

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

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

* Gazetteer of the Anantapur district.

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

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

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

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

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

† Manual of the Kurnool district.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Tennent, Ceylon.

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

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

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

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

† *Manual of the Kurnool district.*

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

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

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

* J. S. Chandler, *Calcutta Review*, 1908.

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

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

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

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

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

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

† Indian Review, 1905.

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

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

* Fraser. Totemism, 1887.

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

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

* Manual of the Karnool district.

† M. J. Walhouse, Ind. Ant., V, 1876.

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

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

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

* *Madras Census report, 1901.*

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

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

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

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

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

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

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

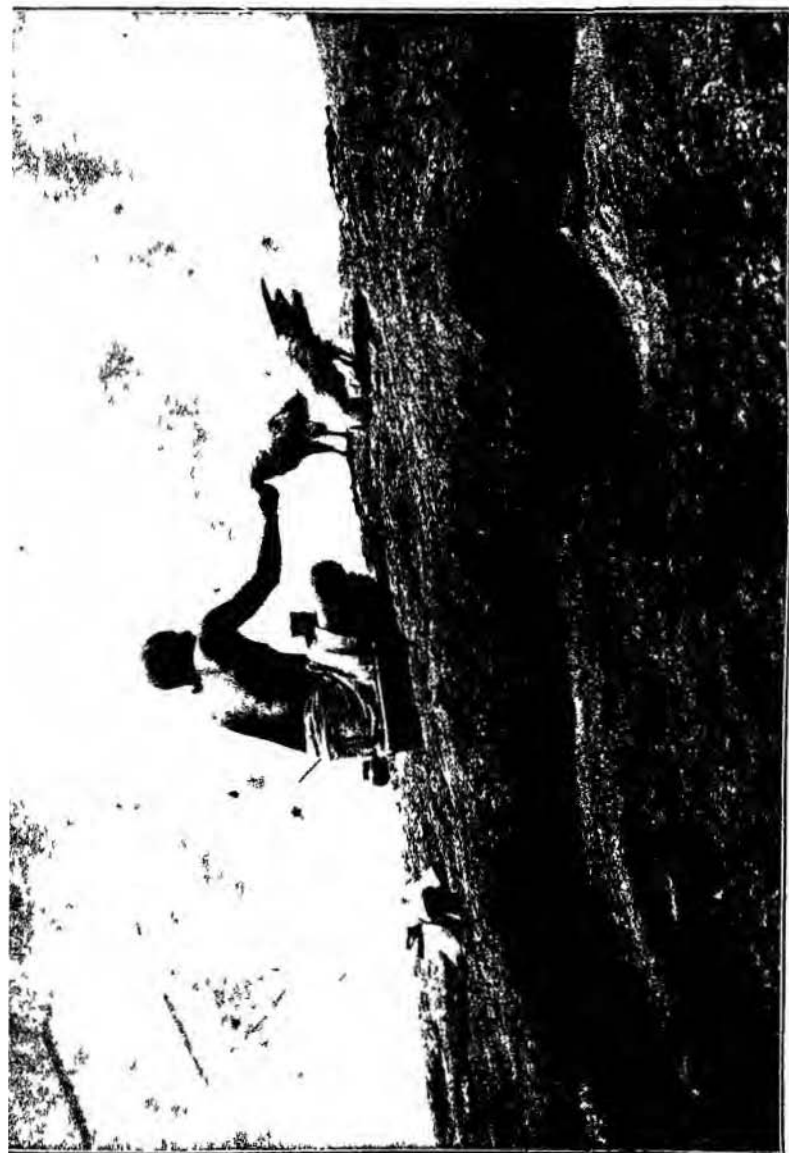
Ill-luck will follow, should an owl sit on the house top, or perch on the bough of a tree near the house. One screech forebodes death; two screeches success in any approaching undertaking; three the addition by marriage of a girl to the family; four a disturbance; five that the hearer will travel. Six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

* Manual of the Bellary district.

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

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

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



-Sacred Vultures, Tirukazhukunram.

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

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

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

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

† Madras Census Report, 1871.

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

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

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

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

Of serpent worship on the west coast it is written, in the Cochin Census report, 1801, that "no orthodox Hindu will ever kill serpents, even if bitten, for it is believed that any injury done to them would bring on leprosy, sterility, or ophthalmia. They are propitiated by offerings of milk, plantains, etc., on certain days of the year. The *Pāmbumēkāt Nambūtiri*, in whose house they are fed and nursed, is believed to be proof against their bite and poison. He is the special priest at certain sacrifices offered to the serpents. He alone can remove a serpent

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

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

* Letters from Malabar.

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

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

* Nineteenth Century, 1904.

† Calcutta Review, 1901.

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

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

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

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

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

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

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

* Madras Christ Coll. Magazine, 1896.

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

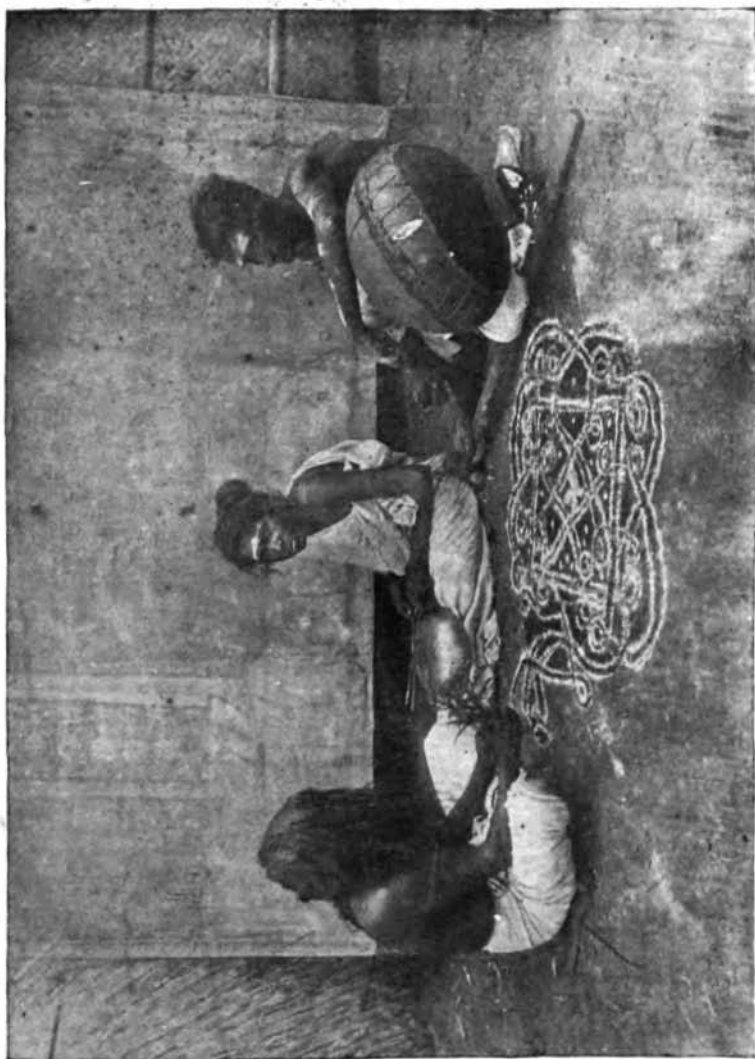
Among the Telugus, eclipses are said to be caused by the moon intervening between a money-lender and his clients. When the client, exasperated by demands for money, is about to strike the money-lender, the moon intervenes, and is partly obscured by the striker's body. They are also believed to be caused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

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

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

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

Plate XVI.



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

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

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

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

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

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

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



Pulluvan with Pot-drum.

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

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

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

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

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

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

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

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

* Malayalam Dictionary.

† Rev. J. Cain, Ind. Ant., V, 1876.

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

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

* The Tinnevely Shanars, 1849.

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

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

* Gazetteer of the Anantapur district.

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

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

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

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

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

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

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

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



Pongal Offerings.

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

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

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

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

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

* Manual of the Bellary district.

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

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

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

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

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

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

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

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

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

* F. Fawcett, Journ. Anth. Soc., Bombay, I, 1884.

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

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

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

† Rev. J. Cain, Ind. Ant., IV, 1875.

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

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

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

* Madras Census report, 1891.

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

Tamarind tree

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

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

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

* K. Brikantaliyar, Ind. Ant., XX1, 1892.

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

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

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

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

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

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

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

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

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

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

* *Ipd. Ant.*, V, 1876.

him *vis-à-vis*, having a forelock. There are Nampūtiris in Malabar, to whom these are so many missiles, which they may throw at anybody they choose. They are, like Shakespeare's Ariel, little active bodies, and most willing slaves of the master under whom they happen to be placed. Their victims suffer from unbearable agony. His clothes take fire; his food turns into ordure; his beverages become urine; stones fall in showers on all sides of him, but curiously not one on him; and his bed becomes a literal bed of thorns. He feels, in fact, a lost man. With all this annoying mischief, Kuttichchättan or Boy-Satan does no serious harm. He oppresses and harasses, but never injures. A celebrated Brāhmin of Changanacheri is said to own more than a hundred of these Chättans. Household articles and jewelry of value may be left in the premises of the homes guarded by Chättan, and no thief dares to lay his hand on them. The invisible sentry keeps diligent watch over his master's property, and has unchecked powers of movement in any medium. As remuneration for all these services, the Chättan demands nothing but food, but that in a large measure. If starved, the Chättans would not hesitate to remind the master of their power, but, if ordinarily cared for, they would be his most willing drudges. As a safeguard against the infinite power secured for the master by Kuttichchättan, it is laid down that malign acts committed through his instrumentality recoil on the prompter, who dies either childless or after frightful physical and mental agony. Another method of oppressing humanity, believed to be in the power of

sorcerers, is to make men and women possessed with spirits. Here, too, women are more subject to their evil influence than men. Delayed puberty, permanent sterility, and still-births are not uncommon ills of a devil-possessed woman. Sometimes the spirits sought to be exorcised refuse to leave the body of the victim, unless the sorcerer promises them a habitation in his own compound (grounds), and arranges for daily offerings being given. This is agreed to as a matter of unavoidable necessity, and money and lands are conferred upon the mantravādi Nampūtiri to enable him to fulfil his promise." If an evil spirit is not a powerful one, the sorcerer makes it take a vow that it will not trouble anyone in the future, and, in return, offers to it the blood of fowls, a goat, etc. He then orders the spirit to climb a tree, and drives three large iron nails into the trunk thereof. As iron is disliked by spirits, the result is to confine the evil spirit in the tree, for it cannot descend beyond the nails.

Some Bhūtas have human mistresses and concubines. And it is narrated that a Chetti in the Madura district purchased a Malabar demon from a magician for ninety rupees. But hardly a day had passed before the undutiful spirit fell in love with its new owner's wife, and succeeded in its nefarious purpose.*

"There are," Mr. Govinda Nambiar writes,† "certain specialists among Mantravādīs (dealers in magical spells), who are known as Odiyans. Conviction is deep-rooted

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

† *Indian Review*, 1900.

that they have the power of destroying whenever they please, and that, by means of a powerful bewitching matter called *pilla-thilum* (oil extracted from the body of an infant), they are enabled to transform themselves into any shape or form, or even to vanish into air, as their fancy may suggest. When an Odiyan is hired to cause the death of a man, he waits during the night time at the gate of his intended victim's house, usually in the form of a bullock. If, however, the person is inside the house, the Odiyan assumes the shape of a cat, enters the house, and induces him to come out. He is subsequently knocked down, and strangled. The Odiyan is also credited with the power, by means of certain *medicinos*, of inducing sleeping persons to open the doors, and come out of their houses as *somnambulists* do. Pregnant women are sometimes induced to come out of their houses in this way, and they are murdered, and the *fœtus* extracted from them. Murder of both sexes by Odiyans was a crime of frequent occurrence before the British occupation of the country."

Concerning *odi cult* Mr. Anantha Krishna Iyer writes as follows.* "The disciple is taught how to procure *pilla thilam* (*fœtus* oil) from the six or seven months *fœtus* of a young woman in her first pregnancy. He (the *Paraiyan* magician) sets out at midnight from his hut to the house of the woman he has selected, round which he walks several times, shaking a cocoanut containing *gurusi* (a compound of water, lime and turmeric), and

* Monograph, Ethn. Survey, Cochin.

muttering some mastram to invoke the aid of his deity. He also draws a yantram on the earth, taking special care to observe the omens as he starts. Should they be unfavourable, he puts it off for another favourable opportunity. By the potency of his cult, the woman is made to come out. Even if the door of the room in which she might sleep be under lock and key, she would knock her head against it, until she found her way out. She thus comes out, and yields herself to the influence of the Paraiyan magician, who leads her to a retired spot either in the compound (grounds), or elsewhere in the neighbourhood, strips her naked, and asks her to lie flat. She does so, and the chora kindi (gourd: *Lagenaria*) is placed close to the uterus. The womb expands, and the foetus comes out in a moment. A few leaves of some plant are applied, and the womb contracts. Sometimes the womb is filled with rubbish, and the woman instantly dies. Care is taken that the foetus does not touch the ground, lest the purpose be defeated, and the efficacy of the medicine completely lost. It is cut to pieces, dried, and afterwards exposed to the smoke above a fire-place. It is then placed in a vessel provided with a hole or two, below which there is another vessel. The two together are placed in a larger vessel filled with water, and heated by a bright fire. The heat must be so intense as to affect the foetus, from which a kind of liquid drops down, and collects in the second vessel in an hour and-a-half. He (the magician) then takes a human skull, and reduces it to a fine powder. This is mixed with a portion of the liquid. A mark is

made on the forehead with this mixture, and the oil is rubbed on certain parts of the body, and he drinks a measure of cow-dung water. He then thinks that he can assume the figure of any animal he likes, and successfully achieves his object in view, which is generally to murder or maim a person.

“A magic oil, called angola thilum, is extracted from the angola tree (*Atangium Lamarchii*), which bears a very large number of fruits. One of these is believed to be capable of descending and returning to its position on dark nights. Its possession can be attained by demons, or by an expert watching at the foot of the tree. When it has been secured, the extraction of the oil involves the same operations as those for extracting the pilla thilum, and they must be carried out within seven hours. The (odi) cult was practised by the Parayas some twenty years ago to a very large extent in the rural parts of the northern division of the (Cochin) State, and in the taluks of Palghât and Valuvanâd, and even now it has not quite died out. Cases of extracting the foetus, and of putting persons to death by odi are not now heard of owing to the fear of Government officials, landlords, and others. The records of criminal courts attest the power and prevalence of this persuasion among the more intelligent and higher classes.”

In a case which was tried at the Malabar Sessions a few years ago, several witnesses for the prosecution deposed that a certain individual was killed by the process known as odi. One man gave the following account of the process. Shoot the victim in the nape

of the neck with a blunt arrow, and bring him down. Proceed to beat him systematically all over the body with two sticks (resembling a policeman's truncheon, and called *odivaddi*), laying him on his back, and applying the sticks to his chest and up and down the sides, breaking all the ribs and bones. Then raise the person, and kick his sides. After this, force him to take an oath, that he will never divulge the names of his torturers. All the witnesses agreed about the blunt arrow, and some bore testimony to the sticks.

In 1529 several natives of Malabar were charged with having proceeded, in company with a Paraiyan, to the house of a pregnant woman, who was beaten and otherwise ill-treated, and with having taken the foetus out of her uterus, and introduced in lieu thereof the skin of a calf and an earthen pot. The prisoners confessed before the police, but were acquitted mainly on the ground that the earthen pot was of a size which rendered it impossible to credit its introduction during life.

In 1834 the inhabitants of several villages in Malabar attacked a village of Paraiyas on the alleged ground that deaths of people and cattle, and the protracted labour of a woman in child-bed, had been caused by the practice of sorcery by the Paraiyas. They were beaten inhumanely, with their hands tied behind their backs, so that several died. The villagers were driven, bound, into a river, immersed under water so as nearly to produce suffocation, and their own children were forced to rub sand into their wounds. Their settlement was then razed to the ground, and they were driven into banishment. Some Paniyans

of Malabar are believed to be gifted with the power of changing themselves into animals; and there is a belief that, if they wish to secure a woman whom they lust after, one of the men, gifted with the special power, goes to the house at night with a hollow bamboo, and encircles the house three times. The woman then comes out, and the man, changing himself into a bull or dog, works his wicked will. The woman, it is believed, dies in the course of two or three days. Years ago it was not unusual for people to come long distances for the purpose of engaging Paniyans to help them in carrying out some more than usually desperate robbery or murder. The mode of procedure, in engagements of this sort, is evidenced by two cases, which had in them a strong element of savagery. On both these occasions the thatched homesteads were surrounded at dead of night by a gang of Paniyans carrying large bundles of rice-straw. After carefully piling up the straw on all sides of the building marked for destruction, torches were applied, and those of the unfortunate inmates who attempted to escape were knocked on the head with clubs, and thrust into the fiery furnace. In 1904 some Paniyans were employed by a Māppilla to murder his mistress, who was pregnant, and threatened that she would noise abroad his responsibility for her condition. He brooded over the matter, and one day, meeting a Paniyan, promised him ten rupees if he would kill the woman. The Paniyan agreed to commit the crime, and went with his brothers to a place on a hill, where the Māppilla and the woman were in the habit of gratifying their passions. Thither the man and woman

followed the Paniyans, of whom one ran out, and struck his victim on the head with a chopper. She was then gagged with a cloth by one of the Paniyans, carried some distance, and killed. Two Paniyans and the Māppilla were sentenced to be hanged.

As bearing on the subject of enchantment and spells, Mr. Logan records * that "the family of famous Kādir trackers, whose services were retained for His Royal Highness the Prince of Wales' (now King Edward) projected shooting tour in the Ānamalai mountains, dropped off most mysteriously, one by one, stricken down by an unseen hand, and all of them expressing their conviction beforehand that they were under a certain individual's spell, and were doomed to certain death at an early date. They were probably poisoned, but how it was managed remains a mystery, although the family was under the protection of a European gentleman, who would have at once brought to light any ostensible foul play."

The jungle Kurumbas of the Nilgiris are believed to be necromancers, and in league with the devil. The Kurumba is resorted to by the Badagas when they till the land, and sow the seed. Otherwise the harvest will not be prosperous. The Kurumba, therefore, turns the first sod, sows the first handful of seed, and reaps the first sheaf of grain, after invoking the god or evil spirit. The Toda or Badaga requires the services of the Kurumba when he fancies that any member of his household is possessed of the devil, and when he wants to remove the evil eye, to which he fancies that his children

* Manual of Malabar.

have been subjected. The Kurumba does his best to remove the malady by repeating various mantrams. If he fails, and if any suspicion is aroused in the mind of the Toda or Badaga that he is allowing the devil to play his pranks instead of loosing his hold on the supposed victim, woe betide him. The wrath of the entire village, or even the whole tribe, is raised against the unhappy Kurumba. His hut is surrounded at night, and the entire household massacred in cold blood, and their huts set on fire. This is very cleverly carried out, and the isolated position of the Kurumba settlements allows of very little clue for identification. In 1835 no less than fifty-eight Kurumbas were thus murdered, and a smaller number in 1875 and 1882. In 1891 the five inmates of a single hut were murdered, and their hut burnt to ashes, because, it was said, one of them who had been treating a sick Badaga child failed to cure it. The crime was traced to some Kotas in conjunction with Badagas, but the District Judge disbelieved the evidence, and all who were charged were acquitted. Some years ago a Toda was found dead, in a sitting posture, on the top of a hill near a Badaga village, to which a party of Todas had gone to collect tribute. The body was burnt, and a report then made to the police that the man had been murdered. On enquiry it was ascertained that the dead man was supposed to have bewitched a little Badaga girl, who died in consequence and the presumption was that he had been murdered by the Badagas out of spite.

In Mysore, if there is a dispute as to the village boundaries, the Holeya Kuluvādi is believed to be the

only person competent to take the oath as to how the boundary ought to run. The old custom for settling such disputes is thus described by Mr. J. S. F. Mackenzie.* "The Kuluvādi, carrying on his head a ball made of the village earth, in the centre of which is placed some water, passes along the boundary. If he has kept the proper line, every thing goes well; but, should he, by accident even, go beyond his own proper boundary, then the ball of earth, of its own accord, goes to pieces. The Kuluvādi is said to die within fifteen days, and his house becomes a ruin. Such is the popular belief."

A few years ago, Mr. H. D. Taylor was called on to settle a boundary dispute between two villages in Jeypore under the following circumstances. As the result of a panchayat (council), the men of one village had agreed to accept the boundary claimed by the other party if the head of their village walked round the boundary and eat earth at intervals, provided that no harm came to him within six months. The man accordingly perambulated the boundary eating earth, and a conditional order of possession was given. Shortly afterwards the man's cattle died, one of his children died of small-pox, and finally he himself died within three months. The other party then claimed the land on the ground that the earth goddess had proved him to have perjured himself. It was urged, in defence, that the man had been made to eat earth at such frequent intervals that he contracted dysentery, and died from the effects of earth eating.

* Ind. Ant., II, 1873.

The name Chedipe (a prostitute) is applied to sorceresses among various classes in the Godāvāri district. The Chedipe is believed to ride on a tiger at night over the boundaries of seven villages, and return home at early morn. When she does not like a man, she goes to him bare-bodied at dead of night, the closed doors of the house in which he is sleeping opening before her. She sucks his blood by putting his toe in her mouth. He will then lie motionless and insensible like a corpse. Next morning he feels uneasy and intoxicated, as if he had taken ganja (*Cannabis sativa*), and remains in that condition all day. If he does not take medicine from one skilled in treating such cases, he will die. If he is properly treated, he will be as well as ever in about ten days. If he makes no effort to get cured, the Chedipe will molest him again and again, and, becoming gradually emaciated, he will die. When a Chedipe enters a house, all those who are awake will become insensible, those who are seated falling down as if they had taken a soporific drug. Sometimes she drags out the tongue of the intended victim, who will die at once. At other times slight abrasions will be found on the skin of the intended victim, and, when the Chedipe puts pieces of stick thereon, they burn as if burnt by fire. Sometimes she will hide behind a bush, and, undressing there, fall on any passer-by in the jungle, assuming the form of a tiger with one of the four legs in human form. When thus disguised, she is called Marulupuli (enchanting tiger). If the man is a brave fellow, and endeavours to kill the Chedipe with any instruments he may have with him, she will run

away, and, if a man belonging to her village detects her mischief, she will assume her real form, and answer mildly that she is only digging roots. The above story was obtained by a native revenue official, when he visited a Koya village, where he was told that a man had been sentenced to several years' imprisonment for being one of a gang who had murdered a Chedipe for being a sorceress.

In the Vizagapatam district, where a village was supposed to contain a witch, the Dāsari was called upon to examine his books, and name the person. He fixed on some wretched woman, whose front teeth were immediately knocked out, and her mouth filled with filth. She was then beaten with sticks. If she cried out, she was no witch. The only stick that would make a witch cry out was the jorra or castor-oil plant switch. The people believe that a witch, when she wishes to revenge herself on any one, climbs at night to the top of his house, and, making a hole through the roof, drops a thread down till the end of it touches the body of the sleeping man. Then she sucks at the other end, and draws up all the blood out of his body. Witches are said to be able to remove all the bones out of a man's body, or to deposit a fish, ball of hair, or rags in his stomach. The town of Jeypore was said to be haunted by a ghost. It was described as a woman, who paraded the town at midnight in a state of nudity, and from her mouth proceeded flames of fire. She sucked the blood of any loose cattle she found about, and, in the same way, revenged herself on any man who had insulted her.*

In 1904, a case illustrating the prevailing belief in witchcraft occurred in the Vizagapatam hill tracts. The youngest of three brothers died of fever, and, when the body was cremated, the fire failed to consume the upper portion. The brothers concluded that death must have been caused by the witchcraft of a certain Khond. They accordingly attacked the latter, and killed him. After death the brothers cut the body in half, and dragged the upper half of it to their own village, where they attempted to nail it up on the spot where their deceased brother's body failed to burn. The accused were arrested on the spot, with the fragment of the Khond's corpse. They were sentenced to death, and the sentence was confirmed by the High Court.*

Of sorcery among the Oriyas, Mr. S. P. Rice tells us† that a girl was suffering from mental disease, and believed to be possessed of a devil. She declared that she was bewitched by a certain man, who had to be cured of his power over her. Accordingly, the friends and relatives of the girl went to this man's house, dragged him out into the road, laid him on his back, and sat on his chest. They then proceeded to extract his two front teeth with a hammer and pincers. "It does not appear how the cure was to work—whether the operators thought that the words of cursing or magic, coming through the orifice of the teeth, would be mumbled, and thus lose some of their incisive force,

* Police Report, 1904.

† Occasional Essays on Native South Indian Life, 1901.

and therefore of their power for evil, or whether it was thought that the devil wanted room to fly out." In the Kistna district a Māla weaver was suspected of practising sorcery by destroying men with devils, and bringing cholera and other diseases. He was met by certain villagers, and asked for tobacco. While he stopped to get the tobacco out, he was suddenly seized and thrown on the ground. His hands were tied behind his back, and his legs bound fast with his waist-cloth. One man sat on his legs, another on his waist, and a third held his head down by the top-knot. His mouth was forced open with a pair of large pincers, and a piece of stick was thrust between the teeth to prevent the mouth closing. One of the assistants got a stone as big as a man's fist, and with it struck the sorcerer's upper and lower teeth several times until they were loosened. Then nine teeth were pulled out with the pincers. A quantity of milk-hedge (*Euphorbia*) juice was poured on the bleeding gums, and the unfortunate man was left lying on his back, to free himself from his bonds as best he could.* In North Arcot, a few years ago, a man was believed to have great power over animals, of which he openly boasted, threatening to destroy all the cattle of one of his neighbours. This man and his friends believed that they could deprive the sorcerer of his power for evil by drawing all his teeth, which they proceeded to do with fatal results.

At a village near Berhampūr in Ganjam, Mr. Rice tells us,† a number of villagers went out together.

* H. J. Stokes, Ind. Ant., V, 1876.

† Op. cit.

By-and-bye, according to a preconcerted plan, one of the party suggested a drink. The intended victim was drugged, and taken along to the statue of the goddess, or shrine containing what did duty for the statue. He was then thrown down with his face on the ground in an attitude suggesting supplication, and, while he was still in a state of stupor, his head was chopped off with an axe.

In the Koraput taluk, Vizagapatam, a wizard had a reputation for possessing the power to transplant trees, and it was believed that, if a man displeased him, his trees were moved in the night, and planted in someone else's grounds.

In the Godāvāri district a sorcerer known as the ejjugadu (male physician) is believed, out of spite or for payment, to kill another by invoking the gods. He goes to a green tree, and there spreads muggu or chunām (lime) powder, and places an effigy of the intended victim thereon. He also places a bow and a bamboo arrow there, and recites certain spells, and calls on the gods. The victim is said to die in a couple of days. But, if he understands that the ejjugadu has thus invoked the gods, he may inform another ejjugadu, who will carry out similar operations under another tree. His bow and arrow will go to those of the first ejjugadu, and the two bows and arrows will fight as long as the spell remains. The man will then be safe. The second ejjugadu can give the name of the first, though he has never known him.

Writing concerning the Yerukalas, Mr. Fawcett says that the warlook takes the possessed one by night to the

outskirts of the village, and makes a figure on the ground with powdered rice, powders of various colours, and powdered charcoal. Balls of the powders, half cocoanut shells, betel, four-anna pieces, and oil lamps are placed on the hands, legs and abdomen. A little heap of boiled rice is placed near the feet, and curds and vegetables are set on the top of it, with limes placed here and there. The subject of the incantation sits near the head, while the magician mutters mantrams. A he-goat is then sacrificed. Its head is placed near the feet of the figure, and benzoin and camphor are waved. A little grain is scattered about the figure, to appease the evil spirits. Some arrack is poured into a cup, which is placed on the body of the figure, and the bottle which contained it is left at the head. The limes are cut in two, and two cocoanuts are broken. The patient then walks by the left side of the figure to its legs, takes one step to the right towards the head and one step to the left towards the feet, and walks straight home without looking back.*

In a field outside a village in South Canara, Mr. Walhouse noticed a large square marked in lines with whitewash on the ground, with magic symbols in the corners and the outline of a human figure rudely drawn in the middle. Flowers and boiled rice had been laid on leaves round the figure. He was informed that a house was to be built on the site marked out, and the figure was intended to represent the earth-spirit supposed to be dwelling in the ground. Without this ceremony being

performed before the earth had been dug up, it was believed there would be no luck about the house.*

The following form of sorcery used, in Malabar, in compassing the discomfiture of enemies, is recorded by Mr. Walhouse.† Make an image of wax in the form of your enemy; take it in your right hand at night, and hold your chain of beads in your left hand. Then burn the image with due rites, and it shall slay your enemy in a fortnight. Or a figure representing an enemy, with his name and date of his birth inscribed on it, is carved out of *Strychnos Nux-vomica* wood. A mantram is recited, a fowl offered up, and the figure buried in glowing rice-husk embers. Or, again, some earth from a spot where an enemy has urinated, saliva expectorated by him, and a small tuft of hair, are placed inside a tender cocoanut, and enclosed in a piece of *Strychnos Nux-vomica*. The cocoanut is pierced with twenty-one nails and buried, and a fowl sacrificed. In 1903 a life-size nude female human figure (plate XIX) with feet everted and directed backwards, carved out of the wood of *Alstonia scholaris*, was washed ashore at Calicut. Long nails had been driven in all over the head, body and limbs, and a large square hole cut out above the navel. Inscriptions in Arabic characters were scrawled over it. By a coincidence the corpse of a man was washed ashore close to the figure. It probably represented the figure of a woman who was possessed by an evil spirit, which was nailed to it before it was cast into the sea, and was made on the Laccadive

* Ind. Ant., X, 1881.

† Ind. Ant., V, 1879.

Plate XIX.



Sorcery Figure.