

held" is the motto of celestial beings in the hills. Dúm, like the majority of interdicting deities, is a fearsome deity of whom the peasants stand in awe. Originally he was a human being, born to a childless peasant by the mercy of the goddess Devi, but on his death his spirit showed a strange perversity. It would not rest in peace, but liked to vex the people. So in despair they defied it and popt him fairly quiet. He still retains however some traces of his ghostly devilry and if his worshippers transgress his orders, calamity will surely fall upon them. The udders of their cows dry up, the crops are blighted, and their children die, until at length they expiate their sin by generous sacrifices.

Passing to the next type of supernatural beings who play the rôle of benevolent monarchs we find that such are satisfied with a mere acknowledgment of their supposititious rights. They exact only the performance of the following ceremonies from their worshippers. When a calf is born the mother is not milked until the fourth day after birth. The milk is then placed in a vessel and left to curdle. When firmly set it forms part of a sacrifice offered to the animal's ancestral god. *Ghi*, curds and milk are poured upon the idol's head; incense, flowers and sweetened bread are laid before it. The owner offers up a prayer that the cow and calf may prosper and asks the god's permission to use the produce of the former. The bread is eaten by the suppliant and after he has sacrificed a goat he may assume that the deity has vouchsafed the liberty to use the *ghi* and milk as he deems fit. Since the cattle are mostly of local breed the rites are usually performed within the village temple. But this is not invariably the case, for where the cow or her progenitors have been imported a pile of stones is built to represent her family god. There the goat is slaughtered and the votive offerings paid. Sometimes when the local temple is at a distance the offerings are poured over the horns of the cow itself, and this is always done if, though the animal is known to be of alien stock, all record of its god has been forgotten.

The third class of democratic deities who impose no terms upon their clients are not uncommon, but they can grant no privileges for beasts other than their hereditary property. For example milk from the progeny of any cow, once owned by a worshipper of Dúm, has the same pains and penalties attaching to its use as though it lived within his jurisdiction. And this is so although its present owner lives far outside the limits of Dúm's sway and the original stock was imported several generations back.

With reference to the Kolis the issues are obscured to some extent by the fact that a number of the caste cannot afford the luxury of either milk or *ghi*. Also in the olden days it was the policy of the rulers to depress their menials and if the noise of churning was heard within the Koli's house, he was assuredly fined. This much seems certain that the superstition is not so general among Kolis as it is amongst Kanets. Where it applies the cause can usually be attributed to the worship of some deity adopted from the pantheon of the superior caste. Where both castes worship the same god, the nature of the veto is the same for both. Sometimes in a village the Kolis are under the disability whilst the Kanets are free; more often the reverse is found to

be the case. The custom does not appear to be aboriginal; the Kolis have learnt it from the Kanets and not the Kanets from the Kolis."

Dr. J. Hutchison has found that similar customs prevail as far north as the Tibetan border, but are said not to exist in Ladákh or Eastern Tibet. He writes :—

In the Rávi Valley the procedure is somewhat as follows :—After calving the calf is allowed to drink all the milk for three days. This seems to be the period most generally allowed. After the third day a certain quantity of milk—usually one half—is put aside for the calf and the rest is put into a vessel called *dudhár* after each milking. When the vessel is full the milk is churned and butter is made which is also stored and when enough has been accumulated it is made into *ghí*. The milk is not drunk by the family and is said to be *suchcha*—that is forbidden. This period may last from a few days to three, six or even more months if the cow goes on giving milk according to the will of the owner. During this time butter is made at regular intervals and then converted into *ghí*, which is stored for the merchants who come round to purchase it, but none of it is used by the family until certain ceremonies have been performed. The impression is general that the procedure is observed purely for financial reasons, there being a brisk trade in *ghí* all through the Rávi Valley. Caste seems to make no difference and the custom prevails among high and low, rich and poor. When the period which may range from the 9th day to the 9th month has expired, the owner of the cow makes an offering to the local *deota* Nág or Deví, under whose special protection the cow is considered to be and who is called *jakh*, after which the milk ceases to be *suchcha* and may be used by the family. Nowhere did I hear of any instance in which the owner was entirely debarred from using the milk of his own cow, except during the period I have indicated. The offering made to the *jakh* consists of curds, milk, butter and *ghí*, which are generally rubbed on the face of the image. Incense is also burnt and sweet bread is also presented and if it is a first calf a goat is sacrificed.

The custom is almost certainly of aboriginal origin and has come down from a time long anterior to the appearance of the Rájás on the scene. I am inclined to agree with what seems to be the general belief among the people around us that the custom is practised for profit only. One need not call it mercenary, for it is simply in keeping with the ordinary trade practices in these hills.

The above description applies chiefly to the Rávi Valley and the outer mountains. In the Chandra Bhága Valley, especially in Pádar, Pángi and Láhul the milk is kept *suchcha* after calving only for 9 to 12 days. Then an offering is made to the Nau grah and local deity in much the same way as in Chamba, except that instead of a live goat the imitation of one in *áta* is offered presumably to save expense. The milk is then freely used.

There is, however, another interesting custom which seems to be peculiar to those regions. In Pádar for the whole month of Sáwan, and in Pángi for 15 days in that month, all the milk of the valley is regarded as *suchcha* or devoted to the local Nág or Deví. The cows are milked as usual and the milk accumulates in the special receptacle called *uhár*.

It is churned at intervals and the butter so procured is made into *ghí* which is stored up, while the buttermilk is drunk at special gatherings. On special days also some of the curds, milk and *ghí* are offered to the Nág. All this is done when the cattle are up in the *puháli* or high mountain pastures. At the end of the period special offerings are made and a sheep is sacrificed for the whole village and then the milk becomes common again. On such occasions it is hard for travellers to procure milk as the people are very unwilling to give it. This custom does not prevail in Láhul. The object probably is to lay in a yearly supply of *ghí* at the time of year which is most convenient to themselves and where the pasture is at its richest and the milk consequently most abundant and of good quality. In Láhul the cattle remain in the village all the year round and are not sent to a *puháli* or mountain pasture. The *ghí* made in the Chandra Bhága valley is for domestic use only.

Omens.—To return to the topic of omens, it is even less easy to explain many of them than it is to account for *tabus*. Thus in Attock meeting water when starting on a journey is lucky, because water is much prized, and sweepers may be good omens as they are humble, honest and useful. But if Brahmans and *mulláhs* are seldom met without their asking for alms it might be supposed that their blessing would outweigh the loss of the money bestowed on them.¹

Good and bad omens are much regarded in Chamba. If a *chakor* (Greek partridge) cackles on the roof, it forebodes death to one of the family. An owl or kite settling on the roof, or on a tree close by, portends calamity. Bad omens also affect cattle. If a cow lies down while being milked, or blood comes from her teats the animal must be sent away. A poisonous snake entering a house portends good, and the Nág is regarded as specially auspicious. If killed in the house a snake must be removed by the window and not by the door, or one of the family will die. If a cock crow in the evening it should be killed at once lest it should crow thrice, portending death to some one in the family. Twin calves are unlucky. A white spot on a horse's forehead is called *tára* and is unlucky to its purchaser. Hair growing the wrong way on a horse's neck is a bad omen called *putha bál*, as is also a tuft of hair anywhere on the animal. White hair near the hoofs or on the forehead, called *panjkalyáni*, is considered auspicious.²

On maize 4 or 5 cobs on one stalk are a bad omen. If a snake crawls past a heap of grain it must be given away. An injury to any one at the burning *ghát* is ominous, and an offering must be made to avert calamity. An adult sneezing at the commencement of any work or when starting on a journey is ominous, but good in the case of a young girl. The sight of a centipede means that some one is speaking evil of the person who sees it. A sudden tremor of one part of the body points to impending disease, and the side is touched with a shoe to avert it. Itching in the right palm indicates coming wealth, and in the sole of the foot that a journey is near. Singing in the right ear means pleasant news in prospect, but bad news if it is in the left. If hiccup is slight some relative is thinking of you: if troublesome, some one is abusing you. If the eyelid quivers grief is near. A spider on the body means good clothing or a friend in prospect.

¹ Attock Gazetteer, p. 107.

² See p. 225 *supra*.

Dreams.—If a person dreams in the early morning the dream will come true. If in a dream a dead relative appears and mentions a date on which the person dreaming will die, some measures are taken to defeat this evil influence. A *chela* is called on the date mentioned, who dances, and he and the friends try in many ways to divert the man's attention till the critical time is past. The omen is inauspicious if in a dream copper or iron is given to the person dreaming. A dog coming towards the person to bite him is also ominous, and is called *grah*. An elephant in a dream means that Ganesh is angry and must be appeased. If a little child appears saying pleasant things Káli is benignant, but if something unpleasant is said Káli needs to be appeased. If a boy appears Mahádev is signified. A snake coming towards the dreamer to bite him is a bad omen. If some one is seen to leave the house the person dreaming will die, but if a living relative is seen dying he or she will recover. Crossing a stream in a dream points to some coming difficulty.

A dream should never be mentioned to any one as it is most unlucky to do so, but to dream during the afternoon or at noon is harmless however bad the dream may be.¹

Dreams naturally are often ominous, for good or evil. To see one's self riding on a male camel, ass or buffalo means death, which is imminent if one sees one's self climbing a tree to gather fruit—probably because the ashes of a burnt corpse are hung on a tree. To see raw meat portends sickness, and to be falling from a hill or rock calamity as well. To swim in clear water and gain the shore predicts recovery from a long illness. To see smoke, rain, mud or dirty water or to laugh in one's sleep means grief. To dance and sing means calamity as well. To see ashes, bones or cowries portends grief and loss. To be attacked by a snake or scorpion on the left side means loss, and to see the bed of a dried-up pond or river, loss of salary. To climb to a hill-top means profit, and to see one's self or another eating meat or curds or to be attacked by a snake or scorpion on the right side, wealth. To ride on an elephant or a white horse means promotion and to be in prison is to be soon a ruler, while to see one's head cut off or the sun or moon rising is to be soon a king. A naked sword or a road portends an unexpected journey. The happiness of one's ancestors is assured by the vision of a *faqir* or *sádhú*.² A dream during the latter part of the night is however auspicious as it is then that the gods are roaming and you are sure of gain.³ Dreams may be cured by reciting a common invocation to Hanúmán.

Shoes lying over each other are a sign of travel and if you see a broom upside down put it right way up or you will suffer somehow. It is lucky to find silver but not gold, and on a journey it is lucky to meet a sweeper, a snake or a corpse, but the reverse if one meets a Brahman, a village headman or a washerman.⁴

DIVINATION, POSSESSION, EXORCISM AND CHARMS—Such being the varied choice in the matter of malevolent spirits offered to

Ibbetson,
 § 223.

¹ P. N. Q., III, §§ 880-1.

² *Id.*, I., § 789.

³ *Id.*, I., § 780.

⁴ *Id.*, I., §§ 788-90.

the Punjab peasant by the belief of the countryside, it may be supposed that divination and exorcism are practised widely, and possession and the virtue of charms firmly believed in. Of witchcraft proper one hears but little, and it is, I believe, chiefly confined to the lowest castes; though some wizards are commonly credited with the power of causing a woman to die if they can obtain a lock of her hair, and then bringing her to life again for their carnal enjoyment.¹ Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit; and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called 'devotees' (*bhagat*)² or 'wise men' (*syāna*), and they generally work under the inspiration of a snake-god, though sometimes under that of a Saiyad (see above). The power of divination is generally confined to the lower and menial (? aboriginal) castes, is often hereditary, and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag; and he then builds a shrine to his familiar, before which he dances, or, as it is called by the people, 'sports' (*khelna*, *khel kādna*). He is consulted at night, the inquirer providing tobacco and music. The former is waved over the body of the invalid and given to the wise man to smoke. A butter-lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflatus, and in a paroxysm of dancing and head-wagging declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate. Or the diviner waves wheat over the patient's body, by preference on Saturday or Sunday: he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night or waved over his body, or he is made to eat a part of it; and it is sometimes exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross-roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jand* (*prosopis spicigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of those offerings, blue being the predominating colour if the shrine be Musalmán, and red if it be Hindu.

The Jāts and Baloch of Dera Ismāíl Khān and Miánwālī are firm believers in magic :—

White magic.

A useful charm is to get 4 men to write out at the same time but at separate places, the Muhammadan creed. The whole is worn as an amulet. It is said to be of general efficacy, and to safeguard the wearer from hurt, though Husain Khān, Baloch, who told me, got a sword-cut all the same from a Wazīr near Pezu in Edwardes' time. Passing a hut in Multān an old woman came out and cried *Ahī nīl*

¹ In the hills, however, magic is said to be common; and in the plains certain men can charm the livers out of children, and so cause them to pine away and die. Englishmen are often credited with this power.

² The term Bhagat, I believe, properly applies only to the devotees of the goddess Devī. But it is locally used by the villagers for any wise man or diviner.

ādmi! nīl ādmī! "Oh blue man, blue man—what shall I give my child for the cough?" I did not know the answer and foolishly promised some medicine. She told me I ought to have bid her steal something from a neighbour's field or house, as that would have cured the cough. There are many other spells of this class but people will not own to any knowledge of them.

Earth taken from a sweeper's grave or from a Hindu burning place, moulded into the shape of an enemy and the *Surat Yasin* read over it, is supposed to be fatal to him. To call up the devil himself it is only necessary to repeat the creed backwards. Within the memory of several men whom I know a Sayyid from Multán who could control the *jinn*s appeared at Leia and Bhakkar in Mianwáli. He produced cooked food from the air, pomegranates out of season, pots of *ghí* and at the instigation of a Leia money-lender, rupees. It is admitted that a man who possesses a full knowledge of the great names (*ism*) of the Deity, who knows how to combine them and the demons affected by each, can render them obedient to himself or to the ring on his little finger. But only the learned and scrupulously pure can attain to this knowledge. Certain of the *isms* repeated before going into court or before a *hákím* are certain to gain favour for the sayer.

Black magic.

Amulets are much used. A headman to prevent the anger of a justly incensed *hákím* from falling on him sat with an amulet tied conspicuously on his *sáfa*. He admitted the reason when asked.

Amulets.

Whereas possession by the god is, as a rule, invoked, possession by evil spirits is dreaded, and various remedies resorted to for their expulsion. Such spirits are known by various names, but Bhairon and Kális are also believed to cause demoniacal possession. When a man becomes thus possessed, the *pandit* ascertains by astrology whether the possession is really due to evil spirits, and if this appears certain, he takes the man to the abode of the god. The people assemble and invoke the god with incessant cries, the *pujári* remaining still and silent for a time. Soon he begins to tremble and nod his head. He then asks the god to cure the sufferer. Casting rice at the people he curses them until in terror they offer to propitiate the god with sacrifices of goats etc., whereupon he advises that sacrifice be made. He then offers rice to the god and says that the evil spirit will depart. *Dháp* is not offered, nor is music played, and as a rule, no *mantrás* are read, but in rare cases Káli is thus invoked:—

Demoniacal possession.

*Káli chari char chari kát kát,
Dehi ho khái,
Páni bahi samundar ká, bhát,
Churét bhasam ho ját.*

"Káli has arisen and devours the sacrifice. Let the ocean flow, let ghost and demon turn into ashes."

FASTS AND FESTIVALS.—Religious festivals play a great part in the life of the peasant; indeed they form his chief holidays, and on these occasions men, and still more women and children, don their best

Ibbetson,
§ 285.

clothes and collect in great numbers, and after the offering has been made enjoy the excitement of looking at one another. The great Hindu festivals have been described in numberless books, and I need not notice them here. But besides these, every shrine, Hindu and Musalmán, small and great, has its fairs held at fixed dates which attract worshippers more or less numerous according to its renown. Some of these fairs, such as those at Thánesar on the occasion of an eclipse, those of Bába Faríd at Pák Pattan, and of Sakhi Sarwar at Nigáha are attended by very many thousands of people, and elaborate police arrangements are made for their regulation. There are two festivals peculiar to the villages, not observed in the towns, and therefore not described in the books, which I will briefly notice. The ordinary Díwáli or feast of lamps of the Hindus, which falls on Kátik, 11th, is called by the villagers the little Díwáli. On this night the *pitr* or ancestors visit the house, which is fresh plastered throughout for the occasion, and the family light lamps and sit up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dust-pan and turns them out on to the dunghill, saying, *dadaṛ' áur ho*: 'May thriftlessness and poverty be far from us!' Meanwhile they prepare for the celebration of the great or Gobardhan Díwáli, on which Krishna is worshipped in his capacity of a cowherd, and which all owners of cattle should observe. The women make a Gobardhan of cow-dung, which consists of Krishna lying on his back surrounded by 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 bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this are put the churn-staff and five whole sugarcanes, and some parched rice and a lighted lamp in the middle. The cowherds are then called in and they salute the whole and are fed with rice and sweets. The Brahman then takes the sugarcane and eats a bit; and till then no one must cut, press, or eat cane. Rice-milk is then given to the Brahmans, and the bullocks have their horns dyed and get extra well fed. Four days before the Díwáli, i.e. on Kátik 11th, is the *Devuthni Gyáras* on which the gods awake from their four months' sleep, which began on Háṛ 11th. On the night of the *devuthni* the children run about the village with lighted sticks and torches. During these four months it is forbidden to marry, to cut sugarcane, or to put new string on a bedstead on pain of a snake biting the sleeper. On the 15th and 11th of Phágan the villagers worship the *aonla* tree, or *phyllanthus emblica*, mentioned by Huen Tsang as being so abundant beyond Delhi. This tree is the emblem myrobolus, a representation of the fruit of which is used for the final of Buddhist temples. Its worship is now connected with that of Shiv: Brahmans will not take the offerings. The people circumambulate the tree from left to right (*prikamma*), pour libations, eat the leaves and make offerings, which are taken by the Kanphate Jogis. Fasts are not much observed by the villagers, except the great annual fasts; and not even those by the young man who works in the fields and cannot afford to go hungry. But sugar, butter, milk, fruits and wild seeds, and anything that is not technically 'grain' may be eaten, so that the abstinence is not very severe.

¹ *Dadaṛ* = 'thriftless, lazy', and so 'poor'

The south is a quarter to be especially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the south, nor must you sleep or lie with your feet in that direction except in your last moments. The demon of the four quarters, Disásul, lives in the east on Monday and Saturday, in the north on Tuesday and Wednesday, in the west on Friday and Sunday, and in the south on Thursday; and a prudent man will not make a journey or even plough in those directions on those days. So when *Shukr* or Venus is in declension, brides do not go to their husbands' homes, nor return thence to visit their fathers' houses. On the Biloch frontier each man is held to have a star, and he must not journey in certain directions when his star is in given positions. But when his duty compels him to do so he will bury his star, *i.e.* a piece of cloth cut out in that shape, so that it may not see what he is doing.¹ It is well not to have your name made too free use of, especially for children. They are often not named at all for some little time; and if named are generally addressed as *buja* or *buji*, 'Baby,' according to sex. If a man is rich enough to have his son's horoscope drawn a few days after his birth, the name then fixed will be carefully concealed till the boy is eight or ten years old and out of danger; and even then it will not be commonly used, the everyday name of a Hindu, at least among the better classes, being quite distinct from his real name, which is only used at formal ceremonies such as marriage. Superiors are always addressed in the third person; and a clerk, when reading a paper in which your name occurs, will omit it and explain that it is your name that he omits. A Hindu peasant will not eat, and often will not grow onions or turnips, as they taste strong like meat which is forbidden to him. Nor will he grow indigo, for simple blue is the Musalmán colour and an abomination to him. He will also refuse to eat oil or black sesame if formally offered him by another, for if he do he will serve the other in the next life. A common retort when asked to do something unreasonable is *kyá, main ne tere kále til chábé hain?* : 'What, have I eaten your black sesame?' The shop-keeper must have cash for his first transaction in the morning; and will not book anything till he has taken money.

The months of Chet, Poh and Mágh are regarded as unlucky, and are called *kále mahíne* or black months. The people like to hear the name of Chet first from the lips of Dumnas, and the name of Mágh is best heard from a class of Brahmans called Basbara, who come during that month from the plains to sing and beg. An infant should not be taken outside for the first time in these months, this being unlucky. If a cow has a calf in Bhádon, both it and the calf must be given away to avert misfortune. Sunday, Tuesday and Saturday are unlucky days for celebrating a marriage, for if a marriage takes place on Sunday the couple will not agree with one another, if on Tuesday, the husband will soon die; if on Saturday, there will be much sickness in the family.

Unlucky months, days and names in Chamba.

¹ But it would appear that there is a unanimity in the motions of these stars which reduces the rule to one of dates. Thus, on the 1st, 2nd, 11th, and 12th journeys must not be made towards one quarter; on the 3rd, 4th, 13th, and 14th towards another; on the 5th, 6th, 15th, and 16th towards a third, and on the 7th, 8th, 17th, and 18th towards the fourth. On the 9th, 10th, 19th, 20th, 29th, and 30th the traveller is free to face as he pleases.

A woman must not wash her head on a Friday, or her brother will become sick. This is called *gab lagdi*. Cowdung should not be offered to any one on a Friday, or the cow will become sick and its milk will dry up. On Wednesday and birthdays nothing should be given away unless in the form of *dān*, otherwise good luck will cease. A journey should not be begun on Sunday, Tuesday or Friday, but Monday, Wednesday and Thursday are lucky days for such a purpose, especially Wednesday. Sunday is good for entering on anything requiring haste.

Saturn being a planet of bad omen, no oil should be put on the head on Saturday. On that day a little oil—enough to see one's face in—is put into the palm of the hand and then given to a Brahman. Some diseases are believed to be due to the malign influence of the planet Saturn, and to remove them *kichari* (a mixture of *dāl* and rice with spices) is cooked and passed round the sick person's head and then given away, the idea being that the disease is thus transferred to the person who eats the *kichari*.

Again a woman should not wash her head on a Saturday, or her husband will become sick. There are five days in each month called *panchak*, which are unlucky, and on them no work should be done. If work is in progress a holiday should be given, and no new work should be commenced on any of these days, or it will be attended with loss. If any one dies on one of the days of *panchak* cloth dolls, corresponding in number to the days still remaining, are made up and laid alongside the corpse and burnt with it, otherwise more members of the family will die. This custom is called *panchak shānti*. If a buffalo calves on a Wednesday it is unlucky, and the calf must be given away. A child born on a Tuesday will be attended with misfortune in the marriage state in after life. There is also a special day in each year, called *gūrbār*, usually a birthday, on which no work must be done: the special day is indicated by a *pandit*.

Every Saturday the Bānias of Multān pour oil and gram over small raised spots where streets cross. This is done in honour of Sanior Saturn.

On Sundays and Tuesdays salt should never be eaten. By refraining the gods are propitiated and will supply all wants.¹

In some parts of the Punjab salt is not eaten on a Sunday. At Multān all Hīnda shops were closed on Sundays.²

Friday is an unlucky day for sport in Rāwalpindi.

Saturday, Sunday and Tuesday are all unlucky days for the sale of cattle or *ghi*, lending or borrowing money, and shaving. The last-named leads to one's own death or that of a son. Tuesday is also a very unfortunate day on which to return home from a journey.³

Sāwan ghorī, Bhādon gāl,

Māgh māś jo bhains bijāc,

Jī se jāc, khusmen khāc.

"The mare that foals in Sāwan, the cow that calves in Bhādon and the buffalo in Māgh, will either die or kill her owner."⁴

¹ P. N. Q., IV, § 498.

² *Ib.*, III, § 469.

³ *Ib.*, II, §§ 739-744.

⁴ *Ib.*, III, § 21.



A mare foaling in the day-time too is unlucky. In Baháwalpur to avert the evil effects the ear of colt or filly is bored or the tip cut off. But strangest of all is the idea prevalent in the hills north of Gurdáspur that the character of the monsoon can be forecasted from the number of kittens born in a litter during the preceding cold weather: thus, if the usual number is 4 or more the rains will be ample; if 2 it will only rain for 2 months; if one, then the monsoon will fail utterly.¹

It is in the Deraját unlucky to give away money on a Sunday, and Hindus will not even pay wages on that day. Travelling in any direction on a Wednesday is regarded as very unlucky, but the objection to travel north etc. on certain other days is not much regarded.²

Lucky days appear to depend largely on the state of the moon, but this does not explain the various and often conflicting beliefs regarding days of the week. Thus in Attock some cultivators will not begin ploughing on a Sunday or Tuesday, while others consider the latter the best day because Adam began to plough on that day. Both days too are considered most lucky for beginning legal proceedings. It is unlucky to set out on a journey northwards on Tuesday or Wednesday³ but lucky on Monday or Friday. To start southwards on Thursday is bad, but on Wednesday good. Do not go east on Monday or Saturday or west on a Sunday or Thursday, but choose Sunday or Tuesday to go eastward or Monday or Saturday to go west.⁴

Lucky and
unlucky days
of the week.

The Patháns of Kohát have few beliefs about unlucky days. Saturday is *khdli*, i.e. devoid of all blessings: one should not shave on a Sunday: or begin a journey on a Friday, because it is a day of public prayer and the journey will be unsuccessful. But if compelled to start on an unlucky day a Pathán notable will have his travelling bag sent beforehand out of the house on a lucky day to the village shrine in the direction of his journey. This is called *parasthán*.⁵

As a rule, in Dera Ismaíl Khán, both ploughing and harvesting are always begun on a Sunday. It is however unwise to cross the Sunday.

¹ Gurdáspur *Gazetteer*, 1914, p. 63. It might be suggested that some instinctive anticipation of a sufficient food-supply increases prolificness, but statistical evidence is wanting. Such an anticipation is credited to the *tatiri* or plover who is said to build its nest low down by the stream when the monsoon will fail but high above it if the rains are to be good. The beliefs noted on the text are fairly general but in Attock it is also considered very unlucky for a cat to kitten in Jeth, donkey to have a foal in Sáwan, a camel to have young in Baisákh, a goat in Poh or a dog in Chet. Probably at one time a complete pseudo-science of this kind existed. In Attock a Brahman or a *mullah* is consulted as to what should be done to avert these omens: *Gazetteer*, p. 107.

² P. N. Q., II, §§ 987, 988.

³ *Mangal Budh na jádiye pahár*

Jiti bázi diye hár.

⁴ 'Go not north on Tuesday or Wednesday,

Even if you win, it will cause you loss.'

⁵ Attock *Gazetteer*, p. 106.

⁶ Lit, 'living elsewhere': of *pastána* in Dera Gházi Khán.

Indus on that day :

Aj Itwār, ná langan pār,

Matte jilla áwen hár.

"To-day is Sunday, do not cross,

Or you will lose what you have won."

Monday.

Monday and Thursday are the best days to begin making new clothes, which should be worn for the first time on a Wednesday or Friday and in the morning rather than in the evening. For shaving, depilation or cutting the nails Monday is good, but Hindus prefer Sunday and Muhammadans, Friday. Like Tuesday, Wednesday and Thursday are unlucky for these acts.

Tuesday.

As we have seen, Tuesday is an unlucky day, and inauspicious for beginning a new work or starting on a journey—

Budh, Saníchar kapra, gahna Aitwār,

Je sukh sutta loryen manji unín Somwār.

"Put on new clothes on Wednesday and Saturday, and jewellery on a Sunday ;

If thou desirest happy sleep weave thy couch on a Monday."

On the other hand many acts are lucky if done on certain days. Thus on Sunday eat betel (*pán*) and go which way you will, you will get what you wish. On Monday look at your face in the glass and you will prosper. On Tuesday eat a clove and good fortune will attend you when you set out on business. On Wednesday eat sweet stuff, and on Thursday drink curds—a *chiták* will suffice. On Friday eat new bread and on Saturday white salt. By eating thus you will always reach your goal in safety.¹

Cock-crowing at noon is very unlucky and Muhammadans will always kill one that does so.

The early morning is a risky time for various things if done by particular persons. Thus it is then unlucky for a tailor to mend clothes, for a *halwái* to sell *batáshas* (sugar-drops), for a *bazár* or clothier to sell red cloth (*ganá*), for a Bania to sell *ghí*, a *pansári* paper, a Kasera zinc, or for a Sarráf to deal in gold.²

Midday and evening are bad times to begin a new work or start on a journey.

Just as every day has its good and bad times so the day itself is unlucky for certain events, such as hearing a horse neigh. A child born at noontide is also unfortunate.³ How far these ideas are based on astrology it is difficult to say.

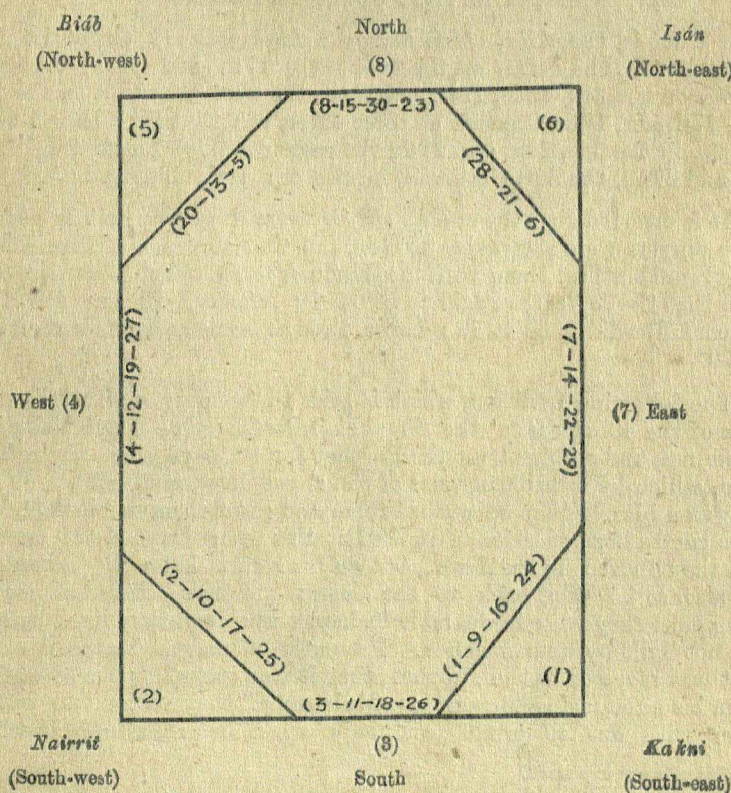
¹ P. N. Q., II, § 20.

² *Ib.*, III, §§ 711-12.

³ *Attock Gazetteer*, p. 107.

BELIEFS AND SUPERSTITIONS CONNECTED WITH UNLUCKY DAYS.

Both Hindus and Muhammadans believe in the *jogrián* or *chihil abdál*.¹ The *chihil abdál* are forty saints who live in different directions on various dates. Their number is invariably forty. If one of them dies, a new saint takes his place. To undertake a journey in any direction on the dates when the saints are in that direction is unlucky. Agriculturists also do not reap a crop facing in the direction in which the saints are. The following figure shows the different dates when the saints are believed to be in each direction:—



Note:—The numbers within brackets inside the square denote dates, while those on the corners and within the brackets outside the square signify directions.

¹ There is a 'sect' of Muhammadan *faqirs* in Kángra called Abdálí who appear to be bards to the Hindu chiefs. They are also said to be found in Chamba. It is just possible that there is some connection.

The following lines give the dates on which the *chihil abdāl* are in the different directions :—

Pahlī, nānwīn, solān, chawwī, kakani¹ wīch pehchān.
Do, dah, satārā, panjhtī, nairat² shak na ān.
Tarai, chhabbī, athāra, gyāra wīch janūbe jān,
Chār, bārā, satāwī, zūnī, maghrib shak na ān,
Panj, tera, wīh, turat dīhāre, baib³ de wīch jān,
Chāle, ikkī, athāwī sach much wīch Isān⁴ pechhān,
Sat, chanda, unattirī, bāwī mashraq gair rijal,
Ath, pandra, tarīh, trewī rehnde wīch shimāl.

That is, the *chihil abdāl* occupy *kakani* (*kakni*) on the 1st, 9th, 16th and 24th, the *nairat* on the 2nd, 10th, 17th and 25th, the south (*janūb*) on the 3rd, 26th, 18th and 11th, the west (*maghrib*) on the 4th, 12th, 27th and 19th, the *baib* on three dates, viz. the 5th, 13th and 20th, the *isān* on the 6th, 21st and 28th, the east (*mashraq*) on the 7th, 14th, 29th and 22nd, the north (*shimāl*) on the 8th, 15th, 30th and 23rd.

It is asserted that the *chihil abdāls* were originally saintly persons whose prayers were acceptable to God, but that credulous Moslems have by degrees identified them with the Hindu *joginīs*. But it must be confessed that the *joginīs* are said to be 64 in number,⁵ whereas the *abdāl* are generally said to be 40 in number though some accounts make them 7 or 70.

The following tradition, which is said to be only oral, ascribes the origin of the 40 *abdāls* to the Prophet himself. One Dayā-Kalbī had no children, and on his plaint the Prophet for 40 days gave him a daily charm, which he in his ignorance of their use kept, until all the 40 had been given him. Then he washed them and gave them to his wife, who in due course bore 40 sons. Appalled at this event Dayā-Kalbī exposed 39 of the children in the desert, but on his return home he missed the 40th also, so he went back to the desert and there found all the 40. Seeing that they were inseparable he kept them, and they lived under a dome not built by human hands. Presently a plague smote Medīna, and it was revealed to the Prophet that it was caused by the 40 *abdāls*, but on his announcing himself as Muhammad they refused to discuss matter with one so proud, and only when he proclaimed himself as

¹ *Kakni* is not explained.

² *Nairrit*, Sanskr : fr. *nir-rīt* = south-western : Platts, 1166. It is also said to mean red, originally, and hence south-west.

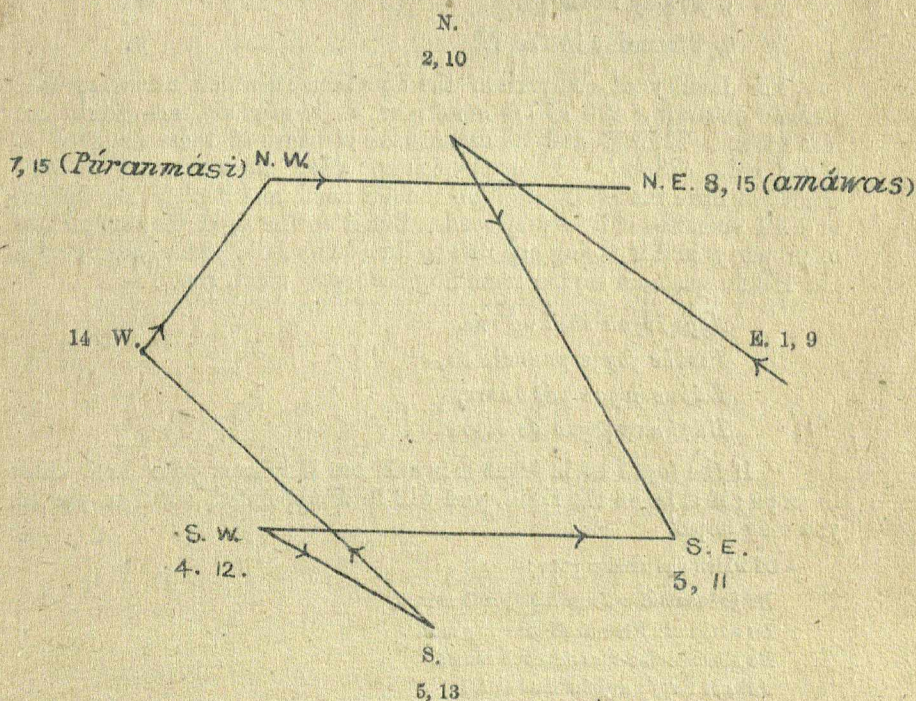
³ *Baib* is said to be derived fr. *ba* or *wa*, wind, and to mean the corner whence the wind comes = Sanskr. *vāyū-kaṇṭh* or *vāyū-koṇ* (Platts), the wind corner or N.-W. (In Hind *baib* = 'at a distance, a far off'.)

⁴ *Ishan* is said to mean 'rising' in Sanskr.; hence = 'north-east.' It is also a name of Siva : (Platts, p. 113).

⁵ E.g. in the *Granth*, cf. Macauliffe, *Life of Gurū Nānak* (p. 32.) For the legend among the Gujars of Hazāra etc. cf. P. N. Q., II, §§ 1071 : also § 1071, and 1180.

Muhammad the Poor, would they acknowledge him. He then gave them a piece of illuminated cloth, from which each made a girdle without diminishing its size, and they all entered Medina. The disease promptly escaped in the shape of the goat, which the *abdals* caught and devoured, all except the tail. This they threw skywards, judging that men would forget God if there were no diseases. So now the tail revolves round the earth, and wherever it chances to be disease breaks out. But the 40 *abdals* now plundered Medina and evoked the Prophet's curse, under which they wander round the world, occupying certain regions at fixed times, on specified dates of the lunar months.

The orthodox Hindu belief in the *joginidān* is based on astrology. They are believed to occupy the following points of the compass on the *tiths* or lunar dates specified :—



That is to say they start from the E. on the 1st, and reach the N-E. on the 8th. On the 9th they again start from the E. Or, as an account from Ambāla puts it, they go from E. to N., S.-E., S.-W., S., W., N.-W., and N.-E., on the *prithemā* to the *ashṭami*, and again from the *naumi* to the *purimā* and *amāwas*.

It is unlucky to travel in the direction in which the *joginis* are on any given day, but this omen may be evaded by the device called *pastānā*¹ in Dera Ghāzi Khān. This consists in throwing salt, or one of

¹*Cf. parasthān* in Kohāt.

the things to be taken with one, in the direction of the intended route on a day prior to that fixed for starting, and when the *joginīs* are in a different direction. Hindus also throw rice, sugar etc. with a pice, tied up in red cloth.

The *dikshul* or point at which a spear is hanging is as follows :—

Chihil Abdāl.

On Sunday in the E.	...	...	W.
„ Monday in the W.	...	...	E.
„ Tuesday and Wednesday in the N.	...	...	N.
„ Thursday in the S.	...	...	S.
„ Friday in the E.	...	...	W.
„ Saturday in the W.	...	...	E.

For facility of comparison the directions in which, according to a Persian quatrain,¹ the *chihil abdāl*, or *rajal-ul-ghaib*, are found are also given. Their E. and W. day are the converse of those assigned to the Hindu *dikshul*. It is auspicious, when on a journey, to one's wealth to have the *chihil abdāl* on the left hand, and if they are behind one all enemies will be destroyed. But if on the right they augur loss of property, and if facing one risk to life. This is in precise accord with the Hindu quatrain saying regarding the *jogan* which runs :—

Agge jogan kadī na rās.

Pichhe jogan paunche ās,

Dāhne jogan yās dhare,

Bāṅhwen jogan ās dhare.

“ If the *jogan* be in front it is evil, but if it be at your back there is hope ; if it be on the right, you will be disappointed, but if on the left you may hope.”

¹ Of which one version runs :—

Ba yakshambah-o-Jumah maghrab marau,

Ba doshambah-shambah-mashraq marau

Ba sihshmbah-o-charshambah shamāl

Janubi taraf panjshambah wabāl.

This is rendered in the Western Panjābī of Dera Ghāzi Khān thus :—

Chanchhan Som na jāwān mashrig,

Adit Juma gurub :

Mangal Budh shamāl do no wanjān

Khāmis junūb.

But in Dera Ismāil Khān both the Baloch and Jāts say :—

Khāmis dī dihārī lamme na wanjan,

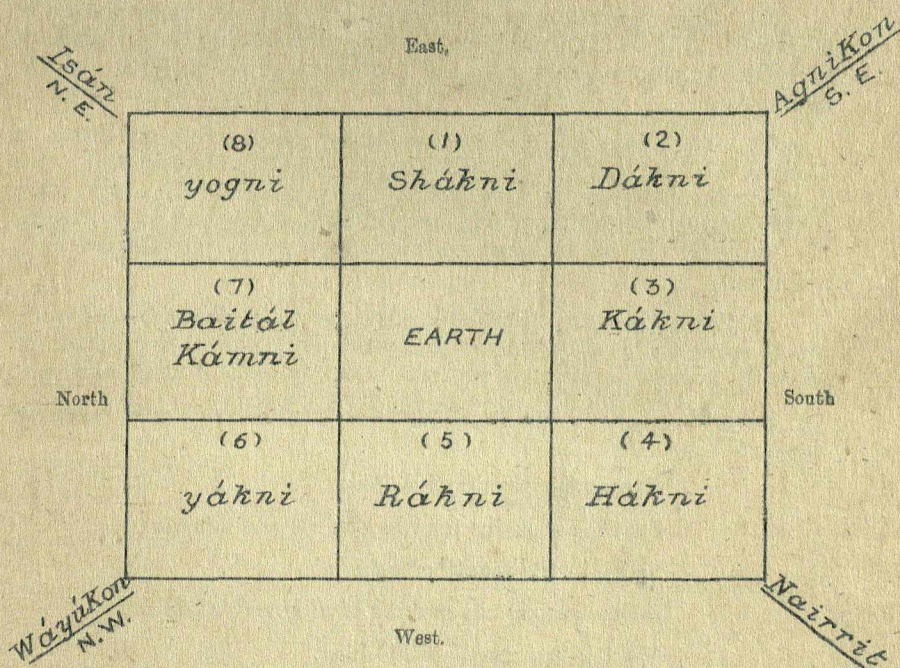
Mangul, Budh ubhe na wanjan :

Adit wa jumā dīlār na wanjan,

Suhar to Chanchhan dīārte na wanjan.



The *joginián* are 64 in number, but only 8 of them are of importance. The following diagram shows their names and the directions in which they stay :—



The *joginián* (or *jogs*) play an important part in astrology and are of much help to astrologers in forecasting the results of games, epidemics, rains, storms, fires, earthquakes etc.

This belief is illustrated by the following instances :—

(1) The *jogini*, by name *Yoga* or *Jogeshri*, along with the Moon, completes its revolution round the earth in 24 hours or 60 *gharís*. If during its revolution it joins with *Chandramán* (Moon), *Budh* (Mercury), *Shukra* (Venus) and *Brihaspati* (Jupiter) in a *Jab-ráshi*, i.e. in one of the signs—*Kirk* (Cancer), *Min* (Pisces), *Kumb* (Aquarius) or *Makar* (Capricornus)—the result is rain ; if with the *Súrya* (Sun) and *Mangal* (Mars) in an *Agni-ráshi*, i.e. in one of the signs—*Mekh* (Aries), *Singh* (Leo) or *Brikkhak* (Scorpio)—the result is fire ; if with *Chandramán* (Moon) and *Shanichar* (Saturn) in a *Váyú-ráshi*, i.e. in one of the signs—*Tula* (Libra)

or *Dhan* (Sagittarius)—the result is a storm. And if with *Ráhu* (a planet) and a *Sanichar* (Saturn) in a *Prithvi-ráshi*, i.e. in one of the signs—*Kanyá* (Virgo), *Mithan* (Gemini) or *Brikk* (Taurus)—the result is an earthquake.

(2) The *jogini* known as *Shárdúl* also completes its revolution in 60 *gharís*. If it is facing the hunter while out hunting, he (or she) is likely to sustain an injury, but if it is behind or on his right he will make a bag.

(3) The *jogini* called *Vijaiy* or *Paksh* completes its revolution in 15 days. In the bright lunar half it travels towards the east and *Agni Kon* (south-east) but in the dark half in the opposite direction, viz. *Isán* (north-east) etc. Its situation is observed when proceeding on an expedition in war. It is unlucky while it is facing one, but otherwise it is auspicious.

Similarly, there are other *Joginís*, such as *Bálá*, *Shávid*, *Sankránti*, *Grah*, *Lagni* etc. of minor importance which are believed to control or affect the success or failure of all human enterprises and undertakings.

According to the belief in Kángra the *joginís'* head-quarters are in the—

East in the month of *Kátak*.

South-east in the months of *Jeth* and *Maghar*.

South in the month of *Sáwan*.

South-west in the months of *Hár* and *Phágan*.

West in the month of *Bhádón*.

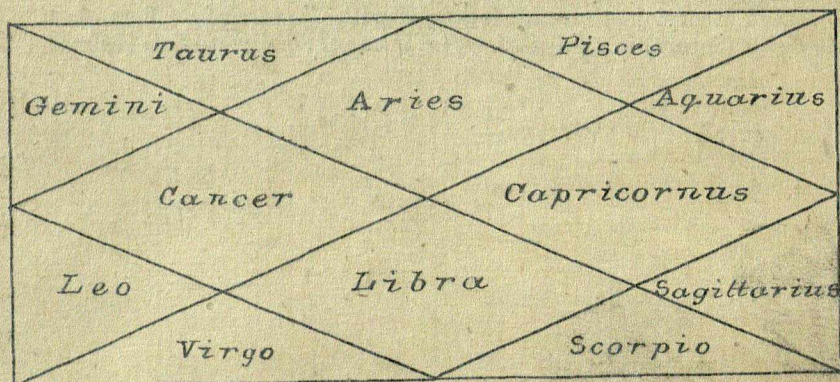
North-west in the months of *Chet* and *Mágh*.

North in the month of *Assú*.

North-east in the months of *Baisákh* and *Poh*.

The Moon too like the *Joginís*, *Disházúl* or *Ráhu Chakra* has good or evil effects on earthly bodies during her revolution. She also plays an important part in astrology and her situation is ascertained when fixing lucky hours and days for journeys, voyages, enterprises, expeditions or ceremonies.

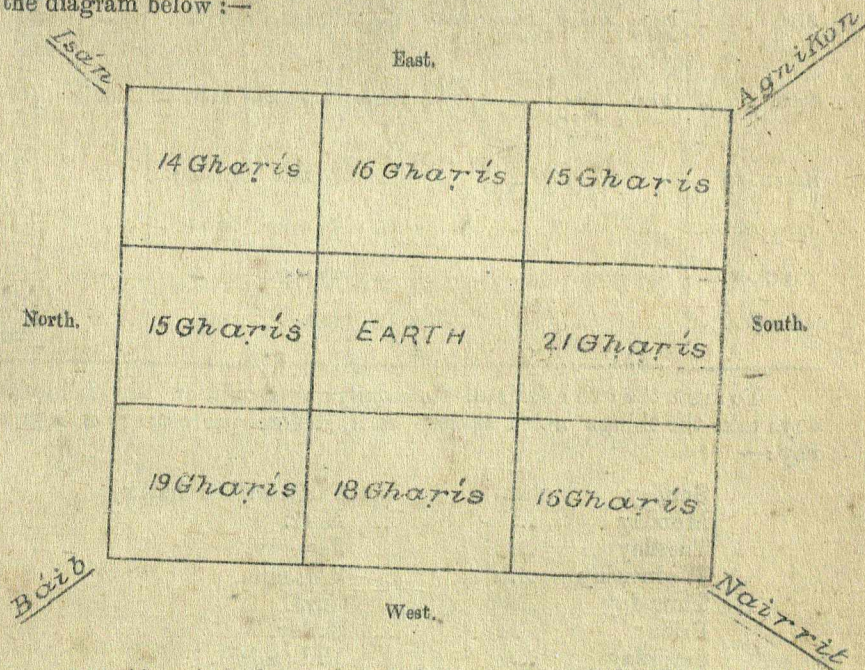
The Moon completes her revolution round the Sun in a month, taking $2\frac{1}{4}$ days to pass through each of the twelve signs of the Zodiac, as is apparent from the following diagram :—



The Moon while revolving in four directions passes through the following signs of the Zodiac :—

Direction.	Signs.
(a) East ...	... Aries, Leo, and Sagittarius.
(b) South ...	... Taurus, Virgo and Capricornus.
(c) West ...	... Libra, Aquarius and Gemini.
(d) North ...	... Cancer, Scorpio and Pisces.

Since the Moon takes $2\frac{1}{2}$ days to travel through each sign she takes 135 *gharīs* in all to revolve in the eight directions as will appear from the diagram below :—



If the Moon is in front of or facing one, hope is fulfilled ; if on the right, it gives health and wealth ; if behind, there is likelihood of loss of life ; and if on the left, loss to property. It is a strong belief that while proceeding on a journey if the Moon is facing one all the evil effects whatsoever of the *joginān*, *dishāshul*, *kāl-chakra* etc., are fully counteracted.

Like the *joginān* and the Moon, the *nakshatras*, which are 28 in number, also play an essential part in astrology. They too have good or evil effects, in their movements, on earthly bodies. But as educated people of the present day are losing faith in these beliefs, the *nakshatras* are losing ground, as compared with the *jogs* and the Moon. Still people even now pay some regard to them in ascertaining lucky or

unlucky days. The following diagram will throw some light on the *nakshatras* :—

Sammat (Direction).		Nakshatra.		Tith.		Day.			REMARKS.
East	...	Mūl	Shara- van.	Jeshta	(1st) Parva.	Naumi.	Saturday...	Monday ...	...
West	...	Rohit	Push	...	(6th) Chhat.	(14th) Chaudas	Tuesday ...	Sunday ...	Friday...
South	...	Purva Bhadra Pad.	Ashvini	Dhau- vishie.	(5th) Panch- mi.	(18th) Taras.	Thursday	...	...
North	...	Hast	Utra Phal- gan.	...	(2nd) Duf.	(10th) Dashmi.	Wednesday	Sunday ...	Tuesday
Iadr (N.-E.)	...	...	...	...	...	...	Do.	Saturday...	...
Agri (S.-E.)	...	...	...	...	...	...	Thursday	Monday...	...
Badr (N.-W.)	...	...	...	...	...	...	Tuesday ...	...	...
Nakrit (S.-W.)	...	...	...	...	...	...	Friday ...	Sunday ...	...

It is quite unlucky to undertake journey in the directions on the days and *tithis* and under the *nakshatras* shown in this statement.

To avert the evil effects of *dishāshul*, one should on the following days take the things noted against each, before proceeding on a journey :—

Sunday	...	...	Ghi (clarified butter).
Monday	...	...	Milk.
Tuesday	...	...	Jaggery.
Wednesday	...	...	Sesamum.
Thursday	...	...	Curd.
Friday	...	...	Barley.
Saturday	...	...	Urd (<i>māsh</i>).

In a month five Sundays forecast epidemic.

„ „ „ „ Tuesdays „ terror and fear.

„ „ „ „ Saturdays „ famine or drought.

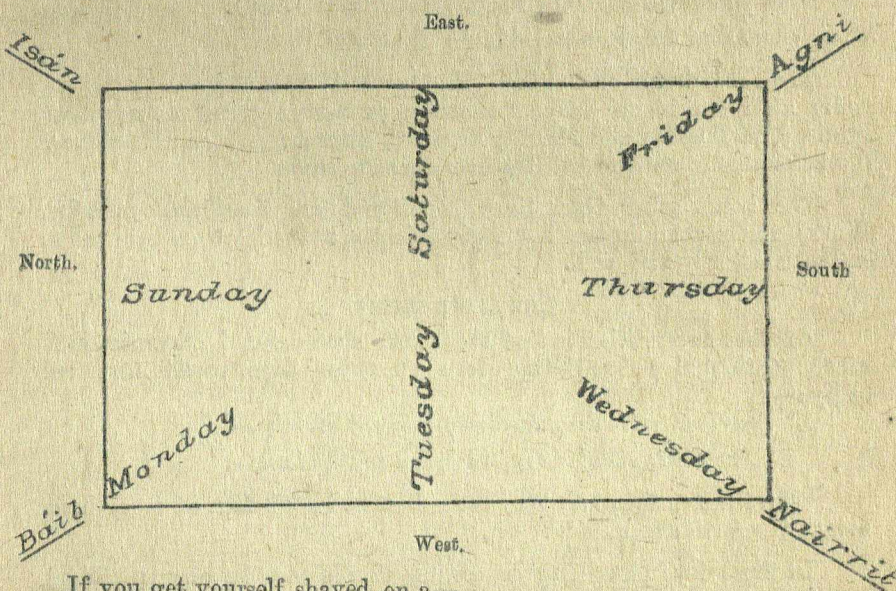
Each month has been divided into—

(1) the *sudi* (bright lunar half) and (b) *badi* (dark lunar half).

During the *badi* the days from the *parva* (1st) to *panchmi* (5th) are lucky and from the *panchmi* (5th) to the *amāvas* (15th) mediocre or middling. Those from the *ekam* (1st) (of the bright half) to the *panchmi* are deemed unlucky, from the *panchmi* to the *dashmi* (10th) mediocre, and from the *dashmi* to the *pūranmāshi* (15th) lucky.

Like the *Dishāshul*, *Rāhū Chakra* or *Kāl Chakra* has its evil influences. Hence it is essential to ascertain its situation also while

going on a journey. The belief is that Kāl Chakra while in front or on the right is very inauspicious and dangerous, but otherwise propitious. The following diagram shows its situation on different days of the week :—



If you get yourself shaved on a—

Sunday,	your age will decrease by 1 month.
Saturday,	„ „ „ „ „ 7 months.
Tuesday,	„ „ „ „ „ 8 „
Wednesday	„ „ „ increase „ 5 „
Monday,	„ „ „ „ „ 7 „
Thursday,	„ „ „ „ „ 10 „
Friday,	„ „ „ „ „ 11 „

Certain hours of the days of the week are also considered lucky. These are termed *zakki*¹ or *chaugharia-mahurat*. The following lines

¹ The Indian day (and night) has four degrees of auspiciousness :—(i) *zakki* A., good ; (ii) *bain* A., intermediate ; (iii) *rih*, air ; and (iv) *ihraq* A., burning. Of these the effects of *rih* are ephemeral, passing by like the air ; and those of *ihraq* are most baneful. The following is the scheme :—

		1	2	3	4	5	6	7	8
Saturday	(night)	Rih	Zakki	Zakki	Bain	Ihraq	Ihraq	Bain	Rih.
„	(day)	Bain	Rih	Bain	Ihraq	Do.	Bain	Zakki	Zakki.
Sunday	(night)	Do.	Ihraq	Zakki	Zakki	Bain	Rih	Ihraq	Ihraq.
„	(day)	Do.	Do.	Ihraq	Bain	Rih	Zakki	Zakki	Bain.
Monday	(night)	Ihraq	Do.	Bain	Rih	Zakki	Do.	Ihraq	Do.
„	(day)	Do.	Do.	Do.	Do.	Do.	Do.	Bain	Ihraq.
Tuesday	(night)	Bain	Rih	Zakki	Zakki	Bain	Ihraq	Ihraq	Rih.
„	(day)	Rih	Zakki	Do.	Bain	Ihraq	Do.	Rih	Bain.
Wednesday	(night)	Zakki	Do.	Rih	Ihraq	Rih	Bain	Ihraq	Zakki.
„	(day)	Do.	Do.	Do.	Do.	Ihraq	Rih	Bain	Do.
Thursday	(night)	Rih	Rih	Ihraq	Zakki	Zakki	Bain	Rih	Bain.
„	(day)	Bain	Ihraq	Do.	Rih	Bain	Zakki	Zakki	Do.
Friday	(night)	Ihraq	Do.	Bain	Zakki	Zakki	Rih	Ihraq	Do.
„	(day)	Bain	Do.	Ihraq	Rih	Do.	Zakki	Bain	Rih.

give the lucky hours of the various days :—

*Zakki, Ait (or Sunday), Jumma, Khamis pahr dhayan pichhchhe.
 Adhe pahr thin pichchhe Chhanchhan¹ jo koi zakki puchchhe.
 Deh pahr thin pichchhe zakki Mangal bujh Sawar.
 Awwal sara akhar adha zakki hai Budhwar.*

The *zakki* hours on Sunday, Friday, and Thursday begin at 2½ *pahrs* after sunrise (a *pahr* = 3 hours); on Saturday, half a *pahr* after sunrise; on Tuesday and Monday 1½ *pahrs* after it; and on Wednesday the whole first *pahr* and half the last *pahr* are *zakki*.

The hours other than those mentioned are considered unlucky. Works undertaken in the hours given in the above lines are believed to end satisfactorily and well.

THE EARTH SLEEPS.

Another superstition is that the earth sleeps for 7 days in each lunar month, and so anything done on those days would turn out badly :—

*Sankrat mitti din panchwen nanwen satwen so
 Das ikkis chaubis din, khat din prithwi so*

"On the 1st, 5th, 7th, 9th, 10th, 21st and 24th days of every lunar month the earth sleeps."

In those days ploughing or sowing should not be begun, though once begun they may go on.²

In Chamba town the names of certain places are regarded as unlucky and must not be mentioned in the morning. These are Nūrpur, Basohli and Jammu. This prejudice doubtless arose in consequence of the frequent wars with these States in olden times. If it is necessary to refer to Nūrpur, the phrase Sapparwāla Shahr or the 'rocky town' is used, while Basohli and Jammu are spoken of as *pūrlā mulk*, that is 'the country across the Rāvi.' This superstition is very common in all the north-eastern Punjab, e.g. in Hoshiārpur, where it is also ascribed to the fact that some of these unlucky places were the sites of Sikh toll-pests and so on. But the new name, which must be used before breakfast, is not always more auspicious than the old. Thus Talwāra where Goler and Nūrpur used to meet Dāda Sība and Datārpur in fight is styled Kaliādh or the place of the fight, *kalka*, or Barapind, the 'big village,' or Chandrapind, the 'unlucky' one.³

Wasting diseases are often attributed to a form of witchcraft called *sāyā* or *masān*. A woman will collect ashes from a *masān* or

¹ Chhanchhan in the south-west Punjab = Sanīchar, Saturn or Saturday.

² A Jullundur version is :—

Sankrat mitti din panchwen, nanwen, satwen le,

Das, iki, chaubiswen, khat din prithwi suwe :—

that is on the *sankrat* 5th, 7th, 9th, 10th, 21st and 24th, *six khat* days, the earth sleeps : according to Purser *S. R.*, § 15.

³ Hoshiārpur *Gazetteer*, 1904, p. 74. *Kalka* does not appear in the *Panjabi Dicty*, but it may be connected with the word *ghalka-ghara*—*s. v.*, p. 379.

burning-ground and cast them over an enemy's child, causing it to waste away, while her own child thrives. Hence the proverb: *Sāhu-kar ko kāsān, bālak ko masān*—'the banker battens on the peasant, like a child on ashes.'¹ To ascertain if a child is suffering from *sāyā*, take a new earthenware pot and fill it with water from 7 wells, bury it under the threshold and dig it up after 7 days. If the water has dried up, the child is afflicted by *sāyā*. This affliction is also called *Aseb* and can be cured by passing the child seven times under a vessel filled with well-water, which should be thrown away on waste land as it would destroy any crop.²

Hiccoughing (*hīrkī*) is attributed to recollection on the part of some relative or friend who, if mentally identified at the time, can stop the affliction.³ To cure it then it is only necessary to go through the names of them all and it will cease when you hit on the one who is thinking about you.

Hiccough may also be cured by shock—by thinking of something that disturbs the mind.⁵

Closely connected with the healing properties of many quaint and often unwholesome edibles are the magic properties possessed by articles of various kinds. Thus the jackal's horn, *siāl sing* or *gīdar sing* possesses the power of conferring invisibility. It is also said to be the tiny horn carried by the jackal that leads their howls and when worn prevents any one scolding its wearer from being scolded, for which reason it is much sought after by Government servants. It sells for Rs. 50 or even Rs. 100, and is a recognised article of commerce among *shikārīs*.⁶

The white or pink rock salt of Kālabāgh is believed to cause impotence, so the black Kohāt salt or that of the Sambar Lake is preferred.⁷

When a goat kills a snake it devours it and then ruminates, after which it spits out a bead (*manḱa*) which applied to a snake-bite absorbs the poison and swells. Dropped then into milk it is squeezed and the poison drips out. This cures the patient. If not put into milk, the *manḱa* will burst.⁸

Among other quaint remedies for sickness are pea-fowls' legs, for fever and ear-ache: soup made from the white paddy-bird (*baḱla*), for asthma⁹: the tip of an ibex horn soaked in boiling water, which is then drunk for rheumatism.¹⁰

Piles can be cured by winding a thread of 5 colours, white, red, green, yellow and black, thrice around the thumb, and then putting it round the big toe at night, for a fortnight ending on a Tuesday, the day sacred to Hanumān.¹¹

¹ P. N. Q., III, § 992: For *Kisān* see Kussān, Vol. II, p. 572 *infra*. In *Shimūr masānī* is a wasting disease the cures for which are described in the *Gazetteer* of that State, p. 25.

² *Ib.*, IV, §§ 110, 109. *Aseb* is not traceable in the *Punjabī Dicty*.

³ *Ib.*, II, § 564.

⁴ P. N. Q., II, § 805.

⁵ *Ib.*, III, § 778.

⁶ *Ib.*, I, § 702.

⁷ *Ib.*, II, § 27.

⁸ N. I. N. Q., I, § 102.

⁹ P. N. Q., I, §§ 700-01.

¹⁰ *Ib.*, I, § 792.

¹¹ *Ib.*, II, § 1088.

Tiger's flesh has magical qualities. Khatri's always keep a little by them dried and when a child is attacked by small-pox they burn a little near him to propitiate the goddess. Hence when that disease is raging in a town the house of a Hindu who has tiger's flesh is frequented by people begging for small pieces of it.

Hare's blood in a lump of cotton is used in many ailments, the cotton being soaked in water and the blood extracted given to the sick. It is said to be most efficacious in fits of various sorts.¹

Owl's flesh, particularly the heart, is a potent love-philter, making the recipient fall violently in love with the giver. Nothing can destroy the affection thus engendered.² Every owl has in its body a bone which will empower its possessor to make others subservient to his will. Keep an owl wide awake for two days and a night and it will tell you where this bone is to be found.³

For spleen use the flesh of the *ugga* or peewit, a bird which, it is believed in the Mánjha, will cause the death of any animal if it fly round it seven times, unless the following charm be used: its owner must strip himself naked and draw a line of cowdung round the animal and then setting fire to some grass run round it quickly with the burning grass in his hand, calling on his landlord, headman and king against his plunderer.⁴

Epilepsy is cured by administering a snuff made from dried worms snorted out by male camels during the rutting season, and which are believed to live on the animals' brain.⁵

In the hills a curious belief exists regarding the *akás-bel* or 'heavenly creeper,' as it is called in Punjabi.⁶ Crows are said to pluck twigs of the *Cuscuta reflexa* and *anguina* and drop them into water, when they turn into snakes and so furnish the crows with food. The possession of the root of this plant is also believed to confer invisibility.

Blindness, provided it is not congenital, may be cured by antimony, applied for 8 days. Antimony is obtained at the Karangli hill near Pind Dádan Khán. Once a *fagir* turned that hill into gold, but the people feared lest it should lead to wars for the sake of the gold, so he turned it all into antimony which still exists on its inaccessible summit and is washed down by the rains.

Scorpion-sting may be cured in various ways by simple remedies, but charms are also used. Draw a pentathlon in ink thrice over the wound at intervals of 5 minutes and the pains will disappear: or hang a scorpion's sting up in the house where children are playing and they will never be stung. Indra and Gaurja Devi are also invoked in a rhyme which will send the poison into the Kumbhi, the lowest hell.⁷

¹ P. N. Q., II, § 262.

² *Ib.*, I, § 699.

³ *Ib.*, III, § 451.

⁴ *Ib.*, II, § 288.

⁵ *Ib.*, II, § 900, where Millett suggests that as epilepsy is attributed to erotic causes in the *Dár-ush-shafa* this cure is probably explicable (on the principle that 'like cures like').

⁶ *Punjabi Dic'y.*, p. 20.

⁷ Or air-plant known in Balochi as *home*—

P. N. Q. II, § 406.

⁸ P. N. Q. IV, § 33.

⁹ *Ib.*, III, § 370.



To cure obstinate sores a little curdled milk is put over them and a dog allowed to lick them. They will be cured in two or three days afterwards. This has led to a belief that English men kill dogs for their tongues which contain *amrit* or ambrosia, a cure for sores of long standing.¹

Remittent fever may be cured by taking a spinning-wheel and placing it on a cot in the sun.² The wheel, doubtless represents the sun.

For tertian ague take a saucepan lid and stick on to a wall with dough, saying : ' Don't come out of it.'

For ague take a spider, cover it with cotton and tie it round your neck. You will be cured when you forget all about it.

To cure lumbago it is only necessary to have the painful part touched with the right foot of one who was born feet foremost. And if that fails, to get it touched thrice with the peg to which a she-buffalo is usually tied.³ A whitlow can be cured by any *siānu* or wise man. Place the hand on the ground palm downwards and keep it as steady as possible while the *siānu* sits before you and hits the ground hard with a shoe, muttering a charm and calling on the demon of the whitlow with implications to withdraw. If your hand moves in spite of you, the disease will be cured.⁴ To cure ague take a grass stalk of your own height and cast it into a well some hours before the next attack is due, and this will stave it off. For tertian fever take five shreds from a scavenger's tomb on a Sunday and tie them round the patient's neck. Another cure consists in putting juice of the *madār* (*asclepias gigantea*) on his fingernails, secretly, so that no one else sees it done and on a moonless (*nichanda*) Sunday. For a quartan fever tie a thread seven times round a *kikār* tree early only on a Tuesday morning and then let the patient embrace the tree once. But for a woman it suffices to cover up her spinning wheel with a cloth and remove her to another house.⁵

To cure sore-throat get a person whose right little finger and forefinger will meet over the backs of his two middle fingers to rub your throat with them in that position : or take a piece of salt to a potter and get him to stroke your throat with it seven times, and then bury the lump of salt under an unbaked earthen pot. As the salt melts your sore-throat will go.⁶

A strange cure for tertian fever is to make a pretence of burying your village headmen, or, if you have only one in your village, those of adjacent villages. Very small graves suffice, but they must be smooth and neat, a place about half a mile from your house being chosen, and no one should see you going or coming.⁷

To stay tertian fever get a *mantra* written on a *pīpal* leaf, wash it and drink the water.⁸

¹ P. N. Q., I, § 1024.

² *Ib.*, III, § 288.

³ *Ib.*, I, § 866.

⁴ *Ib.*, I, § 867.

⁵ P. N. Q., I, § 938.

⁶ *Ib.*, I, § 351.

⁷ *Ib.*, II, § 261.

⁸ *Ib.*, I, § 598.

Hydropathy is practised throughout the Punjab Himalayas. Young children are placed under small artificial cascades, so that the water may fall on the brain. This is done for several hours in the hot weather and less in the cold. Children not so treated are said to generally die, and this *nāla* or hydropathy is alleged to cause steady bowels, healthy eyes, free action of the throat and a less inclination to small-pox.¹

Another instance of treatment by shock is furnished by the Bānias who in a case of lingering sickness recite the *kalima* or Muhammadan creed to the patient. The shock is said to accelerate his departure from this world²; but probably it is believed to bring about his recovery. The Christian creed is also said to be recited at the death-bed of a *bhagat sās* or groom.

Lingering labour may be relieved by giving the school-boys in the village a holiday,³ or by administering water in which the *azárbund* or girdle of a Rājā or holy personage has been washed.⁴

In cases of lingering illness Hindus recite the *Bhagavad Gita* or *Vishnu Sahasranāma* to the patient for 3, 4 or 7 consecutive days. Sikhs recite the *Adi Granth* instead. The patient ought to die or recover on one of these days.⁵

Relief from sickness, or at least a painless death, can be obtained by performing *tulādān*, in which rite the rich sufferer is weighed against silver and the seven kinds of grain called *satnāja*, while the poor may be weighed against copper and coarse grain. The coins and grain go to the Dakauts. It is also well to break a cocoanut that rattles over the *satnāja*, so that its milk may be sprinkled all over it.⁶

Bathing in the Rāvi is regarded by Hindus in Lahore as a sure cure for obstinate dyspepsia, that river being very sacred.⁷

Sayyids and Pathāns feed fishes when any one in the household is ill, especially if it be the master of the house or any one of importance. Every member of it makes a pill of bread in which is placed a charm, generally one of the 99 names of God. The women throw these pills into the nearest tank or river.⁸

To cure toothache, which is due to a weevil, take a bit of paper and write on it 786, the numerical value of the invocation *Bismillāhi'-r rahīmi-r-Rahmān* and under the figures write the charm *Yā sahaq lūnā* 'O Changer of colour':—all in Arabic. Fix the paper to any tree except the sacred *pīpal* and banyan (*bor*) by a nail through the *qāt* in *sahag*. This causes instant cure if done first thing in the morning.⁹

Just as trees have castes, so have fevers, and the first step in their cure is to ascertain the caste of the disorder. Some fevers are scavengers (*māhtar*), some farmers, others Gújars or cowherds, and so on. A Gújar

¹ P. N. Q., I, § 584.

² *Ib.*, II, § 342. This recitation is apparently called an *an kahni* or inappropriate saying.

³ *Ib.*, III, § 37.

⁴ *Ib.*, IV, § 40. Cf. II, § 666.

⁵ P. N. Q., II, § 832.

⁶ *Ib.*, II, § 934, and III, § 201.

⁷ *Ib.*, IV, § 82.

⁸ Mrs. F. A. Steel in P. N. Q., I, § 533.

⁹ P. N. Q., II, § 814.

fever is cured by giving plenty of milk. If it is a *mihtar*, make the patient sweep the floor; if ' *zanindār*, let him plough; and so on. If the fever spirit be a thief, go at midnight to the graveyard and get a clod of earth, put it to sleep with the patient and next morning hung it on a *kikar* tree. This is an infallible remedy as it hangs the fever-thief. This caste of fever comes stealthily by night. But if the night-fever be not of this caste, a good plan is to put the dirty spoon out of the cooking-pot on the patient's pillow, as that will disgust him, so that he will not sleep with the patient. Among Muhammadans a light may be lit and taken to the mosque at night by the patient who pretends to be looking for something until an inquisitive passer-by asks what he is looking for. Then the sufferer should throw down the lamp and reply: ' find it yourself.' The fever will then leave the patient and go to the passer-by.¹

A styne can be got rid of in a very similar way. Go at nightfall and knock at a neighbour's door. At the cry, ' Who is there?' reply that you have given and they have taken the disorder. When the inmates rush out to abuse you, you must escape their pursuit.²

Vaccination is also objected to by some Muhammadans because it is believed that the Imām Mahdi will be born with milk in his veins, and vaccination would reveal this child by puncturing its arm.³

The causes and cures of disease in animals differ only in detail and not in principle from those of disease in men. In the Dehli District branding Chamárs on the back has been resorted to as a means to extirpate cattle-disease. The victim appears to be entitled to a fee. He must turn his face away from the village and not look back. This should be done on a Saturday.⁴ It may also be got rid of by volley firing near the animals affected.⁵

Transference of cattle-disease is effected by a rite called *rará dálná* or *nikálná*, *rará* being the articles carried in procession to the boundary of the infected village and thrown into the confines of the one adjacent to it. In one case under a *jogi's* advice they consisted of a buffalo's skull, a small lamb or pig (carried by a sweeper), vessels of butter and milk, fire in a pan, wisps of grass, and sticks of *siras* (*acacia speciosa*).⁶ This must be done on a Sunday and on that day and the preceding Saturday no field work must be done, grass cut, corn ground, food cooked or fire lighted. The village to which the murrain is transferred must lie to the east of that which transfers it. A Brahman should be present and a gun fired off three times.⁷ A simpler method is to get a *faqir* to write a charm on a wooden label, hang inside a pot like the clapper of a bell and hang it over the village gate. It will ring when the wind blows and stay the disease.⁸

¹ Mrs. F. A. Steel in P. N. Q., I, § 352.

² P. N. Q., II, 774.

³ *Ib.*, II, § 989, and I, § 1012.

⁴ *Ib.*, I, § 227, I, § 598.

⁵ *Ib.*, I, § 228.

⁶ P. N. Q., I, § 760. Saturday and Sunday are in some way sacred to horned cattle, for cattle, leather and *ghí* must not be bought or sold on those days. And all cattle dying on those days are buried, not eaten by the village menials: *ib.*, I, § 1015.

⁷ *Ib.*, I, § 532. A similar rite is performed in cases of cholera epidemic: *ib.*, II, § 25.

Should a bull die of murrain, it should be wrapped in a cotton and buried in a road leading to the village over which the sick cattle will pass. This will stay the disease.

Tāna or *tona* is the generic name for physical prayers of this character. A murrain may be stayed by getting a *faqīr* to bless a long string by reciting passages from the sacred books over it and attaching to it potsherds and bits of red rag on which charms have been written. It is then hung up across the village-gate, and the cattle passing under it will be cured.

For the disease called *sat* it suffices to tie up one of the stricken cattle outside a shrine.¹ But in Hazāra a more elaborate rite is used by the Gújars against cattle-plague. The infected animals are placed in a circle and a *mullāh* or some person of saintly descent goes round them thrice. Each animal is then passed under a long piece of cloth in which a Qurán has been wrapped. The bones of dead animals are occasionally buried in another stable to which it is hoped to transfer the disease.² Elsewhere a *kār* or circle is drawn round the herd and a holy man rides round it, sprinkling water and repeating the creed.³

A galled bullock may be cured by applying the ashes of a lizard killed on a Sunday and burnt.⁴

The disease of horses called *simuk* is cured by killing a goat or fowl and letting its blood flow into the horse's mouth, or if this cannot be done quickly, it is sufficient for a naked man to strike the horse's forehead 7 times with his shoe.⁵

When the pods open and cotton is ripe for picking women go round the field eating rice-milk, the first mouthful of which is spat on the field towards the west. This is called *pharaknā*. 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.⁶

Catarrh in horses is cured by burning blue cloth in a *loṭa* and making him smell it.⁷

Mūla or blight may be expelled from a crop by enticing a Hindu named Mūl Chand or Mūlrāj into the field and thence kicking him out or driving him away with blows.⁸

Madness in dogs is ascribed to their eating bones on which a kite has dropped its excreta.⁹

Sikhs believe that recitation of the words *om sat nām* will cure rheumatism, cough and biliousness. They procure salvation in the next world and safety in this. Recited after meals they help digestion and bring good luck.¹⁰

¹ P. N. Q., I, § 1015.

² *Ib.*, II, § 278.

³ *Ib.*, II, § 800.

⁴ *Ib.*, III, § 796.

⁵ *Sirsa Sett. Rep.*, p. 307.

⁶ *Sirsa Sett. Rep.*, p. 188.

⁷ Montgomery *S. R.* (Purser), p. 82.

⁸ P. N. Q., III, § 539.

⁹ *Ib.*, II, § 248.

¹⁰ N. I. N. Q., I, § 164. Cf. § 809.

MODERN HINDUISM.

SHAIVAS AND VAISHNAVAS.—The grand distinction in actual practice between Shaivas (including Shaktís) on the one hand and Vaishnavas on the other does not lie in any of the numerous theoretical differences noted in the books written on the subject so much as in the fact that the former have not, generally speaking, any objection to the eating of meat, while the latter have. "In Hindustán," as the author of that very curious book, the *Dabistán*, puts it, "it is known that whoever abstains from meat and hurting animals is esteemed a Vaishnava without regard to the doctrine." The Shaiva may worship Vishnu, and the Vaishnava Shiv, but the Vaishnava will not taste meat, while the Shaiva may partake of meat and drink spirits. It is sometimes said that the worshippers of Deví are of two classes,—those who worship Vishnu-Deví and who are in every respect Vaishnavas being in the one class, while those who worship Kálí-Deví and to whom the term of Shiv is more applicable constitute the other. Of antagonism between the Vaishnavas and the Shaivas we hear very little in the Punjab; and the distinction here is less one of religion or of the god worshipped than of practice and ceremony and the manner of food eaten. Outwardly the main distinction lies in the *tilak* or forehead marks: those of the Vaishnavas being generally speaking upright, while those of the Shaivas are horizontal. The rosaries of the one sect will be of *tulsí* bead; those of the other of the *rudráksh* plant. The Vaishnavas worship in the Thákurdwáras where Rám or Síta or Lachman is enthroned: the Shaivas in Shiválas or Shívdwálas where the *ling* is the central object of worship. There is more gladness and comprehensiveness in the ideas of the former: more mystery and exclusiveness in those of the latter. The Bánia is almost always a Vaishnava; the Brahman, unless he belongs to a clan which has Bánias for patrons¹ (*jajmán*s), is generally a Shaiva.

THE SHAIVAS.

THE TERMS SHAIVA AND SHAKTI.—A worshipper of Shiv is not necessarily, in the ordinary sense of the term, a Shaiva by sect, nor is a person necessarily to be termed a Shaktí by sect because he worships Deví. The term Shaiva is generally applied, not to any worshipper of Shiv, but to those only who are more or less exclusively devoted to his worship or who perform certain ceremonies or adopt certain customs which may or may not be specifically connected with the worship of this deity, but which are at any rate in strong contrast to those which are followed by the Vaishnavas. Similarly, the word Shaktí, though applicable in the wide sense of the term to all worshippers of Deví, is in its narrower meaning applied only to those who have been initiated in, and have been allowed to witness and partake in, the more secret worship of the goddess; but as these more mysterious ceremonies are in popular estimation of a somewhat disreputable character, there is a certain bad odour about the term Sháktik, which induces many true members of the cult to return themselves merely as Deví worshippers.

¹ I have changed 'clients' here to 'patrons:' the term *jajmán* means, literally, 'he who gets a sacrifice performed.'—H. A. B.

SHIV.—The wonderful mingling of attributes in the great deity Shiv, the strange coalescence of death and mystery, and lust and life, is forcibly described in one of the most powerful of Sir Alfred Lyall's poems. The god is revered under each of his many characters and many attributes. To some he is the great primeval cause, the origin of creation, the "Sadá Shiv," the god that ever was and ever will be. His worshippers, following the Musalmán terminology, sometimes term him Báábá Adam. To others he appears as the pattern ascetic: powerful by his austerities and terrible in his curses: he feeds on flesh and drinks strong drinks: he lives on *bhang*; he takes one-and-a-quarter maunds of *bhang* every day. To a great part of his worshippers he appears less as a god than as a strenuous devotee, all-powerful with the gods. To another part he is an unseen influence, personified in the *ling* or conical stone, which in its origin represents the regenerative power of nature, but which to nine-tenths of its present adorers has probably no meaning whatever beyond the fact that it is a representation of Shiv. In the plains the *ling* forms the central object of worship within the dark, narrow cell which constitutes the ordinary Shivála or Shiv temple: and it is only in the hills that it is commonly to be seen outside or by itself; but in the Punjab, generally speaking, the worship of the *ling* is not so prevalent or prominent as in Benáres and other places, where the worship of Shiv is in greater force.

Shiv has 100 names, but the commonest of all is Mahádeo, or the Great God, under which name he was most frequently designated by his followers at the Census. They also termed him Maheshí,—Mahesh-wara, the Great Lord, and Shambú, the Venerable One. They call him also Sheonarain, and his following is known as Sheo-mat, Sheo-dharm, or Sheo-marg. His strongholds are mostly outside these provinces, at Benáres, Rámeswar, Kidárnáth, Somnáth, Baijnáth etc. The Ganges, which flowed from his matted hair, is specially sacred to his followers. Their chief scriptures are the *Shiv Purán* and *Uttam Purán*. They worship at the Shivála with offerings of flowers and water and leaves, with the ringing of bells, and the singing of hymns. Their sectarian marks are horizontal across the forehead, and they will often wear necklaces of the *rudráksha*.

All castes are worshippers of Shiv; but he is not a popular favourite in the same way as Vishnu or Krishna. It has been before pointed out that the worship of Shiv is mainly a Brahman worship, and it is undoubtedly most prevalent where the Brahmaus have most power—a fact which conflicts somewhat with the theory sometimes put forward that Shaivism is a remnant of the aboriginal religions of the country. The following of Shiv is in these provinces confined mainly to the high class Brahmans and Khatris, and the example of the latter is followed by the Sunárs, or goldsmiths, and the Thápheras, or copper-workers; the *Mahesri Bániás* are also his devotees: but among the ordinary agricultural community the worship of Shiv is uncommon and the Shiválas in the villages of the plains are almost always the product of the piety of money-lenders and traders, not of the agriculturists themselves.

In the Himalayas Shiv is worshipped extensively, especially by all the lower castes. The home of Shiv is believed to be the peak of Khaskar

in *pargana* Takpa of Bashahr, and music is at times heard on its summit. Old men say that on the smallest of its peaks, visible from Chini, is a pool surrounded by mountains amongst which lie Shiv's temple and the homes of the other *deotas*. Many years ago a holy *faqir* came to this mountain to worship Shiva and accomplished his pilgrimage, but by returning to ask some favour of the god, incurred his displeasure and was turned into a rock which can be seen from Kailás north of Chini. This rock has a white tint at sunrise, a red at mid-day, and a green at sunset. Kailás itself is the abode of the dead.

On Sri Khand, a peak 18,626 feet above sea-level, is a stone image of Shiv, called Sri Khand Mahádeva, which is worshipped by placing a cup of *charas* in front of it and burning the drug to ashes. Everything offered to the god is placed under a stone. Six miles further on, in Kulu, is Níl Kanth Mahádeva, a peak visited by *sádhús* only on account of its inaccessibility. It has a spring of red water. Barmaur again is a Shiva-bhúmi or 'territory of Shiva,' and hence, it is said, the Gaddís of Chamba are Shaivas.

The prevalence of Shaivism in the Himalayas may be gauged by the following note by Dr. Vogel :—"There are no less than 49 places of worship (44 being temples proper) in Mandi, and of these 24 are Çivalayas, 8 Deví temples and 2 are dedicated to Çivaistic deities. This shows the preponderance of Çivaism in Mandi. The number of Thákurdwáras (Vishnu shrines) is *seven* only. Among the çivalayas most are Linga-temples, but the oldest are dedicated to Çiva Pancavaktva (*i.e.* the five-faced) whose curious images are remarkably numerous in Mandi." Writing of Kángra, Dr. Vogel says :—"Though Çivaism no doubt prevails everywhere and all the principal temples and *úrthas* are dedicated to Mahádeo or Deví under various names, there seems to have been a great deal of Vishnu (or Krishna) worship among the Rájás. At least I found this with regard to those of Kángra and Núrpur, who may be considered to have been the more important ones. It seems that while the popular religion was the grosser Sivaism, the Rájás took to the higher form of Vishnuism. This seems to be the most obvious explanation, though it is quite possible that there were other causes and the Rájás perhaps introduced Vishnuism from the plains. It is curious that a Krishna image in the Fort at Núrpur is said to have been brought from Udaipur in Rájputána."

Similarly, in Kulu, Thákur Gopál, the cow-herd (Krishna), is worshipped by the former Gurús of the Rájás, though Sivaism is prevalent in the Kulu Valley, and in the Simla Hills the cult of Vishnú is said to be entirely confined to immigrants from the plains, the indigenous population being wholly Shaivas or Sháktaks.

The following are accounts of some Shiva temples in Kángra :—

The Shrine of Bálak Rúpi, near Sujánpur in Kángra.—One Ganesha Brahman, a *parohit* of the Jaswál Rájás, gave up his office and took up his abode in Dhár Bálak Rúpi, whence he repaired to Hár where the temple of Bábá Bálak Rúpi now stands. His grandson, Jogu, when he was about 10 or 12 years old, one day went to his fields with a plough on his shoulder. In the jungle he met a young Gosáin¹

¹ He is so called because the Bábá manifested himself while yet a child (*bálak*).

who asked him if he would serve him. Jogu consented, whereupon the Gosáin instructed him not to tell anybody what had passed between them. Leaving the Gosáin Jogu went to the fields where other men were working, and on his arrival there began to dance involuntarily, saying that he did not know where he had left his plough. The men rejoined that the plough was on his shoulder and asked what was the matter with him. Jogu told them the whole story, but when he had finished telling it he became mad. Ganesha, his father, thereupon took some cotton-thread and went to a Gosáin, by name Kanthar Náth, who recited some *mantras*, blew on the thread, and told him to put it round the neck of Jogu, who on wearing it was partially cured. Kanthar Náth then advised Ganesha to take the lad to Bába Lál Púri, a good Mahátma who lived in the village of Ganyar Ganjhar, which he did. Lál Púri let him depart, telling him that he would follow him. He also declared that the Gosáin whom the mad lad had met was Bába Bálak Rúpi, and that he had been afflicted because he had betrayed the Bába. Ganesha went his way home, but Bába Lál Púri reached Hár before him. Thereafter both Bába Lál Púri and Jogi Kanthar Náth began to search for Bába Bálak Rúpi. At that time, on the site where Bálak Rúpi's temple now stands, was a temple of Gugga, and close to it was a rose-bush. Bába Lál Púri told Ganesha to cut down the bush and to dig beneath it. When he had dug to a depth of 4 or 5 cubits he discovered a flat stone (*pindi*) against which the spade, with which he was digging, struck (the mark caused by the stroke is still visible) and blood began to ooze from it till the whole pit was filled with gore. But after a short time the blood stopped and milk began to flow out of it. Next came a stream of saffron which was followed by a flame (*lot*) of incense (*dhúp*) and finally by a current of water. Bába Lál Púri said that all these were signs of Bába Bálak Rúpi. He then took the idol (*pindi*) to Neogal Nadi or Kund in order to bathe it, whereupon milk again began to issue from it. The idol was then taken back to its former place. While on the road near Bhochar Kund (a tank near the temple on the roadside) the idol of itself moved from the palanquin, in which it was being carried, and went into the tank. Bába Lál Púri and Kanthar Náth recovered it and brought it back to the place where it had first appeared. During the night it was revealed to Bába Lál Púri in a vision that Gugga's temple must be demolished and its remains cast into the Negal Kund or used in building a temple to Bálak Rúpi on the same site. This can only mean that the cult of Bálak Rúpi is, or was, hostile to that of Gugga. Accordingly the idol was stationed on the place pointed out. Bába Lál Púri said that Jogu's eldest son and his descendants should have the right to worship the idol, while the out-door duties would be performed by Kanthar Jogi's descendants. At that time Sasráam Chand Katoch was the Rájá of that territory. Rájá Abhi Chand was the first to make a vow at the temple of Bába Bálak Rúpi in order that he might be blessed with a son. When he begot a child, the Bába began to be resorted to more eagerly.

A Patiál Rájpút girl was once told by her brother's wife to graze cattle, and on her refusing, the latter said:—'Yes, it is beneath your dignity to graze cattle because you are a Ráni; be sure you will not be

married to a Rájá.' The girl in distress at this taunt untied the cattle and led them to the jungle. At that time Bába Bálak Rúpi had again become manifest. The girl supplicated him and said that she would not believe him to be really Bálak Rúpi unless she married a Rájá, adding that if her desire were fulfilled, she would offer a bullock¹ of copper at his temple. Five or seven days had not elapsed when a Rájá of the Katoch dynasty chanced to pass by where the girl was herding cattle, and seeing her he bade her to be taken to his seraglio, where he married her. Unfortunately the girl forgot to fulfil her vow, and so a short time after all the Ránís in the seraglio began to nod their heads (*khelná*), as if under the influence of a spirit, and continued doing so day and night. The Rájá summoned all the *sádhús* and *chelas*. One of the latter said that the cause of the Ránís' being possessed by spirits was that a vow to Bába Bálak Rúpi had not been fulfilled. The Rájá replied that if all the Ránís recovered, he would take all his family to the temple and present the promised offering. The *chela* then prepared a thread in the name of the Bába and when this was put round the neck of the persons possessed they recovered. This all happened on a Saturday in Jeth. Thereafter a bullock was made of copper, and the Rájá also erected a temple. When the bullock was offered (*jib-dán*), the artist who had made it died forthwith.²

Whenever any misfortune is about to befall the Katoch dynasty the copper bullock is affected as if by fear. This occurred on the 29th of Hár Sambat 1902 and Rájá Partáb Chand died on the 15th of Sáwan in that year. On that day Bába Bálak Rúpi's idol also perspired. For these reasons the bullock is worshipped and vows are made to it.

The *játrís* (offerers) who make vows at the temple of the bullock on the fulfilment of their desires offer *jopu topu* and *boṭna* and rub the bullock with the offering. They also put a bell round his neck. These offerings are taken by the Jogi on duty, there being several Jogis who attend by turn.

Four fairs, lasting eight days, are held in Bálak Rúpi's honour on every Saturday in Jeth and Hár. Those who have vowed to offer he-goats present them alive, while those who have vowed to sacrifice he-goats slaughter them at a fixed spot within the temple precincts. The head, fore-legs and skin are given to the Jogi on duty, and some rice and a pice are also paid to him as compensation for ancestor-worship. The he-goats brought to be slaughtered are killed at Neoga Kund, and also cooked and eaten there. But sometimes the people take the cooked meat home and distribute it as a holy thing.

The ceremony of *jamwálu* (or shaving the hair of a child for the first time) is usually performed in Bálak Rúpi's temple and the hair is then offered at the temple. Even those who observe the ceremony at home often come to the temple and offer the hair. An additional present, the amount of which varies from two pice to any sum that one's means allow, is also made. All these offerings are taken by the Jogi on duty. *Játrís* who make offerings (*e.g.* of a human being such as

¹ Clearly the bull (*bail*) of Shiva.

² Cf. the story on p. 207 *supra*.

a child, or of a buffalo, cow, horse etc. according to their vow), give it, if an animal, to the Jogi on duty, but in the case of a child its price is paid to the Jogi and it is taken back. Besides these, cash, curds, umbrellas, cocoanuts and *ghí* are also offered. The offerings are preserved in the *bhandár* (store-house).

The people living in the vicinity of the temple, within a distance of 15 or 20 *kos*, do not eat fresh corn (termed *nawan*, lit. 'new') unless they have offered some of it at Bálak Púri's temple. Fairs are held on each Saturday in Jeth and Hár.

There is another temple to Bálak Rúpi at Nagrota, but no fair is held there. It has been in existence for about 12 generations, and contains a marble image of Mahádeo, 4 fingers high. A Gosáin *pujári* manages it. His caste is Puri and *got* Úsab. He may marry, but a *chela* always succeeds his *gurú*. Worship is performed morning and evening, fried gram in the morning and bread in the evening being offered as *bhog*. *Árti* is also performed in the evening and a sacred lamp lit.

In Mandi Bálak Rúpi is described as another famous temple of Shiva in Bangábal. He is worshipped in severe illness and is also supposed to remove ailments of all kinds¹. As a Siddh he has a shrine at Bálak-Rúpi in Kamlá, and a smaller one at Hatli, both visited for the cure of diseases.² Bálak Náth, the son of Shiva, appears to be quite distinct from Bálak Rúpi.³

The shrine of Siddh Bairág Lok near Pálampur.—The founder of the shrine, when a boy, when herding cattle, once met a Gosáin who told him never to disclose the fact of their friendship or he would no longer remain in his place. Keeping the secret, however, made him ill, and so at last he told his parents all about the Gosáin. They gave him *sattu* for the holy man, but when about to cook it the boy complained that he had no water, whereupon the Gosáin struck the ground with his *gaja* (an iron stick) and a spring appeared, which still exists. The Gosáin did not eat the food, saying his hunger was satisfied by its smell. The boy then caught the Gosáin by the arm, upon which the latter struck him with his hand and turned him into stone. The Gosáin himself disappeared in the earth. The boy's parents searched for him for 5 days, until one night the secret was revealed to one of his family who was directed to erect a temple a little above the spring. Another story is that a few days later a Bhát Brahman became possessed and saw all that had occurred. So a temple was erected and the place called Bairág (Gosáin) Lok, from *alop*, disappearance. As Bairág Lok had been a herdsman, he became peculiarly the god of cattle and fulfils vows made regarding cattle. The fair is held on Hár 3rd. He-goats and corn are offered. In this temple there is also an image of Gorakhnáth, placed therein by a Goleria Mían in Sikh times. The stone idol of the boy has disappeared. The followers of the shrine regard the Gosáin as Gorakh-

¹ *Mandi Gazetteer*, p. 41.

² *Ib.*, p. 40.

³ *Ib.*, p. 38; see *infra* under Hinduism in the Himálayas, for the cults of Shiva in Mandi.



náth himself. The keepers of the shrine are Gír Gosáíns and Bhát Brahman.¹

If in the above examples Shiva is disguised almost beyond recognition, those tabulated below are often connected with Shiva by the slenderest of ties, such as the mere presence of his image in the fane:—

Place and name of temple.	<i>Pujári.</i>	Dates of fairs.	Ritual.
Bhaníár-Shivji Gandhurb in the only remaining bastion of the Gandhurb fort which was destroyed in the Sikh times.	Brahman, <i>got</i> Samkariye and <i>gotar</i> Atri.	<i>Shivrát</i> on Phágan <i>badi chaudas</i> . Vows are made for relief from periodic fevers and <i>rot</i> offered.	<i>Bhat</i> in the morning and soaked gram in the evening.
Dudáhu-Shivji, founded in Sikh times by a Rájput.	A Brahman is employed under the Rájput <i>pujári</i> .	None, but on 14th Phágan <i>sudi</i> people assemble to look at the idol of Shiva which is a span high and seated on a <i>ja-lehri</i> .	Fruit.
The <i>mandir</i> of Baij Náth at Pálapur. The story in that Ráwan meditated here and consequently obtained success in every undertaking.	Bhojki and Brahman. The <i>pujári</i> is a Brahman, caste Samlá, <i>got</i> Konḍal.	A fair lasting 4 days on the <i>chaudas</i> in Phágan.	It contains a stone <i>ling</i> of Shiva which is one foot high above the ground. A sacred lamp is kept lit day and night. Connected with this are the shrines of Lachmi Naráin and Sidh Náth.

¹For other Siddh shrines see p. 278 *infra*.

Place and name of temple.	<i>Pujāri.</i>	Dates of fairs.	Ritual.
<p>Súraj Kund <i>mandir</i>. The main tank is called Súraj Kund. Near it are three small tanks, called the Rám Kund, Síta Kund and Lachhman Kund. These buildings and tanks have been in existence about 550 years or from the time of Jahángír.</p>	A Giri Gosáin, <i>got</i> Atlas.	None	... The largest building contains a stone <i>pindi</i> of Shiva, one span high; also an image of Man Mahesh seated by its side, $\frac{1}{2}$ cubit high. The place is one of great sanctity and people come to bathe and pay devotions here. Worship is performed twice a day, morning and evening. Fruit in the morning, rice at noon and bread in the evening form the <i>bhog</i> .
<p>The <i>mandir</i> or Thákurdwára of Gupt Ganga. The tank here is fed underground from the Manikarn spring and so it is called Gupt Ganga. Two other <i>kunds</i> to its north and east are called the Shiv Kund and Gauri Kund, respectively. The temple was founded in S. 1923.</p>	Brahman, Lagwál, <i>got</i> Gúrg.	None ...	... The temple contains images of Shiva, Ganga and Narbada made of marble. That of Shiva is 4 fingers high and that of Ganga one cubit. Both are adorned with gold and silver ornaments. Fruit is offered as <i>bhog</i> morning and evening.
<p>The <i>mandir</i> of Kapáli Bhairon in Kangra town. At the <i>jag</i> celebrated by Parjapati, his daughter, Shiva's wife, being insulted, committed suicide. Her <i>kapál</i> or brain fell from above and Bhairon, an attribute of Shiva, standing below caught it on this spot. Hence the <i>mandir</i> was called Kapáli Bhairon.</p>	A Jogi, <i>got</i> Alakh	None.	

Place and name of temple.	Pujári.	Dates of fairs.	Ritual.
The <i>mandir</i> of Bir Bhadar Shúr, the subordinate god of Shiva, was founded in the Sat Yúg. It is held in great sanctity.	A Brahman, caste Bhoda, got Bháradawáj.	None... ..	It contains a black stone image of Shiva seated on a <i>játher</i> and one span high.
The <i>mandir</i> of Chakar Kund: the disc or <i>chakar</i> which killed the <i>rakshasa</i> Jalandar fell on this spot; hence it was called Chakar Kund.	A Gosáin, caste Púri, got Bhoru.	None... ..	The temple contains a stone <i>pindi</i> of Shiva, one span high. The Páskar temple is connected with it.

THE CULT OF MAHÁDEO.

Mahádeva is the originator or creator of many castes, generally of the lower grades, Brahma being the progenitor of the higher castes, such as the pure Brahmans, while Mahádev created such castes as the Bháts and the Chárans. He created the former to attend his lion and bull, but they would not prevent the lion from killing the bull which vexed Mahádev as he had to create new ones. He therefore formed the Cháran, equal in devotion to the Bhát, but of a bolder spirit, and placed him in charge of his favourite animals. Thenceforth no bull was ever destroyed by the lion.¹

Sleeman relates a story of an informant who naively declared that the British Government was nothing but a multiplied incarnation of Shiva. The god himself had so declared through his oracles and had announced that his purpose was to give his people impartial Government and prevent internecine warfare.² The flattery was not so gross as it might appear.

To Mahádeo are offered daily leaves of the *bel*, *Ægle marmelos*, called *bil-patri*, and *tulsi ki minjarán* or ears of the sacred basil,³ while ambergris is also burnt before him daily. To him in particular is sacred the *pípál*, though Shiva is found in its branches together with Brahma and Vishnu. The banyan tree is similarly sacred to Vishnu and the *ním* to Devi as Káli-Bhiwáni.

¹ Malcolm's *Central India*, II, p. 109.

² Sleeman's *Rambles*, II, p. 241, quoted in P. N. Q. III, § 401. The story recalls the one told to Sir G. Robertson when he asked if Yush, the chief of the devils, resembled himself, and was informed that he did not, but that he was like the English private soldier, i.e. of a reddish colour.

³ Dr. Hutchison connects the *minjarán ká mela* of the hills with the cult of a river-god: see p. 213 *supra*.

Cult names of Mahádeo are numerous. In the Simla Hills he is called Bhoteshar, from Bhothi, the name of a village in which his temple¹ is situated.

The cult of Mahádeo is not only deeply seated in Kángra, but it is also varied in form, Mahádeo being worshipped under various names. At Jawáli he appears as Kamteshar,² as Kalishar in Kuthiára,³ as Narbadeshar in Sujánpur,⁴ as Bilikeshar⁵ in Sapra (Nádaun), as Tameshar in Nádaun,⁶ and so on.

The real history of the shrine of Bába Baroh Mahádeo, near Jawála Mukhi, is not known, but the story goes that under a *banyan* or *bari* tree (whence the name *baroh*) appeared an idol of stone still to be seen in Danaya, by name Káli Náth, whose merits Bába Lál Pári preached. In 1740 S. Dhián Singh, *wazír* of Goler, was imprisoned at Kotla and a soldier at the fort, a native of Danáya, persuaded him to make a vow to Bába Baroh, in consequence of which he was released. The *wazír* however forgot his vow and so fell ill, until he made a large pecuniary offering to the shrine. In that year the small old temple was replaced by the present larger one under Bába Lál Pári. The followers of Bába Baroh keep a *jholi* (cloth bag), an iron chain, *kharáwán* (sandals), and a *choli* or shirt, in their houses. Grain is usually offered at the shrine, with flour, *ghi* and *gur* for the bullock (there appears to be an image of a bullock also). If a he-goat is sacrificed, the skin and a hind-leg are offered up, the rest being eaten by the *játri* on his way home. Sometimes a *kudhú* or living he-goat is offered, as the substitute for a life in case of sickness, or by one who is childless. Women can enter the shrine.⁷

Gowála was a holy man in Kángra. His legend runs thus :—

One day as he was sitting on a lofty hill near Baroh a wedding procession passed by and he said to the bride: 'Thorns on this side and on that: she who wears the red veil is my wife.' The bridegroom challenged him to jump down from the hill and he did so but was killed. 'The bride then took his head in her lap and said to the bridegroom: 'You gave me to him; I burn on the pyre with him.'

¹ A temple to Mahádeo may owe its foundation to a trivial cause, e.g. the image of Mahádeva of Purag was found in a field named Majhoni. It resembled Shiv in appearance and hence it was called Mahádeva.

² Ascribed to the time of the Pándavas, this temple contains a stone image called Gang Mahádeo, one span high.

³ Also ascribed to the time of the Pándavas. Before that Káli performed austerities at this spot.

⁴ Called after a conical stone or *ling* brought from the Narbada, the temple was founded by Báni Parsan Devi, wife of Rájá Sansár Chand of Kángra. Founded in S. 1870 it was completed in S. 1882. On each side of it are 4 small shrines: a sun temple, containing an image of a man on seven-headed horse, 2½ ft high; a Ganesh temple; one Chatarbhuji Devi; and one to Lachmi Náráin. Each of these contains a stone image 3 ft. high. *Bhog* is offered five times a day, *mísi*, milk, *karáh*, gram etc. being given.

⁵ Said to be called 'after the Biás and the Kanah.' It is said that 10,000 years ago the Pándas or gods began to erect the temple by night. This was noticed by some men and so the gods left it half-built. It was finished by Rájá Bhom Chand.

⁶ Founded by Rájá Abhi Chand (date not known). It contains a stone *ling* 4½ cubits high. Connected with it is a temple of Sítala containing 4 images.

⁷ This shrine seems independent of the cairns near Baroh.

This resolve she carried out, and the cairns erected in memory of Gowála's bravery exist to this day.

The following is a list of temples in this district to Mahádeo :—

1	2	3	4
Place.	Pujári.	Date of fair,	Ritual offerings &c.
<p>The <i>mandir</i> of Gang Bhairo Mahádeo, in Achi, dates from the Satyug when Ganga came and sat down to rest. A few cows were grazing here and the cowherd called to one of them whose name was also Ganga. Ganga thinking she had been recognized by the man disappeared, leaving the marks of her hoofs on a stone, which is held in great reverence and people worship it. Formerly an image of Mahádeo stood at the foot of a <i>pípal</i> tree.</p>	Giri Gosáin, <i>got</i> Atlas.	<i>Shivrátri</i> ...	The temple contains a carving of Gang Bhairo Mahádeo on a black stone, 1 span high and 4 in circumference.
<p>The <i>mandir</i> of Tapteshar Mahádeo in Baranji. A hot spring near the temple is attributed to the power of the god. It was founded by a Goler Rájá.</p>	Brahman Gosáin, <i>got</i> Lash.	<i>Shivrátri</i> ...	It contains an image of Shíva, of white stone and 1 foot high. Worship is performed morning and evening when fruit or food cooked by the <i>pujári</i> is offered to the god.
<p>Chiri-Srí Soba Náth. There is a smaller <i>mandir</i> in the verandah of the temple. It is said that Soba Chand, Ráná of Chiri, founded the small temple and named it after himself, but eventually it came to be called Soba Náth.</p>	Brahman Bhojki. The manager of the endowment is a Giri Gosáin by <i>got</i> a Rátash, who is celibate.	<i>Shivrátri</i> ...	Rice in the morning only. The temple contains a black stone image (<i>pindi</i>) of Shíva, 4 ft. in circumference and $\frac{1}{2}$ ft high. It is held sacred and worshipped largely by the people of Rihlu.

Temples to Mahádeo in Kángra.

1	2	3	4
Place.	Pujári.	Date of fair.	Ritual, offerings &c.
<p>The <i>mandir</i> of Kanjesar Mahádeo in Palampur was once the site of a grove of <i>bel</i> trees amidst which a crane made its nest. From its nest sprang Mahádeo and manifested himself. He was named Kunj after the crane. One night it was revealed to Rájá Laláwar Chand of Kángra then childless, that if he built a temple in honour of Shiva, he would be blessed with a son. Accordingly he made a search for the <i>pinđi</i> of Shiva in the <i>bel</i> forest and it was found among the trees where the temple was built. It was not long before the Rájá begot four sons. In fulfilment of his vow he celebrated a great fair.</p>	<p>A party of <i>pándas</i> who attend the temple in turns. Their <i>got</i> is Kondal. The <i>pujári</i> is always chosen from the <i>pándas</i>.</p>	<p><i>Shivrátri</i> in Phágan.</p>	<p><i>Bhog</i> of <i>dál</i>, bread and rice etc. is offered in morning. In the evening soaked gram is offered and distributed only among the low caste people, such as Chamáris, Juláhás etc. But these low castes are not allowed to make offerings to the temple, nor are they admitted into it.</p>
<p>The <i>mandir</i> of Indar Shúr Mahádeo in Kángra town. Once Rájá Indar in a procession passed Durbale Rishi who offered him a garland which the Rájá, considering it beneath his dignity to wear, put on his elephant. The devotee in anger at this cursed him and ere long the Rájá was utterly ruined. So he resorted to the devotee and begged him to restore his lost blessings. He recommended him to worship Deví Barashwari and she pleased with his devotion restored his fortunes.</p>	<p>A Bráhmaṇ, caste Sándal <i>got</i> Koshal.</p>	<p>None</p>	<p>... The temple contains a black stone <i>pinđi</i> of Shiva 4 fingers high and 3 cubits in circumference; and two images of Páras Náth (<i>sic</i>).</p>

1	2	3	4
Place.	<i>Pujári.</i>	Date of fair.	Ritual, offerings &c.
<p>The <i>mandir</i> of Nandi Kashúr Mahádeo in Jadrágal is situate on the bank of the Ban Ganga river. It is said that Nandi-ji practised devotional exercises here and enshrined an image of Shiva whence the temple is called Nandi Kashúr. It is said to have been founded by a Suket Rání.</p>	<p>Its affairs are managed by a <i>pujári</i> and a supervisor, both Giri Gosáins, got Atlas. One is celibate and the other not; so succession is governed both by natural and spiritual relationship.</p>	<p>A fair is annually held on the <i>Shiv-rátri</i> in Phágan.</p>	<p>The temple contains a stone image of Shiva seated on a <i>jalheri</i> and $1\frac{1}{2}$ spans high. It is said that above this image (without any support) hung the image of Nandi, whom the Rání once visited to do it homage. Seeing the miraculous suspension of the image, she hesitated to enter the temple, lest it should fall on her. So she built a supporting wall before she entered it. It is held in great sanctity by the Hindus.</p>
<p>Bindi—Jy Mahádeo ...</p>	<p>A Bhatti Jogi, got Marichh.</p>	<p>No fair, but people gather on the <i>Shivrátri</i> to look at the image.</p>	<p>The temple contains a stone <i>pindi</i> of Shiv-ji. It is a cubit high and a foot in circumference. It stands on a <i>jalheri</i>. Either <i>gúr</i> or soaked gram is used as <i>bhog</i> in the morning. In the evening only <i>arti</i> is performed.</p>
<p>Gúga Mahádeo and Indarsbur Mahádeo at Chitru founded by the same Rájput who founded Kidár Náth's temple at Shuráh.</p>	<p>A Gosáin of the Sándash got.</p>	<p>Jeth 13th</p>	<p>Sugar or fruit is offered as <i>bhog</i> in the morning and evening. The image of Indar Shúr is a cone of stone $\frac{1}{2}$ cubit high and a foot in circumference. Gúga is mounted on a horse.</p>
<p>Ghaniára—Mahádeo, Indeshar, founded by a Bharthi Gosáin in time of Ranjit Singh, some 200 years ago (!)</p>	<p>A Bharthi Gosáin who is elected from the <i>chelas</i>.</p>	<p>None</p>	<p>The temple contains a white stone image, 4 fingers high, brought from the Narbada.</p>

1	2	3	4
Place.	Pujári.	Date of fair.	Ritual, offerings &c.
Dal Kareri—Mahádeo Ghanbheria: no temple.	A Jogi, by <i>gotar</i> Alakh.	Though there is no temple, a <i>pinđi</i> of Shiva exists, and though no fair is held, people resort to the place for bathing on the <i>ashtmi</i> of the <i>Shūkai pachh</i> in Bhádon when the hill is clear of snow. The place is called after the image.	<i>Loť</i> is offered and he-goats etc. sacrificed in <i>bhog</i> .
At Dharmasála—Waweshwar Mahádeo.	A Giri Gosáin ...	<i>Sudi ashtmi</i> in Bhádon.	<i>Bhog</i> is offered twice a day, rice or bread in the morning and soaked gram in the evening.
At Dharmasála Mahádeo Bhágsu Náth: called by the Gaddis Bhágsu Nág, by others Bhágsu Náth, his real name is Bhageshar.	A Giri Gosáin by <i>gotar</i> Atarsan, who is celibate.	Durga-ashtmi, <i>sudi</i> Bhádon. On the day of the fair, offerings of curd, <i>ghí</i> , milk or grain are made. Thread is also offered in lieu of a <i>janeó</i> or sacred thread.	Worship is performed twice a day morning and evening. Something cooked is offered as <i>bhog</i> at noon. The black stone <i>pinđi</i> of Mahádeo, 2 spans high, is said to have created itself. On the birth of a calf, people offer milk, curd and <i>ghí</i> which are called <i>jakh</i> . A young goat is also sacrificed, its head and loins being taken by the <i>pujári</i> as his perquisite.
At the <i>mandir</i> of Mahán Kál in Pálapur the god Kál performed devotions. The fair is celebrated on the date on which the building was completed. It has been in existence for 100 years. and was founded by Sáh Chand, a Katoch.	Bhabman, <i>got</i> Bhodah.	<i>Nirjala ikádshí</i> in Jeth.	The temple contains a stone <i>ling</i> of Shiva, $\frac{1}{2}$ foot above the ground. <i>Bhog</i> is offered at noon and evening, and then distributed among <i>fagirs</i> , the <i>pujári</i> etc. The temple is held in great sanctity and the dead of the adjacent towns and villages are brought to be cremated here.

The cult of Shiva being so widespread in the Himalayas, it is interesting to find that in the remote tract of Saráj in Kulu few temples of Mahádeo are reported to exist. At Shángri Ishar Mahádeo has a temple which came to be founded in this wise: One Chandi, a Kanet, went on a pilgrimage. On the way he met a *faqir* who joined him. When evening came on they halted for the night in Dhamoli where there were no houses, but only a few deodár trees. The *faqir* told the Kanet that he had meditated there in the Duápar Yug. Meanwhile a Brahman had joined them, and they asked him to dig at a certain spot where a *pindi* would be found. It was found accordingly and the *faqir* then disappeared. The temple was built at this spot and the *pindi* installed therein. The *pujáris* are Sársut Brahmins.

Shamsheri Mahádeo derives his name from Shamsher, a village where he has five temples. A stone *ling*, resembling Shiva, appeared beneath some *drub* grass and was brought to a village by the Brahman who founded the temple in which it is enshrined. Four fairs are held here, the Bhonda in Poh, the Shánd on an auspicious day in Maghar, the Jal on the *amáwas* in Phágan and the Parbat on Chet 8th. At the first-named two 400 he-goats must be sacrificed, but at the last two 40 suffice. Three of the five temples are built of stone and two of wood. There are ten stone idols, each 6 feet high, and a stone ox also. A few masks of brass representing human faces are also used in decorating the god.

Bini Mahádeo similarly derives his name from Bin, the village in which his temple stands. It is called Bindehra. Legend has it that in Bin lived two Thákars, named Jaún and Tdashú. A dispute arose between them and they fought at Malgidográ, until a *mahant* or saint came out of the stream and bade them cease. Thákar Jaún asked him whence he had come and whither he was going. The saint replied that he had come from the land of the Kaurús and Pándavás. The Thákar begged him to settle the quarrel and when he had done so he and Jaún started for the Bías. On the road they were annoyed by a man at Sholad, so the saint cursed the people of that village, and it was burnt. Next day they reached a spring and the saint vanished in the water. At night a voice was heard saying that a temple must be built in the village which should be named Bin after him. So the temple was built and a *ling* of Mahádeo appeared in it of its own accord.

Jagesar Mahádeo has two temples in Saráj, one at Dalásh on the Sutlej and one at Rohru. The Shánd is celebrated every 80 years at Dalásh, and there are annual fairs at each temple. The story is that in the Duápar Yug a devotee, Jagad Rishi, came down from Kailás and meditated here. A black stone idol soon manifested itself to him, and he was so overjoyed at its sight that he became its votary. One night it was revealed to him in a vision that it was Mahádeo himself, who was born on the 5th of Bhádon. In the morning the *rishi* found that he was blind, so he made a vow to Mahádeo, and as his sight was restored, he built the temple and fixed the date of its fair. The other temple at Rohrú was built later. The temple is managed by Jhínwar *kárdár*, but the *pujári* is a Sársut Brahman. Special reverence

Temples to Mahádeo in Saráj.

is only paid to the *gur* or disciple of the god, because he goes into trances and answers all questions put to the god.

Budá Mahádeo has a temple at Netar Dera. The story of its foundation is that Kapál Díp, an aged devotee, meditated at its site for many years. At length he disappeared beneath the earth and thenceforth he was known as Budá Mahádeo. Once Rájá Parichat pitched his tent on the site of the temple. Next morning he found himself blind in both eyes. In reply to his supplications he was told of Kapál Muni (*sic*) and he sought his aid. When his sight was restored he built this temple which was called Netar Dera or the 'place of the eye.' The annual fair lasts from the end of Sáwan to the 15th Bhádon. *Prabs*, a kind of fair, are also held in Chet, Phágan, Jeth, Sáwan, Bhádon, Asuj and Poh. Low caste people are not allowed to make offerings.

Basheshar Mahádeo¹ has a temple at Nirmand on the Sutlej. A cow was observed to yield her milk to a *pinđi* hidden in long grass and so it was worshipped and a temple eventually built over it. The people of Nirmand use no milk or *ghí* till it has been offered to the *pinđi*.

The temple of Bongru Mahádeo and Deví Harwá in Pháti Chanúl is known by many names, such as Gashwálá Deorá, Deori Deorá, and Shiglí. Annual fairs are held on the Shivrátri in Phágan, lasting for 15 days; during the three days after the Holi; on the Naurátrás in Chet and Asúj; on the 9th and 12th Baisákh; the 20th and 25th Hár; on the Puniyá in Sáwan; the 2nd, 4th and 5th Asúj; the 16th Kátak; and on the 5th Maghar.

The story of its origin is that a Ráná when hunting reached the summit of a hill, and found a *yogi* deep in meditation, who told him that he came from Shivpuri and was Shivá himself. At the Ráná's prayer the *yogi* accompanied him to his home at Kahá where he asked the Ráná to build him a temple, but when it was built he would not sit in it and took from his pocket a small box out of which sprang a beautiful maid called Harwá Devi. He then desired that a temple should be erected for this goddess also, and so a shrine was built in her honour.

Kulchhetar Mahádeo has a temple at Alwá, a village founded by Paras Rám after he had extirpated the Khatrís. A few Brahmans settled in it, and to them he gave a metal *kals* for worship. It was enshrined in a temple, and stands three cubits high.

At the temple of Bhanáh Mahádeo fairs are held at every Diwáli and on the 1st Baisákh. The Bhunda is celebrated every 40 years, and is said to be followed by a Shánd which is held every 12 years. The story of its origin is that a Thákur, Raghú, had a cow which was grazed by a blind boy on the further side of the river. A snake sucked the

¹ The temple of Basheshar, Sanskr. Vishveshvara, Mahádeo at Bajaurá in the Kulu valley appears to give its name to that place. It probably dates from the 17th century when the Rájás of Kulu vigorously promoted the worship of Krishna and Ráma: *Arch. Survey Rep.* 1909-10, p. 20. It is suggested that the promotion of this worship was connected with the importation into Kulu of the militant Bairágis recorded by Lyall: *Kangra Sett. Rep.*, §§ 82 and 94, on p. 85 as having been made under Rájá Thedi Singh, *flor. o.* 1758.

cow's milk for many days, until, to the cowherd's great joy, when he reached the other side of the river, his sight was restored. The news reached the Thákur's ears. The snake was found, but ere long it disappeared under the ground whence rose a metal image which said that it was Mahádeo himself. The Thákur then built a temple in which it was enshrined. The *pujári* is a Gaur Bráhmaṇ.

In Kulu proper Mahádeo has some ten temples. His cult names are Bijli Mahádeo or Bijleshar, the lightning god, at Malthán Dera, Jawanu, Larain or Larani at Laran, Manglishar, Siáli, Sangam and Shibrhárach, besides Gauri Shankar and Nílkanth :—

Deota Mahádeo ...	Chohki Dera ...	9th of the light half of Maghar.
Deota Bijli Mahádeo or Bijlishar Mahádeo.	Malthán Dera ...	1st of Chet and 1st of Hár, 1st to 7th Asúj, five fairs from 1st to 5th Baisákh. Pípal Játtra for 12 days at Sultánpur, 18th Baisákh and 19th Baisákh.
Deota Gauri Shankar Mahádeo.	Dawala Washál Wangar	Shivrátri in the dark half of the month of Phágan for 2 days.
Deota Jawanu Mahádeo.	Dera Jawánu Mahádeo ...	1st and 2nd Chet, during the same month in the light half of Parwa and Dutia, 1st to 3rd Baisákh, 1st and 2nd Sáwan and 1st to 3rd Bhádon.
Deota Larain Mahádeo.	Laran Dera ...	In Phágan, 2nd Chet, new year's day 1st Baisákh, 1st Jeth, 1st Bhádon, Janam-ashṭmi and 1st Asúj.
Deota Manglishar Mahádeo.	Chhanwar Dera ...	6th Baisákh and a <i>yag</i> every 2nd year from 1st to 4th Sáwan.
Nílkanth Mahádeo	Known by the name of its deity.	On the Shivrátri, the 4th of the dark half of Phágan and Káli Pája from 1st to 4th of Jeth.
Sangam Mahádeo ...	...	No fair, but two festivals called Tára Rátri and Shiv Rátri.
Deota Siáli Mahádeo	Dera Siáli Mahádeo ...	26th of Phágan on the Shivrátri, 12th and 13th of Chet.
Deota Shibrhárach ...	Dera ...	1st of Phágan.

In Mandi Nangol Mahádeo in Lad has countless natural idols of Shiva. A Gaddi who had incurred his wrath was also turned into stone.¹

¹ Mandi Gazetteer, p. 41.

Koṭ Ishwar.—*Koṭ Ishwar Mahádeo* (Shiva) originated from the temple of Durga at Hát *Koṭi*. (Durga's own history goes back to the times of the Mahábhárata.) When *Koṭ Ishwar Mahádeo* began to oppress the people in Hát *Koṭi* the Brahmans thought that the god had become a *rákshasa* (devil), and two Brahmans, Obu and Shobu, by magic shut him up in a *tumbi* and corked up its mouth. The *tumbi* with the god and goddesses and two *mátris* in it they intended to throw into the Sutlej 40 miles from Hát *Koṭi*, which lies on the banks of the Pabar. When they reached Paroi Bál, two miles from the Sutlej, the Brahman who was holding the *tumbi* stumbled and let it fall. As it broke in pieces the imprisoned god, with the two *mátris*, escaped. *Koṭ Ishwar Mahádeo* took shelter among the *bana* and *bhekkhal* bushes: one of the *mátris* soared to the top of the Tikkar hill, now called Kecheri, where she took up her abode in the *karl* trees; and the other flew across the Sutlej halting at Khekhsu. *Koṭ Ishwar* again began to trouble the people in the form of a serpent. He would suck milk from the cows and they blamed the cow-boy who was much alarmed, when one day he saw a serpent suck milk from his cows. He told the owners of the cattle, and a Brahman of Bataṛa, a village near Kumbhársain, went to the spot and called on the serpent to appear if he were a god, threatening to burn him by magic as an evil spirit or devil, if he did not. So the god walked into his presence and the Brahman bowing before *Koṭ Ishwar* invited him to his village where he lived for 12 years. No Rájá then ruled this part of the hills which were held by the *mawannas* or *máwis*. Sunu, a powerful *mawanna*, heard of the god's miracles and began to worship him. Once he dreamed that the god did not wish to live at Mathana Jubar where a temple was proposed for him, but would prefer Pichla-tiba, now called *Koṭi*; so a temple was built there for him. Long after, his present temple was built on a larger scale at Madholi. At first he was represented by a single *asht dhát* idol, but subsequently some 15 more idols of mixed metal were added as its companions. A *rath* (palanquin) was also made and the god seated in it at *melas*. Bhura, another contemporary *mawanna*, came to a *mela* organised in honour of the god by Sunu *mawanna*. He was dressed in ape skins. But Sunu did not allow Bhura to come before the god or touch his *rath*, so Bhura returned to his home at Bhura, scarcely 3 miles from Madholi, in disgust. One day after his return, when breaking up new land he found a gold image, and for this he made a *rath*. Seated in it this *deota* was brought to Madholi as he desired to live there with *Koṭ Ishwar*, and Sunu and Bhura abandoned their feud. *Koṭ Ishwar* was a terror to the countryside. He would kill any *mawanna* who did not obey him. Some indeed say that the gold image which Bhura found was *Koṭ Ishwar* himself in a new form, and that Bhura was killed by him. When the Brahmans of Hát *Koṭi* learnt that *Koṭ Ishwar* had become a good spirit and was displaying miracles at Madholi, two of them came to Lathi village, where they have been settled now for 77 generations. Bhura *deota* appeared about the same time as *Koṭ Ishwar*. His worshippers offer him only gold or *masru* cloth while *Koṭ Ishwar* can accept anything. Goats are usually sacrificed. The following *melas* called *jágrás* are held in honour of these *deotas*:—



- (1) Bharara on the 1st Jeth ; (2) Madhauni on the Rakhri Punia in Bhádon ; (3) Madholi on the *Páranmáshi* day in Bhádon ; (4) Pati Jubar on the 6th or 7th Asár ; but at several places the *jágrás* are held in Baisákh and Sáwan on any day that may be fixed.

Koṭ Ishwar ruled this part of the hills before the Geṛu or Giáru family settled at Karangla. Some time later the Geṛu brothers quarrelled over the partition of the kingdom, and so a cow-girl divided it into two parts, *viz.*, Karangla and Kumhársain.¹ When the first Thákur came to Kumhársain the country was made over to him by Koṭ Ishwar, who showed him favour so that State has given him a *jágir* worth Rs. 506, and pays the expenses of his *jágrás*. Six generations ago Thákur Rám Singh of Kumhársain fought with Ráná Pirthi Singh of Keonthal and the Thákur gained a victory by his aid. Every third year the *deota's* *chari* or staff is taken to all the *básas*, and when a new Ráná ascends the *gaddi* the *deota* himself tours the country in a *rath*. Every house presents 4 *pathas* of grain. Koṭ Ishwar is the *Kula Deo* or *Kul deota* (family god) of the chief of Kumhársain.

MAHÁDEO IN GURGAON.

The *deota* Sherkot of Kumhársain has his temple in the palace at Kumhársain. He is none other than Koṭ Ishwar himself, but is called Sherkot. None but members of the Ráná's family and the State *parohits*, who are called Sherkotu Brahmans, can go into his temple. It is said that the original idol of Koṭ Ishwar is kept here, and that the image at Mandholi is only a duplicate.

The temple of Bindeshwar Mahádeo at Firozpur-Jhirka in Gurgaon is peculiarly interesting because its administration vests in 4 Hindu and as many Muhammadan Jogi families, appointed by the Hindus of the town. Their duty is to keep it clean and watch it by night. The offerings are taken by all the Jogis according to their shares, but they are distributed by the Hindus, Muhammadans not being allowed to touch them. There is no *mahant*. The Muhammadan Jogis are Bargújars by tribe and 'Ismáíl' (*sic*) by *panth* or sect. They can enter the temple, but may not touch the image and take no part in the worship, doing only menial duties. All the Jogis are at liberty to marry. The image came out of the hill 1000 years ago. West of the image stands a minaret.

The fair of Swámi Dyál is held at Swámiká in tahsíl Núh on Kátak *sádi* 13th and 14th. An old man, Swámi Dás by name, used to worship here, so when he died a temple was built and called after him. The village was founded afterwards and was named after the temple. Its management vests in the Hindu Khatriis who keep the place clean and take the offerings. Their *got* is Jángar. Another temple connected with this stands inside the village, but its administration vests in the Muhammadan land-holders of the village and they take the offerings. In the time of the Nawáb of Hathín some thieves robbed people at the

¹ Her decision is said to have been:—Jis Kepu tis Kanár, Jis Khekhhar tis Dalár.—“He who gets Kepu will get Kanár and he who takes Khekhhar shall have Dalár.” (Kepu and Khekhhar are villages on the banks of the Sutlej and Kanár and Dalár are villages high up the valley. A stream, the Sawári Khad, divides the country.)

fair held at the temple outside and so this small temple was built in the village. The fair is now held there. A drum is beaten on every Sunday and lamps are lit. At the fair a *chādur* or piece of cloth is offered on the grave, and offerings of cows and cash are also made. These are taken by the Muhammadan Rājputs, who also take a share of the offerings to the outer temple. The courtyard of the inner temple has a grave at each of the four corners. The offerings on all these are taken by the Muhammadans.

At the temple of Bābāji, situate in Bajhere, a fair is held from Kātak *sūdi* 14th to Mangsir *badi* 1st, lasting 3 days. It begins at Swāmikā whence the people come to Bajhere. The temple was built 119 years ago by the Rājā of Bhartpur. It contains no image and has no *pūjārī*, but there are 4 bedsteads, one in each corner of the temple, and offerings are made upon them. Its administration is carried on by the Hindu Thākurs of the village whose *got* is Khajūri. A *chirāgh* is lit by a Gaur Brahman every evening at each bedstead and the offerings consist of pice, sweets and other eatables. Some 6000 or 7000 people visit the fair. They are mostly Chamārs, but they only come to see the sights and make no offerings. The four bedsteads represent the four Bābājis or *faqīrs*. The eldest was the *swāmi*, the next his son, the other two his grandsons.

At the temple of Mahādeo at Nūh a fair, called the Jal Jhālū, is held on 11th Bhādon for 4 *gharīs* in the evening from 4 p. m. The temple was built by Rūra, a Gaur Brahman, 10 years ago. Before that the fair was held at a tank close by. The offerings are taken by Jogi.

The Siddhs.—A cult of very great antiquity is that of the Siddhs. In the *Mahābhārata* they are seemingly associated with sister-marriage and Pārsi funeral rites which might indicate a Zoroastrian origin.¹ They are described by Monier Williams as semi-divine supposed to possess purity. They probably represent deified ascetics of ancient times. They are propitiated in the same manner as the Nāgs and Devis.

In Chamba there are temples to Siddhs at Chhatri, in *pargana* Kohal, at Alla in Pichhla Diur, at Ghorni in Kihar, at Jharoli and Saroga in Kihar, at Siddhkadera in Pāngi, and to Nanga Siddh at Rājnagar and at Mua in that *pargana*. It will be seen that all but the latter are nameless Siddhs. The temple at Chhatri is a square building one storey high, built of wood and roofed with slates, and is said to have been built in the reign of Mūsha Varma. It contains three images of stone, each the miniature of a man, riding a horse of stone. The hereditary *chela* and *pūjāra* are Rāthīs by caste. The temple contains 10 iron chains and 3 maces, which are taken from village to village during the 8 days after the *janam-ashṭami*. The god is supposed to make a tour during this period, and villagers, who are under a vow, then make offerings which serve as his *bhog* throughout the year. *Bhog* is offered to the god, and he is worshipped once a day. The other Siddh temples resemble that at Chhatri in construction, and all are said to date from the time of Mūsha Varma. Their images are precisely

¹J. R. A. S., 1915, p. 440. This description refers to Uttara Kuru.

the same in character, but vary in number, there being 4 at Alla, 2 at Ghorni, 5 at Sabil, 2 at Jharoli and Saroga, 1 at Rājnagar, and 3 at Mua (Moa). The *chelas* and *pūjāras* are hereditary, but of different castes, being Chamārs at Alla, Rāthīs at Ghorni, Sabil Brahmans at Jharoli, Rāthīs at Saroga and Rājnagar, and Hālīs at Moa. In only one instance it will be seen are they Brahmans. The Siddhs of these places also go on tour precisely like the Siddh of Chhatri and at the same period. In some cases the *chela* and *pūjāra* divide the cash offerings, reserving those in kind for the Siddh.¹

Dewaṭ Siddh.—The Siddhs of the Himalayas do not appear to be connected with the Jogīs, though they may be spiritual relations of Gorakh-nāth, as the following account of Dewaṭ Siddh shows:—

Bāba Bālak Nāth was born in the house of a Gaur Brahman at Girnār Parbat, a famous place of pilgrimage for a sect of *ṣaḡīrs*² in Kāthiāwār. He was the disciple of Ridgir Sanīāsī, and wandered to Changar Talai in Bilāspār where he became the cowherd of a woman of the Lobār caste. Some Jogīs³ attempted to convert him and pierce his ears by force, but he refused to abandon his faith and called aloud, where-upon a rock close by split open and he disappeared into the cleft, in which he is supposed to be still alive, though he was born 300 years ago. A sacred fire (*dhūmā*)⁴ is kept burning in the cave, which was made by enlarging the cleft and reached by a ladder placed against the cliff. The priests are Giri Gosāins who are celibate, and Brahmans, who receive $\frac{1}{3}$ of the income while the rest goes to the Gosāin chief priest. The itinerant *chelas* collect offerings in kind, such as flour, out of which *rot* or large loaves are made for the other Siddhs. The followers of Dewaṭ Siddh carry a small wallet (*jhōlī*) and a Jogi's crutch (*phāorī*). Hindus, Muhammadans and low-caste people alike offer sacrifice: for example Bangālī snake-charmers offer cocks, and Hindus a goat which must shake itself to show that the sacrifice is accepted. Adherents of the sect (for such they may be called) should visit it every third year, and Sundays, especially the first in the month, are the best days for worship. Women cannot⁵ enter the cave, but they may make offerings to the lesser images of the Siddh at the foot of the ladder. In the cave itself are three images of the Siddh, one of stone, said to be the oldest and about a foot high, one of white marble, and a very small one of gold. The cliff is covered with carvings of Hindu gods etc. Connected with this shrine are those of the brothers

¹ Chamba *Gazetteer*, 1904, p. 183. For the offerings to a Siddh among the Gaddīs, see Vol. II, p. 269 *infra*. They clearly denote their character, being suitable to wandering devotees.

² They are 'akin to the Jogīs' (*Punjab Census Report*, 1892, § 46, p. 107).

³ Another story is that a party of Gosāins tried to persuade him to join their sect because they saw his sleeping form overshadowed by a cloud while the rest of the land was exposed to the sun. But he fled and when pursued disappeared in the earth. At the spot a Brahman and a Jāt afterwards found a lamp burning: whence his name of Dewaṭ. The cave is reached by a flight of 16 steps and a platform on which some 200 people can just stand.

⁴ On this the *bhog* or food of the Siddh is cooked.

⁵ Another account says, they can. Probably they cannot enter if ceremonially impure.

Dewat Siddh.

of Dewat, Bálak Rúpi near Sujánpur and Baroh Mahádeo near Jawála Mukhi, in Kángra; and other Siddh shrines have been founded at Banga, in Jullundur, and in Mandi, as the cult is spreading and its popularity increasing. The legend points to some old dissension between the Jogi worshippers of Shiva and those of Bhairava, the earth god, and the fact that a cave is used as the temple also points to earthworship. In Hoshiárpur Dewat Siddh is said to have sucked milk from an uncalved cow (doubtless a form of parthenogenesis) and his shrine is consulted for sick children or cattle.

But the accounts of the Siddh's origin are so discrepant that nothing certain can be predicated of his cult. The fact that his fair is held annually on the *Gúga Naumi*, the day after the *Janam-ashtmi* in Bhádon, points to some connection with Gúga. Again it is said that only men of good caste are permitted to worship at the cave, and that the Siddh changed his abode and appeared in five different places during a recent famine, but returned at length to his first home.

Dewat Siddh must not be confused with Siddh Deota who, according to Oldham, has numerous small altars and slabs of stone in the Kángra valley. On these are sculptured foot-prints of Buddha, known as Siddh-pát, and they are often seen decked with flowers. Oldham identified Siddh Deota with the Bodhisattwa Manjusri and speaks of images of Siddh or Buddha at Baijnáth and another temple to Shiva, as well as of a Siddh *deota* of Siddh Kot, a very ancient and popular cult.¹ The sign of a Siddh in Chamba also is a pair of foot-prints and to him a pair of sandals are offered.² But the correctness of Oldham's deductions is open to question. He describes a *new* image of Buddha which its priest, an orthodox Brahman, called Siddh *deota*. It is doubtful if the image was one of Buddha if new, though an old image might be revered as that of a Siddh. In Hoshiárpur, where there are 10 or 12 Siddhs and the one at Baratri is of some importance, the cult is said to be a branch of Shiv worship, and as local divinities of the outer Himalayas all their shrines are found on the tops of the green hills.³

At the Shivrátri known as Sidh-Singhwála in Moga a fair is held at the Shivrátri. This temple was built in S. 1934 by Sidh Singh, Ját. It contains an image of Shiva made of stone. Its administration is carried on by a Saniási *sádhu* who is celibate. The *pujárit* washes the *ling* or symbol of Shiva twice a day and performs *árti* morning and evening.

Rosaries.—The Hindu rosary in the Punjab is called *japmála* and contains 108 beads, excluding the sumer or head bead, but each sect has its special type of bead, as the following table shows:—

Shaivas	... <i>rudráksha</i>	... the dark brown seeds of the <i>rudráksha</i> = <i>clavocarpus ganitrus</i> .
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¹ P. N. Q., III, § 253.

² *Id.*, § 162. According to the Simla Hill States *Gazetteer*, Biláspur, p. 11, a favourite offering to Dewat Siddh is a small pair of wooden sandals, and stones so marked are his commonest symbol.

³ Hoshiárpur *Gazetteer*, 1904, p. 68. For Siddh Bairág Lok, see p. 111 *supra*.

Shaivas	... <i>bhadrāksha</i> ...	the brown seeds of the <i>bhadrāksha</i> .
Vaishnavas	... <i>tulsímála</i> ...	the white seeds of the <i>tulsi</i> = <i>ocimum sacrum</i> .
Do.	... <i>chandānmála</i> ...	sandal-wood stained red.
Sháktas	... <i>naridrāsh</i> ..	yellow beads made of turmeric root.
All Hindus	... <i>kadam ki málá</i> ..	of white beads made of <i>kadamba</i> = <i>nauclea cadamba</i> wood.
Rájputs	... <i>pramál</i> ...	red coral.
Wealthy Brahmans, Khatris and Bánias	<i>muktamála</i> ...	white pearls.
Bánias and lower castes	... <i>kamaldodi ki málá</i> ...	the black seeds of the <i>kamal dāda</i> (?)

TRIBAL DEITIES.

Most of the tribal deities appear to be forms of Shiv or semi-mythical ancestors equated to Shiv.

Bájwa.—Apparently Bába Báz (or Báj) was an ancestor of the Bajus. He was a very holy *faqír* who worshipped on the bank of the Chenáb at Chak Khoja, near Phuklían. Ishwar in the shape of Lakhmanji appeared to him out of the river. So did the Jal Pír. Then he became a Siddh (*i.e.* a famous saint). When he died he was buried, not burned, and his *samádih* is there. Near it is a temple or *thákurdwára* of Raghonáthji. The principal *múrat* in it is one of Thákurji, but there are smaller *múrats* of Shiv, Vishnu, Krishan and Deví, Lakhmanji, Rám Chandar and others. When Báz was recognized by the gods and became a Siddh the Bajus all put on necklaces of *tulsi* in token that they were followers of Báz.¹

Cháhil.—At the *mandir* called Jogi Pír at Kuli Cháhilán in tahsíl Moga a fair is held on the 4th *navarātra* in Chet. This temple is called after a Cháhil Ját. It contains no image, and the worship is only offered to Jogi Pír. A *faqír* keeps it clean, but the offerings go to a Thákur Brahman in whose family this office is hereditary.²

Gil.—At the temple of Rájá Pír in Rajiána, tahsíl Moga, in Firozpur two fairs are held, one on the *chaudas* of Chet, the other on 1st

¹The Bájwas have a curious rhyme :—

Unche pindon ata Mihr Dādu Dīa :
"Tujhe Mānak, Manga, Nār Singh, Narāin dīa,
Aur bhi dīa, aur bhi dīa."
"Bas ?" "Bas bhi dīa."

Mihr Dādu Dīa, a Mírāsī, c.m. from Unche Pind and said to the ancestor of the Bájwas :—"Narāin has given you Mānak, Manga and Nār Singh." The Bájwa said :—"Bas ?" "He has given you Bas also"—Bas being a daughter of the Bájwa. Hindus of the clan may not say *bas* and after a meal they say *anand hogayā*.

²Jogi Pír is alluded to in the article on the Cháhil in Vol. II, p. 146 *infra*.

Baisákh. *Rájá* was a *Ját*.¹ The date of its foundation is not known, but it is said to have existed before the settlement of the village. It contains no image, only a platform of burnt brick. Its administration is carried on by the *Gil Játs*, its votaries. They bring a *Gil Ját chela* to officiate at the fair and he takes the offerings. *Chúri* or *kará pirshád* is offered, but only by *Gil Játs*. No sacred lamp is lit. At the fair both men and women dance before the sanctuary.

Goráya.—In *Rupána*, a village in *Muktsar tahsíl*, lived one *Bála Dín*, a *Muhammadan* and a *Goráya* by tribe. He was a *faqir* who used to make charms etc. and was very popular, so the fair held there was called *Goráya* after his tribe. On his death on 20th *Phágan* S. 1953 a brick platform was raised on which his tomb rests. It contains no image. The administration vests in a *darwesh* who lights lamps at the tomb. The fair is held on 20th *Phágan* and sweetmeats etc. are offered.²

Mallhi.—At the temple known as *Mári Lachhman* at *Pabbían* in *Ludhiána* a large fair is held annually on the day after the *Chet chaudas*. The villagers who are *Játs* of the *Mallhi got* thus describe its origin:—At *Charkh* in the *Kalsia State* a large fair is held on this date, and as the *Mallhi Játs* are entitled to the offerings made there, those of *Pabbían* claimed a share in them, but the *Mallhis* of *Charkh* refused it. So about 300 years ago the *Mallhis* of *Pabián* sent *Sháman*, their *mírásí*, to *Charkh* to bring two bricks and two oil lamps belonging to the *mári* from that place clandestinely. With the bricks the foundation of the *mári* at *Pabián* was laid in the time of *Rái Qarar* of *Talwandi*, and the fair which now attracts about 10,000 people every year was inaugurated. The *mári* is a large dome-shaped building of brick, 22 feet square and about 43 feet in height. It is two storeyed with an open court-yard on all sides which with the *mári* building occupies 12 *biswas* of land in all. Inside the *mári* is a platform of 10 bricks, 4 feet 9 inches long and 3 feet 3 inches wide, but no image of any sort. Several hundred *bighas* of uncultivated land are attached to the *mári* for holding the fair, and no one uses any wood standing on this land for his own purposes. There is no *mahant* or manager, but the *Mallhi Játs* collectively take the offerings. The only form of worship is that men and women of the village gather there every Thursday and distribute sugar in fulfilment of vows. At the fair people from a distance also offer presents which they had vowed to present, if by the grace of the *Máriwála Pir* their desires have been fulfilled. People also bring cattle to get them cured by a night's stay at the *mári*. Inside the *mári* is another but smaller dome known as the temple of *Bhairon*. He, it is said, was a devotee of *Lachhman* by whose name the *mári* is known.³

This fair is clearly connected with the one thus described:—At the temple of *Lachhman Siddh* at *Mári* village in *Moga tahsíl* a fair is held annually on 14th *Chet*. *Lachhman* was a *Mallhi Ját*. The temple

¹ He was a *Gil* and so specially affected by the *Wairsi Gils*: Vol. II, p. 300, *infra*.

² This fair is not alluded to on p. 303, Vol. II, *infra*, and is not apparently a tribal one.

³ In the article on the *Mallhi Játs* (Vol. III, p. 63, *infra*) this *mári* is described as that of *Tilak Rái*, ancestor of the clan.

contains no image. Only a round platform which is kept covered with a sheet. A lamp is lit every evening by a Mallhi Jāt of Māri. No *pujāri* is employed, but one of the tribe is chosen to officiate at the fair and he takes the offerings.

Sindhu.—At the place called Kálā Paisa or Kálā Mohar¹ in Kohar-Singhwāla in Firozpur tahsil no fair is held. Tradition says that Kálā, a Sindhu Jāt of Rājā Jang in Lahore, was a cattle thief who ravaged all the countryside between Faridkot and Kot Kapūra, until he met 5 saints to whom he gave milk to drink. They named him Kálā Paisa. A few days after this, he died and was burnt at this spot which is held sacred. His descendants founded many villages named after them, such as Kohar-Singhwāla, Jhok Thel Singh etc. The custom of the Sindhu Jāts is to lay one brick on this spot when any of them visits it. A bride and bridegroom also do obeisance to it and offer *gur* etc. Kohar-Singhwāla village was only founded some 60 years ago. A *mīrāsī* lives at the place, and the Sindhu Jāts make offerings of *gur* etc. which are taken by him. At the *māri* or tomb of Mana Singh, *zaildār*, a fair is held on the Baisākhi every year. He was a Hindu Mahtam who died some 20 years ago, and his descendants built him a *māri* of brick. The fair is attended by 1000 or 2000 people, the *Granth* being recited and *karāh parshād* distributed among the visitors. Lamps are lit at the Baisākhi, Diwāli and *Amāvās*.

According to a legend current in Siālkot Kāla Pīr came from Ghazni in Central India, and settled in the Punjab. As his eyes were never closed when he slept, people thought he was always awake. He had two servants (*lāgis*) a Brahman and Mirāsī, who were with him day and night. His enemies first asked the Mirāsī when he slept, and he replied that he never slept. Then they asked the Brahman who betrayed the truth that he slept with his eyes open. So with the Brahman's connivance they came and killed him, and his head fell at the spot where he was slain, but his body continued fighting sword in hand until some women met it and said one to another:—"Look! a headless body is fighting." Then it fell to the ground and Kāla Pīr declared that his offspring would never trust Brahmans. So wherever Sindhu Jāts live they build a place to Kāla Pīr in their village according to their means, and at a wedding bring the bride and bridegroom there to *salām*. They also give a goat, a rupee and other gifts according to their means to the Mirāsī.

How these tribal deities come to be regarded as emanations or manifestations of Shiva cannot as yet be explained. Possibly some light on the problem could be obtained from Professor Chatterjee's work on Shaivism in Kashmīr, but despite repeated efforts no copy of that work has come into the compiler's hands.

It is, in this connection, curious to note that Sir Denzil Ibbetson said:—"Shivālas are not at all uncommon in the villages, built almost without exception by Bānias. The priests are *gosāins* or *jogīs*, generally of the *kamphāt* or ear-pierced clan, and they take the offerings. No Brahmans can partake of the offerings to Shiv, or be priests in his tem-

¹ 'Black pice' or 'Black mohar,' literally. No explanation of this curious name is given. It appears on p. 425 of Vol. III as Kálā Mihr, but Kálā Mohar must be more correct as Kálā Paisa is its synonym.

ple, though they will worship him and sometimes assist in the ceremonies, thus deviating from the strict rule of the original cult. On the Sheorátris on the 13th of Sáwan and Phágan such people as have fasted will go to the Shivála; but it is seldom entered on any other days.¹ The Bánias are essentially a caste of the south-east Punjab. On the other hand, the cult of Sakbi Sarwar, "chiefly worshipped by the Gujars and Rájputs," is apparently dissociated from Shaivism, for its great festival is held on the Salono, in the south-east of the Province², and this festival falls on the 15th of the light half of Sáwan, a day not apparently devoted to Siva, for it is auspicious for the consecration of amulets, or *rakhís*, which are then put on. Brahmans and Bairágis take the offerings to Vishnu, and there would not appear to be any Shaiva Brahmans in this part of India, though they exist elsewhere, one of their number having founded the Jangam sect.

It appears to be impossible to reduce the ritual of any cult to hard and fast rules, but that of Shiva in Karnál offers most varied features. Thus the *shivála* at Kirmach Chak is visited on the *badr ashtami* in Bhádon, while that of Jagan Náth is visited on the *tarostís* in Sáwan and Phágan, and the *chabútra* or platform of Shiva in Dáúdpara only on the *tarosti* in Phágan. This last only contains a stone image of Shiva, one foot high. A Jogi only attends at the fair and he takes all the offerings. No *pujári* is employed and no scented lamp is lit. On the other hand, the temple at Kirmach contains 15 stone images of Sálig Rám and 4 brass images of Lál Ji, while an image of Hanúmán stands in a small temple to Thákar in the precincts of the main *mandir*. Its administration is carried on by a Bairági. That of Jagan Náth contains a stone image of Shiva 15 inches high, one of Párbati 18 inches high and an effigy of Hanúmán is painted in vermilion on the wall. Its administration vests in a Brahman. Occasionally it is said of a *mandir* that its *pujári* must be a Brahman, but he may generally be a Gosáin or a Jogi and may celebrate all the offices of the temple like a Brahman. A *pujári* may be hereditary or elected, or his office may go by spiritual descent if it vests in any order. But a Brahman *pujári* is generally hereditary.³ The greatest differences are found too regarding the *bhog*, the use of a scented lamp and the maintenance of fire. How far all or any of these divergences in ritual are due to the various deities associated with Shiva it is impossible to say, but the gods and godlings found in his temple vary infinitely. For example, at the *Shivála* of Ek Onkár at Karnál the annual fair, held on the *dhuj sudi* Bhádon, is frequented both by Hindus and Muhammadans who pay their devotions alike. Founded by Báwa Kirpál at the charges of Mahárája Ranjít Singh, in S. 1873, it contains a stone image of Mahádeo, 1½ feet high and 2 feet thick, a stone image of that god only 6 inches high, and one of Síta 1½ feet high: also stone images of Párbati (9 inches high), of Lachhman (1½ feet), one in red stone of Asht-bhuji (10 inches high),

¹ Karnál *Sett. Rep.*, 1883, § 364.

² *Ibid.*, § 382.

³ That is to say, a Brahman if appointed *pujári* would transmit his office to his descendants. This may seem incompatible with Lubbock's view, but probably a Brahman who becomes a Jogi or Gosáin is eligible for appointment in a Shiva temple as he loses his Brahmanhood by entering one of those orders and yet retains his hereditary sanctity.

and small stone images of Sálíg Rám, Ganesh and Gomti. A clay image of Hanúmán stands in its outer wall. The *pujári*, who is always selected from the Gosáíns, is held in great respect, and performs all the rites of worship. The use of *charas* is ceremonial and all the *sádhús* are provided with it. *Bhog* is offered morning and evening. A *dhúni* or sacred fire is always kept burning and votaries also light lamps at the temple.

The *mat* of the Gir Gosáíns at Karnál is said to have been in existence for 300 years. It contains stone images of Deví and Shiva. *Bhog* is offered in the morning, and a sacred lamp lit in the evening is kept burning all night.

The *astal* or *mandir* of the Bairágís at Karnál is visited on the *Janamashṭmi* in Bhádon. It is said to be 500 years old and contains images of Krishna and Rádika made of brass; a copper image of Hanúmán and a stone image of Sálíg Rám; and another image of Hanúmán made of clay and set on a wall. Its administration vests in a Bairági *pujári*, by sect a Mímánadi and by *got* a Rájpút. He is celibate and held in great respect. He performs all the rites. *Bhog* is offered on the *janamashṭmi* in Bhádon and distributed among all the visitors. A sacred lamp is lit every evening. No distinction is made in the offerings of different Hindu castes.

At the *mat* of Gosáín Báwa Bhagwángir no fair is held, but the place is visited on each Monday in Sáwan and on the *Shivchaudas* in Phágan; on which occasions offerings of water are made. Said to be 400 years old, it contains 4 stone *pindis* of Shiva, varying in height from 4 to 6 inches and 3 stone images of Deví, each 2 inches high. The Gosáín *pujári* is held in great respect and as such is styled *mahant*. He performs all the rites of worship. The use of *charas* is not ceremonial. *Bhog* is offered in the morning. Sacred fire is kept burning. No distinction is made in the offerings of different Hindu castes. Connected with this is the Gosáín *dhera* in Pansána.

At the *asthal* of the Bairágís no fair is held, but the place is visited by people who fast on the *badi ashtmi* in Bhádon and make offerings of water. The story is that Vishnu dwelt here for some time and after his departure a cow lived on the same spot and in her honour the temple was eventually built. It has been in existence for 200 years, and contains a brass image of Krishna, with two brass images of Bálmokand Jí, all 4 inches high, while that of Deví is 6 inches in height. Three brass images of Naráin each 2½ inches high stand under a canopy. The height of a brass image of Hanúmán is 2½ inches. There are also small oval-shaped stones which are called Sálíg Rám. The administration is carried on by a Bairági who is a Vaishnava. He is celibate and the senior *chela* or disciple always succeeds his *gurú*. The *mahant* is held in great respect and performs all the rites. The use of *charas* is ceremonial. *Bhog* is first offered to the images in the morning and evening and then distributed among all present at the shrine. Sacred fire is always kept burning but a lamp is lit in the evening only. No distinction is made in the offerings of different Hindu castes. Connected with this is the *dhera* in Parthali. The

samádāh or *asthal* of Devi Dās Bairāgi has existed since the settlement of the village, 100 years ago. It contains brass images of Hanúmān, Sālig Rām, Khaniyā, Rādhika and Shivji. The administration is carried on by a Bairāgi.

Another Gosāin *mandir* is that of Bába Sāhib Mohini in Barota who died in S. 1893. Founded in S. 1901 it has no fair, but it is built of brick and contains his tomb with a few brass and stone idols placed round it. Sacred fire is always kept burning. No distinction is made in the offerings of different Hindu castes. A *Shivāla* is connected with it.

The *akhāra* of Báwa Sehjgir in Halka Uncha Sewana was erected in commemoration of the Báwa after whom it is called. It contains the tombs of many saints, and has a *shivāla* in its precincts containing a stone image of Gaurān Pārbati and one of Sālig Rām, both 1½ feet high. A sacred lamp and fire are both kept burning in the temple. No distinction is made in the offerings of different Hindu castes. Connected with this is the *akhāra* of the same Báwa in Karnál.

A shrine of obscure origin is the *matri* of Saidúl Singh in Karnál. No fair is held here, and nothing is known of its history. It contains no image. Its administration vests in a celibate Jogi. No *bhog* is offered, but lamps are lit on Tuesdays and Thursdays.

The *samádāhs* of Bábas Sítal Puri and Bál Puri at Kaithal date from the Mughal times. The place is visited on the Dasehra and *pūranmāshi* in Phāgan, when sweets are distributed among the visitors. The *mahant* is a Gosāin. Connected with these are 5 *shivālas*:—

- (i) called Gobha, a very old building, containing a black stone image of Mahādeo :
- (ii) of Nanda Mal, which contains the *ling* of Mahādeo, also of black stone :
- (iii) of Dāni Rāi, which also contains a black stone *ling* of Mahādeo and a white stone image of Vishnu which is 3 feet high, with an image of Ganesh 1 foot in height :
- (iv) of Janta Mal Chaudhri :
- (v) of Bhái Sher Singh.

These two last are modern, being only about 60 or 70 years old. They contain similar *lings*.

Other Puri shrines are :—

- (i) the Dera of Brij Lál Puri at Kaithal which contains an image of Bishan Bhagwán and a *ling* of Shiva. The priest is a Gosāin who is in special request at weddings and funerals. Connected with it are :—
 - (a) two *mandirs* of Thákar Jí, each containing stone images of Rādhā and Krishna 1 cubit high :
 - (b) two small *shivālas*, each containing a stone *ling* of Shiva ; and
 - (c) a *mandir* of Deví Káli which contains an image of the goddess, 1 cubit high.
- (ii) the *samádāh* of Bába Ráj Puri where an annual fair is held on the *ikāúshi* in Asauj.

The shrines or *samādhs* of Rāmthali are of some interest. The original *samādhs* are those of Bashisth-puri Saniāsi and his disciple Darbār-puri, but Bashisth-puri does not seem to have founded the succession, for we are told that at Kaithal and Delhi are the *samādhs* of Sital-puri who was the spiritual forerunner of Darbār-puri: in Agondh is the *samādih* of Lāl-puri, the spiritual great-grandfather of Darbār-puri: in Kheri Ghulām Ali is that of Deo-puri his disciple; while at Baram, Bhūna, Chika Nābha are *samādhs* of other disciples of his. In several villages of Patialā also *samādhs* of his disciples are to be found. Nothing seems to be known of Bashisth-puri or Darbār-puri's other predecessors, but he himself is said to have been a Kāyasth by caste and a grandee of Shāh Jahān's court about 350 years ago. He resigned his *wazīrship* and was offered 12 villages in *muāfi*, but only accepted one, Rāmthali, to which place he brought the remains of Bashisth-puri from Pasawal, a village some miles away. Here Darbārī Lāl, as his name was, settled down as the ascetic Darbār-puri, his fame gaining him thousands of followers. The *Dewal* or brick building over the *samādih* was built in the time of Mahant Nirbha-puri about 100 years ago. It is an octagon facing east and about 40 feet high, surmounted by a guilt *kalas*. Its interior is 12 feet square and contains the *samādhs* of Bashisth-puri and Darbār-puri. It opens to the north where there are *samādhs* of Anpūrna, the sister of Darbār-puri and of his wife. No images exist. The *samādhs* are all circular, standing about 4 feet high above a platform and some 6 feet in circumference. Numerous other *samādhs* stand on the platform. Five smaller *dewals* stand on the east and south of the larger one and a temple to Sivaji (Mahādeo) is situated on the platform to the south of it. Two fairs are held, one on the *phag*, the day after the Holi, commemorating the day of Bashisth-puri's demise; the other, the *bhanṭara* on the 7th of Sāwan *badi* the date of Darbār-puri's death. The administration is carried on by a *mahant* who is the spiritual head of the sect, elected by the other *mahants* and members of the brotherhood. No Brahmans are employed. A supervisor (*kārbārī*) looks to the cultivation of the land and other matters not directly under the management of the *sādhs*. Another man is in charge of the stores and is called *kothar*. But it is the *pujārī's* duty to look after everything that appertains to the *dewal*. The whole of this administration is carried on by the *mahant* and under his supervision—external affairs he manages with the consent of his *kārbārī* and others fitted to advise him. The position of the chief *mahant* is that of the manager of a Hindu joint family. As the spiritual head of the sect he is the only man who can admit disciples, do worship at the *phag* and on Sāwan *badi* *satmi* and perform the *hāwan* on Chet *sudi* *ashṭami*.

The ritual is as follows:—The whole of the *dewal* and the platform is washed daily at 4 A. M. at all seasons. The *samādhs* are also washed and clothed. At 8 o'clock *chandan* and *dhūp* are offered to all the shrines and to Mahādeo. *Bhog* is offered first to the *samādih* and then the *langar* is declared open at noon. At 4 P. M. *dhūp* is offered to all

¹ But the same account also says that Darbār-puri obtained a grant of villages originally granted to Sital-puri of Kaithal. This was about 350 years ago. The institution then appears to have been originally at Kaithal.

the *samādhs*. *Arti* begins at sunset, *bhog* is offered at 8 p. m. and then the doors are closed. The ceremonial offering of *bhang* at the *samādhs* is in vogue, but there is no ceremonial use of *charas* or any other intoxicant in the sect. In Phāgan on the *phag* day as well as in Sāwan on the 7th *badē* a special *bhog* is offered to the *samādhs* which consists of fried gram and *rotra* (flour and sugar) and this is offered as *prasād* to any one that worships the *samādhs*. A sacred lamp is kept lit day and night throughout the year. A special feature at Rāmthali is that the doors of the *langar* are not closed against any body, equality being the guiding rule, the *mahant* and men of the highest caste taking the same food as the lowest, excepting Chamárs and sweepers who are not allowed to ascend the platform but may worship from the ground. Offerings are not accepted from a Dúm, Bharái, Chuhrá or Biás. The shrines at Kaithal, Agondh, Baran, Kherí Ghulám Ali, Bahúna Chika, Mansa, Kishangarh, Khandepat, Radhrana, Masinghan in Patiála, Nábhā town, Delhi town and Chhota Darieba are all connected with this shrine.

Panipat.

The *asthal* of the Bairágis in Trikhú is connected with the Trikhu bathing fair founded by Bairági Sohlu Rám, a great devotee: it has been in existence for 500 years. It contains stone images of Krishna, Rádika and Bal Deo, 1½ spans high and all set on a small square. Below them stand brass idols of Rádika and Krishna, each 1 span high. There are also 4 brass images of Bála Jí, each a span high, just before which are seated 6 brass idols of Gopál Jí. A few stone idols of Sálíg Rám also stand in front of them. The Bairági in charge is by caste Niyáwat and by *got* an Úchat. A *bhog* of milk or sweetmeat is offered morning and evening, but the sacred lamp is lit only in the evening. *Arti* is performed morning and evening when all the images are washed and dried. No distinction is made in the offerings of different Hindu castes. Connected with this are the shrines in Dáher, Lotha, Rehr, Brahmanmájra, Alupur, Tára, Lohari, Gangtha and Mondhlawá in Rohták and Hát in Jínd. These are all governed by the *mahant* whose disciples are appointed to each temple. He goes on tour and examines all the accounts of income. At the election of a new *mahant* a free distribution of food or *bandār* is celebrated.

The Trikhú Tíratth at Pánípat is visited on the *somti-amáwas*, a bathing fair, to which great religious importance attaches. Trikhú means 'three-sided,' but its other meaning is 'to wash away the sins of all those who bathe in the tank.' The Tíratth dates from the time of the Mahábhārata. West of it is the temple of Jakash which is very old. It contains the images of Jakhash and his spouse Jakhashni.

Karnal.

At the *mandir* of Tíratth Parálsar in Balopura fair is held every year on the *ikádashí*. In the desert, where this temple now stands, Palsra Rishi used to meditate. After his death the place was depopulated, but the pond dug by him was frequented by the people. The temple has only been in existence for 30 years. In the precincts of the main building are 3 smaller *mandirs* and a tank. The image of Shiva is of stone, one span high. Of those of Ráma and Síta, Sálíg Rám, Gopál, Durga and Hanúmán, the first five are of metal and each is a cubit high. The



last named is of clay. The administration is carried on by a Gosáín, by caste a Bhingam and *got* Atras. The use of *charas* is ceremonial. *Bhog* is offered and then distributed among those present. Sacred fire is kept burning but a lamp lit only in the evening. No distinction is made in the offerings of different Hindu castes. Connected with this are the *dehras* of the Gosáíns at Hardwár and Karnál.

The *mandir* of Jugal Kishor in Guli is old having been in existence for 400 years. It contains 145 metal images of Rádha, Krishn and Salig Rám, each 1½ feet high. Its administration vests in a *Bairági pujári*, a Vaishnava, by *got* Achtar. The use of *charas* is ceremonial. *Bhog* is offered and then distributed among all those present. The sacred lamp is lit in the evening. Connected with this are the shrines in Sari, Purána, Karnál, Japúrlí, Gangu, Nismali and in Tabirá.

The Katás fountain is a Tíráth. Of the temple built round it the oldest is the one called Raghúnáth jí ká Mandar. Here the Katas Ráj fair is held on 1st Baisákh, and the neighbouring villagers bathe on the *somawati amāvāsya* and at solar and lunar eclipses. Katas is derived from *katakā*, 'an eye', because at the creation water fell from the eye of Shiva at this spot and formed the spring. When the Pándus reached it all but Yudhishtara drank its water and became senseless, but he sprinkled some of the water on them and restored their senses. Hence it is also called Amarkund. On the north-west the water is very deep and is believed to be fathomless, so Katás is also called Dharti ká netri or 'the eye of earth.' Stone images of Rám Chandar, Lakshman, Síta and Hanúmán stand in the Raghúnáth mandar. They are 5 ft high. The temple is in charge of Bairágís who recite Raghúnáth's *mantra*. Other temples have been built by Rájás and private persons and *shivólás* are attached to them. The *pujdrís* are Brahmans.

The peak in Jhelum called Tilla is 25 miles south-west of the town of that name. Gurú Gorakhnáth settled at Tilla in the *Tretayán* after Rámchandar and adopted Bal Náth as his disciple. Bal Náth underwent penance on Tilla hence it was called Bal Náth's Tilla after him. Rája Bhartari, a disciple of Gurú Gorakhnáth, also learnt to practise penance from Bal Náth at Tilla and a cave at Tilla is named after him to this day. It is said that owing to a dispute between the Rájá and his fellow disciples he cut off part of Tilla and carried it to Jhang where it forms the Kirána hill. Tilla is the head-quarters of the Jogís and from a remote period all the other places of the Jogís in the Punjab have been under it. The ancient *mandirs* on this hill were all destroyed during the Muhammadan inroads, and the existing temples were all built in the reign of Rájá Mán. A fair is held here on the *shivrátri*, but as the road is a difficult one and the water bad, people do not attend it in great numbers. Most of the Jogís visit the place on a *shivrátri* in order to see the cave, and laymen go too there. Food is supplied by the *gaddínashín* but some people use their own. A lamp has been kept burning in one of the temples for a very long time. It consumes a *ser* of oil in 24 hours. Jogís chant a *mantra* when they go to see it, but this *mantra* is not disclosed to any one but a Jogi. It is transmitted by one Jogi to another.

Kohát town possesses a *thán* Jogían which is visited by Hindus from Kohát and Tíráh. Its *pírs* dress in red and have their ears torn.

Near Bawanna are the shrines of Barnáth and Lachi Rám. At the former Hindus assemble to bathe at the Baisákhi instead of going to Khushhálgarh. At the latter gatherings take place several times a year.

The *mandirs* of Nagar Jí and Gopál Náth Jí in tahsíl Dera Ismail Khán were founded nearly 500 years ago, by Agú Jí Brahman. After his death his son went to Sindh where he became the disciple of a Gosáin and acquired power to work miracles. On his return home he brought with him an image of Sri Gopál Náth which he enshrined in the temple in S. 1600. The temples were once washed away by the Indus, but the images were afterwards recovered and enshrined in new temples in the town. One of the temples contains a brass image of Nagar Jí, 1 foot high, seated on a throne. The other temple contains a similar image of Gopi Náth. Nagar Jí's temple is managed by Gosáins and Gopi Náth's by a person employed by them. A Brahman is employed in each temple to perform worship etc. *Bhog* of sweetmeat, fruits and milk with sugar is offered thrice a day. A sacred lamp or *jot* is only kept burning in the *mandir* of Nagar Jí. Twelve *mandirs* and *shiválas* are connected with these.

The thela or wallet of Kewal Rám.—Kewal Rám left Dera Gházi Khán for Dera Ismail to become a devotee. There he dwelt in a secluded corner of Gopi Náth's *mandir*, and spread out his wallet on which he sat absorbed in meditation. This *thela* (wallet) has been worshiped for 400 years. Hindus have their children's hair cut here and make offerings in fulfilment of vows. The *chola* is also performed here. The Brahman officiating at the temple takes all the offerings except the sugar which is first offered to the wallet and then thrown amongst the gathering to be carried away. The sugar thus taken is considered sacred. The place is visited on the Baisákhi, in Chet and in Bhádon.

SAIVA CULTS IN THE HILLS.

THE CULT OF SHIRIGUL OR SHRIGUL IN SIRMÚR.

Siva is not extensively worshipped under that name in the Punjab Himalayas, but two cults, those of Shirigul and Mahású, appear to be derivatives of Saivism. That of Shirigul is especially interesting and is described below. The home of this god is on the Chaúr' (Chúr) Peak which is visible from Simla. But he is worshipped chiefly in Sirmúr, from which State comes the following account of his myth, temples and cult :—

Shirigul (or Sargul,² fancifully derived from *sard* cold) has special power over cold, and, according to one account, is propitiated by a fair in order to avert cold and jaundice. In some dim way this attribute appears to be connected with the following version of the Shirigul legend :—Shirigul's expeditions to Delhi were made in quest of the colossal vessels of brass which the Muhammadans had taken away. On his return his mother's sister-in-law brought him *sattu* (porridge) to eat, and, as he had no water, it gushed out near a field at Shaya, a village in the Karli

¹ See article in the Imperial Gazetteer of India.

² The name is probably a corruption of Sri Gúru.

Waga. Having washed he was about to eat the *sattu* when suddenly he saw some insects in it and at once refused to eat it. After rescuing his kinsmen from the snake he went again to Delhi and attacked the Turks single-handed, killing great numbers of them, but suddenly seeing a stone tied to a *bor*, or banyan tree, he knew that it had been sent by the wife of his servant (*bhār*), by name Churú, as a signal of distress. Shrigul at once returned and found that all the members of Churú's family, except his wife, had been transformed into one body by the serpents, and even to this day any branched stone is supposed to be Churú's family and is much venerated.

The following is another legend which is current regarding the origin of the cult:—One Bhakarú, a Rájput, of Sháyá, had no offspring, and desiring a son he journeyed to Kashmír where dwelt Pánún, a *pandit*, whose house he visited in order to consult him. The *pandit*'s wife, however, told Bhakarú that he was sleeping, and that he used to remain asleep for six months at a stretch.

Bhakarú was disappointed at not being able to consult the *pandit*, but being himself endowed with spiritual power, he created a cat which scratched the *pandit* and awoke him. Learning that Bhakarú had thus had power to disturb his sleep, the *pandit* admitted him and told him he was childless, because he had committed Brahmi-hatíá, or Bráhma-murder, and that he should in atonement marry a Brahman girl, by whom he would become the father of an incarnation. Bhakarú accordingly married a Bhát girl of high degree and to her were born two sons, Shrigul and Chandésar, both the parents dying soon after their birth. The boys then went to their maternal uncle's house and Shrigul was employed in grazing his sheep, while Chandésar tended the cows. But one day their uncle's wife in malice mixed flies and spiders with Shrigul's *sattu* or porridge, and when he discovered this, Shrigul threw away the food and fled to the forest, whereupon the *sattu* turned into a swarm of wasps which attacked and killed the uncle's wife. Shrigul took up his abode in the Chúr Dhár, whence one day he saw Delhi, and, being seized with a desire to visit it, he left Churú, a Bhór¹ Kanét by caste, in charge of his dwelling, collected a number of gifts and set out for the city. Halting near Jhíl-Rain-ká, "the lake of Rainká", his followers were attacked by a tiger which he overcame, but spared on condition that it should not again attack men. Again, at Kólar in the Kiárda Dún, he subdued a dragon which he spared on the same terms. Reaching Delhi he went to a trader's shop who weighed the gifts he had brought, but by his magic powers made their weight appear only just equal to the *pasang* or difference between the scales, but Shrigul in return sold him a skein of silk which he miraculously made to outweigh all that the trader possessed. The trader hastened to the Mughal emperor for redress and Shrigul was arrested while cooking his food on his feet, because in digging out a *chulá* he had found a bone in the soil. In the struggle to arrest Shrigul his cooking vessel was overturned and the food flowed out in a burning torrent which destroyed half the city.

¹ Probably *bhār*, 'servant,' is meant, and, if so, we should read "Churú, the *bhār*, a Kanét by caste."

Shirigul in Sirmūr.

Eventually Shirigul was taken before the emperor who cast him into prison, but Shirigul could not be fettered, so the emperor, in order to defile him, had a cow killed and pinioned him with the thong of its hide. Upon this Shirigul wrote a letter to Gúgá Pír of the Bágar in Bikánér and sent it to him by a crow. The Pír advanced with his army, defeated the emperor, and released Shirigul, whose bonds he severed with his teeth. Shirigul then returned to the Chúr Peak.

During his absence the demon Asur Dánún had attacked Churú, completely defeating him and taking possession of half the peak. Shirigul thereupon cursed Churú who was turned into a stone still to be seen on the spot, and assailed Asur Dánún, but without success, so he appealed to Indra, who sent lightning to his aid and expelled Asur Dánún from the Chúr. The demon in his flight struck his head against a hill in Jubbal, and went right through it; the Ul cave still exists to testify to this. Thence he passed through the Samj Nadi and across the Dhárla into the Tons river, by which he reached the ocean. The Dhárla ravine still remains to prove the truth of the legend.¹

Another account says nothing of Shirigul's visit to Delhi, but makes Bhakarú the Ráná of Sháyá. It further says that Shirigul became a *bhagat* or devotee, who left his home to live on the Chúr Peak upon which Siva dwelt. Gaining greater spiritual power from Siva, Shirigul caused all the boys of the neighbourhood to be afflicted with worms while he himself assumed the form of a Bhát and wandered from village to village, proclaiming that if the boys' parents built him a temple on the Dhár he would cure them all. The temple was built on the Chúr Peak and Shirigul began to be considered a separate deity.

The temple of Shirigul at Churidhár is square and faces east. It has but one storey, nine feet in height, with a verandah, and its roof consists of a gable, the topmost beam (*khinwar*) of which is adorned with brass vessels (*anda*) fixed to it by pegs. Outside the temple is hung a necklace (*málá*) of small pieces of wood (*khárorí*). There is only one door, on which figures etc. have been carved. Inside this temple is another smaller temple also of *deodár*, shaped like a dome, and in this is kept the *ling* which is six inches high and four inches in circumference. It is made of stone and is placed in a *jalahrí* or vessel of water, which, too, is of stone. No clothes or ornaments are placed on the *ling*.

¹ An instance of the countless legends which explain natural features by tales of Siva's prowess, or attribute them to his emanations. Below is one attributed to Shirigul himself. The Sikan ká Pání legend says that in the old times an inhabitant of Jhojar village went to Shirigul at the Chúr Peak and asked the *deotá* to give him a canal in his village. He stayed three days at the peak and did not eat or drink anything. Shirigul appeared in a monk's garb and gave him a *tumbá* full of water, which the god covered with a leaf telling the man not to open it on his way home, but at the place where he wanted the canal to run. On reaching Sikan the man opened the *tumbá* and found in it a snake which sprang out and ran away. Water flowed behind the snake, and a small canal still flows in Sikan and waters several villages. Being thus disappointed, the man again went to the Chur and the god again gave him a *tumbá*, telling him to throw the water and say, *Niche Shojar, Upar Shajal*—'Jhojar village below and a waterfall above it,' and he should have plenty of water. But the man again forgot and said *Upar Shojar, Niche Shajal*—Jhojar above and the waterfall below.' This mistake caused the water to flow below the village and that only in a small quantity.

A worshipper brings with him his own Bhāt, who acts as *pujāri*. The Bhāt must not eat until he has performed the worship and made the offerings. He first bathes in the adjacent spring, puts on clean clothes and lights a lamp, burning *ghī*, not oil, before the idol. Then he takes a brass *loṭā* of fresh water, and sprinkles it over the idol and the floor of the temple with a branch of the *chikhon* or *chhānbar* shrub. He next fills a spoon with fire, *ghī*, and the leaves of the *katharchāl* and *lāhesrī* odoriferous plants found on the Dhār, and burns them before the idol, holding the spoon in his right hand, while he rings a bell with his left, and repeats the names of *tīraths* and *avatārs* only. After this office he blows a conch, terminating it with a prostration to the idol. It may be performed at any time. The *jātrī* or worshipper now bathes, puts on clean clothes, and prostrates himself before the idol. After this he may make the offerings which consist of a *rattī*¹ of gold or silver, money, *ghī* (but not more than two *chhitāns*), a pice or two, small vessels, *andas* of pewter or copper, which are hung on the temple, and a he-goat. The benefits sought are secular, not spiritual, and the worship is expected to ward off evil.

Jāga or uninterrupted worship for a whole night can only be performed at the temple, as the *ling* must not be removed from it. A lamp in which *ghī*, not oil, is burnt, is placed all night before the *ling*, and in the course of the night three offices are performed, one at evening, another at midnight, and the third at morn. At this last the *pujāri* feeds the god; water is poured over the back of a he-goat, and if the animal shivers, it is believed that the god has accepted the offering and the goat is killed. The head is offered to the god and taken by the *pujāri* on his behalf, the remainder being cooked and eaten. Or the goat is not killed but let loose, and it then becomes the property of the Dewa.²

Another account says the two men, a *pujāri* and a Dewa, accompany the worshipper, the former receiving the goat's head, and the latter the other offerings.³

Other temples to Shirigul.

1.—At Mānal.

Shirigul has also a temple at Mānal, which was built by Ulga and Jojra, Dēwās, as the following legend tells :—

In order to enhance his sanctity Shirigul made an effigy. This he

¹ *Rattī* is a weight equal to eight grains of rice or $\frac{1}{16}$ of a grain (Eng. weight).

² The Dēwās are a class of Kanēts or Bhāts, held to be peculiarly the men of the god.

³ The *pujāri* kindles fire on a stone and offers incense, made of *ghī*, *pājt* and *katharchāl* leaves, while he recites the following *mantra*:—*Āo aur wanaspatī punarwar birō mākuto, Sarb such, soji . . . barchhak bha nang, nomi, nam, gana sagnam, chāro hoti, narsanguan, namo nami janto, masnāo, jīxi bhamōn, nandar nōu, odarkas tari gabre, meri masni, miya sagan, bhagam, jismar, j saubar, bhōshō jamandwar, nibat har, parbām, parchanūn, hasht puarō, parbarsat, korsuanti, shaman shanti, nesh kōli, deōna shanti, bhorātari, pātri jhātī, kārū dabēle, sargal deotā kī kārū dabēle, Bijal, Bijai kī kārū dabēle chār, wa mur wa Dilgadh kārū dabēle. Chār bhāi Mahāshō, kārū dabēle, Ganga, Hardwar, Badrī Kidār kārū dabēle, pātri jhārī.*

placed with some lamps in a basin which he floated on the Jalal stream in Bhādon. The basin reached Shakohal village in Pachhid tahsīl, and there a Rājput of the Sapāla (= *sapāla* or snake charmer) family of Chanālag saw it. Struck with amazement, he challenged it to float on if a demon, but if a deity to come to the bank. The basin came to the bank where he was standing, and the Rājput took it to his home. Some days later it was revealed to him that the image was that of Shirigul, that it would never be revered by the Rājputs who were ignorant of the mode of worship, and that it should be taken to Bakhuta where it was duly worshipped, and hence a Dewa, Bidan by name, stole it and brought it to Mānal.

A fair is held on the Hariālī,¹ and another on any three days of Sāwan at Gelyon, a small plateau in the lands of Nahra, at a *kōs* from Mānal. Men and women here dance the *gī*, a hill dance, and people exchange *mora* (wheat parched or boiled), maize, rice &c.

The temple at Mānal is square, 24 cubits high, with three storeys, each provided with a stair to give access to the one above it. The property of the god is kept in the middle storey. Outside the door there is a wooden verandah, on which figures are carved and which is furnished with fringes of wooden pegs, *andas* are also fixed on to it. The highest storey contains the idol, and has the *khinwar* or gable like the Chur temple. The whole of the woodwork is stained with *gurū*. The temple faces south-west.

The temple contains 12 images of Shirigul, all placed on wooden shelves (*gambar*) in the wall, and the principal of these is the idol brought by Bidan. This is made of *ant-dhātī*² (bell-metal), and is five fingers high by two fingers broad with a human face. It is clothed in *masrū* or silk cloth, with a piece of broad-cloth, studded with 100 rupees and 11 gold *mohars* round its neck. The remaining 11 images are of brass, and are of two classes, four of them being a span in height and 9 fingers wide, with a piece of *masrū* round the neck: the other seven are 10 fingers high and 7 broad. The images are thus arranged :—

3, 3, 3, 3 2, 2, 1 2, 2 3, 3, 3,

the original image being in a silver *chauki* (throne), with a small umbrella over it.

2.—At Deona and Bandal.

The temples at Deona (Dabóna) and Bandal are similar to the one at Mānal. Each has a *bhandār* or store-room, in charge of a *bhandāri* or store-keeper. These *bhandārs* are rich, and from them the *pujāris*, *bājgis*, and *bhandāris* are paid, and pilgrims and *sādhus* are fed. The Dewās also are maintained from the *bhandārs*.

The second class images of the Mānal and Deona temples can be taken home by a worshipper for the performance of a *jāgā*, as can the

¹ Hariālī is the last day of Hār, and the Sankrānt of Sāwan, and derives its name from *hārā*, 'green.'

² I.e. eight metals.

first class image from that of Bandal. The image is conveyed in a copper coffer borne by a bare-footed *pujári* on his back, and followed by 10 or 12 Dewás, of whom one waves a *chauri* over the coffer. The procession is accompanied by musicians and two flags of the god.

On arrival at the worshipper's house, the place where the image is to be placed is purified, being sprinkled with Ganges water. The image is removed from the coffer inside the house and placed on a heap of wheat or *mandwa*. The arrival should be timed for the evening. The *jágá* ritual is that already described. Next day the god is fed and taken back to his temple. The worshipper has to pay to the *pujári* and *báigi* each Re. 1, to the *bhandári* annas 4, and to the *Déwá* Rs. 2 or Rs. 3.

3.—*At Jámna.*

There is also a temple of Shirigul and Jámna in Bhoj Mast. Here the god is worshipped twice daily, in the morning and evening. The *pujári* is a Bhát, who, with the *báigi*, receives the offerings. When a he-goat is offered, the *pujári* takes the head, the *báigi* a thigh, while the rest is taken by the *játri* himself. The temple is like an ordinary hill-house, having two storeys, in the upper of which the god lives. The door of the upper storey faces west and that of the lower eastward. There is also a courtyard, 15 feet long by 10 feet wide, on this side. The forefathers of the people in Jámna, Pobhár, Kándon, Cháwag and Thána villages brought a stone from Chúr Dhár and built this temple as a protection against disease. It contains an image which was obtained from Junga, and is furnished with a palanquin, canopy, *singhásan* or throne and an *amrati* or vessel used for water in the ritual. The Bisu fair is held here from the 1st to the 5th of Baisákh, and both sexes attend. It is celebrated by songs, dancing, and the *thoda* or mock combat with bows and arrows.

4.—*In the Páontá Tahsíl.*

Shirigul has no special *mandar* in Páontá Tahsíl, but he has several small *mandars* in villages. These contain images of stone or a mixture of lead or copper. He is worshipped to the sound of conches and drums; leaves, flowers and water being also offered daily, with the following *mantra*:—

Namón ád álá, namon brahm balá.

Namón ad Náthí, namón shankha chakra

Gadá padam dhárá.

Namón machh kachh baráh awatári

Namón Náhar Singh kurb kí dharí.

Namón asht ashtengí, namón chhait kárá

Namón Srí Suraj deotá, namon namskará.

'I salute thee who wert in the beginning, who art great and supreme
 Brahma, who wert Lord of all that was in the beginning, who holdest

the conch, mace, quoit and lotus (in thy four hands), who revealest thyself in the forms of a fish, a tortoise, a bear, and a man-lion, who hast eight forms and who art beneficent. I also salute thee, O Sun ! thou art worthy of adoration.'

5.—*At Naoni.*

There is another temple of Shirigul at Naoni village in the tahsil of Náhan. A fair is held here on the day of Hariáki or first of Sáwan. He-goats, *halwa* or *ghí* are offered. The people dread him greatly.

6.—*At Sangláhan.*

There is also a *deothali* or 'place of the god,' Shirigul, at Sangláhan. The *pujári* is a Brahman and the mode of worship and offerings are similar to those at Jawála Mukhi's temple. Goats are, however, not sacrificed here, only *halwa* being offered. The fair is held on the Gyas day, the *Katik sudi ikádshí* of the lunar year, and the 30th of Kátik in the solar year. Only men and old women, not young girls, attend this fair.

In Jaitak also there is a temple of this god.

The Story of Sri Gul Deota of Churi Dhar in Jubbal.

In the Jubbal State, which lies to the north and east of the Chaur Peak, a variant of the Shirigul legend is current. This variant is of special interest, and it appears worth recording in full :—

In the Dwápar Yuga Krishna manifested himself, and, after killing the *rákshasás*, disappeared. Some of them, however, begged for pardon, and so Krishna forgave them and bade them dwell in the northern hills, without molesting god or man. This order they all obeyed, except one who dwelt at Chawkhat, some seven miles north of Churi Dhár. In the beginning of the present age, the Kálí Yuga, he harassed both men and cattle, while another demon, Neshíra, also plundered the subjects of Bhokrá,¹ chief of Shádga, in the State of Sirmúr. The former *asur* also raided the States of Jubbal, Taroch, Balsan, Theog, Ghond etc. The people of these places invoked divine protection, while Bhokrá himself was compelled to flee to Kashmír, and being without heirs, he made over his kingdom to his minister Dévi Rám. For twelve years Bhokrá and his queen devoted themselves to religious meditation, and then, directed by a celestial voice, they returned home and performed the *aswamedha*, or great horse sacrifice. The voice also promised Bhokrá two sons who should extirpate the demons, the elder becoming as mighty as Siva, and the younger like Chandéshwar and saving all men from suffering. Ten months after their return, Bhokrá's queen gave birth to a son, who was named Srí Gul. Two years later Chandéshwar² was

¹ The Bhakrá of the Sirmúr version. Shádga and Sháyá would appear to be one and the same place.

² The Chandésar of the Sirmúr variant.

born. When the boys were aged 12 and 9½, respectively, the Rájá resolved to spend the evening of his life in pilgrimage and went to Hardwár. On his way back he fell sick and died, his queen succumbing to her grief, at his loss, three days later. Srí Gul proceeded to Hardwár to perform his father's funeral rites, and crossed the Chúri Dhár, the lofty ranges of which made a great impression on his mind, so much so that he resolved to make over his kingdom to his younger brother and take up his abode on the peak. On his return journey he found a man worshipping on the hill, and learnt from him that Siva, whose dwelling it was, had directed him to do so. Hearing this, Srí Gul begged Chúhrú—for this was the name of Sivá's devotee—to wait his return, as he too intended to live there. He then went to Shádghá and would have made his kingdom to Chandéshwar, but for the remonstrances of his minister, who advised him to only give his brother Nahula village, *i.e.* only a part of his kingdom and not the whole, because if he did so, his subjects would certainly revolt. To this Srí Gul assented, making Déví Rám regent of Shádghá during his own absence.

Srí Gul then set out for Delhi, where he arrived and put up at a Bhábrá's shop. The city was then under Muhammadan rule, and once when Srí Gul went to bathe in the Jamna, a butcher passed by driving a cow to slaughter. Srí Gul remonstrated with the man but in vain, and so he cut him in two. The emperor sent to arrest him, but Srí Gul killed all the soldiers sent to take him, and at length the emperor himself went to see a man of such daring: When the emperor saw him he kissed his feet, promised never again to kill a cow in the presence of a Hindu. So Srí Gul forgave him. He was about to return to the shop when he heard from Chúhrú that a demon was about to pollute the Chúr Peak, so that it could not become the abode of a god. Srí Gul thereupon created a horse, named Shanalwi, and, mounted on it, set out for Chúri Chandhrí. In the evening he reached Búriya, near Jagádhrí, next day at noon Sirmúr, and in the evening Shádghá, his capital. On the following day he arrived at his destination by way of Bhil-Kharí, where he whetted his sword on a rock which still bears the marks. Thence he rode through Bhairóg in Jubbal, and halting at Kálábágh, a place north of Chúri Chotí, he took some grains of rice, and, reciting incantations, threw them on the horse's back, thereby turning it into a stone, which to this day stands on the spot. Srí Gul then went out to Chúri Chotí and there he heard of the demon's doings. Next morning the demon came with a cow's tail in his hand to pollute the Peak, but Chúhrú saw him and told Srí Gul, who killed him on the spot with a stone. The stone fell in an erect position, so the place is called Aurípótlí¹ to this day. It lies eight miles from the Chúr Peak. After the demon had been killed, the remainder of his army advanced from Chawkhat, to attack Srí Gul, but he destroyed them all. Then he told Chúhrú to choose a place for both of them to live in, and he chose a spot between Chúri Chotí and Kálábágh. Srí Gul then sent for Déví Rám and his

¹ *Aurt* means an erect stone, *potlí*, the hide of a cow or buffalo. It is also said that the cow's hide which the demon had in his hand, as well as the stone which Srí Gul threw at him, are still to be seen on the spot.

(the minister's) two sons from Shád-gá, and divided his kingdom among them, thus:—To Déví Rám he gave, *i.e.* assigned, the State with the village of Kárlí; to the elder son Rabbu he gave Jorna, the *pargana* of Bháhal, Jalkhóli in Jubbal State, Balsan, Theog, Ghond and Ratesh States, and *pargana* Pajhóta in Sirmúr, and to Chhínú, the younger son, he allotted Saráhan, with the following *parganas*: Hámil, Chhatta, Chandlóg, Chándná, Satótha, Panótra, Néwal, Shák, Chánju, Bargáon. Sunthá, in Jubbal State, and Taróeh, with Ládá and Kángra, in the Sirmúr State, as far as that part of Jaunsár which is now British territory. Déví Rám and his two sons built a temple to Srí Gul between Chóttí Chúri and Kálábágh; which is still in existence, and the younger brother also built a *baoli*, which held no water until Srí Gul filled it.

When the three new rulers had finished building their *ráj-dhanis*² Srí Gul sent for them and bade them govern their territories well, and he made the people swear allegiance to them. On Déví Rám's death, his third son, by his second wife, succeeded to his State. Srí Gul bade the three rulers instal, when he should have disappeared, an image of himself in the temple at each of their capitals, and side by side with them to erect smaller temples to Chúhrú. He also directed that their descendants should take with them his image wherever they went and to whatever State they might found, and there instal it in a temple. With these instructions he dismissed the ministers and their subjects. After a reign of 150 years, Srí Gul disappeared with Chúhrú, who became known as Chúhrú Bír, while Srí Gul was called Srí Gul Deóta.

Two centuries later, when the descendants of Rabbú and Chínú had greatly multiplied, those of them who held Jorna migrated to Mánal in the Bharmaur *iláqa*, where they built a temple for Srí Gul's image. The Rájá of Sirmúr assigned half the land of the *pargana* for its maintenance. Some of Chínú's descendants settled in Deóna, a village in Sirmúr, where they, too, built a temple.

According to this *qudsi*-historical legend Srí Gul was a king, who was, we may conjecture, supplanted in his kingdom by his chief minister's family. This minister's sons divided the kingdom into three parts, each of them ruling one part—precisely what happened about a century ago in State of Bashahr. The old capitals of Jorna,³ Saráhan⁴ (in Jubbal State), and Shád-gá (apparently in Sirmur) are, with Deóná, to this day the centres at which the grain collected on behalf of the god is stored. A *patha*⁵ is collected from every house.

¹ Should probably read:—To Déví Rám he assigned his own State of Shád-gá with the addition of Kárlí; to Rabbú, Jorna, as his capital, with Bháhal etc., and to Chhínú Saráhan as his capital, with etc.

² Royal residence or capital.

³ The god in Jorna is called Góvánú, from *gon*, 'sky' in the Pahápi dialect. He has one eye turned towards the sky, and hence is so named.

⁴ The god in Saráhan is called Bijat.

⁵ The *patha* is a basket-like measure made of iron or brass and holding some two sérs of grain.

Every year the descendants of Rabbú and Chinú who settled in Sirmúr take the god's image from Saráhan or Jorna in Jubbal to their own villages, in which temples have been built to him. Some 50 *kárdárs* (officials) and *begáris* (*corvée* labourers) accompany the god, and each house offers him Re. 1 and a *patha* of grain, but if any one desires to offer a gold coin, he must give the *kárdárs*, musicians and *puzáris* Rs. 6, Rs. 12, or even Rs. 25. Anyone who refuses to make a *dhiankra* or offering will, it is believed, meet with ill luck.

Like many other gods in the hills, Srí Gul exercises civil and criminal jurisdiction. Anyone doing wrong in his capital has to take the god to Hardwar, or, for a petty offence, pay him a gold coin. Oaths are also taken on the god's image at Saráhan and Jorna, in cases in which enquiry has failed to elicit the truth, by parties to cases in the States of Jubbal, Balsan, Taróch and Sirmúr. The god reserves judgment for three or six months, during which period the party who is in the wrong is punished by some calamity.

Connected with the cult of Shirigul is that of the dual god Bijat and his sister Bijái.

The legend of Bijat, the lightning god, which is connected with that of Shirigul, relates that when the Asur Agyasur, the great demons who were hostile to the gods, assailed the Chúr Peak and the temple of Shirigul thereon, the god fell upon them in the form of lightning, whence an image fell to earth at Saráhan in Jubbal, and at that place a temple was built for the image, which was placed, with other images, in it. From Saráhan a Dewa, the ancestor of the present Déwás of Deona, brought a stone idol of Bijat to Deona, and this is now the principal image in the temple, and is considered to possess the most power.¹ There are 27 other images, all of brass.

The cult of
Bijat.

The stone idol is to the left of all the minor images, and is never clothed or ornamented. Of the rest four are covered with old silk (*masrú*), and have pieces of woollen stuff round their necks, studded with 80 rupees, and 15 gold *mohars*. The remaining 23 have no clothes or ornaments. All have human faces.

The fair of Bijat is held on any three days between Baisákh 1st and the end of Jeth. It is called Bisu, because it is usually held in Baisákh, and is held annually in Deona, and every third or fourth year in Chokar, Sanej and Andheri villages. It resembles the fair at Mánal, and the *thoda* game is played.

The temple of Bijat at Bándal was founded in this wise. The Déwás at Deona multiplied, and so one of them came to Bándal with a brass image of Bijat from the temple there, and built a separate temple. There are now 52 images of Bijat in the Bándal temple. All

¹ *Precedence of deities in a temple.*—The presiding image is that which is the most powerful and is placed in the centre, the others being placed on either side of it in the order of their powers, the more powerful being seated near the presiding image, and the others further from it. Dependants occupy lower seats in front. All the images face to the west in the high hills.

are of brass, with human faces. Only the five primary images are clothed, and these have garments studded with rupees and gold *mohars*. They are considered to possess more power than the remaining 47, and the principal of them, the one brought from Deona, is placed in the centre and reposes in a silver *chauki*.

Bijai, as a goddess, has a temple, seven storeys high, at Batroli where the image is of brass and has a woman's face. It is clothed in silk and ornamented. The Bháts, but not the Kanets, serve as *pujáris*. A pilgrim to the temple is fed once on behalf of the god. When a he-goat is sacrificed the blood is sprinkled over the temple. For a *jágá* the idol is taken to a worshipper's house where a he-goat is killed and the flesh distributed among those present. The ritual resembles that of Shirigul, but there is no fair.

Closely connected with the cult of Bijat is that of the goddess Ghatríali,¹ who has a temple at Panjáhan in Rainká tahsíl, similar to that of Bijat at Batrol. The ritual is also the same, and no fair is held. The legend regarding this temple avers that a certain Kanet chieftain, Bíja by name, of Tathwa village, once sallied forth with eighteen of his followers to attack his enemies in Dáhar. When the assailants reached Dáhar they were seized with a sudden panic and fled homeward, but on reaching Bholná, a mile from Dáhar, they met some women bearing pitchers. On asking who they were, they were told that the women belonged to Jam-log, a village at which a *jágá* in honour of Bijat was being celebrated, and that they had come to fetch water. Bíja asked if he and his companions could see the *jágá*, and was told that they could come and see it, but must show no fear of what they saw even when offered seats of serpents and scorpions by the people of Jam-log. The women also said they would be offered grains of iron to eat and gave them rice which they could eat instead, concealing the iron. Lastly, the women said that if they were desired to take the image to their house for the celebration of a *jágá*, they should seize it and flee with it, but must on no account look back. Accordingly Bíja and his men went to Jam-log where they found three images being worshipped with great pomp, and were told that the finest image to which the greatest reverence was paid was that of Bijat, the second that of Báiji, and the third that of Ghatríali. Bíja, on the pretence that he desired to worship the images, was allowed to draw near with his companions, and they then seized the images and fled. The men of Jam-log pursued them without success, but Bíja's eighteen companions looked back and perished. Bíja, however, reached his house in safety, and concealed the image in his granary, which was nearly empty. When he opened the granary in the morning it was full to overflowing. Bíja fell senseless at this portent, and was only revived by the sacrifice of eighteen he-goats over him. Then one of the three gods took possession of a man, who began to nod his head, saying he was Bijat, the god, and could not remain in Tathwa, as it was not becoming for him to live with his sisters, so the image of Bijat was sent to Saráhan in Jubbal where it still remains. The people of Tathwa then separated, dividing their property, some going to settle in Kándi

¹ In Dhámi Ghatríali is a ghost : see p. 217 *supra*.



and the others remaining in Tathwa. The image of the goddess Bijái fell to the men of Kándi, and is now at Batrol of Dasákná *bhoj*, while Ghatríáli remained at Tathwa and her temple was established at Panjáhan in Thakri *bhoj*.

Every year Bijat gives his sister Bijái a rupee for sweetmeats, and whenever either of them goes to visit the other, the host entertains the guest with a he-goat, and gives him or her a rupee. Bijat always gives Bijái twice as much as she gives him.

Relations of
Bijat and
Bijái.

It is not expressly stated that Bijat and Bijái are twin deities, but there is a similar pair in Bhur Singh and his sister, and Bhur Singh appears to be identifiable with Búre Singh and Bhúri Singh the twin of Káli Singh.

At Pejarlí in Sirmúr is a temple dedicated to Bhur Singh and his sister Debi (Devi), the children of a Bhát of Pánwáh village. When their mother died the Bhát married again, and their step-mother during his absence from home used to treat them harshly. Once she sent Bhur Singh to tend cattle in the forest, and as on his return home in the evening one of the calves was missing, she sent him back to find it by hook or by crook. When the Bhát reached home he found his son had not returned, and in going to search for him found him and the lost calf both lying dead at the spot where the shrine now stands. Meanwhile Debi, who had been given in marriage to a one-eyed man, was, in her mortification, returning home; she passed the place where Bhur Singh lay dead, and stricken with grief threw herself from her *doli* over the cliff. The brother and sister are now worshipped together as Bhur Singh. There are two temples, one at Pejarlí, the other on the high hill known as Bhur Singh kí dhár. The *pujárís* are two Bháts, one for Bhur Singh and one for Debi, and at the fair, on the Kátik *sudi ikádshi*, no one dances save the *pujári* of Debi, and he dances by night in the temple so that the people may not see him, and at midnight coming out of the shrine leaps on to a great rock above a high cliff. Standing there for a few moments he gives one oracle, and no more, in answer to a question. On returning to the temple he swoons, but is speedily and completely revived by rubbing. Meanwhile, when the secret dancing begins the men of the Panál family form a line across the door of the temple, and those of the Kathár temple rushing upon them with great violence break the line and enter the temple, but leave it again after touching the idol. As Bhur Singh is known to live on nothing but milk, animals are never sacrificed.

The twin-god
Bhur Singh.

In Karnál and Ambála Jaur Singh is worshipped with Gugga, Nár Singh, Kála Singh and Búre Singh. He is said to be Rájá Jemar, the usual name of Gugga's father, but the twin *jora* brothers of Gugga, Arjan and Surjan, are also worshipped as Jaur.

Káli Singh and Bhúri Singh sometimes have twin shrines and Nár Singh is said to be another namé for one or both of them.

(B)—THE CULT OF MAHÁSU IN SIRMÚR.

The head-quarters of this god are at Sion, a village in Rainka tahsíl, where he has a temple on a small hillock, at the foot of which flows the Girí. It is close to the village and shaped like a hill-house with two storeys only. The ground floor has a door facing to the north, while the upper storey has no door, and one ascends by small steps through the first storey. It is only lighted by sky-lights. The gods are kept on a *gambár* or wooden shelf. There is one large brass idol and several smaller ones. The idols are shaped like a man's bust. The big idol is in the middle, the others being placed on either side of it. On the left the second place is held by the god Sirmúrí, who is the god of Sirmúr, but who is not independent, being always found in the company of bigger god, and has no temple of his own. There is also an image of Déví Shimlásan. The idols on the immediate right of the big one only go to Hardwár and other places, while the rest are stationary. They go out because they are kept clean for that purpose. The others are in a dirty state. All these idols, except those of Sirmúrí and Shimlásan, represent Mahásu. The middle one is the most important, and there is no difference in the others. Milk and goats are offered in the temple, which is only opened every Sunday and Wednesday and on a Sankránt. Worship is held at 11 A.M. and at sunset in the same way as in Shirigul's temple, but there is one peculiarity, in that the devotees of Mahásu who own buffaloes generally offer milk on the day of worship. If there is a death or birth in the family of the Déwá, the temple must be closed for 20 days because neither a *játri* nor a Déwá can enter the temple within 20 days of a domestic occurrence. The Déwá must not indulge in sexual intercourse on the day of worship or two previous days, and hence only two days in the week are fixed for worship. The morning worship is called *dhúp déná* and the evening *sandhiá*. Legend says that one morning the god Mahásu appeared in a dream and told the ancestor of the present Déwá to seek in the Girí and build him a temple in the village. Accordingly the Déwá went to the Girí and found on its banks the big idol, which is also called *jalásan* (*i. e.* set up in water). Mahásu is not so widely believed in as Shirigul or Paras Rám. The present Déwá says he is 12th in descent from the man who found the idol.

The Jagra of Mahásu.—This festival, which is peculiar to Kángra in Tahsíl Rainka, is celebrated on the 4th and 5th day of the dark half of Bhádon. On the third of the same half the *deotá's* flag is erected on the bank of a stream, and on the 4th people arrive, who are served with free dinners. On the night between the 4th and 5th the people do not sleep the whole night. On the 5th, at about 3 P.M., the *deotá* is taken out of the temple. But if it is displeased, it becomes so heavy that even four or five men cannot remove it. The music is played and prayers offered. At this time some men dance and say an oracle has descended on them. They show their superior powers in curious ways. Some play with fire; others put earth on their heads. They answer questions put by those who are in want of the *deotá's* help. Some

one among these dancing men explains the cause of the displeasure of the *deotá*, and then pilgrims and *pujáris* make vows, whereupon the *deotá* gets pleased and makes itself light and moveable. Now a procession is made, headed by the *deotá's* flag, which when brought to the stream, is sprinkled with water, after which the procession returns to the temple, where dancing is kept going till morning. A good dinner with wine is given to the people in the temple yard.

THE CULT OF MAHÁSU IN THE SIMLA HILLS.¹

Mahásu, who has given his name to the well-known hill near Simla, is a deity whose cult is making such progress that he is bound soon to take a foremost place in the hillman's pantheon. His history as told by the manager of his temple at Anel, the head-quarters of his worship, is as follows :—When vast portions of the world were ruled by demons, between the Tons and Pabar rivers dwelt a race of evil spirits whose chief, Kirmat *dánu*, loved to wallow in human blood. Twice a year he claimed a victim from each hamlet in his jurisdiction. In Madrat, a village above the Tons where the demons held their sports, lived two pious Brahmins to whom the gods had granted seven sons. Six of them had already been slain on the demon's altars and he had cast his eye on the seventh. His aged parents waited in dread for the half-yearly sacrifice, the more so in that he was the only son they had left to liberate their spirits at the funeral pile. But several months before the sacrifice the wife became possessed. A trembling fell upon her and in a piercing voice she kept on shrieking—"Mahásu—Mahásu—Mahásu of Kashmir will save our child." Her husband, Una Bhát, could not interpret the portent for he had never heard Mahásu's name, so he asked her what her raving meant. Still in her trance of inspiration she replied that in Kashmir there reigned Mahásu a mighty god who would save their son from the demon's clutches if he himself would but plead before his shrine. But Kashmir was far away and Una Bhát very old, so he laughed in sorrow at her fancy. "How can I," he asked, "who am stricken in years and weak of body make a pilgrimage to such a distant land? The boy is already dead if his life depends on such a journey." But his wife did not heed his weakness and at length her possession grew so violent that the Brahmin set out on his lonely journey, more to soothe her than from any hope of succour. He did not even know the road until a neighbour told him that at the famous shrine of Deví in Hátkoti there was a Brahmin who had seen the holy places of Kashmir. Thither then he turned and begged information from the priest. But Pandit Nág, the Brahmin, scoffed at the idea of such an enterprise. "Your eyes are dim," he said in scorn, "your legs tottering and your body worn and wasted; you will surely die on the way. I, who am strong and in the prime of life, took full twelve years to do the pilgrimage." But Una Bhát having once left his home was eager to do his utmost to save his only remaining son; and at last the Pandit set him on his road with a blessing.

As the old man toiled up the hill path, his limbs were suddenly filled with youthful vigour and his body lifted into the air. Next he found himself by a tank beneath whose waters the great Mahásu dwelt,

¹ By H. W. Emerson, Esq., C. S.

though he knew it not. And as he stood in wonder on its margin one of the god's *wazirs*, Chekurya by name, appeared before him and asked him what he wanted. Una Bhāt in eager words told him how a race of cruel demons vexed his country, how their chief had slaughtered six of his sons upon their altars and purposed to take the seventh, and how his wife had trembled and called upon Mahāsu's name. When Chekurya had heard all this he bade the Brahman retire to a field behind the tank and there wait in silence for the coming of Mahāsu who would help him in his need. He had been gone but a short time when suddenly from the ground beside him arose a golden image which he guessed to be Mahāsu. He clutched it tightly to his breast, pouring out a pitiful appeal. "I will not let you go", he cried, "until you pledge your word to rescue my only son. Either take my life or come with me." Mahāsu comforted him with a promise of succour. "I have heard your prayer", he said, "and will surely save your child from the demon. Return now to your home and there make a plough of solid silver with a share of pure gold, and having put in it a pair of bullocks whose necks have never borne the yoke loosen well each day a portion of your land. On the seventh Sunday hence I, with my brothers, ministers and army will come and rid your people of those noisome spirits. But on that day be careful that you do no ploughing." These words were scarcely uttered when the image slipped from the Brahman's grasp and in the twinkling of an eye he found himself once more within his village. There having told of the wonders that had happened on his way, he made, in obedience to the god, a plough of solid silver with a share of burnished gold. Therein he yoked a pair of bullocks which had never drawn plough before and each day ploughed deep a portion of his lands. On the sixth Sunday after his return he did his daily task but had only turned five furrows when out of each sprang the image of a deity. From the first came Bhotu, from the next Pabasi, out of the third rose Bāshik and Chaldu from the fourth. All these are brothers called by the common affix of Mahāsu. From the fifth furrow appeared their heavenly mother, and all about the field the god's officers and a countless army sprang like mushrooms through the loosened earth. Chekurya, the minister, was there with his three colleagues, Kapla, Kailu and Kailat, as well as Chaharya who holds a minor office. When the Brahman first saw them he fell senseless on the ground, but the god's attendants soon revived his courage and bade him show them where the demons dwelt. Then he took them to a deep dark pool where Kirmat *dānu* held his revels and there they found the demon king attended by his hosts of evil spirits. Forthwith Mahāsu challenged him to mortal conflict and a sanguinary battle followed which ranged along the river bank and up the neighbouring hills. But the evil spirits had not the strength to stand before the gods so they were routed with much carnage and in a short time only their leader, Kirmat *dānu* still lived. Alone he fled across the mountains until he reached the Pabar hard pressed by his relentless foes. They caught him at Niwāra in the Dhādi State and hacked him up to pieces upon a rock, which to this day bears marks of many sword cuts.

In such wise was the land rid of the demons, but the lowlanders say the hillmen still have the manners of their former rulers. Their habits

1. There is a Kailu in Chamba also.

are unclean, their customs filthy, they neither wash nor change their clothes nor understand the rites of true religion. However this may be, the army came back in triumph to Madrat, where the four brothers parcelled out the land between them dividing it to suit the physical infirmities of each. For a misadventure had marred to some extent the glory of their enterprise. Mahāsu, it will be remembered, had pledged his word to Una Bhāt that he would come and succour him upon the seventh Sunday but either in impatience or through a miscalculation of the date, the god arrived a week before his time. Thus the mother and her sons were waiting buried underneath the earth for Una Bhāt to break its sun-baked crust and as he drove his plough three members of the family were injured by its blade. Bhoṭu was damaged in the knee so that thenceforth he was lame; Pabasi had a small piece cut out of his ear; whilst Bāshik's vision was obscured by the thrusting of the ploughshare into his eye. The fault of course was not the Brahman's, for if the very gods select the sixth of any period to embark on a venture, they must expect the ill-fortune which attends the choice of even numbers to find them out. So Bhoṭu henceforth preferred to rest his injured leg within his temple at Anel and thence he exercises sway around its precincts. A portion of the Garhwāl State fell to Pabasi's lot and there he spends a year in turn at each of his six country seats. To him was allotted part of the tract now comprised in British Garhwāl and though defective eyesight prevents his making lengthy tours he journeys in successive years to the four main centres of his worship. Chaldū, it was justly felt, being sound in every limb could well fend for himself, so to him was granted no specific territory; so long as he observed his brother's rights, he was free to exercise dominion wherever he could find a following. Experience justified this estimate of Chaldū's powers, for his worship now extends over a wide expanse of country. It is he who is venerated in the Simla States, where his devotees are growing more numerous each year. Twelve years on end he spends in wandering amongst his subjects, and every house must then give Rs. 1-8 to his ministers. The priests and temple managers take the rupee for their own use, or current charges, but store the annas in the god's treasury. Besides this the peasants have to provide instruments of music and ornaments of silver in honour of their deity and also grain and other offerings to feed his following. They must therefore feel relieved when the long touring season is completed and the god can spend an equal period at ease within his shrine, which was built in a village close to where his brother Bhoṭu lives.

Chaldū Mahāsu is the member of the family revered or dreaded as the case may be by many villages in Bashahr, but the people of that State tell a different story of his advent to those parts. The dynasty, they say, ruled in Kashmir where the first-born held his court attended by his brothers, ministers and hosts of minor deities. The only blot upon the brightness of his glory was the presence of a rival god, by name Chasrálu, with whom he long had carried on a bitter feud, but one day Mahāsu lured his foe within his reach and drawing his sword smote him, below the belt. With a gaping wound Chasrálu fled in terror taking his life with him, whilst Mahāsu with his whole army of retainers rose in pursuit. But the chase

was long, for the fugitive was fleet of foot and had gone some distance before his enemies had grasped the situation. Over ranges of snow-clad peaks, down winding valleys and through dense forests for many days the hue and cry chased close behind the fleeing god, gaining slowly but surely on him until at length he was all but in their grasp. Chasrálu spent and worn was just about to yield his life, when he espied a cavern with a narrow opening, going deep into the rocky mountain side and into this he darted as his nearest foe was in act to cut him down. There he lay concealed, gathering new strength and courage, whilst his ancient enemy held counsel with his ministers. 'Who of all my many servants', asked Mahásu, 'is bold enough to drive Chasrálu from his lurking place'? But no one had the courage to assault the god thus entrenched in his stronghold; only a minor deity whose name was Jakh proposed a plan. 'Let the accursed dog', he said, "stay in his gloomy cavern doomed to eternal darkness. I with four other of your gods will stand as sentinels upon the five approaches to his burrow, so that he cannot take flight either by the mountain passes or by the valleys or by the river. We will be surety for his safe keeping, if in return you grant us sole jurisdiction over our respective charges and pledge your word to leave us undisturbed." Mahásu would have liked to see his ancient enemy withered up before his eyes, but in default of any other way to wreak his vengeance he at last approved Jakh's plan, renouncing all control over the actions of his former servants. Then departing with his brothers and the rest of his court he found a heaven after many wanderings in the village of Anel which has ever since remained the centre of his worship. The five wardens of the marches on their part remained behind to keep unceasing watch and ward upon all exits from the cave. Jakh, who dwells in Janglik, watches the mountain passes to the north; Bheri Nág of Tangnu keeps guard upon the Pábar river and a valley to the west; whilst if the prisoner should escape his vigilance and hasten to the south he must pass the watchful eyes of Chillam and Naráin who have their temples in Dudi and Ghoswári. The last custodian is Nág of Peka or Pekian who stays as sentinel upon the road.

Though Chasrálu, cribbed, cabined and confined on every side had thus to stay within his dungeon yet as the years passed by he won his share of glory and renown. For up to recent times his cave contained a famous oracle where wondrous portents were vouchsafed upon the special festivals held in his honour at recurring intervals. On such occasions a skilled diviner went inside the cavern and as he prayed with tight shut eyes, held out the skirts of his long coat to catch the gifts which tumbled from the roof. Sometimes a calf would fall, a most propitious omen, for then the seed would yield abundant increase, the herds and flocks would multiply, and the peasantry be free from pestilence or famine. Sometimes again a pigeon came fluttering down, proving to be a harbinger of sickness and disease, whilst if a snake fell wriggling in the coat the luckless villagers were doomed to never-ceasing trouble until the year was over. Occasionally it happened that as the sorcerer muttered his prayers and incantations apparitions of the living passed before his eyes and though their human counterparts were well and healthy at the time they surely died within



the year. The oracle was also efficacious in pointing out spots where hidden hoards lay buried. The would-be finder first sacrificed a goat and laid before the entrance of the cave its severed head, through which the god conveyed his message to the learned diviner who alone could comprehend its meaning. The people say the clues thus given led sometimes to the finding of hereditary treasure and then the lucky heir made dedicatory offerings of a field or house or other article of value to his god.

But Chasrálu's days of glorious miracle have vanished for Mahásu has declared that the god no longer lives within the cave. Some 20 years ago one of his priests, a man feared for his knowledge in the magic art, came to the group of villages where the five guardians were worshipped, and intimated that his master's ancient enemy had been dissipated into space. He did not blame the warders since the prisoner had not escaped through any lack of vigilance nor indeed escaped at all; he had melted into nothingness and merely ceased to be. But he argued, with unerring logic, that since there was now no prisoner to guard, it did not need five deities to hold him fast. Therefore his master, so he said, would deign to come amongst them and resume his former rule. The villagers were very angry at this wanton breach of faith and coming out with sticks and staves swore they would not allow Mahásu in their hamlets. Also they handled roughly the god's ambassador, threatening him with divers pains and penalties if he ventured in their midst again with such a proposition, so that he had to flee in haste, vowing vengeance as he ran. And from that day misfortune and calamity commenced and never ceased until the people gave their grudging homage to the forsworn god, through fear of whose displeasure they shrink from asking at Chasrálu's oracle. Jakh of Janglik has suffered in particular from the advent of his former lord, for previous to his intrusion there was an offshoot of Jakh's worship in the isolated sub-division of Dodra Kawár. There the local deity is also Jakh and till a few years ago a regular exchange of visits took place between the namesakes and their bands of worshippers. Now the people of Kawár deny that there has ever been affinity between the two but when hard pressed admit the bonds were broken when Mahásu entered into Janglik. They fear the Kashmír deity too much to run the risk of his invasion into their lonely valley, so they will neither take their god to any place within his sphere of influence nor allow the Janglik deity to come to them. The terrible Mahásu, they opine, might fix himself to one or other of the deities and it is easier to keep him out than drive him off when once he comes.

The superstitious terrors inspired by Mahásu and the methods he pursues may be illustrated by the following instance:—At one place the mere mention of Mahásu is anathema, for the village is the cardinal seat of Shálu's worship, a deity with whom the Garhwál god is waging bitter war, the cause of which will be explained anon. In the adjoining hamlet also stands a temple to the glory of the local Shálu, and the brazen vessels, horns and rags hanging to its walls give testimony of the veneration extended to the god by former generations. But a sanctuary to Mahásu is near completion, so that in the near future the

devotions and offerings of the peasants will be divided between the rival claimants, although the family deity is likely for some time to come to get the major share. The manner in which the interloper has gained a following and a shrine is typical. For some years the curse of barrenness had fallen on the women, crops and herds. Few children had been born within the village whilst those the wives had given to their husbands before the curse descended had sickened suddenly and died. The seed sown on the terraced fields had failed to yield its increase, or if by chance the crops were good some heaven-sent calamity destroyed them ere they were garnered in the granaries. The sheep had ceased to lamb and the goats to bring forth young, nay even the stock the peasants owned was decimated by a strange disease. At night-fall they would shut their beasts safe in the lower storeys of their houses, but in the morning when they went to tend them some half dozen would be either dead or dying despite the fact that on the previous evening they had all seemed well and healthy. At last a skilled diviner, to whom the lengthy story of misfortune was unfolded, was summoned to expound the meaning of these long continued omens of a demon's wrath. With head thrown back, fists tightly clenched and muscles rigid he kept on muttering the incantations of his art, until successive tremors passing through his frame showed that some god or demon had become incarnate in his person. Then in a loud voice he told his anxious listeners, that unknown to them some object sacred to Mahāsu had come within the village boundaries and with it too had come the god, for Mahāsu never quits possession of any article, however trifling, once dedicated to his service. The oppression he had wrought upon the hamlet was but a means of signifying his arrival and until a fitting dwelling place was ready for his spirit, the inhabitants would fail to prosper in their ventures. Hence the half-built shrine above the village site. Strangely enough the diviner in this instance, as in many others, was not connected with Mahāsu's cult in any way and as the oracle was therefore free from interested motives it would seem that the general terror of Mahāsu's name has obsessed the soothsayers as strongly as it has the people.

In the adjacent village distant but a mile or so, a former generation had raised a temple to Mahāsu. It stood close to the road and facing it upon a narrow strip of land, once cultivated but long since given over to the service of the god. Within the courtyard were planted several images each consisting of a thin block of wood, with the upper portion cut into the uncouth likeness of a face. These were supposed to represent the five divine *wazirs* and a large pile of ashes heaped before the lowest proclaimed him as the fifth attendant, for ashes from the altars of his master or superiors are the only perquisites which come his way; from which it would appear that, like their human counterparts, the under-waiters of the gods received but little. Mahāsu had remained contented with his shrine for many years, following a course of righteously living as became a well-conducted deity, but of late he had grown indifferently on the lands for several seasons especially in the early harvest, a fact for which their northern aspect would afford sufficient explanation to any but the superstitious natives of the hills. They, of course, assigned the failure of the harvests to a supernatural cause and to their cost

called in the inevitable diviner. Mahásu, it then transpired, had nothing much to say against the fashion of his temple, it was soundly built, fairly commodious and comfortable enough inside; indeed it was all a god could reasonably desire: if the site had only been selected with a little more consideration. That was objectionable, for situated just above the public road it exposed his sanctuary to the prying eyes of the passing stranger, a fatal drawback which any self-respecting deity would resent. Now a little higher up there was a nicely levelled piece of land promising an ideal situation for a sacred shrine. Yes, he meant the headman's field, the one close to the village site, richly manured twice yearly so as to yield two bounteous harvests. If this were given to his service and a convenient sanctuary built thereon his present dwelling place would come in handy for his chief *wazír*, less sensitive, as became a servant, to the public gaze. Indeed in this connection it was hardly suited to the dignity of a mighty god, that his first minister should be exposed to piercing cold in winter and burning heat in summer without some covering for his head; and that was why the headman had lately dedicated to the god one of his most fertile fields within whose limits for the future no man would ever turn a furrow or scatter seed. The villagers too were only waiting for the necessary timber to erect a new and better sanctuary, a further act of homage which they were vain enough to hope would keep Mahásu quiet for some time. They apparently had overlooked the other four *wazírs* for whose comfort fresh demands were certain to arise and as Mahásu never asks but of the best one could only hope that he would cast his envious glance upon a field belonging to an owner rich enough to bear the loss. Shil is one of the earliest seats of worship of Mahásu in Bashahr in which State he gained a footing through the misplaced credit of a miracle in which he played no part. Several hundred years ago it happened that the ruler of Garhwál set out upon a pilgrimage to the temple of Hátkoṭi, a very ancient shrine situated on the right bank of the Pabar. He was as yet without an heir, whilst Deví, the presiding goddess, was and still is famous for bestowing progeny on those who seek her aid. The Rájá had given timely notice of his royal pleasure to the local ruler who had issued orders to the *sáildár* of the district and headmen of four adjacent villages to make all necessary preparations for the comfort of so powerful a prince. Either through carelessness or contumacy they shirked their duties and the Rájá with his suite suffered no little inconvenience in obtaining the requisite supplies,—a fact which ought perhaps only to have added to the merit of the pilgrimage. The chief however did not take this pious view and though he had no jurisdiction in the territory, this mattered little in the good old times when might was right, so after he had begged his boon and paid his vows, he seized the *sáildár* and headmen, carrying them with him to his capital. There he threw them into a gloomy dungeon, whose inky darkness knew no court of day or night, to meditate in sadness on the ways of half-starved princes. Now in the dungeon there were other prisoners of State, natives of Garhwál who owned Mahásu as their god, and from their lips the foreign captives heard many stories of his mighty deeds. As the months passed by without a sign of succour from their own ancestral god or ruler the *sáildár* and his friends began to ponder on the wisdom of turning to

a nearer quarter for deliverance. Accordingly, at last, they swore a solemn oath that if Mahásu would but free them from their bonds, they would forsake their ancient gods and cleave to him alone. By chance a few days later Deví vouchsafed an answer to the intercessions made by the prince before her altars, for to his favourite Rání an heir was born whose advent was received with feelings of delight throughout the State. A day was set aside for general rejoicing and on it by a common act of royal clemency all prisoners were released, the *zaildár* and his friends amongst the rest. Mindful of their oath, they ascribed their freedom to the mercy of Mahásu, not to the power of the goddess Deví to whom the merit actually belonged, and when they journeyed to their homes they carried with them one of his many images. This they duly placed in a temple built to his honour at Sanadur, and in addition each introduced the ritual of Mahásu's worship into his own particular hamlet. The *zaildár* on returning to his home at Shil also told the people how a powerful deity had freed them from imprisonment and persuaded them to adopt his worship as an adjunct to the veneration paid to Sháhn, their ancestral god. But neither he nor they accepted Mahásu as other than a secondary deity and when a shrine was raised to him, it was placed outside the village site, upon a plot of land below the public road. For some years sacrifices were duly offered to the stranger god and his *wazírs*, but as the memory of his timely aid began to fade, the peasants showed a falling off in their devotions, offerings were but few and far between, his yearly festival was discontinued and his very dwelling place fell into disrepair. This culpable neglect remained unpunished for some time until once a cultivator's wife fell ill, manifesting every sign of demoniacal possession. In the middle of a sentence she lost all power of speech, her lips moved but no sound came forth and as she struggled inarticulate a trembling seized upon her limbs. Then suddenly she fell prostrate in a swoon upon the ground, but almost at once leapt up again, her body still quivering and shaking as she gave utterance to fearsome shrieks which pierced the ears of all who heard. Then as suddenly she regained her sanity, showing no symptom of her temporary madness. For several days she went about her duties in the house and fields as usual, but all at once the same wild frenzy came upon her, and moreover as she shrieked her cries were echoed by a woman in another quarter of the village who too became as one possessed. As before the mania of both was followed by a brief period of complete recovery, but on the next outburst the two were joined by yet a third and so the madness spread until at length some half a dozen women made the hills and valleys re-echo with their hideous cries. Then it was deemed advisable to summon to their aid a wise diviner who might read the riddle of the seeming madness. Standing bareheaded in their midst, his frame racked by the paroxysms of divine possession, he told the people that Mahásu the terrible was angry, that his altars had remained so long neglected and his temple left to fall in ruins. If now they wished to check the mad contagion they must purchase expiation by raising a finer edifice, added to the sacrifice of many goats, both to the god and his *wazírs*. The price was promptly paid, so now womenfolk are free from evil spirits whilst a fairly modern sanctuary stands on the ruins of the ancient shrine.

But Mahāsu still remains dissatisfied and the reason of his discontent is this :—Shālu, the hereditary god, dwells in a lofty temple, built in the centre of the village by a former generation which had never even heard the name of the great Mahāsu. But the latter would evict the local deity and take possession of the shrine, founding his claim on the oath the erstwhile *zaildār* swore that if the god but freed him from the darkness of the dungeon he would forsake his other gods and follow him alone. Shālu however is himself no weak-kneed godling to truckle to the self-assertion of any interloper from another land. He too commands a numerous following of pious devotees whose zeal is strengthened by a firm belief in the miraculous story of how he first revealed his godhead to their fathers. When in early summer the iron hand of winter has relaxed its rigors and the snows have melted on the lower passes it is the practice of the shepherds to drive their flocks up to the Alpine pastures. The owners of a group of hamlets collect their sheep and goats together in a central village, where they celebrate the massing of the flocks, before they speed the herdsmen on their journey to the dangerous heights where the dread Kāli loves to dwell. It was after such a gathering held in dim ages long past the memory of living man that the nomad shepherds of Pandarāsan *pargana* set out upon their wanderings. Marching by easy stages in the early morning and late afternoon, they gave their footsore beasts a welcome rest during the midday heat, whilst at night their massive sheep-dogs crouching at the corners of the huddled square gave ready warning of the approach of man or leopard. Proceeding thus, they reached a level plateau, forming the truncated summit of a lofty mountain and tempted by the richness of the pasturage they resolved to make a halt until the luxuriant herbage should be exhausted. The sheep and goats were left to browse at will amongst the pastures whilst the men built for themselves rough shelters of piled-up stones for protection from the cold at night. That evening the dogs were sent as usual to ring the straggling beasts, but a continued sound of barking soon warned the shepherds that something was amiss. Fearing lest a panther had pounced down upon a straggler from the flocks they hastened to the spot, where on the edge of the plateau they saw a full-grown ram stretched calmly on the ground, indifferent to the onsets of the dogs which were rushing round him snarling and snapping in their vain attempts to move him. The men added their shouts and blows to the efforts of the dogs but all in vain, the ram still lay as though transfixed. At length angered by the obstinacy of the beast one of the men drew his axe and slew it as it lay. Another bent down to lift the carcass from the ground, but as he raised it, there lay revealed two dazzling images of an unknown god whilst from a stone close by a supernatural voice was heard. Ere they could grasp the smaller image it started moving of its own accord, slowly at first but gathering speed as it went until it reached the edge of the plateau down which it tumbled into a mountain torrent that bore it swiftly out of sight. The larger and finer idol still remained and this they carried to their halting place, first offering to the rock from which the mystic sound had rung the slaughtered ram, through whose inspired obstinacy the god had chosen to reveal his presence. At dawn the following morning they set out towards their starting place, for not one

among them was skilled in the lore of heaven-sent signs to read the secret of the omen. On arrival there the wondrous news spread quickly through the countryside and a gathering of peasants larger even than that which had sped them on their way, assembled to hear from the shepherds' lips the oft-repeated tale and to see with their own eyes the precious image. A sooth-sayer too was summoned from a neighbouring village and he told them that the portent was propitious, for the god, who had revealed his presence to the lowly shepherds, would deign to live amongst them guarding them and theirs from harm if only they would forthwith build a spacious and lofty temple in honour of his coming. Willing hands soon raised the sacred edifice and on a happy day with the full ritual prescribed for installation of an idol the Brahmans placed the image in the upper storey of the temple. At the same time they gave the name of Shálu to the god, for in the language of the hills *shál* is the term used for the grand assemblage before the sheep and goats are driven to the Alpine pastures. This first temple to the glory of this god was built in the centre of the confederacy of villages, and though many local sanctuaries have been erected, as at Shil, this still remains the main seat of his worship. It is hither that the flocks converge each year, and as in the olden days, so now, a general gathering of the countryside precedes the exodus to the upper mountains. From here too the shepherds take with them in their journey the hallowed emblem of their god, lent them each year from the temple treasury. This is a drum-shaped vessel, sealed at either end, containing sacred relics of the deity whilst round the outer surface a goodly number of rupees are nailed. Only the leader of the herdsmen is privileged to carry it, slung by chains across his shoulders, but when the camp is reached it is unslung and placed with reverence in the midst of folds and shepherds and then both man and beast can sleep in perfect safety secure from all chance of harm. At nightfall the shepherds worship the sacred symbol, and at certain stages in their wanderings they sacrifice a goat or ram of which by ancient right their headman takes a shoulder as his private portion. Moreover when the grazing ground is reached where stands the stone, the former dwelling of the god, a customary offering of one rupee is added to the accumulated tributes of past years. The recognition of Shálu as a pastoral deity is shown in yet another way, for when he goes on progress every other year amongst his subjects it is his privilege to claim a ram each day, and though his journeyings continue for full three months he never asks in vain. With such old-time memories cementing in a common bond the interests of god and peasant it is not surprising that the villagers even of a secondary seat of Shálu's worship are loath to oust their deity from his ancestral shrine in favour of a stranger. And in the meantime Mabásu carries on a relentless warfare which has been raging now for some ten years, during which time the owners of the houses which immediately adjoin the disputed sanctuary have experienced to their sorrow the power of his vengeance. Several families have vanished root and branch, others have been oppressed with sickness, whilst most have sunk into the direst poverty. A signal warning of the demon's wrath occurred some six or seven years ago. Almost next door to the shrine, perched on the edge of a precipitous slope, stood a building occupied by several humble cultivators, adhe-

rents, like the other villagers, of Shálu their ancestral god. One night, only a few days after the annual festival in honour of Mahásu had been duly celebrated, the master of the house was ladling barley from his store-bin. His wife stood by his side holding open the bag of goat-skin into which the grain was being poured. A second man, a near relation, had just crossed the threshold of the outer door. Suddenly without a moment's warning the building started to slide slowly down the steep hill-side and before the inmates could make good their exit the roof collapsed pinning them beneath the beams and rafters. For a hundred yards or so they travelled with the *débris*, until a clump of pine trees arrested further motion. So noiselessly had the incident occurred that their neighbours did not know until the morning what had taken place: then, descending to the mass of ruins they bewailed the loss of friends or relatives. But as they wept a voice came from the heaped-up pile of wood and stone, proclaiming the glad intelligence that one at least of the victims still survived. Quickly the stones and beams were thrown aside and from beneath them issued the men and women a little bruised but otherwise unhurt. Mahásu however as though to demonstrate his powers over life and death had killed the household goats which were tethered in the lower storey of the building.

The present *saildár*, a lineal descendant of the perjurer who brought such catastrophes upon the hamlet, recounted this story of Mahásu's 'playing', as he termed it and at the end in answer to a question maintained his firm allegiance to the cause of Shálu. But, as an afterthought, he added with a chuckle, that as his house was in a lower portion of the village, the 'playing' of the jealous god had so far affected neither him nor his. A survivor of the landslide was also present at the time and was asked whether he too would like the home of Shálu delivered over to his rival, so that henceforth the people of the quarter might live without the apprehension of impending evil. With a bold and sturdy spirit he answered that Shálu was the ancestral deity not to be renounced without good cause: if the god himself consented to deliver up his ancient sanctuary, then well and good, but otherwise he would remain faithful to the family god. Believing firmly as he did that Mahásu had toppled down his house, brought desolation or extinction to many of his neighbours, and that the tyranny would not cease until the sacred dwelling-place was handed over, this simple rustic with his devotion to his ancient faith displayed a heroism worthy of a better cause.

The latest incident in this battle of the gods had been the building of a smaller shrine a year ago to house Mahásu's chief *vazir*, the people blindly hoping that this fresh concession would appease the anger of the mighty spirit for some little time. The quarrel can however have but one issue. Mahásu's victory is assured and in all likelihood it only needs an unforeseen calamity to fall upon the *saildár* or his family to accelerate an unconditional surrender.

The justice of this forecast is indicated by the history of a village a little further on. Here too one of the liberated headmen incurred guilt or earned merit by the introduction of Mahásu's cult, its entrance in the village being followed by a bitter feud with the native deity. This was

Nágeshar, lord of serpents, who at the outset warned his worshippers that they would find it difficult to serve two masters with equal loyalty to both, bidding them beware lest the new divinity should prove a greater tyrant than the old. And so the sequel proved for the villagers, less stiffnecked than their neighbours, the followers of Shálu, had not the courage to hold out against a series of misfortunes succeeding one upon another in all of which Mahásu's hand was clearly visible. So since several generations Nágeshar had been termed the family god only by courtesy, whilst the real worship of the village has centred round the shrine of the invader. The ancient temple stood dilapidated and forlorn, the single offering of a metal pot nailed on its roof and long since blackened by exposure to the rains of many summers, only adding to its desolation. The buildings raised to the glory of Mahásu, on the other hand, filled up a portion of the village green and the neat group of arbours, granaries and smaller shrines which clustered round the main pagoda testified alike to the number of his votaries and the frequent calls on their devotion. Even the walls and gables of the newest shrine—erected for a minor minister some dozen years ago to check a cholera epidemic—were covered with the horns of sacrificial victims and other votive offerings. Thus if Mahásu had so far refrained from seizing on the temple of his rival the only reason was because he would not deign to grace a dwelling fallen to such low estate. Indeed the people said that the two were now the best of friends and this perhaps was so, for Mahásu could afford to be magnanimous towards a foe completely crushed and beaten. They denied also that the goddess Deví had played any part in rescuing their ancestors. Though the Rájá of Garhwál, they said, had come to seek an heir, it was not at the shrine of Deví that he sought him, but from the hands of the ruler of Bashahr. For his only son had led some months before an army into Bashahr to join the local forces against the common foe from Kulu. The youth had perished honourably in battle, but his father in his frantic grief would not listen to the truth and insisted that the people of Bashahr were concealing him for their own ends. And so he took away the *zaidár* and his comrades to hold as hostages and cast them into prison, binding them first with iron fetters. But Mahásu in answer to their prayers broke their chains asunder and burst aside the dungeon doors so that they escaped again to their own country. However this may be, the peasants of this hamlet were eloquent in praise of their imported god, protesting that he was the mildest mannered of all divinities, provided always that his modest demands were promptly met, for he was slow to brook delay and ever ready to accept the challenge of an opposition were it human or divine. Nor, in truth, is he without the grace of saving virtues for he cannot tolerate a thief nor yet a tale-bearer, and sets his face against the prayers and offerings of those of evil livelihood.

In the month of Bhádon each year the fourth day of the light half of the moon is set aside in honour of the god. Early in the morning the temple priests carry the images and vessels hallowed in his service to a neighbouring stream or fountain where they bathe them reverently according to their ancient rites. Wrapped in folds of cloth the images are carried on the shoulders of the Brahmans and so secured against contamination from the vulgar gaze. The company of worshippers

watch the proceedings from a distance, for if they ventured near a curse would fall upon them. The rites completed, the images and vessels are conveyed in similar fashion to the temple and are placed in *parda*; except one small image which is set upon the ear and left all day within the courtyard where the subsequent ceremonies occur. At night time it too is put inside the shrine safe from the hands of sacrilegious revellers. A high straight pole, cut usually from the blue pine tree, is planted firmly in the ground and bears a flag in honour of the deity. Another pole, shorter and thicker, cut off at the junction of many branches is also driven in the earth. The forking branches are lopped at a distance of several feet from the parent stem whilst in between them rough slabs of slate are placed so that the whole forms an effective brazier. At the approach of nightfall a ram and goat provided by the general community are sacrificed, the first beside the brazier, whilst the latter is led inside the shrine, for a goat is deemed a nobler offering than a ram. But the victim is not actually despatched before the altar, for the family of Mahásu has a strong aversion to the sight of blood, so after the god has signified acceptance of the offering through the trembling of the beast it is led outside again and slaughtered in the courtyard. When darkness falls the worshippers of either sex, with lighted torches in their hands, dance for some little time around the brazier on which they later fling the blazing faggots. All through the night the fire is fed by branches of the pine tree which flash the flaming message of Mahásu's fame throughout the chain of villages which own his sway across the valleys and along the hills, whilst the men and women spend the night in merrymaking, joining together in their rustic dances and time-honoured songs. At intervals, as the unceasing rhythmic dance circles around the fire, a villager drops from the group and manifests the well-known signs of supernatural possession. Then he must make an offering of a sweetened cake of wheaten flour, with a little butter to the god's *wazir* or, if well-to-do, must sacrifice a goat or ram. Sometimes a votary, snatching a burning torch from the fire, clasps it tightly to his breast, but if his hands are injured in the process, he is proved a low impostor and the slighted god exacts a fine of several annas and a kid. Also if many villagers become inspired there is a murmur that divine possession is growing cheap, implying that the would-be incarnations of the deity are simulating ecstatic frenzy. The general riot is heightened by a plentiful supply of home-brewed spirits, but the women do not drink nor is debauchery looked upon with favour. No one who tastes intoxicating liquor is allowed within the temple, and the priests who abstain themselves keep watch upon the portal. But when the revelry is at its zenith it sometimes happens that, despite their care, the drunken worshippers cluster around the porch and some fall helplessly across the threshold. Then the god inflicts upon the culprits the penalties imposed on mere pretenders to divine afflatus. At the break of dawn such of the merry-makers as are well enough to eat enjoy a common feast for which each house provides a pound of wheaten flour and half a pound of oil. This ends the ceremonies and Mahásu is left in quiet for another year to prosecute his silent schemes by which he hopes to forge a few more links in the ever-lengthening chain that binds his worshippers in bonds of superstitious dread.

Sindhu Bīr.—*Sindhu Bīr* is the whistling god,¹ whose cult is found in Jammu, in the Kāngra hills, and in the Jaswān Dān of Hoshiārpur, and whose whistling sound announces his approach. *Sindhu* is apparently an incarnation of *Shiva* conceived of as the storm-wind in the hills, and there may be some connection between this cult and the *Jogi's* whistle which is worn as denoting an attribute of the god. *Sindhu* is generally regarded as a malignant deity, causing madness and burning houses, stealing crops and otherwise immoral. But he is only supposed to burn down the houses of those with whom he is displeased, and the corn, milk, *ghī* etc. stolen by him is said to be given to his special worshippers. He can, however, be mastered by charms repeated at suitable places for 21 days. On the 21st he will appear after whistling to announce his approach, and sometimes with a whistling noise through his limbs, and ask why he was called. He should then be told to come when sent for and do whatever he is bidden. On the 22nd day a ram should be taken to the place of his manifestation and presented to him as his steed.

In places where the houses are liable to sudden conflagrations the people who come to beg in *Sindhū's* name are much dreaded and if they say they belong to his shrine they are handsomely rewarded. He is popularly believed to assume the form of a *Gaddi*, with a long beard, whence he is called *Dāriāla*, and carrying a long basket (*kīro*) on his back, whence he is *Kiromāla*. But he has several other titles: such as *Lohe* or *Lohān Pāl*, 'Lord of metals' *Sanghīn Pāl* or 'Lord of Chains' and *Bhūmī Pāl* or 'Lord of the Earth'.² In the form of invocation recorded in Kāngra we find him addressed as grandson of *Ngar Hīr*, *Chatarpāl*, *Lohpāl*, *Agripāl*, *Sangalpāl*, *Thikarpāl* ('He of the potsherds'), daughter's son of *Bhūinpāl*, son of Mother *Kunthardi* and brother of *Punia*. And the invocation ends with the words: 'Let the voice of *Mahādeo* work'.

Sindhū's principal shrine is at *Basoli* in Jammu territory, but he has smaller ones at *Dhār* and *Bhāngūri* in *Gurdāspur* and at *Gangtha* in Kāngra. Most Hindu cultivators in these parts have a lively faith in the *Bīr*, and offer him a *karāhi* of *halwa* as sweetmeat at each harvest. Not only can he be invoked for aid, but he can also be directed by any one who has mastered his charms to cohabit with any woman, she thinking she is in a dream. Whenever a woman or a house or a man is declared by a *jogi*, locally called *chela*, to be possessed by the *Bīr*, offerings of *karāhi*, a ram or he-goat should be made to him to avert illness. Those who have mastered his charms can also use him to oppress an enemy at will.

A very interesting feature of *Sindhū's* mythology is his association with the pairs of goddesses, *Rari* and *Brari*, said to be worshipped in *Chamba*, *Andlā* and *Sandlā*, two hill goddesses, the exact locality of whose cult is unknown, and *Chāhri* and *Chhatráhri*, also said to be worshipped in *Chamba*. The duality of these three pairs of god-

¹In the Kāngra District *sindh* or *sindhī* = a whistle, cf. Hindi *sift*: Kāngra *Gazetteer*, Vol. I, pp. 77-8.

²See the *Song of Sindhu Bīr*, *Ind. Ant.*, 1909, p. 295. *Loh*, pl. *lohan*, is said to = metal, not iron. *Sindhū* is said to have a chain (*sangal*) always with him, and so his votaries also keep one at home.

desses recalls that of the two Bībīs, wives of the Mīān, whose cult is prevalent in the Hoshiārpur District. Bharmāni, a goddess of Barmaur in Chamba, is also said to dance with Sindhū.¹

Bhairon or Bhairava, the terrible one, is a deity whose personality it is a little difficult to grasp. He is in the orthodox mythology the same as Shiva; Bhairon or Bhairav being one of the many names of that deity. But he appears also as the attendant of Kālī, and as such is said to be specially worshipped by Sikh watermen. At Benāres his staff is revered as an anti-type of that earthly deity, the Kotwāl. More commonly he is represented as an inferior deity, a stout black figure, with a bottle of wine in his hand, whose shrine is to be found in almost every big town. He is an evil spirit, and his followers drink wine and eat meat. One sect of *faqīrs*, akin to the Jogīs, is specially addicted to his service; they besmear themselves with red powder and oil and go about the bazars, 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 Gīrnār-parbat in Kāthiawār, and the books which teach the worship of Bhairon are the *Bhairavashatak* and the *Bhairavastottar*. That very old temple—the Bhairon-kāsthān—near Iechra, in the suburbs of Lahore, is so named from a quaint legend regarding Bhairon, connected with its foundation. In the old days the Dhīnwar girls of the Riwāri tahsīl used to be married to the god at Baododa, but they always died soon afterwards and the custom has been dropped. As a village deity Bhairon appears in several forms, Kāl Bhairon, who frightens death, Bhūt Bhairon, who drives away evil spirits, Bhatak Bhairon, or the Child Bhairon, Lāth Bhairon, or Bhairon with the club, and Nand Bhairon. Outside a temple of Shiv at Thānesar is a picture of Kāl Bhairon.² He is black and holds a decapitated head in one hand.³ In the eastern Punjab he appears as Khetrpāl, the protector of fields, under which name he is worshipped with sweets, milk etc. When a man has built a house and begins to occupy it, he should worship Khetrpāl, who is considered to be the owner of the soil, the ground landlord in fact, and who drives away the evil spirits that are in it. He is also worshipped at weddings. Sometimes the Khetrpāl is said to be an inhabitant of the *pīpal* tree and to him women do worship when their babies are ill. Sometimes again he is considered to be the same as Shesh Nāg, the serpent king. In Ferozepur he is known as Khetrpāl, but his cult is probably more widely spread than the small numbers of his worshippers returned would appear to indicate, for in Gurdāspur the Hindu Kātil Rājputīs are said to consult Brahmans as to the auspicious time for reaping, and before the work is begun

¹ This goddess is said to have a temple in Bhat or Bhūtān also. Sindhū is described as well-known and worshipped in Lahul and to affect mountainous regions generally.

² This picture is faced by one of Hanūmān whose shrine is sometimes connected with one of Bhairon. Sometimes too a shrine of Gūga will be found with a shrine to Goraknāth on one side and connected shrines to Hanūmān and Bhairon on the other.

³ East of the Jumna Kāl Bhairon is worshipped to a considerable extent, offerings of intoxicating liquor being made at his shrine by his votaries who consume it themselves. Vaishnavas, some of whom also offer to him, do not however offer him liquor but moles and milk.

or 7 loaves of bread, a pitcher of water, and a small quantity of the crop are set aside in Khetrpál's name. In Chamba too Khetrpál is the god of the soil, and before ploughing he is propitiated to secure a bountiful harvest, especially when new ground or tract which has lain fallow is broken up. A sheep or goat may be offered or incense is burnt. In the centre and west Bhairon is almost invariably known as Bhairon Jatí, or Bhairon the chaste, and is represented as the messenger of Sakhi Sarwar.

THE CULT OF DEVÍ.

MacLagan,
 § 49.

Closely connected with the worship of Shiv, and far more widely spread, is that of his consort, Deví. This goddess goes by many names, —Durgá, Kálí, Gaurí, Asurí, Párbatí, Kálká, Mahesrí, Bhiwání, Asht-bhoj, and numberless others. According to the Hindu *Shástras*, there are nine crores of Durgás, each with her separate name. The humbler divinities, Sítala, the goddess of small-pox, Masáni and other goddesses of disease, are but manifestations of the same goddess. She is called Mahádeví, the great goddess, Mahárání, the great queen, and Deví Máí or Deví Mátá, the goddess-mother. She is known, from the places of her temples, as Jawálají, Mansá Deví, Chintpurní, Náina Deví, and the like.¹ In Kángra alone there are numerous local Devís, and 360 of them assembled together at the founding of the Kángra temple.

Deví is a popular object of veneration all over the Province, but her worship is most in vogue and most diversified in Ambála, Hoshiárpur and Kángra. The celebrated shrines of Deví are for the most part in those districts. At Mansá Deví, near Manimájra, in the Ambála district, a huge fair is held twice a year, in spring and autumn, in her honour.

Mansa Deví, sister of Shesh Nág, counteracts the venom of snakes. She is also called Jagadgaauri, the world's beauty², Nitya and Padamavati. Her shrine is at Mani Májra west of Kálka. With Sayyid Bhúra, whose shrine is at Bári in Kaithal, she shares the honour of being the patron of thieves in the eastern Punjab, but it is at his shrine alone that a share of the booty appears to be offered.³

At Budhera in Gurgaon at the temple of Mansa Deví⁴ a fair is held twice a year, on Chet *sudi* 7th or Asauj *sudi* 7th. This temple is about 125 years old. It is two yards square and the roof is domed. From the dome projects an iron bar from which hangs a *dhaja* or small flag. Of the 4 images of the goddess, two are of brass and two of marble, each about $\frac{3}{16}$ ths of a yard high. They stand in a niche facing the entrance.

¹ Or rather, her cult names are used as place names.

² One of Deví's ten incarnations, assumed to receive the thanks of gods and men for the delivarence she had wrought.

³ *S.C.R.* VIII, pp. 268, 277 and 266. Bhura is a title of Shiva.

⁴ *Mansa* in Hindi means the desire or object of the heart.

At Chintpurní, in Hoshiárpur, there are three fairs in the year, and the *pujáris* make large profits at the shrine. A large fair is held in Chet at Dharnpur in Hoshiárpur, and Nainá Deví, in Biláspur State, on the borders of the same district, is also a favourite place of pilgrimage. At Kángra is the renowned shrine of Bejisarí Deví, which Mahmúd of Ghazní and Fíroz Tughlak plundered in days gone by, and which is still one of the most famous in India. And at Jawálamukhi, in Kángra, is another and equally famous temple, where jets of gas proceeding from the ground are kept ever burning, and the crowds of pilgrims provide a livelihood for 'a profligate miscellany of attendant Gosáíns and Bhojkís.'

Jawálamukhi.—This Deví is the chief object of worship to the Telrája or Telirája *faqírs* who appear to be found chiefly in the United Provinces. The sect was founded by Mán Chandra, Rájá of Kángra. He was attacked by leprosy, so the Deví bade him turn ascetic and beg from Hindu women whose sons and husbands were living a little oil to rub on his clothes and body. By so doing he expiated the sins of a former existence, and was cured in 12 years. He retired to Kángra and founded the order, Srí Chandra, a Brahman, being his first disciple. Initiation consists in paying a fee of Rs 5, or a multiple of that sum, and feeding the brethren. The novice then sips some *sherbet* upon which the *gurú* has breathed. Some of Telrájas are Sikhs, others Hindus, but Deví Jawálamukhi is their principal deity. They beg oil from Hindu women who have only one son and put the oil on their clothes. When dead they are cremated. Some marry, others do not, and the only outward sign of the sect is that their clothes and bodies are smeared with oil.¹

'Deví is worshipped under various other names in Kángra, e.g. as Janiári² in Samlohi, Bilásá³ in Biláspur, Bharári⁴ in Siál, Jalpá⁵ in Jawáli, Bála Sundari⁶ in Harsar, Baglá Mukhi at Nakhandi,⁷ and Kotlá⁸ and Chamda at Kotla and elsewhere. It is impossible to reduce to rule anything connected with these temples. The priest is usually

¹ W. Crooke, N. I. N. Q., V., § 247. The Kaakaríán (literally gravel or pebbles) fair is held in Máler Kotla on Asauj *sudi* 9th. When pilgrims set for Jawálamukhi to make the promised offerings, people accompany them on foot without shoes, so that pebbles may be trodden by their naked feet.

² From Janiára village or 'from certain bushes which grew near by.' This temple was founded by Rájá Tej Chand some 400 years ago. It is managed by a Bhojki.

³ Founded by Rájá Dalip Singh in S. 1726.

⁴ Founded by Fauja Wazír 200 years ago. Deví directed him to enshrine in it 'any stone on which people sharpened axes.'

⁵ Founded by a Rání of Rájá Shamsher Singh of Goler in S. 1458.

⁶ The story is that Rájá Hari Chand of Goler once when out hunting near Harsar, fell into a well. The goddess directed him to build her a temple on the spot, but he refused to do so as it was in foreign territory. This enraged the Deví and she prepared to punish him, caused him to fall into the well. In it again he remained 13 days worshipping the Deví and making vows to her. By chance some merchants passed by and one of them being thirsty went to the well and finding the Rájá pulled him out. He then built a temple here to Deví Bála Sundari. It is said that the merchants also settled here. The Deví is only worshipped by the chiefs of Goler.

⁷ Founded by Rájá Hari Chand of Goler in 1684 S. With this are connected the shrines of Shiva and Chatarbhuja.

⁸ Founded by a Khatri of Amritsar in 1942 S.

a Brahman¹ hut may be a Jogi or a Saniāsi. They may contain a single image or a number of images, varying in size and material. The ritual is equally diversified. For instance Devī Bharāri is only worshipped on the Baisākhi, and on that day only is *bhog* offered and the lamp lit. As a rule the lamp is lit morning and evening or at least once a day. *Bhog* may be offered only once a day, but is generally offered twice. It is very varied. For instance Bāla Sundari gets flowers in the morning and sweets &c. in the evening, but to Jālpā are offered rice and *dāl* at morn and fruit at eve, and to Baglā Mukhi the morning *bhog* is offered after the images have been washed and in the evening *patāshas* and gram after the *ārti*.

Devī is usually regarded as an activity of a god, but at Lagpata is a temple to Kaniya Devī the virgin goddess, whose fair is held on 9th Hār. Her Brahman *pujāri* is a Bhojki and *bhog* is only offered and a lamp lit in the evening.

Other temples to Devī in Kāngra are:—

1	2	3	4
Place.	<i>Pujāri</i> .	Dates of fairs.	Ritual offerings &c.
Hāri Devī in Bagroli, Nūrpur Tahsīl.	Gosāin, <i>got</i> Attari	In Chet during the <i>naurātra</i> .	The temple contains a carving of an 8-sided figure on stone. Connected with it are temples of the Thākūrs and a tomb at which worship is performed simultaneously. These shrines contain stone <i>pinḍis</i> called Nār-singh.
Rājā Nāg Dev of Garh Gaznavi had 4 sons and a daughter. Rājā Bhūm Asar asked him for his daughter's hand which he refused, thinking it was not safe to marry a girl to a demon. So he abandoned his country and came here with his children. His daughter asked him to build her a temple so this one was built by one of her brothers and she turned herself into stone. It was founded by Rājā Gadi Rāj in the Duwāpur Yuga some 5000 years ago.			

¹ Some of the Brahman *gots* mentioned in the accounts received do not appear in any list of Brahman *gots* in the notes furnished on that caste. E.g. Bilāsa Devī's *pūjāri* is described as a Brahman of the Chhapal Bālmik *got*.

1	2	3	4
Place.	<i>Pujāri.</i>	Dates of fairs.	Ritual, offerings &c.
Devī Thal (fr <i>atāl</i> , 'eternal').	Brahman, <i>got</i> Mitte, <i>gotar</i> Koshal. The 11 groups of <i>pujāri</i> take it in turn to manage the affairs of the temple.	Baisākh 8th ...	<i>Parshād</i> or <i>pūri</i> in the morning and <i>bhāt</i> (boiled rice) in the evening.
The <i>mandir</i> of Bhagwati Kirpā Sundri in Bir is said to have been founded by a Rājā of Bangāhal.	An Osti Chandīāl Brahman.	The 3 days after the Holi in Phāgan.	No <i>bhog</i> .
The <i>mandir</i> of Chamundri Devī in Jadrāgal.	A Bhojki Brahman, caste Balūtū and <i>got</i> Gautam.	On the Shivrātri the people gain a sight of the goddess who is said to have killed the demons Chand and Mund.	The temple contains an image of the Devī engraved on a slab, 6 spans long and 3 broad. On it are also engraved images of Manthasār and Rakat Bij. The Chandīāl and Gokhar Brahmins revere the goddess as their family deity and perform the <i>janoo</i> ceremony here. Five sweet <i>babru</i> (cakes) in the morning and fried gram in the evening form the <i>bhog</i> . <i>Sandhūr</i> (vermillion) is also offered monthly.
The <i>mandir</i> of Mata Devī Bajar Shūriat Kāngra. Once Brahma with other gods went to do homage to this goddess. Their example was followed by other gods but they could not gain access to the Devī. So they resorted to Brahma who founded this temple where the goddess was enshrined. Many additions were made to it by rich votaries and Rāni Chand Kaur, widow of Khayak Singh, gilded the dome etc.	Bhojki Brahmins, whose castes and <i>gots</i> are :— <i>Caste.</i> <i>Got.</i> Chiliān. Markanda Postu. Bhārda-wāj. Patīārach Kāsab. Masingan Bhārda-wāj. Hadū Kasū Kāsab. Kārbhār. Biās. khte. Jagian Kāsab. Hatūrsū. Kāsab.	A great fair during the <i>navratrās</i> in Chet and Asauj.	Worship is performed twice a day, morning and evening. Milk, fruits, sweet-meats, rice &c. form the <i>bhog</i> which is offered five times a day.

The following *mandirs* are connected with this :—

Laukra, Ganesh, Dharm-Rāja, Bhairon, Sher, Yogni, Lachmi, Gurú Sikh, Sat Nārāin, Sítlá, Dhana Bhagat Shiva, Jateshar, Káli, Sarwasti, Bhadhar Káli, Singh Hāthi, Suraj, Tarpār Súndrī, Chandka, Gauri Shankar, Káli, Hawan Kúnd, An Púrna, Káli Bhairon, Kangáli, Chetar Pál, Tara Yogni, Barái, Sundar San Chakar, Yag Yúp, Charan Padka and a *dharmsála*.

1	2	3	4
Place.	<i>Pujári.</i>	Dates of fairs.	Ritual, offerings &c.
The <i>mandir</i> of Jatanti Devi at Nandrol stands on a high ridge south of the Kángra fort. The meaning of the name is that the Devi killed all the <i>rákshasas</i> which used to vex the gods, so in return they worshipped her.	A Braman, Bhojki, got Bhárdwáj.	None, but people come to see the image on the Shivrátri.	The Brahman and Rájpúts in the neighbourhood adore the Devi as their family deity. Worship is performed morning and evening. <i>Bhog</i> of <i>ladáá</i> or <i>pera</i> is offered.
The <i>mandir</i> of Ambká Devi in the Kángra fort dates from the times of the Pándavas. This Devi is the family deity of the Katoch family.	Brahman, caste Śariál, got Sándal.	None	... The usages of <i>bhog</i> and lighting a lamp have ceased.
Anjani Devi's temple at Ghiána Kalán. This Devi was a daughter of Gautam who, for unknown reasons, caused her to bear a son during her virginity, whereupon she abandoned her home and came here for devotion in seclusion. The temple was founded by Jamadár Khushhál Singh of Lahore in S. 1899.	Udási	... Jeth 20th	... The temple contains a stone slab on which are engraved images of Anjani and the hoof marks of the cows which gave her milk. Behind it are 3 <i>baolis</i> or springs formed by her miraculous power. Worship is performed morning and evening. Milk in the morning, rice at noon, and fried gram in the evening form the <i>bhog</i> . A sacred lamp is lit daily.
<i>Mandir</i> Sítlá Mahádev in Tika Basdi.	A Giri Gosáin, got Atlas.	None	... It contains a <i>pindí</i> of Shiva, one span high.
The <i>mandir</i> of Sítlá Devi in Pálampur.	Bhojki	... Each Tuesday in Jeth and Háp.	The temple contains a stone <i>pindí</i> of the goddess. No <i>bhog</i> is offered.

1	2	3	4
Place.	<i>Pujári.</i>	Dates of fairs.	Ritual, offerings &c.
<i>Mandir</i> of Deví Námsa Sárwa.	Brahman caste Gadútre, got Basisht.	Chet 12th. Formerly it used to last from 24th Bhádon to 1st Asanjan and towards its close people used to throw stones at one another, to prevent cholera breaking out.	The temple contains a huge black stone 4 cubits high and 20 in circumference, having a figure of Deví carved on it and a trident painted with <i>sandhúr</i> . Bread is offered as <i>bhog</i> in the evening.
The <i>mandir</i> of Bhaddar Káli or Kálka Deví at Samfrpur. Its foundation is ascribed to Panami Gurkha.	A Gir Gosáin. He is not celibate, but succession is governed by spiritual relationship though a son is also entitled to a fixed share in the offerings.	Hár 9th ...	The <i>pujári</i> lives on alms, and performs worship morning and evening. Rice in the morning and bread in the evening form the <i>bhog</i> .
Dholi Deví in Dabara in Nárupur. 500 years ago Dholi a Kájpút girl, was being compelled to marry but she declined. When pressed she disappeared under ground on this spot.	Atari Gosáin ...	...	<i>Bhog</i> is offered in the morning, <i>árti</i> is performed and a lamp lighted every evening. The carving of the Deví, placed against a wall in the temple, is 2 ft. high. An image of Shiva 4 ft. high stands near it.

The shrines of Deví in other districts have seldom more than a very local reputation; the most famous, perhaps are the Bhaddar Káli temple at Niázbeg near Lahore, the Jogmáya temple in Multán, where offerings are made and lamps lit on the 1st and 8th of every month, and the old Jogmáya temple at the Mahrault where the Hindus of Delhi hold their yearly festival of fans, the 'Pankha mela'.

There are, however, temples to various Devís scattered over the eastern districts and other parts of the province. Often associated with other cults the most important of these Devís are Saraswati at Pehowa, Bhiwáni at Thánesar, Mansa Deví in Gurgáon, Jhandka in Dera Ismaíl Khán and others:—

The most important old temples in Pehowa are those of Deví Saraswati, Swámi-Kárttika and Prithivishwara Mahádeva:—

1. The two fairs at Saraswati's temple are held on Chet 1st, *chaturdashí Krishnapaksha*, Kártika *shuklapaksha* and *púrnmási*. It is named after the daughter of Brahma and the stream on which it stands. When the Swámi Vishvámitra in his jealousy of Swámi Vasishtha invited Oghawati Saraswati to bring his rival to him the goddess carried the land on which Vasishtha sat to his abode, but divining his intention she bore the sage back again. Thereupon Vishvámitra cursed the stream, that her water should be turned into blood

and be no longer worthy of life. But Vasishtha invited all the gods and drew into the stream water from the Aruna *nadī*. When the gods assembled the *sthāpan* of the goddess was first set up and the temple founded on the 14th of Chaitra. The junction with the Aruna was effected on the same date, and since then the water of the Saraswati became *amrit*, and the blood, which was food for evil spirits, was purged away. The confluence of the two streams removes all sins and a *pindodāna* at the Kund purifies even the *pishācha* form. Hence the *chaturdashi* in Chaitra is also called Pishācha-Mochani. And a *pindodakarma* on that date at the temple and stream according to Hindu belief releases the souls of *pitras* from Pretayoni and gives them *moksh* or emancipation. The fair has been held on that date every year in commemoration of the event. The second fair lasts 5 days in Kārttik from the *ekādshī* to the *pūranmāsī*. It is held in the Krittikā *nakshatra pūranmāsī* and to bathe in the Saraswati in that period gives health, wealth, prosperity and birth of children. It is impossible to guess the temple's age. The building is a small one and only contains an image of Saraswati riding on a swan and made of Makrana stone. The officiating Brahmins are Gaurs of the Kanaujia *got*.

2. The temple of Kārttikeya is visited on the *pūranmāsī* in Kārttik. It contains his image but is dedicated to Kārta Skanda, the god of war, and was founded when the Mahābhārata was about to begin. The image of Kārttikeya has 6 faces as that god was named after his 6 nurses who form the stars of the Krittika asterism, the Pleiades, and is mounted on a peacock.¹ Vermilion and oil are invariably offered as acceptable to the god. Two lamps are kept burning continually.

3. No fair is held at the temple of Prithiwishwara Mahādeva who is also called Prithūdakeshwara, 'lord of Prithudaka' or Pehowa. Prithiwishwara means 'lord of the earth'. The temple was founded by the Mahrattas during their ascendancy, and it is also said to have been repaired by one Kripālupuri Swāmi about 100 years ago. Over the building is a large dome and its interior is 6 yards square. It contains a stone image of Mahādeva about 2 feet high. A *sādhu pujāri*, who is a Sanyāsi, is appointed and kept by the *panchayat* of Brahmins and is removable at their will. The Brahmins also do *pūja*.

At the Bhawāni Dwāra at Thānesar the Devī's image is seated in a small building in the precincts of the main temple. It is 8 fingers high. Small images of Kālī and Bhairon (Bhairav) also serve to decorate the temple.

At Pari Devī's temple in Banpuri in Gurgāon a fair is held on the 6th *sudi* of Chet and Asauj. The offerings are estimated at Rs. 400 a year. Nearly 90 years ago one Jawāla of Fatehābād built the temple but the precise date of the year is not known. A *chirāgh* fed with *ghī* is lit twice a day during Chet and on each *ashtami* a virgin girl is fed with *karāh* or confection prepared for the occasion. When a goat is offered to the *mandir*, the *pujāri* paints its forehead with *sandhūr* and turns it loose. It is generally taken by the sweepers

¹ The story goes that Kārttikeya on being deprived of the leadership of the *deotas* tore all the flesh from his body leaving only the bones. But the image does not appear to depict this. There are said to be really two images, one of stone, the other of wood.

of the village. The idols are of marble, one being 27 inches long and the other 18. The former is mounted on a lion. The administration vests in a Gaur Brahman who offers *bhog* and lights a lamp twice a day, morning, and evening.

In Kohát Devī has her abode on more than one peak. Thus Hukman Devī occupies a peak in Shakkardarra which is visited by Hindus at the Baisákhī.¹ Chuka Máí is the highest peak on Shíngghar, and Hindus from afar visit it on the *navrátas* and *ashtami*. Khumari Devī is found in the village of that name and Asa Devī in Nar. Muhammadans also visit this village and call it *ziárat* Okhla.

The classical myths of Devī are very numerous and divergent. As Saraswati she is the goddess of learning, wife of Brahma in the later mythology, and personified in the river Saraswati in Karnál which was to the early Hindus what the Ganges is to their descendants.² As a destructress she is Káli,³ as genetrix she is symbolised by the *goni*, as a type of beauty she is Uma, and as a malignant being Durga. But she is also Sati, 'the faithful' spouse, Ambiká, Gauri, Bhawáni and Tára. As the wife of Shiva she is Párvati, 'she of the hills', her home is with him in Kálásha the mountain and she is the mother of Ganesha and Kárttikeya.⁴ In orthodox Hindu worship the Earth is worshipped in the beginning as an 'Athar Shakti' or supporting force, and in several other forms of worship Earth is taken as a personification of some goddess or other. But the worship of an Earth or mother goddess is not very prevalent in this province except as part of some other worship.

But Káli or Durga must not be regarded as merely as a personification of lust for blood. Devī obtained her name of Durga by slaying the giant of that name. He had obtained Brahma's blessing by his austerities, but grew so mighty that he alarmed the gods.⁵ The legend may recall in a dim way the extirpation of some tyrannical form of priest craft. But Devī's achievement did not end with the slaying of Durga. According to the *Márkandeya Purána*, the goddess assumed ten incarnations, including Káli the terrible and Chhinna-mastaká, the headless.⁶ In the latter guise she gained her famous victory over the *rákshasa* Nisumbha. Even the Káli incarnation was assumed in order to overthrow Raktavija, the champion of another *rákshasa*, Sumbha, just as that of Tára, the saviour, was assumed to destroy Sumbha himself. Devī also overcame a Tunda *rákshasa*, but his death is ascribed to Nahusha, the progenitor of the Lunar race, and his son Vitunda was killed by Devī as Durga, the 'inaccessible.'⁷

¹ Similarly Chashma Bába Nának in Hangu is frequented by Hindus on the Baisákhī.

² E. D. Martin, *The Gods of India*, p. 90. For an account of her temple see *infra*.

³ In the Simla Hills besides the Greater (Bari) Káli we find a Lesser (Chhoti) whose functions are not at all clear. The Bari Káli hunts the hills. She is worshipped with sacrifices of goats, flowers, fruit, wheaten bread, and lamps. The difference between the Bari and the Chhoti Káli is this that the former has 10 hands and the latter only 4. Similarly in these hills we find a Younger Lonkra and a *chhoti* Diwáli festival. All attempts to obtain explanations of these reflected in duplicate gods and festivals have failed.

⁴ *Ib.*, p. 179 f.

⁵ *Ib.*, p. 183.

⁶ Chhinnamastaka is the modern Chamunda or Chaunda.

⁷ *S. C. R.*, VIII, p. 276.

But in Kulu the legend regarding Tundī Bhūt is that he was a *daít* or demon at Manáli (in Kulu) who having conquered the *d-otas* demanded a sister of theirs in marriage. Básu Nag on this proposed to deceive him by giving him a mason or Tháwi's daughter named Timbar Shaehka, who appears in other tales as a *rákshani*, and Manu the *kishi* consented to make Tundī accept her. He overcame the *daít* at Khoksar, north of the Rohtang pass in Láhul, but in memory of his victory a temple was built to him at Manáli, south of that pass. He compelled Tundī to marry the girl. Tundī is in legend a demon who devoured men, until Manu put logs into his mouth and killed him. In front of this temple stands a pile of huge spruce logs, on an altar. These are said to be replaced three at a time every three years. At the annual fair called Phágali—held in Phágan—a *khepra* or mask (lit. evil form) of Tundī *rákshasa* is carried about.¹

Káli as Chámunda, carrying her head in her hands, is worshipped at the Hoi, eight days before the Diwáli. At the beginning of the Kuljug death, pestilence and famine desolated the world although Brahmans prayed and fasted on the 7th of the dark half of each month. They would indeed have lost heart and given up that practice but for a Jhíwarni, who came and sitting in their midst encouraged them to persevere. After a while Kálka appeared and declared that as the ills prevailing were due to mankind's loose morals, it could only be saved by a fast on the 7th of the dark half of Kátik till moonrise or on the 8th till starlight. During this fast the Jhíwarni is exalted to a place of honour. She is petted by the ladies of the house who act as her tire-woman. After the house has been plastered with cow-dung, figures of a palanquin and its bearers are made in colours on the walls and worshipped in the usual way, offerings of radishes, sweet potatoes and other roots in season being made. This is the account given in the *Ákárík Máhamála* where Pirthivi Ráj asks Nárada to account for the Hoi, and the sage tells him the above story. But another account is that Hui or Hoi was a Brahman maid of seven whom the Moslims tried to convert by force. She took refuge in a Jhíwarni's hut and when her pursuers overtook her disappeared into the earth. Since then the water-carriers have looked upon her as a goddess, other Hindus following their example.²

This goddess' name appears to have been transferred to Bába Chúda Bhandári whose shrine at Batála is affected by the Bhandári section of the Khatris³ and the ear-piercing rite is performed there by its members. At some fight in its neighbourhood he lost his head, but his headless trunk went on fighting, sword in hand, into the town. In the streets it fell and there its shrine was built.⁴

Legends of headless men are also common in other connections. Thus when Parjápát, the Kumhár (potter), began to build Pánípat its walls and buildings fell down by night as fast as he built them by day

¹ N. I. N. Q., IV, § 35. The late Prof. G. Oppert explained the story as a legendary account of the suppression of Káli worship, with its human sacrifices, by a purer faith, but it looks rather like an account of the extermination of an old Tibetan demon-worship by a cult of Káli herself.

² P. N. Q., II, § 799.

³ Cf. Vol. II, p. 518, *infra*.

⁴ S. C. R., VIII, p. 266.

and so the Brahmans and astrologers bade him place the head of a Sayyid (Shahīd) in its foundations. By chance a Sayyid boy came straight from Mecca and him the people slew and put his head under the foundations. This drew down on them the vengeance of his kin, but the boy's headless corpse fought against them on the side of his murderers.¹ Cf. also the legend of Brahm Dat, *infra*.

But Devī has yet another attribute, that of self-sacrifice. The classical story is that Umā's spouse Shiva was not bidden to a great sacrifice offered by Daksha, her father. From the crest of Kailāsa she saw the crowds flocking to her father's court and thither she betook herself, but on learning of her husband's exclusion she refused to retain the body which he had bestowed upon her and gave up her life in a trance. Vishnu cut her body into pieces to calm the outraged deity by concealing it from his view or, as other versions go, Shiva himself picked up her corpse in his trident and carried it off. Portions of it fell at many places, such as Hingula (Hinglāj) in Balochistān where the crown fell.

The Punjab can however not boast many of the sites at which fragments of the Devī fell. The top of her neck fell at Kasmīra, her tongue at Jawālamukhi, her right breast at Jālandhara, and her right ankle at Kurukshetra.²

The days most holy to Devī are the first nine days of the waxing moon in the months of the Chetr (March-April) and Asauj (September-October). Some persons will fast in the name of Devī on the eighth lunar day (*ashtam*) of every month, and perform special ceremonies on that day. Sometimes they will light lamps (*jot*) of flour, and when a Brahman has read the *Devī-pāth*, will prostrate themselves before the lamps. Sometimes it is customary to distribute rice and sweetmeats on this day to unmarried girls; and goldsmiths will often close their shops in honour of the day. The greatest *ashtamis* of all are however those in the months above-mentioned; and of the two great yearly festivals, that of Asauj, the *naurātra* properly so called, is the greatest, following as it does immediately after the completion of the annual *shrāddh* or commemoration of the dead. It is the custom in some parts of the country for worshippers of Devī on the first day of their festival to sow barley and water it and keep a lamp burning by it, and on the eighth day to cut it and light a sacrificial fire (*hom*), breaking their fast next day.

Devī is personified in a girl under ten years of age twice a year and offerings are made to her as if to the goddess on these occasions.³ On the 3rd of Chet *sudī*, there is, in Hissār, a special rite, unmarried girls making an image of Gangor of clay or *gobar*, which is loaded with ornaments and then, after its marriage ceremony has been performed, cast into a well. It is characteristic of the close connection between the peoples of the eastern hills and Rājputāna that this rite should be found in Kāngra, under the name of Rali worship. Images of Siva and Pārbatī are made by girls who perform their marriage and then throw them into a pool or river. The ceremonies commence in Chet and end on the *sankrānt* of Baisākh and are traditionally supposed to commemorate the

MacLagan,
§ 49.

¹ S. C. E., VIII, p. 268.

² *Ain-i-Akbari*, II, p. 313-14. See also S. C. E. II, 419 f.

³ Special feasts are given to little girls twice a year and they are given fees, as if they were Brahmans, P. N. Q., III, § 416.

suicide of a woman married to a boy much younger than herself, but a different explanation¹ has been suggested. The deities Siva and Párvatī

¹ Kāngra Gazetteer, 1902. Golden Bough, II, p. 109. The legend goes that once upon a time a Brahman gave his full grown daughter in marriage to a child. When the ceremonies were over and the bride was sent to her husband's house, she saw how things really stood. So in her despair she stopped her *goli* bearers on the road by a river, and called out to her brother Bastu: "It has been my fate to be married to a child, and I live no more. But in future in memory of my wretched fate, let girls make three toy images of earth, one of me, one of my husband, and one of you, my brother Bastu, and let them worship these images for the whole month of Chaitr (March-April) every year until they be married. Then let them marry these images, as I was married, on the 1st Baisákh, and on the 2nd or 3rd day thereafter let them take the images in a *goli* to the banks of a river, and there let them drown them in it. And let this be done in honour of me, Rali the bride, Shankar, my husband, and you, Bastu, my brother. The blessing that shall spring forth from this rite shall be that she who performs it shall never marry an unsuitable husband." Saying this she sprang into the river, and was drowned, and in their grief at this, her husband and brother drowned themselves also. Ever since the worship of Rali, Shankar and Bastu, has been universal throughout the district of Kāngra. The three chief fairs in honour of Rali are held at Baij Náth, at Dáda, half way between Pálampur and Dharmśála, and at Chari, three miles west of Dharmśála. Many songs are sung by children in honour of Rali, and the images are adorned with wild flowers. The children bathe every day during the month of Chaitr, and fast on the 1st, 2nd and 4th Mondays of that month. The images are dressed up according to the means of the parents, and are finally thrown into a river with songs and ceremonies.

This legend raises an interesting question. 'Did a custom ever exist of taking to wife an adult woman destined to be the bride of a grandson or grandnephew'? As to this problem see Dr. W. H. R. Rivers' *Kinship and Social Organisation*, 1914, pp. 33, 34, 37 and 56, and of the Simla Hills proverb:—

Chla chundie ghugti báshan, báno chundie totá ;

Kall jago rá póhrá lágá, dádi lá-gurá potá.

"A dove is warbling on the top of a pine, and a parrot on the top of an oak ;

'Tis said of this iron age, that a grandson has taken away a grandmother."

Of the following note from the Indian Antiquary, Volume XI, p. 297:—The *Rali* is a small earthen painted image of Siva or Párvatī. The *Raliká melá* or *Rali fair* is a long business, and occupies most of Chet (March-April) up to the Sankránt of Baisákh (April). Its celebration is entirely confined to young girls, and is in vogue all over the district. It is celebrated thus:—All the little girls of the place turn out of their houses one morning in March and take small baskets of *áub* grass and flowers to a certain fixed spot, where they throw them all into a heap. Round this heap they stand in a circle and sing. This goes on every day for ten days, until the heap of grass and flowers reaches a respectable size. They then cut in the jungles two branches having three prongs at one end and place them, prongs downwards, over the flower heap so as to make two tripods or pyramids. On the single uppermost points of these branches they get a *chitera* or painted image-maker to construct two clay images, one to represent Siva and the other Párvatī. All the girls join in collecting the clay for these, and all help as much as they can in the construction of the images themselves, this being a "good work." The girls then divide themselves into two parties, one for Siva and one for Párvatī, and set to work to marry the images in the usual way, leaving out no part of the ceremonies, not even the *barát* or procession. After the marriage they have a feast, which is paid for jointly by contributions solicited from their parents. After this at the next Sankránt (Baisákh) they all go together to the riverside, and throw the *ralis* into it at any point where there happens to be a deep pool and weep over the place, as though they were performing funeral obsequies. The boys of the neighbourhood frequently worry them by diving for the *ralis* and rescuing them and waving them about, while the girls are crying over them. The object of this fair is to secure a good husband. These fairs are held on a small scale in all the principal places in Kāngra, but the chief ones are at Kāngra itself, where the Banganga is the river used for the disposal of the *rali*, and at Chari, a village 10 miles from Kāngra and 6 from Dharmśála, on the river Gajj. The largest fair is held there.

This recalls a rite practised by Hindus in Attock with a not dissimilar object, viz. to obtain rain in time of drought. In it boys and girls collect together: two dolls are dressed up as a man and a woman, they all say: *guddi gudda margia*; and then they burn them with small sticks and lament their death saying:—

Guddi gudda sápiá
Was mlán kália ;
Guddi gudda píffia,
Was mlán chíffia ;
Káto patthar chíffa ror,
Baddal pia giránwán kol.

Dolls we burnt to ashes down,
 Black cloud ! soon come down ;
 Dolls well we bewailed,
 Do, white rain ! set in ;
 Stones black and pebbles white,
 Cloud (rain) fell near village site."

are conceived as spirits of vegetation, because their images are placed in branches over a heap of flowers and grass, but this theory leaves many points unexplained.

The worship of young girls as Devīs is always cropping up. Some years ago some enterprising people of the Kapūthala State got two or three young unmarried girls and gave out that they had the power of Devīs. The ignorant accepted this belief and worshipped them as goddesses. They visited various parts of the Jullundur District and were looked up to with great reverence everywhere, but as good results did not follow, the worship died out.

Those who are particularly the followers of Devī are called in an especial sense Bhāgats, and the Bhāgats of our census returns are probably worshippers of this goddess. The sacred books of the sect are the *Devī Purān*, a part of the *Mārkaṇḍa Purān*, the *Chandī Path* and the *Purān Sahasranām*. MacLagan, § 49

In the west of the Province at any rate the Devī-upāsak are chiefly Sunārs, Khatrīs, Jogīs, Saniāsīs etc. who follow the books specified above. Their places of pilgrimage are Jwālamukhī, Vaishno Devī in Kashmīr and further afield the Vindhya hills, and Kālī Devī near Calcutta. They are divided into two sects, the Vaishno Devī who abstain from flesh and wine and Kālī worshippers who do not. They worship the image of Devī in temples, revere Gauṛ Brahmans, and pay special attention to sacrifices by fire (*hom*), fast every fortnight, and on Mondays break their fast by eating food cooked on the Sunday night and 'lighting a flame worship Devī.'

THE BĀM-MĀRGIS.¹—The most notorious division of the Shāktiks, as the followers of Devī are called, is that of the Bām-mārgīs or Vāma-chārīs, the 'left-handed' worshippers of Kālī. They are found in many districts, but they are said to be mostly prevalent in Kāngra or Kashmīr, and they are chiefly recruited from the Sainiāsīs and Jogīs. The sect is said to have been founded by the Jogī Kanīpa; their rites are as a rule kept very secret, but it is generally understood that their chief features are indulgence in meat and spirits and promiscuous debauchery. The Kundā-marg or Kundā-panthī preserve no distinctions of caste in eating, and they worship the fire. The Kōla-marg appears to be called Kōla-panth, Kōla-marg or Kōla-dharma, in the Punjab, and to be identical with the Kōlā-chārī who are worshippers of Saktī according to the left-hand ritual.² They preserve caste distinctions, in so far as they eat from separate vessels, and they worship Devī under ten separate names, to wit, Matangī, Bhāvaneshvī or Bhāvanesharī, Baglamukhī, Dhumawālī,³ Bhairavī, Tāra, Chensara, Bhagwatī, Shāma and Bāla Sundarī.⁴ Each man has one of them as his *ishṭ* or peculiar patron goddess, and the Jogīs and Saniāsīs are said to affect more especially Bāla Sundarī. The book of the sect is called the *Kohanara*, and their creed claims to be founded on the *Shiva-Tantra*. MacLagan, § 50.

¹ The word "Mārgī" means nothing more than one who follows a "path" or "sect." It may in some cases be a euphemism for Bām-mārgī, but the greater part of the Mārgīs of our returns are from the Multān district, where the term is said to be applied generally to a class of followers of the Jain religion.

² P. N. Q., II, §§ 648-650. An account, full but very inaccurate, of the Kōlā-chārīs by Sirdārū Balhārī, of Kāngra.

³ Or Dhumāwatī or Lalta-Dhumāwatī.

⁴ (Lalta?) Kālī, Kamala and Vidiyā are given as variants of these four names or titles.

There are further and still more disreputable sections of the Bām-mārgīs, the nature of whose orgies is indicated by their names, such as the Cholí-mārg and the Birajpānī, whose peculiarities had better be left undescribed.

Orthodox Hindus will not sleep with their feet to the north, out of respect for the Devī who dwells in the Himalayas just as they will not sleep with them to the east out of respect for the Ganges.¹

The Baurias sacrifice to Devī in a manner which is very common in the hills and is doubtless the normal rite everywhere. They immolate a goat, of either sex, at harvest time.² It must be healthy. They make it stand on a platform of earth plastered with cow-dung. They then secure its hind legs with a rope to a peg and taking a little water in the palm of the hand pour it on its nose. If it shivers after the manner of its kind, it is a token that the goddess accepts it and its head is at once struck off by a sudden blow, *jhatkā*, of a sword. A few drops of its blood are offered to the goddess and its carcass is distributed to the by-standers. If the goat does not shiver, it is rejected and another is tried.

A circle is the sign of Devī, and a mark of it is made by women on a pilgrimage at every few yards, upon a stone, or some object near the road, with a mixture of rice-flour and water. These marks are called *likhna*.³

Akās Devī, 'the goddess of Heaven,' also called Gyāsī Devī, is worshipped in the villages round Ambāla. Her cult is said to be based on a passage in the *Devī Bhāgavatī Purāna*. Her temples contain no image. She is worshipped with the usual objects of procuring sons, effecting cures, and so on. Her temple stood originally at Jatwār village, but in a dream she bade the headman of Bibiāl transport five bricks from the Jatwār temple to Bibiāl so that she might find a resting-place there. He did so, and built round them a mud shrine, giving the offerings of corn etc. to a sweeper whom he appointed to look after the shrine. He also used to present coin to Brahmans. The fairs are held on the 8th and 14th *sudī* of Chet and on the same dates in Asauj *sudī* are called Gyāsion kā mela.⁴

Behmātā is the goddess who records an infant's future at its birth. It is a deadly sin to refuse her fire when she demands it, and a *faqīr* who did so was turned into a glow-worm and obliged to carry fire behind him for ever in his tail. Behmātā is Bidhimātā or Bidhnā, and the glow-worm is called *honwāla kīra* (? from *hom* or *havan*).

Kanyā Devī, who is worshipped in the Kāngra valley, was the daughter of Brahmā Rājā, who was so enamoured of her beauty that he would not give her away in marriage. When pursued by him, she

¹ I. N. Q., IV, § 192.

² P. N. Q., III, § 721.

³ Shib's mark is a circle with a line through it; a Siddh has a pair of foot-prints, cf. Oldham, in *Contemporary Review*, 1885, reprinted in P. N. Q., III, § 162.

⁴ P. N. Q., II, § 445. Cf. Akās Ganga, the Heavenly Ganges, *ibid.*, § 523.

fled to a small hill, wherein was a huge rock which split as under and gave her a refuge. At her curse the Rájá was turned into a stone. Her shrine stands to this day on the hill near Nagroṭa and close by it lies the stone which, disintegrated by the noon-day heat in summer, becomes whole again in the rains. The Rájá's city too was overwhelmed by the mountains, and the tract on which it stands is a rocky and barren one to this day. It is called Munjeta or Pápnagara. Kaniyá Devī is worshipped like any other Devī.¹

A shrine very similar to that of Bhúmia (but clearly one erected to a manifestation of Devī) is called Paththarwálí in Gurgaon. When a man who has in sickness put on the cord of Devī recovers he has to perform a pilgrimage to Nagarkoṭ or Jawálamukhi in Kángra, taking with him a *bhagat* or devotee of the goddess. While he is absent, the women of his family worship Paththarwálí.

DEVÍ CULTS IN CHAMBA.

The worship of Devī assumes the most diverse forms in the hills. It is not by any means always ancient, and though often of great antiquity appears to be quite distinct from that of the Nágs. Thus in Chamba the Devís are female deities, and are believed to have power to inflict and remove disease in man and beast. They are not associated with springs like the Nágs. It is common to find a Nág and a Devī temple side by side, and similar attributes are ascribed to both. Some of them, like the Nágs, have the power to grant rain. The worship is similar to that at Nág temples, and the offerings are disposed of in the same manner. The image is usually of stone in human form, but snake figures are not as a rule present. The temple furnishings are similar to those of Nág temples. In front of the Devī temples may usually be seen the figure of a tiger in stone: this is the *váhana* or vehicle of the goddess. The most famous Devī temples are those of Lakshmana Devī at Brahmaur, Shakti Devī at Chhatrari, Chamunda Devī at Chamba and Devī Kothi, Mindhal Devī in Pángi, and Mirkula Devī in Láhul. Sen Devī at Shah in Sámrá has a temple ascribed to Músha Varma. Its fair is held on Baisákh 3rd, and her *chelas* are Ráthis.²

The following is a list of the principal Devís worshipped in Brahmaur and the southern part of the Sadr *wizárat* of Chamba :—

Name.	Village.	Pargana.	Date of fair.	Pujáras and chelas.	Founded in the reign of
Bál Bhairon and Ban-khandi.	Bhairon-gháti.	Brahmaur...	...	Charpat Jogis Agasani Gad-dis.	Sáhil Varma.

¹ P. N. Q., II, § 668.

² For some further details see Vol. II, pp. 213, 214, 269 and 271. On pp. 214 and 271 Chaund is undoubtedly to be Chámúnda Devī.

Devis in Chambā.

Name.	Village.	Pargana.	Date of fair.	Pujāras and chelas.	Founded in the reign of
Bharāri ...	Tohogā ...	Trehtā ...	...	Shipyānu Brahman.	Músh Varmā.
Bharāri ...	Chanhotā Lāmūn.	Chanotā ...	...	Ráthis ...	Músh Varma.
Bharāri ...	Gáglā ...	Kalundrá ...	Katak, 6th-7th	Ráthis ...	Músh Varma
Brahmāni ...	Brahmāni ...	Brahmaur ...	...	Malkán Gaddi	Sajan Varma.
Chámundā ...	Sirnā ...	Mahlā ...	Jágrā on Chet 30th.	...	Músh Varma.
Chámundā ...	Gawāri ...	Sámrā ...	Asārh 7th or 8th.	Ránās ...	New.
Chámundā ...	Sher ...	Brahmaur ...	Bhádōn 3rd ...	Khapri Brahman.	...
...	...	...	...	Uren Gaddis...	Uggar Singh.
Chámundā ...	Sanáhan ...	Sámrā ...	Asārh 1st or 2nd & Asauj 2nd or 3rd.	Sársut Brahman, Ráthis.	Músh Varma.
Chhatrárhi or Adshakti.	Chhatrárhi	Piura ...	Jágrā on the 8th shukal pakh of Bhádōn and 9th, 10th and 11th.	Sársut Bhárdwáj Rátan Totrán Gaur Bháradwáj Kalán and Ulyán Brahman.	Meru Varma.
Hirimbā ...	Mahlā ...	Mahlā ...	...	Thitán Brahman, Ghukán Gaddis.	Prithvi Singh.
Jakhná ...	Grimā ...	Brahmaur ...	...	Mogu Gaddis	Yugákar Varma.
Jálpā ...	Kareri ...	Mahlā ...	Jágrā on Sáwan 1st.	Pehnán Gaddis	Músh Varma.
Jálpā ...	Mahlā ...	Mahlā ...	Jágrā on Sáwan 1st.	Ghukán Gaddis, Ghukáran Gaddis.	Músh Varma.
Jálpā ...	Mahlā ...	Mahlā ...	Háy 5th-9th...	Ghukáran Gaddis and Thulyán Brahman.	Prithvi Singh.

Name.	Village.	Pargana.	Date of fair.	Pujáras and chelas.	Founded in the reign of
Jálpá ...	Bhatyárk ...	Lil ...	Baisákh 9th ...	Dumar Brah- mans.	Músh Varma.
Jálpá or Khandrásan	Khandrásan	Lil ...	Har 10th-12th	...	...
Jálpá ...	Girrer Mheu- sa.	Lil ...	Baisákh ...	Latnán Gaddís	Músh Varma.
Kabrá ...	Baloth ...	Lil ...	...	Ráthís ...	Músh Varma.
Kaloháli ...	Kulethá ...	Trehtá ...	...	Hilak Brah- mans.	Músh Varma.
Mahá Káli...	Kalhotá ...	Lil ...	...	Gadiálas Gad- dís.	Músh Varma.
Mahá Káli...	Graundi ...	Lil ...	...	Ráthís ...	Músh Varma.
Mahá Káli...	Launá ...	Mahlá ...	Jágrá on Sá- wan 4th.	Aurel Gaddís	Músh Varma.
Mahá Káli...	Auráh ...	Brahmaur...	Sáwan 6th ...	Kurete Gad- dís.	Bijai Varma.
...	Leundi ...	Brahmaur...	...	Liundiál Gad- dís.	Kirti Varma.
...	Tundáh ...	Brahmaur...	Jágrá on puran- máshis in Bha- don or Asauj.	Chhataryán Brahmans.	Suvarna Var- ma.
Káli Deví ...	Thalá ...	Brahmaur...	...	Dáhrán Gad- dís.	Sáhil Varma.
Káli Deví ...	Mándhá ...	Brahmaur...	Asauj 1st ...	Brahmanetu Brahmans.	Suvarn Var- ma.
Káli Deví ...	Thouklá ...	Koṭhi Ranhu	Bhádon 4th ...	Boti Brahmans	Músh Varma.
Káli Deví ...	Auráh ...	Brahmaur...	Sáwan 4th ...	Bhugshán Brahmans.	Bijai Varma.
Lakhná Deví (Bha d a r Káli).	Brahmaur...	Brahmaur...	Asauj 10th and Bhádon 11th.	Sársut Ránetu Brahmans of the Bhumpál gót.	Meru Varma.
Maráli Deví	Chobhiá ...	Brahmaur...	...	Kawál Gaddís	Músh Varma.
Mehlá Deví	Gadhu ...	Trehtá ...	...	Daraklu Brah- man.	Músh Varma.
Shakti Deví	Brahmaur Badgráin.	Brahmaur...	...	Harete Gaddís	Vidagdhá Var- ma.

Name.	Village.	Pargana.	Date of fair.	Pujáras and chelas.	Founded in the reign of
Shakti Deví	Jandrot Chhátaráhi.	Piurá ...	Daljáttras in Bhádon or Asauj.	Kalán Brah-mans.	Músh Varma.
Shiv Shakti Deví.	Bakán ...	Bakán ...	Jágrá on Hár 13th.	Ráthís ...	...
Tungásan Deví.	Gosan ...	Brahmaur...	Bhádon 1st ...	Ranen Gaddís	Yugákar Varma.

Brahmani Deví's history is this. A Brahmani had a son, who had a pet *chakor* (partridge), which was killed by a peasant. The boy died of grief, and his mother became *sati*, burning herself with her son and the partridge, and began to afflict the people, so they built her a temple.

In Pángi only four Devis are noted—Singhásan Deví at Surát in *pargana* Darwás, Shil at Sákhi, and Chaund at Re, Manghásan at Purthi, all three in Lách.

Deví Chámunda of Gawári revealed herself in a dream to Rájá Sri Singh, and ordered him to remove her from Prithvijor to this place. The temple at Sri was built by Rájá Uggar Singh who vowed to make it, if it ceased raining, it having rained incessantly when he had gone to bathe at Mani Mahesh.

Deví Chhatráhari or Ádshakti, "original power," has a curious legend. A land-owner suspected his cowherd of milking his cow in the forest, so he kept watch and found that the cow gave her milk at a spot under a tree. The goddess then appeared to him in a dream, and begged him to bring her to light. Searching at the spot the man found a stone *pindi* or image, which he was taking to his home, when it stopped at a certain spot, and there its temple was built.¹ Rájá Bala Bhadra (A. D. 1589—1641) granted it 36 *lahris* of land whence the Deví was called Chhatráhari.

The legend associated with Mindhal Deví is as follows:—The spot where the temple stands was originally occupied by a house, consisting of an upper and a lower storey, as is usual in Pángi, belonging to a widow with seven sons. One day in early autumn while she was cooking in the upper storey a black stone appeared in the *chula* causing her much annoyance. She tried to beat it down but in vain. At last she was seized with a trembling, and thus knew that the stone was a Deví. Rushing outside she called to her sons, who were ploughing in a field with two oxen to a plough, that a Deví had appeared in the house. They made light of the matter and asked tauntingly if the Deví would enable them to plough with one ox, or give them a *sásan*. Immediately the widow and her sons were turned to stone, she in the

¹ This temple was erected in the reign of Rájá Meru Varma (A. D. 680—700).



house and they in the field. From that time only one ox to a plough has been used in ploughing at Mindhal and the place has been a *sāsan* grant for many centuries.¹

DEVÍ CULTS IN SIRMŪR.

There is a temple of Deví Jawálamukhi ('goddess of the flaming mouth') at Láná Rawána, concerning which the following legend is told:—Mahant Twár Náth and the Deví met at Hardwár, where they had gone to bathe, and, when leaving, the *mahant* asked the Deví when he should meet her again. The goddess promised to meet him after two years at Rawána, and duly manifested herself in his mouth, but the *mahant* being unaware of her advent struck his mouth and thus caused the goddess to flee from him. Simultaneously the whole surrounding forest caught fire, and the people, thinking the *mahant* must be an evil spirit who had enraged the goddess, called in Brahmans who found out the truth. It is said that the stones are still black from the fire which consumed the forest. The place having been purified, a temple was built and a Brahman *pújári* appointed. The *pújári* offers incense and *bhog* every Sunday morning and on the first day of the month (*sankránt*). The fair is held on the Durgá Ashtmíday in Asauj.

Nagarkoṭi Deví has her home at Sháyá Pajotha and Sharauli, and the legend states that the Pándavás on their way from Kailás to Kurukshetra stopped at Sháyá, and built a temple here for the goddess, or, as some say, brought the goddess here. The temple faces south, and on the eighth day of the bright half of the month offerings are made to the goddess. Sapára is also associated with Nagarkoṭi Deví, but the place is one of peculiar sanctity whether the goddess be present or absent from it. There is also a Nagarkoṭi Deví at Daláhán, known also as Daláhán Deví.

Bis Nána is the home of Bhártí Deví, who is said to have been brought from Kidár Náth Badri Naráin in Dehra Dún. She is also called Kúshki Deví.

There is a temple of Deví on the hill of Lai, built by Bhera Rangar,² the famous robber. Worship is performed here on the *sankránts* and every Sunday and *navrátra* in Asauj and Chet.

Deví Bhangain has a *ling* temple in Dhár village, a mile north of Bhung. The legend runs that certain cowherds used to graze cattle in a forest, and their children, seeing a pointed stone, broke it in pieces, but next day the pieces had joined together and all traces of injury had disappeared. This occurred several times, and so the cultivators of Dasákna, convinced of the *ling's* miraculous power, erected a temple there. The Shiv Ling, four inches high and as many in girth, is known as Deví Bhangain, and is never clothed or ornamented. There is no special *pújári*, and pilgrims bring their own Brahmans. The offerings consist of milk, *ghí* and he-goats. The flesh of the latter is eaten by the pilgrims, the head being given to the Brahman *pújári*. The fair

¹ The people believe that if two oxen are used one of them will die.

² The term Rangar or Ranghar used to be much more widespread than it is now. It was used, for example, of the people of Morinda Banganwála in Ambála and of those of Sathiala and Batála in Gurdáspur: Khazán Singh, *Philosophic History of the Sikh Religion*, Pt. I, pp. 211, 216.

is held on different dates in Asārh, and is attended by the goddesses Bijai and Ghatriāli. Only the people of Bhojes Thakari and Dasākna attend.

Naina Devī.

The arrangements for the worship of Naina Devī at Baila are of interest. The *pujāris* belong to eight families of Deva Bhāts, each family taking the duties for a month in turn and receiving a share of the produce at each harvest from the neighbouring villages. If the *pujāris* perform their service inefficiently and fail to exhibit in a convincing manner the virtues of the goddess, they receive no dues. The Devī has no temple, but her images are kept in the house of a Bhāt. The original image, when brought from Keonthal, was first placed in that house, for which reason the people do not venture to place it elsewhere. The images are 15 or 16 in number, the oldest being fixed (*asthāpan*). It is about a foot in height, with four hands, but only the bust is carved. It has a canopy of silver, and wears a necklace of rupees, silver ornament (*sis-phul*) on its head and a silver necklet (*gal-siri*) and has also a silver palanquin. The fair is held on the Rānwi Dhār above the village on the first three days of Sāwan, and is attended by the men of Karāli and the neighbouring *bhojes*, who sing and dance. On each evening of the fair the image of the goddess visits Thauntha, Mashwa and Tatiāna villages, but in the day-time it remains at the fair. It is believed that if cholera or any other epidemic breaks out in a village it can be stopped by taking the image there.

Lā Devī.

The fair of the goddess Lā is held in the jungle near Naglā Toka on the *sankrānt* of each month. The temple is small and of great antiquity, containing a stone image of the goddess. She is worshipped by Hīndus and Muhammadan Gūjars.

The new goddess.

About sixty years ago the people of *bhoj* Bajga proclaimed the appearance of the goddess of Tilokpur at Shakūr, so they built a temple to her as the new goddess. At her fairs on the *sankrānt* of each month the goddess possesses a Kanet who dances in the temple, and then coming outside shows himself to the assembled multitude who hail him with shouts of *jai-jai*, and bow before him. In his ecstasy he prescribes remedies for afflicted men and beasts.

The goddess at Kawág on the *dhār* of that name is worshipped by Bhāts alone, and only Bhāts dance in her honour. Her ritual is the same as that of the new goddess. The temple is old, and now roofless.

The goddess at Belgī is known under that name, but is also worshipped as Simlāsan.

Devī Kudīn has her temple at Dúdām in Tahsíl Pachhād. The legend is that she was a daughter of Sur Purkash, Rájá of Sirmūr, who was blind, and lived in Néri Jágilá. When the Rájá refused to pay tribute to the Mughal Emperor the latter sent a host against him through Dehra Dún, which was met by the Rájá's army under the princess herself. The Sirmūr forces were annihilated in the battle, and the *parohit* of the princess brought her head to Dúdām where he erected a temple and began to worship the princess. Another version says that the

princess fell in an attack on Delhi, and after her death revealed to the *parohit* that he would find her at a certain spot, at which after a search the *parohit* found the image now in the temple. The fair is held on the *ikádsi* before the Diwáli, on which day the image is placed on a *singhásan* or throne. This is also done on each Sunday in Hár.

At Náog, now in Patiála territory, lived Lagásan Deví, the sister of Kudín. Her temple is at Khargáon. Her fair is held on the *ikádsi* before the Dewali. It is said that she appeared at the source of the river Giri, but others say she appeared from that river at Khargáon.

At Tilokpur is the temple of Deví Bála Sundri. There is held a large fair in her honour in the month of Chet when the Rájá attends and a buffalo and several he-goats are sacrificed. She is as commonly worshipped by hillmen as by people of the plains.

The goddess Katásan has a temple at Barában, seven miles south of Náhan on the road to Paunta. In a battle between the Rájputs and Ghulám Qádir, Rohilla, a woman appeared fighting for the former, when their defeat seemed imminent, and the Muhammadans were routed. The temple was built to commemorate the Rájput victory. On the sixth day of the *naurátras* in Asauj and Chet *hawan* is performed in the temple, and the Rájá occasionally visits the temple in person or deposes a member of the royal family to be present. Devi Katásan

DEVÍ IN THE SIMLA HILLS.

Deví Adshakti or Durga Mátá.—A Brahman of the Sakteru Pujára family relates that more than 100 generations ago his ancestors came from Káshi (Benáres) and settled at Hát Koti; and that one of them came to Kacheri village with Adshakti Bhagwati. This goddess, with her sister and Kot Ishwar, were shut up in the *túmbri* as has been told in the account of Kot Ishwar. Adshakti flew to the top of Tikkar hill above Ghámaná, a village in Kumhársain and settled there in the form of a *ling*. Her presence was revealed to a *mawanna* of Tikkar in a dream, and the *ling* was found and placed in a temple. The other *pujárs* of Kacheri say that Adshakti, commonly called Bhagwati Mátá, no doubt came from Hát Koti, but that she was never imprisoned in a *túmbi*, and that when the *pánda* of Hát Koti had shut up Kot Ishwar in the *túmbi* the two Durga sisters accompanied him, one walking ahead and the other behind him, looking for an opportunity to release him. When the *pánda* fell and Kot Ishwar escaped the two sisters also flew away. First they went to Rachtari village and thence to Hátu, Durga Mátá settled at Tikkar in which neighbourhood Bhuria, once a powerful *mawanna*, had fallen into difficulties. He consulted Brahmans and then sent for a number of virgins and, having made them sit in a row, cried aloud that the spirit that distressed the *mawanna*, whether he were a god or a devil, should appear and reveal through one of the girls why he had harassed the *mawanna*. One of the girls began to dance in an ecstasy and said that Bhagwati Mátá was lying on Tikkar hill in the form of a *ling* and that of the two sisters one lived on Kanda, the top, and the other at Munda, the foot of the hill. The *mawanna* and his

Brahmans excused themselves saying that they had not known of their presence, and they promised to build a temple for the Mátá. The girl in a trance walked up the Tikkar hill, the other virgins, the Brahmans and the *mawanna* following her. The girl pointed out the spot where the *ling* lay, and on that spot was built the temple called Mátri Deori, which still exists. At that time Polas, a Brahman from the Sindhu Des, came to Lathi village and began to worship Durga Mátá. He came to look after Koṭ Ishwar who would not appear before him, but at last after 12 years he revealed himself and then the Brahman began to worship him. Koṭ Ishwar gave the *pujáris* of Batára village to Bhagwati Mátá for worship. These *pujáris* are said to have come from Koru Desh. The Mateog Brahmans were settled in Batára and they worship Koṭ Ishwar daily, but at the four Sankránts in Baisákh, Sáwan, and Mágh and at the Diwáli the Sherkoṭu Brahmans officiate. Kirti Singh, the first Ráná of the Kumbhársain family, acknowledged Durga Bhagwati as sister of Koṭ Ishwar and built her a new temple at Kacheri. Every third year a Púja *mela* is held and the State pays the expenses.

According to the custom of the Kumbhársain family the *jadola* ceremony (cutting the hair of a son or wearing nose or ear-rings by the girl) is performed at Mátri Deora. The Ráná and his Ránís go in person to this temple with their children for the ceremony. Similarly on ascending the *gaddi* the new Ráná with his family attends at the Mátri Deora a ceremony called the Jawála Játtra. Bhagwati Mátá holds a petty *jágir* from the State and also has a small *kelon* (*deodár*) forest. Goats are sacrificed to her, and every third year or when desired buffaloes are also killed before her at Mátri Deora. Some people believe that though Mátá has temples at Mátri Deori and Kacheri she is always sitting at her brother Koṭ Ishwar's side at Madholi. Benu and Bhuri are two *bhops* or servants of the Mátá. Benu was a Chot from Bena in Kulu and Bhuri came from Jo Bag at Halta. The latter is a female attendant and was originally a ghost. Both attend at the gate of the temple.

With the shrine of Deví at Hát Koṭi many wonders are associated. One of these may be cited. On one side of the portal of the goddess stands a large bronze vessel battered and soiled with age upon a metal plinth. Formerly its fellow stood on the other side, but one night in Bhádon when the river below was in spate, the pair of vessels moved from their pedestals of their own accord. Rocking jointly from side to side they took their way through the narrow gate of the courtyard until they reached the river bank and plunged with shrill whistles into the torrent. The priests pursued them, but were only just in time to rescue one and the second disappeared. The one thus saved is now securely chained to an image of Ganesh sitting in the temple, but sometimes still in the stormy nights of Sáwan and Bhádon it rocks upon its pedestals straining at its chains, and whistling and moaning as though pleading to be allowed to join his lost companion. At other times the peasant when planting out rice in the fields adjacent to the shrine sees the operation of a brazen vessel, mirrored in the water, which eludes his grasp as he tries to seize it.

Devī Kasumba at Khekhsu—Khekhsu is on the north bank of Sutlej in Kulu. Koṭ Ishwar's other sister, Kasumba Devī, settled here when he escaped from Pro. One of the Chhabishi Brahmans of Goan, a village in Kulu Sarāj, saw in a dream a *pindī* or *ling*. The goddess then told him of her presence, and desired to have a temple built for her at Khekhsu. The people say that the artisan who made the image of Hāt Koṭi Durga was called in to make her image. When he had finished that image the *mawanna* of Hāt Koṭi had cut his right hand so that he might not make any more like it, but with his left hand he made a similar image at Khekhsu. Rānā Kirti Singh acknowledged this Devī as Koṭ Ishwar's sister and gave her a *jāgīr* worth Rs. 42-2-9. The original intention was that 9 *bharao* of *kiar* land at Khekhar and goats should be given by the State on both the *ashtamis*, in Chet and Baisākh. This Devī also holds a *jāgīr* from Koṭgarh and Kulu. When Koṭ Ishwar has any *jag* she comes to Madholi and joins in it. A Devāli *mela* is held at Khekhsu. There used to be a *bhunda* every 12 years at Khekhsu, but Government has forbidden it owing to the risk of human life.

Bragu Deo is the *bhor* or servant of Kasumba. He was brought from Jundla in Kumbharsain and was originally a devil.

In the Simla Hills was a goddess, who first settled in the Tūnā forest (a part of Chambī Kūpār) without any one being aware of her advent. But in the time of Rānā Narāin Singh of Koṭ Khāi she came in a woman's shape, but dressed in old and ragged clothing, to Halāi (a village near Kiāri) where the Rānā had some fields. When he went to see his fields, he took her for one of his labourers, and abused her for her idleness, whereupon the Kālī transformed herself into a kite and flew away saying—

Kālī Tūnā of
Rakh Chambī
Kūpār.

Tūnā rī Kālka Kiāri dekho dī.

Narāin Singh Thākure rope rūm de lat.

'Kālī of Tūnā came to see Kiāri.

But Narāin Singh Thākur employed her to transplant rice plants in his *kiār* (irrigated fields).'

From that time Kālī has been worshipped in the forest and is considered the most powerful of all the Kālīs.

Devī Gayāshīn's idol was brought to Shamānū village in Mahlog State by Surjā Brahman of Bhagri in the Kuthār State. All the members of his family had been killed by Badohī Kanets, who were at that period troublesome dacoits, so he left his village for ever and settled at Shamānū where he built a temple for the Devī image. Her fair is held on the first Tuesday in Chet.

DEVĪ CULTS IN SARAJ.

Durga Devī, sister of Lachhmi Narāin, is also called Devī Dhār. Once a girl appeared at a spring near Daogi, and declared herself to be the goddess and Lachhmi Narāin to be her brother.

Devī Gārā Durga's legend illustrates the disgrace which attaches to a girl's marriage with an inferior. Once a Thākur was having a house built and the mason asked him to promise him whatsoever he might demand on its completion. When it was finished the mason

demanded the hand of the Thákur's beauteous daughter in marriage; and bound by his pledge, the Thákur bestowed her upon him. The pair took their road to the mason's house, but on the way the mason bade his bride fetch him water from a stream. Unable to bear this disgrace she threw herself into the water, and when he went to look for her he found nothing but an image lying on the bank. This he brought home and worshipped.

Deví Barí has a temple in Koṭhi Dhaul. She first manifested herself at Charakh near Barí by taking the milk of a Ráná's cow. Convinced of the truth of his herdsman's story of this miracle the Ráná went to the spot and then had a black stone image made and placed in a temple. This idol is 2 feet high, and there are also masks of brass and silver in the temple. The *pujári* is always a Kanet and the Deví has a *gur*.

Dará Deví has a temple at Dará. A Thákur's grain was all carried off by ants to the Deví's *pinḍi*, and so a temple was built in her honour.

Deví Kohla or the Deví of Kowel has a curious origin. The cows of the villagers used to graze near Nirmand, and one of them was found to be giving milk to a cat. So the people began to worship the cat, and an image of her was made. It is of black stone, 2 cubits in height. The *pujári* of the temple is always a *pánda*.

Pachlá Deví of Srígarh has also a curious tradition. Pichú Chand, Thákur of Deohari, saw in a vision a black stone image which bade him go to see it lying at Kashta. He did so and brought it to Kashta and thence to Deohari, where he worshipped. Thákur Jog Chand, his rival, in jealousy at his devotion, quarrelled with him and Pichú Chand made a vow on the goddess to kill him. He succeeded and built a temple to the goddess who was named Pichlá after him. This Deví has four temples: at Deohari, Kashta, Chaláma, and Rúní. One fair at Deohari is held at the Diwáli in Maghar and another fair on the *ashṭami* in Asauj at Kashta. At Deohari a *shánd* is celebrated annually.

Kasumbha Deví has two temples on the Súi Dhár or range, one at Khaksu, the other at Rubra. A Rájá of Bashahr used to live at Khaksu, and in order to get a son he used to recite the *páth* of Káli. She manifested herself to him in the form of a black stone image and bade him worship it, so he founded the temple at Khaksu and named it after himself. It contains a black stone image, 1 cubit high, and a female figure, 3 cubits high, in metal. The *pujári* is always a Sársut Brahman. The goddess selects her own *gur*.

Deví Chebri's temple was founded by Deví Káli who killed a number of demons who used to devour the children of the neighbourhood. The idol is of black stone, 2 cubits high, and represents the goddess. There are other images also in the temple, but they are only one or two spans high.

Dhanah Deví has a similar legend. Káli defeated the *asurs* or demons and in her honour the people of Dhanáh built her a temple.

Deví Pujarli's temple is ascribed to a Brahman who, when ploughing his field, turned up a metal mask which he placed in a niche in his house. Soon after he fell ill and went to his former Deví, Ambiká,

but she told him that her daughter had manifested herself to him and that he should make a vow to her for his recovery. The temple contains an image of black stone, 2 feet high. Ambikā's own temple at Nirmand is well known and Chandi Devī is said to have slain two *rākshas*, Chand and Mund. Her temple dates from the same year as that at Nirmand.

Naina Devī owes her temple in Koṭhi Banogī to the discovery of an idol with beautiful eyes by a girl who was herding cattle near a stream. Its eyes became the object of the people's veneration. It is of black stone, 3 feet high. Its *pujāri* is a Nola Kanet.

Devī Bāri owes her temple at Bāri to Brāsānū, a Brahman who lived in Bāri *phati*. He was childless, and in order to get a son, used to recite *paṭhs* to Kālī, on the bank of a stream. One night, it was revealed to him that beneath the earth lay a black stone image of a goddess. She also bade him worship her, and he was blessed with a son. The Brahman then in fulfilment of a vow erected this temple in her honour, and it was named after him. Soon after this, the Rājā of Suket became a votary of Kālī and built a temple in her honour at Chhikianā.

Three fairs are held annually at as many places, one on the 9th of Baisākh at Bāri called the Tarslūn fair. The Diwālī is held at Suket, when the Janamashtīmī festival is also observed. The Shānd is observed every 12 years.

The cult of Devī Bālā Durga is associated with that of Mārkaṇḍa Deotā. The temple at Mārkaṇḍa was founded by a Sādhu from Trilok-nāth.

At Bargali is the *mandir* of Devī Durga called *mandir* Baggān Deora. A fair is held from 1st to 3rd Phāgan annually and is followed by the *naurātas* in Chet and Asauj during which girls are fed. On the Rikh Puniya a *jaḡ* is celebrated. This temple has existed for a long time, but the date of its foundation is not known. It contains a stone idol of the goddess. A *kārdār* by caste a Kanet manages its temple affairs. The *pujāri* is a Sārsut Brahman. The *chela* or *gur* is a Kanet. Their offices are hereditary.

In Kulu proper the cult of Devī is even more popular than it is in Sarāj. Her cult names are numerous. She is called Bhaga Sidh, Bhanthali, Bharari, Chamunda, Dasmi Barda, Garanpuri, Harnam Jagan Nāthi, Jaishari or Mahi Kashar, Jawālamukhi, Kālī Aurī,¹ Kālī Mahi Khasuri or Phungni, Khandāsan, Kodanta, Kowanah Mahā Māyā, Mahā Māi Jagni, Nainan, Phungāni and Phangani Bari Shakh, Sri Rāni Neoli, Sanohia, Sarwari, Singhāsan, Tripura Sundari and Rupashna.

¹In Kulu there is at Harchandi village in *phāti* Nathān (Koṭhi Nagar) a temple to Kālī, the idol consisting of a stone or image. *Aurī* means a picture, monument etc. and is commonly applied to the stone put on end by a man on first visiting one of the numerous passes in Kulu, e.g. *Aurī* Dhar means the "Ridge of the monuments." Such stones are very numerous on all passes in Kulu, and are set up on the occasion described, and a sheep or goat is killed and given to the companions, or some food is distributed. It is said to have once been customary to write the name on the stone, and the shapes certainly suggest the idea that once they were carved roughly in human shape.

The Devī Kālī is said to have put the stone as her image at Archhandi.

The following is a list of the Devi temples in Kulu, their seats and the dates of their fairs and festivals. It is interesting to find a Siddh Devi :—

Name of Devi.	Site of temple	Dates of fairs.
Bhága Siddh ¹	Named after the goddess	12th and 13th Baisákh and for 8 days from 31st Sáwan.
Bhága Siddh ...	Dera ...	7th Jeth.
Bhága Siddh ...	Dera Dughi Lag ...	1st of Chet, 3rd of the light halves of Phágan and Chet, 1st of Baisákh, Jeth, Bhádon and Asauj, and on the full moon day of Maghar.
The goddess Hirmá ..	Dhungri Dera ...	Dhungri <i>játra</i> on the 1st Jeth for three days, on the Phágali, on the 4th Mágh, 1st of Sáwan and Baisákh.
Devi Harman ...	...	7th and 15th Mágh, 1st Baisákh and 1st Asauj.
Devi Káli Auri ...	Devi in Kothi Mángarh	1st Baisákh, 1st Bhádon and 3rd Jeth.
Káli Auri ...	Archhandi Dera ...	1st and 2nd of Chet, 1st to 3rd of Baisákh, 1st of Bhádon and 1st of Asauj.
Káli Mahi Khasuri, Káli Auri or Phungni.	Dera Devi in Kothi Raisan	1st of Baisákh and Bhádon.
Devi Phungni ...	Dera Phungáni in K. Mandalgarh.	5th and 7th of the lunar months of Baisakh and Phágan and on Wednesday and Thursday in the light halves of Sáwan and Maghar.
Devi Phungáni ...	Dera Devi Phungáni in Biasar.	1st of Chet, 3rd and 5th of the light halves of Baisákh and Bhádon.
Devi Phangán) ² ...	Tiun Dera in Kothi Mángarh.	In addition to fairs in Sáwan, Asauj, Maghar and Phágan, a fair is held on the 3rd, 5th and 7th in the dark half of Baisákh.
Devi Bhotanti ³ ...	Parai Dera in Kothi Chung.	1st to 3rd Asauj.

¹ The temples of the goddess Chámunda, of Narain, Doli Nág, the goddess Indarol and Dharat Pál are connected with this.

² South of the temple is a *bhandár* (storehouse) of the goddess and to the west are two rooms for cooking food. At 100 paces in the latter direction is a *marah* where a fair is held in her honour.

³ Two temples are connected with this, those at Bháti Dera and Garan Dera. The goddess visits these temples on the occasion of the fair.

Name of Deví.	Site of temple.	Dates of fairs.
The goddess Bhanthali...	Banthali Pera ...	7th of Jeth and 1st of Asauj.
Deví Bharári ...	Mel ...	3rd Asauj.
Deví Chámunda ¹ ...	Dabogi Pera at Nashála	On the <i>dwáds</i> hi (12th) in the light half of Phágan, 1st Chet, new year's day, 1st to 4th Baisákh, 1st Jeth, 1st Bhádon and 1st Asauj.
Deví Chámunda ² ...	Nalar Pera ...	1st Sáwan.
Shri Deví Dasmi Barda	Kalar Pera ...	1st to 3rd Chet, 31st Chet to 3rd Baisákh, 6th to 3rd Hár, 31st Sáwan to 5th Bhádon and a <i>yag</i> every 12 years.
The goddess Ducha and Mucha.	Gajjan and Karjan Peras.	The <i>gajjan</i> on the 4th Jeth and the <i>chachopali</i> on the full moon day of Chet, lasting four days.
Deví Garan Puri ...	Naraini Garan Pera, Upar Relá Pera and Ringu Pera.	1st Phágan, 1st Baisákh, 8th Baisákh, Ganesh <i>chaudas</i> in Sáwan, in Hár, 1st of Poh and 21st Baisákh.
The goddess Jaggannáthi	Jaggannáthi Pera ...	8th to 11th of the light half of Baisákh, 7th to 10th of the light half of Hár, and 7th to 10th of the light half of Asauj.
Deví Jaggannáthi Ji ...	...	Baisákh <i>shudi ashfami</i> 3 days, Hár <i>shudi ashfami</i> 3 days, Asauj <i>shudi ashfami</i> 3 days, besides 15th Phágan, 1st Chet, 1st of new year, 1st Baisákh.
Jaishari or Mahi Kashur ³	Hat, in Bajaura Koṭhi	9th of Baisákh and 8th of Bhádon.
Jawálamukhi ...	Pera Pali Sari in Koṭhi Hurang.	1st of Baisákh, Jeth and Hár, and on the 2nd of the light half of Sáwan. A grand <i>yag</i> is performed every 12 years.
Jawálamukhi ...	Shamshi Pera in Koṭhi Khokhan.	1st of Baisákh, Sáwan and Asauj, and on the full moon day of Maghar. Each lasts one day.

¹ Another temple called Pera Nishála is connected with this. It contains an image said to be that of the goddess Bhága Sidh and it is worshipped in the same room as the other goddess.

² The temples at Dhara Pera and Sungal Pera are connected with this. The god's chariot is taken to these at a festival.

³ The temple also contains an image of Bhola Náth. It is of stone, one cubit high. It is worshipped along with the goddess.

Name of Devī.	Site of temple.	Dates of fairs.
Devī Khandāsan ...	Naumi Pera ...	The Japari <i>jātra</i> in the beginning of the new year in the light half of the month of Chet for four days, and Sāwan <i>jātra</i> on the 31st of Sāwan for four days.
Devī Kodaula ¹ ...	Gohi Pera ...	2nd, 12th, 13th and 14th Baisākh, and 2nd Asauj.
Kowanal ...	Pera Soil ...	The <i>shivdr̥tri</i> on the 4th of the dark half of Phāgan, Phāgli on the <i>ikādashī</i> of Phāgan, <i>chaoko-pālī</i> on the full moon day, on the <i>bir shiv</i> on the 1st of Baisākh, the <i>kapo</i> on the 1st of Jeth, the <i>sheeno</i> on the 1st of Sāwan and the <i>sari</i> on the 1st of Asauj.
Devī Mahā Māya ...	Mahā Māya ...	Tuesday of the light half of Phāgan.
Mahā Mai Jagni ...	Choppar.	
Nainan ...	Bhulang Pera in Koṭhi Khokhan.	1st of Baisākh, Sāwan and Bhādon, each lasting one day.
Phungni Bari Shahl ...	Pera Phungāni ...	3rd, 5th and 7th of the light half of Baisākh.
Phungni ...	Pera Phungni Gauvani in Hauani.	1st of Chet and 7th of the light half of Asauj.
Sri Rāni Neoli ...	Rāni.	
Devī Sandhia ...	Pera Devī Sandhia ...	4th to 7th of the dark half of the month.
Sarwari ...	Shuru Pera ...	Naumi (9th) of Baisākh.
Deota Singhasan ...	Singhāsan Devī Pera ...	1st of Baisākh and illuminations on the <i>tij</i> (3rd) of Poh.
Tripura Sundari ...	Nagar ...	5th to 10th Jeth, 1st of Asauj, Durga <i>ashtami</i> in Asauj, 3rd of the light half of Poh, one day in the light half of Chet, 2nd and 3rd Baisākh.
Devī Rupashna ...	Sharani Berh in Koṭhi Harkanḍi.	1st Baisākh and <i>yag</i> every 3rd year on 2nd Bhādon.

¹ No temple is connected with this, but fairs are held on the 21st Maghar and 21st Sāwan when the gods and goddesses visit the fair and return in the evening.



Bhotānti Devī's original temple is at Jari in the Párbati valley. She and Parei Devī both have temples at Parei.

There is also a goddess of fire (or else the goddess is typified by fire) for when high-caste Hindu ladies hear a fire hissing they will say *bhakh nindia karanwālī nān*, 'consume the back-biter', because the hissing expresses the wrath of the goddess at the evil habit of back-biting.¹

In Outer Sarāj Nirmand in the Núrpur Valley on the Sutlej Devī Ambka is worshipped, the great triennial fair being held in her honour. Every 12th year this fair is celebrated on a very large scale and is called the Bhunda. The following is an account of it :—

In the era of the Rishis, there were three kinds of sacrifice : the *narmedi*, *gaumedi*, and *asvumedi*, or sacrifices of men, kine and horses. These great sacrifices were performed by any one who had subdued the whole world, e.g. the Pándavas performed the horse-sacrifice. All the Rishis of renown used to assemble and sacrifice, and at the end of it they used to slaughter the man or animal, calling on the *deotá's* name and burning the flesh. Then the bones were collected, and their prayers had such efficacy that the man or animal was restored to life. But after their era, goats and sheep began to be sacrificed, and, instead of killing a man, he was lowered on a rope, leaving it to chance whether he was killed or not. The Bhunda *melá* is the old *narmedi jag*, and the customs and rites are the same. This great fair is held at Nirmand, because Jamdaggan Rikhi being angry for some cause with his wife Ambiká, mother of Paras Rám, ordered the latter to beat her, and he did so. In expiation Paras Rám gave lands to the Brahmans of Nirmand who in return agreed to spend one-tenth of the produce on this Bhunda fair. As the Beḍa caste was appointed as before to ride down the rope, the fair was called Bhunda, though some say Bhunda is a corruption of *bhandār* or temple treasure-house. It is only held at fixed periods at Nirmand ; elsewhere it is held when enough money &c. has been saved. The Nirmand fair is held in the same year as the Kumbh fair on the Ganges, i.e. once in 12 years. Three years after each Bhunda is held the Bharoji *jag* ; three years after that the Bhatpur *jag* occurs ; and again three years later, the Shánd *jag*. These though attended by several *deotas* are of much less importance than the Bhunda. They have no connection with Paras Rám and a Beḍa is not lowered on a rope.

Before the recent² Bhunda at Nirmand there had been Bhundas at Nithar (Buddha Mahádev), at Shamsar (Mahádev) in Naráingarh, at Baihna (Mahádev) in Sirígarh, and in December, 1892, at Gorah in Rámpur State, at which latter a Beḍa had been lowered on a rope.

The rope for the sacrifice is made of grass, cut at a propitious time, with music, two-and-a-half months before the fair, and the Beḍa himself makes it, performing constant ablutions while working at it. When

¹ P. N. Q., II, § 984. This is another instance of fire being a witness.

² This account was written in 1893.

it is made the right length it is placed in the temple, and if any one steps across it he is fined a goat, which is sacrificed, and the rope must be re-made. No one may approach it with shoes on or with anything likely to defile it. It is revered as a *deota*. On the day of the fair it is lifted with great respect on the heads of men and taken to the cliff, where it is securely fastened. At every stage a goat or sheep is sacrificed to it, and when fixed the Beda is placed on it. No other caste can make or ride it and the Bedas regard this as a privilege and deem it disgraceful to refuse the descent. It is a profitable venture, as the Beda is fed by the people for a year, besides obtaining Rs. 84 in cash, jewellery and clothes with other presents for his wife also. Sacrifices are begun in temples where means are available for a Bhunda 2½ years beforehand. Four Brahmans pray and sacrifice daily by burning rice, fruit, *ghi* and goat's flesh, the fire being placed in an earthen vessel sunk some four feet in the ground, an image of Káli being set up opposite to it, and small brass images of that goddess being placed near it. This vessel is called *nábhe kund*, and it is only opened for the Bhunda, a large stone being placed over it on which the sacrifices at the Bhundas &c. are performed. Before the fair the *deotás* are summoned, and the ceremony cannot take place until they come. The *mohra* or image of a *deotá* does not attend, the *kals* or silver vessel full of water alone being brought. The *deotás* who must attend are those of Khán, Mahel (in Suket), Nirt Nagar (in Rámpur) and Nirmand (in Kulu). These are said to be five brothers. In addition thereof Lalsah, Dádsah, Sanir and Sanglah (in Rámpur) (called the *tadi deotás*) should also attend. Others may do so.

On a fixed day, called *chhilbichhli*, a picture of a pine tree is made of *sindúr* (vermillion) on a clean place in front of the temple, and the *deotá* who is to commence the fair is worshipped by the Brahmans. At this place also a fight takes place, and then all the *kalsás* of the *deotás* are collected and prayers recited. All the *deotás* then go into the *kothi* of the temple (where the treasure-house &c. are) on to the upper storey, and a *rath* of Shibji of white thread and a similar tree-picture to that outside are also made on the ground. On top of this is put a plate of *kansá* filled with rice, and a cocoanut wrapped in silk clothes is placed on top of the rice. In places on the picture are put cakes, rice and *másh* cakes with lamps at each corner. The *kalsás* are brought in and placed in order round the *gol* or *rath*, and if any *mohras* of the *deotás* have come they are placed on a clean spot near the wall. Grain is then given to the people from the temple store-house. This is called *chham-chani* or invitation. Next day the *deotá's gur* (*gurú*) comes with the *deota* and the people cook cakes and worship round the village (*asikphei*) in which the temple is. Goats, sheep, and *sungar* (a kind of small pig) are killed, and again a mock struggle occurs, any one who likes taking an animal. When the circuit of the village is complete a number of sheep and goats are cruelly lain in the *kothi* of the temple. On the third day the rope is worshipped, and goats &c. sacrificed to it. The rope is then fastened on a cliff as described before, one end high up and the other lower down. The Beda bathes and is taken to the *kund* (of sacrifice). The Brahman worships him, and he is considered a god, the same worship being paid him as is paid to a *deotá*. Five valuable things (*parachratu*) are placed

in his mouth, as is done at the death of a Hindu. Then he is clothed in a *pagri* and *kurta*, and being placed on a goat is taken outside the temple. The Beda gives presents to the people, and is next made to ride on the *kārdār's* (manager of a temple) back, and music is played as at a funeral. His wife and children, unclothed, sit beneath the rope and lament. At the top of the rope four *kumbhs* or vessels are placed, over which a board is put. The rope is fixed in the earth, passing over the board. A wooden saddle, like those used on *jhūlas* or rope bridges, is placed on the rope, and on this the Beda sits, being firmly tied on to the rope. Skins of earth of equal weight are placed on each thigh and a white handkerchief is placed in his hand. He is lowered at first with ropes to test the balance, and then some barley is tied to his waist. These ropes are then cut and the Beda slides down. He is taken off at the bottom, and he and his family beg of the people, taking whatever they touch. He and his wife are taken to the temple, Rs. 84 and jewellery &c. being given them. They are danced two-and-a-half times round in a circle and dismissed. On the fourth day, after the temple gives presents to the *deotās* and people, the fair ends. This is called the Beāi jag.

In 1893 a goat was lowered in place of a man, with the usual accompaniments. The rope is called *borto* and one account is that the *muāfidārs* of the temples usually make the rope. The Bedas are a low caste of dancers. These fairs are held at Nirmand (Devī Ambkā); Nithar, Dalāsh, Dhamsa in Bashahr, and certain other places—all on the slopes running down to the Sutlej. Bhundas do not take place in Kulu itself, but very similar ceremonies (Ganer); in which grass ropes play a conspicuous part, are common, and there is a tradition that men used to be lowered over the cliffs on the Beās on ropes of their own making. Their names are recorded in the temple records and are remembered with honour. Further at *kūn* (Sk. *khāyā*?) festivals the *panchrātā* or five precious things are placed in a man's mouth.¹ The man who was sacrificed was called *jīālī*.

There is an account of a "Bhoonda" in Traill's *Statistical Account of Kumāon*, p. 69. (Reprinted from *Asiatic Researches*, Vol. XLI, in Batten's *Official Reports on Kumāon*, 1851.) Captain Harcourt also gave a short account in his *Himalayan Districts of Keoloo, Lahoul and Spiti*, 1874.

The goddess Hirma, who is said to be a sister of Jamlu,² is worshipped or at any rate invoked at the Kāli-ri-diāli which is celebrated in Poh³, late in December, not in November like the Diwāli in the plains. It is, however, essentially a feast of lamps, for, according to one account it is inaugurated on the previous evening by a gathering of the men on the village greens where they sing indecent songs till a late hour, ending with a chorus in favour of Hirma. The dance is circular, each performer dragging his neighbour towards the inside or outside till one gets exhausted and lets go, sending

¹ N. I. N. Q., IV. 1893, § 144.

² See Vol. III, p. 267, *infra*.

³ The Diāli in Kulu proper takes place generally in Poh on the Amāwas or last day before the new moon. But in Rāpi *wazīri* it occurs from Magh 7th—14th and is called the *saśidā*, a corruption of *sat diāli*. *Diāli* is said to mean house of mercy.

all the rest sprawling. On the evening of the festival lighted torches are shown at every house, the signal being given from the castle at Nagar and caught up and down the valley.¹ Three days later comes the Ganer. The Ganer (from *gún*, a knot?) is performed on the *tij* or third day of the new moon, i.e. three days after the Diáli. In former times, it is said, huge grass ropes used to be made and great feasts held, the people jumping over the ropes in sport. The Míáns of Kulu used to have ropes stretched between two posts and jump their horses over them, the people holding the posts, shaking them as they did so, so that sometimes the rider was killed at the jump, his horse catching in the rope.

But at one festival the people of Barágrán, a village on the west bank of the Beás (where it is also customary to hold it), got drunk, and the rope they had left lying about turned into a snake and went on to Nagar—across the river. As the snake went along, a dumb boy caught hold of its tail, and it coiled itself round him, but the Deotá Jiv Naráyan was on his way to Nagar, and one of his disciples seized the snake by the head, and it straightway became a rope again by the Deotá's power. Then the Nagar people insisted that the ceremony should be held henceforth at Nagar and not at the Rájá's race-course, and so the practice of stretching it on posts and jumping horses over it was discontinued. It then became, or still continued, customary to drag the rope down to the cliff overhanging the Beás, four men of Jána village and four of Nagar racing with it to the cliff. If the Jána men won, they had to pay the Nagar people a goat and two loads (*bhárs*) of rice; but if the Nagar people won, the Jána people had to pay them Rs. 500. It is said that this racing was discontinued many years ago. The people of Nagar and Jána now simply run three times with the rope a few hundred yards towards the Beás, bringing the rope back each time. It is then broken, the Jána people taking one part (the head of the snake) and the Nagar people the other (its tail).

At this ceremony a ram's horns are placed on the head of a Chamár (currier) of a particular family of Nagar. This man is called the *jatháálí* and has a sort of headship over the other men of his caste, who are called his *sewak* or disciples. He gets an extra share of the clothing given to the Dágis from the body of a Hindu at his burning. He is chosen every year, and the same man is often re-elected. When the horns are placed on his head, the *negí*, or headman of the *koṭhí* says—

He su mangal, kesu háth.

He su mangal, Rájá háth.

He su mangal, ri'aíyat háth.

He su mangal, sáwá háth.

He su mangal, dhartri háth.

He su mangal, Hirma háth.

He su mangal, kesu háth.

“Oh god (and) blessed one, aid the fruits of the earth, the Rájá, the people, the princes, the land, the goddess Hirma, the fruits of the earth.”

¹ Kángra Gazetteer, Pt. II, Kulu, p. 45.

² N. I. N. Q., IV., § I.



The *negi* then places a rupee in his mouth as is done to a dead man. (This is also a feature of a similar ceremony).

After this every one sings and dances, and a feast is held. No offence is taken at anything said. The *Dágans*, or wives of the out-caste *Dágis*, abuse the better caste officials of the village, blowing pieces of grass at them out of their hands, and getting some money as a present. This part of the festival is called *kalagi*, lit. "tuft of the *mundál* (pheasant) feathers" worn in the head-dress. It is said that in former times the high caste men used to sit and eat with men of any caste at the *Diwáli* when *Shakti* (*Bhagwati*) was worshipped, but this is not the case now. There is a story about the ram whose horns are used. When the *Pál* kings from *Jagatsukh* attacked the *Ránás* of *Nagar*, a ram fought for the latter, who were conquered, and the *Páls* captured him; but as he had fought so bravely, they honoured him by taking him to the *Jagatipat* or sacred stone (brought to *Nagar* by *deotás* in the form of bees), and putting a rupee in his mouth they killed him. His horns are now kept in a little temple close to *Nagar*. At this same fight certain *wazírs* who fought for the *Ránás* were also captured. The *Pál* king pardoned them and made them dance before him as a sign of subjection to him. Their descendants still dance at the *Ganer*, and are presented with a rupee each. The family is called *Andráo*, i.e. 'inner counsellors.' At the *kalagi* ceremony an indecent song is still sung.

Appended is a portion of one of the songs sung at the *kalagi*:—

Jai Deví, Hirma Máí.

Victory Mother-goddess *Hirma*.

Terí khel khelní láí.

We begin to play thy game.

Posha máh, Poh paráí.

The month of *Poh*, *Poh* is the month of rice straw ricks.

Ihori bhosi, bahu íalí.

Mágha máh, churní lomí.

In *Mágh* the icicles are long.

Derná gár, khari komí.

Phágun máh, íla píla.

In *Phágun*, all is mud.

Khanju láud, thoku kela.

Chetr máh, gáh garí ká.

In *Chetr* the place is dug.

Moslu jehá, leth páfiká.

As big as the flail, or pole for husking rice—*memisum virile erectum est.*

Baisákhú máh, báthe kápu.

In *Baisákh* the cuckoo calls.

Pakle, pakle máushe laurá chápu.



Jekhā mäh, gugri, sidā.

Jihun kúchā, tihun piḍā.

Shārā mäh, ḥhar roni.

In Hār, the rice-beds are full.

Bhale mánshā begai nahín leni

and so on. The lines not translated are hardly fit for translation.

It is clear that the whole festival is older than the myth, which is equally clearly in part historical and in part an attempt to account for the rites.

DEVÍ AS THE SMALL-POX GODDESS.

Ibbetson,
§ 219.

Sítala,¹ the small-pox goddess, also known as Mátā, or Deví, is the eldest of a band of seven sisters by whom the pustular group of diseases is supposed to be caused, and who are the most dreaded of all the minor powers. The other six are Masáni, Basanti, Máhá Máí, Polamde, Lamkariá, and Agwáni, whose small shrines generally cluster round the central one to Sítala. One of them is also called Pahárwáli, or she of the mountains. Each is supposed to cause a specific disease, and Sítala's speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown on Sítala's *saptami*, the 7th of the light half of Sáwan, when only light food is eaten. Every village has its local shrine also, at which the offerings are all impure. Sítala rides upon a donkey, and gram is given to the donkey and to his master, the potter at the shrine, after having been waved over the head of the child. Fowls, pigs, goats and cocoanuts are offered, black dogs are fed, and white cocks are waved and let loose. An adult, who has recovered from small-pox, should let a pig loose to Sítala, or he will again be attacked. During an attack no offerings are made; and if the epidemic has once seized upon a village all worship is discontinued till the disease has disappeared. But so long as she keeps her hands off it, nothing is too good for the goddess, for she is the one great dread of Indian mothers. She is, however, easily frightened and deceived; and if a mother has lost one son by small-pox, she will call the next Kurria, he of the dunghill, or Báharu, the outcaste, or Máru, the worthless one, or Molar, bought, or Mangtú, borrowed, or Bhagwána, given by the Great God; or will send him round the village in a dust-pan to show that she sets no store by him. So too, many mothers dress their children in old rags begged of their neighbours till they have passed the dangerous age.

In Rohtak, where Sítala is also called Ganwali, her great days of worship are the Tuesdays in Chet,² though in some villages Mondays appear to be preferred. At Rabra again the Wednesdays in Hār are

¹ Sítala means 'cool,' from *sít*, and so small-pox is also known as Thandí, 'cold.' Cold water and cold food are offered at her shrines, either to propitiate her or as suitable food: P. N. Q., I., § 2. According to Sleeman, burning the bodies of children, who die of small-pox, aggravates the disease. Rambles, I, pp. 218 *et seqq.*

² In Máler Kotla the Mátá Ráni fair is held on the fourth Tuesday of Chet. Mátá, the goddess of small-pox, is then worshipped and sweet bread and rice offered to her.



* In Gurgaon Jāts take offerings to Sītala. There is an obscure tradition in that part of the Province that the Jāts are descended from 'Bhaddar, brother of Bhil' but no connection with Bhaddar Kālī is suggested.

Quite distinct from Sítala is Kandi Máta, so-called from the ring of spots which forms round the neck when the particular pustular eruption due to her takes place. Her shrine is usually smaller than Sítala's, but they are commonly many, not one. At Beri in Rohtak an avenue of them leads up to Devi's temple, as these shrines are usually built on recovery in fulfilment of a vow. The second Sunday after recovery is especially suitable for worship and Re. 1-4-0 are usually spent on distributing sweets. Regarding worship during health, customs vary in different villages, it being held every Sunday in some and in others only on those which fall in the light half of the month, while others only hold it on these days during an attack of sickness. In Bahádurgarh the 5th of Sáwan is a great day for the Bania women to worship this goddess at *kair* bushes, on the road to the station, by sticking gram on the thorns and giving *chapatis* etc. to Brahmans. It is becoming usual, especially with Bánias, for the bride, bridegroom and bridal party to do *pújá* at this goddess' shrine. Her shrines at Chirána are of peculiar interest. The Játs and Dhánaks have separate rows of them and the Játs have one regular temple of the Kandi in which is an image of the goddess, without a head. As a rule her shrines contain no images. They are often to the north of the village, because the disease is supposed to have come from the hills.¹ Occasionally worship is offered by sprinkling gram before them in times of plague. But the plague goddess is one Phúlan Deví, whose half-completed shrine at Jasaur attests her ill-will or inability to stay the disease. Jagta is a shrine similar to that of Kandi, and it too appears to be erected to a goddess. It is worshipped at weddings with a prayer for offspring, and also when a disease, which seems to be eczema or itch, appears.

Masáni's shrines are hardly distinguishable from Sítala's. Most villages in Rohtak possess one. *Masán* is a disease that causes emaciation or atrophy in children, and she is propitiated to avert it. It occurs in Sirmúr where one of the two cures² in vogue consists in burning mustard and other oils in a lamp called *gáina*, with 32 wicks and a hollow in the centre. In this hollow pistachio nuts, flowers and perfumes are placed. Seven marks are made with vermillion on the lamp and one on the child's forehead. All the 32 wicks are then lit and after it has been waved round the heads of both mother and child it is carried out beyond the village boundary and placed in the forest. This may be in reality a rite in the worship of the goddess.

So also in Gurgaon, the chief fair held in the district is that of the goddess of small pox, Masáni, whose temple is at Gurgaon. A small *meta* takes place there every Tuesday, except in Sáwan, but the largest fairs are those held in Chet. The temple is held in great repute throughout this part of the country and is visited every year by pilgrims from the Punjab and United Provinces to the number of 50,000 or 60,000. The offerings which often amount to Rs. 20,000 were formerly appropriated by Begam Samru, but are now a perquisite of the land-owners of Gurgaon. Pilgrims visit the shrine on Mondays throughout the year but the biggest gatherings, amounting sometimes

¹ Cf. Pahárwáli, above, as a title of one of Sítala's sister *devís*.

² For the other see Sirmúr *Gazetteer*, p. 25.

to 20,000 souls in one day, occur on the four Mondays in Chet. Tradition thus describes its origin:—

There was a shrine sacred to the goddess *Devī*, locally known as *Masāni*, at the village of Keshopur in Delhi. Some 250 years ago the goddess appeared in a dream to Singha a *Jāt*, of some influence at Gurgaon, and saying that she wished to leave Keshopur directed him to build a shrine for her in his own village. At the same time she authorised the fortunate Singha to appropriate all the offerings at her shrine, so her orders were promptly carried out. The shrine flourished until its fame reached Benáres. A visit to it is an antidote to small-pox, and women from great distances flock to it with their children to obtain this benefit all the year round. Singha and his heirs enjoyed the offerings for 200 years. The Begum Samru, when the *pargana* was under her rule, took the proceeds for a month in each year, but now they are again the perquisite of the village headmen. The temple is called the *mand* or temple of *Masāni*, *mand* generally meaning the domed roof of a temple. The origin of the name *Masāni* is not known, but probably it is connected with the disease of *masān*, to which children are very liable. Another story of its foundation is that the wife of the great saint Dronacharya, the *gurū* of the Pándus and Kurus, knew of a specific for the cure of small-pox, and so after her death this temple was raised to her memory. It has no pretensions to architectural beauty, being almost on a level with the ground. It comprises a main room some 8 ft. square with a small room at the back about 5 to 6 ft. sq. which is used for storing valuables.

There are 5 *dharmsálas* near it, all built by charitable persons and all far superior in beauty to the temple itself. They accommodate about 1000 pilgrims. The image of the goddess is of mixed metal bronzed over and about 9 inches high. It is not always kept in the temple but remains in the custody of a Brahman who takes it home and only puts it in the temple on fair days. In the centre of the temple is a small platform of ordinary brick about a foot high and on this the image after being clothed is placed in an ordinary wooden *singhásan*. A Brahman is employed to wash the image but his office is not hereditary. No special ritual is prescribed. Offerings consist of fruits, sweet, cash, flowers, live animals, cowries etc., and no distinction is made between the rituals of different castes. A lamp is lit on fair days and only kept burning as long as the fair lasts. The fact is that the administration is carried on purely business lines. The annual contract for the offerings is put up to auction every year and the money realized is distributed amongst the landholders of Gurgaon in proportion to their shares in the village lands.

A *Masāni* fair is also held at the temple of *Sítla* or Budho in Mubárikpur. As at Gurgaon the largest gatherings take place in Chet and Baisákh, but people come to worship the *devī* at all times of the year except in *Sáwan* and *Asauj*. The fair is held on every Tuesday in Chet and continues till 10 A.M. on Wednesday.¹ The

¹ Whence the name Budho. But a more rationalistic explanation is that Mubárikpur lies about 12 miles from Gurgaon, so pilgrims to the *Masāni* at Gurgaon from the Delhi and Rohtak side usually visit the Mubárikpur shrine after they have worshipped the *Masāni* at Gurgaon. Generally they can only do this on a Wednesday, and so the *mātá* has come to be called Budhomátá. But now of course Wednesday is deemed sacred to the goddess.

image is worshipped at night. Flowers, Mansúri *ṭakkas*, *laddús* and cocoanuts form the chief offerings. It is said that seven sisters became goddesses: one is at Mubárikpur, another at Basant, the third at Gurgaon, the fourth at Kálka in Delhi while the whereabouts of the rest are unknown. The temple is 6 yards square. It has a dome and two doors and is surrounded on all sides by a platform two yards wide, the whole being enclosed by a wall. It is said that 200 years ago a *faqir* came here and asked the Ját villagers to build a temple at the place where the platform stood of old. He said that there was a goddess there, who would be of great use to them, that her fair will be held every Wednesday and that she would be called Budto. In the western wall of the temple facing the door is a small platform $\frac{3}{4}$ th yard wide and 4 long. On this stands an arch containing a painting in several colours. This is worshipped, there being no other image. Once it was proposed to set up an image but the goddess appeared to Basti Rám Ját, who enlarged the temple, in a dream and forbade him to do so. The management is carried on by the *pujári* who sweeps the temple every morning and washes the painting. He is a Ját, by *got* Sahrawat, and takes the offerings but bears all expenses. The small *mandhis* outside the temple are also worshipped by the pilgrims.

A local account from Ambála says that there are 10 Mahábidiyas or Adshaktis, 'chief goddesses', one of whom is Mátangi Shakti, the small-pox goddess. She has eight names, Ranká, Ghranká, Melá, Mandlá, Sítala, Sídala, Durgá and Shankara Deví. By Masáni is meant Mátangi Deví and *she* is the protectress of children suffering from small-pox. Her ears are as large as a winnowing fan, her teeth projecting, her face hideous, eyes huge and mouth wide open; she rides an ass, carries a broom in one hand and a pitcher and ewer in the other and has a winnowing fan on her head. The offerings made to her are taken by Jogís as well as scavengers, but many people content themselves with plastering a small space with cow-dung and putting on them such flowers and eatables as they can afford. Her shrines are about 6 feet high, and consist merely of upright masonry slabs with triangular tops and a projection in front on which to place the offerings. There is always a niche for the *chirágh* or lamp.¹

Rose, § 27.

Deví is in Hissár essentially the small-pox goddess, and the rites to cure the diseases are all based on this belief. If a child be suffering from a mild attack, the disease is called Shukar (Venus), and *gur* is placed under a *gharwanjī*, or stand on which pitchers are kept, and songs are sung. This is termed *nám-rakhá*, or 'naming' the disease. In the case of a severe attack it is termed *dúsrí Shukar*, and on a Sunday a Brahman woman makes the child wear a *rakh*, or amulet with a gold bead, *kapúr* (mercury), and *marjan* (a precious stone), fastened with red thread. *Bhát* or coarse wheat-flour is given in alms in the afternoon, and that night the mother and child sleep on the ground. The former keeps the Monday as a fast and *bhát* and rice are cooked in the evening. On the Tuesday the child's forehead

¹ P. N. Q., II, § 647.

is marked with cow's urine and young girls are fed with the *bhāt*, with rice and milk, and pice or *kauris* given them. On the Sunday and following days the mother pours *lassi*, or milk mixed with water, on a *jand* tree, sprinkling some also on the ground on her way to and from the tree. Girls are again fed on the Wednesday and on Thursday morning, and the mother again pours *lassi* on the *jand* tree, asking its forgiveness for her act. She should also sprinkle *lassi* on this day on every tree on her road, and round a kiln as well. On the Monday night following *bhāt* is given in alms and finally women go in procession to Devī's temple, carrying an umbrella of paper, and accompanied by musicians. *Chhand* or hymns are sung daily to Devī, but the name of Rām may not be uttered, so he is addressed as Jaidewa. One of the lines sung is:—‘O Devī, thou ridest a tiger under the shade of a canopy and a snake is thy whip.’

As long as the disease lasts *dhūp* grass and the dung of an elephant or sheep is burnt, and the child should wear a piece of tiger's flesh tied in a rag round its neck. *Ghī* may not be eaten in the house after the last visit to the *jand* tree, and the mother must avoid *ghī* for forty days, and fast every Monday. Visits of condolence, or receiving *bhājī* or food distributed at marriages are forbidden, and if any one comes to enquire as to the child's welfare he asks ‘*mahā māl kḥush hai*’ ‘is the goddess pleased?’ and the reply is ‘*mahā māl mīhr hai*,’ ‘she is kind.’ The child is called ‘*mahā māl kā gola*’ or slave of the goddess.

Here again we find girls feasted as incarnations of the goddess, and the attempt to transfer the disease to the *jand* tree, with due apology, is an orthodox treatment in cases of sickness. The other rites are less easily explained. Clearly there is some connection between the tiger's flesh worn as a charm and the conception of Devī as riding a tiger, but the exact train of ideas is obscure.

The worship of Devī Māta, who is propitiated by the lower classes of Muhammadans as well as by Hindus, is thus described in the *Yādgar-i-Chishtī*.¹ When the child falls ill no one is allowed to enter the house, especially if he has bathed, washed or combed his hair, and any one who does come in is made to burn *harmal*² at the door. Should thunder come on before the pox has fully come out the sound is not allowed to enter the sick child's ears, copper plates etc. being violently beaten to drown the claps.³ For six or seven days, when the disease is at its height, the child is fed with raisins covered with silver leaf. When the pox has fully developed Devī Māta is believed to have come, and, when the disease has abated and the sores become dry, a little water is thrown over the child's body. This is called giving it the *phoa* or ‘drop.’ Kettle-drummers and Mirāsīs are then called in to make a procession to Devī's shrine and they march in front followed by the men, women and children related to the child, who is carried in it, dressed in saffron clothes. A man who goes in advance sprinkles milk and water mixed

¹ N. I. N. Q., II, § 11.

² *Peganum Harmala*, a plant whose seeds are burnt to avert the evil eye or evil spirits: *Punjabī Dicty.*, p. 433.

³ Mothers will also on such occasions ply their hand-mills to drown the noise of the thunder. P. N. Q., III, § 179.

with a bunch of green grass. In this way they visit some fig or other shrine of the Devi, and tie red ribbons to it, besmear it with red paint and sprinkle it with curds.

In Márwār and Bíkāner inoculation for small-pox is not only practised but organised in a remarkable way. Many years ago a Huda, a tribe of Játs also found in Rohtak, received from Mahádevi (*sic*) the *kardān* or gift of suppressing small-pox and the tribe has been ever since the licensed inoculators of a great tract including Márwār and Bíkāner, its members residing in scattered villages. When small-pox threatens, one of these practitioners is sent for and he on his arrival begins with rites and offerings to Deví. Children are then operated on by scores, the operation being performed on the wrist. The inoculator (*tonchāra*) is paid in coppers and grain at three half-pence a head for boys. Girls are done at half-price. These inoculators have a high reputation for efficiency.¹

Marí Máí is the cholera goddess, and failure to worship her, equally with personal uncleanness, produces cholera. But it can be expelled by taking a young male buffalo, painting it with *sindhār* or red lead, and driving it on to the next village. This is said to please the goddess. And she sometimes appears in human form. Thus in Sháhpur during the epidemic of 1893 two women were seen crossing the river in the ferry boats of whom one of them was asked where she had been and whither she was going: she replied that she had been staying for a time in Sháhpur, but was on her way north. She and her companion then disappeared. It was believed that this was the spirit of cholera going away, but unfortunately it broke out in the south of the district immediately afterwards.²

Marí Máí is in Kángra propitiated by the *pañch-balá* and *sat-balá* rites. The former consists in offering four male animals, *viz.* a he-buffalo, ram, cock and he-goat with a pumpkin (*petha*) to the goddess at some chosen spot. The animals must be decapitated at a single blow, otherwise the ceremony fails and she is not appeased. The *sat-balá* is now out of date, as it consisted in the immolation of a pair of human beings, a woman as well as a man, to make up the mystic seven.³

Síta, as the goddess of cold or who can control cold, conferred a boon on the Dhobi caste for washing her clothes *gratis* and so they never feel cold from standing in the water washing.

¹ I. N. Q. IV, § 152. Among the Slavs also small-pox is conceived of as a supernatural female, indeed the Servians candidly call her the goddess, while the Greeks placate her by epithets such as the gracious or pitiful one, and the Macedonians style her 'lady small-pox.' All this is as like popular Hinduism as it could well be, and one is not surprised to learn that Russians look upon vaccination as a sin, equivalent to impressing on children "the seal of anti-Christ." Plague again is a gaunt old hag, on a par with the Indian notion which regards all diseases as manifestations of the goddess. Even scarlet fever is personified as the red woman or Rousa, just as the Persians typify that disorder as a blushing maid with locks of flame and cheeks all rosy red:—V. G. F. Abbott's *Macedonian Folk-Lore*, pp. 40-42.

² N. I. N. Q., III, § 226.

³ Sir R. C. Temple, in P. N. Q., I, § 4. He suggests that *balá* = sacrifice, *cf.* *bal jādā*, to sacrifice oneself. *Cf.* *Narain Bal*.

Traces of Devī-worship are to be found as far afield as Gilgit. In the Astor District Shri Bai, a goddess, lived on a rock called by her name, a Nangan. This rock was always kept covered with juniper boughs and an attendant called Boh Bin looked after it. Before it barren women used to sacrifice goats and pray for offspring. After harvest too women dressed in their best clothes visited the Devī, singing on the way, and offered a goat to the Boh Bin who then threw up twigs of juniper into the air and the women tried to catch them as they fell, in the hope of bearing as many children as they caught twigs. Descendants of the Boh Bin survive, but the rites are no longer observed. A similar stone exists at Barma near Gilgit where it is called Mulkum.¹

In Gilgit the belief in giants (*yáth*, fem. *yáthini*) still subsists. At first the earth was enveloped in water, which was at some places frozen, and there some *yáths* took up their abode under Yamlo Hal Sgl, their ruler. He said he knew of a cunning wolf who lived at a place called Milgamok (old ice) who could spread earth over the water, and so they sent Nogi (‘Fortune’) to fetch him, but he refused to come. Then they sent ‘Trust’ to fetch him and he came, but bade them send for Garai Patan, a bird who dwelt in the snows of the Coscus mountain. Finally, Bojara Shah, the wolf, sent for a mouse which made a hole in the ice and spread earth over Garai Patan’s wings and so over all the ice.² The *yáths* are here represented as benevolent, but the *yáthinis* were not so always. Thus one *yáthini* was a sister of the man-eating Shri Badat, king of Gilgit, and she devoured half the people who passed by her cliff at the junction of two streams near Gilgit. But a wizard (*Daniál*) named Soglio contrived to pinion her to a rock with nails and then turned her into a stone by prayers. He also begged the people to bury him when he died close to the *yáthini*, lest she should return to life and repeat her ravages, but they argued that she might return before his death and so they decided to kill him at once. This was done and he was buried close to the *yáthini*, who is represented by a figure of Buddha sculptured on rock.³

DEVÍ TÁRÁ OF TARAB.

The Devī is the family deity of the Rájá of Keonthal, and her arrival dates from the advent of the Rájá’s family in this part of the hills. Her legend is as follows:—Tárá Náth, a *jogi*, who had renounced the world and was possessed of miraculous power, came to Tarab to practise austerities. He kindled his fire, *dhúná*, in the jungle. When rain came not a drop fell on his sitting place (*ásan*), and it remained dry. Hearing of the supernatural deeds of the *faqir*, the Rájá went to visit him. The *jogi* told the Rájá to erect a temple to his goddess, Tárá Máí, on the hill, and to place her idol in it, predicting that this act would bring him much good, and that it was only with

¹ Ghulam Muhammad. *On the Festivals and Folklore of Gilgit*, Monographs, Asiatic Society of Bengal, I, pp. 108-09.

² Ghulam Muhammad, *ib.* p. 107.

³ *Id.*, pp. 105-03. How the Buddhist Shri Badat became a man-eater and how his daughter, Migo Khái Soui secretly married Shamsheer and induced her father to disclose to her the secret that his seat could not stand intense heat as it was composed of *ghí* is told on pp. 114-13. Shri Badat still lives under a big glacier and his return is so dreaded that the Talino—at which singing and dancing ground fires is kept up all night—and the Nisalo are held to prevent it: *ibid.*, p. 118-10.

Devī as a family goddess.

this object that he had taken up his abode on the hill. In compliance with these directions, the Rájá ordered a temple to be built, in which the *jogi* Tára Náth placed the Devī's idol according to the rules set forth in the Hindu *Shástras* for *asthāpan*, or establishing an idol. The Pato Bráhmans, who attended the *jogi*, were appointed *puidris* of the temple. This Devī has eighteen hands, in each of which she holds a weapon, such as a sword, spear &c. and she is mounted on a tiger. The hill on which the *jogi* resided had, before his arrival, another name, but it was re-named Tárab after him. As the Devī is the family deity of the Rájá, she is revered by all his subjects, and it is well known that whosoever worships the Devī will prosper in this world in all respects. It is also believed that she protects people against epidemics, such as cholera and small-pox. It is likewise believed that if the Devī be angry with anybody, she causes his cattle to be devoured by hyenas. The *samūdárs* of *parganas* Kalánj and Khushálá have the sincerest belief in the Devī. Whenever sickness breaks out, the people celebrate *jags* in her honour, and it is believed that pestilence is thus stayed. Some nine or ten years ago, when cholera appeared in the Simla District, some members of the Jungá Darbar fell victims to the disease, but the Rájá made a vow to the Devī, and all the people also prayed for health, whereupon the cholera disappeared. The people ascribe the death of those who died of it to the Devī's displeasure. Some four years ago, and again last year, small-pox visited *pargana* Kalánj, but there was no loss of life. Some two or three years ago hyenas killed numbers of goats and sheep grazing in the jungles round Tárab, and the Devī revealed the cause of her displeasure to the people, who promised to celebrate a *jag* in her honour. Since then no loss has occurred.

Close to the temple of Devī is another, dedicated to Siva, which was erected at the instance of the *jogi* Tára Náth. The first temple of the Devī was at Ganparí village in *pargana* Khushálá. This still exists, and the usual worship is performed in it. The Devī's original seat is considered to be at Tárab. Her oldest image is a small one.

There is a legend that Rájá Balbír Sain placed in the temple at Tárab an idol made by a blacksmith named Gosáún, under the following circumstances:—One Bhawáni Dat, a *pandit*, told Rájá Balbír Sain that as Tárab was a sacred place he ought to present an idol to it, which he (the *pandit*) would place in the temple according to the Hindu ritual, and he added that the idol would display miracles. Accordingly the Rájá ordered Gosáún to make the idol required. The blacksmith made an earthen image of the shape suggested to him by the *pandit*, who told the Rájá that while the idol was being moulded, he must offer five sacrifices. This the Rájá did not do, and moreover he had a brazen image prepared. Immediately after the blacksmith had completed his idol, he was attacked by a band of dacoits, who killed him with two of his companions, as well as a dog and a cat. Thus the five necessary sacrifices were fulfilled. The Rájá was then convinced of the veracity of the *pandit's* statement and acted thenceforward according to his directions. He performed all the requisite charities and sacrifices, and, having seated the idol,

took it to Tārab. He performed several *harvans* in the temple and placed (*asthāpan*) the idol in it. This Devī is the one who is mentioned in the *Chandīkī-Pothī* by Mārkaṇḍā Rishi, who killed Mahī Kabāshor.¹

The fair of Devī Tārā is held at Tārab in October on the Durgā *ashtamī*, and lasts for a day. On the first *navarātra*, the Brahmans worship Durgā in the temple, and a he-goat is sacrificed daily, the Rājā bearing all expenses. On the morning of the *ashtamī*, the Rājā, with his Rānī, and all his family, sets out from his court so as to reach the plain below the temple at ten in the morning, and there takes a meal, after which the whole Court goes in procession, preceded by a band of musicians, to the temple, which the Rājā, with the Rānī, enters at about one in the afternoon. The Rājā first offers a gold *moḥar* and sacrifices a he-goat, and each member of his family does the same. Everyone presents from one to eight annas to the *bhojki* and the *pujāri*. After the ruling family has made its offerings, other people may make theirs, and money, fruits, flowers, *ghī* and grain are given by everyone according to his means. The *bhojki* and the *pujāri* divide the heads of slaughtered goats, returning the rest of the flesh to the persons who offered them. This worship lasts till four, and then the sacrifice of bull-buffaloes begins. These are presented by the Rājā as *sankalp* or alms, and taken to a place not far from the temple, where a crowd of people surround them with sticks and hatchets in their hands. The *pujāri* first worships the animals, making a *tilak* with rice and saffron on their foreheads.

Boiling water is then poured on them to make them shiver, and if that fails, cinders are placed on their backs. This is done to each animal in turn, and unless each one trembles from head to foot it is not sacrificed. The people stand round entreating the Devī with clasped hands to accept the offerings, and when a buffalo shivers it is believed that the Devī has accepted his sacrifice. The people then shout *Devī-jī-kī-jai, jai*, 'victory to the Devī.' When all the buffaloes have been accepted by the Devī, the first is taken to the shambles and a man there wounds him with a sword. Then all the low-caste people, such as the Chamārs, Kolīs, Bharos, and Ahīrs, pursue the animal striking him with their clubs and hatchets and making a great outcry. Each is brutally and cruelly killed in this way, and it is considered a meritorious act to kill them as mercilessly as possible, and if the head of any buffalo is severed at the first stroke of the sword, it is regarded as an omen that some evil is impending and that both the person who inflicts the blow and the one who makes the sacrifice will come to harm in the course of the ensuing year, the belief being that as the buffaloes are the children of the Devī's enemies it is fitting to kill them in this way.² After this sacrifice, food is offered to the Devī, and *ārṭī* is performed at six in the evening.

¹ (This reference is clearly meant to be classical, and for Mahī Kabāshor read Mahisāsura.—Sir R. C. Temple).

² Mahī Khashwa, Mahisāsura, who tormented the Devī, was a bull-buffalo, and, when he was killed, his descendants were metamorphosed into bull-buffaloes.

The fair is the occasion of much merriment and even debauchery. Women of all classes attend, unless they are secluded (*parda nashīn*), and those of loose character openly exact sweetmeats and money for the expenses of the fair, from their paramours, and put them publicly to shame if they do not pay. The plain is a Sanctuary, and no one can be arrested on it for any offence, even by the Rājā, but offenders may be arrested as soon as they quit its boundaries and fined, the fines being credited to the temple funds. Offences are, however, mostly connived at. There is much drinking and a good deal of immorality, with a great many petty thefts. The Rājā, with his family, spends the night on the site of the fair. The *bhojki* and the *pūjāri*, who, with the *bhāṇḍāri*, receive the offerings received at the fair, are Sarsūt Brahmans of the Rai-Bhāt group, while the *bhāṇḍāri* is a Kanet. Brahmans girls are also brought to this temple, where they worship and are fed, and also receive money and *dachhna* (*dakhna*).¹

On the third day of the Dasehra, the goddess is worshipped at 2 p. m., in the *darbār*, all the weapons being first taken out of the arsenal and worshipped, and then all the musical instruments. The essential worship is that of the sword and flag. After this the Rājā holds a *darbār* with full ceremonial and then visits the temple of Thākurji Lachhmi Narāyan, whence the image is brought in a palanquin, while the Rājā walks just behind it, attended by all his officials, in order of precedence, to the plain set apart for this festival. On this plain a heap of fuel² is piled at a short distance from a green tree, which is adorned with small flags and round which is tied a wreath containing a rupee. The Rājā with unsheathed sword goes round the heap, followed by the rest of the people, and the heap is then worshipped and set fire to. It is essential that the *wazīr* of the State should be present at this ceremony, and if he is unavoidably absent a representative, who wears an iron *sanjuā*, is appointed, and the heap is then fired. The man who cuts the wreath on the tree in the midst of the burning fire and takes the rupee is considered a hero, and his prosperity during the ensuing year is assured. Before the heap is fired, a pitcher of water with a mark on it is placed close by, and whoever hits the mark is deemed lucky, besides receiving a prize from the Rājā. If no one is able to hit it, the man who represents Hanūmán, and who accompanied the idol, smashes the pitcher with his mace. The image is then carried back to its temple with the same pomp as before, and a turban is given to the Rājā on behalf of the Thākurdwāra, while his attendants are given *bhog* and *charnamrīt*.³ Wreaths of flowers are then distributed. The festival is believed to commemorate the conquest of Ceylon by Rām Chandar, the ancestor of the Rājputs, which was accomplished after worshipping Devī.

A somewhat similar festival is the Saer fair held at Khad Ashni:—On the morning of the first of Asauj, a barber, having lighted a lamp in a *thāl* (plate) and made an idol of Ganesh in cow dung, comes to the Rājā and his officials and makes them worship the idol.

¹ A fee for spiritual service.

² The stack is called *lauka*.

³ The water with which the feet of the idol have been washed.