmans, who are said to have been the navvies who originally excavated the lake at Pushkar, worship in memory of this the Kudâla, or mattock.<sup>2</sup>

All these customs are as old as the time of the Chaldeans, "who sacrifice unto their net and burn incense unto their drag, because by them their portion is fat and their meat plenteous."<sup>3</sup>

Among these implement fetishes the corn-sieve and the plough, the basket, the broom, and the rice-pounder are of special importance.

#### THE CORN-SIEVE.

The corn-sieve or winnowing basket, the *Mystica vannus Iacchi* of Virgil, has always enjoyed a reputation as an emblem of increase and prosperity, and as possessing magical powers. The witch in Macbeth says:—

"Her husband's to Aleppo gone, Master of the *Tiger*;  
But in a sieve I'll thither sail."

It was used in Scotland to foretell the future at Allhallow Eve. Divination was performed with a pair of shears and a sieve. Aubrey describes how "the shears are stuck in a sieve, and the maidens hold up the sieve with the top of their fingers by the handle of the shears, then say, 'By St. Peter and St. Paul, he hath not stolen it.' After many adjurations the sieve will turn at the name of the thief."<sup>4</sup>

In India the sieve is the first cradle of the baby, and in

<sup>1</sup> "Panjâb Notes and Queries," ii. 20 sq., 93.

<sup>2</sup> Tod, "Annals," ii. 320.

<sup>3</sup> Habakkuk i. 16; Isaiah xxi. 5.

<sup>4</sup> Dyer, "Popular Customs," 400; Brand, "Observations," 209, 773; Aubrey, "Remaines," 25.

Bombay the winnowing fan in which a newly-born child is laid is used on the fifth day for the worship of Satvâi. This makes it impure, and it is henceforward used only for the house sweepings. In Northern India, when a mother has lost a child, she puts the next in a sieve and drags it about, calling it Kadheran or Ghasitan, "the dragged one," so as to baffle the Evil Eye by a pretence of contempt.

All through Upper India, at low-caste marriages, the bride's brother accompanies the pair as they revolve in the marriage shed, and sprinkles parched grain over them out of a sieve as a charm for good luck and a means of scaring the demon which causes barrenness. So Irish brides in old times used to be followed by two attendants bearing high over the heads of the couple a sieve filled with meal, a sign of the plenty that would be in the house, and an omen of good luck and the blessing of children.<sup>1</sup> We have already seen that this rite survives in the custom of flinging rice over the newly-married pair as they leave for the honeymoon.

This habit of scaring the spirits of evil by means of the sieve appears in a special usage at the Diwâli festival. Very early in the morning the house-mother takes a sieve and a broom, and beats them in every corner of the house, exclaiming, "God abide, and poverty depart!" The fan is then carried outside the village, generally to the east or north, and being thrown away, is supposed, like the scape-goat, to bear away with it the poverty and distress of the household. The same custom prevails in Germany. The Posterli is imagined to be a spectre in the shape of an old woman. In the evening the young fellows of the village assemble, and with loud shouts and clashing of tins, ringing of cow-bells and goat-bells, and cracking of whips, tramp over hill and dale to another village, where the young men receive them with like uproar. One of the party represents the Posterli, or they draw it in a sledge in the shape of a puppet, and leave it standing in a corner of the

<sup>1</sup> Lady Wilde, "Legends," 116.

other village. In the same way the Eskimo drive the demon Tuna out of their houses.<sup>1</sup>

Among the Kols, when a vacancy occurs in the office of the village priest, the winnowing fan with some rice is used, and by its magical power it drags the person who holds it towards the individual on whom the sacred mantle has fallen. The same custom prevails among the Orâons.<sup>2</sup>

The Greeks had a special name, Koskinomantis, for the man who divined in this way with the sieve, and the practice is mentioned by Theocritus.<sup>3</sup> The sieve is very commonly used in India as a rude form of the planchette. Through the wicker-work of the raised side or back a strong T-shaped twig is fixed, one end of which rests on the finger. A question is asked, and according as the sieve turns to the right or left, the answer is "Yes" or "No." This is exactly what is known as "Cauff-riddling" in Yorkshire and Scotland.<sup>4</sup> In the eastern districts of the North-Western Provinces, when the Ojha or "cunning man" is called in to cure disease, or possession by evil spirits, he puts some sesamum into a sieve, shakes it about, and then proceeds to identify the ghost concerned by counting the number of grains which remain stuck between the reeds. At a Santâl cremation, a man takes his seat near the ashes, and tosses rice on them with a winnowing fan till a frenzy appears to seize him, and he becomes inspired and says wonderful things.<sup>5</sup>

It is one of the curiosities of comparative folk-lore that this instrument should be credited with magical powers all over two continents.<sup>6</sup>

The winnowing basket, again, perhaps from its associa-

<sup>1</sup> Grimm, "Teutonic Mythology," 934; Frazer, "Golden Bough," ii. 164.

<sup>2</sup> Dalton, "Descriptive Ethnology," 187, note, 247.

<sup>3</sup> "Idylls," iii. 31.

<sup>4</sup> Henderson, "Folk-lore of the Northern Counties," 52; Gregor, "Folk-lore of North-East Scotland," 43, 92.

<sup>5</sup> Dalton, *loc. cit.*, 218.

<sup>6</sup> "Academy," 23rd July, 1887; "Gentleman's Magazine," July, 1887; Henderson, *loc. cit.*, 233; Brand, "Observations," 233; Lady Wilde, "Legends," 207.

tion, like the winnowing fan, with the sacred grain, has mystic powers. In Scotland it was used in the rite of creeling as a means of scaring barrenness. "The young wedded pair, with their friends, assemble in a convenient spot. A small creel or basket is prepared for the occasion, into which they put some stones; the young men carry it alternately, and allow themselves to be caught by the maidens, who have a kiss when they succeed. After a great deal of innocent mirth and pleasantries, the creel falls at length to the young husband's share, who is obliged generally to carry it for a long time, none of the young women having compassion upon him. At length his fair mate kindly relieves him from his burden; and her complaisance, in this particular, is considered as a proof of her satisfaction at the choice she has made.<sup>1</sup>"

In Bengal, at the full moon immediately following the Durgâ Pûjâ, the festival of Lakshmî, the goddess of wealth, is held. In every Hindu house a basket, which serves as the representative of prosperity, is set up and worshipped. This basket, or corn measure, is filled with paddy, encircled with a garland of flowers, and covered with a piece of cloth. They sit up all night and watch for Lakshmî to arrive, and any negligence in watching is believed to bring misfortune on the family.<sup>2</sup>

### THE BROOM.

The same idea applies to the broom used in sweeping the house or collecting the grain on the threshing-floor. We have already seen the use of it to drive out poverty. "Pythagoras warned his followers against stepping over a broom. In some parts of Bavaria, housemaids in sweeping out the house are careful not to step over the broom for fear of the witches. Again, it is a Bavarian rule not to step over a broom while a confinement is taking place in a house; otherwise the birth will be tedious, and the child will always remain small with a large head. But if anyone

<sup>1</sup> Brand, "Observations," 354.

<sup>2</sup> "Calcutta Review," xviii. 60.

has stepped over a broom inadvertently, he can undo the spell by stepping backwards over it again.”<sup>1</sup> So, in Bombay, they say you should never step over a broom, or you will cause a woman to suffer severely in childbed.

In Bombay, some old Hindu woman, to cure a child affected by the Evil Eye, waves salt and water round its face and strikes the ground with a broom three times; and among the Bani Isrâils of Bombay, when the midwife drives off the blast of the Evil Eye, she holds in her left hand a shoe, a winnowing fan, and a broom.<sup>2</sup> In Italy, the broom is an old Latin charm against sorcery. The Beriyas, a gypsy tribe of the Ganges-Jumna Duâb, drive off the disease demon with a broom. In Oudh, it is said, when a broomstick has been done with, it should always be laid down, and not left standing. Mahâ-Brâhmans, who gain by officiating at funeral ceremonies, are alleged to violate this rule in order to cause deaths.<sup>3</sup>

#### THE RICE-POUNDER.

The rice-pounder, too, has magical powers. We have seen that it is one of the articles waved round the heads of the bride and bridegroom to scare evil spirits. In Bengal, it is worshipped when the child is first fed with grain. And there is a regular worship of it in the month of Baisâkh, or May. The top is smeared with red lead, anointed with oil, and offerings of rice and holy Dûrva grass made to it. The worship has even been provided with a Brâhmanical legend. A Guru once ordered his disciple to pronounce the word Dhenk at least one hundred and eight times a day. Nârada Muni was so pleased with his devotion, as he is the patron deity of the rice-pounder, that he paid him a visit riding on one, and carried off his votary to heaven.<sup>4</sup>

<sup>1</sup> "Folk-lore," i. 157; ii. 293.

<sup>2</sup> Campbell, "Notes," 53.

<sup>3</sup> "Panjâb Notes and Queries," iii. 202; Leland, "Etruscan Roman Remains," 79.

<sup>4</sup> "Calcutta Review," xviii. 51.

## THE PLOUGH.

Next comes the plough as a fetish. The carrying about of the plough and the prohibition common in Europe against moving it on Shrove Tuesday and other holidays have, like many other images of the same class, been connected with Phallicism.<sup>1</sup> But, considering the respect which an agricultural people would naturally pay to the chief implement used in husbandry, it is simpler to class it with the other tool fetishes of a similar kind. In India, as in Europe on Plough Monday,<sup>2</sup> there is a regular worship of the plough at the end of the sowing season, when the beam is coloured with turmeric, adorned with garlands, and brought home from the field in triumph. After that day it is considered unlucky to use it or lend it. The beam is put up in the village cattle track when rinderpest is about, as a charm to drive away the disease. Among some castes the polished share is fixed up in the marriage shed during the ceremony. Among the Orâons, the bride and bridegroom are made to stand on a curry stone, under which is placed a sheaf of corn resting on the plough yoke, and among the same people their god Darha is represented by a plough-share set upon an altar dedicated to him.<sup>3</sup> Here we have the mystic influence of grain and iron combined with the agricultural implement fetish.

## FIRE.

Fire is undoubtedly a very ancient Hindu protective fetish, and its virtue as a scarer of demons is very generally recognized. One of the earliest legends of the Hindu race is that recorded in the Rig Veda, where Agni, the god of fire, concealed himself in heaven, was brought down to earth by Mâtarisvan, and made over to the princely tribe of Bhrigu, in which we have the Oriental version of the myth of Prometheus. In the Vedas, Agni ranks next to the Rain god, and takes precedence of every other god in connection

<sup>1</sup> Cox, "Mythology of the Aryan Nations," ii. 119, note.

<sup>2</sup> Chambers, "Book of Days," i. 94 sq.

<sup>3</sup> Dalton, *loc. cit.*, 252, 258.





PRIESTS OF THE SACRED FIRE.



with sacrificial rites. Even the Sun godling is regarded as a form of the heavenly fire. One of the titles of Agni is Pramantha, because on each occasion when he was required he was summoned by the friction of the Aranî, or sacred fire-drill. This word Pramantha is probably the equivalent of the Prometheus of the Greeks.

#### ORIGIN OF FIRE-WORSHIP.

According to Dr. Tylor, "the real and absolute worship of fire falls into two great divisions, the first belonging to fetishism, the second to polytheism proper, and the two apparently representing an earlier and later stage of theological ideas. The first is the rude, barbarous adoration of the actual flame which he watches writhing, devouring, roaring like a wild animal; the second belongs to an advanced generalization that any individual fire is a manifestation of one general elemental being, the fire god."<sup>1</sup> In a tropical country it would naturally be associated with the worship of the sun, and with that of the sainted dead as the medium by which the spirit wings its way to the other world. Among many races fire is provided for the ghost after interment, to enable it to warm itself and cook its food. As Mr. Spencer points out, the grave fire would tend to develop into kindred religious rites.<sup>2</sup>

#### THE SACRED FIRE.

But it is almost certainly erroneous to class the sacred fire as an institution peculiar to the so-called Aryan races. The Homa is, of course, one of the most important elements of the modern Hindu ritual; but at the same time it prevails extensively as a means of propitiating the local or village godlings among many of the Drâvidian races, who are quite as likely to have discovered for themselves the mystical art of fire production by mechanical means, as to have

<sup>1</sup> "Primitive Culture," ii. 277.

<sup>2</sup> "Principles of Sociology;" i. 158, 273.

adopted it by a process of conscious or unconscious imitation from the usages of their Hindu neighbours.

The production of fire by means of friction is a discovery which would naturally occur to jungle races, who must have constantly seen it occur by the ignition of the bamboo stalks rubbed together by the blasts of summer. From this would easily be developed the very primitive fire-drill or *Asgara*, used to this day by the Cheros, Korwas, Bhuiyas and other Drávidian dwellers in the jungle. These people even to the present day habitually produce fire in this way. A small round cavity is made in a dry piece of bamboo, in which two men alternately with their open hands revolve a second pointed piece of the wood of the same tree. Smoke and finally fire are rapidly produced in this way, and the sparks are received on a dry leaf or other suitable tinder. The use of the flint and steel is also common, and was possibly an early and independent invention of the same people. Even to the present day in some of their more secret worship of the village godlings of disease, fire is produced for the fire sacrifice by this primitive method.

#### THE FIRE-DRILL.

What has been called the Aryan fire-drill, the *Aranî*, which in one sense means "foreign" or "strange," and in another "moving" or "entering," "being inserted," is not apparently nowadays used in the ordinary ritual for the production of fire for the *Homa* or fire sacrifice. The rites connected with the sacred fire have been given in detail in another place.<sup>1</sup> In Northern India, at least, the production of the sacred fire has become the speciality of one branch of the *Bráhmans*, the *Gujarâti*, who are employed to conduct certain special services occasionally conducted at large cost by wealthy devotees, and known as *Jag* or *Yaksha*, in the sense of some particular religious rite.

The *Aranî* in its modern form consists of five pieces. The *Adhararanî* is the lower bed of the instrument, and is

<sup>1</sup> "Tribes and Castes of the N.-W.P. and Oudh," s.v. "*Agnihotri*."

usually made of the hard wood of the Khadira or Khair—Acacia catechu. In this are bored two shallow holes, one, the Garta, a small shallow round cavity, in which the plunger or revolving drill works and produces fire by friction. Close to this is a shallow oblong cavity, known as the Yonî or matrix, in which combustible tinder, generally the husk of the cocoanut, is placed, and in which the sparks and heated ashes are received and ignited. The upper or revolving portion of the drill is known as Uttararanî or Pramantha. This consists of two parts, the upper portion a piece of hard, round wood which one priest revolves with a rope or cord known as Netra. This part of the implement is known as Mantha or “the churner.” It has a socket at the base in which the Sanku, a spike or dart, is fixed. This Sanku is made of a softer wood, generally that of the Pîpal, or sacred fig tree, than the Adhararanî or base; and each Aranî is provided with several spare pieces of fig wood for the purpose of replacing the Sanku, as it becomes gradually charred away by friction. The last piece is the Upamantha or upper churner, which is a flat board with a socket. This is pressed down by one priest, so as to force the Sanku deep and hard into the Garta or lower cavity, and to increase the resistance.

The working of the implement thus requires the labour of two priests, one of whom presses down the plunger, and the other who revolves the drill rapidly by means of the rope. It is not easy to obtain specimens of the implement, which is regarded as possessing mystical properties, and the production of the sacred fire is always conducted in secret.

We have in one of the African folk-tales a reference to the production of the fire by friction, in which the hyæna gets his ear burnt. In one of the tales of Somadeva we read, “Then the Brâhman blessed the king and said to him, ‘I am a Brâhman named Nâga Sarman, and bear the fruit, I hope, from my sacrifice. When the god of fire is pleased with this Vilva sacrifice, then Vilva fruits of gold will come out of the fire cavity. Then the god of fire will appear in

<sup>1</sup> Grimm, “Household Tales,” ii. 547.

bodily form, and grant me a boon, and so I have spent much time in offering Vilva fruits.' Then the seven-rayed god appeared from the sacrificial cavity, bringing the king a golden Vilva fruit of his tree of valour." <sup>1</sup>

The Agnikunda, the hole or enclosed space for the sacred fire, out of which, according to the popular legend, various Rājput tribes were produced, is thus probably derived from the Garta or pit out of which the sparks fly in the fire-drill.

The Agnihotri Brāhman has to take particular care to preserve the germ of the sacred fire, as did the Roman vestal virgins. It is in charge of the special guardians at some shrines, such as those of Sambhunāth and Kharg Joginî at Nepâl.<sup>2</sup>

#### THE MUHAMMADAN SACRED FIRE.

But it is not only in the Hindu ritual that the sacred fire holds a prominent place. Thus, in ancient Ireland, the sacred fire was obtained by the friction of wood and the striking of stones, and it was supposed "that the spirits of fire dwelt in these objects, and when the priests invoked them to appear, they brought good luck to the household for the coming year, but if invoked by other hands on that special day, their influence was malific."<sup>3</sup>

So, among the Muhammadans in the time of Akbar, "at noon of the day when the sun enters the 19th degree of Aries, the whole world being surrounded by the light, they expose a round piece of a white shining stone, called in Hindi Sûrajkrant.<sup>4</sup> A piece of cotton is then held near it, which catches fire from the heat of the stone. The celestial fire is committed to the care of proper persons."<sup>5</sup> Perhaps

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 322.

<sup>2</sup> Oldfield, "Sketches," ii. 242; Wright, "History," 35; and compare Prescott, "Peru," i. chap. 3; Lubbock, "Origin of Civilization," 312.

<sup>3</sup> Lady Wilde, "Legends," 126.

<sup>4</sup> Abul Fazl appears to have confused Suraj Sankrânti or the entrance of the sun into a constellation with Sûrya-Kânta or "sun-beloved," the sun-crystal or lens, which gives out heat when exposed to the rays of the sun.

<sup>5</sup> Blochmann, "Ain-i-Akbari," i. 48.

the best example of the Muhammadan sacred fire is that at the Imâmbâra at Gorakhpur. There it was first started by a renowned Shiah Faqîr, named Roshan 'Ali, and has been maintained unquenched for more than a hundred years, a special body of attendants and supplies of wood being provided for it. There seems little reason to believe that the fire is a regular Muhammadan institution; it has probably arisen from an imitation of the customs of the Hindu Jogis.

It is respected both by Hindus and Musalmâns, and as in the case of the fires of the same kind, maintained by many noted Jogis, its ashes have a reputation as a cure for fever. We shall meet with the same belief of the curative effects of the ashes of the sacred fire in the case of the Holî. The ashes of the Jogi's fire form a part of many popular charms. In Italy, the holy log burnt on Christmas Eve, which corresponds to the Yule log of the North of Europe, is taken with due observances to the Faunus, or other spirits of the forest.<sup>1</sup> In Ireland part of the ashes from the bonfire on the 24th of June is thrown into sown fields to make their produce abundant.<sup>2</sup> The ceremony of strewing ashes on the penitent on Ash Wednesday dates from Saxon times.<sup>3</sup> A modern Muhammadan of the advanced school has endeavoured to rationalize the curative effect of the ashes of the Gorakhpur fire by the suggestion that it is the potash in it which works the cure, but probably the element of faith has much to do with it.<sup>4</sup>

#### VOLCANIC FIRE ; WILL-O'-THE-WISP.

Fire of a volcanic nature is, as might be expected, regarded with veneration. Such is the fire which in some places in Kashmîr rises out of the ground.<sup>5</sup>

The meteoric light or Shahâba is also much respected. In Hoshangâbâd there is a local godling, known as Khapra

<sup>1</sup> Leland, "Etruscan Roman Remains," 103.

<sup>2</sup> "Folk-lore," iv. 359.

<sup>3</sup> Dyer, "Popular Customs," 92.

<sup>4</sup> "North Indian Notes and Queries," i. 199.

<sup>5</sup> Hugel, "Travels," quoted by Jarrett, "Ain-i-Akbari," ii. 314.

Bâba, who lives on the edge of a tank, and is said to appear in the darkness with a procession of lights.<sup>1</sup> In Rohilkhand and the western districts of Oudh, one often hears of the Shahâba. In burial-grounds, especially where the bodies of those slain in battle are interred, it is said that phantom armies appear in the night. Tents are pitched, the horses are tethered, and lovely girls dance before the heroes and the Jinn who are in their train. Sometimes some foolish mortal is attracted by the spectacle, and he suffers for his foolhardiness by loss of life or reason. Sometimes these ignes fatui mislead the traveller at night, as Robin Goodfellow "misleads night wanderers, laughing at their harm," or the Cornish piskies, who show a light and entice people into bogs.<sup>2</sup> There appears to be in Northern India no trace of the idea which so widely appears in Europe, that such lights are the souls of unbaptized children.<sup>3</sup>

#### THE TOMB FETISH.

Next comes the respect paid to the cairn which covers the remains of the dead or is a mere cenotaph commemorating a death. We have already seen instances of this in the pile of stones which marks the place where a tiger has killed a man, and in the cairns in honour of the jungle deities, or the spirits which infest dangerous passes. The rationale of these sepulchral cairns is to keep down the ghost of the dead man and prevent it from injuring the living. We see the same idea in the rule of the old ritual, that on the departure of the last mourner, after the conclusion of the funeral ceremony, the Adhvâryu, or officiating priest, should place a circle of stones behind him, to prevent death overtaking those who have gone in advance.<sup>4</sup>

The primitive grave-heap grows into the cairn, and the

<sup>1</sup> "Settlement Report," 121.

<sup>2</sup> "North Indian Notes and Queries," ii. 117; Hunt, "Popular Romances," 81; Campbell, "Popular Tales," ii. 82.

<sup>3</sup> Conway, "Demonology," i. 225.

<sup>4</sup> Rajendra Lâla Mitra, "Indo-Aryans," i. 146.





THE FOOTPRINTS OF VISHNU.



cairn into the tomb or Stûpa.<sup>1</sup> In the way of a tomb Hindus will worship almost anything. The tomb of an English lady is worshipped at Bhandâra in the Central Provinces. At Murmari, in the Nâgpur District, a similar tomb is smeared with turmeric and lime, and people offer cocoanuts to it in the hope of getting increased produce from their fields. The tomb of an English officer near the Fort of Bijaygarh in the Aligarh District was, when I visited the place some years ago, revered as the shrine of the local village godling. There is a similar case at Râwalpindi. There is a current tale of some people offering brandy and cigars to the tomb of a European planter who was addicted to these luxuries in his lifetime, but no one can tell where the tomb actually exists.<sup>2</sup>

#### MISCELLANEOUS FETISHES.

We have already referred to the Sâlagrâma fetish. Akin to this is the Vishnupada, the supposed footmark of Vishnu, which is very like the footmark of Hercules, of which Herodotus speaks.<sup>3</sup>

There is a celebrated Vishnupada temple at Gaya, where the footprint of Vishnu is in a large silver basin under a canopy, inside an octagonal shrine. Pindas or holy balls and various kinds of offerings are placed by the pilgrims inside the basin and around the footprint.<sup>4</sup> It was probably derived from the footmark of Buddha, which is a favourite subject in the early Buddhistic sculptures. Dr. Tylor, curiously enough, thinks that it may have some connection with the footmarks of extinct birds or animals imprinted on the strata of alluvial rocks.<sup>5</sup>

<sup>1</sup> Ferguson, "Tree and Serpent Worship," 88; "History of Indian Architecture," 60; Cunningham, "Bhilsa Topes," 9; Spencer, "Principles of Sociology," i. 254 sq.

<sup>2</sup> "Central Provinces Gazetteer," 63; "Panjâb Notes and Queries," ii. 8; "North Indian Notes and Queries," ii. 93.

<sup>3</sup> iv. 82.

<sup>4</sup> Monier-Williams, "Hinduism and Brâhmanism," 309.

<sup>5</sup> Tennent, "Ceylon," ii. 132; Ferguson, "Indian Architecture," 184, with engraving; Tylor, "Early History," 116.

Even among Muhammadans we have the same idea, and the Qadam-i-Rasûl, or mosque of the footprint of the Prophet at Lucknow, used to contain a stone marked with his footmarks, which was said to have been brought by some pilgrim from Arabia. It disappeared during the Mutiny.<sup>1</sup> There is another in a mosque at Chunâr and at many other places.

The same respect is paid to the footprint of Râmanand in his monastery at Benares, and the pin of Brahma's slipper is now fixed up in the steps of the bathing-place at Bithûr, known as the residence of the infamous Nâna Sâhib, where it is worshipped at an annual feast.

<sup>1</sup> "Oudh Gazetteer," ii. 370.

## CHAPTER IV.

### ANIMAL-WORSHIP.

Τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους  
Χάνθον καὶ Βαλίον, τῷ ἅμα πνοιῆσι πετέσθην  
Τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ Ἄρπυια Ποδάργη  
Βοσκομένη λειμῶνι παρὰ ῥόον Ὀκεανοῖο.

*Iliad*, xvi. 148-51.

### ORIGIN OF ANIMAL-WORSHIP.

WE now come to consider the special worship of certain animals. The origin of this form of belief may possibly be traced to many different sources.

In the first place, no savage fixes the boundary line between man and the lower forms of animal life so definitely as more civilized races are wont to do. The animal, in their belief, has very much the same soul, much the same feelings and passion as men have, a theory exemplified in the way the Indian ploughman speaks to his ox, or the shepherd calls his flock.

To him, again, the belief is familiar that the spirits of his ancestors appear in the form of animals, as among the Drâvidian races they come in the shape of a tiger which attacks the surviving relatives, or as a chicken which leaves the mark of its footsteps in the ashes when it re-visits its former home.

So, all these people believe that the witch soul wanders about at night, and for want of a better shape enters into some animal, takes the form of a tiger or a bear, or flies through the air like a bird.

All through folk-lore we find the idea that man has kinship

with animals generally accepted. We constantly find the girl wooed by the frog, marrying the pigeon, elephant, eagle, or whale. Every child in the nursery reads of the frog Prince, and no savage sees any particular incongruity in his marriage and transformation. In more than one of the Indian tales the childless wife longs for a child and is delivered of a snake.

The incident of animal metamorphosis is also familiar. Thus, in one of Somadeva's tales his mistress turns a man into an ox; in another his wife transforms him into a buffalo; in a third the angry hermit turns the king into an elephant.<sup>1</sup> Everyone remembers the terrific scene of transformation into various animals which makes up the tale of the second Qalandar in the Arabian Nights. Animals, too, constantly assume other shapes. In one of the Bengal stories the mouse becomes a cat. In other Indian tales the golden deer becomes the mannikin demon, the white hind becomes the white witch, the hero's mother becomes a black bitch, the hero himself a parrot, and so on.<sup>2</sup> In fact a large part of the incidents of Indian stories turns on various forms of metamorphosis, and every English child knows how the lover of Earl Mar's daughter took the shape of a dove.

We have again the very common incident in the folk-tales of animals understanding the speech of human beings, and men learning the tongue of birds, and the like. Solomon, according to the Qurân, knew the language of animals; in the tales of Somadeva, the Vaisya Bhâshâjna knows the language of all beasts and birds, a faculty which in Germany is gained by eating a white snake.<sup>3</sup>

Then there is the large cycle of tales in which the grateful animal warns the hero or heroine of approaching danger, as in the story of Bopuluchi, or brings news, or produces gold.

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 342; ii. 135, 230, 302, 363; "North Indian Notes and Queries," iii. 13; Clouston, "Popular Tales," i. 448.

<sup>2</sup> Lâl Bihâri Dê, "Folk-tales," 139.

<sup>3</sup> Tawney, *loc. cit.*, i. 499; ii. 276; Grimm, "Household Tales," No 33; i. 357; Knowles, "Folk-tales of Kashmir," 432; Campbell, "Santâ. Folk-tales," 22; Miss Cox, "Cinderella," 496; Campbell, "Popular Tales," i. 283.

The idea of grateful animals assisting their benefactors runs through the whole range of folk-lore.<sup>1</sup>

Another series of cognate ideas has been very carefully analyzed by Mr. Campbell. The spirits of the dead haunt two places, the house and the tomb. Those who haunt the house are friendly; those who haunt the tomb are unfriendly. Two classes of animals correspond to these two classes of spirits—an at-home, fearless class, as the snake, the rat, flies and ants and bees, into which the home-haunting or friendly spirits would go; and a wild, unsociable class, such as bats and owls, dogs, jackals, or vultures, into which the unfriendly or tomb-haunting spirits would go. In the case of some of these tomb-haunting animals, the dog, jackal, and vulture, the feeling towards them as tomb-haunters seems to have given place to the belief that as the spirit lives in the tomb where the body is laid, so, if the body be eaten by an animal, the spirit lives in the animal, as in a living tomb.<sup>2</sup>

Other animals, again, are invested with particular qualities, fierceness and courage, strength or agility, and eating part of their flesh, or wearing a portion as an amulet, conveys to the possessor the qualities of the animal. A familiar instance of this is the belief in the claws and flesh of the tiger as amulets or charms against disease and the influence of evil spirits.

Many animals, too, are respected for their use to man or as scarers of demons, as the cow; as possessors of wisdom, like the elephant or snake; as semi-human in origin or character, as the ape. But it is, perhaps, dangerous to attempt, as Mr. Campbell has done, to push the classification much farther, because the respect paid to any particular animal is possibly based on varied and diverging lines of belief.

Lastly, as Mr. Frazer has shown, many animals are re-

<sup>1</sup> Temple, "Wideawake Stories," 74, 412; Lâl Bihâri Dê, *loc. cit.*, 40, 106, 134, 138, 155, 210, 223; "Cinderella," 526; "North Indian Notes and Queries," iii. 13; Clouston, *loc. cit.*, i. 223.

<sup>2</sup> Campbell, "Notes," 259.

garded as representing the Corn spirit, and are either revered or killed in their divine forms to promote the return of vegetation with each recurring spring.

#### HORSE-WORSHIP.

To illustrate some of these principles from the worship of certain special animals, we may begin with the horse.

War horses were so highly prized by the early Aryans in their battles with the aborigines, that the horse, under the name of Dadhikra, "he that scatters the hoar frost like milk," soon became an object of worship, and in the Veda we have a spirited account of the worship paid to this godlike being.<sup>1</sup>

Another horse often spoken of in the early legends is Syâma Karna, "he with the black ears," which alone was considered a suitable victim in the horse sacrifice or Asvamedha. One hundred horse sacrifices entitled the sacrificer to displace Indra from heaven, so the deity was always trying to capture the horse which was allowed to roam about before immolation. The saint Gâlava, who was a pupil of Visvamitra, when he had completed his studies, asked his tutor what fee he should pay. The saint told him that he charged no fee, but he insisted in asking, till at last the angry Rishi said that he would be content with nothing less than a thousand black-eared horses. After long search Gâlava found three childless Râjas, who had each two hundred such horses, and they consented to exchange them for sons. Gâlava then went to Yayâti, whose daughter could bear a son for any one and still remain a virgin. By her means the three Râjas became fathers of sons, Visvamitra took them, and to make up the number, had himself two sons by the same mystic bride.

In the Mahâbhârata, Uchchaisravas, "he with the long ears," or "he that neighs loudly," is the king of the horses, and belongs to Indra. He is swift as thought, follows the

<sup>1</sup> "Rig Veda," iv. 33 ; Datt, "History of Civilization," i. 72 sq., 79 ; Monier-Williams, "Brâhmanism and Hinduism," 329.

path of the sun, and is luminous and white, with a black tail, made so by the magic of the serpents, who have covered it with black hair. In the folk-tales he consorts with mares of mortal birth, and begets steeds of unrivalled speed, like the divine Homeric coursers of Æneas.<sup>1</sup> In the tales of Somadeva we find the king addressing his faithful horse, and praying for his aid in danger, as Achilles speaks to his steeds Xanthos and Balios, and in the Karling legend of Bayard.<sup>2</sup> We meet also with the horse of Manidatta, which was "white as the moon; the sound of its neighing was as musical as that of a clear conch or other sweet-sounding instrument; it looked like the waves of the sea of milk surging on high; it was marked with curls on the neck, and adorned with the crest jewels, the bracelet, and other signs, which it seemed it had acquired by being born in the race of Gandharvas."

At a later mythological stage we meet Kalki, the white horse which is to be the last Avatâra of Vishnu, and reminds us of the white horse of the Book of Revelation. We meet in the Rig Veda with Yatudhanas, the demon horse, which feeds now upon human flesh (like the Bucephalus of the legend of Alexander), now upon horseflesh, and now upon milk from cows. He has a host of brethren, such as Arvan, half horse, half bird, on which the Daityas are supposed to ride. Dadhyanch or Dadhîcha has a curious legend. He was a Rishiand. Indra, after teaching him the sciences, threatened to cut his head off if he communicated the knowledge to any one else. But the Aswins tempted him to disobey the god, and then, to save him from the wrath of Indra, cut off his head and replaced it with that of a horse. Finally Indra found his horse-head in the lake at Kurukshetra, and using it as Sampson did the jaw-bone of the ass, he slew the Asuras. We have, again, Vishnu in the form of Hayagrîva, or "horse-necked," which he assumed to save

<sup>1</sup> Wright, "History," 165; "Iliad," v. 265 sqq.; Tawney, "Katha Sarit Sâgara," ii. 593.

<sup>2</sup> Tawney, *ibid.*, i. 130, 574, quoting Grimm, "Teutonic Mythology," i. 392.

the Veda, carried off by two Asuras, and in another shape he is Hayasiras or Hayasirsha, which vomits forth fire and drinks up the waters. In the Purânas we meet the Daitya Kesi, who assumes the form of a horse and attacks Krishna, but the hero thrusts his hand into his mouth and rends him asunder. A large chapter of Scottish folk-lore depends on the doings of magic horses such as these.<sup>1</sup>

The flying horse of the Arabian Nights has been transferred into many of the current folk-tales, and has found its way into European folk-lore.<sup>2</sup> In the same connection we meet the magic bridle; the flying car, such as Pushpaka, the flying vehicle of Kuvera, the god of wealth; the flying bed, the Urân Khatola of the Indian tales; the flying boat, and the flying shoes.<sup>3</sup>

There are numerous other horses famous in Hindu legend. The saint Alam Sayyid of Baroda was known as Ghorê Kâ Pîr, or the horse saint. His horse was buried near him, and Hindus hang images of the animal on trees round his tomb.<sup>4</sup> We have already spoken of Gûga and his mare Javâdiyâ. The horse of the king of Bhilsa or Bhadrâvatî was of dazzling brightness, and regarded as the palladium of the kingdom, but in spite of all the care bestowed upon it, it was carried off by the Pândavas.

There is a stock horse miracle story told in connection with Lâl Beg, the patron saint of the sweepers. The king of Delhi lost a valuable horse, and the sweepers were ordered to bury it, but as the animal was very fat, they proceeded to cut it up for themselves, giving one leg to the king's priest. They took the meat home and proceeded to cook it, but being short of salt, they sent an old woman to buy some. She went to the salt merchant's shop and pressed him to serve her at once, "If you do not hurry," said she, "a thousand rupees' worth of meat will be ruined." He informed the king, who, suspecting the state of the case, ordered the

<sup>1</sup> Campbell, "Popular Tales," Introduction, lxxviii.

<sup>2</sup> Miss Cox, "Cinderella," 476; Clouston, "Popular Tales," i. 373.

<sup>3</sup> Clouston, *loc. cit.*, i. 417; Grimm, "Household Tales," ii. 479; Tawney, *loc. cit.*, ii. 261; Clouston, *ibid.*, i. 110, 218; Tawney, *ibid.*, i. 13.

<sup>4</sup> Rousselet, "India and its Native Princes," 116.



sweepers to produce the horse. They were in dismay at the order, but they laid what was left of the animal on a mound sacred to Lâl Beg, and prayed to him to save them, whereupon the horse stood up, but only on three legs. So they went to the king and confessed how they had disposed of the fourth leg. The unlucky priest was executed, and the horse soon after died also.<sup>1</sup>

The horse is regarded as a lucky and exceedingly pure animal. When a cooking vessel has become in any way defiled, a common way of purifying it is to make a horse smell it. In the Dakkhin it is said that evil spirits will not approach a horse for fear of his foam.<sup>2</sup> In Northern India, the entry of a man on horseback into a sugar-cane field during sowing time is regarded as auspicious. This taking of omens from horses was well known in Germany, and Tacitus says, "*Proprium gentis equorum praesagia ac monitus experiri, hinnitus ac fremitus observant.*"<sup>3</sup> There does not appear to be in India any trace of the idea prevalent in England that the horse has the power of seeing ghosts, or that it can cure diseases such as whooping cough.<sup>4</sup> But, like the bull, the stallion is believed to scare the demon of barrenness. In the Râmâyana, Kausalyâ touches the stallion in the hope of obtaining sons, and with the same object the king and queen smell the odour of the burnt marrow or fat of the horse. The water in which a fish is washed has the same effect on women in Western folk-lore. With the same object, at the Asvamedha, the queen lies at night beside the slain sacrificial horse.<sup>5</sup>

It is popularly supposed that the horse originally had wings, and that the chestnuts or scars on the legs are the places where the wings originally grew. Eating horseflesh is supposed to bring on cramp, and when a Sepoy at rifle practice misses the target, his comrades taunt him with having eaten the unlucky meat.<sup>6</sup>

<sup>1</sup> "Indian Antiquary," xi. 325 sq.; "Panjâb Notes and Queries," ii. 2.

<sup>2</sup> Campbell, "Notes," 392. <sup>3</sup> "Germania," 10.

<sup>4</sup> Henderson, "Folk-lore of the Northern Counties," 142.

<sup>5</sup> Gubernatis, "Zoological Mythology," i. 332.

<sup>6</sup> "Panjâb Notes and Queries," i. 113.

## MODERN HORSE-WORSHIP.

Of modern horse-worship there are many examples. The Palliwâl Brâhmans of Jaysalmer worship the bridle of a horse, which Colonel Tod supposes to prove the Scythic origin of the early colonists, who were equestrian as well as nomadic.<sup>1</sup> Horse-worship is still mixed up with the creed of the Buddhists of Yunân, who doubtless derived it from India.<sup>2</sup>

In Western India this form of worship is common. It is the chief object of reverence at the Dasahra festival. Some Râjput Bhîls worship a deity called Ghorâdeva or a stone horse; the Bhâtîyas worship a clay horse at the Dasahra, and the Ojha Kumhârs erect a clay horse on the sixth day after birth, and make the child worship it. Rag horses are offered at the tombs of saints at Gujarât. The Kunbis wash their horses on the day of the Dasahra, decorate them with flowers, sacrifice a sheep to them, and sprinkle the blood on them.<sup>3</sup> The custom among the Drâvidian races of offering clay horses to the local gods has been already noticed. The Gonds have a horse godling in Kodapen, and at the opening of the rainy season they worship a stone in his honour outside the village. A Gond priest offers a pottery image of the animal and a heifer, saying, "Thou art our guardian! Protect our oxen and cows! Let us live in safety!"<sup>4</sup> The heifer is then sacrificed and the meat eaten by the worshippers. The Devak or marriage guardian of some of the Dakkhin tribes is a horse.

## THE WORSHIP OF THE ASS.

The contempt for the ass seems to have arisen in post-Vedic times. Indra had a swift-footed ass, and one of the epithets of Vikramaditya was Gadharbha-rûpa, or "he in the form of an ass." The Vishnu Purâna tells of the demon Dhenuka, who took the form of an ass and began to kick Balarâma and Krishna, as they were plucking fruit in the demon's grove. Balarâma seized him, with sundry of his

<sup>1</sup> "Annals," ii. 319.

<sup>2</sup> Lubbock, "Origin of Civilization," 275.

<sup>3</sup> Campbell, "Notes," 292.

<sup>4</sup> Hislop, "Papers," Appendix, i. iii.

companions and flung him on the top of a palm tree. Khara, a cannibal Râkshasa who was killed by Râma Chandra, also used to take the form of an ass. Muhammad said, "The most ungrateful of all voices is surely the voice of asses." Muhammadans believe that the last animal which entered the ark was the ass to which Iblîs was clinging. At the threshold the beast seemed troubled and could enter no farther, when Noah said unto him, "Fie upon thee! Come in!" But as the ass was still in trouble and did not advance, Noah cried, "Come in, though the Devil be with thee!" So the ass entered, and with him Iblîs. Thereupon Noah asked, "O enemy of Allah! Who brought thee into the ark?" And Iblîs answered, "Thou art the man, for thou saidest to the ass, 'Come in, though the Devil be with thee!'"<sup>1</sup>

The worship of the ass is chiefly associated with that of Sitalâ, whose vehicle he is. The Agarwâla sub-caste of Banyas have a curious rule of making the bridegroom just before marriage mount an ass. This is done in secret, and though said to be intended to propitiate the goddess of small-pox, is possibly a survival of some primitive form of worship.

In folk-lore the ass constantly appears. We have in Somadeva the fable of the ass in the panther's skin, which also appears in the fifth book of the Panchatantra. Professor Weber asserts that it was derived from the original in Æsop, but this is improbable, as it is also found in the Buddhist Jâtakas. In one of the Kashmîr tales we have the bird saying, "If any person will peel off the bark of my tree, pound it, mix the powder with some of the juice of its leaves and then work it into a ball, it will be found to work like a charm; for any one who smells it will be turned into an ass."<sup>2</sup> We have instances of ass transformation in Apuleius and Lucian, and in German and other Western folk-tales.

<sup>1</sup> Burton, "Arabian Nights," ii. 340.

<sup>2</sup> Knowles, "Folk-tales," 90; Tawney, "Katha Sarit Sâgara," ii. 168; Clouston, "Popular Tales," i. 97; Grimm, "Household Tales," ii. 419.

## THE LION.

The lion, from his comparative rarity in Northern India, appears little in popular belief. It is one of the vehicles of Pârvatî, and rude images of the animal are sometimes placed near shrines dedicated to Devî. There is a current idea that only one pair of lions exists in the world at the same time. They have two cubs, a male and a female, which, when they arrive at maturity, devour their parents. In the folk-tales the childless king is instructed that he will find in the forest a boy riding on a lion, and this will be his son. The lovely maiden in the legend of Jimutavâhana is met riding on a lion. We have the lion Pingalika, king of beasts, with the jackal as his minister, and in one of the cycle of tales in which the weak animal overcomes the more powerful, the hare by his wisdom causes the lion to drown himself. The basis of the famous tale of Androcles is probably Buddhistic, but only a faint reference to it is found in Somadeva. In one of the modern stories the soldier takes a thorn out of the tiger's foot, and is rewarded with a box which contains a manikin, who procures for him all he desires.<sup>1</sup>

## THE TIGER.

The tiger naturally takes the place of the lion. According to the comparative mythologists, "the tiger, panther, and leopard possess several of the mystical characteristics of the lion as the hidden sun. Thus, Dionysos and Siva, the phallical god *par excellence*, have these animals as their emblems."<sup>2</sup> Siva, it is true, is represented as sitting in his ascetic form on a tiger skin, but it is his consort, Durgâ, who uses the animal as her vehicle. Quite apart from the solar myth theory, the belief that witches are changed into tigers, and the terror inspired by him, are quite sufficient to account for the honour bestowed upon him.

<sup>1</sup> Tawney, *loc. cit.*, i. 37, 78 ; ii. 28, 32 ; Grimm, *loc. cit.*, ii. 404 ; Tawney, *loc. cit.*, ii. 107.

<sup>2</sup> Gubernatis, *loc. cit.*, ii. 160.

Much also of the worship of the tiger is probably of totemistic origin. Thus the Baghel Râjputs claim descent, and from him (*bâgh*, *vyâghra*, "the spotted one") derive their name. This tribe will not, in Central India, destroy the animal. So, "no consideration will induce a Sumatran to catch or wound a tiger, except in self-defence, or immediately after the tiger has destroyed a friend or a relation. When a European has set traps for tigers, the people of the neighbourhood have been known to go by night to the spot and explain to the tiger that the traps were not set by them, nor with their consent." The Bhîls and the Bajrâwat Râjputs of Râjputâna also claim tiger origin.<sup>1</sup>

Another idea appearing in tiger-worship is that he eats human flesh, and thus obtains possession of the souls of the victims whom he devours. For this reason a man-eating tiger is supposed to walk along with his head bent, because the ghosts of his victims sit on it and weigh it down.<sup>2</sup>

He is, again, often the disguise of a sorcerer of evil temper, an idea similar to that which was the basis of the European dread of lycanthropy and the were-wolf. "Accounts differ as to the way in which the were-wolf was chosen. According to one account, a human victim was sacrificed, one of his bowels was mixed with the bowels of animal victims, the whole was consumed by the worshippers, and the man who unwittingly ate the human bowel was changed into a wolf. According to another account, lots were cast among the members of a particular family, and he upon whom the lot fell was the were-wolf. Being led to the brink of a tarn, he stripped himself, hung his clothes on an oak tree, plunged into the tarn, and swimming across it, went into desert places. There he was changed into a wolf, and herded with wolves for nine years. If he tasted human blood before the nine years were out he had to remain a wolf for ever. If during the nine years he

<sup>1</sup> Forsyth, "Highlands of Central Indian," 278; Tod, "Annals," ii. 660; Rowney, "Wild Tribes," 139; Dalton, "Descriptive Ethnology," 214; Frazer, "Golden Bough," ii. 110.

<sup>2</sup> Trumbull, "Blood Covenant," 312; Tylor, "Primitive Culture," i. 309; Sleeman, "Rambles," i. 153 sqq.

abstained from preying on men, then, when the tenth year came round, he recovered his human shape. Similarly, there is a negro family at the mouth of the Congo who are supposed to possess the power of turning themselves into leopards in the gloomy depths of the forest. As leopards, they knock people down, but do no further harm, for they think that if, as leopards, they once lapped blood, they would be leopards for ever.”<sup>1</sup>

Hence in India the jungle people who are in the way of meeting him will not pronounce his name, but speak of him as Gîdar, “the jackal,” Jânwar, “the beast,” or use some other euphemistic term. They do the same in many cases with the wolf and bear, and though they sometimes hesitate to kill the animal themselves, they will readily assist sportsmen to destroy him, and make great rejoicings when he is killed. A Shikâri will break off a branch on the road as he goes along, and say, “As thy life has departed, so may the tiger die!” When he is killed they will bring forward some spirits and pour it on the head of the animal, addressing him, “Mahârâja! During your life you confined yourself to cattle, and never injured your human subjects. Now that you are dead, spare us and bless us!” In Akola the gardeners are unwilling to inform the sportsmen of the whereabouts of a tiger or panther which may have taken up its quarters in their plantation, for they have a superstition that a garden plot loses its fertility from the moment one of these animals is killed there. So, with the Ainos of Japan, who when a bear is trapped or wounded by an arrow, go through an apologetic or propitiatory ceremony.<sup>2</sup>

In Nepâl they have a regular festival in honour of the tiger known as the Bâgh Jâtra, in which the worshippers used to dance in the disguise of tigers.

<sup>1</sup> “Folk-lore,” i. 169; Lyall, “Asiatic Studies,” 13; Spencer, “Principles of Sociology,” i. 323; Conway, “Demonology,” i. 313 sq.; Scott, “Letters on Demonology,” 174.

<sup>2</sup> “Berâr Gazetteer,” 62; Wright, “History of Nepâl,” 38; Frazer, “Golden Bough,” ii. 101.

## TIGER-WORSHIP AMONG THE JUNGLE RACES.

But, as is natural, the worship of the tiger prevails more widely among the jungle races. We have already met with Bâgheswar, the tiger deity of the Mirzapur forest tribes. The Santâls also worship him, and the Kisâns honour him as Banrâja, or "lord of the jungle." They will not kill him, and believe that in return for their devotion he will spare them. Another branch of the tribe does not worship him, but all swear by him. The Bhuiyârs, on the contrary, have no veneration for him, and think it their interest to slay him whenever they have an opportunity. The Juângs take their oaths on earth from an ant-hill, and on a tiger's skin; the ant-hill is a sacred object with the Khariyas, and the tiger skin is brought in when the Hos and Santâls are sworn. Among the eastern Santâls, the tiger is worshipped, but in Râmgarh only those who have suffered from the animal's ferocity condescend to adore him. If a man is carried off by a tiger, the Bâgh Bhût, or "Tiger ghost," is worshipped, and an oath on a tiger's skin is considered most solemn.<sup>1</sup>

## BÂGH DEO, THE TIGER GODLING.

Further west the Kurkus of Hoshangâbâd worship the tiger godling, Bâgh Deo, who is the Wâgh Deo of Berâr. At Petri in Berâr is a sort of altar to Wâghhâi Devi, the tiger goddess, founded on a spot where a Gond woman was once seized by a tiger. She is said to have vanished as if by some supernatural agency, and the Gonds who desire protection from wild beasts present to her altar gifts of every kind of animal from a cow downwards. A Gond presides over the shrine and receives the votive offerings.

In Hoshangâbâd the Bhomka is the priest of Bâgh Deo. "On him devolves the dangerous duty of keeping tigers out of the boundaries. When a tiger visits a village, the Bhomka repairs to Bâgh Deo, and makes his offerings to the god, and promises to repeat them for so many years on condition

<sup>1</sup> Dalton, *loc. cit.*, 132, 133, 158, 214.

that the tiger does not appear for that time. The tiger, on his part, never fails to fulfil the compact thus solemnly made by his lord; for he is pre-eminently an upright and honourable beast—'pious withal,' as Mandeville says, not faithless or treacherous like the leopard, whom no compact can bind. Some Bhomkas, however, masters of more powerful spell, are not obliged to rely on the traditional honour of the tiger, but compel his attendance before Bâgh Deo; and such a Bhomka has been seen, a very Daniel among tigers, muttering his incantations over two or three at a time as they crouched before him. Still more mysterious was the power of Kâlibhît Bhomka (now, alas! no more). He died, the victim of misplaced confidence in a Louis Napoleon of tigers, the basest and most bloodthirsty of his race. He had a fine large Sâj tree into which, when he uttered his spells, he would drive a nail. On this the tiger came and ratified the contract with enormous paw manual. Such was that of Timûr the Lame, when he dipped his mighty hand in blood and stamped its impression on a parchment grant."<sup>1</sup>

In the same way in other parts of the Central Provinces the village sorcerers profess to be able to call tigers from the jungles, to seize them by the ears, and control their voracity by whispering to them a command not to come near their villages, or they pretend to know a particular kind of root, by burying which they can prevent the beasts of the forest from devouring men or cattle. With the same object they lay on the pathway small models of bedsteads and other things which are supposed to act as charms and stop their advance.

#### MAGICAL POWERS OF DEAD TIGERS.

All sorts of magical powers are ascribed to the tiger after death. The fangs, the claws, the whiskers are potent charms, valuable for love philters and prophylactics against demoniacal influence, the Evil Eye, disease and death. The

<sup>1</sup> "Berâr Gazetteer," 191 sq.; "Hoshangâbâd Settlement Report," 255 sq.



milk of a tigress is valuable medicine, and it is one of the stock impossible tasks or tests imposed upon the hero to find and fetch it, as he is sent to get the feathers of the eagle, water from the well of death, or the mystical cow guarded by Dânos or Râkshasas.<sup>1</sup> The fat is considered a valuable remedy for rheumatism and similar maladies. The heart and flesh are tonics, stimulants and aphrodisiacs, and give strength and courage to those who use them. The Miris of Assam prize tiger's flesh as food for men; it gives them strength and courage; but it is not suited for women, as it would make them too strong-minded.<sup>2</sup> The whiskers are believed, among other qualities which they possess, to be a slow poison when taken with food, and 'the curious rudimentary clavicles, known as Santokh or "happiness," are highly valued as amulets. There is a general belief that a tiger gets a new lobe to his liver every year. A favourite amulet to repel demoniacal influence consists of the whiskers of the tiger or leopard mixed with nail parings, some sacred root or grass, and red lead, and hung on the throat or upper arm. This treatment is particularly valuable in the case of young children immediately after birth. Tiger's flesh is also a potent medicine and charm, and it is burnt in the cow-stall when cattle disease prevails. The flesh of the tiger, or if that be not procurable, the flesh of the jackal is burnt in the fields to keep off blight from the crops.

#### TIGERS, PROPITIATION OF.

Some tigers are supposed to be amenable to courtesy. In one of the Kashmîr tales, the hero in search of tiger's milk shoots an arrow and pierces one of the teats of the tigress, to whom he explains that he hoped she would thus be able to suckle her cubs with less trouble. In other tales we find the tiger pacified if he is addressed as "Uncle."<sup>3</sup> So, Colonel Tod describes how a tiger attacked a boy near his camp, and was supposed to have, like the fierce Râkshasa of the Nepâl

<sup>1</sup> See for example Knowles, "Kashmîr Folk-tales," 3, 45, 46.

<sup>2</sup> Dalton, *loc. cit.*, 33.

<sup>3</sup> Knowles, *loc. cit.*, 47; Campbell, "Santâl Tales," 18.

legend, released the child when he was addressed as "Uncle."<sup>1</sup> "This Lord of the Black Rock, for such is the designation of the tiger, is one of the most ancient bourgeois of Morwan; his stronghold is Kâla Pahâr, between this and Magawâr; and his reign during a long series of years has been unmolested, notwithstanding numerous acts of aggression on his bovine subjects. Indeed, only two nights before he was disturbed gorging on a buffalo belonging to a poor oilman of Morwan. Whether the tiger was an incarnation of one of the Mori lords of Morwan, tradition does not say; but neither gun, bow, nor spear has ever been raised against him. In return for this forbearance, it is said, he never preyed on man; or if he seized one, would, on being entreated with the endearing epithet of 'Uncle,' let go his hold."<sup>2</sup>

#### TIGER-WORSHIP AMONG THE GONDS.

Among the Gonds tiger-worship assumes a particularly disgusting form. At marriages among them, a terrible apparition appears of two demoniacs possessed by Bâgheswar, the tiger god. They fall ravenously on a bleating kid, and gnaw it with their teeth till it expires. "The manner," says Captain Samuells, who witnessed the performance, "in which the two men seized the kid with their teeth and killed it was a sight which could only be equalled on a feeding day in the Zoological Gardens or a menagerie."<sup>3</sup>

#### MEN METAMORPHOSED INTO TIGERS.

The only visible difference between the ordinary animal and a man metamorphosed into a tiger was explained to Colonel Sleeman to consist in the fact that the latter had no tail. In the jungles about Deori there is said to be a root, which if a man eats, he is converted into a tiger on the spot; and if, when in this state, he eats another species of root, he is turned back into a man again.

<sup>1</sup> Wright "History," 169.

<sup>2</sup> "Annals," ii. 669.

<sup>3</sup> Dalton, "Descriptive Ethnology," 280.

“A melancholy instance of this,” said Colonel Sleeman’s informant, “occurred in my own father’s family when I was an infant. His washerman Raghu was, like all washermen, a great drunkard. Being seized with a violent desire to ascertain what a man felt like in the state of a tiger, he went one day to the jungle and brought back two of these roots, and desired his wife to stand by with one of them, and the instant she saw him assume the tiger’s shape to thrust the root she held into his mouth. She consented, and the washerman ate his root and instantly became a tiger, whereupon she was so terrified that she ran off with the antidote in her hand. Poor old Raghu took to the woods, and there ate a good many of his friends from the neighbouring villages; but he was at last shot, and recognized from his having no tail. You may be quite sure when you hear of a tiger having no tail that it is some unfortunate man who has eaten of that root, and of all the tigers he will be found the most mischievous.”<sup>1</sup>

This is a curious reversal of the ordinary theory regarding the tail of the tiger, to which a murderous strength is attributed. A Hindu proverb says that the hair of a tiger’s tail may be the means of losing one’s life. This has been compared by Professor De Gubernatis with the tiger *Mantikora* spoken of by Ktesias, which has on its tail hairs which are darts thrown by it for the purpose of defence.<sup>2</sup>

A Nepâl legend describes how some children made a clay image of a tiger, and thinking the figure incomplete without a tongue, went to fetch a leaf to supply the defect. On their return they found that Bhairava had entered the image and had begun to devour their sheep. The image of Bâgh Bhairava and the deified children are still to be seen at this place. We have the same legend in the Panchatantra and the tales of Somadeva, where four Brâhmans resuscitate a tiger and are devoured by it.<sup>3</sup>

We have many instances in the folk-tales of the tiger be-

<sup>1</sup> “Rambles and Recollections,” i. 154 sqq.

<sup>2</sup> “Zoological Mythology,” i. 160 sq.

<sup>3</sup> Wright, “History,” 161; Tawney, “Katha Sarit Sâgara,” ii. 348 sq.

fooled. In one of the tales told by the Mânjhis of Mirzapur the goat has kids in the tiger's den, and when he arrives she makes her kids squall and pretends that she wants some tiger's flesh for them.<sup>1</sup> In a Panjâbi tale the farmer's wife rides up to the tiger calling out, "I hope I may find a tiger in this field, for I have not tasted tiger's flesh since the day before yesterday, when I killed three," whereupon the tiger runs away. The tale which tells how the jackal succeeds in getting the tiger back into the cage and thus saves the Brâhman is common in Indian folk-lore.<sup>2</sup>

#### DOG-WORSHIP.

In the Nepâl legend which we have been discussing we find Bhairava associated with the tiger, but his prototype, the local godling Bhairon, has the dog as his sacred animal, and his is the only temple in Benares into which the dog is admitted.<sup>3</sup>

Two conflicting lines of thought seem to meet in dog-worship. As Mr. Campbell says, "There is a good house-guarding dog, and an evil scavenging and tomb-haunting dog. Some of the products of the dog are so valued in driving off spirits that they seem to be a distinct element in the feeling of respect shown to the dog. Still it seems better to consider the dog as a man-eater, and to hold that, like the tiger, this was the original reason why the dog was considered a guardian."<sup>4</sup> It is perhaps in this connection that the dog is associated with Yama, the god of death.

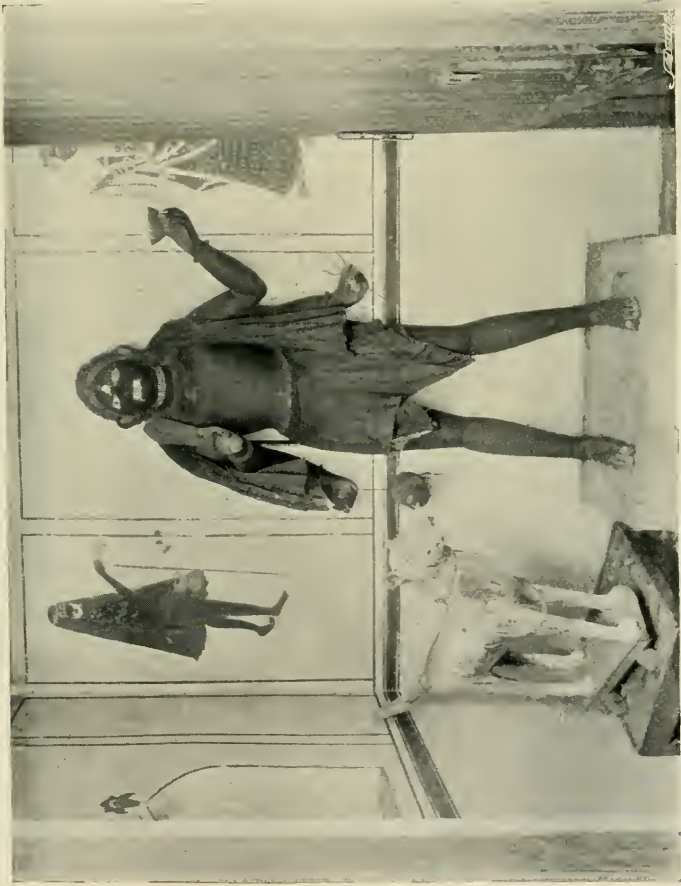
An ancient epithet of the dog is Kritajna, "he that is mindful of favours," which is also a title of Siva. The most touching episode of the Mahâbhârata is where Yudishthira refuses to enter the heaven of Indra without his favourite dog, which is really Yama in disguise. These dogs of Yama probably correspond to the Orthros and Kerberos of the Greeks, and Kerberos has been connected etymologically

<sup>1</sup> "North Indian Notes and Queries," iii. 65.

<sup>2</sup> Temple, "Wideawake Stories," 116; Campbell, "Santâl Folk-tales," 40; Clouston, "Popular Tales," i. 146. †

<sup>3</sup> Sherring, "Sacred City," 63, 65.

<sup>4</sup> "Notes," 276.



BHAIRON AND HIS DOG.



with Sarvari, which is an epithet of the night, meaning originally "dark" or "pale."<sup>1</sup> The same idea shows itself in the Pârsi respect for the dog, which may be traced to the belief of the early Persians. The dog's muzzle is placed near the mouth of the dying Pârsi in order that it may receive his parting breath and bear it to the waiting angel, and the destruction of a corpse by dogs is looked on with no feeling of abhorrence. The same idea is found in Buddhism, where on the early coins "the figure of a dog in connection with a Buddhist Stûpa recalls to mind the use to which the animal was put in the bleak highlands of Asia in the preferential form of sepulchre over exposure to birds and wild beasts in the case of deceased monks or persons of position in Tibet. Strange and horrible as it may seem to us to be devoured by domestic dogs, trained and bred for the purpose, it was the most honourable form of burial among Tibetans."<sup>2</sup>

The Kois of Central India hold in great respect the Pândava brethren Arjuna and Bhîma. The wild dogs or Dhol are regarded as the Dûtas or messengers of the heroes, and the long black beetles which appear in large numbers at the beginning of the hot weather are called the Pândavas' goats. None of them will on any account interfere with these divine dogs, even when they attack their cattle.<sup>3</sup>

#### DOG-WORSHIP: BHAIRON.

In modern times dog-worship appears specially in connection with the cultus of Bhairon, the Brâhmanical Bhairava, the Bhairoba of Western India. No Marâtha will lift his hand against a dog, and in Bombay many Hindus worship the dog of Kâla Bhairava, though the animal is considered unclean by them. Khandê Râo or Khandoba or Khandoji is regarded as an incarnation of Siva and much

<sup>1</sup> Cox, "Mythology of the Aryan Nations," ii. 336.

<sup>2</sup> "Journal Asiatic Society, Bengal," lix. 212. The horror with which the Homeric Greeks regarded the eating of a corpse by dogs comes out very strongly in the Iliad.

<sup>3</sup> "Indian Antiquary," v. 358 sq.]

worshipped by Marâthas. He is most frequently represented as riding on horseback and attended by a dog and accompanied by his wife Malsurâ, another form of Pârvatî. His name is usually derived from the Khanda or sword which he carries, but Professor Oppert without much probability would connect it with that of the aboriginal Khândhs who are supposed to have been original settlers in Khândesh, after whom it was called.<sup>1</sup> In many temples of Bhaironnâth, as at Benares and Hardwâr, he is depicted on the wall in a deep blue colour approaching to black, and behind him is the figure of the dog on which he rides. Sweetmeat sellers make little images of a dog in sugar, which are presented to the deity as an offering.

At Lohâru, in the Panjâb, a common-looking grave is much respected by the Hindus. It is said to contain the remains of a dog formerly possessed by the chief of the victorious Thâkurs, which is credited with having done noble service in battle, springing up and seizing the wounded warriors' throats, many of whom it slew. Finally it was killed and buried on the spot with beat of drum, and has since been an object of worship and homage. "Were it not," says General Cunningham, "for the Sagparast of Naishapur, mentioned in Khusru's charming Darvesh tales, this example of dog-worship would probably be unique."<sup>2</sup> This is, it is hardly necessary to say, a mistake.

Thus, close to Bulandshahr, there is a grove with four tombs, which are said to be the resting-place of three holy men and their favourite dog, which died when the last of the saints departed this life. They were buried together, and their tombs are held in much respect by Muhammadans.<sup>3</sup>

In Pûna, Dattatreya is guarded by four dogs which are said to stand for the four Vedas, and at Jejuri and Nâgpur children are dedicated to the dogs of Khandê Râo. The Ghisâdis, on the seventh day after a birth, go and worship water, and on coming back rub their feet on a dog. At

<sup>1</sup> "Original Inhabitants," 157 sq.

<sup>2</sup> "Archæological Reports," xxiii. 26.

<sup>3</sup> "North Indian Notes and Queries," i. 118.



Dharwâr, on the fair day of the Dasahra at Malahâri's temple, the Vâggayya ministrants dress in blue woollen coats and meet with bell and skins tied round their middles, the pilgrims barking and howling like dogs. Each Vâggayya has a wooden bowl into which the pilgrims put milk and plantains. Then the Vâggayyas lay down the bowls, fight with each other like dogs, and putting their mouths into the bowls, eat the contents.<sup>1</sup> In Nepâl, there is a festival, known as the Khichâ Pûjâ, in which worship is done to dogs, and garlands of flowers are placed round the neck of every dog in the country.<sup>2</sup> Among the Gonds, if a dog dies or is born, the family has to undergo purification.<sup>3</sup>

#### DOGS IN FOLK-LORE: THE BETHGELERT LEGEND.

The famous tale of Bethgelert, the faithful hound which saves the child of his master from the wolf and is killed by mistake, appears all through the folk-tales and was probably derived from India. In the Indian version the dog usually belongs to a Banya or to a Banjâra, who mortgages him to a merchant. The merchant is robbed and the dog discovers the stolen goods. In his gratitude the merchant ties round the neck of the dog a scrap of paper, on which he records that the debt has been satisfied. The dog returns to his original master, who upbraids him for deserting his post, and, without looking at the paper, kills him, only to be overcome by remorse when he learns the honesty of the faithful beast. This famous tale is told at Haidarâbâd, Lucknow, Sîtapur, Mirzapur, and Kashmîr. In its more usual form, as in the Panchatantra and the collection of Somadeva, the mungoose takes the place of the dog and kills the cobra on the baby's cradle.<sup>4</sup>

Throughout folk-lore the dog is associated with the

<sup>1</sup> Campbell, "Notes," 276 sq.

<sup>2</sup> Wright, "History," 39 sq.

<sup>3</sup> Hislop, "Papers," 6.

<sup>4</sup> "Folk-lore," iii. 127; "Panjâb Notes and Queries," iii. 94, 148; iv. 46, 150, 173; "North Indian Notes and Queries," iii. 18, 67; Knowles, "Folk-tales of Kashmîr," 36, 429; Clouston, "Popular Tales," ii. 166; Tawney, "Katha Sarit Sâgara," ii. 90; "Gesta Romanorum," Introd. xlii.

spirits of the dead, as we have seen to be the case with Syâma, "the black one," and Sabala or Karvara, the "spotted ones," the attendants of Yama.<sup>1</sup> Hence the dog is regarded as the guardian of the household, which they protect from evil spirits. According to Aubrey,<sup>2</sup> "all over England a spayed bitch is accounted wholesome in a house; that is to say they have a strong belief that it keeps away evil spirits from haunting of a house." As in the *Odyssey*, the two swift hounds of Telemachus bear him company and recognize Athene when she is invisible to others, and the dogs of Virgil howl when the goddess approaches, so the Muhammadans believe that dogs recognize Azraîl, the angel of death, and in Northern India it is supposed that dogs have the power of seeing spirits, and when they see one they howl. In Shakespeare King Henry says:—

"The owl shriek'd at thy birth, an evil sign;  
The night-crow cried, aboding luckless time;  
Dogs howled and hideous tempests shook down trees."

Hence in all countries the howling of dogs in the vicinity of a house is an omen of approaching misfortune.

The respect for the dog is well shown in the case of the Bauris of Bengal, who will on no account kill a dog or touch its body, and the water of a tank in which a dog has been drowned cannot be used until an entire rainy season has washed the impurity away. They allege that as they kill cows and most other animals, they deem it right to fix on some beast which should be as sacred to them as the cow to the Brâhman, and they selected the dog because it was a useful animal when alive and not very nice to eat when dead, "a neat reconciliation of the twinges of conscience and cravings of appetite."<sup>3</sup>

Various omens are in the Panjâb drawn from dogs. When out hunting, if they lie on their backs and roll, as they generally do when they find a tuft of grass or soft ground, it shows that plenty of game will be found. If a

<sup>1</sup> Conway, "Demonology," i. 134; Gregor, "Folk-lore of North-East Scotland," 126 sq.

<sup>2</sup> "Remaines," 53.

<sup>3</sup> Risley, "Tribes and Castes," i. 79 sq.

dog lies quietly on his back in the house, it is a bad omen, for the superstition runs that the dog is addressing heaven for support, and that some calamity is bound to happen.<sup>1</sup>

We have seen already that some of the Central Indian tribes respect the wild dog. The same is the case in the Hills, where they are known as "God's hounds," and no native sportsman will kill them.<sup>2</sup> In one of Grimm's tales we read that the "Lord God had created all animals, and had chosen out the wolf to be his dog," and the dogs of Odin were wolves.<sup>3</sup> Another sacred dog in Indian folk-lore is that of the hunter Shambuka. His master threw him into the sacred pool of Uradh in the Himâlaya. Coming out dripping, he shook some of the water on his owner, and such was the virtue of even this partial ablution that on their death both hunter and dog were summoned to the heaven of Siva.<sup>4</sup>

All over Northern India the belief in the curative power of the tongue of the dog widely prevails. In Ireland they say that a dried tongue of a fox will draw out thorns, however deep they be, and an old late Latin verse says:—

*In cane bis bina sunt, et lingua medicina  
Naris odoratus, amor intiger, atque latratus.*<sup>5</sup>

Among Musalmâns the dog is impure. The vessel it drinks from must be washed seven times and scrubbed with earth. The Qurân directs that before a dog is slipped in chase of game, the sportsman should call out, "In the name of God, the great God!" Then all game seized by him becomes lawful food.

### THE GOAT.

The goat is another animal to which mystic powers are attributed. In the mythology of the West he is associated with Dionysos, Pan, and the Satyr. In England it is com-

<sup>1</sup> "Panjâb Notes and Queries," i. 88.

<sup>2</sup> "Journal Asiatic Society, Bengal," 1847, p. 234.

<sup>3</sup> "Household Tales," ii. 444.

<sup>4</sup> Atkinson, "Himâlayan Gazetteer," ii. 329.

<sup>5</sup> "Folk-lore," iv. 351; "Gesta Romanorum," 25.

monly believed that he is never seen for twenty-four hours together, and that once in this space he pays a visit to the Devil to have his beard combed.<sup>1</sup> The Devil, they say, sometimes appears in this form, which accounts for his horns and tail. The wild goat was associated with the worship of Artemis, the Arab unmarried goddess.<sup>2</sup> In the Râmâyana, Agamukhî, or "goat's face," is the witch who wishes Sîtâ to be torn to pieces.

Mr. Conway asks whether this idea about the goat is due to the smell of the animal, its butting and injury to plants, or was it demonized merely because of its uncanny and shaggy appearance?<sup>3</sup> Probably the chief reason is because it has a curious habit of occasionally shivering, which is regarded as caused by some indwelling spirit. The Thags in their sacrifice used to select two goats, black, and perfect in all their parts. They were bathed and made to face the west, and if they shook themselves and threw the water off their hair, they were regarded as a sacrifice acceptable to Devî. Hence in India a goat is led along a disputed boundary, and the place where it shivers is regarded as the proper line. Plutarch says that the Greeks would not sacrifice a goat if it did not shiver when water was thrown over it.

In the Panjâb it is believed that when a goat kills a snake it eats it and then ruminates, after which it spits out a Manka or bead, which, when applied to a snake-bite, absorbs the poison and swells. If it be then put in milk and squeezed, the poison drips out of it like blood, and the patient is cured. If it is not put in milk, it will burst to pieces.<sup>4</sup> It hence resembles the Ovum Anguinum, or Druid's Egg, to which reference has been already made.<sup>5</sup> If a person suffers from spleen, they take the spleen of a he-goat, if the patient be a male; or of a she-goat, if the patient be a female. It is rubbed on the region of the spleen seven times on a Sunday or Tuesday, pierced with acacia thorns and hung on a

<sup>1</sup> Brand, "Observations," 583.    <sup>2</sup> Robertson-Smith, "Kinship," 194.

<sup>3</sup> "Demonology," i. 122.

<sup>4</sup> "North Indian Notes and Queries," i. 15.

Brand, "Observations," 785.

tree. As the goat's spleen dries, the spleen of the patient reduces.

The horn is regarded as somehow most closely connected with the brain. So, in the "Merry Wives of Windsor," Mrs. Quickly says: "If he had found the young man, he would have been horn mad," and Horace gives the advice, "*Fenum habet in cornu longe fuge.*" Martial describes how in his time the Roman shrines were covered with horns, *Dissimulatque deum cornibus ora frequens.*<sup>1</sup>

It is for this reason that the local shrines in the Himâlâya are decorated with horns of the wild sheep, ibex, and goat. In Persia many houses are adorned with rams' heads fixed to the corners near the roof, which are to protect the building from misfortune. In Bilochistân and Afghanistân it is customary to place the horns of the wild goat and sheep on the walls of forts and mosques.<sup>2</sup> Akbar covered his Kos Minars or mile-stones with the horns of the deer he had killed. The conical support of the Banjâra woman's head-dress was originally a horn, and many classes of Faqîrs tie a piece of horn round their necks. We have the well-known horn of plenty, and it is very common in the folk-tales to find objects taken out of the ears or horns of the helpful animals.<sup>3</sup>

#### GOAT AND TOTEMISM.

We perhaps get a glimpse of totemism in connection with the goat in some of the early Hindu legends. When Parusha, the primeval man, was divided into his male and female parts, he produced all the animals, and the goat was first formed out of his mouth. There is, again, a mystical connection between Agni, the fire god, Brâhmans, and goats, as between Indra, the Kshatriyas, and sheep, Vaisyas and kine, Sûdras and the horse. These may possibly have been tribal

<sup>1</sup> "Epigrams," i. 6.

<sup>2</sup> "Panjâb Notes and Queries," iv. 131; Moorcroft, "Travels," i. 22; "Journal Asiatic Society Bengal," 1840, p. 572; "Ain-i-Akbari," i. 289.

<sup>3</sup> Miss Cox, "Cinderella," 473.

totems of the races by whom these animals were venerated.<sup>1</sup> The sheep, as we have already seen, is a totem of the Keriya. The Aheriyas, a vagrant tribe of the North-Western Provinces, worship Mekhasura or Meshasura in the form of a ram.

#### COW AND BULL WORSHIP.

But the most famous of these animal totems or fetishes is the cow or bull. According to the school of comparative mythology the bull which bore away Europe from Kadmos is the same from which the dawn flies in the Vedic hymn. He, according to this theory, is "the bull Indra, which, like the sun, traverses the heaven, bearing the dawn from east to west. But the Cretan bull, like his fellow in the Gnosian labyrinth, who devours the tribute children from the city of the Dawn goddess, is a dark and malignant monster, akin to the throttling snake who represents the powers of night and darkness."<sup>2</sup> This may be so, but the identification of primitive religion, in all its varied phases, with the sun or other physical phenomena is open to the obvious objection that it limits the ideas of the early Aryans to the weather and their dairies, and antedates the regard for the cow to a period when the animal was held in much less reverence than it is at present.

#### RESPECT FOR THE COW MODERN.

That the respect for the cow is of comparatively modern date is best established on the authority of a writer, himself a Hindu. "Animal food was in use in the Epic period, and the cow and bull were often laid under requisition. In the Aitareya Brâhmana, we learn that an ox, or a cow which suffers miscarriage, is killed when a king or honoured guest is received. In the Brâhmana of the Black Yajur Veda the kind and character of the cattle which should be slaughtered in minor sacrifices for the gratification of particular divinities

<sup>1</sup> Muir, "Ancient Sanskrit Texts," i. 24 sq.; iii. 166, 310 sq.; McLennan, "Fortnightly Review," 1870, 198 sq.

<sup>2</sup> Cox, "Mythology of the Aryan Nations," i. 107, 437 sq.; ii. 49 sq.



IMAGE OF THE SACRED BULL.





are laid down in detail. Thus a dwarf one is to be sacrificed to Vishnu, a drooping-horned bull to Indra, a thick-legged cow to Vāyu, a barren cow to Vishnu and Varuna, a black cow to Pūshan, a cow having two colours to Mitra and Varuna, a red cow to Indra, and so on. In a larger and more important ceremonial, like the Aswamedha, no less than one hundred and eighty domestic animals, including horses, bulls, goats, sheep, deer, etc., were sacrificed.

“The same Brāhmana lays down instructions for carving, and the Gopatha Brāhmana tells us who received the portions. The priests got the tongue, the neck, the shoulder, the rump, the legs, etc., while the master of the house wisely appropriated to himself the sirloin, and his wife had to be satisfied with the pelvis. Plentiful libations of Soma beer were to be allowed to wash down the meat. In the Satapatha Brāhmana we have a detailed account of the slaughter of a barren cow and its cooking. In the same Brāhmana there is an amusing discussion as to the propriety of eating the meat of an ox or cow. The conclusion is not very definite. ‘Let him (the priest) not eat the flesh of the cow and the ox. Nevertheless Yajnavalkya said (taking apparently a very practical view of the matter), ‘I, for one, eat it, provided it is tender.’”<sup>1</sup>

The evidence that cows were freely slaughtered in ancient times could be largely extended. It is laid down in the early laws that the meat of milch cows and oxen may be eaten, and a guest is called a Goghna or “cow-killer,” because a cow was killed for his entertainment.<sup>2</sup> In the Grihya Sūtra we have a description of the sacrifice of an ox to Kshetrapati, “the lord of the fields.” In another ancient ritual the sacrifice of a cow is stated to be very similar to that of the Satī, and, according to an early legend, kine were created from Parusha, the primal male, and are to be eaten as they were formed from the receptacle of food.<sup>3</sup>

<sup>1</sup> Romesh Chandra Datt, “History of Indian Civilization,” i. 253 sq.

<sup>2</sup> Bühler, “Sacred Laws,” Part i. 64, 119, note.

<sup>3</sup> Rajendra Lāla Mitra, “Indo-Aryans,” ii. 134; Muir, “Ancient Sanskrit Texts,” i. 24 sqq.

It need hardly be said that the worship of the cow is not peculiar to India, but prevails widely in various parts of the world.<sup>1</sup>

#### ORIGIN OF COW-WORSHIP.

The explanation of the origin of cow-worship has been a subject of much controversy. The modern Hindu, if he has formed any distinct ideas at all on the subject, bases his respect for the cow on her value for supplying milk, and for general agricultural purposes. The Panchagâvya, or five products of the cow—milk, curds, butter, urine, and dung—are efficacious as scarers of demons, are used as remedies in disease, and play a very important part in domestic ritual. Gaurochana, a bright yellow pigment prepared from the urine or bile of the cow, or, as is said by some, vomited by her or found in her head, is used for making the sectarial mark, and as a sedative, tonic, and anthelmintic. In Bombay it is specially used as a remedy for measles, which is considered to be a spirit disease.<sup>2</sup>

There is, again, something to be said for the theory which finds in these animals tribal totems and fetishes.<sup>3</sup> We have a parallel case among the Jews, where the bull was probably the ancient symbol of the Hyksos, which the Israelites having succeeded them could adopt, especially as it may have been retained in use by their confederates the Midianites; and it appears in the earliest annals of Israel as a token of the former supremacy of Joseph and his tribe, and was subsequently adopted as an image of Iahveh himself.

So, speaking of Egypt, Mr. Frazer writes: "Osiris was regularly identified with the bull Apis of Memphis and the bull Mnevis of Heliopolis. But it is hard to say whether

<sup>1</sup> Schliemann, "Ilios," 112; Rawlinson, "Herodotus," ii. 27 sq., 41; Ewald, "History of Israel," ii. 4; Robertson-Smith, "Kinship," 196; Frazer, "Golden Bough," ii. 40.

<sup>2</sup> Campbell, "Notes," 285.

<sup>3</sup> Gubernatis, "Zoological Mythology," i. 3 sqq.; Cox, "Introduction," 151 sqq.; Kuenen, "Religion of Israel," i. 236 sq.; Goldziher, "Mythology among the Hebrews," 226, 343; Wake, "Serpent-worship," 35; Spencer, "Principles of Sociology," i. 340; McLennan, "Fortnightly Review," 1870, p. 199.

these bulls were embodiments of him as the corn spirit, as the red oxen appear to have been, or whether they were not entirely distinct deities which got fused with Osiris by syncretism. The fact that these two bulls were worshipped by all the Egyptians, seems to put them on a different footing from the ordinary sacred animals, whose cults were purely local. Hence, if the latter were evolved from totems, as they probably were, some other origin would have to be found for the worship of Apis and Mnevis. If these bulls were not originally embodiments of the corn god Osiris, they may possibly be descendants of the sacred cattle worshipped by a pastoral people. If this were so, ancient Egypt would exhibit a stratification of the three great types of religion corresponding to the three great stages of society. Totemism or (roughly speaking) the worship of wild animals—the religion of society in the hunting stage—would be represented by the worship of the local sacred animals; the worship of cattle—the religion of society in the pastoral stage—would be represented by the cults of Apis and Mnevis; and the worship of cultivated plants, especially of corn—the religion of society in the agricultural stage—would be represented by the worship of Osiris and Isis. The Egyptian reverence for cows, which were never killed, might belong either to the second or third of these stages.”<sup>1</sup>

There is some evidence that the same process of religious development may have taken place in India. It is at least significant that the earlier legends represent Indra as created from a cow; and we know that Indra was the Kuladevatâ or family godling of the race of the Kusikas, as Krishna was probably the clan deity of some powerful confederation of Râjput tribes. Cow-worship is thus closely connected with Indra and with Krishna in his forms as the “herdman god,” Govinda or Gopâla; and it is at least plausible to conjecture that the worship of the cow may have been due to the absorption of the animal as a tribal totem of the two races, who venerated these two divinities.

Further, the phallic significance of the worship, in its

<sup>1</sup> “Golden Bough,” ii. 60.

modern form at least, and its connection with fertility cannot be altogether ignored.<sup>1</sup> This is particularly shown in the close connection between Siva's bull Nandi and the Lingam worship; and there seems reason to suspect that the bull is intended to intercept the evil influences which in the popular belief are continually emitted from the female principle through the Yonî. As we have already seen, the dread of this form of pollution is universal. Hence when the Lingam is set up in a new village the people are careful in turning the spout of the Yonî towards the jungle, and not in the direction of the roads and houses, lest its evil influence should be communicated to them; and in order still further to secure this object, the bull Nandi is placed sitting as a guardian between the Yonî and the inhabited site.<sup>2</sup>

Cow-worship assumes another form in connection with the theory of transmigration. It has become part of the theory that the soul migrates into the cow immediately preceding its assumption of the human form, and she escorts the soul across the dreaded river Vaitaranî, which bounds the lower world.

#### COW-WORSHIP: ITS LATER DEVELOPMENT.

Though cow-worship was little known in the Vedic period, by the time of the compilation of the Institutes of Manu it had become part of the popular belief. He classes the slaughter of a cow or bull among the deadly sins; "the preserver of a cow or a Brâhman atones for the crime of killing a priest;"<sup>3</sup> and we find constant references in the mediæval folk-lore to the impiety of the Savaras and other Drâvidian races who killed and ate the sacred animal. Saktideva one day, "as he was standing on the roof of his palace, saw a Chandâla coming along with a load of cow's flesh, and said to his beloved Vindumatî: 'Look, slender one! How can the evil-doer eat the flesh of cows, that are the object of veneration to the three worlds?' Then Vindumatî, hear-

<sup>1</sup> Hartland, "Legend of Perseus," i. 158.

<sup>2</sup> Sellon, "Memoirs Anthropological Society of London," i. 328.

<sup>3</sup> "Institutes," xi. 60, 80.

ing that, said to her husband : ‘ The wickedness of this act is inconceivable ; what can we say in palliation of it ? I have been born in this race of fishermen for a very small offence owing to the might of cows. But what can atone for this man’s sin ? ’ ”<sup>1</sup>

#### RE-BIRTH THROUGH THE COW.

When the horoscope forebodes some crime or special calamity, the child is clothed in scarlet, a colour which repels evil influences, and tied on the back of a new sieve, which, as we have seen, is a powerful fetish. This is passed through the hindlegs of a cow, forward through the forelegs towards the mouth, and again in the reverse direction, signifying the new birth from the sacred animal. The usual worship and aspersion take place, and the father smells his child, as the cow smells her calf. This rite is known as the *Hiranyagarbha*, and not long since the *Mahârâja* of Travancore was passed in this way through a cow of gold.<sup>2</sup>

The same idea is illustrated in the legend of the Pushkar Lake, which probably represents a case of that fusion of races which undoubtedly occurred in ancient times. The story runs that Brahma proposed to do worship there, but was perplexed where he should perform the sacrifice, as he had no temple on earth like the other gods. So he collected all the other gods, but the sacrifice could not proceed as *Savitri* alone was absent ; and she refused to come without *Lakshmi*, *Pârvatî*, and *Indrânî*. On hearing of her refusal, Brahma was wroth, and said to *Indra* : “ Search me out a girl that I may marry her and commence the sacrifice, for the jar of ambrosia weighs heavy on my head.” Accordingly *Indra* went and found none but a *Gûjar*’s daughter, whom he purified, and passing her through the body of a cow, brought her to Brahma, telling him what he had done. *Vishnu* said : “ *Brâhmans* and cows are really identical ; you have taken her from the womb of a cow, and this may be considered a second birth.” *Siva* said : “ As she has passed through a

<sup>1</sup> Tawney, “ *Katha Sarit Sâgara*,” i. 227.

<sup>2</sup> “ *North Indian Notes and Queries*,” iii. 215.

cow, she shall be called Gâyatrî." The Brâhmans agreed that the sacrifice might now proceed; and Brahma having married Gâyatrî, and having enjoined silence upon her, placed on her head the jar of ambrosia and the sacrifice was performed.<sup>1</sup>

#### RESPECT PAID TO THE COW.

The respect paid to the cow appears everywhere in folk-lore. We have the cow Kâmadhenû, known also as Kâmadughâ or Kâmaduh, the cow of plenty, Savalâ, "the spotted one," and Surabhî, "the fragrant one," which grants all desires. Among many of the lower castes the cow-shed becomes the family temple.<sup>2</sup> In the old ritual, the bride, on entering her husband's house, was placed on a red bull's hide as a sign that she was received into the tribe, and in the Soma sacrifice the stones whence the liquor was produced were laid on the hide of a bull. When a disputed boundary is under settlement, a cow skin is placed over the head and shoulders of the arbitrator, who is thus imbued with the divine influence, and gives a just decision. It is curious that until quite recently there was a custom in the Hebrides of sewing up a man in the hide of a bull, and leaving him for the night on a hill-top, that he might become a spirit medium.<sup>3</sup> The pious Hindu touches the cow's tail at the moment of dissolution, and by her aid he is carried across the dread river of death. I have more than once seen a criminal ascend the scaffold with the utmost composure when he was allowed to grasp a cow's tail before the hangman did his office. The tail of the cow is also used in the marriage ritual, and the tail of the wild cow, though nowadays only used by grooms, was once the symbol of power, and waved over the ruler to protect him from evil spirits. Quite recently I found that one of the chief Brâhman priests at the sacred pool of Hardwâr keeps

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 914; "Râjputâna Gazetteer," ii. 67.

<sup>2</sup> "North Indian Notes and Queries," iii. 39.

<sup>3</sup> Miss Gordon-Cumming, "From the Hebrides to the Himâlaya," i. 141.

a wild cow's tail to wave over his clients, and scare demons from them when they are bathing in the Brahma Kund or sacred pool.

The Hill legend tells how Siva once manifested himself in his fiery form, and Vishnu and Brahma went in various directions to see how far the light extended. On their return Vishnu declared that he had been unable to find out how far the light prevailed; but Brahma said that he had gone beyond its limits. Vishnu then called on Kâmadhenû, the celestial cow, to bear testimony, and she corroborated Brahma with her tongue, but she shook her tail by way of denying the statement. So Vishnu cursed her that her mouth should be impure, but that her tail should be held holy for ever.<sup>1</sup>

#### MODERN COW-WORSHIP.

There are numerous instances of modern cow-worship. The Jâts and Gûjars adore her under the title of Gâû Mâtâ, "Mother cow." The cattle are decorated and supplied with special food on the Gopashtamî or Gokulash-tamî festival, which is held in connection with the Krishna cultus. In Nepâl there is a Newâri festival, known as the Gâe Jâtra, or cow feast, when all persons who have lost relations during the year ought to disguise themselves as cows and dance round the palace of the king.<sup>2</sup> In many of the Central Indian States, about the time of the Diwâlî, the Maun Charâûn, or silent tending of cattle, is performed. The celebrants rise at daybreak, wash and bathe, anoint their bodies with oil, and hang garlands of flowers round their necks. All this time they remain silent and communicate their wants by signs. When all is ready they go to the pasture in procession in perfect silence. Each of them holds a peacock's feather over his shoulder to scare demons. They remain in silence with the cattle for an hour or two, and then return home. This is followed by

<sup>1</sup> Atkinson, *loc. cit.*, ii. 771; Wright, "History of Nepâl," 82.

<sup>2</sup> "Panjâb Notes and Queries," iii. 109.

an entertainment of wrestling among the Ahirs or cowherds. When night has come, a gun is fired, and the Mâhârâja breaks his fast and speaks. The rite is said to be in commemoration of Krishna feeding the cows in the pastures of the land of Braj.<sup>1</sup>

During an eclipse, the cow, if in calf, is rubbed on the horns and belly with red ochre to repel the evil influence, and prevent the calf being born blemished. Cattle are not worked on the Amâvas or Ides of the month. There are many devices, such as burning tiger's flesh, and similar prophylactics, in the cow-house to drive away the demon of disease. So, on New Year's Day the Highlander used to fumigate his cattle shed with the smoke of juniper.<sup>2</sup> Cow hair is regarded as an amulet against disease and danger, in the same way as the hair of the yak was valued by the people of Central Asia in the time of Marco Polo.<sup>3</sup> An ox with a fleshy excrescence on his eye is regarded as sacred, and is known as Nadiya or Nandi, "the happy one," the title of the bull of Siva. He is not used for agriculture, but given to a Jogi, who covers him with cowry shells, and carries him about on begging excursions. One of the most unpleasant sights at the great bathing fairs, such as those of Prayâg or Hardwâr, is the malformed cows and oxen which beggars of this class carry about and exhibit. The Gonds kill a cow at a funeral, and hang the tail on the grave as a sign that the ceremonies have been duly performed.<sup>4</sup> The Kurkus sprinkle the blood of a cow on the grave, and believe that if this be not done the spirit of the departed refuses to rest, and returns upon earth to haunt the survivors.<sup>5</sup> The Vrishotsarga practised by Hindus on the eleventh day after death, when a bull calf is branded and let loose in the name of deceased, is apparently an attempt to shift on the animal the burden of the sins of the dead man, if it be not a survival of an actual sacrifice.

<sup>1</sup> "North Indian Notes and Queries," i. 154.

<sup>2</sup> Dyer, "Popular Customs," 18. <sup>3</sup> Yule, "Marco Polo," ii. 341.

<sup>4</sup> Dalton, "Descriptive Ethnology," 283.

<sup>5</sup> "Indian Antiquary," i. 348 sq.



## FEELING AGAINST COW-KILLING.

Of the unhappy agitation against cow-killing, which has been in recent years such a serious problem to the British Government in Northern India, nothing further can be said here. To the orthodox Hindu, killing a cow, even accidentally, is a serious matter, and involves the feeding of Brâhmans and the performance of pilgrimages. In the Hills a special ritual is prescribed in the event of a plough ox being killed by accident.<sup>1</sup> The idea that misfortune follows the killing of a cow is common. It used to be said that storms arose on the Pîr Panjâl Pass in Kashmîr if a cow was killed.<sup>2</sup>

General Sleeman gives a case at Sâgar, where an epidemic was attributed to the practice of cattle slaughter, and a popular movement arose for its suppression.<sup>3</sup> Sindhia offered Sir John Malcolm in 1802 an additional cession of territory if he would introduce an article into the Treaty with the British Government prohibiting the slaughter of cows within the territory he had been already compelled to abandon. The Emperor Akbar ordered that cattle should not be killed during the Pachûsar, or twelve sacred days observed by the Jainas; Sir John Malcolm gives a copy of the original Firmân.<sup>4</sup> Cow-killing is to this day prohibited in orthodox Hindu States, like Nepâl.

## BULL-WORSHIP AMONG BANJÂRAS.

There is a good example of bull-worship among the wandering tribe of Banjâras. "When sickness occurs, they lead the sick man to the foot of the bullock called Hatâdiya; for though they say that they pay reverence to images, and that their religion is that of the Sikhs, the object of their worship is this Hatâdiya, a bullock devoted to the god Bâlajî. On this animal no burden is ever laid,

<sup>1</sup> Atkinson, "Himâlayan Gazetteer," ii. 913.

<sup>2</sup> Jarrett, "Aîn-i-Akbari," ii. 348, quoting Erskine; "Babar," Introduction, 47.

<sup>3</sup> "Rambles," i. 199 sqq.

<sup>4</sup> "Central India," i. 329, note; ii. 164.

but he is decorated with streamers of red-dyed silk and tinkling bells, with many brass chains and rings on neck and feet, and strings of cowry shells and silken tassels hanging in all directions. He moves steadily at the head of the convoy, and the place he lies down on when tired, that they make their halting-place for the day. At his feet they make their vows when difficulties overtake them, and in illness, whether of themselves or cattle, they trust to his worship for a cure." The respect paid by Banjâras to cattle seems, however, to be diminishing. Once upon a time they would never sell cattle to a butcher, but nowadays it is an every-day occurrence.<sup>1</sup>

#### SUPERSTITIONS ABOUT CATTLE.

Infinite are the superstitions about cattle, their marks, and every kind of peculiarity connected with them, and this has been embodied in a great mass of rural rhymes and proverbs which are always on the lips of the people. Thus, for instance, it is unlucky for a cow to calve in the month of Bhâdon. The remedy is to swim it in a stream, sell it to a Muhammadan, or in the last resort give it away to a Gujarâti Brâhman. Here may be noticed the curious prejudice against the use of a cow's milk, which prevails among some tribes such as the Hos and some of the aboriginal tribes of Bengal. The latter use a species of wild cattle, the Mithun, for milking purposes, but will not touch the milk of the ordinary cow.<sup>2</sup>

#### THE BUFFALO.

The respect paid to the cow does not fully extend to the buffalo. The buffalo is the vehicle of Yama, the god of death. The female buffalo is in Western India regarded as the incarnation of Savitrî, wife of Brahma, the Creator.

<sup>1</sup> Balfour, "Journal Asiatic Society Bengal," xiii. N.S.; Gunthorpe, "Notes on Criminal Tribes of Berâr," 36.

<sup>2</sup> Ball, "Jungle Life," 165; "North Indian Notes and Queries," i. 60; "Calcutta Review," lxxx. 53, 58.

Durgâ or Bhavânî killed the buffalo-shaped Asura Mahisa, Mahisâsura, after whom Maisûr is called. According to the legend as told in the Mârkandeya Purâna, Ditî, having lost all her sons, the Asuras, in the fight with the gods, turned herself into a buffalo in order to annihilate them. She underwent such terrible austerities to propitiate Brahma, that the whole world was shaken and the saint Suparsva disturbed at his devotions. He cursed Ditî that her son should be in the shape of a buffalo, but Brahma so far mitigated the curse that only his head was to be that of a buffalo. This was Mahisâsura, who ill-treated the gods, until they appealed to Vishnu and Siva, who jointly produced a lovely representation of a Bhavânî, the Mahisâsur-mardanî, who slew the monster. This Mahisâsura is supposed to be the origin of the godling Mahasoba, worshipped in Western India in the form of a rude stone covered with red lead.

Another of these buffalo demons is Dundubhi, "he that roars like the sound of the kettle-drum," who in the Râmâyana bursts with his horns the cavern of Bali, son of Indra and king of monkeys. Bali seized him by the horns and dashed him to pieces. The comparative mythologists regard him as one of the forms of the cloud monster the sun.<sup>1</sup>

Sadasiva, one of the forms of Mahâdeva, took the form of a buffalo to escape the Pândavas, and sank into the ground at Kedârnâth. The upper portion of his body is said to have come to the surface at Mukhâr Bind in Nepâl, where he is worshipped as Pasupatinâtha. When the Pândavas were freed from their guilt, they in their gratitude built five temples in honour of the hinder parts of the deity, which are now known as the Pânch Kedâr-Kedarnâth, Madhya Maheswar, Rudranâth, Tungunâth, and Kalpeswar.

The buffalo is constantly sacrificed at shrines in honour of Durgâ Devî. The Toda worship of the buffalo is familiar to all students of Indian ethnology.

<sup>1</sup> Gubernatis, "Zoological Mythology," i. 75.

## THE ANTELOPE.

The black buck was in all probability the tribal totem of some of the races occupying the country anciently known as Âryâvarta. Mr. Campbell accounts for the respect paid to the animal by the use of hartshorn as a remedy for faintness, swoons, and nervous disorders.<sup>1</sup> But this hardly explains the respect paid to it, and the use of its dung by the Bengal Parhaiyas instead of cowdung to smear their floors looks as if it were based on totemism.<sup>2</sup> This too is shown by the regard paid its skin. As Mr. Frazer has proved, it is a custom among many savage tribes to retain the skin as an image of the deity which the animal represented.<sup>3</sup> Hence according to the old ritual, the skin of the antelope was the prescribed dress of the student of theology, and it is still the seat of the ascetic.<sup>4</sup>

The antelope constantly appears in the folk-tales as a sort of *Deus ex machinâ*, which leads the hero astray in the chase and brings him to the home of the ogress or the ensorcelled maiden.<sup>5</sup> In the Mahâbhârata, the King Parîkshit is led astray by a gazelle, and King Pandu dies when he meets his wife Madrî, because he had once killed under similar circumstances a gazelle with his mate. In the Vishnu Purâna, Bharata loses the fruits of his austerities by becoming enamoured of a fawn. These fairy hinds appear throughout the whole range of folk-lore. A Nepâlese legend tells how the three gods Vishnu, Siva, and Brahma once appeared in the form of deer, whence the place where they were seen is known as Mrigasthali.<sup>6</sup>

## THE ELEPHANT.

The elephant naturally claims worship as the type of strength and wisdom. To the rustic he impersonates

<sup>1</sup> "Notes," 287.

<sup>3</sup> "Golden Bough," ii. 93.

<sup>2</sup> Dalton, "Descriptive Ethnology," 131.

<sup>4</sup> Manu, "Institutes," ii. 41.

<sup>5</sup> Burton, "Arabian Nights," ii. 508; Tawney, "Katha Sarit Sâgara," i. 166; Clouston, "Popular Tales," i.; "Gesta Romanorum," Tale xviii.

<sup>6</sup> Wright, "History," 81.



THE ELEPHANT A TEMPLE WARDEN.



Ganesa, the god of wisdom, the remover of obstacles, who is propitiated at the commencement of any important enterprise, such as marriage and the like. Many legends are told to account for his elephant head. One tells how his mother Pârvatî was so proud of her baby that she asked Sani to look at him, forgetting the baneful effects of the look of the ill-omened deity. When he looked at the child its head was burned to ashes, and Brahma, to console her, told her to fix on the first head she could find, which happened to be that of the elephant. By another account she put Ganesa to guard the door while she was bathing, and when he refused to allow Siva to enter, the angry god cut off his head, which was afterwards replaced by that of the elephant. Again, one of his tusks was broken off by Parasurâma with the axe which Siva, father of Ganesa, had given him.

Again, there are the Lokapâlas, the eight supporters of the world. These eight pairs of elephants support the earth. Indra with Airâvata and Abhramu support the east ; Agni with Pundarîka and Kapilâ the south-east ; Yama with Vâmana and Pingalâ the south ; Sûrya with Kumuda and Anupamâ the south-west ; Varuna with Anjana and Anjanavatî the west ; Vâyû with Pushpadanta and Subhadantî the north-west ; Kuvera on the north with Sarvabhauma, and Soma on the north-east with Supratîka. As usual, there are differences in the enumeration.

From these all the modern elephants are descended. As Abul Fazl writes : " When occasion arises people read incantations in their names and address them in worship. They also think that every elephant in the world is offspring of one of them. Thus, elephants of a white skin and white hairs are related to the first, and elephants with a large head and long ears, of a fierce and bold temper, and eyelids far apart, belong to the second. Such as are good-looking, black, and high in the back, are the offspring of the third. If tall, ungovernable, quick in understanding, short-haired, and with red and black eyes, they come from the fourth. If bright black, with one tusk longer than the other, with a

white breast and belly, and long and thick forefeet, from the fifth. If fearful, with prominent veins, a short hump and ears, and a long trunk, from the sixth. If thin-bellied, red-eyed, and with a long trunk, from the seventh. And if of a combination of the preceding seven qualities, from the eighth.”<sup>1</sup>

Through India the reverence for the white elephant of Burma and Siam has arisen. The figure of the elephant appears on some of the pillars of Asoka. There is an elephant gate at Fatehpur Sikri, one of the King Huvishka at Mathura, and another connected with the dynasty of Kanauj at Dabhâon in the Azamgarh District. Delhi contains the remarkable elephant statues, believed by General Cunningham to have been erected in honour of Jaymal and Patta, the two Râjput heroes who defended the Fort of Chithor against Akbar.<sup>2</sup>

The elephant constantly occurs in folk-lore. In the projection of its forehead it possesses a pearl, known as the Kunjara Mani, or Gaja Mukta, which is invested with magical qualities. In the folk-tales the wooden horse of Troy is represented by an artificial elephant filled with soldiers; other elephants have the power of flying through the air; in other stories, as in one of La Fontaine's fables, an elephant selects a king by raising him up with his trunk; the elephant Kuvalyapîda is the guardian of a kingdom, and touching an elephant is one of the tests of a woman's chastity. We have also numerous instances of the metamorphosis of human beings into elephants.<sup>3</sup>

The hair of the elephant's tail is in high repute as an amulet, and little village children, when an elephant passes, pat the dust where his feet have rested and sing a song, of which one version is—

*Hâthi hâthi, bâr dē*  
*Sone kī tarwâr dē—*

“Give us a hair, elephant, like a sword of gold.”

<sup>1</sup> Blochmann, “Ain-i-Akbari,” i. 121.

<sup>2</sup> Führer, “Monumental Antiquities,” 8, 73, 105, 188; Cunningham, “Archæological Reports,” i. 225.

<sup>3</sup> Tawney, “Katha Sarit Sâgara,” i. 73, 177, 328 sq.; ii. 102, 215, 500, 540; Knowles, “Kashmîr Folk-tales,” 17.



In Europe, it may be noted, the hair from the tail of a horse is commonly regarded as a cure for wens.<sup>1</sup>

In the Fatehpur District there is an elephant turned into stone. The famous Jaychand of Kanauj, it is said, as in the Carthage legend, offered to Parâsara Rishi as many villages as an elephant could walk round. It traversed an enormous extent of country, and finally halted at Irâdatnagar, where it was turned into stone, and once a year an enormous fair is held in its honour.<sup>2</sup>

### THE CAT.

The cat is everywhere invested with demoniac qualities, and is the companion of the witch. In "Macbeth" the first witch says, "Thrice the brinded cat has mewed." Among Muhammadans the cat is a pure animal, and to kill a cat is very unlucky, and brings on trouble and sickness. So, among Hindus, the killing of a cat can be expiated only by the performance of the rite known as the Prajapati Yajna, which secures the birth of male issue. They say that Mahâdeva and Pârvatî were one day playing dice, and Pârvatî called in Ganesa in his form as a rat to upset the dice with his tail and cause her to make a good throw. Mahâdeva was wroth, and called in a demon like a cat, but he was afraid to kill Ganesa. Then Mahâdeva cursed any one in after days who should kill a cat. We have the same tale in the Rasâlu cycle, where the rat of Dhol Râja changes the course of the game between him and Râja Sarkap. The cat is respected because she is the vehicle of Shashthî, the protectress of children, and part of the orthodox Hindu rite at dinner is giving food to the cat. Among the Orâons, as we have seen, the birth fiend Chordeva comes in the form of a cat.

### THE RAT AND MOUSE.

The rat is sacred as the vehicle of Ganesa. In Bombay, "to call a rat a rat is considered by lower classes of Hindus

<sup>1</sup> Black, "Folk Medicine," 152.

<sup>2</sup> Führer. *loc. cit.*, 161.

as unlucky, and so they call him Undir Mâma, or 'the rat uncle.' He is so called because he is probably supposed to be the spirit of an uncle. It is considered a great sin to kill a rat, and so, when rats give trouble in a house, the women of the house make a vow to them that, if they cease troubling, sweet balls will be given to them on a certain day, and it is believed by the Hindus that when such a vow has been made, the rats cease troubling them for some time."<sup>1</sup> In parts of England it is believed that a field mouse creeping over the back of a sheep gives it paralysis, and that this can be cured only by shutting up a mouse in a hollow of the trunk of the witch elm or witch hazel tree and leaving it to die of famine.<sup>2</sup>

The curiously deformed idiot boys which are collected at the shrine of Shâh Daula at Gujarât are known from their wizened appearance as the rats of Shâh Daula.<sup>3</sup>

#### THE SQUIRREL.

The little Indian squirrel is called in the Panjâb Râma Chandra Kâ Bhagat, or the saint of Râma Chandra, because when he was building the bridge across the strait to Lanka, the squirrel helped by shaking dust from his tail, and the god stroked it on the back, hence the dark marks which it bears to the present day. Many of the Drâvidian tribes claim descent from the squirrel.

#### THE BEAR.

The bear is regarded as a scarer of disease, and sickly children are taken for a ride on the back of a tame bear or one of his hairs is worn round the neck as an amulet. It was Jâmbavat, the king of the bears, who carried off the celebrated amulet, Syamantaka. He was pursued by Krishna, to whom he surrendered the gem and gave him his daughter Jâmbavatî to wife. He afterwards with his army of bears assisted Râma in his invasion of Lanka.

<sup>1</sup> Campbell, "Notes," 267.

<sup>2</sup> Brand, "Observations," 739.

<sup>3</sup> "Panjâb Notes and Queries," iv. 2.

## THE JACKAL.

The jackal is an important character in the folk-tales, where he assumes the part taken in Europe by the fox. Many are the tales told of his acuteness. The pack is supposed to howl only at each watch of the night, and the leader says, *Main Dilli kâ Bâdshâh hân*—"I am King of Delhi" thrice, and his companions say, *Ho! ho! ho!*—"Yes! of course you are."

## THE HARE.

Of the hare in the moon we have spoken already, and also referred to the animal in connection with omens. In Cornwall, when a girl has loved not wisely but too well, she haunts her deceiver in the shape of a white hare.<sup>1</sup>

## BIRDS: THE CROW.

Passing on to birds, the crow is a famous totem or sacred bird.<sup>2</sup> It personifies in Indian tradition the soul of the dead man; hence, to give food to the crows, known in Northern India as *Kâgaur*, is equivalent to offering food to the Manes. *Râma* in the *Râmâyana* orders *Sîtâ* to make this offering, and *Yama*, in reward for its services, conceded to it the right of eating the funeral meats, for which reason the souls of the dead, when this food is given to the crows, are enabled to pass into a better world. Hence the bird is known as *Balipushta* or "nourished by offerings," and *Balibhuj* or "devourer of oblations."<sup>3</sup>

In the *Mahâbhârata*, the son of *Drona*, one of the few survivors of the *Kauravas*, sees an owl killing the crows on a sacred fig tree, and this suggests to him the idea of attacking the camp of the *Pândavas*. This contest of the owl and the crow forms the subject of one of the tales of *Somadeva*.<sup>4</sup>

<sup>1</sup> Hunt, "Popular Romances," 377.

<sup>2</sup> For the crow in English folk-lore, see Henderson, "Folk-lore of the Northern Counties," 126; Gregor, "Folk-lore of N.E. Scotland," 135 sq.

<sup>3</sup> Gubernatis, "Zoological Mythology," ii. 253 sq.; "Panjâb Notes and Queries," i. 27.

<sup>4</sup> Tawney, "Katha Sarit Sâgara," ii. 64, 73.

The incident of the wicked crow, which bit the foot of Sîtâ, is related in the Râmâyana. The Bhâtus of Central India, a class of migratory athletes, worship Nârâyana and the bamboo, with which all their feats are performed. When they bury their dead they place rice and oil at the head of the grave, and stand near to worship whatever animal comes to eat the offerings. They draw the happiest omen of the state of the departed from crows visiting the spot.<sup>1</sup>

In the Garuda Purâna a tale is told of a wicked hunter who was killed by a tiger in the depths of the forest, and his ghost became a troublesome Bhût, until one day a crow carried off one of the bones and dropped it into the Ganges, when the sinner was at once carried in a heavenly chariot to the mansions of the blessed. This legend is localized in the Hills and tells how Karma Sarma was killed by a tiger in the forest. A crow took up one of his bones and carried it to the shrine at Tungkshetra, and such is the virtue of the soil there that the hunter was at once carried off to the heaven of Indra.<sup>2</sup>

Bhusundi is the legendary crow of the battlefield, who drinks the blood of the slain. He had more blood than he could drink in the wars of the two Asuras, Sumbha and Nisumbha, who contended with the gods. He just quenched his thirst in the wars of Râma, but broke his beak against the hard, dry ground, which had soaked in the small amount of blood shed by the comparatively degenerate heroes of the Mahâbhârata. He now croaks over the armies as they go out to war, and looks for some Armageddon, when his thirst will at last be satisfied.

Manifold are the ideas about crows and omens taken from their appearance and cawing. Some people think a crow has only one eye, which he shifts from one cavity to the other as he finds it convenient. In the Panjâb, if a crow picks up a woman's handkerchief and then drops it, she will not use it, but gives it to a beggar.<sup>3</sup> The brains of

<sup>1</sup> Balfour, "Journal Asiatic Society of Bengal," N.S. xiii.

<sup>2</sup> Monier-Williams, "Brâhmanism and Hinduism," 301; Atkinson, "Himâlayan Gazetteer," ii. 329.

<sup>3</sup> "North Indian Notes and Queries," i. 15.

a crow are a specific against old age, but the cawing of a crow is ominous at the beginning of a journey. If a crow hops and caws on the roof a guest may be expected. Musalmâns have both fear and respect for the crow, because it was he showed Cain how to bury Abel.

#### THE HAND OF GLORY.

It is a common belief in Europe that the Hand of Glory, or the dried-up hand of a criminal who has been executed, is a powerful charm for thieves. In Ireland, "if a candle is placed in a dead hand, neither wind nor water can extinguish it, and if carried into a house, the inmates will sleep the sleep of the dead as long as it remains under the roof, and no power on earth can wake them as long as the dead hand holds the candle." The hand of a dead man is also used to stir the milk when butter will not form.<sup>1</sup> So, in Northern India, thieves have a superstition that the ashes of a corpse will, if sprinkled by the door of a house, prevent the inmates from awaking during the commission of a burglary. The Hand of Glory, according to Sir G. Cox, is "the light flashing from the dim and dusky storm-cloud,"<sup>2</sup> but this can hardly, with the utmost ingenuity, be invoked to explain the similar usage of Indian burglars, who carry about with them the stick out of a crow's nest, the *Gad kî Lakrî*, which opens locks and holds the household spell-bound. The Indian thief, like his English brother, by the way, often carries about a piece of charcoal as a charm in his operations.

#### THE FOWL.

Among some of the Indian races the value set on the fowl may possibly, as Mr. Campbell suggests, depend on the feeling that the spirits of the dead wandering near their

<sup>1</sup> Lady Wilde, "Legends," 81 sq., 172; "Panjâb Notes and Queries," iii. 24; Brand, "Observations," 732; Henderson, "Folk-lore of the Northern Counties," 239 sq.; Aubrey, "Remaines," 197; "North Indian Notes and Queries," ii. 215.

<sup>2</sup> "Mythology of the Aryan Nations," ii. 219 sq.

ancient homes find an asylum in the domestic fowls.<sup>1</sup> At any rate, as a sacrifice, the black fowl is very generally preferred. This is so among the Drávidian races of Central India. In Ireland the first egg laid by a little black hen, eaten the very first thing in the morning, will keep you from fever for the year.<sup>2</sup> In Germany it was held that to find treasure, that is to say, to scare the fiends which guard and hide it, one should use a black he-goat and a black fowl.<sup>3</sup>

One of the Italian charms directs, "To bewitch one till he die, take a black hen and pluck from it every feather; and this done, keep them all carefully, so that not one be lost. With these you may do any harm to grown-up people or children."<sup>4</sup> Another possible reason for the respect paid to the fowl is that the corn spirit is often killed in the form of a cock to promote the periodical vegetation of the crops.

#### THE DOVE AND PIGEON.

The dove is held in much respect by Musalmâns. "Among the Northern Semites the dove is sacred to Ashtoreth and has all the marks of a totem, for the Syrians would not eat it. It was not merely a symbol, but received divine honour. In Arabia we find a dove idol in the Qaaba, and sacred doves surround it."<sup>5</sup> So, the Kheshgi Pathâns of Qasûr in the Panjâb will not kill pigeons; they are similarly protected by Hindus at Bharatpur, and among Muhammadans they rank as the Sayyid among birds. In Northern India a house with pigeons is supposed to be safe from ghosts. The dove is believed to utter a peculiar note four times in succession, in which she bewails her neglected lover. She says,—

*Pisûn thi, kâtûn thi:  
Ayâ thâ, chalâ gayâ.*

<sup>1</sup> "Notes," 264.

<sup>2</sup> "Folk-lore," iv. 350.

<sup>3</sup> Grimm, "Teutonic Mythology," iii. 977.

<sup>4</sup> Leland, "Etruscan Roman Remains," 354.

<sup>5</sup> Robertson-Smith, "Kinship," 196 sq.

“While I was grinding flour and spinning, he came and departed.”<sup>1</sup>

### THE GOOSE OR SWAN.

The goose or swan is possibly an illustration of what may be a tribal totem. It is said in the Bhâgavata Purâna that at one time there existed one Veda, one god Agni, and one caste. This we learn from the commentator was in the Krita age, and the one caste he tells us of was named Hansa or Swan. The Hansas are, again, in the Vishnu Purâna, said to be one of four castes or tribes existing in a district exterior to India, and finally we learn from the Linga Purâna that Hansa was a name of Brahma himself. It is reasonable to suppose that we have a swan tribe in the Indian Hansas.<sup>2</sup> As an argument in favour of the theory that the Hansa was a tribal totem, we find that the Kalhans Râjputs of Oudh are said to take their name from the Kâla Hansa or Black Swan; that Râjputs nowadays will not eat it; and that the same respect is shown to a bird of allied type, the Brâhmani Duck, and its mate, the Chakwa, Chakwi of our rivers. They were once two lovers, separated by fate, changed into ducks, and all through the night they call sadly to each other across the broad stream of the Ganges, which keeps them apart.

To the Hansa is ascribed the fabulous power of being able to separate milk from water after the two have been mixed together.<sup>3</sup> In England the goose is supposed to have some uncanny way of predicting weather.<sup>4</sup> In Welsh belief the wild goose is a witch, especially if first seen on the first Thursday night of the lunar month.<sup>5</sup> The ancient Greeks ascribed to the swan the gift of prophecy and song; the sacred geese of the capital were respected at Rome, and the ancient Germans considered it a prophetic bird. The

<sup>1</sup> “North Indian Notes and Queries,” i. 12, 42, 60; ii. 29; iii. 161; Grimm, “Household Tales, i. 367; ii. 428, 573.

<sup>2</sup> McLennan, “Fortnightly Review,” vi. 582.

<sup>3</sup> Knowles, “Kashmîr Folk-tales,” 449.

<sup>4</sup> Brand, “Observations,” 699.

<sup>5</sup> Rhys, “Lectures,” 175.

goose was a favourite Buddhist emblem, and a flock of them is depicted on the Lion Pillar at Betiya in Tihût.<sup>1</sup>

In the story of Nala and Damayantî, a flock of these birds arranges the interviews between the lovers, and in the Mahâbhârata the Rishis take the form of a swan to convey the divine message. According to the comparative mythologists, it is needless to say, the Hansa is the sun.<sup>2</sup>

#### SUNDRY SACRED BIRDS.

Mention has already been made of Garuda, half man, half bird, the vehicle of Vishnu. He is the son of one of the daughters of Daksha, whom we have already met with in connection with the moon, and the sage Kasyapa. According to the Mahâbhârata, he was given leave to devour wicked men, but not to touch a Brâhman. Once he did devour a Brâhman, but the holy man so burnt his throat that he was glad to disgorge him. In the Râmâyana we meet with Jatâyû, who is said to be a son of Garuda and king of the vultures. He tried to stop the chariot in which Râvana was abducting Sîtâ, and though wounded, was able to carry the news to Râma.

A bird known as the Malahâri or "filth destroyer" is a sort of totem of the Kanjar gipsies. If they see it singing on a green branch to the front or right, it is an auspicious omen, and they start at once on the prowl.

So with the Khanjarît, in Sanskrit Khanjanâkriti, the wag-tail, which is also known as Râm Chiraiya or "the bird of Râma." It is associated with Vishnu, because the marks on its throat are said to resemble the Sâlagrâma. It comes from the heaven of Râma in the end of the rains, and remains till the close of spring, and then bears back to Râma a report of the state of the world and the crops. When it first appears every one bows to it. A Sanskrit text lays down that when a person first sees the bird, if he be standing near a Brâhman, or near water, or sitting on an elephant, or at

<sup>1</sup> Ferguson, "History of Indian Architecture," 54; Tennent, "Ceylon," i. 484.

<sup>2</sup> Gubernatis, "Zoological Mythology," ii. 307 sqq.



daybreak, or when the bird is flying near or sitting on a serpent, it is considered propitious. When a person first sees it in the east, it brings him good luck all through the year ; when seen in the south-east, it predicts loss by fire ; to the south-west, fighting ; to the west, acquisition of wealth ; if seen to the north-east, the observer will gain good clothes and jewels. He who sees it in the north-west will die. The superstitions in Europe connected with the magpie and cuckoo are of much the same class. In Ireland it is said, " Beware of killing the water wagtail, for it has three drops of the Devil's blood in its little body, and ill-luck ever goes with it and follows it." <sup>1</sup>

The Ojhiyâls or wizards of the Central Provinces sell the skins of a species of Buceros, called Dhanchirya, which are used to hang up in the house to secure wealth (*dhan*), whence its name ; and thigh bones of the same bird are hung round the wrists of children as a charm against evil spirits. <sup>2</sup>

#### THE HOOPOE.

The legend of the hoopoe is thus told by Arrian : " To the king of the Indians was born a son. The child had elder brothers, who, when they came to man's estate, turned out to be very unjust and the greatest of reprobates. They despised their brother because he was the youngest ; and they scoffed at their father and their mother, whom they despised because they were old and grey-headed. The boy, accordingly, and his aged parents could no longer live with these wicked men, and away they fled from home, all three together. In the course of the protracted journeys which they had then to undergo, the old people succumbed to fatigue and died, and the boy showed them no light regard, but buried them in himself, having cut off his head with a sword. Then, as the Brachmanes (Brâhman) tell us, the all-seeing sun, in admiration of this surprising act of piety, transformed the boy into a bird, which is most beautiful to behold, and which lives to a very advanced age. So on his head there

<sup>1</sup> Lady Wilde, " Legends," 177.

<sup>2</sup> Hislop, " Papers," 6.

grew up a crest, which was, as it were, a memorial of what he had done in the time of his flight.”<sup>1</sup>

Somadeva gives another story of this bird. Rajatadanshtra one day saw his sister Somaprabhâ playing on a Pinjara, and when she would not give it to him, took the form of a bird and flew away with it to heaven. She cursed him that he should become a bird with a golden crest, but promised that when in his bird shape he should fall into a blind well, “and a merciful person draws you out, and you do him a service in return, you shall be released from this curse.”<sup>2</sup>

The Muhammadan tradition is that the Hudhud, or hoopoe, had the power of finding water which the devils have buried under the earth, and she assisted Solomon to find water for ablution, and helped him to find Bilqis, the queen of Sheba. In Sweden the appearance of the hoopoe is looked on as an omen of war.<sup>3</sup>

#### THE WOODPECKER.

So of the woodpecker, which is said to have been a Râja in a former birth, and still to retain his royal crest. In Italian tradition the woodpecker (*Picus Martis*) is a digger in forests, where he lives alone and digs and hews, and knows all hidden secrets and treasures.<sup>4</sup> In India the Titihri, or sandpiper, is said to sleep with his legs in the air and thus supports the firmament.

#### THE PEACOCK.

The peacock is, of course, a sacred bird. He is specially venerated by the Jâts, who strongly object to seeing the bird killed near their villages. A bunch of the feathers is waved over the sick to scare the demon of disease. As we have already seen, it is a charm against snake-bite to smoke one of its feathers in a pipe. In Europe the loud calling of the bird presages a death.

<sup>1</sup> “North Indian Notes and Queries,” iii. 178.

<sup>2</sup> Tawney, “Katha Sarit Sâgara,” ii. 105.

<sup>3</sup> Brand, “Observations,” 701.

<sup>4</sup> Leland, “Etruscan Roman Remains,” 272.

## THE PHEASANT.

Once upon a time the Monâl pheasant of the Hills and the Kalchuniya had a dispute as to when the sun arose. The Monâl woke first and then walked between the legs of the other, who was so injured that he has never been able to do anything but skip ever since.

## THE KITE.

Young kites do not open their eyes till they are shown a bit of gold. The best cure for weak eyes is to apply to them antimony mixed with the yolk of a kite's egg, a good instance of sympathetic magic, because the kite is the most long-sighted of birds. When sweepers suffer from rheumatic pains, they kill a kite on Tuesday, cut up the bones, and tie them to the affected part, which brings about an immediate cure.<sup>1</sup>

## THE PARTRIDGE.

The partridge and the peacock once contended in dancing, and when the turn of the partridge came he borrowed the pretty feet of the peacock, which he has never returned since. Râja Nala, at one period of his life, came under the malignant influence of Sani or Saturn and lost all he possessed in the world. At last, as he was starving, he managed to catch a black partridge and set about roasting it. But the ill-luck of the evil planet asserted itself and the dead bird came to life and flew away. The result is the black marks of charring which still remain upon its body. Now it cries in the words, *Subhân terê qudrat*—"Great is the power of the Almighty," because it was saved from the fire.

## THE PARROT.

Last among sacred birds comes the parrot. Of course, according to Professor De Gubernatis and his school, he

<sup>1</sup> "Panjâb Notes and Queries," iii. 81; "North Indian Notes and Queries," iii. 162.

represents the sun.<sup>1</sup> The bird appears constantly in the folk-tales as gifted with the power of speaking and possessed of wisdom. The wife of the sage Kasyapa was, according to the Vishnu Purâna, the mother of all the parrots. In the folk-tales we have the parrot who knows the four Vedas, who is like the falcon in the Squire's tale of Chaucer.<sup>2</sup> In others he warns the hero of fortune, befriends the heroine, and is the companion of Râja Rasâlu.<sup>3</sup> The talking parrot constantly warns the deceived husband. The bird seems to have been a sort of marriage totem among the Drâvidian races, for images of it made of the wood of the cotton tree or of clay are hung up in the marriage shed among the Kols and lower castes in the North-Western Provinces.

#### THE ALLIGATOR.

The alligator and crocodile are revered because of their habit of killing human beings. Writing of South Africa, Mr. Macdonald says: "To the Bathlapin the crocodile is sacred, and by all it is revered, but rather under the form of fear than of affection. I have often thought that the 'river calling' of South Africa, where there are no crocodiles, is the survival of an ancient recollection of the time when the ancestors of the present Kaffirs dwelt on the margins of rivers infested by these murderous brutes, and where they often saw their women drawn underneath when going to the river to fetch water."<sup>4</sup> The crocodile may thus be the type of many of the Indian water demons to whom reference has been already made. Hence, it is a general rule among savages to spare crocodiles, or rather only to kill them in obedience to the law of blood feud, that is, as a retaliation for the slaughter of men by crocodiles. In India it became a favourite form of religious suicide to be devoured by the crocodiles at Gangasâgar. Makara, a sort of marine monster,

<sup>1</sup> "Zoological Mythology," i. 375.

<sup>2</sup> Tawney, "Katha Sarit Sâgara," ii. 18.

<sup>3</sup> Temple, "Wideawake Stories," 139, 205, 255 sqq.

<sup>4</sup> "Folk-lore," iii. 342.

half crocodile and half shark, is the vehicle of Kâmadeva, the god of love, and Gangâ Mâî is depicted as riding on an alligator. They are sometimes put into tanks and worshipped, and fishermen have a tradition that, if duly appeased, they never attack them.<sup>1</sup>

#### FISH.

Fish are in many places regarded as sacred. The salmon of knowledge appears in the Celtic folk-lore.<sup>2</sup> The sacred speckled trout are found in many Irish wells, and the same idea prevails in many parts of Europe.<sup>3</sup> We find the fish figuring in the Hindu myth of the Creation. Manu, while he was bathing, found a fish in the water, which said, "I will save thee from the flood which shall destroy the world." The fish grew and was about to go to the ocean, when he directed Manu to build a boat. When the deluge came, the fish dragged the boat by his horn to a place of safety. The myth appears in other forms, more or less akin to the Hebrew story based on Babylonian tradition.

There are many places in India where fish are protected, such as those at Kota and in the Mahânadî river, the Betwa at Bhilsa, Hardwâr, Mathura, Mirzapur, Benares, Nepâl, and in Afghanistân.<sup>4</sup> In the Sâraswata pool in the Himâlaya lived the sacred fish called Mrikunda; they are fed on the fourteenth of the light half of each month, and oblations are offered for the repose of the Manes of deceased relations.<sup>5</sup> It is a common custom among pious Hindus to feed fish at sacred places with a lâkh or more of little balls of flour wrapped up in Bhojpatra or birch bark or paper with the name of Râma written upon it. Their eating the name of the deity ensures their salvation, and thus confers religious merit on the giver. The fish is the vehicle of Khwâja Khizr, the water god, and hence has become a sort of totem of the Shiah Musalmâns and the crest of the late royal family of

<sup>1</sup> "North Indian Notes and Queries," i. 4, 38.

<sup>2</sup> Rhys, "Lectures," 553.

<sup>3</sup> Lady Wilde, "Legends," 238 sq.

<sup>4</sup> Rousselet, "India and its Native Princes," 402; "North Indian Notes and Queries," i. 76; ii. 57, 93; iii. 130.

<sup>5</sup> Atkinson, "Himâlayan Gazetteer," ii. 380, 775.

Oudh. Pictures of fish are constantly drawn on the walls of houses as a charm against demoniacal influence.

### THE FISH IN FOLK-LORE.

The fish constantly appears in the folk-tales. We have in Somadeva the fish that laughed when it was dead; the fish that swallows the hero or heroine or a boat.<sup>1</sup> In one of the Kashmir tales we have the fish swallowing the ring, which is like the tale which Herodotus tells of Polycrates. In another we have the Oriental version of the story of Jonah, where the merchant is found by the potter in the belly of the fish.<sup>2</sup> So, Pradyumna, son of Krishna and Rukminî, was thrown into the ocean by the demon Sambara, and recovered from the belly of a fish by his wife Mâyâ Devî. In many of the modern tales the fish takes the form of the Life Index. The king Bhartari, the brother of the celebrated Râja Vikramaditya, who is now a godling and spends part of the day at Benares and part at the Chunâr Fort, had a fish, "the digestion of which gave him knowledge of all that occurred in the three worlds." By a divine curse the nymph Adrikâ was transformed into a fish which lived in the Jumnâ. Here she conceived by the king Uparichara, was caught by a fisherman, taken to the king and opened, when she regained her heavenly form, and from her were produced Matsya, the male, and Matsyâ, the female fish, the progenitors of the finny race. The fish often plays a part in the miraculous conception myths, as in the Mahâbhârata we read of a fish which devours the seed, and a girl having eaten it brings forth a child. The fish incarnation of Vishnu possibly represents the adoption of a fish totem into Brâhmanism. It is needless to say that the legendary fish has been identified with the sun by the school of comparative mythologists.<sup>3</sup>

<sup>1</sup> Tawney, "Katha Sarit Sâgara," i. 24, 207; ii. 599.

<sup>2</sup> Knowles, "Folk-tales," 27, 158.

<sup>3</sup> Cox, "Mythology of the Aryan Nations," i. 292, note; ii. 25 sq.

## THE EEL.

The eel is a totem of the Mundâri Kols of Bengal and of the Orâons, neither of whom will eat it. In Northern England an eel skin tied round the leg is a cure for cramp. Eel fat, in the European tales, is used as a magic ointment, and gives the power of seeing the fairies.<sup>1</sup>

## THE TORTOISE.

The tortoise, again, is sacred. Vishnu appeared as a tortoise in the Satya Yuga or first age to recover some things of value which had been lost in the deluge. In the form of a tortoise he placed himself at the bottom of the sea of milk, and made his back the basis on which the gods and demons, using the serpent Vâsuki as a rope, churned the ocean by means of the mount Mandara. The Ganrâr, a tribe of Bengal fishermen, make sacrifices of the river tortoise to the goddess Kolokumârî, the daughter of the deep; this is the only sacrifice she will accept, and she brings sickness on those who fail to make this offering.<sup>2</sup> The tortoise is a totem of the Mundâri Kols, and the Kharwârs and Mânjhis of Mirzapur worship clay images of it, which they keep in their house, because on one occasion it conveyed their first ancestor across a river in flood.

The Gonds have a similar tradition that the tortoise saved their ancestor Lingo from the clutches of the alligator. The tortoise is also a helper in one of the German tales.<sup>3</sup> In one of Somadeva's stories, the tortoise is sacrificed by a Brâhman to the Manes of his father.<sup>4</sup>

## THE FROG.

The frog, again, is invested with mystical powers. The

<sup>1</sup> Hartland, "Science of Fairy Tales," 65.

<sup>2</sup> Buchanan, "Eastern India," iii. 532.

<sup>3</sup> Grimm, "Household Tales," ii. 407.      <sup>4</sup> Tawney, *loc. cit.*, ii. 271.

monstrous toad of Berkeley Castle is said to be really a seal.<sup>1</sup>

In English folk-lore it is associated with witches, and wears a precious jewel in its head. Hindus believe that the female frog is the spirit of Mandodarî, the wife of Râvana. It is a common belief that the fat of the frog forms a magic ointment which enables witches to fly through the air.<sup>2</sup> According to a Scotch Saga, the middle piece of a white snake roasted by the fire gives a knowledge of supernatural things to anyone who shall put his finger in the fat which drops from it. According to one of the Indian legends, Agni, the fire god, took refuge in the water to escape the gods, but the frogs, suffering from the heat, informed the gods, and the angry deity cursed them that their speech should henceforth be inarticulate. The frog by his voice announces the coming of rain; hence when rain holds off it is a common charm to pour water over a frog, another instance of sympathetic magic.

#### INSECTS.

Even insects are in some cases regarded with veneration. In Cornwall, the ants are "the small people" in their state of decay from off the earth; it is deemed most unlucky to destroy a colony of ants.<sup>3</sup>

The ant-hill is, as we have seen, used as an altar by some of the Drâvidian tribes, and on it they take their oaths. Hence ants are carefully fed on certain days by both Hindus and Jainas, and are regarded as in some way connected with the souls of the sainted dead. We have in many of the folk-tales the ant as a helper.

So, in many parts of the Panjâb, the many-coloured grasshopper, which feeds on the leaves of the Madâr or great swallow wort, is called Râmji-kî-gâê or "Râma's cow," which reminds us of the respect paid by English

<sup>1</sup> "Gloucestershire Folk-lore," 9.

<sup>2</sup> Tawney, *loc. cit.*, ii. 594; Grimm, *loc. cit.*, i. 357.

<sup>3</sup> Hunt, "Popular Romances," 130.



children to the ladybird insect.<sup>1</sup> So, the Greeks and Romans called the Cicada Mantis or "the soothsayer," and it is often delineated on their tombs as a charm against evil. Mystic powers of the same kind are attributed to the spider, and to Daddy Longlegs in our nurseries.

The souls of the dead are believed to enter into flies and bees. Hence in parts of Great Britain news of a death in a family is whispered into the beehive.<sup>2</sup> In one of Soma-deva's tales we find the monkeys trying to warm themselves over a firefly, which is gifted with various miraculous powers.<sup>3</sup> A fly falling into an inkstand is a lucky omen. In the Râmâyana Hanumân metamorphoses himself into a fly to reach Sîtâ, and there are many instances of this in the tales.

Lastly, comes the Tassar silkworm. In Mirzapur, when the seed of the silkworm is brought to the house, the Kol or Bhuiyâr puts it in a place which has been carefully plastered with cowdung to bring good luck. From that time the owner must be careful to avoid ceremonial impurity; he must give up cohabitation with his wife, he must not sleep on a bed, he must not shave nor have his nails cut, nor anoint himself with oil, nor eat food cooked with butter, nor tell lies, nor do anything opposed to his simple code of morality. He vows to Singârmatî Devî that if the worms are duly born he will make her an offering. When the cocoons open and the worms appear, he collects the women of his house and they sing the usual song as at the birth of a baby into the family, and some red lead is smeared on the parting of the hair of all the married women of the neighbourhood. He feeds his clansmen, and duly makes the promised offering to Singârmatî Devî. When the worms pair, the rejoicings are made as at a marriage.

In Bengal, in addition to these precautions, the women, apparently through fear of sexual pollution, are carefully excluded from the silkworm shed.<sup>4</sup> We have the same idea

<sup>1</sup> "Panjâb Notes and Queries," iii. 8.

<sup>2</sup> Brand, "Observations," 685.

<sup>3</sup> "Katha Sarit Sâgara," ii. 39.

<sup>4</sup> Buchanan, "Eastern India," ii. 157.

in the Western Isles of Scotland, where they send a man very early on the morning of the first of May to prevent any woman from crossing, for that, they say, would prevent the salmon from coming into the river all the year round.<sup>1</sup>

<sup>1</sup> Dyer, "Popular Customs," 270.

## CHAPTER V.

### THE BLACK ART.

Simulacraque cerea figit  
Et miserum tenues in jecur urget acus.  
*Ovid, Heroides, vi. 91, 92.*

FROM the Baiga or Ojha, who by means of his grain sieve fetish identifies the particular evil spirit by which his patient is afflicted, we come to the regular witch or wizard. He works in India by means and appliances which can be readily paralleled by the procedure of his brethren in Western countries.<sup>1</sup>

### THE WITCH.

The position of the witch has been so clearly stated by Sir A. Lyall, that his remarks deserve quotation. "The peculiarity of the witch is that he does everything without the help of the gods. It begins when a savage stumbles on a few natural effects out of the common run of things, which he finds himself able to work by unvarying rule of thumb. He becomes a fetish to himself. Fetishism is the adoration of a visible object supposed to possess active power. A witch is one who professes to work marvels, not through the aid or counsel of the supernatural beings in whom he believes as much as the rest, but by certain occult faculties which he conceives himself to possess. There is a real distinction even in fetishism between the witch and the

<sup>1</sup> For the European witch, consult among other authorities Scott, "Letters on Demonology and Witchcraft," *passim*; Chambers, "Book of Days," i. 356 sq.; Gregor, "Folk-lore of North-East Scotland," 69 sq.; Conway, "Demonology," ii. 317, 327; Lubbock, "Origin of Civilization," 245 sq.

brother practitioner on a fetish, or between the witch and the Shaman, who rolls about the ground and screams out his oracles; and this line, between adoration and inspiration, vows and oracles on the one side, and thaumaturgy by occult, incomprehensible arts on the other, divides the two professions from bottom to top. Hence, the witch, and not the man who works through the fetish, is proscribed. Hence any disappointment in the aid which the aboriginal tribes are entitled to expect from their gods to avoid averting disease or famine, throws the people on the scent of witchcraft.”<sup>1</sup>

Again, “The most primitive witchcraft looks very like medicine in the embryonic state; but as no one will give the aboriginal physician any credit for cures or chemical effects produced by simple human knowledge, he is soon forced back into occult and mystic devices, which belong neither to religion nor to destiny, but are a ridiculous mixture of both; whence the ordinary kind of witchcraft is generated.”

And he goes on to show how “the great plagues, cholera and the small-pox, belong to the gods; but a man cannot expect a great incarnation of Vishnu to cure his cow, or find his lost purse; nor will public opinion tolerate his going to any respectable shrine with a petition that his neighbour’s wife, his ox, or his ass may be smitten with some sore disease.” This, however, must be taken with the correction that, as we have seen already, the deities which rule disease are of a much lower grade than the divine cabinet which rules the world. The main difference then between the hedge priest and the witch is, as Sir A. Lyall shows, that the former serves his god or devil, whereas the latter makes the familiar demon, if one is kept, serve him.

#### WITCHCRAFT: HOW DEVELOPED.

The belief in witchcraft is general among the lower and less advanced Indian races. Colonel Dalton’s assertion that

<sup>1</sup> “Asiatic Studies,” 79 sqq., 89 sqq.

the Juângs, who were quite recently in the stage of wearing leaf aprons, do not believe in witchcraft or sorcery, must be accepted with great caution. It is quite certain that all the allied Drâvidian races, even those at a somewhat higher state of culture than the Juângs, such as Kols, Kharwârs, and Cheros, firmly believe in witchcraft. But all these people observe the most extreme reticence on the subject. If you ask a Mirzapur Hill-man if there are any witches in his neighbourhood, he will look round furtively and suspiciously, and even if he admits that he has heard of such people, he will be very reluctant to give much information about them.

A belief in witchcraft is, then, primarily the heritage of the more isolated and least advanced races, like the Kols and Bhîls, Santâls and Thârus. In fact, whatever may be the ethnical origin of the theory, it is at present in Northern India almost specialized among the Drâvidian, or aboriginal peoples. It also widely prevails among those who lead a nomadic life and are thus brought more directly in contact with nature in her wilder and sterner moods, such as the Nat and the Kanjar, the Hâbûra and the Sânsiya. So, in Europe sorcery and fortune-telling, the charming of disease, the making of love philters, and so on are the function of the Romani; and Mr. Leland hazards the supposition that Herodias was a gipsy.<sup>1</sup>

The belief that a certain person is a witch is probably generated in various ways. Many a one becomes reputed as a witch from the realization of some unlucky prophecy, or the fulfilment of some casual, passionate curse or imprecation upon an enemy or rival. The old Scottish rhymes exactly express this feeling:—

There dwelt a weaver in Moffat toun,  
That said the minister would die sune;  
The minister died, and the fook o' the toun  
They brant the weaver wi' the wadd o' the lume,  
And ca'd it weel-waned on the warloch loon.<sup>2</sup>

<sup>1</sup> "Etruscan Roman Remains," 155.

<sup>2</sup> Chambers, "Popular Rhymes of Scotland," 23.

With this is intimately connected the belief in the Evil Eye, and that certain persons have the power of calling down on their enemies the influence of evil spirits; and, as in Western lands, such a power is often attributed to persons afflicted with ugliness, deformity, crankiness of temper, liability to sudden fits of passion, epilepsy, and the like. Disease or death, famine, accident, or any form of trouble, never, in popular belief, come naturally. There is always behind calamity some malignant power which selects the victim, and the attribution of this faculty to any one naturally regarded as uncanny, or who practises rites or worship strange to orthodox belief, is in the opinion of the rustic only reasonable.

#### THE JIGAR KHOR.

One particularly dreaded form of witch is the Jigar Khor or liver-eater, of whom Abul Fazl gives a description: "One of this class can steal away the liver of another by looks and incantations. Other accounts say that by looking at a person he deprives him of his senses, and then steals from him something resembling the seed of a pomegranate, which he hides in the calf of his leg; after being swelled by the fire, he distributes it among his fellows to be eaten, which ceremony concludes the life of the fascinated person. A Jigar Khor is able to communicate his art to another by teaching him incantations, and by making him eat a bit of the liver cake. These Jigar Khors are mostly women. It is said they can bring intelligence from a long distance in a short space of time, and if they are thrown into a river with a stone tied to them, they nevertheless will not sink. In order to deprive any one of this wicked power, they brand his temples and every joint of his body, cram his eyes with salt, suspend him for forty days in a subterraneous chamber, and repeat over him certain incantations."

Of the modern Jigar Khors of the Panjâb we are told that when a witch succeeds in taking out a man's liver, she will not eat it for two and a half days. If after eating it she is

put under the influence of an exorciser, she can be forced to take the liver of some animal and put it back to replace that taken from the original victim.<sup>1</sup> In one of the tales of Somadeva the wicked wife of the barber is a witch, and when he is asleep she takes out his entrails and sucks them, and then replaces them as before.<sup>2</sup>

#### THE WITCH IN FOLK-LORE.

We have already learned to look to the folk-tales for the most trustworthy indications of popular belief, and here the dark shadow of witchcraft overclouds much of their delicate fancy. Here we find the witch taking many forms—of an old woman in trouble, of a white hind with golden horns, of a queen. Others, like the archwitch Kâlarâtrî or “black night,” are of repulsive appearance; she has dull eyes, a depressed, flat nose. Her eyebrows, like those of the werewolves or vampires of Slavonia,<sup>3</sup> meet together; she has large cheeks, widely parted lips, projecting teeth, a long neck, pendulous breasts, a large belly, and broad, expanded feet. “She appears as if the Creator had made a specimen of his skill in producing ugliness.” Like the Jigar Khor she obtains her powers by eating human flesh, or like modern witches, who claim to possess the Dâyan kâ Mantra or Dâkinî’s spell, by which she can tear out the heart of her victim.

The powers of such witches are innumerable. They can find anything on earth, can open or patch up the sky, possess second sight, can restore the dead to life, can set fire to water, can turn stones into wax, can separate lovers, can metamorphose the hero into any shape they please. They control the weather and cause storms and tempests. If they follow one they hate and measure his footsteps in the dust, he at once becomes lame.<sup>4</sup>

<sup>1</sup> “North Indian Notes and Queries,” i. 14.

<sup>2</sup> Tawney, “Katha Sarit Sâgara,” i. 289.

<sup>3</sup> Tylor, “Primitive Culture,” ii. 176; Tawney, *loc. cit.*, i. 375.

<sup>4</sup> Temple, “Wideawake Stories,” 395; Tawney, *loc. cit.*, i. 157, 159, 289, 340; ii. 164, 240; Brand, “Observations,” 589; Rhys, “Lectures,” 199; Hunt, “Popular Romances,” 327.

They carry on their unholy revels in cemeteries and cremation grounds. They meet under the leadership of the dreaded Bhairava, as German witches assemble on the Blocksberg. So Diana Herodias leads the Italian witches who meet at the walnut tree of Benevento, as those of Cornwall collect at Trewa.<sup>1</sup>

Many witches obtain power over the fever demon. She fastens a string round the hero's neck, and by a spell turns him into an ape. She often kills a child, and the heroine, like Genoveva, is falsely accused, and expelled from her home, until the plot is discovered and she is restored to her husband's love. Lastly, we have the conflict between the powers of good and evil, the benevolent and malignant witch, which forms one of the stock incidents of the European folk-tales.<sup>2</sup> The malignant, liver-eating witch is naturally associated with the tomb-haunting badger. One of them appeared quite recently at Ahmadâbâd, and being supposed to carry off children in the disguise of a badger, was called Adam Khor, or the devourer of the sons of men.<sup>3</sup>

#### INSTRUCTION IN WITCHCRAFT.

Writing of Italy, Mr. Leland says:<sup>4</sup>—"Among the priestesses of the hidden spell, an elder dame has usually in hand some younger girl, whom she instructs, firstly, in the art of bewitching or injuring enemies, and secondly, in the more important processes of annulling or unbinding the spells of others, or causing mutual love or conferring luck."

So, among the Agariyas of Bengal, there are old women, professors of witchcraft, who stealthily instruct the young girls. "The latter are all eager to be taught, and are not considered proficient till a fine forest tree selected to be experimented on is destroyed by the potency of their charms; so that the wife a man takes to his bosom has

<sup>1</sup> Leland, "Etruscan Roman Remains," 150; Hunt, *loc. cit.*, 328.

<sup>2</sup> Dyer, "Popular Customs," 395; Tawney, *loc. cit.*, i. 313.

<sup>3</sup> "Bombay Gazetteer," iv. 27; Temple, "Legends of the Panjâb," iii. 13.

<sup>4</sup> *Loc. cit.*, 3.



probably *done* her tree, and is confident in the belief that she can, if she pleases, dispose of her husband in the same manner, if he makes himself obnoxious.”<sup>1</sup>

So, in Bombay, when a Guru, or teacher, wishes to initiate a candidate into the mysteries of the Black Art, he directs the candidate to watch a favourable opportunity for the commencement of the study, the opportunity being the death of a woman in childbirth. As soon as this event takes place, the candidate is instructed what to do. He watches the procession as the dead is being taken to the burning or burial ground, and takes care to see who the bearers are. He then takes a small tin box in his hand, and picking up a pinch of the earth out of the hind footsteps of the two rear bearers, he keeps the earth in the tin box. Then he watches where the dead body is being burnt, and goes home.

“Next day he goes to the spot, and taking a little of the ashes of the corpse, puts it in the tin box. Subsequently, on a suitable day, that is on a new moon or on an eclipse day, he goes to the burning ground at midnight, and taking off his clothes, he sits on the ground, and placing the tin box in front of him, lights a little incense, and repeats the incantations taught to him by his guru or teacher. When he has practised the repetition of the incantations, the spirit Hadal becomes subject to his control, and by her help he becomes able to annoy any one he pleases.

“Among the troubles which the witch or magician brings upon his enemies, the following are said to be the most common in the Dakkhin as well as in the Konkan. The witch causes star-shaped or cross-like marks of marking-nuts on the body of the person she has a grudge against. The peculiarity of these marks is that they appear in numbers in different parts of the body, and as suddenly disappear. The other troubles are the drying-up of the milk of milch cattle, or turning the milk into blood; stopping or retarding the growth of the fœtus in cattle, and turning them into moles; stealing grain or other field

<sup>1</sup> Dalton, “Descriptive Ethnology,” 323.

produce from the farm-yards of the victim; letting loose wolves, jackals, or rats into the victim's field; pricking needles or thorns into the victim's eyes or body; applying turmeric to the eyes of a female victim, or putting lamp-black into her eyes; or tearing the open end of her robe; and causing death to an enemy by means of a method of the Black Art, called Mûth, literally 'a handful.'

"The Mûth generally consists of a handful of rice or Urad pulse (*Phaseolus radiatus*) charmed and sent by the witch against her enemy through the agency of the familiar spirit. It is likened to a shock of electricity sudden and sharp, which strikes in the centre of the heart, causes vomiting and spitting of blood, and may, if not warded against, end in the death of the victim. Practised experts pretend to see the Mûth rolling through the air, like a red-hot ball, and say that they can avert its evil consequences in two ways—either by satiating it, which is done so as to cause a little bleeding, and allowing the blood to drop on a charmed lemon, which is afterwards cut and thrown into a river; or by reversing its action and sending it back to the person who issued it, which is done by charging a lemon and throwing it in the direction whence the Mûth has been seen to come. The operation of a Mûth is most dreaded in many parts of Bombay, and especially in the Konkan. Cases of sudden illness, blood vomiting, or sudden death are frequently attributed to the agency of a Mûth or charmed handful of rice or pulse sent by an enemy."<sup>1</sup>

We have here examples of the dread of the woman dying at her confinement, which we have already noticed in the case of the Churel, and the nudity charm is also familiar.

#### WITCH SEASONS.

In Central India, witches are supposed, by the aid of their familiars, who are known as Bîr, or "the hero," to inflict pain, disease, and death upon human beings. Their power of witchcraft, like that of all Indian witches, exists on the

<sup>1</sup> Campbell, "Notes," 203 sq.

fourteenth, fifteenth, and twenty-ninth of each month, and in particular at the Diwâlî or feast of lamps, and the Nau-râtrî or nine days devoted to the worship of Durgâ.

In the same way the Irish witches flit on November Eve, and "on that night mortal people should keep at home, or they will suffer for it; for souls of the dead have power over all things on that night of the year, and they hold a festival with the fairies, and drink red wine from the fairy cups and dance to fairy music till the moon goes down."<sup>1</sup> Of the Allhallows demon Professor Rhys writes: "This night was the Saturnalia of all that was hideous and uncanny in the world of spirits. It had been fixed as the time of all others when the Sun god, whose power had been gradually falling off since the great feast associated with him on the first of August, succumbed to his enemies, the powers of darkness and of winter. It was their first hour of triumph after an interval of subjection, and the popular imagination pictured them stalking abroad with more than ordinary insolence and aggressiveness."<sup>2</sup>

At other times the Indian witches appear, dress, talk, and eat like other women, but "when the fit is on them, they are sometimes seen with their eyes glaring red, their hair dishevelled and bristled, while their heads are often turned round in a strange, convulsive manner. On the nights of those days, they are believed to go abroad, and after casting off their garments, to ride about on tigers and other wild animals; and if they desire to go on the water, alligators come like the beasts of the forests at their call, and they disport in rivers and lakes upon their backs till dawn of day, about which period they always return home, and resume their usual forms and occupations."<sup>3</sup>

#### WITCHES TAKING THE FORM OF TIGERS.

The idea that witches take the form of tigers is widespread. Colonel Dalton describes how a Kol, tried for the murder of

<sup>1</sup> Lady Wilde, "Legends," 78.

<sup>2</sup> "Lectures," 516 sq.

<sup>3</sup> Malcolm, "Central India," ii. 212.

a wizard, stated in his defence that his wife having been killed by a tiger in his presence, he stealthily followed the animal as it glided away after gratifying its appetite, and saw that it entered the house of one Pûsa, a Kol, whom he knew. He called out Pûsa's relations, and when they heard the story, they not only credited it, but declared that they had long suspected Pûsa of possessing such power; on entering they found him, and not a tiger; they delivered him bound into the hands of his accuser, who at once killed him. In explanation of their proceedings, they deposed that Pûsa had one night devoured an entire goat, and roared like a tiger while he was eating it; and on another occasion he had informed his friends that he felt a longing for a particular bullock, and that very night the bullock was carried off by a tiger.<sup>1</sup>

Mr. Campbell gives a very similar story from Bombay, in which a man-eating tiger was supposed to be a witch in disguise.<sup>2</sup> All these stories very closely resemble the European were-wolf and similar legends.<sup>3</sup> In Mirzapur they tell a tale of one of the Drâvidian Bhuiyârs, whose wife went recently on the Pura Mamuâr Hill, when an evil spirit in the form of a tiger attacked and killed her. This was after her death ascertained to be the case by the inquiries of the village Baiga, who now does an annual ceremony and sacrifice near the place. For such witch tigers the favourite remedy is to knock out their teeth to prevent their doing any more mischief and becoming the Indian equivalent of the Loupgarou.<sup>4</sup>

#### WITCHES EXTRACTING SUBSTANCES FROM THEIR VICTIMS.

Another remedy is thus described by Abul Fazl: "The sorceress casts something out of her mouth like the grain of a pomegranate, which is believed to be part of the heart which she has eaten. The patient picks it up as part of his

<sup>1</sup> Dalton, "Descriptive Ethnology," 290.

<sup>2</sup> "Notes," 257 sq.

<sup>3</sup> Tylor, "Primitive Culture," i. 312 sqq.; Henderson, "Folk-lore of the Northern Counties," 201 sq.

<sup>4</sup> Balfour, "Cyclopædia," i. 961; Lyall, "Asiatic Studies," 85; "Panjâb. Notes and Queries," iii. 7.

own intestine and greedily swallows it. By this means, as if his heart was replaced in his body, he recovers his health by degrees."

The idea that witches extract substances out of a sick person's body is very common.<sup>1</sup> The witch in Macbeth says, "I will drain him dry as hay." In the same way the original object of kissing is said to be to extract an evil spirit out of a person. Many people get a holy man to kiss a sick child and blow over some water which is given it to drink, and thus the evil spirit is removed.

General Sleeman gives the case of a trooper who had taken some milk from an old woman without payment, and was seized with severe internal pains, which he attributed to her witchcraft. She was sent for, but denied having bewitched him. She admitted, however, that "the household gods may have punished him for his wickedness." She was ordered to cure him, and set about collecting materials for the purpose, but meanwhile the pains left him.

Another man took a cock from an old Gond woman and was similarly affected. "The old cock was actually heard crowing in his belly." In spite of all the usual remedies he died, and the cock never ceased crowing at intervals till his death.

He tells of another witch who was known to be such by the juice of the sugar-cane she was eating turning into blood. A man saw her staring at him and left the district at once. "It is well known that these spells and curses can only reach a distance of ten or twelve miles, and if you offend one of these witches, the sooner you put that distance between you and them, the better."

Another witch was bargaining with a man for some sugar-cane. She seized one end of the stalk and the purchaser the other. A scuffle ensued, and a soldier came up and cut the cane in two with a sword. Immediately a quantity of blood flowed from the cane to the ground, which the witch had been drawing through it from the man's body. So we read of the two witches in the Italian tale, who "seeing

<sup>1</sup> Tylor, "Early History," 276.

that he would not go, cast him by their witchcraft into a deep sleep, and with a small tube sucked all his blood from his veins, and made it into a blood pudding which they carried with them. And this gave them the power to be invisible till they should return.”<sup>1</sup>

“It is the general belief that there is not a village or a single family without its witch in this part of the country. Indeed, no one will give his daughter in marriage to a family without one, saying, ‘If my daughter has children, what will become of them without a witch to protect them from witches of other families in the neighbourhood?’”<sup>2</sup> Sir John Malcolm notices the same fact. “In some places men will not marry into a family where there is not a Dâkinî or witch to save them from the malice of others; but this name, which is odious, is not given to those persons by their relations and friends. They are termed Rakhwâlî or guardians.”<sup>3</sup>

#### WITCHES AND CATS.

One sign of the witch is that she is accompanied by her cat. This is an idea which prevails all over the world. Thus, in Ireland, cats are believed to be connected with demons. On entering a house the usual salutation is, “God save all here except the cat!” Even the cake on the griddle may be blessed, but no one says, “God bless the cat!”<sup>4</sup> The negroes in Missouri say “some cats are real cats and some are devils; you can never tell which is which, so for safety it is well to whip them all soundly.”<sup>5</sup> One explanation of the connection of witches and cats is that “when Galinthis was changed into a cat by the Fates, Hecate took pity on her and made her her priestess, in which office she continues to this day.”<sup>6</sup> We have already seen that it is probably her stealthy ways and habit of going about at night which gave the cat her uncanny character.

<sup>1</sup> Leland, “Etruscan Roman Remains,” 218.

<sup>2</sup> Rambles and Recollections,” i. 84 sqq.

<sup>3</sup> “Central India,” ii. 216.

<sup>4</sup> Lady Wilde, “Legends,” 151.

<sup>5</sup> Leland, *loc. cit.*, 221.

<sup>6</sup> Brand, “Observations,” 609.

The cat, say the jungle people, is aunt of the tiger, and taught him everything but how to climb a tree. The Orâons of Chota Nâgpur say that Chordeva, the birth fiend, comes in the form of a cat and worries the mother.<sup>1</sup> The Thags used to call the caterwauling of cats *Kâlî ki Mauj*, or the roaring wave of Kâlî, and it was of evil omen. The omen could be obviated only by gargling the mouth in the morning with sour milk and spitting it out. We have already seen the danger of killing a cat. Zâlim Sinh, the famous regent of Kota, thought that cats were associated with witches, and on one occasion when he believed himself exposed to enchantment, ordered that every cat should be expelled from his cantonment.<sup>2</sup>

#### WITCH ORDEALS.

All the ordeals for witches turn on the efficacy of certain things to which reference has been already made as scarers of evil spirits.

Thus, the ordeal of walking over hot coals and on heated ploughshares was a common method of testing a witch both in India and in Europe.<sup>3</sup> Zâlim Sinh, however, generally used the water ordeal, a test which is known all over the world.<sup>4</sup> Even Pliny knew that Indian witches could not sink in water.<sup>5</sup> Manu prescribes water as a form of oath, and to this day it is a common form of oath ordeal for a man to stand in water when he is challenged to swear. Zâlim Sinh used to say that handling balls of hot iron was too slight a punishment for such sinners as witches, for it was well known that they possessed substances which enabled them to do this with impunity; so he used to throw them into a pool of water; if they sank, they were innocent; if they, unhappily, came to the surface, their league with the powers of darkness was apparent. A bag of cayenne pepper

<sup>1</sup> Dalton, "Descriptive Ethnology," 252.

<sup>2</sup> Malcolm, "Central India," ii. 214. note.

<sup>3</sup> Leland, *loc. cit.*, 57; Brand, *loc. cit.*, 740; Clouston, "Popular Tales," i. 177.

<sup>4</sup> Tod, "Annals," ii. 106.

<sup>5</sup> "Natural History," vii. 2.

tied over the head, if it failed to suffocate, afforded another test.

“The most humane method employed was rubbing the eyes with a well-dried capsicum; and certainly if they could furnish the demonstration of their innocence by withholding tears, they might justly be deemed witches.”<sup>1</sup> Akin to these tests is the folk-tale ordeal by which the calumniated heroine bathes in boiling oil to prove her chastity.<sup>2</sup>

#### SANTÂL WITCH ORDEALS.

Forbes gives the tests in vogue in his day among the Santâls, whom he calls Soontaar. Branches of the Sâl tree (*Shorea robusta*) marked with the names of all the females of the village, whether married or unmarried, who had attained the age of twelve years, were planted in the morning in water for the space of four and a half hours; and the withering of any of these branches was proof of witchcraft against the person whose name was attached to it. Small portions of rice enveloped in pieces of cloth marked as before, were placed in a nest of white ants; the consumption of the rice in any of the bags was proof of witchcraft against the woman whose name it bore. Lamps were lighted at night; water was placed in cups made of leaves, and mustard oil was poured drop by drop into the water, while the name of each woman in the village was pronounced. The appearance of the shadow of any woman in the water during the ceremony proved her to be a witch.<sup>3</sup>

#### WITCH TESTS, BILÂSPUR.

One of the most noted witch-finders in the Bilâspur District of the Central Provinces had two most effectual means of checkmating the witches. “His first effort was to get the villagers to describe the marked eccentricities of the old women of the community, and when these had been

<sup>1</sup> Tod, “Annals,” ii. 638; Malcolm, *loc. cit.*, ii. 212.

<sup>2</sup> Temple, “Legends of the Panjâb,” i. Introduction, xxi; “Wideawake Stories,” 429.

<sup>3</sup> “Oriental Memoirs,” ii. 374 sq.



detailed, his experience soon enabled him to seize on some ugly or unlucky idiosyncrasy, which indicated in unmistakable clearness the unhappy offender. If no conclusion could be arrived at in this way, he lighted an ordinary earthen lamp, and repeating consecutively the name of each woman in the village, he fixed on the witch or witches by the flicker of the wick when the name or names were mentioned. The discovery of the witch soon led to her being grossly maltreated, and, under the Native Government, almost invariably in her death. Since the introduction of the British rule these cases are becoming year year rarer; but the belief itself remains strong and universal, and the same class of superstitions pervades every-day life.”<sup>1</sup>

#### WITCH TESTS, BASTAR.

In Bastar, “a fisherman’s net is wound round the head of the suspected witch to prevent her escaping or bewitching her guards. Two leaves of the Pîpal or sacred fig tree, one representing her and the other her accusers, are thrown upon her outstretched hands. If the leaf in her name fall uppermost, she is supposed to be a suspicious character; if the leaf fall with the lower part upwards, it is possible that she may be innocent, and popular opinion is in her favour.” The final test is the usual water ordeal.<sup>2</sup>

#### MISCELLANEOUS TESTS: EGGS.

Several persons, natives of the Khasiya Hills, were convicted of beating to death a man whom they believed to be a wizard. They confessed freely, saying that he destroyed their wives and daughters by witchcraft. One of the accused was the brother of the wife of the deceased. It appears that they discovered he was a sorcerer by the appearance of an egg when broken.<sup>3</sup> A similar case is reported among the Banjâras of Berâr.<sup>4</sup> The use of eggs

<sup>1</sup> “Central Provinces Gazetteer,” 110 sq.

<sup>3</sup> “Reports Nizâmat Adâlat,” 14th December, 1854.

<sup>4</sup> “Berâr Gazetteer,” 197.

<sup>2</sup> *Ibid.*, 39

in this way opens up an interesting chapter in folk-lore. Thus, we have the famous legend which tells how a golden egg was produced at the beginning of all things, and from it Prajapati Brahma, the great progenitor of the universe, was produced. This piece of primitive folk-lore appears in the folk-tales in the numerous stories of children produced from eggs.<sup>1</sup> In one of the Kashmîr tales the egg of the wondrous bird has the power of transmuting anything it touches into gold.<sup>2</sup> Again, we have everywhere instances of the belief in the power of eggs as guardians against evil spirits. "An egg laid on Ascension Day hung to the roof of the house preserveth the same from all hurts."<sup>3</sup> Children in Northumberland, when first sent abroad in the arms of the nurse, are presented with an egg, salt, and fine bread. In India, we constantly see the eggs of the ostrich hung up in mosques and tombs to repel evil influences. We have the same idea in the use of eggs at Easter in England. In the Konkan, Kunbis give a mixture of eggs and turmeric to a man who spits blood; and to remove the effects of the Evil Eye, they wave bread and an egg round a sick person. The Sultânkârs, when their wives are possessed with evil spirits, offer rice, a fowl, and an egg, and the spirit passes away. The Beni Israels, to avert evil, break a hen's egg under the forefoot of the bridegroom's horse.<sup>4</sup>

There is another form of witch test in Chhatisgarh, where a pole of a particular wood is erected on the banks of a stream, and each suspected person, after bathing, is required to touch the pole; it is supposed that if any witch does this her hand will swell.

#### THE ROWAN TREE.

According to British folk-lore, one of the most potent antidotes for witches is a twig of the rowan tree bound with scarlet thread, or a stalk of clover with four leaves laid in

<sup>1</sup> Hartland, "Legend of Perseus," i. 98.

<sup>2</sup> Knowles, "Folk-tales," 77.

<sup>3</sup> Dyer, "Popular Customs," 164; Brand, "Observations," 108, 341.

<sup>4</sup> Campbell, "Notes," 83.

the byre, or a bough of the whitty, or "wayfaring tree."<sup>1</sup> Many, in fact, are the herbs which are potent in this way, of which the chief is perhaps that Moly, "that Hermes once to wise Ulysses gave." In India, the substitute for these magic trees is a branch of the tamarind, or a stalk of the castor-oil tree (*Palma Christi*). If, after receiving in silence an ordinary scourging by the usual methods, the suspected person cries out at a blow with the magic branch, he is certainly guilty.<sup>2</sup> These plants are everywhere supposed to exercise power over witches, and even in places like the North-Western Provinces, where witch-hunting is happily a thing of the past, a Chamâr or currier, a class which enjoy an uncanny reputation, is exceedingly afraid of even a slight blow with a castor-oil switch.

#### WITCH-FINDING AMONG KOLS.

The Kolarian witch-finder's test is to put a large wooden grain measure under a flat stone as a pivot on which the latter can revolve. A boy is then seated on the stone supporting himself with his hands, and "the names of all the people in the neighbourhood are slowly pronounced. As each name is uttered a few grains of rice are thrown at the boy. When they come to the name of the witch or wizard, the stone turns and the boy rolls off."<sup>3</sup> This, no doubt, is the effect of the boy's falling into a state of coma, and losing the power of supporting himself with his hands.

#### MARKS OF WITCHES.

Some witches are believed to learn the secrets of their craft by eating filth. We have already seen that this is also believed to be the case with evil spirits. Such a woman, in popular belief, is always very lovely and scrupulously neat

<sup>1</sup> "Folk-lore," ii. 290; Gregor, "Folk-lore of North-East Scotland," 188; Henderson, "Folk-lore of the Northern Counties," 201, 218 sq., 244; Aubrey, "Remaines," 247; Farrer, "Primitive Manners," 290 sq.

<sup>2</sup> "Central Provinces Gazetteer," 157.

<sup>3</sup> Dalton, "Descriptive Ethnology," 199.

in her personal appearance, and she always has a clear line of red lead applied to the parting of her hair. Witches have a special power of casting evil glances on children, and after a child is buried, they are believed to exhume the corpse, anoint it with oil, and bring it to life to serve some occult purpose of their own. On the same principle the Kâfirs believe that dead bodies are restored to life, and made hobgoblins to aid their owners in mischief.<sup>1</sup> Indian witches, moreover, are supposed to keep a light burning during the ceremony of child exhumation, and if the father or the mother has the courage to run and snatch away the child just as it is revived, and before the witch can blow out the light, the child will be restored to them safe and sound.<sup>2</sup>

#### CHARMS RECITED BACKWARD.

One well-known characteristic of witches is that she cannot die as long as she is a witch, but must while alive pass on her craft to another, is well recognized in India. Hence a witch is always on the look-out for some one to whom she may delegate her functions, and many well-meaning people have been ruined in this way through misplaced confidence in the benevolence of a witch.<sup>3</sup>

Indian witches also resemble their European sisters in their habit of reciting their charms backward,—

He who'd read her aright must say her  
Backwards like a witch's prayer.

And in "Much ado about Nothing," Hero says of Beatrice,—

"I never yet saw man  
How wise, how noble, young, how rarely featured,  
But she would speli him backward."

This backward recital of spells appears all through folklore.<sup>4</sup> Indian witches are supposed to repeat two letters

<sup>1</sup> Spencer, "Principles of Sociology," i. 240.

<sup>2</sup> "Panjâb Notes and Queries," ii. 6.

<sup>3</sup> See Leland, "Etruscan Roman Remains," 199.

<sup>4</sup> Henderson, "Folk-lore of the Northern Counties," 32; Gregor, "Folk-lore of North-East Scotland," 183.

and a half from a verse in the Qurân, known only to themselves, and to say them backwards. We have the same belief in one of the tales of Somadeva, where Bhîmabhatta prays in his extremity to Mother Ganges, and she says, "Now receive from me this charm called 'forwards and backwards.' If a man repeats it forwards, he will become invisible to his neighbour; but if he repeats it backwards, he will assume whatever shape he desires."<sup>1</sup> The use of this charm enables the witch to take the liver out of a living child and eat it. But, in order to do this effectively, she must first catch some particular kind of wild animal not larger than a dog, feed it with cakes of sugar and butter, ride on it, and repeat the charm one hundred times. When dying, the breath will not leave the body of the witch until she has taught the two and a half letters to another woman, or failing a woman, until she has repeated it to a tree.<sup>2</sup>

#### WITCHCRAFT BY MEANS OF HAIR, NAIL PARINGS, ETC.

The idea is common in folk-lore that a witch can acquire power over her victim by getting possession of a lock of hair, the parings of his nails, or some other part of his body. In the "Comedy of Errors," Dromio of Syracuse says,—

"Some devils ask but the parings of one's nail,  
A rush, a hair, a drop of blood, a pin,  
A nut, a cherry stone."

In Ireland, nail-parings are an ingredient in many charms, and hair-cuttings should not be placed where birds can find them, for they take them to build their nests, and then you will have headaches all the year after.<sup>3</sup> The same is the case with the leavings of food, which should be thrown to the crows lest some ill-disposed person get possession of them. On the same principle English mothers hide away

<sup>1</sup> Tawney, "Katha Sarit Sâgara," ii. 221.

<sup>2</sup> "Panjâb Notes and Queries," iii. 7.

<sup>3</sup> Lady Wilde, "Legends," 197, 206. See instances collected by Hartland, "Legend of Perseus," ii. 64 sq.

the first tooth of a child.<sup>1</sup> There are numerous instances of these and similar beliefs all through the whole range of folk-lore. Hence natives of India are very careful about the disposal of hair-cuttings and nail-parings; and it is only at shrines and sacred places of pilgrimage where shaving is a religious duty that such things are left lying about on the ground. In the Grihyasûtras it is provided that the hair cut from a child's head at the end of the first, third, fifth, or seventh year shall be buried in the earth at a place covered with grass or in the neighbourhood of water. The carelessness shown at places of pilgrimage in this respect rests on the belief that the sanctity of the place is in itself a protective against sorcery. But some people do not depend on this, and fling the hair into running water. At Hardwâr the barber at the sacred pool takes the hair which he keeps collected in a bag and flings it into the air on the top of the neighbouring hill, at least he assures his patrons that he does so.

#### WITCHCRAFT BY MEANS OF IMAGES.

Another means which witches are supposed to adopt in order to injure those whom they dislike, is to make an image of wax, flour, or similar substances, and torture it, with the idea that the pain will be communicated to the person whom they desire to annoy.

Thus, among Muhammadans, when the death of an enemy is desired, a doll is made of earth taken from a grave, or a place where bodies are cremated, and various sentences of the Qurân are read backwards over twenty-one small wooden pegs. The officiant is to repeat the spell three times over each peg, and is then to strike them so as to pierce various parts of the body of the image. The image is then to be shrouded like a corpse, conveyed to a cemetery,

<sup>1</sup> Aubrey, "Remaines," 11; and for examples of similar practices see Sir W. Scott, "Letters on Demonology," 273; Spencer, "Principles of Sociology," i. 243; Tylor, "Primitive Culture," i. 116; ii. 149; Lubbock, "Origin of Civilization," 241, 244; Henderson, *loc. cit.*, 148; Farrer, "Primitive Manners," 287; Oldenberg, "Grihya Sûtras," i. 57.; Hartland, "Legend of Perseus," ii. 70 sq.

and buried in the name of the enemy whom it is intended to injure. He will, it is believed, certainly die after this rite is performed. The practice has become a branch of the fine arts and numerous methods are detailed by Dr. Herklots.<sup>1</sup>

It is almost unnecessary to say that similar ideas prevail in Europe. The wounded Melun in "King John" says:—

"Have I not hideous death within my view,  
Retaining but a quantity of life,  
Which bleeds away, even as a form of wax  
Resolveth from his figure 'gainst the fire?"

An old woman in Cornwall was advised "to buy a bullock's heart, and get a packet of pound pins. She was to stick the heart as full of pins as she could, and the body that wished her ill felt every pin run into the bullock's heart, same as if they had been run into her."<sup>2</sup> Examples of such images may be seen in the Pitt-Rivers collection at Oxford. Sir W. Scott describes how, under the threshold of a house in Dalkeith, was found the withered heart of some animal, full of many scores of pins; and Aubrey tells us of one Hammond, of Westminster, who was hanged or tried for his life in 1641 for killing a person by means of an image of wax. This was one of the charges made against the unfortunate Jane Shore.<sup>3</sup>

In Bengal, "a person sometimes takes a bamboo which has been used to keep down a corpse during cremation, and making a bow and arrow with it, repeats incantations over them. He then makes an image of his enemy in clay, and lets fly an arrow into this image. The person whose image is thus pierced is said to be immediately seized with a pain in his breast." In the folk-tales restoration to life is usually effected by collecting the ashes or bones of the deceased and making an image of them, into which life is breathed.<sup>4</sup>

<sup>1</sup> "Qânûn-i-Islâm," 222 sq.

<sup>2</sup> Hunt, "Popular Romances," 320.

<sup>3</sup> "Letters on Demonology," 273; "Remaines," 61, 228; "Folk-lore," iii. 385; iv. 256; Miss Cox, "Cinderella," 491.

<sup>4</sup> Ward, "Hindus," i. 100; Temple, "Legends of the Panjâb," i. Introduction, xvii; and compare Tawney, "Katha Sarit Sâgara," ii.

## WITCHCRAFT THROUGH THE FOOTSTEPS.

It was a precept of Pythagoras not to run a nail or a knife into a man's foot. This, from the primitive point of view, was really a moral, not merely a prudential precept. For it is a world-wide superstition that by injuring the footsteps you injure the foot that made them. Thus, in Mecklenburgh it is thought that if you thrust a nail into a man's footsteps the man will go lame. The Australian blacks held exactly the same view. "Seeing that a Tutungolung was very lame," says Mr. Howitt, "I asked him what was the matter. He said, 'Some fellow has put bottle in my foot.' I asked him to let me see it. I found that he was probably suffering from acute rheumatism. He explained that some enemy must have found his foot-track, and have buried in it a piece of broken bottle."<sup>1</sup> The same feeling widely prevails in Northern India, and rustics are in the habit of attributing all sorts of pains and sores to the machinations of some witch or sorcerer who has meddled with their footprints.

## PUNISHMENT OF WITCHES.

The method by which witches are punished displays a diabolical ingenuity. The Indian newspapers a short time ago recorded six out of nine murders in the Sambalpur District as due to "the superstition, which is so general, that the spread of cholera is due to the sorcery of some individual, whose evil influence can be nullified if he be beaten with rods of the castor-oil plant. The people who are thus suspected are so cruelly beaten that in the majority of cases they die under the infliction."

A milder form of treatment is to make the witch drink the filthy water of a washerman's tank, which is believed to destroy her skill.<sup>2</sup> The punishment in vogue in Central India was to make witches drink the water used by curriers, leather being, as we have seen, a scarer of evil spirits, and drinking such water involves degradation from caste. In

<sup>1</sup> "Folk-lore," i. 157 : Hartland, "Legend of Perseus," ii. 78.

<sup>2</sup> "Hoshangâbâd Settlement Report," 287.



more serious cases the witch's nose was cut off, or she was put to death.<sup>1</sup>

In Bastar, if a man is adjudged guilty of witchcraft, he is beaten by the crowd, his hair is shaved, the hair being supposed to constitute his power of mischief, his front teeth are knocked out, in order, it is said, to prevent him from muttering incantations, or more probably, as we have already seen, to prevent him from becoming a Loupgarou. All descriptions of filth are thrown at him; if he be of good caste, hog's flesh is thrust into his mouth, and lastly he is driven out of the country, followed by the abuse and execrations of his enlightened fellow-men. Women suspected of sorcery have to undergo the same ordeal; if found guilty, the same punishment is awarded, and after being shaved, their hair is attached to a tree in some public place. In Chhattîsgarh, a witch has her hair shaved with a blunt knife, her two front teeth are knocked out, she is branded in the hinder parts, has a ploughshare, which is a strong fetish, tied to her legs, and she is made to drink the water of a tannery.<sup>2</sup>

#### WITCHCRAFT PUNISHMENTS AMONG THE DRÂVIDIANS.

In former times among the Drâvidian races persons denounced as witches were put to death in the belief that witches breed witches and sorcerers. A terrible raid was made on these unfortunate people when British authority was relaxed during the Mutiny, and most atrocious murders were committed. "Accusations of witchcraft are still sometimes made, and persons denounced are subjected to much ill-usage, if they escape with their lives."<sup>3</sup> Among the Bhîls suspected persons used to be suspended from a tree head downwards, pounded chillies being first put into the witch's eyes to see if the smarting would bring tears from her. Sometimes after suspension she was swung violently from side to side. She was finally compelled to drink the blood

<sup>1</sup> Malcolm, "Central India," ii. 212 sq.

<sup>2</sup> "Central Provinces Gazetteer," 39, 157.

<sup>3</sup> Dalton, "Descriptive Ethnology," 199.

of a goat, slaughtered for the purpose, which is regarded as a substitute for the sick man's life, and to satisfy the witch's craving for blood. She was then brought to the patient's bedside, and required to make passes over his head with a Nîm branch; a lock of hair was also cut from the head of the witch and buried in the ground, that the last link between her and her former powers of mischief might be broken.<sup>1</sup>

#### OTHER WITCHCRAFT PUNISHMENTS.

Dr. Chevers has collected a number of instances in which the punishment of death or mutilation was inflicted on supposed witches. He quotes a case in 1802, in which several of the witnesses declared that they remembered numerous instances of persons being put to death for sorcery; one of them, in particular, proved that her mother had been tried and executed as a witch. In another case a Kol, thinking that some old women had bewitched him, placed them in a line and cut off all their heads, except that of the last, who, objecting to this drastic form of ordeal, ran away and escaped. In another, the nose-ring of a suspected witch was torn out with such violence as to cause extensive laceration. There are recorded instances of even more brutal forms of mutilation. A case occurred at Dhâka in which some people went to the house of a supposed witch, intending, as they said, to make her discontinue her enchantments, and ill-treated her in such a shameful way as to leave her in a dying state. She appears to have been in the habit of prescribing medicine for children, and this seems to have been the only basis for the reports that she practised magic.<sup>2</sup>

#### DRAWING BLOOD FROM A WITCH.

One favourite way of counteracting the spells of a witch is to draw blood from her. Thus, Professor Rhys, writing

<sup>1</sup> Chevers, "Indian Medical Jurisprudence," 546 sq.

<sup>2</sup> *Ibid.*, 12, note, 14, note, 393, 488, 492, note, 493, 514; Ball, "Jungle Life," 115 sq.; "Calcutta Review," v. 52.

of Manxland, says: "There is a belief that if you can draw blood, however little, from a witch or one who has the Evil Eye, he loses his power of harming you; and I have been told that formerly this belief was sometimes acted on. Thus, on leaving church, for instance, the man who fancied himself in danger from another would go up to him, or walk by his side, and inflict on him a slight scratch or some other trivial wound, which elicited blood."<sup>1</sup> In the First Part of "Henry VI." Talbot says to the Pucelle de Orleans,—

"I'll have a bout with thee;  
Devil or devil's dam, I'll conjure thee;  
Blood will I draw on thee, thou art a witch."

And Hudibras says,—

"Till drawing blood o' the Dames like witches,  
They're forthwith cur'd of their caprices."

So at the present day in Mirzapur, when a woman is marked down as a witch, the Baiga or Ojha pricks her tongue with a needle, and the blood thus extracted is received on some rice, which she is compelled to eat. In another case she is pricked on the breast, tongue, and thighs, and given the blood to drink. The ceremony is most efficacious if performed on the banks of a running stream. This is probably a survival of the actual blood sacrifice of a witch.

#### WITCH HAUNTS.

"In any country an isolated or outlying race, the lingering survivors of an older nationality, is liable to the imputation of sorcery."<sup>2</sup> This is exactly true of Asia. Marco Polo makes the same assertion about Pachai in Badakhshân. He says the people of Kashmîr "have extraordinary acquaintance with the devilries of enchant-

<sup>1</sup> "Folk-lore," ii. 293; Hunt, "Popular Romances," 315.

<sup>2</sup> Tylor, "Primitive Culture," i. 113.

ment, insomuch that they can make their idols to speak. They can also by their sorceries bring on changes of weather, and produce darkness, and do a number of things so extraordinary, that without seeing them no one would believe them. Indeed this country is the very original source from which idolatry has spread abroad." In Tibet, he says, "are the best enchanters and astrologers that exist in that part of the world; they perform such extraordinary marvels and sorceries by diabolical art, that it astounds one to see or even hear of them."<sup>1</sup> So in European folk-lore the north was considered the home of witches, and in Shakespeare *La Pucelle* invokes the aid of the spirit under the "lordly monarch of the north."

In India, the same is the case with the Konkan in Bombay.<sup>2</sup> The semi-aboriginal Thârus of the Himalayan Tarâi are supposed to possess special powers of this kind, and Thâruhat, or "the land of the Thârus," is a common synonym for "Witchland." At Bhâgalpur, Dr. Buchanan was told that twenty-five children died annually through the malevolence of witches. These reputed witches used to drive a roaring trade, as women would conceal their children on their approach and bribe them to go away. In Gorakhpur, he says, the Tonahis or witches were very numerous, "but some Judge sent an order that no one should presume to injure another by enchantment. It is supposed that the order has been obeyed, and no one has since imagined himself injured, a sign of the people being remarkably easy to govern,"<sup>3</sup> and it may be added of the patriarchal style of government in those early days. Nowadays the accusation of witchcraft is practically confined to the menial tribes. The wandering, half-gipsy Banjâras, or grain-carriers, are notoriously witch-ridden, and the same is the case with the Dom, Sânsiya, Hâbûra, and other vagrants of their kin.

<sup>1</sup> Yule, "Marco Polo," i. 172, 175, with note; ii. 41; Sir W. Scott, "Letters on Demonology," 68 sq.

<sup>2</sup> Campbell, "Notes," 141.

<sup>3</sup> "Eastern India," ii. 108, 445.

## NONÂ CHAMÂRIN, THE WITCH.

At the present day the half-deified witch most dreaded in the Eastern Districts of the North-Western Provinces is Lonâ, or Nonâ, a Chamârin, or woman of the currier caste. Her legend is in this wise. The great physician Dhanwantara, who corresponds to Luqmân Hakîm of the Muhammadans, was once on his way to cure King Parikshit, and was deceived and bitten by the snake king Takshaka. He therefore desired his son to roast him and eat his flesh, and thus succeed to his magical powers. The snake king dissuaded them from eating the unholy meal, and they let the cauldron containing it float down the Ganges. A currier woman, named Lonâ, found it and ate the contents, and thus succeeded to the mystic powers of Dhanwantara. She became skilful in cures, particularly of snake-bite. Finally she was discovered to be a witch by the extraordinary rapidity with which she could plant out rice seedlings. One day the people watched her, and saw that when she believed herself unobserved, she stripped herself naked, and taking the bundle of the plants in her hands threw them into the air, reciting certain spells. When the seedlings forthwith arranged themselves in their proper places, the spectators called out in astonishment, and finding herself discovered, Nonâ rushed along over the country, and the channel which she made in her course is the Lonî river to this day. So a saint in Broach formed a new course for a river by dragging his clothes behind him. In Nonâ's case we have the nudity charm, of which instances have been already given.

## PÛTANÂ, THE WITCH FIEND.

Another terrible witch, whose legend is told at Mathura, is Pûtanâ, the daughter of Bali, king of the lower world. She found the infant Krishna asleep, and began to suckle him with her devil's milk. The first drop would have poisoned a mortal child, but Krishna drew her breast with such strength that he drained her life-blood, and the fiend,

terrifying the whole land of Braj with her cries of agony, fell lifeless on the ground. European witches suck the blood of children; here the divine Krishna turns the tables on the witch.<sup>1</sup>

#### THE WITCH OF THE PALWÂRS.

The Palwâr Râjputs of Oudh have a witch ancestress. Soon after the birth of her son she was engaged in baking cakes. Her infant began to cry, and she was obliged to perform a double duty. At this juncture her husband arrived just in time to see his demon wife assume gigantic and supernatural proportions, so as to allow both the baking and nursing to go on at the same time. But finding her secret discovered, the witch disappeared, leaving her son as a legacy to her astonished husband.<sup>2</sup> Here, though the story is incomplete, we have almost certainly, as in the case of Nonâ Chamârin, one of the Melusina type of legend, where the supernatural wife leaves her husband and children, because he violated some taboo, by which he is forbidden to see her in a state of nudity, or the like.<sup>3</sup>

The history of witchcraft in India, as in Europe, is one of the saddest pages in the annals of the people. Nowadays, the power of British law has almost entirely suppressed the horrible outrages which, under the native administration, were habitually practised. But particularly in the more remote and uncivilized parts of the country, this superstition still exists in the minds of the people, and occasional indications of it, which appear in our criminal records, are quite sufficient to show that any relaxation of the activity of our magistrates and police would undoubtedly lead to its revival in some of its more shocking forms.

<sup>1</sup> Gubernatis, "Zoological Mythology," ii. 202; Growse, "Mathura," 53.

<sup>2</sup> "Oudh Gazetteer," iii. 480.

<sup>3</sup> Hartland, "Science of Fairy Tales," 270 sqq.

## CHAPTER VI.

### SOME RURAL FESTIVALS AND CEREMONIES.

Ἐν δ' ἐτίθει νειὸν μαλακὴν πείριαν ἄρουραν,  
Εὐρείαν, τρίπολον' πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ  
Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.

*Iliad*, xviii. 541-43.

THE subject of rural festivals is much too extensive for treatment in a limited space. Here reference will be made only to a few of those ceremonies which illustrate the principles recently elucidated from the folk-lore of Europe by Messrs. Frazer, Gomme, and Mannhardt.<sup>1</sup>

### THE AKHTĪJ.

The respect paid to ploughing is illustrated by the early Vedic legend of Sitâ, who, like the Etruscan Tago, sprung from a furrow.<sup>2</sup> It is only in a later development of the story that she becomes the daughter of Janaka, and wife of Râma Chandra.

The agricultural year in Northern India begins with the ceremony of the AkhtĪj, "the undecaying third," which is celebrated on the third day of the light fortnight in the month of Baisâkh, or May. In the North-Western Provinces the cultivator first fees his Pandit to select an auspicious hour on that day for the commencement of

<sup>1</sup> Frazer, "Golden Bough;" Gomme, "Ethnology in Folk-lore;" Mannhardt, "Wald-und Feldkulte."

<sup>2</sup> Leland, "Etruscan Roman Remains," 96.

ploughing. In most places he does not begin till 3 p.m. ; in Mirzapur the time fixed is usually during the night, as secrecy is in most of these rural ceremonies an important part of the ritual.

In Rohilkhand the cultivator goes at daybreak to one of his fields, which must be of a square or oblong shape. He takes with him a brass drinking vessel of water, a branch of the Mango tree, both of which are, as we have seen, efficacious in scaring spirits, and a spade. The object of the rite is to propitiate Prithivî, "the broad world," as contrasted with Dhartî Mâi, or "Mother Earth," and Sesha Nâga, the great snake which supports the world. Whenever Sesha yawns he causes an earthquake.

The Pandit first makes certain observations by which he is able to determine in which direction the snake happens at the time to be lying, because, in order to ease himself of his burden, he moves about beneath the world, and lies, sometimes north and south, north-west and south-east, and so on. This imaginary line having been marked off, the peasant digs up five clods of earth with his spade. This is a lucky number, as it is a quarter more than four. Hence Sawâi, or one and a quarter, has been taken as one of the titles of the Mahârâja of Jaypur. He then sprinkles water five times into the trench with the branch of the sacred mango. The object of this is by a form of sympathetic magic to ensure the productiveness of the crop, and scare the demons of evil which would injure it. In Bombay, at the beginning of the sowing season, a cocoanut is broken and thrown at each side of the plough, so that the soil spirits may leave and make room for Lakshmî, the goddess of prosperity, who is represented by the plough.<sup>1</sup> During all these proceedings the peasant watches the omens most carefully, and if anything inauspicious happens, the ceremony must be discontinued and recommenced at a luckier hour later on in the day. When he gets home, some woman of the family, who must not be a widow, who is naturally considered unlucky, presents him with curds and silver for

<sup>1</sup> Campbell, "Notes," 89.



good luck. He then stays all day in the house, rests, and does no work, and does not even go to sleep. He avoids quarrels and disputes of all kinds, and on that day will give neither grain nor money, nor fire to any one.<sup>1</sup> Next day he eats sweet food and balls of wheaten flour, toasted with curds and sugar, but carefully abstains from salt.

These usages have parallels in the customs of other lands. Thus, the rule against giving fire on the sowing day prevailed in Rome, and is still observed in the rural parts of England. In Iceland and the Isle of Man it is believed that fire and salt are the most sacred things given to man, and if you give them away on May Day you give away your luck for the year; no one will give fire from a house while an unbaptized baby is in it.<sup>2</sup>

In Râjputâna the custom is less elaborate. The first day of ploughing after the rains begin is known as the Halsotiya festival. Omens being favourable, the villagers proceed to the fields, each household carrying a new earthen pot, coloured with turmeric, the virtues of which have been already explained, and full of Bâjra millet. Looking to the north, the home of the gods, they make an obeisance to the earth, and then a selected man ploughs five furrows. The ploughman's hands and the bullock's hoofs are rubbed with henna, and the former receives a dinner of delicacies.<sup>3</sup>

In Mirzapur, only the northern part of the field, that facing the Himâlaya is dug up in five places with a piece of mango wood. The peasant, when he goes home, eats rich food, and abstains from quarrels.

All over the country the people seem to be becoming less careful about these observances. Some, without consulting a Pandit at all, go early to the field on the morning after the Holî fire is lighted, scratch the ground with a ploughshare, and on their return eat cakes and sweetmeats.

<sup>1</sup> On the rule against giving fire from his house, see Hartland, "Legend of Perseus," ii. 94.

<sup>2</sup> Henderson, "Folk-lore of the Northern Counties," 74; "Folk-lore," iii. 12, 84, 90; Dyer, "Popular Customs," 14; Lady Wilde, "Legends," 103, 106, 203.

<sup>3</sup> "Gazetteer," iii. 237.

Others, on the first day after the Holî, when they hear the voice of the Koil, or Indian cuckoo at twilight, go in silence to the field and make a few scratches.<sup>1</sup>

Among the Drâvidian Hill tribes of Mirzapur, the ceremony seems to be merely a formal propitiation of the village godlings. Among the Korwas, before ploughing commences, the Baiga makes an offering of butter and molasses in his own field. This he burns in the name of the village godlings, and does a special sacrifice at their shrine. After this ploughing commences. The Kharwârs, before sowing, take five handfuls of grain from the sowing basket, and pray to Dhartî Mâtâ, the earth goddess, to be propitious. They keep the grain, grind it, and offer it at her annual festival in the month of Sâwan or August. The Pankas only do a burnt offering through the Baiga, and offer up cakes and other food, known as Nêuj. Before the spring sowing, a general offering of five cocks is made to the village godlings by the Baiga, who consumes the sacrifice himself. All these people do not commence agricultural work till the Baiga starts work in his own field, and they prefer to do this on Monday.

In Hoshangâbâd the ceremony is somewhat different. The ploughing is usually begun by the landlord, and all the cultivators collect and assist at the ceremony in his field before they go on to their own. "It is the custom for him to take a rupee and fasten it up in the leaf of the Palâsa tree with a thorn. He also folds up several empty leaves in the same way and covers them all with a heap of leaves. When he has done worship to the plough and bullocks, he yokes them and drives them through the heap, and all the cultivators then scramble for the leaf which contains the rupee. They then each plough their fields a little, and returning in a body, they are met by the daughter or sister of the landlord, who comes out to meet them with a brass vessel full of water, a light in one hand and the wheaten cakes in the other. The landlord and each of the cultivators of his caste put a rupee into her water vessel and take a

<sup>1</sup> "North Indian Notes and Queries," iii. 95.

bit of the cake, which they put on their heads. On the same day an earthen jar full of water is taken by each cultivator to his threshing-floor, and placed to stand on four lumps of earth, each of which bears the name of one of the four months of the rainy season. Next morning as many lumps as are wetted by the leaking of the water jar (which is very porous and always leaks), so many months of rain will there be, and the cultivator makes his arrangements for the sowing accordingly.”<sup>1</sup>

In the Himâlaya, again, there is a different ritual: “On the day fixed for the commencement of ploughing the ceremony known as Kudkhyo and Halkhyo takes place. The Kudkhyo takes place in the morning or evening, and begins by lighting a lamp before the household deity and offering rice, flowers, and balls made of turmeric, borax, and lemon juice. The conch is then sounded, and the owner of the field or relative whose lucky day it is, takes three or four pounds of seed-grain from a basin and carries it to the edge of the field prepared for its reception. He then scrapes a portion of the earth with a mattock, and sows a part of the seed. One to five lamps are placed on the ground, and the surplus seed is given away. At the Halkhyo ceremony, the balls as above described are placed on the ploughman, plough, and plough cattle; four or five furrows are ploughed and sown, and the farm servants are fed.”<sup>2</sup> This custom of giving away what remains of the seed-grain to labourers and beggars prevails generally throughout Northern India.

A curious rite is performed in Kulu at the rice planting. “Each family in turn keeps open house. The neighbours, men and women, collect at the rice-fields. As soon as a field is ready, the women enter it in line, each with a bundle of young rice in her hands, and advance dabbing the young plants into the slush as they go. The mistress of the house and her daughters, dressed in their gayest, take their stand in front of the line, and supply more bundles of plants as they are wanted. The women sing in chorus as they work;

<sup>1</sup> “Settlement Report,” 123 sq.

<sup>2</sup> Atkinson, “Himâlayan Gazetteer,” ii. 856.

impromptu verses are often put in, which occasion a great deal of laughter. Two or three musicians are generally entertained by the master of the house, who also supplies food and drink of his best for the whole party. The day's work often ends with a tremendous romp, in which every one throws mud at his neighbours, or tries to give him or her a roll in it. No such ceremony is observed in sowing other crops, rice having been formerly, in all probability, the most important crop. It is also the custom to make a rude image of a man in dough and to throw it away as a sacrifice to the *Ishta Deotâ* or household deity."<sup>1</sup> This can hardly be anything but a survival of an actual sacrifice to appease the field godlings at sowing time. The rude horseplay which goes on is like that at the *Saturnalia* and on the *English Plough Monday*.

Going on to the *Drâvidian* races, the *Mundas* have a feast in May at the time of sowing for the first rice crop. "It is held in honour of the ancestral shades and other spirits, who, if unpropitiated, would prevent the seed from germinating. A he-goat and a cock are sacrificed." Again in June they have a festival to propitiate the local gods, that they may bless the crops. "In the *Mundâri* villages everyone plants a branch of the *Bel* tree in his land, and contributes to the general offering, which is made by the priest in the sacred grove, a fowl, a pitcher of beer, and a handful of rice." In July, again, each cultivator sacrifices a fowl, and after some mysterious rites, a wing is stripped off and inserted in a cleft of a bamboo, and stuck up in the rice-field or dung-heap. If this is omitted, the rice crop, it is supposed, will not come to maturity. It appears more like a charm than a sacrifice. Among the *Kols* of *Chota Nâgpur*, there is a special dance, "the women follow the men and change their attitudes and positions in obedience to signals from them." In one special figure "the women all kneel and pat the ground with their hands, in tune of music, as if coaxing the earth to be fertile."<sup>2</sup>

<sup>1</sup> "North Indian Notes and Queries," iii. 196.

<sup>2</sup> Dalton, "Descriptive Ethnology," 198.

## PROHIBITION OF PLOUGHING.

A clergyman in Devonshire informed Brand that the old farmers in his parish called the three first days of March "Blind Days," which were anciently considered unlucky, and on them no farmer would sow his seed.<sup>1</sup>

In Northern India there are certain days on which ploughing is forbidden, such as the Nâgpanchami or snake feast held on the fifth of the light half of Sâwan, and the fifteenth of the month Kârttik. Turning up the soil on such days disturbs Seshanâga, the great world serpent and Mother Earth. But Mother Earth is also supposed to sleep on six days in every month—the 5th, 7th, 9th, 11th, 21st, and 24th; or, as others say, the 1st, 2nd, 5th, 7th, 10th, 21st, and 24th. On such days it is inadvisable to plough if it can be possibly avoided. The fifteen days in the month of Kuâr which are devoted to the worship of the Pitri or sainted dead, are also an inauspicious time for agricultural work.

All these ceremonies at the commencement of the agricultural season remind us in many ways of the observance of the festivals of Plough Monday and similar customs in rural England.<sup>2</sup>

## THE RAKSHABANDHAN AND JÂYÎ FESTIVALS.

We have already noticed the use of the knotted cord or string as an amulet. On the full moon of Sâwan is held the Salono or Rakshabandhan festival, when women tie these amulets round the wrists of their friends. Connected with this is what is known as the barley feast, the Jâyî or Jawâra of Upper India, and the Bhujariya of the Central Provinces. It is supposed to be connected in some way with the famous story of Alha and Udal, which forms the subject of a very popular local epic. They were Râjputs of the Banâphar clan, and led the Chandels in their famous campaign against the Râhtours of Kanauj, which immediately preceded, and in fact led up to, the Muhammadan conquest of Northern India.<sup>3</sup>

<sup>1</sup> "Observations," 316.

<sup>2</sup> Chambers, "Book of Days," i. 94 sqq.; Aubrey "Remaines," 40 sq.

<sup>3</sup> Cunningham, "Archæological Reports," ii. 455.

In connection with this simple rural feast, a most elaborate ritual has been prescribed under Brâhmanical influence, but all that is usually done is that on the seventh day of the light half of Sâwan, grains of barley are sown in a pot of manure, and spring up so rapidly that by the end of the month the vessel is full of long, yellowish-green stalks. On the first day of the next month, Bhâdon, the women and girls take these out, throw the earth and manure into water, and distribute the plants to their male friends, who bind them in their turbans and about their dress.<sup>1</sup>

We have already come across an instance of a similar practice among the Kharwârs at the Karama festival, and numerous examples of the same have been collected by Mr. Frazer.<sup>2</sup> Thus, "in various parts of Italy and all over Sicily it is still customary to put plants in water or in earth on the Eve of St. John, and from the manner in which they are found to be blooming or faded on St. John's Day omens are drawn, especially as to fortune in love. In Prussia two hundred years ago the farmers used to send out their servants, especially their maids, to gather St. John's wort on Midsummer Eve or Midsummer Day. When they had fetched it, the farmer took as many plants as there were persons and stuck them on the wall or between the beams; and it was thought that the person whose plant did not bloom would soon fall sick or die. The rest of the plants were tied in a bundle, fastened to the end of a pole, and set up at the gate or wherever the corn would be brought in at the next harvest. This bundle was called Kupole, the ceremony was known as Kupole's festival, and at it the farmer prayed for a good crop of hay, etc."

We have the same idea in the English rural custom of "wearing the rose." There can be no reasonable doubt that all these rites were intended to propitiate the spirit of vegetation and promote the germination and growth of the next crop.<sup>3</sup>

<sup>1</sup> Atkinson, *loc. cit.*, ii. 886.

<sup>2</sup> "Golden Bough," i. 249.

<sup>3</sup> "Hoshangâbâd Settlement Report," 124; Atkinson, *loc. cit.*, ii. 870; "Panjâb Notes and Queries," iv. 197.

## THE DIWĀLĪ, OR FEAST OF LAMPS.

The regular Diwālī, or Feast of Lamps, which is performed on the last day of the dark fortnight in the month of Kārttik, is more of a city than a rural festival. But even in the villages everyone burns a lamp outside the house on that night.

The feast has, of course, been provided with an appropriate legend. Once upon a time an astrologer foretold to a Rāja that on the new moon of Kārttik his Kāl, or fate, would appear at midnight in the form of a snake; that the way to avoid this was that he should order all his subjects on that night to keep their houses, streets, and lanes clean; that there should be a general illumination; that the king, too, should place a lamp at his door, and at the four corners of his couch, and sprinkle rice and sweetmeats everywhere.

If the door-lamp went out it was foretold that he would become insensible, and that he was to tell his Rânî to sing the praises of the snake when it arrived. These instructions were carefully carried out, and the snake was so pleased with his reception, that he told the Rânî to ask any boon she pleased. She asked for long life for her husband. The snake replied that it was out of his power to grant this, but that he would make arrangements with Yamarāja, the lord of the dead, for the escape of her husband, and that she was to continue to watch his body.

Then the snake carried off the spirit of the king to Yamarāja. When the papers of the king's life were produced before Yamarāja his age was denoted by a cipher, but the kindly snake put a seven before it, and thus raised his age to seventy years. Then Yamarāja said: "I find that this person has still seventy years to live. Take him back at once." So the snake brought back the soul of the king, and he revived and lived for seventy years more, and established this feast in honour of the event. Much the same idea appears in one of Grimm's German tales.<sup>1</sup>

The original basis of the feast seems to have been the idea

<sup>1</sup> "Household Tales," ii. 276.

that on this night the spirits of the dead revisit their homes, which are cleaned and lighted for their reception. Now it is chiefly observed in honour of Lakshmî, the goddess of wealth and good luck, who is propitiated by gambling. On this night the women make what is called "the new moon lampblack" (*Amâwas Kâ Kâjal*), which is used throughout the following year as a charm against the Evil Eye, and, as we have already seen, the symbolical expulsion of poverty goes on.

Immediately following this festival is the *Bhaiyya Dûj*, or "Brothers' second," when sisters make a mark on the foreheads of their brothers and cause them to eat five grains of gram. These must be swallowed whole, not chewed, and bring length of days. The sister then makes her brother sit facing the east, and feeds him with sweetmeats, in return for which he gives her a present.

#### THE GOVARDHAN.

Following the *Diwâlî* comes what is known as the *Govardhan*, or *Godhan*, which is a purely rural feast. In parts of the North-Western Provinces, the women, on a platform outside the house, make a little hut of mud and images of *Gaurî* and *Ganesa*; there they place the parched grain which the girls offered on the night of the *Diwâlî*; near it they lay some thorny grass, wave a rice pounder round the hut, and invoke blessings on their relations and friends. This is also a cattle feast, and cowherds come round half drunk and collect presents from their employers. They sing, "May this house grow as the sugar-cane grows, as *Ganga* increases at the sacred confluence of *Prayâg*!"

In the *Panjâb* "the women make a *Govardhan* of cowdung, which consists of *Krishna* lying on his back surrounded with little cottage loaves of dung to represent mountains, in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung balls for cattle, watched by dung men dressed in little bits of rag. Another opinion is that the cottage loaves are cattle, and the dung balls calves. On this they put the churn-staff, five white



sugar-canes, some parched rice, and a lamp in the middle. The cowherds are then called in, and they salute the whole, and are fed with rice and sweets. The Brâhman then takes the sugar-cane and eats a bit, and till then no one must eat, cut, or press cane. Rice-milk is then given to the Brâhmans, and the bullocks have their horns dyed and are extra well fed.”<sup>1</sup>

The Emperor Akbar, we are told, used to join in this festival.<sup>2</sup>

The custom in Cawnpur, known as the Dâng, or “Club,” Diwâlî is very similar. The cowherds worship Govardhan in the form of a little heap of cowdung decorated with cotton, and go round to the houses of the persons whose cattle they graze, dance to the music of two sticks beaten together and a drum played by a Hindu weaver, and get presents of grain, cloth, or money.<sup>3</sup>

#### CATTLE FESTIVALS.

There are a number of similar usages in various parts of the country solemnized with the object of protecting the herds. Thus in Hoshangâbâd they have the rite of frightening the cattle. “Everyone keeps awake all night, and the herdsmen go out begging in a body, singing, and keeping the cattle from sleeping. In the morning they are all stamped with the hand dipped in yellow paint for the white ones, and white paint for the red ones, and strings of cowries or peacocks’ feathers are tied to their horns. Then they are driven out with wild whoops or yells, and the herdsman standing at the doorway smashes an earthen water jar on the last. The neck of this is placed on the gateway leading to the cattle sheds, and preserves them from the Evil Eye. In the afternoon the cattle are all collected together, and the Parihâr priest sprinkles them with water, after which they are secure from all possible evil.”<sup>4</sup>

<sup>1</sup> Ibbetson, “Panjâb Ethnography,” 120.

<sup>2</sup> Blochmann, “Ain-i-Akbari,” i. 217.

<sup>3</sup> Wright, “Cawnpur Memorandum,” 105; Buchanan, “Eastern India,” i. 194.

<sup>4</sup> “Settlement Report,” 17.

This reminds us of the custom of Manx cattle dealers, who drive their herd through fire on May Day, so as to singe them a little, and preserve them from harm.<sup>1</sup> The same was probably the origin of the bull-running in the town of Stamford of which Brand gives an account. So the Chinese make an effigy of an ox in clay, which after being beaten by the governor, is stoned by the people till they break it in pieces, from which they expect an abundant year.

We have already met with instances where the scape-animal merges in a sacrifice. In Garhwâl, at the sacrifice in honour of Devî, the Brâhmans make a circle of flour filled with various sorts of colours. Inside this they sit and repeat sacred verses. Then a male buffalo is made to move round the circle seven times, and everyone throws some holy rice and oats over it. After this the headman of the village strikes it lightly on the back with a sword and makes it run, on which the people follow and hack it to pieces with their swords.<sup>2</sup>

So in Bengal, on the last day of the month Kârttik (October-November) a pig is turned loose among a herd of buffaloes, who are encouraged to gore it to death. The carcass is given to the Dusâdh village menials to eat. The Ahîrs, who practise this strange rite, aver that it has no religious significance, and is merely a sort of popular amusement. They do not themselves partake of any part of the pig.<sup>3</sup> It is plainly a survival of a regular sacrifice, probably intended to promote the fertility of the herds and crops.

Similar customs for the protection of cattle prevail in other parts of the country. Thus, in Mirzapur, at the Diwâlî, a little earthen bell is procured from the village potter, and hung round the necks of the cattle as a protective.

In Berâr, at the Pola festival, the bullocks of the whole village pass in procession under a sacred rope made of twisted grass and covered with mango leaves. The sacred pole of the headman is then borne aloft to the front. He

<sup>1</sup> "Folk-lore," ii. 303; Brand, "Observations," 7; Rhys, "Lectures," 520.

<sup>2</sup> "North Indian Notes and Queries," ii. 92.

<sup>3</sup> Risley, "Tribes and Castes," i. 290.

gives the order to advance, and all the bullocks, his own leading the way, file under the rope according to the respective rank of their owners. The villagers vie with each other in having the best decorated and painted bullocks, and large sums are often expended in this way. This rope is supposed to possess the magic power of protecting the cattle from disease and accident.<sup>1</sup>

In Northern India it is a common charm to drive the cattle under a rope fixed over the village cattle path, and among the Drâvidians of Mirzapur, two poles and a cross bar are fixed at the entrance of the village with the same object. The charm is rendered more powerful if a plough beam is sunk in the ground close by.

The custom of the silent tending of cattle has been already mentioned. At the cattle festival in Râjputâna, in the evening the cow is worshipped, the herd having been previously tended. "From this ceremony no rank is excepted; on the preceding day, dedicated to Krishna, prince and peasant all become pastoral attendants of the cow in the form of Prithivî or the Earth."<sup>2</sup> In some places the flowers and other ornaments of the cattle, which they lose in their wild flight, are eagerly picked up and treated as relics bringing good fortune. We have a similar idea in the blessing of cattle in Italy,<sup>3</sup> and this is probably the origin of the observance described by Aubrey, when "in Somersetshire, where the wassaile (which is, I think, Twelfe Eve), the ploughmen have their Twelfe cake, and they go into the ox-house to the cattle, and drink to the ox with the crumpled horn that treads out the corne."<sup>4</sup>

#### THE SLEEP OF VISHNU.

According to the rural belief, Vishnu sleeps for four months in the year, from the eleventh of the bright half of the month Asârh, the Deosoni Ekâdashî, "the reposing

<sup>1</sup> "Berâr Gazetteer," 207.

<sup>2</sup> Tod, "Annals," i. 631.

<sup>3</sup> Gubernatis, "Zoological Mythology," i. 51.

<sup>4</sup> "Remaines," 40; Brand, "Observations," 17.

of the god," till the eleventh of the bright half of the month Kârttik, the Deothân, or "god's awakening." So the demon Kumbha Karana in the Râmâyana when he is gorged sleeps for six months. According to Mr. Campbell,<sup>1</sup> during these four months while the god sleeps demons are abroad, and hence there are an unusual number of protective festivals in that period. On the day he retires to rest women mark the house with lines of cowdung as a safeguard, fast during the day, and eat sweetmeats at night. During the four months of the god's rest it is considered unlucky to marry, repair the thatch of a hut, or make the house cots. His rising at the Deothân marks the commencement of the sugar-cane harvest, when the cane mill is marked with red paint, and lamps are lighted upon it. The owner of the crop then does worship in his field, and breaks off some stalks of sugar-cane, which he puts on the boundary. He distributes five canes each to the village Brâhman, blacksmith, carpenter, washerman, and water carrier, and takes five home.

Then on a wooden board about one and a half feet long two figures of Vishnu and his wife Lakshmî are drawn with lines of butter and cowdung. On the board are placed some cotton, lentils, water-nuts, and sweets; a fire sacrifice is offered, and the five canes are placed near the board and tied together at the top. The Sâlagrâma, or stone emblematical of Vishnu, is lifted up, and all sing a rude melody, calling on the god to wake and join the assembly. "Then all move reverently round the emblems, the tops of the cane are broken off and hung on the roof till the Holî, when they are burnt. When the worship has been duly performed, and the officiating Brâhman has declared that the fortunate moment has arrived, the cutting may commence. The whole village is a scene of festivity, and dancing and singing go on frantically. Till this day no Hindu will eat or touch the crop. They believe that even jackals will not eat the cane till then. The real fact is that till then the juice has not properly come up, and the cane is not worth eating. On

<sup>1</sup> Campbell, "Notes," 376.

the first day the cane is cut the owner eats none of it, it would bring him bad luck."<sup>1</sup>

#### CEREMONIES TO AVERT BLIGHT, ETC.

There are various ceremonies intended to save certain crops from the ravages of blight and insects. Blight is very generally attributed to the constant measurement of the soil which goes on during settlement operations, to the irreligious custom of eating beef, or to adultery, or to a demon of the east wind, who can be appeased with prayers and ceremonies.<sup>2</sup> No pious Hindu, if the seed fails, will re-sow his winter crop.

When sugar-cane germinates, the owner of the crop does worship on the next Saturday before noon. On one of the days of the Naurâtrî in the month of Kuâr the cultivator himself, or through his family priest, burns a fire sacrifice in the field and offers prayers. In the month of Kârttik he has a special ceremony to avert a particularly dangerous grub, known as the Sûndi. For this purpose he takes from his house butter, cakes, sweets, and five or six lumps of dough pressed into the shape of a pear, with some clean water. He goes to the field, offers a fire sacrifice, and presents some of the cakes to the field spirit. He then buries one of the lumps of dough at each corner of his field, and, having eaten the rest of the cakes, goes home happy.<sup>3</sup>

When field-mice do injury to the crop the owner goes to a Syâna, or cunning man, who writes a charm, the letters of which he dissolves in water and scatters it over the plants. The ancient Greek farmer was recommended to proceed as follows: "Take a sheet of paper and write on it these words, 'Ye mice here present, I adjure ye that ye injure me not, neither suffer another mouse to injure me. I give you yonder field (specifying the field), but if ever I catch you here again, by the help of the Mother of the gods, I will rend you in seven pieces.' Write this and stick the paper on an unhewn

<sup>1</sup> "Bareilly Settlement Report," 93 sq.

<sup>2</sup> Sleeman, "Rambles and Recollections," i. 235, 240.

<sup>3</sup> "Bareilly Settlement Report," 93.

stone in the field where the mice are, taking care to keep the written side uppermost.”<sup>1</sup>

General Sleeman gives a case of a cowherd who saw in a vision that the water of the Biyâs river should be taken up in pitchers and conveyed to the fields attacked with blight, but that none of it should be allowed to fall on the ground in the way. On reaching the field a small hole should be made in the bottom of the pitcher so as to keep up a small but steady stream, as the bearer carried it round the border of the field, so that the water might fall in a complete ring except at a small opening which was to be kept dry, so that the demon of the blight could make his escape through it. Crowds of people came to fetch the water, which was not supposed to have any particular virtue except that arising from this revelation.<sup>2</sup>

#### SCARING OF LOCUSTS.

Locusts, one of the great pests of the Indian peasant's life, are scared by shouting, lighting of fires, beating of brass pots, and in particular, by ringing the temple bell. In Sirsa, the Karwa, a flying insect which injures the flower of the Bâjra millet, is expelled by a man taking his sister's son on his shoulder and feeding him with rice-milk while he repeats the following charm: "The nephew has mounted his uncle's shoulder. Go, Karwa, to some other field!"<sup>3</sup>

In the Panjâb a popular legend thus explains the enmity between the starling and the locust. Once upon a time the locusts used to come and destroy the crops as they were ripening. The people prayed to Nârâyana, and he imprisoned them in a deep valley in the Himâlaya, putting the starlings to keep them in confinement. Now and again the locusts try to escape and the starlings promptly put them to death. The legend is probably based on the fact that both the starlings and the locusts come from the Hills, and about the same time.<sup>4</sup>

<sup>1</sup> "Folk-lore," i. 163.

<sup>2</sup> "Rambles and Recollections," i. 248.

<sup>3</sup> "Settlement Report," 256.

<sup>4</sup> "North Indian Notes and Queries," ii. 64.

Another device to scare them is based on the well-known principle of treating with high distinction one or two chosen individuals of the obnoxious species, while the rest are pursued with relentless vigour. "In the East Indian island of Bali, the mice which ravage the rice-fields are caught in great numbers and burnt in the same way that corpses are burnt. But two of the captured mice are allowed to live and receive a little packet of white linen. Then the people bow down before them, as before gods, and let them go."<sup>1</sup> So in Mirzapur the Drávidian tribes, when a flight of locusts comes, catch one, decorate its head with a spot of red lead, salaam to it, and let it go, when the whole flight immediately departs.

#### BETEL PLANTING.

When cultivators in the North-Western Provinces sow betel, they cook rice-milk near the plants and offer it to the local godling. They divide the offering, and a little coarse sugar is dedicated to Mahâbir, the monkey god, which is taken home and distributed among the children. This is known as Jeonâr Pûjâ or "the banquet rite." The Barais, who make a speciality of cultivating the plant, have two godlings of their own, Sokha Bâba, the ghost of some famous magician, and Nâgbeli, the "creeper Nâga," or snake, who is connected with the sinuous growth of the tendrils.

In Bengal, the Baruis, a similar caste, worship their patron goddess on the fourth day of the month Baisâkh with offerings of flowers, rice, sweetmeats, and sandal-wood paste. Some do the Navamî Pûjâ in honour of Ushas, or the Aurora, on the sixth day of the waning moon in Asin. Plantains, rice, sugar, and sweetmeats are placed in the centre of the garden, from which the worshippers retire, but after a little time return, and carrying out the offerings, distribute them among the village children. In Bikrampur, Sunjâi, a form of Bhâgawatî, is worshipped.

They do not employ Brâhmans in the worship, because, they say, a Brâhman was the first cultivator of betel.

<sup>1</sup> Frazer, "Golden Bough," ii. 131.

Through his neglect the plant grew so high that he used his sacred thread to fasten up the tendrils, but as it still shot up faster than he could supply thread, its charge was given to a Kâyasth or writer. Hence it is that a Brâhman cannot enter a betel garden without defilement.<sup>1</sup> In another form of the story, the thread of the Brâhman grew up to the sky and became a betel tendril. So, in a Tartar story, the hop plant originates from the bow-string of a man that had been turned into a bear.<sup>2</sup>

All over India, the betel plant, perhaps on account of the delicacy of its growth, is considered as being very susceptible to demoniacal influence, and a woman or a person in a state of ceremonial pollution is excluded from the nursery. We meet with an instance of the same idea among the Ainos. "They prepare for the fishing by observing rules of ceremonial purity, and when they have gone out to fish the women at home must keep strict silence, or the fish would hear them and disappear. When the first fish is caught he is brought home and passed through a small opening at the end of the hut, but not through the door; for if he were passed through the door, the other fish would certainly see him and disappear."<sup>3</sup>

All these protective measures intended to guard the crop from defilement and demoniacal influence are rather like the old English rule of the young men and girls walking round the corn to bless it on Palm Sunday, an observance which Audley drily remarks in his time "gave many a conception."<sup>4</sup>

#### SUGAR-CANE SOWING.

When sugar-cane is being planted, the sower is decorated with silver ornaments, a necklace, flowers, and a red mark is made on his forehead. It is considered a favourable omen if a man on horseback come into the field while the sowing is going on. After the sowing is completed, all the men

<sup>1</sup> Risley, "Tribes and Castes," i. 72.

<sup>2</sup> "Folk-lore," iii. 321.

<sup>3</sup> Frazer, "Golden Bough," ii. 122.

<sup>4</sup> "Remaines," 9; Brand, "Observations," 118.



employed come home to the farmer's house and have a good dinner.<sup>1</sup> All surplus seed is carefully destroyed with fire, as it is believed that the plants grown from it would be worthless and produce only flowers and seed.

In the Panjâb, on the first day of sowing, sweetened rice is brought to the field, the women smear the outside of the vessel with it, and it is then distributed to the workmen. Next morning a woman puts on a necklace and walks round the field, winding thread on a spindle. This forms a sacred circle which repels evil influence from the crop. On the night of the Deothân, when Vishnu wakes from his four months' sleep, lamps are lighted on the cane mill, and it is smeared with daubs of red paint.<sup>2</sup>

#### COTTON PLANTING.

When the cotton has sprung up, the owner of the field goes there on Sunday forenoon with some butter, sweetmeats, and cakes. He burns a fire sacrifice, offers up some of the food, and eats the remainder in silence. Here we have another instance of the taboo against speaking, which so commonly appears in these rural ceremonies.<sup>3</sup>

When the cotton comes into flower, some parched rice is taken to the field on a Wednesday or Friday; some is thrown broadcast over the plants, and the rest given to children, the object assigned being that the bolls may swell, as the rice does when parched. Many instances of symbolical or sympathetic magic of the same kind might be collected from the usages of other races. Thus, for instance, in Sumatra, the rice is sown by women, who, in sowing, let their hair hang loose down their back, in order that the rice may grow luxuriantly and have long stalks.<sup>4</sup>

When the cotton is ripe and ready for picking, the women pickers go to the north or east quarters of the field with

<sup>1</sup> "Bareilly Settlement Report," 93.

<sup>2</sup> "Karnâl Settlement Report," 151.

<sup>3</sup> "Bareilly Settlement Report," 93; "North Indian Notes and Queries," iii. 94; and compare Tylor, "Primitive Culture," ii. 40; Lady Wilde, "Legends," 199.

<sup>4</sup> Frazer, "Golden Bough," iii. 94.

parched rice and sweetmeats. These directions are, of course, selected with reference to the Himálaya, the home of the gods, and the rising sun. They pick two or three large pods, and then sit down and pull out the cotton in as long a string as possible without breaking it. They hang these threads on the largest cotton plant they can find in the field, round which they sit, and fill their mouths as full as possible with the parched rice, which they blow out as far as they can in each direction; the idea being, of course, the same as in the ceremony when the plant flowers. A fire offering is made and the picking commences.<sup>1</sup>

The custom in Karnál is very similar. When the pods open and the cotton is ready for picking, the women go round the field eating rice-milk, the first mouthful of which they spit on the field towards the west. The first cotton picked is exchanged for its weight in salt, which is prayed over and kept in the house till the picking is over, when it is distributed among the members of the household and friends.<sup>2</sup>

#### THE LAST SHEAF.

In Hoshangâbâd, when the reaping is nearly over, a small patch of corn is left standing in the last field, and the reapers rest a little. Then they rush at this piece, tear it up, and cast it in the air, shouting victory to their deities, Omkâr Mahârâja, Jhamajî, Râmjî Dâs, or other local godlings according to their persuasions. A sheaf is made of this corn, which is tied to a bamboo, stuck up on the last harvest cart, carried home in triumph, and fastened up at the threshing-floor or to a tree, or on the cattle shed, where its services are essential in averting the Evil Eye.<sup>3</sup>

The same custom prevails in the eastern districts of the North-Western Provinces. Sometimes a little patch in the corner of the field is left untilled as a refuge for the field spirit; sometimes it is sown and the corn reaped with a rush

<sup>1</sup> "Bareilly Settlement Report," 87 sq.

<sup>2</sup> "Karnál Settlement Report," 183.

<sup>3</sup> "Settlement Report," 78.

and shout and given to the Baiga as an offering to the local godlings, or distributed among beggars.

This is a most interesting analogue of a branch of European folk-lore which has been copiously illustrated by Mr. Frazer.<sup>1</sup> It is the Devon custom of "Crying the Neck." The last sheaf is the impersonation of the Corn Mother, and is worshipped accordingly. We have met already with the same idea in the reservation of small patches of the original forest for the accommodation of the spirits of the jungle.

#### FIRST-FRUITS.

There are many customs connected with the disposal of the first-fruits of the crop. The eating of the new grain is attended with various observances, in which the feeding of Brâhmans and beggars takes a prominent place. In Kângra, the first-fruits of corn, oil, and wine, and the first fleece of the sheep are not indeed actually given, but a symbolical offering is made in their stead. These offerings are made to the Jâk or field spirit to whom reference has already been made. The custom has now reached a later stage, for the local Râja puts the right of receiving the offerings on behalf of the Jâk to public auction.<sup>2</sup>

In the same way at Ladâkh, "the main rafters of the houses are supported by cylindrical or square pillars of wood, the top of which, under the truss, is, in the houses of the peasantry, encircled by a band of straw and ears of wheat, forming a primitive sort of capital. It is the custom, I was told, to consecrate the two or three first handfuls of each year's crop to the spirit who presides over agriculture, and these bands are thus deposited. Sometimes rams' horns are added to this decoration."<sup>3</sup>

In Northern India the first pressing of the sugar-cane is attended with special observances. When the work of

<sup>1</sup> "Golden Bough," i. 333 sqq.; Brand, "Observations," 311; Henderson, "Folk-lore of the Northern Counties," 87; "Folk-lore," iv. 123; Hunt, "Popular Romances," 385.

<sup>2</sup> "Panjâb Notes and Queries," iii. 56.

<sup>3</sup> "North Indian Notes and Queries," i. 57.

pressing commences, the first piece of sugar made is presented to friends or beggars, as is the first bowl of the extracted juice, and in the western districts of the North-Western Provinces some is offered in the name of the saint Shaikh Faríd, who from this probably gains his title of Shakkarganj, or "Treasury of sugar."

The Santáls have a harvest-home feast in December, at which the Jag Mánjhi, or headman of the village, entertains the people. The cattle are anointed with oil and daubed over with vermilion, and a share of rice-beer is given to each animal.<sup>1</sup>

Everywhere in treading out the grain the rule that the cattle move round the stake in the course of the sun is rigidly observed.

#### CEREMONIES AT WINNOWING.

Winnowing is a very serious and solemn operation, not lightly to be commenced without due consultation of the stars.

In Hoshangábád, when the village priest has fixed a favourable time, the cultivator, his whole family, and his labourers go to the threshing-floor, taking with them the prescribed articles of worship, such as milk, butter, turmeric, boiled wheat, and various kinds of grain. The threshing-floor stake is washed in water, and these things are offered to it and to the pile of threshed grain. The boiled wheat is scattered about in the hope that the Bhûts or spirits may content themselves with it and not take any of the harvested corn. Then the master stands on a three-legged stool, and taking five basketsful from the threshed heap, winnows them. After winnowing, the grain and chaff are collected again and measured; if the five baskets are turned out full, or anything remains over, it is a good omen. If they cannot fill the baskets, the place where they began winnowing is considered unlucky and it is removed a few yards to another part of the threshing-floor. The five basketsful are presented

<sup>1</sup> Dalton, "Descriptive Ethnology," 213.

to a Brâhman, or distributed in the village, not mixed with the rest of the harvest.

Winnowing can then go on as convenient, but one precaution must be taken. As long as winnowing goes on the basket must never be set down on its bottom, but always upside down. If this were not done, the spirits would use the basket to carry off the grain. The day's results are measured generally in the evening. This is done in perfect silence, the measurer sitting with his back to the unlucky quarter of the sky, and tying knots to keep count of the number of the baskets. The spirits rob the grain until it is measured, but when once it has been measured they are afraid of detection.<sup>1</sup>

In the Eastern Panjâb, the clean grain is collected into a heap. Preparatory to measuring, the greatest care has to be observed in the preparation of this heap, or evil spirits will diminish the yield. One man sits facing the north, and places two round balls of cowdung on the ground. Between them he sticks in a plough-coulter, a symbol known as Shâod Mâtâ or "the mother of fertility." A piece of the Âkh or swallow-wort and some Dûb grass are added, and they salute it, saying: "O Mother Shâod! Give the increase! Make our bankers and rulers contented!" The man then carefully hides the image of Shâod from all observers while he covers it up with grain, which the others throw over his head from behind. When it is well covered, they pile the grain upon it, but three times during the process the ceremony of Châng is performed. The man stands to the south of the heap and goes round it towards the west the first and third time, and the reverse way the second time. As he goes round, he has the hand furthest from the heap full of grain, and in the other a winnowing fan, with which he taps the heap. When the heap is finished they sprinkle it with Ganges water, and put a cloth over it till it is time to measure the grain. A line is then drawn on the ground all round the heap, inside which none but the measurer must

<sup>1</sup> "Settlement Report," 78 sq.

go. All these operations must be performed in profound silence.<sup>1</sup>

In Bareilly, when the whole of the grain and chaff has been winnowed, all the dressed grain is collected into a heap. "The winnower, with his basket in his right hand, goes from the south towards the west, and then towards the north, till he reaches the pole to which the treading-out cattle have been tethered. He then returns the same way, goes to the east till he reaches the pole, and back again to the south; then he places the basket on the ground and utters some pious ejaculation. Then an iron sickle, a stick of the sacred Kusa grass, and a bit of swallow-wort, with a cake of cowdung in a cleft stick, are placed on the heap, and four cakes of cowdung at the four corners; and a line is traced round it with cowdung. A fire offering is then made, and some butter and coarse sugar are offered as sacrifice. Water is next thrown round the piled grain and the remainder of the sugar distributed to those present."<sup>2</sup>

In the Etah District, the owner of the field places to the north of the pile of grain a threshing-floor rake, a bullock's muzzle, and a rope at a distance of three spans from the piled grain; and between these things and the pile he lays a little offering consisting of a few ears of grain, some leaves of the swallow-wort, and a few flowers. These things are laid on a piece of cowdung. He then covers the pile of grain with a cloth to protect it from thieving Bhûts, and puts in a basket three handfuls of grain as the perquisite of the village priest who lights the Holî fire. Something is also laid by for the village beggars. Then he sprinkles a little grain on the cloth, and fills a basket full of grain which he pours back on the pile as an emblem of increase. He then bows to the gods who live in the northern hills, and mutters a prayer; it is only at this time that he breaks the silence with which the whole ceremony is performed. The cloth is then removed, and the rite is considered complete.

<sup>1</sup> "Karnâl Settlement Report," 173.

<sup>2</sup> "Settlement Report," 78.

## MEASUREMENT OF GRAIN.

All these precautions are based on principles which have been already discussed, and we meet in them with the familiar fetishes and demon-scarers, of which we have already quoted instances—the iron implements, the sacred grasses and plants, water and milk, cowdung, the winnowing fan, and so on.

All over Northern India a piece of cowdung, known as Barhâwan, "that which gives the increase," is laid on the piled grain, and a sacred circle is made with fire and water round it. Silence, as we have already seen, is a special element in the worship. All this rests on the idea that until the grain is measured, vagrant Bhûts will steal or destroy it. This is something like the principle of travellers, who keep a cowry or two in their purses, so that thieves may not be able to divine the contents. So, in a Talmudic legend we read, "It is very difficult for devils to obtain money, because men are careful to keep it locked or tied up; and we have no power to take anything that is measured or counted; we are permitted to take only what is free and common."<sup>1</sup>

In the Eastern Panjâb grain must not be measured on the day of the new or full moon, and Saturday is a bad day for it. It must be begun at dawn, or sunset, or midnight, when the Bhûts are otherwise engaged. Four men go inside the enclosure line with a wooden measuring vessel, and no one must come near them till they have finished. They sit facing the north and spread a cloth on the ground. One fills the measure from the heap with the winnowing fan, another empties it on the cloth, substituting an empty one for it. The man who has the measure puts down for every measure filled a small heap of grains of corn, by which the account is kept. Perfect silence must be observed till the whole operation is finished, and especially all counting aloud of the number of measures must be avoided. But when once the grain is measured, it is safe from the Evil Eye; the people are at liberty to quarrel over the division of it.<sup>2</sup>

<sup>1</sup> Conway, "Demonology," ii. 117.

<sup>2</sup> "Karnâl Settlement Report," 174.

The same rule of silence often appears in the custom of Europe. *Favete linguis* was the principle on such occasions in Rome. So in the "Tempest" Prospero says,—

"Hush and be mute,  
Or else our spell is marred."

In the Highlands, on New Year's Day, a discreet person is sent to draw a pitcher of water from the ford, which is drunk next day as a charm against the spell of witchcraft, the malignity of Evil Eyes, and the activity of all infernal agency. So the baker who makes the bannocks on Shrove Tuesday must be mute as a stone; the cake on St. Mark's Eve must be made in silence, and the same is the rule on St. Faith's Day.<sup>1</sup>

The same rule of secrecy and silence is observed in the worship of Dulha Deo. Among the Gaiti Gonds, their great festival is held after the ingathering of the rice harvest, when they proceed to a dense part of the jungle, which no woman is permitted to enter, and where, to represent the great god, a copper coin has been hung up, enclosed in a joint of bamboo. Arriving at the spot, they take down the copper god in his case, and selecting a small area about a foot square, they lay on it the copper coin, before which they arrange as many small heaps of uncooked rice as there are deities worshipped by them. The chickens brought for sacrifice are loosed and permitted to feed on the rice, after which they are killed and their blood sprinkled between the copper coin and the rice. Goats are also offered, and their blood presented in the same manner. Until prohibited by the Hindus, sacrifices of cows were also common. On the blood some country spirits is poured as a libation to their deities. The copper coin is now lifted, replaced in its bamboo case, which is shut up with leaves, wrapped up in grass, and returned to its place in the tree, to remain there till it is required on the following year.<sup>2</sup>

<sup>1</sup> Dyer, "Popular Customs," 17, 90, 199, 384.

<sup>2</sup> Hislop, "Papers," 22.



## THE HOLÍ : ITS ORIGIN.

The most famous and interesting of the village festivals is the Holí, which is held in the early spring, at the full moon of Phâlgun. One account of its origin describes it as founded in honour of a female demon or Râkshasî called Dundhas, "she who would destroy many."

Another account connects the observance with the well-known legend of Hiranya-kasipu, "golden-dressed," and his son Prahlâda. Hiranya-kasipu was, it is said, a Daitya, who obtained from Siva the sovereignty of the three worlds for a million years, and persecuted his pious son Prahlâda because he was such a devoted worshipper of Vishnu. Finally the angry god, in his Nara-sinha or man-lion incarnation, slew the sinner.

Harnâkas, as the father is called in the modern version of the story, was an ascetic, who claimed that the devotion of the world was to be paid to him alone. His son Prahlâda became a devotee of Vishnu, and performed various miracles, such as saving a cat and her kittens out of the blazing kiln of a potter. His father was enraged at what he considered the apostasy of his son, and with the assistance of his sister Holí or Holikâ, commenced to torture Prahlâda. Many attempts on his life failed, and finally Vishnu himself entered a pillar of heated iron, which had been prepared for the destruction of Prahlâda, and tore Harnâkas to pieces. Then Holí tried to burn herself and Prahlâda together, but the fire left him unscathed and she was consumed. The fire is now supposed to be burnt in commemoration of this tragedy.

This legend has been localized at a place called Deokali near Irichh in the Jhânsi District, where Hiranya-kasipu is said to have had his palace. Just below it is a deep pool, into which Prahlâda was flung by the orders of his father, and the mark of the foot of the martyr is still shown on a neighbouring rock.<sup>1</sup>

Another legend identifies Holí with the witch Pûtanâ, who

<sup>1</sup> Führer, "Monumental Antiquities," 118.

attempted to destroy the infant Krishna by giving him her poisoned nipple to suck.<sup>1</sup>

Lastly, a tale told at Hardwâr brings us probably nearer the real origin of the rite. Holikâ or Holî was, they say, sister of Sambat or Sanvat, the Hindu year. Once, at the beginning of all things, Sambat died, and Holî in her excessive love for her brother insisted on being burnt on his pyre, and by her devotion he was restored to life. The Holî fire is now burnt every year to commemorate this tragedy.

#### PROPI TIATION OF SUNSHINE.

There seems to be little doubt that the custom of burning the Holî fire rests on the same basis as that of similar observances in Europe. The whole subject has recently been copiously illustrated by Mr. J. G. Frazer.<sup>2</sup> His conclusion is that "they are sun charms or magical ceremonies intended to ensure a proper supply of sunshine for men, animals, and plants. We have seen that savages resort to charms for making sunshine, and we need not wonder that primitive man in Europe has done the same. Indeed, considering the cold and cloudy climate of Europe during a considerable portion of the year, it is natural that sun charms should have played a much more prominent part among the superstitious practices of European peoples than among those of savages who live near the equator. This view of the festival in question is supported by various considerations drawn partly from the rites themselves, partly from the influences they are believed to exert on the weather and on vegetation. For example, the custom of rolling a burning wheel down a hill-side, which is often observed on these occasions, seems a very natural imitation of the sun's course in the sky, and the imitation is particularly appropriate on Midsummer Day,

<sup>1</sup> Buchanan, "Eastern India," ii. 480; Wilson, "Essays," ii. 233; Atkinson, "Himâlayan Gazetteer," ii. 867 sq.; "Panjâb Notes and Queries," iii. 127; Growse, "Mathura," 56.

<sup>2</sup> "Golden Bough," ii. 246; and see Conway, "Demonology," i. 65 sqq.; Henderson, "Folk-lore of the Northern Counties," 72 sqq.; Gregor, "Folk-lore of North-East Scotland," 167 sq.; Brand, "Observations," 165 sqq.

when the sun's annual declension begins. Not less graphic is the imitation of his apparent revolution by swinging a burning tar barrel round a pole. The custom of throwing blazing discs, shaped like suns, into the air, is probably also a piece of imitative magic."<sup>1</sup> In these, as in so many cases, the magic force is supposed to take effect through mimicry or sympathy.

It is true, of course, that the climatic conditions of Northern India do not, as a rule, necessitate the use of incantations to produce sunshine. But it must be remembered that the native of the country does not look on the fierceness of the summer sun with the same dread as is felt by Europeans. To him it is about the most pleasant and healthy season of the year, and people who are sometimes underfed and nearly always insufficiently dressed have more reason to fear the chills of December and January than the warmth of May and June. It is also usually recognized in popular belief that seasonable and sufficient rainfall depends on the due supply of sunshine.

#### THE HOLÍ OBSERVANCES.

The Holí, while generally observed in Northern India, is performed with special care by the cowherd classes of the land of Braj, or the region round the city of Mathura, where the myth of Krishna has been localized, and it is here that we meet with some curious incidents which are undoubtedly survivals of the most primitive usages.

The ceremonies in vogue at Mathura have been very carefully recorded by Mr. Growse.<sup>2</sup> He notes "the cheeriness of the holiday-makers as they throng the narrow, winding streets on their way to and from the central square of the town of Barsána, where they break into groups of bright and ever varying combinations of colour, with the buffooneries of the village clowns, and the grotesque dances of the lusty swains, who, with castanets in hand, caricature in their

<sup>1</sup> Frazer, "Golden Bough," ii. 268.

<sup>2</sup> "Mathura," 84 sq.

movements the conventional graces of the Indian ballet girl.

“Then follows a mock fight between the men of the adjoining village of Nandgânw and the women of Barsâna. The women have their mantles drawn down over their faces and are armed with long, heavy bamboos, with which they deal their opponents many shrewd blows on the head and shoulders. The latter defend themselves as best they can with round leather shields and stag horns, as they dodge in and out among the crowd, and now and again have their flight cut off, and are driven back upon the crowd of excited viragoes. Many laughable incidents occur. Not unfrequently blood is drawn; but an accident of this kind is regarded rather as an omen of good fortune, and has never been known to give rise to any ill-feeling. Whenever the fury of their female assailants appears to be subsiding, it is again excited by the men shouting at them snatches of ribald rhymes.”

#### THE LIGHTING OF THE HOLÎ FIRE.

Next day the Holî fire is lit. By immemorial custom, the boys are allowed to appropriate fuel of any kind for the fire, the wood-work of deserted houses, fences, and the like, and the owner never dares to complain. We have the same custom in England. The chorus of the Oxfordshire song sung at the feast of Gunpowder Plot runs,—

A stick and a stake  
For King James's sake;  
If you won't give me one,  
I'll take two,  
The better for me,  
The worse for you.

This is chanted by the boys when collecting sticks for the bonfire, and it is considered quite lawful to appropriate any old wood they can lay hands on after the recitation of these lines.<sup>1</sup>

Mr. Growse goes on to describe how a large bonfire had

<sup>1</sup> Dyer, “Popular Customs,” 414.

been stacked between the pond and the temple of Prahlâda (who, as we have already seen, is connected with the legend), inside which the local village priest, the Kherapat or Panda, who was to take the chief part in the performance of the day, was sitting, telling his beads. At 6 p.m. the pile was lit, and being composed of the most inflammable materials, at once burst into a tremendous blaze. The lads of the village kept running close round it, jumping and dancing and brandishing their bludgeons, while the Panda went round and dipped in the pond, and then with his dripping turban and loin-cloth ran back and made a feint of passing through the fire. In reality he only jumped over the outermost verge of the smouldering ashes, and then dashed into his cell again, much to the dissatisfaction of the spectators, who say that the former incumbent used to do it much more thoroughly. If on the next recurrence of the festival the Panda shows himself equally timid, the village proprietors threaten to eject him as an impostor from the land which he holds rent-free, simply on the score of his being fire-proof.

It is hardly necessary to say that this custom of jumping through the fire prevails in many other places. We have already had an instance of it in the case of the fire worship of Râhu. In Greece people jump through the bonfires lighted on St. John's Eve. The Irish make their cattle pass through the fire, and children are passed through it in the arms of their fathers. The passing of victims through the fire in honour of Moloch is well known.<sup>1</sup>

#### THE THROWING OF THE POWDER.

In the Indian observance of the Holî next followed a series of performances characterized by rude horseplay and ribald singing. Next day came the throwing of the powder. "Handfuls of red powder, mixed with glistening talc, were thrown about. Up to the balconies, above and down on the

<sup>1</sup> "Hunt, "Popular Romances," 208; "Folk-lore," i. 520; ii. 128; Dyer, *loc. cit.*, 234.

heads of the people below; and seen through this atmosphere of coloured cloud, the frantic gestures of the throng, their white clothes and faces all stained with red and yellow patches, and the great timbrels with branches of peacocks' feathers, artificial flowers and tinsel stars stuck in their rims, borne above the players' heads, and now and then tossed up in the air, combined to form a curious and picturesque spectacle."

Then followed another mock fight between men and women, conducted with perfect good-humour on both sides, and when it was all over, many of the spectators ran into the arena, and rolled over and over in the dust, or streaked themselves with it on the forehead, taking it as the dust hallowed by the feet of Krishna and the Gopîs.

#### THE HOLÎ IN MÂRWÂR.

Colonel Tod gives an interesting account of the festival as performed at Mâr wâr. He describes the people as lighting large fires into which various substances, as well as the common powder, were thrown; and around which groups of children danced and screamed in the streets, "like so many infernals; until three hours after sunrise of the new moon of the month of Chait, these orgies are continued with increased vigour; when the natives bathe, change their garments, worship, and return to the ranks of sober citizens, and princes and chiefs receive gifts from their domestics."<sup>1</sup>

#### THE ASHES OF THE HOLÎ FIRE.

The belief in the efficacy of the Holî fire in preventing the blight of crops, and in the ashes as a remedy for disease, has been already noticed. So in England, the Yule log was put aside, and was supposed to guard the house from evil spirits.<sup>2</sup>

<sup>1</sup> "Annals," i. 599 sq.

<sup>2</sup> Dyer, *loc. cit.*, 52.

## THE BASIS OF THE HOLÎ RITE.

We have seen that the primary basis of this and similar rites is probably the propitiation of sunshine. But the present observances in India are probably a survival of a very much more primitive cultus. We have already seen that in one form of the popular legend, Holî is the sister of Sambat, the year, and revived him from death by burning herself with his corpse. We find the same idea in Nepâl, where a wooden post adorned with flags is erected in front of the palace, and this is burned at night, representing the burning of the body of the old year, and its re-birth with each succeeding spring.<sup>1</sup>

The Drâvidian Hill tribes of Mirzapur do not perform the Holî ceremony like their Hindu neighbours, but on the same date the Baiga burns a stake, a ceremony which is known as Sambat Jalânâ, or "the burning of the old year."

In Kumaun each clan puts up the Chîr or rag-tree. A middle-sized tree or a large branch is cut down and stripped of its leaves. Young men go round and beg scraps of cloth, which are tied to the tree, and it is then set up in the middle of the village. Near it the Holî fire is burnt. On the last day the tree itself is burnt, and the people jump over the ashes as a cure for itch and similar diseases. While the tree is burning, men of other clans try to snatch away some of the rags. It is regarded as being very propitious to be able to do this, and the clan which loses is not allowed to set up the tree again. Faction fighting in order to gain the right of setting up the tree has practically ceased under British law.<sup>2</sup>

The ceremony in another form appears at Gwâlîor. There, instead of a tree, they burn large heaps of cowdung fuel. The Marwâris erect a nude figure known as Nathurâm, made of bricks, of a most disgusting shape. This, when the pile of cowdung cakes is consumed, is broken to pieces

<sup>1</sup> Wright, "History," 41.

<sup>2</sup> "North Indian Notes and Queries," iii. 92.

with blows of shoes and bludgeons. Another beautifully carved image of the same kind is paraded through the bazars and kept safely from year to year. This Nathurâm is said to have been a scamp from some part of Northern India, who went to Mârwâr and seduced a number of women, until he was detected and put to death. He then became a malignant ghost and began to torment women and children, and now his spirit can be appeased only by a series of indecent songs and gestures performed by the women. No Mârwâri household is without an image of Nathurâm, and a representation of him is laid with the married pair after the wedding, while barren women and those whose children die pray to him for offspring. He is in short a phallic fetish.

The Holî, then, in its most primitive form, is possibly an aboriginal usage which has been imported into Brâhmanism. This is specially shown by the functions of the Kherapat or village priest, who lights the fire. He is sometimes a Brâhman, but often a man drawn from the lower races. As we have seen, his duties among the Drâvidian races are performed by the Baiga, who is always drawn from the non-Aryan races. It seems probable that the legends connecting the rite with Prahlâda and Krishna are a subsequent invention, and that the fire is really intended to represent the burning of the old year and the re-birth of the new, which they pray may be more propitious to the families, cattle, and crops of the worshippers. The observance seems also to include certain ceremonies intended to scare the evil spirits which bring disease and famine. The compulsory entry of the local priests into the fire can hardly be anything but a survival of human sacrifice, intended to secure the same results; and the dancing, singing, waving of flags, screaming, the mock fight, and the throwing of red powder, a colour supposed, as we have seen, to be obnoxious to evil spirits, are probably based on the same train of ideas.

Finally comes the indecency of word and gesture, which is a distinct element in the rite. There seems reason to believe that in the worship of certain deities in spring, promiscuous intercourse was regarded as a necessary part of the



ceremony.<sup>1</sup> This appears at what is called the Kâhi ka Mela in Kulu, in which indecency is supposed to scare evil spirits.<sup>2</sup> We have already noticed the practice of indecency as a rain charm, and it seems at least a plausible hypothesis that the unchecked profligacy which prevails among the Hindus at the spring feast and at the Kajalî in autumn may be intended to repel evil spirits which check the fecundity of men, animals, and crops. The same idea probably also underlies the licentious observance of the Karama among the Drâvidian races. The same theory explains similar usages in Europe, such as the Lupercalia, Festum Stultorum, Matronalia Festa, Liberalia, and our own All Fools' Day, where the indecent part of the performance has disappeared under the influence of a purer faith and a higher morality, and a little kindly merriment is its only survival.

Of the mock fight as a charm for rain we have spoken already, and at the Holî it may be merely a fertility charm. Of these mock fights we have numerous instances in the customs of Northern India. Thus, in Kumaun, in former days at the Bagwâh festival the males of several villages used to divide into two bodies and sling stones at each other across a stream. The results were so serious that it was suppressed after the British occupation of the country.<sup>3</sup> The people in some places attribute the increase of cholera and other plagues to its discontinuance. In the plains, the custom survives in what is known as the Barra, when the men of two villages have a sort of Tug of War with a rope across the boundary of the village. Plenty is supposed to follow the side which is victorious.

Another of these spring rites is that known as the Râli ka Mela in Kângra, the Râli being a sort of rude image of Siva or Pârvatî. The girls of the village in March take baskets of Dûb grass and flowers, of which they make a heap in a selected place. Round this they walk and sing for ten days, and then they erect two images of Siva and

<sup>1</sup> "Folk-lore," ii. 178; "Herodotus," ii. 58.

<sup>2</sup> "North Indian Notes and Queries," iii. 184.

<sup>3</sup> *Ibid.*, iii. 17, 99.

Pârvatî, who are married according to the regular rites. At the conjunction or Sankrânt in the month of Baisâkh the images are flung into a pool and mock funeral obsequies are performed. The object of the ceremonial is said to be to secure a good husband.<sup>1</sup>

In Gorakhpur this spring rite takes the form of hunting and crucifying a monkey on the village boundary. This is said to be intended to scare these animals, which injure the crops. But the rite seems to be intended to secure fertility, and is possibly the survival of an actual sacrifice.

Of the same class is what is known in the Hills as the Badwâr rite, where a Dom, one of the menial castes, is made to slide down a rope from a high precipice. The intention is to promote the fertility of the crops and expel the demons of disease.

#### MARRIAGE OF THE POWERS OF VEGETATION.

Mr. Frazer has collected instances of the marriage of the powers of vegetation, of which we have a survival in the English King and Queen of the May. This seems to be the explanation of the remarkable rite among the Kharwârs, of which Mr. Forbes has given an account.<sup>2</sup>

“One of the most remarkable of the Kharwâr deities is called Durgâgiya Deotâ; this spirit rejoices in the name of Mûchak Rânî. She is a Chamârin by caste, and her home is on a hill called Buhorâj; her priests are Baigas. All the Kharwârs regard her with great veneration, and offer up pigs and fowls to her several times during the year. Once a year, in the month of Aghan, what is called the Kârûj Pûjâ takes place in her honour.

“The ceremony is performed in the village threshing-floor, when a kind of bread and kids are offered up. Once in three years the ceremony of marrying the Rânî is performed with great pomp. Early in the morning of the bridal day both men and women assemble with drums and

<sup>1</sup> “Indian Antiquary,” xi. 297.

<sup>2</sup> “North Indian Notes and Queries,” iii. 24.

horns, form themselves into procession and ascend the hill, singing a wild song in honour of the bride and bridegroom. One of the party is constituted the priest, who is to perform the wedding ceremony. This man ascends the hill in front of the procession, shouting and dancing till he works himself into a frenzy. The procession halts at the mouth of a cave, which does, or is supposed to, exist on the top of the hill. The priest then enters the cave and returns bearing with him the Rânî, who is represented as a small oblong-shaped and smooth stone, daubed over with red lead. After going through certain antics, a piece of Tasar silk cloth is placed on the Rânî's head, and a new sheet is placed below her, the four corners being tied up in such a manner as to allow the Rânî, who is now supposed to be seated in her bridal couch, to be slung on a bamboo, and carried like a dooly or palanquin.

“The procession then descends the hill and halts under a Banyan tree till noon, when the marriage procession starts for the home of the bridegroom, who resides on the Kandi hill.

“On their arrival there, offerings, consisting of sweetened milk, two copper pice, and two bell-metal wristlets, are presented to the bride, who is taken out of her dooly and put into the cave in which the bridegroom, who, by the way, is of the Agariya caste, resides. This cave is supposed to be of immense depth, for the stone goes rolling down, striking the rocks as it falls, and the people all listen eagerly till the sound dies out, which they say it does not do for nearly half an hour.

“When all is silent, the people return rejoicing down the hill, and finish off the evening with a dance. The strangest part of the story is that the people believe that the caves on the two hills are connected, and that every third year the Rânî returns to her father's house. They implicitly believe that the stone yearly produced is the same. The village Baigas could probably explain the mystery.

“In former times the marriage used to take place every year, but on one occasion, on the morning succeeding the

marriage ceremony, the Rânî made her appearance in the Baiga's house. The Baiga himself was not present, but his wife, who was at home, was very indignant at this flightiness on the part of the Rânî, and the idea of her going about the country the morning after her marriage so shocked the Baigâin's sense of propriety, that she gave the Rânî a good setting down, and called upon her to explain herself, and as she could give no satisfactory account of her conduct, she was punished by being married every three years, instead of yearly as before."

The mock marriage of Ghâzi Miyân, to which some reference has been already made, a very favourite rite among the Musalmâns and low Hindu castes of the North-Western Provinces, is very possibly the survival of some non-Aryan rite of this kind, performed to secure the annual revival of the year and the powers of vegetation.

#### THE DRÂVIDIAN SATURNALIA.

Some of the Drâvidian tribes enjoy the Saturnalia in other forms.

Thus, the Gond women have the curious festival known as Gurtûtnâ or "breaking of the sugar." "A stout pole about twelve or fifteen feet high is set up, and a lump of coarse sugar with a rupee in it placed on the top; round it the Gond women take their stand, each with a little green tamarind rod in her hands. The men collect outside, and each has a kind of shield made of two parallel sticks joined with a cross-piece held in the hand to protect themselves from the blows. They make a rush together, and one of them swarms up the pole, the women all the time plying their rods vigorously; and it is no child's play, as the men's backs attest next day. When the man gets to the top, he takes the piece of sugar, slips down, and gets off as rapidly as he can. This is done five or six times over with the greatest good-humour, and generally ends with an attack of the women *en masse* upon the men. It is the regular Saturnalia for the women, who lose all respect, even for a

settlement officer ; and on one occasion when he was looking on, he only escaped by the most abject submission and presentation of rupees."<sup>1</sup>

The Bhils of Gujarât plant a small tree or branch firmly in the ground. The women stand near it, and the men outside. One man rushing in tries to uproot the tree, and the men and women fall upon him and beat him so soundly that he has to retire. He is succeeded by another, who is belaboured in the same way, and this goes on till one man succeeds in bearing off the tree, but seldom without a load of blows which cripples him for days.<sup>2</sup>

All these mock combats have their parallels in English customs, such as the throwing of the hood at Haxey, the football match at Derby, the fighting on Lammas Day at Lothian, and hunting of the ram at Eton.<sup>3</sup>

#### THE DESAULI OF THE HOS.

The Hos of Chutia Nâgpur have a similar festival, the Desauli held in January, "when the granaries are full of grain, and the people are, to use their own expression, 'full of devilry !' They have a strange notion that at this period men and women are so overcharged with vicious propensities that it is absolutely necessary for the safety of the person to let off steam by allowing for the time full vent to the passions. The festival, therefore, becomes a sort of Saturnalia, during which servants forget their duty to their masters, children their reverence for their parents, men their respect for women, and women all notions of gentleness, modesty, and delicacy ; they become raging Bacchantes. It opens with a sacrifice to Desauli of three fowls, a cock and two hens, one of which must be black, and offered with some flowers of the Palâsa tree (*Butea frondosa*), bread made from rice flour and sesamum seeds. The sacrifice and offering are made by the village priest, if there be one, or if not by any elder of the village who possesses the necessary legendary lore ; and he

<sup>1</sup> "Hoshangâbâd Settlement Report," 126 sq.

<sup>2</sup> "Bombay Gazetteer," vi. 29.

<sup>3</sup> Dyer, "Popular Customs," 32, 75, 85, 353 sq.

prays that during the year they are going to enter on they and their children may be preserved from all misfortune and sickness, and that they may have seasonable rain and good crops. Prayer is also made in some places for the souls of the departed. At this period an evil spirit is supposed to infest the locality, and to get rid of it, men, women, and children go in procession round and through every part of the village with sticks in their hands, as if beating for game, singing a wild chant and vociferating loudly, till they feel assured that the bad spirit must have fled, and they make noise enough to frighten a legion. These religious ceremonies over, the people give themselves up to feasting, drinking immoderately of rice-beer till they are in a state of wild ebriety most suitable for the purpose of letting off steam.”<sup>1</sup>

With these survivals of perhaps the most primitive observances of the races of Northern India we may close this survey of their religion and folk-lore. To use Dr. Tylor's words in speaking of savage religions generally, “Far from its beliefs and practices being a rubbish heap of miscellaneous folly, they are consistent and logical in so high a degree as to begin, as soon as even roughly classified, to display the principles of their formation and development; and these principles prove to be essentially rational, though working in a mental condition of intense and inveterate ignorance.”<sup>2</sup>

<sup>1</sup> Dalton, “Descriptive Ethnology,” 196 sq.

<sup>2</sup> “Primitive Culture,” i. 22 sq.

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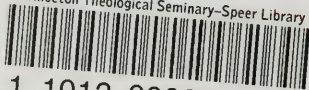




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