islands, some of the residents on which are famous as necromancers. In obstinate cases of possession by an evil spirit, the only remedy is to bind the spirit by shutting it up in a jar, and throw it into the sea. The Kodangallūr (cock-feast) Bhagavāthi was rescued from the sea by a fisherman. It was shut up in a jar, and thrown into the sea by a great magician. The story is repeated in the Arabian Nights. The spirit of a deceased Brāhman (man or woman) is the most difficult of all to propitiate. A timber merchant at Calicut some time ago spent more than a thousand rupees for this purpose. He had built a new house, and on the morning after the kutti pūja (house-warming) ceremony his wife and children were coming to occupy it. Just as they entered the grounds, a cow ran against one of the children, and knocked it down. This augured evil, and, in a few days, the child was attacked with small-pox. One child after another caught the disease, and at last the man's wife also got it. They all recovered, but the wife was laid up with some uterine disorder. The astrologers said that the house was once a Brāhman's, whose spirit still haunted it. It had been disturbed, and must be propitiated. Very expensive ceremonies were performed by Brāhmans for a fortnight. The house was sold to the Brāhman priest for a nominal price. An image of the deceased Brāhman was made of gold, and, after the purification ceremonies, taken to Rāmēsvaram, where arrangements were made to have daily worship performed to it. The house, in its purified state, was sold back by the Brāhman priest. The woman was taken to the maternity hospital. The

astrologer had predicted that the displeasure of the spirit would be exhibited on the way by the breaking of dishes and by furniture catching fire—a very strange prediction, because the bed on which the woman was lying in the train caught fire by a spark from the engine. After the spirit had been thus propitiated, there was peace in the house.

The native servant of a friend of mine in Madras found buried in a corner of his master's garden the image of a human figure, which had been deposited there by an enemy who wished to injure him. The figure was made of flour mixed with "walking foot earth," *i.e.*, earth from ground which the servant had walked over. Nails, fourteen in number, had been driven into the head, neck, and each shoulder, elbow, wrist, hip, knee, and ankle. And buried with the figure were fourteen eggs, limes, and balls of camphor, and a scrap of paper bearing the age of the servant, and the names of his father and mother. A Muhammadan fortune-teller advised the servant to burn the effigy, so at midnight he made an offering of a sheep, camphor, betel-nuts, and cocoanuts, and performed the cremation ceremony.

In a recent note,* it is started that curious phenomena take place in connection with persons who are possessed. "The victim suddenly takes fire; lamps are as suddenly extinguished in his presence, even when there is not the slightest breath of air stirring. Stones are hurled at him by unseen agencies, and nauseating substances foul his food when he is at meals. For hours

* Madras Mail, November 1905.

on end he lies stretched on the ground to all appearances dead, or madly whirls round and round in a frightful manner. After the fit passes away, the worn-out victim eats an incredibly large quantity of food. If the victim is a women, her children die of strange diseases, and frequent abortions take place. Should the spirit of a learned Brāhman who has committed suicide, or come to other untimely end, enter even the most illiterate person, the possessed one chants Vēdic hymns, and incantations with an enunciation that a Ghanapathi might envy. The counter-art of devil driving offers a fairly profitable living to a large class of people. The spirit itself not infrequently gives information through the victim as to its identity, and stipulates to vacate possession, if a sacrifice of a specified number of sheep or fowls is made to it. Sometimes it asks for other lodgings, as in the New Testament story, and the exorciser, taking it at its word, drives a nail into the nearest tree, and adjures it to live thereon like an honest devil. The Lingadars of the Kistna district have made a speciality of bottling the spirit, literally, within a very narrow compass, the bottles being cast away in a place where no one can come across them, and liberate the imprisoned devils. One favourite tantra of the South Indian sorcerer consists of what is popularly known in Tamil as a pavai, that is to say, a doll made of some plastic substance, such as clay or wheat flour. A crude representation of the intended victim is obtained by moulding a quantity of this material, and a nail or pin driven into it at a spot corresponding to the limb or organ that is intended to be

affected. For instance, if there is to be paralysis of the right arm, the pin is stuck into the right arm of the image; if madness is to result, it is driven into the head, and so on, appropriate mantras being chanted over the image, which is buried at midnight in a neighbouring cremation ground. So long as the pavai is underground, the victim will grow from bad to worse, and may finally succumb to the disease, if steps are not taken in time. Sometimes, instead of a doll being used, the corpse of a child recently buried is dug out from the ground, and re-interred after being similarly treated. The only remedy consists in another sorcerer being called in for the purpose of digging out the pavai. Various are the methods he adopts for discovering the place where the doll is buried, one of them being very similar to what is known as crystal-gazing. A small quantity of a specially prepared thick black fluid or ointment is placed on the palm of a third person, and the magician professes to find out every circumstance connected with the case of his client's mental or physical affliction by attentively looking at it. The place of the doll's burial is spotted with remarkable precision, the nail extracted, and the patient is restored to his normal condition as by a miracle."

In Malabar, a wooden figure or image is sometimes made, and a tuft of a woman's hair tied on its head. It is fixed to a tree, and nails are driven into the neck and breast to inflict hurt on an enemy. The following form of sorcery is resorted to in Malabar.* A mantram is written

* F. Fawcett, Madras Museum Bull., III, 8, 1901.

on the stem of the kaitha plant, on which is also drawn a figure representing the person to be injured. A hole is bored to represent the navel. The mantram is repeated, and at each repetition a certain thorn (kāramullu) is stuck into the limbs of the figure. The name of the person, and of the star under which he was born, are written on a piece of cadjan, which is stuck into the navel. The thorns are removed, and replaced twenty-one times. Two magic circles are drawn below the nipples of the figure. The stem is then hung up in the smoke of the kitchen. A pot of toddy and some other accessories are procured, and with them the warlock performs certain rites. He then moves three steps backwards, shouts aloud thrice, fixing in the thorns again, and thinking all the while of the particular mischief with which he will afflict the person to be injured. When all this has been done, the person whose figure has been drawn on the stem, and pricked with thorns, feels pain as if he was being pricked. By the Thanda Pulayans of the west coast a ceremony called urasikotukkuka is performed with the object of getting rid of a devil, with which a person is possessed. At a place far distant from the hut, a leaf, on which the blood of a fowl has been made to fall, is spread on the ground. On a smaller leaf, chunām and turmeric are placed. The person who first sets eyes on these becomes possessed of the devil, and sets free the individual, who was previously under its influence. The Thanda Pulayans also practice maranakriyas, or sacrifices to demons, to help them in bringing about the death of an enemy. Sometimes

affliction is supposed to be brought about by the enmity of those who have got incantations written on a palm-leaf, and buried in the ground near a house by the side of a well. A sorcerer is called in to counteract the evil charm, which he digs up, and destroys.* "When," Mr. Govinda Nambiar writes,† "a village doctor attending a sick person finds that the malady is unknown to him, or will not yield to his remedies, he calls in the astrologer, and subsequently an exorcist, to expel the demon or demons which have possessed the sick man. If the devils will not yield to ordinary remedies administered by his disciples, the mantravādi himself comes, and a devil dance is appointed to be held on a certain day. Thereat various figures of mystic device are traced on the ground, and in their midst a huge and frightful form representing the demon. Sometimes an effigy is constructed out of cooked and coloured rice. The patient is seated near the head of the figure, and opposite her sits the magician adorned with bundles of sticks tied over the joints of his body, tails and skins of animals, etc. Verses are chanted, and sometimes cocks are sacrificed, and the blood is sprinkled on the demon's effigy. Amidst the beating of drums and blowing of pipes the magician enters upon his diabolical dance, and, in the midst of his paroxysm, may even bite live cocks, and suck with ferocity the hot blood."

Some time ago an old woman, hearing that her only son was lying dangerously ill, sought the aid of a

* L. K. Ananthe Krishna Aiyer. Monograph Eth. Survey, Cochin.
† Indian Review, 1900.

magician, who proceeded to utter mantrams, to counteract the evil influences which were at work. While this was being done, an accomplice of the magician turned up, and, declaring that he was a policeman, threatened to charge the two with sorcery if they did not pay a certain sum of money. The old woman paid up, but discovered later on that she had been hoaxed.

The two following quaint beliefs are recorded by Mr. Gopal Panikkar.* (1) In the regions above the earth are supposed to exist huge monsters, to whom is assigned the responsibility of supplying the earth with water. They possess enormous physical strength, and have two huge horns and large flashing eyes. All the summer they are engaged in drawing up water from the earth through their mouths, which they spit out as rain in the wet season. A still ruder imagination ascribes rain to the periodical discharge of urine by these monsters. Hence, in some places, there exists an aversion to the use of rain water for human consumption. Thunder is produced by their horns coming into violent collision as they work together; lightning by the friction of the horns. (2) The appearance of what is usually known as jack-o'-lantern in marshy places is believed, in Malabar, to be caused by light and sparks emitted from the mouths of peculiar devils, who make fishing their profession, which they practise especially on rainy and foggy nights. When they have caught fish, they cook them by putting then in their mouths, which are hot furnaces.

* Madras Christ. Coll. Magazine, 1896.

A few years ago, a zamindar in the Godāvari district engaged a Muhammadan to exorcise a devil which haunted his house. The latter, explaining that the devil was a female and fond of jewellery, induced the zamindar to leave a large quantity of jewels in a locked receptacle in a certain room, to which only the exorcist, and of course the devil, had access. The latter, it was supposed, would be gratified by the loan of the jewels, and would cease to annoy. The exorcist managed to open the receptacle and steal the jewels, and, such was the faith of his employer, that the offence was not suspected until a Police Inspector seized Rs. 27,000 worth of the jewels in Vizagapatam on suspicion, and they were with difficulty traced to their source.*

Quite recently a native servant was charged with beating with a cane a woman who was suffering from malarial fever two months after her confinement, in order to drive out a devil, said to be the spirit of a woman who was drowned some time previously, with which she believed herself to be possessed. The woman died three days after the beating, and various abrasions were found on the body and head. The Sub-Magistrate held that the hurt was part of the ceremony, to which the husband and mother of the woman, and the woman herself gave their consent. But, as the hurt was needlessly severe, the servant was fined twenty-five rupees, or in default, five weeks' rigorous imprisonment. The District Magistrate submitted the case to the High Court for

* Police Report, 1903.

Fortune-telling with Cowry Shells.

enhancement of the sentence. The medical evidence showed that the death of the woman was not in any way due to the strokes received from the cane, and the Judge saw no reason for enhancement.

In conclusion I may quote a few examples of sorcery culled from the ever entertaining annual reports of the Chemical Examiner to Government :—

(*a*) A wizard came to a village in order to exorcise the devil which possessed a certain woman. He was treated like a prince, and was given the only room in the house, while the family turned out into the hall. He lived there for several days, and then commenced his ceremonies. He drew the figure of a lotus on the floor, made the woman sit there, and commenced to twist her hair with his wizard's wand. When she cried out, he sent her out of the room, saying she was unworthy to sit on the lotus figure, but promising nevertheless to exorcise the devil without her being present. He found a half-witted man in the village, drugged him with ganja, brought him to the house, and performed his ceremonials on this man, who, on becoming intoxicated with the drug, began to get boisterous. The wizard tied him up with a rope because he had become possessed of the devil that had possessed the woman. The man was subsequently traced by his relatives, found in an unconscious state, and taken to hospital. The wizard got rigorous imprisonment.

(*b*) Some jewels were lost, and the mantrakāra was called in to detect the thief. The magician erected a screen, behind which he lit a lamp, and did other things

to impress the crowd with the importance of his mantrams. To the assembly he distributed betel-leaf patties containing a white powder, said to be holy ashes, and the effect of it on the suspected individuals, who formed part of the crowd, is said to have been instantaneous. So magical was the effect of this powder in detecting the thief that the unfortunate man ultimately vomited blood. When the people remonstrated with the magician for the severity of his magic, he administered to the sufferer an antidote of solution of cow-dung and the juice of some leaf. The holy ashes were found to contain corrosive sublimate, and the magician got eighteen months' rigorous imprisonment.

(*c*) A barber had been poaching on the local limits within which another barber and his family claimed the right to shave, and he had been diverting some of the latter's income into his own pockets. A third barber, a mutual friend, had been learning "sorcery and medicine" from barber No. 2, and, while these two were in a liquor shop, barber No. 1, who happened to be passing, was invited by the mutual friend to join them in a drink. He refused, but consented when the latter promised to add some sugar to the toddy to keep down its deleterious effects. The sugar was stirred into No. 1's cup, and the three drank to each other. Barber No. 2 had been educating the mutual friend to aid and abet him in an attempt on his opponent's life by stirring a mixture of arsenic and mercury compounds in the toddy. The victim recovered under prompt treatment in the hospital.

Votive offerings (Ex votos).—In addition to the observance of penances and fasting, Hindus of all castes, high and low, make various kinds of offerings to the gods, with the object of securing their good-will or appeasing their anger. By the lower castes offerings of animals—fowls, sheep, goats, or buffaloes—are made, and the gods whom they seek to propitiate are minor deities, *e.g.*, Ellamma or Muneswara, known as Kshudra Dēvatas (blood-thirsty gods), to whom animal sacrifices are acceptable. The higher castes usually perform vows to Venkateswara of Tirupati, Subramanya of Palni, Virarāghava of Tiruvallūr, Tirunārayana of Melkote, and other celebrated gods. But they may, if afflicted with serious disease, at times, as at the leaf festival at Periyapalayam, seek the good offices of minor deities. On the last day of the Gangajatra festival at Tirupati, a figure is made of clay and straw, and placed in the tope (grove), where crowds of all classes, including Paraiyans, present food to it. Buffaloes, goats, sheep, and fowls are sacrificed, and it is said that Brāhmans, though they will not be present, send animals to be slaughtered. At the conclusion of the festivity, the image is burned. During the feast, which continues over ten days, the lower orders of the people paint themselves, and indulge in much boisterous merriment. Those who have made a vow to Ganga fast for some days before the festival begins. They wear a structure made of bamboo in the form of a car, which is decorated with paper of different colours, and supported by iron nails pressed into the belly and back, and, with this structure on their heads, they go about. Those who

have been attacked by cholera or other serious disease make a vow to Ganga, and perform this ceremonial.

The simplest and commonest votive offerings are fruit, such as plantains and cocoanuts. Without an offering of fruit no orthodox Hindu would think of entering a temple, or the presence of a native of position. The procession of native servants and retainers, each bringing a gift of a lime, on New Year's Day is familiar to Anglo-Indians. By the rules of Government, the prohibition of the receipt of presents from Native Chiefs and others does not extend to the receipt of a few flowers or fruits, and articles of inappreciable value, although even such trifling presents should be discouraged.

Between the Madras museum and the Government maternity hospital a small municipal boundary stone has been set up by the side of the road. To this stone supernatural powers are attributed, and it is alleged that in a banyan tree in a private garden close by a Muni lives, who presides over the welfare of the hospital, and must be propitiated if the pregnant woman is to get over her confinement without complications. Women, coming to the hospital for their confinement, vow that they will, if all goes well, give a present of a cocoanut, betel, or flowers when they leave. Discharged patients can be seen daily, going to the stone and making offerings. On the day of their discharge, their friends bring camphor and other articles, and the whole family goes to the stone, where the camphor is burnt, a cocoanut broken, and perhaps some turmeric or flowers placed on it. The new-born child is placed on the bare ground in front of

the stone, and the mother, kneeling down, bows before it. The foreheads of both mother and child are marked with the soots from the burning camphor. If her friends do not bring the requisite articles, the woman goes home, and returns with them to do pūja to the stone, or it is celebrated at a temple or her house. The offerings are removed by those who present them, or by passers-by on the road. Women, after delivery, keep iron in some form, for example a knife, in their room, and carry it about with them when they go out. The Rev. S. Nicholson informs me that when a Māla woman is in labour, a sickle and some nīm leaves are always kept on the cot. In Malabar it is customary for those who have to pass by burning-grounds or other haunted places to carry with them iron in some form, *e.g.*, a knife, or an iron rod used as a walking-stick. When pregnant women go on a journey, they carry with them a few twigs or leaves of the nīm tree, or iron in some form, to scare evil spirits lurking in groves or burial-grounds, which they may pass.

The forms which votive offerings take are very multifarious. Sometimes, for example, they assume the form of bells, lamps, brass pots, articles made in wood or clay, images of various deities, cradles, leather shoes, coins, the hair of a new-born child, lumps of jaggery, salt and other things. When people are prevented from going to a temple at the proper time, hair is sometimes removed from their children's head, sealed up in a vessel, and put into the receptacle for offerings when the visit to the temple is made. In cases of dangerous

sickness, the hair is sometimes cut off, and offered to a deity. "The sacrifice of locks," Mr. A. Srinivasan writes, "is meant to propitiate deceased relations, and the deity which presides over life's little joys and sorrows. It is a similar intention that has dictated the ugly disfigurement of widows. We meet with the identical fact and purpose in the habit of Telugu Brāhmins, and all non-Brāhmins in general, sacrificing their whole locks of hair to the goddess Ganga at Prayaga, to the god Venkatēsa of Tirupati, and other local gods. The Brāhmin ladies of the south have more recently managed to please Ganga and other gods with just one or two locks of hair."

Marching, on one occasion, towards Hampi, where an outbreak of cholera had recently occurred, I came across two wooden gods on wheels by the roadside, to whom had been offered baskets of fruit, vegetables, earthen pots, bead necklets and bangles, which were piled up in front of them. By the sides of the roads in the Bellary district, Mr. W. Francis writes,* "often stands a wooden-frame-work mounted on little wheels, and bearing three wooden images. This is the car of Māriamma, the goddess of small pox and cholera, and her son and daughter. When disease breaks out, the car bearing her and her children is taken round the village with music and other due ceremony, and dragged to the eastern boundary. By this means the malignant essence of the goddess is removed from the village. The adjoining villagers hasten to prevent this from settling

* Manual of the Bellary district.

on them, by taking the car on with musical honours as before. The car is thus often wheeled through a whole series of villages." The Khonds prevent the approach of the goddess of small-pox by barricading the paths with thorns and ditches, and boiling caldrons of stinking oil.*

"A palmyra palm in the jungle near Ramnād with seven distinct trunks, each bearing a goodly head of fan-shaped leaves is", General Burton writes, † "attributed to the action of a deity, and stones smeared with oil and vermilion, and broken cocoanuts, and fowl's feathers lying about, testified that pūja and sacrifice were performed here."

Outside the temple of the village goddess at Ojini in the Bellary district, Mr. Fawcett tells us "are hung numbers of miniature cradles and bangles presented by women who have borne children, or been cured of sickness through the intervention of the goddess. Miniature cows are presented by persons, whose cows have been cured of sickness, and doll-like figures for children. One swāmi (god) there is, known by a tree hung with iron chains, hooks—anything iron; another by rags, and so on. The ingenious dhōbi (washerman), whose function is to provide torches on occasions, sometimes practices on the credulity of his countrymen by tying a few rags to a tree, which by-and-by is covered with rags, for the passers-by are not so stiff-necked as to ask for a sign other than a rag; and, under cover of the darkness, the dhōbi makes his torch of the offerings."

* Macpherson. Memorials of Service in India. † An Indian Olio.

On the road to Tirupati, the goddess Gauthala Gangamma has her abode in a margosa or āvaram tree, surrounded by a white-ant hill. Passers by tear off a piece of their clothing, and tie it to the branches, and place a small stone at the base of the ant-hill. Occasionally cooked rice is offered, and fowls are sacrificed, and their head and legs tied to the tree. It is recorded by Mr. Walhouse * that, when going from the Coimbatore plain to the Mysore frontier, he has seen a thorn-bush rising out of a heap of stones piled round it, and bearing bits of rag tied to its branches. These rags are placed there by nomad Lambādis, who are said to fasten rags torn from their garments to a bush in honour of Kampalamma (kampa=a thicket). In the Telugu country, rags are offered to a god called Pathalayya (Mr. Rags). On the trunk-roads in the Nellore district, rags may be seen hanging on the bābūl (*Acacia arabica*) trees. These are offerings made to Pathalayya by travellers who tear off pieces of their clothing, with a vague idea that the offering thereof will render their journey free from accidents, such as upsetting of their carts, or meeting with robbers.

It is narrated by *Moor* † that "he passed a tree, on which were hanging several hundred bells. This was a superstitious sacrifice by the Bandjarrahs (Lambādis), who, passing this tree, are in the habit of hanging a bell or bells upon it, which they take from the necks of their sick cattle, expecting to leave behind them the complaint also. Our servants particularly cautioned us

* Ind. Ant. IX, 1880. † Narrative of Little's Detachment.

against touching these diabolical bells; but, as a few were taken for our own cattle, several accidents that happened were imputed to the anger of the deity, to whom these offerings were made; who, they say, inflicts the same disorder on the unhappy bullock who carries a bell from this tree as he relieved the donor from." At Diguvemetta in the Kurnool district, I came across a number of bells, both large and small, tied to the branches of a tamarind tree, beneath which were an image of Malalamma and a stone bull (Nandi). Suspended from a branch of the same tree was a thick rope, to which were attached heads, skulls, mandibles, thigh bones, and feet of fowls, and the foot of a goat.

The god of the Aligiri Dēvastanam temple at Tirupati appears annually to four persons in different directions, east, west, south and north, and informs them that he requires a shoe from each of them. They whitewash their houses, worship the god, and spread rice-flour thickly on the floor of a room, which is locked for the night. Next morning the mark of a huge foot is found on the floor, and the shoe has to be made to fit this. When ready, it is taken in procession through the streets of the village, conveyed to Tirupati, and presented at the temple. Though the makers of the shoes have worked in ignorance of each other's work, the shoes brought from the north and south, and those from the east and west are believed to match and make a pair. Though the worship of these shoes is chiefly meant for Paraiyans, who are prohibited from ascending the Tirupati hill, as a matter of fact all, without distinction of caste,

worship them. The shoes are placed in front of the image of the god near the foot of the hill, and are said to gradually wear away by the end of the year. "At Bēlur in the Mysore Province," Mr. Rice writes,* "the god of the temple is under the necessity of making an occasional trip to the Baba Budan hills to visit the goddess. On these occasions he is said to make use of a large pair of slippers kept for the purpose in the temple. When they are worn out, it devolves upon the chucklers (leather-workers) of Channagiri and Bisvapatna, to whom the fact is revealed in a dream, to provide new ones." In order to present the slippers, they are allowed to enter the court-yard of the temple.

Mr. Walhouse informs us† that the champak and other trees round the ancient shrine of the Trimurti at the foot of the Ānaimalai mountains are thickly hung with sandals and shoes, many of huge size, evidently made for the purpose, and suspended by pilgrims as votive offerings.

"At Timmancherla," Mr. Francis writes,‡ "there is the tomb of a holy Muhammadan named Masthan Ali, in whose honour an urus (religious ceremony) is held annually in April, which is attended by followers of the Prophet from many villages around. Hindus make vows at the tomb, which has a special reputation for granting offspring to the childless, and take part in the urus a[illegible] with the Mussulmans. The Reddi (head-man) of [illegible]ge, who is a Hindu, brings the first offerings in

* Mysore. † Ind. Ant. IX, 1880.
‡ Gazetteer of the Anantapur district.

procession with much ceremony to the Mussulman priests who preside at the function." Carved wooden figurines, male and female, represented in a state of nudity, are manufactured at Tirupati and sold to Hindus. Those who are childless perform on them the ear-boring ceremony, in the belief that, as the result thereof, issue will be born to them. Or, if there are grown-up boys or girls in a family who remain unmarried, the parents celebrate the marriage ceremony between a pair of the dolls, in the hope that the marriage of their children will speedily follow. They dress up the dolls in clothes and jewellery, and go through the ceremonial of a real marriage. Some there are who have spent as much money on a doll's wedding as on a wedding in real life.

Among the Billavas of South Canara, in the case of grown-up boys and girls who die before marriage, a form of marriage of the dead is celebrated. The spirit of the deceased boy takes possession of one of his relatives, and expresses a desire that his marriage should be performed. The relatives make enquiries, and try to discover the spirit of a girl of a suitable bari (marriage division) which is, in like manner, troubling her relatives. When the search has been successful, two clay figures, or figures in rice flour representing the deceased boy and girl, are made, and the marriage ceremony is performed as in the case of living persons.

A Brāhmini bull, Mr. A. Srinivasan writes, [illegible] is dedicated to god Venkateswara of Tirupati [illegible] benefit of the living in fulfilment of vows. The act of dedication and release is preceded by elaborate rituals of

marriage, as among men and women. The bride, which should be a heifer that has not calved, is furnished by the father-in-law of the donor. The heifer is united in holy wedlock to the bullock, after formal chanting of mantrams, by the tying of the tāli and toe-rings to the neck. In this sham marriage, the profuse ornamentation of the couple with saffron and red powder, the pouring of rice on their heads, and the procession in the streets with music, are conspicuous features." I am told that, if the devotee cannot afford a live animal, a mimic representative is made in rice.

At the Uchāral festival in the Malabar district, representations of cattle in straw are taken in procession to the temple of Bhagāvati. At a harvest festival in Malabar, representations of cattle are made from the leaves of the jāk tree, and placed in an old winnowing basket. The materials for a feast are placed in a pot, and toy agricultural articles (cattle-shed, plough, yoke, etc.) made of plantain leaf ribs, and the pot are carried round each house three times, while the children call out "Kālia, Kālia, monster, monster, receive our offering, and give us plenty of seed and wages, protect our cattle, and support our fences." The various articles are then placed under a jāk tree on the eastern side of the house.*

Painted hollow clay images are made by special families of Kusavans (potters) known as pūjāri, who, for the privilege of making them, have to pay an annual

* C. Karunakara Menon, Madras Mus. Bull. v. 2, 1906.

fee to the headman, who spends it on a festival at the caste temple. When a married couple are anxious to have female offspring, they take a vow to offer figures of the seven virgins, who are represented all seated in a row. If a male or female recovers from cholera, small-pox, or other severe illness, a figure of the corresponding sex is offered. A childless woman makes a vow to offer up the figure of a baby, when she brings forth offspring. Figures of animals—cattle, sheep, horses, etc.—are offered at the temple when they recover from sickness, or are recovered after they have been stolen. The pupils of the eyes of the figures are not painted in till they are taken to the temple, where offerings of fruit, rice, etc., are first made, as it is the painting of the pupils which endows the figure with life. Even the pupils of a series of these images, which were specially made for me, were not painted at the potter's house, but in the verandah of the travellers' bungalow where I was staying. Horses made of clay, hollow and painted red and other colours, are set up in the fields to drive away demons, or as a thank offering for recovery from sickness or any piece of good luck. The villagers erect these horses in honour of the popular deity Ayanār, the guardian deity of the fields, who is a renowned huntsman, and is believed, when, with his two wives Purna and Pushkala, he visits the village at night, to mount the horses, and ride down the demons.

I have recently received a collection of clay figures, such as are worshipped by fishermen on the Ganjam coast, concerning which Mr. H. D'A. C. Reilly writes

to me as follows: "I am sending you specimens of the chief gods worshipped by the fishermen. The Tahsildar of Berhampur got them made by the potter and carpenter who usually make such figures for the Gopalpur fishermen. I have found fishermen's shrines at several places. Separate families appear to have separate shrines, some consisting of large chatties (earthen pots), occasionally ornamented, and turned upside down, with an opening on one side. Others are made of bricks and chunām (lime). All that I have seen had their opening towards the sea. Two classes of figures are placed in these shrines, viz., clay figures of gods, which are worshipped before fishing expeditions, and when there is danger from a particular disease which they prevent; and wooden figures of deceased relations, which are quite as imaginative as the clay figures. Figures of gods and relations are placed in the same family shrine. There are hundreds of gods to choose from, and the selection appears to be a matter of family taste and tradition. The figures, which I have sent, were made by a potter at Venkatarayapalle, and painted by a carpenter at Uppulapathi, both villages near Gopalpur. The Tahsildar tells me that, when he was inspecting them at the Gopalpur travellers' bungalow, sixty or seventy fisher people came and worshipped them, and at first objected to their gods being taken away. He pacified them by telling them that it was because the Government had heard of their devotion to their gods that they wanted to have some of them in Madras." The collection of clay figures includes the following:—

Rajamma, a female figure, with a sword in her right hand, riding on a black elephant. She blesses barren women with children, and favours her devotees with big catches when they go out fishing.

Yerenamma, riding on a white horse, with a sword in her right hand. She protects fishermen from drowning, and from being caught by big fish.

Bhagirathamma, riding on an elephant, and having eight or twelve hands. She helps fishermen when fishing at night, and protects them against cholera, dysentery, diarrhœa, and other intestinal disorders.

Nookalamma wears a red jacket and green skirt, and protects the fishing community against small-pox.

Orosondi Ammavaru prevents the boats from being sunk or damaged.

Bhāgadevi rides on a tiger, and protects the community from cholera.

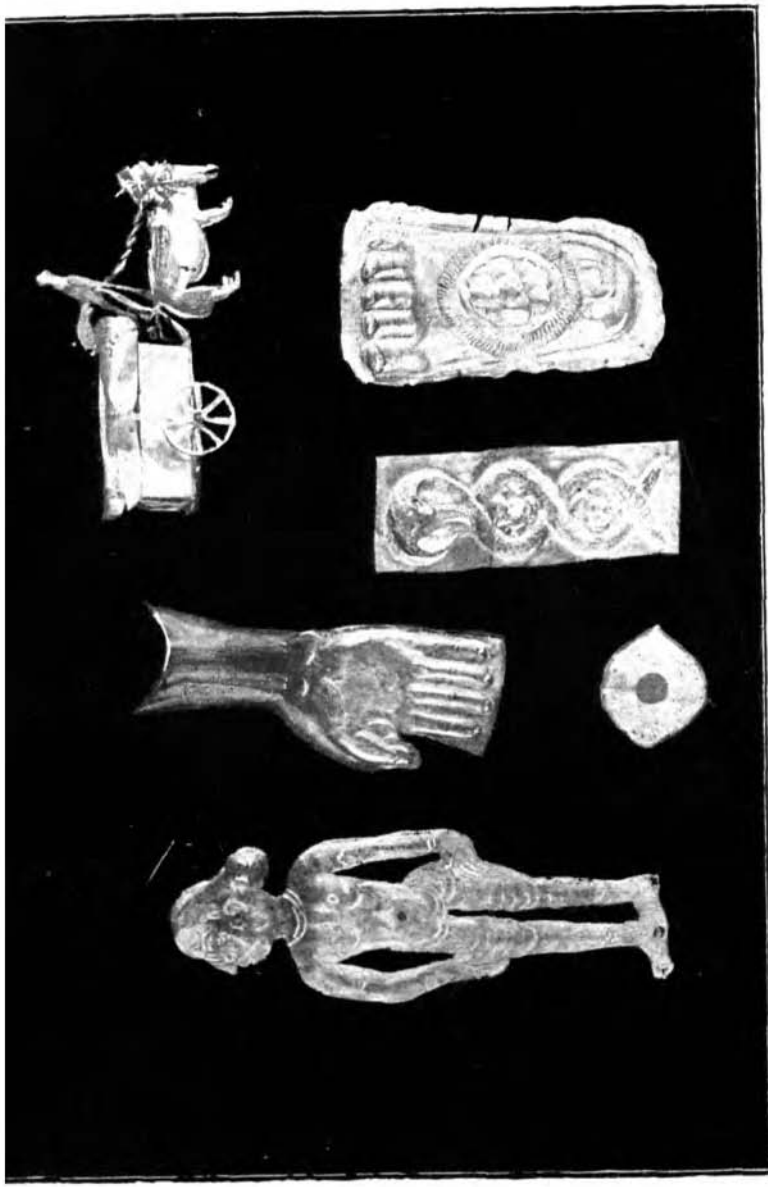
Veyyi Kannula Ammavaru, or goddess of a thousand eyes, represented by a pot pierced with holes, in which a gingelly (*Sesamum*) oil light is burnt. She attends to the general welfare of the fisher folk.

Pre-historic stone celts, found in the bed of a river, and believed to be the thunderbolts of Vishnu, are stacked as votive offerings by the Malaiālis of the Shevaroy hills in their shrines dedicated to Vignesvara, the elephant god who averts evil. The Burmese believe that, when the powers above quarrel, they throw celts at one another, and that, when one misses, it falls to the earth. They attach considerable importance to them for medicinal purposes, and powdered celt is said to be equally good for a pain in the stomach or an inflamed eye.

Lumps of jaggery are thrown into temple tanks by those who are suffering from boils or abscesses, in the belief that they will be resolved as quickly as the molasses are dissolved in the water. For the cure of warts, salt tied up in bundles is sometimes offered.

Should sickness be attributed to a god or goddess, a vow is made, in token whereof a copper or silver coin is wrapped up in a piece of cloth dipped in turmeric paste, and kept in the house or tied to the neck or arm of the sick person. A cock may be waved round the patient's head, and afterwards reared in the house, to be eventually offered up at the shrine of the deity. Some families keep in their homes small pots called thelkodukku undi (scorpion sting vessels), and occasionally drop therein a copper coin, which is supposed to secure immunity against scorpion sting. In some families the money thus offered is limited to two annas monthly. Putting money into an undi as an offering to a particular deity is a very common custom. In the case of a popular god, such as the one at Tirupati, the earthen pot is sometimes replaced by a copper money box or iron safe. In south Canara there was a well-to-do family, the members of which kept on depositing coins in the family undi, which were set apart for the Tirupati god during a number of generations. Not only in cases of sickness, but even when a member of the family went to a neighbouring village and returned safely, a few coins were put into the undi. For some reason the opening of the undi and offering of its contents at Tirupati was postponed, and when it was finally opened, it was found to contain a miscellaneous collection of coins, current and uncurrent.

Plate XXI.



Votive Offe-ings.

On one occasion, a man who had been presented with two annas as the fee for lending his body to me for measurement offered it, with flowers and a cocoanut, at the shrine of the village goddess, and dedicated to her another coin of his own as a peace-offering, and to get rid of the pollution caused by my money. During a recent tour, a gang of Yerukalas absolutely refused to sit on a chair, and I had to measure their heads while they squatted on the ground. To get rid of my evil influence, they subsequently went through the ceremony of waving red coloured water (arati) and sacrificing fowls.

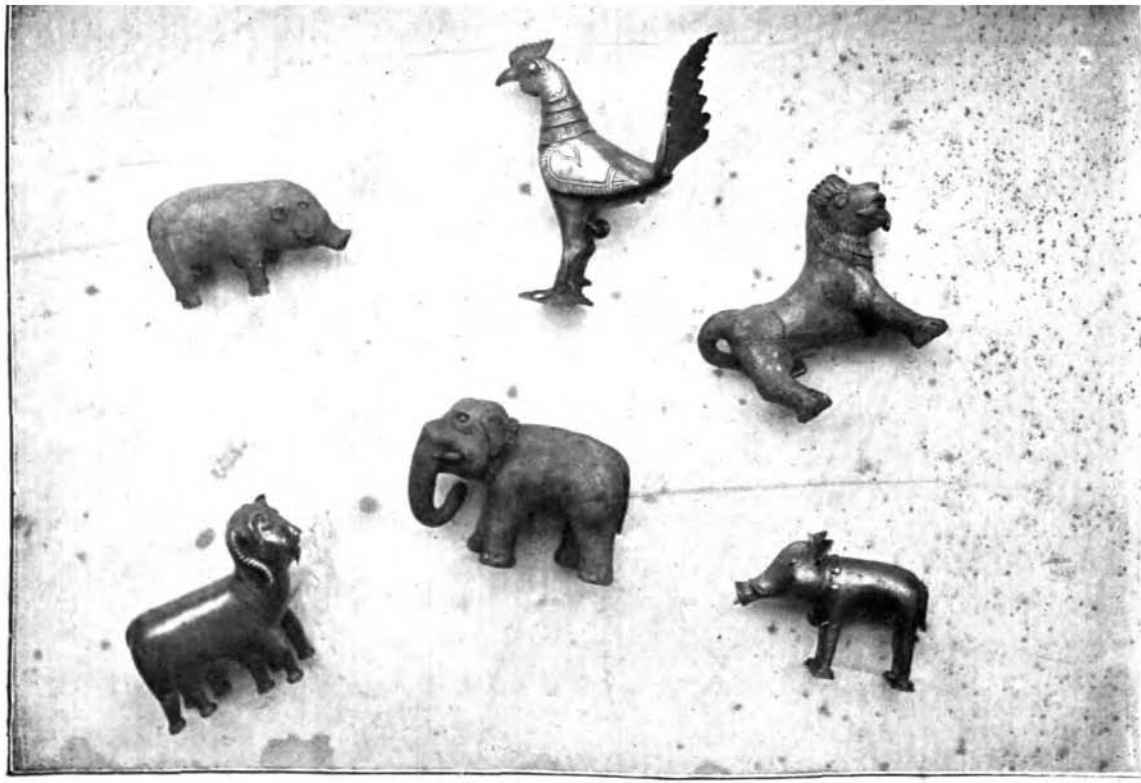
As a thanksgiving for recovery from illness, the offerings take the form of silver or gold representations of the part of the body affected, which are deposited in a vessel kept for the purpose at the temple. Such *ex votos* are kept for sale in the vicinity of the temple, and must be offered by the person who has taken the vow, or on whose behalf it has been taken. Children have, in addition to the silver articles, to place in the vessel one or two handfuls of coins.

Of silver *ex votos* collected from temples in the Tamil country (plate XXI), the Madras museum possesses an extensive collection, in which are included the face, hands, feet, buttocks, tongue, larynx, navel, nose, ears, eyes, mammæ, genitalia, etc.; snakes offered to propitiate the anger of serpents; snakes coiled *in coitu*; sandals, umbrellas, and cocoanuts strung on a pole. When a person has been ill all over, a silver human figure, or thin silver wire of the same length as himself, and representing

him is sometimes offered. Silver umbrellas and flags are also offered at temples. At Pyka in South Canara, brass or clay figures of the tiger, leopard, elephant, wild boar, and bandicoot rat are presented at the shrine of a female bhūtha named Poomanikunhoomani, to protect the crops and cattle from the ravages of these animals. A brass figure of Sarabha (plate XXII), a mythological eight-legged animal, supposed to be the vehicle of the god Virabhadra is presented as an offering at some Śīva temples in South Canara, in cases where a person is attacked with a form of ulcer known as Śīva punnu, (Śīva's sore or ulcer). These brass and clay figures must be solid, as the bhūthas would be very angry if they were hollow.

In Malabar a Brāhman magician transfers the spirits of those who have died an unnatural death to images made of gold, silver, or wood, which are placed in a temple, or special building erected for them.

When litigation arises in Malabar in connection with the title to a house and compound (grounds) in which it stands, a vow is made to offer a silver model representing the property, if a favourable decree is obtained. Some time ago, a rich landlord gave to the temple a silver model representing the exact number of trees, house, well, etc., and costing several hundreds of rupees, when a suit was decided in his favour. In cases of domestic calamities, supposed to be due to the wrath of serpents, images of snakes are offered to Śīva or Vishnu. Such images are also presented by Brāhmans on days of eclipse by those on whose star-day the eclipse falls, to appease the wrath of the terrible Rāhu. The lizard, associated



Votive Offerings.

with the name of Śiva, is regarded as sacred. It is never intentionally killed, and, if accidentally hurt or killed, an image of it in gold or silver is presented by high-caste Hindus to a Śiva temple*. In Malabar a silver tortoise is offered in certain cases of severe abdominal pain. Among the Coorgs, figures roughly beaten in silver plates, bronze images, or figures on a slab of pot-stone, representing their ancestors, are placed, together with sticks surmounted with silver, knives, etc., in a small building or niche near the house. Or a sort of bank is made for them under a tree in the fields where the family's first house has stood.† A pilgrim to the shrine of Subramaniya at Palni in the Madura district carries with him a kāvadi, (portable shrine). Of kāvadis there are two kinds, one containing milk in a pot, the other containing fish. When the time comes for the pilgrim to start from his home, he dresses in reddish orange clothes, shoulders his kāvadi and proceeds on his journey. Together with a man ringing a bell, and perhaps one with a tom-tom, with ashes on his face, he assumes the rôle of a beggar. The well-to-do are inclined to reduce the beggar period to a minimum, but a beggar every votary must be, and as such he goes to Palni, and there fulfills his vow, and leaves his kāvadi, a small sum of money, and his hair if it has been allowed to grow long after his father's death.‡ Miniature silver kāvadis are carried by females and young persons to Palni, and miniature silver crowns are given by pilgrims as a votive offering to the god.

* Cochin Census report, 1901. † Rev. F. Kittel, Ind. Ant., II, 1873.
‡ F. Fawcett, Madras Museum Bull., III, 3, 1901.

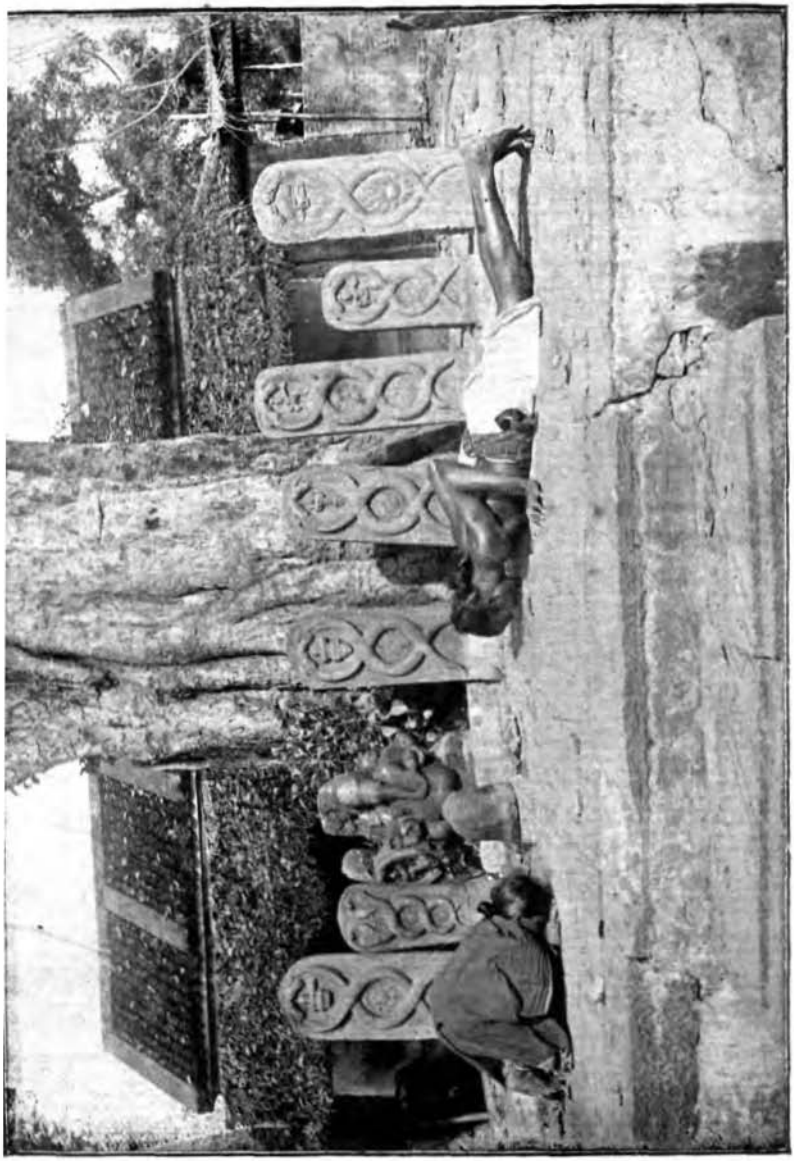
Pilgrims on the west coast smoke a pipe made of the green leaf-stalk of the plantain. A piece about eighteen inches in length is cut off, and a hole bored at the thicker end, through which a thin stick (usually the mid-rib of a cocoanut leaf) is passed through the stalk for about twelve inches. This forms the tube of the pipe, and communicates with a notch cut in the middle of the leaf-stalk. A funnel, made of the leaf of the jāk tree, is placed in the terminal pole, and filled with tobacco or ganja. The material to be smoked is lighted with a piece of burning charcoal, and the pipe drawn by applying the lips to the notch. Such a pipe is only used once or twice, and then thrown away.

By the Savaras of Vizagapatam, rudely carved and grotesque wooden representations of lizards, parrots, peacocks, human beings, guns, pick-axes, daggers, swords, musical horns, etc., are dedicated to the tribal deity. They would not sell them to the district officer who acquired them on my behalf, but parted with them on the understanding that they would be worshipped by the sirkar (Government).

During the annual festival of the Kotas of the Nilgiris, vows and offerings are made in the temples, and, on the day of the full moon, after a feast, the blacksmith, goldsmith, and silversmith constructing separately a forge and furnace within the temple, each makes something in the way of his avocation—a chopper or axe, ring, or other kind of ornament.*

* Harkness. Aboriginal Race of the Nilagiris, 1832.

Plate XXIII.



Snake Worship.

On the way leading up to the hill temple at Tirupati, small stones heaped up in the form of a hearth, and knots tied in the leaves of the young date palms (*Phœnix*) may be seen. These are the work of virgins who accompany the parties of pilgrims. The knots are tied to ensure the tying of the marriage tāli string on their necks, and the heaping up of stones is done with a view of ensuring the birth of children to them. If the girls revisit the hill after marriage and the birth of offspring, they untie the knot on a leaf, and disarrange one of the hearths. Men cause their name to be cut on rocks by the wayside, or on the stones with which the path leading to the temple is paved, in the belief that good luck will result if their name is trodden on.

On the side of the roads leading from Bastar, the Rev. J. Cain noticed several large heaps of stones, which the Lambādis had piled up in honour of the goddess Guttalamma. Every Lambādi who passes the heaps is bound to add one stone thereto, and make a salaam to it.*

Mixed-metal bowls, engraved both on the outside and inside with texts from the Qurān, are taken or sent by Muhammadans to Mecca, where they are placed at the head of the tomb of the prophet, and blessed. They are much-valued articles, and used in cases of sickness for the administration of medicine or nourishment.

When a temple is far away, and persons who wish to make offerings thereat cannot, owing to the expense of

* Ind. Ant., VIII, 1879.

the journey or other reason, go there themselves, the votive offerings are taken by a substitute. If the god to whom the offering is made is Srinivāsa of Tirupati, a small sum of money must be offered as compensation for not taking it in person. The Tirupati god is sometimes called Vaddi Kāsulu Varu in allusion to the money (kāsu) or interest. In some large towns, in the months of July and August, parties of devotees may be seen wandering about the streets and collecting offerings to the god, which will be presented to him in due course.

The following quaint custom, which is observed at the village of Pullambadi in the Trichinopoly district, is described by Bishop Whitehead.* "The goddess Kulanthal-Amman has established for herself a useful reputation as a settler of debts. When a creditor cannot recover a debt, he writes down his claim on a scroll of palmyra leaves, and offers the goddess a part of the debt, if it is paid. The palmyra scroll is hung up on an iron spear in the compound of the temple before the shrine. If the claim is just, and the debtor does not pay, it is believed that he will be afflicted with sickness and bad dreams. In his dreams he will be told to pay the debt at once, if he wishes to be freed from his misfortunes. If, however, the debtor disputes the claim, he draws up a counter-statement, and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man whose claim is false. When a claim is acknowledged, the

* Madras Diocesan Record, October, 1905.

debtor brings the money, and gives it to the pūjāri, who places it before the image of Kulanthal-Amman, and sends word to the creditor. The whole amount is then handed over to the creditor, who pays the sum vowed to the goddess into the temple coffers in April or May. So great is the reputation of the goddess, that Hindus come from about ten miles round to seek her aid in recovering their debts. The goddess may sometimes make mistakes, but, at any rate, it is cheaper than an appeal to an ordinary court of law, and probably almost as effective as a means of securing justice. In former times no written statements were presented: people simply came and represented their claims by word of mouth to the deity, promising to give her a share. The custom of presenting written claims sprang up about thirty years ago, doubtless through the influence of the Civil Courts. Apparently more debts have been collected since this was done, and more money gathered into the treasury."

"The Hindus," the Rev. A. (now Canon) Margöschis writes,* "observe a special day at the commencement of the palmyra season, when the jaggery (palm-juice sugar) season begins. Bishop Caldwell adopted the custom, and a solemn service in church was held, when one set of all the implements used in the occupation of palmyra-climbing was brought to the church, and presented at the altar. Only the day was changed from that observed by the Hindus. The perils of the palmyra-climber are great, and there are many fatal accidents by falling from

* Christianity and Caste, 1893.

trees forty to sixty feet high, so that a religious service of the kind was particularly acceptable and peculiarly appropriate to our people." The conversion of a Hindu into a Christian ceremonial rite is not devoid of interest.

A few years ago, a shrine was erected at Cochin for a picture of the Virgin and child, which attained to great celebrity for its power of working miracles. "Many stories," Mr. Fawcett writes,* "of the power of the picture are current. A fisherman, who had lost his nets, vowed to give a little net, if they were found. The votive offerings, which are sometimes of copper or brass, take strange forms. There are fishes, prawns, rice, plants, cocoanut trees, cows, etc. A little silver model of a bridge was given by a contractor, who vowed, when he found his foundations were shaky, to give it if his work should pass muster. The power of the picture is such that the votaries are not confined to the Christian community. There are among them many Hindus and Mahomedans."

The festival of Ayudha Pūja (worship of tools or implements) is observed by all Hindu castes during the last three days of the Dasara or Navarathri in the month of Purattasi (September–October). It is a universal holiday for all Hindu workmen. Even the Brāhman takes part in this pūja. His tools, however, being only books, it is called Saraswati pūja, or pūja to the goddess or god of learning, who is either Saraswati or Hayagriva. For the worship of the latter, young culms of the grass *Cynodon Dactylon* are specially secured, and used. Reading books and repetition of Vēdas must be

* Calcutta Review, 1889. The making of a shrine.

done; and, for the purpose of worship, all the books in a house are piled up in a heap. Other castes all clean the various implements used by them in their daily work, and worship them. The Kammālan (artisan) cleans his hammers, pincers, anvil, blow-pipe, wire-plate, etc.; the Chettis (merchants) clean their scales and weights, and the box into which they throw their money.

The racket marker at the Madras Club decorates the entrance to the scoring box, in which his rackets are kept, with a festoon of mango leaves. The weaving and agricultural classes will be seen to be busy with their looms and agricultural implements. The Sembadavan, Pattanāvan, and Bestha fishermen pile up their nets for worship. As every implement is being worshipped, no work can be done during the festival. Even the bandy-wala (cart-driver) paints red and white strips on the wheels and axles, and enjoys a holiday. Not so the bullocks, for the cart-driver's idea of a holiday is to drive his cart recklessly in all directions. I have myself been profusely garlanded when present as a guest at the elaborate tool-worshipping ceremony at our local School of Arts, where, in 1905, pūja was done to a bust of the late Bishop Gell set up on an improvised altar, with a cast of Saraswati above, and various members of the Hindu Pantheon around.

A festival, which is attended by huge crowds of Hindus of all classes, takes place annually in the month of Audi (July–August) at the village of Periyapalayam, where the goddess Māriamma is worshipped under the name of Periyapalayaththamman. According to the

legend, as narrated by the Rev. A. C Clayton,* "there was once a rishi who lived on the banks of the Periya-palayam river with his wife Bavāni. Every morning she used to bathe in the river, and bring back water for the use of the household. But she never took any vessel with her in which to bring the water home, for she was so chaste that she had acquired power to form a water-pot out of the dry river sand, and carry the water home in it. But one day, while bathing, she saw the reflection of the face of the sky-god Indra in the water, and could not help admiring it When she returned to the bank of the river and tried to form her water-pot out of sand as usual, she could not do so, for her admiration of Indra had ruined her power, and she went home sadly to fetch a brass water-vessel. Her husband saw her carrying this to the river, and at once suspected her of unchastity, and, calling his son, ordered him to strike off her head with a sword. It was in vain that the son tried to avoid matricide. He had to obey, but he was so agitated by his feelings that, when at last he struck at his mother, he cut off not only her head but that of a leather-dresser's wife who was standing near. The two bodies lay side by side. The rishi was so pleased with his son's obedience that he promised him any favour that he should ask, but he was very angry when the son at once begged that his mother might be restored to life. Being compelled to keep his word, he told the son that, if he put his mother's head on her trunk, she would again live. The son tried to do so, but in his

* Madras Mus. Bull., V, 2, 1906.

haste took up the head of the leather-dresser's wife by mistake, and put it on Bavāni's body. Leather-dressers are flesh eaters, and so it comes about that on the days when her festival is celebrated, Bavāni—now a goddess—longs for meat, and thousands of sheep, goats and fowls must be slain at her shrine."

The vows, which are performed at the festival, are as follows:—

(1) Wearing a garment of margosa leaves, or wearing an ordinary garment, and carrying a lighted lamp made of rice-flour on the head.

(2) Carrying a pot, decorated with flowers and margosa leaves, round the temple.

(3) Going round the temple, rolling on the ground.

(4) Throwing a live fowl on to the top of the temple.

(5) Throwing a cocoanut in front, prostrating on the ground in salutation, going forward several paces and again throwing the cocoanut, and repeating the procedure till three circuits of the temple have been made.

(6) Giving votive offerings of the idol Parasurama, cradle with baby made of clay or wood, etc., to bring offspring to the childless, success in a law suit or business transaction, and other good luck. In addition a pongal (boiling rice) has to be offered, and by some a sheep or goat is sacrificed.

If a vow has been made on behalf of a sick cow, the animal is bathed in the river, clad in margosa leaves, and led round the temple. The leaf-wearing vow is resorted

to by the large majority of the devotees, and performed by men, women, and children. Those belonging to the more respectable classes go through it in the early morning, before the crowd has collected in its tens of thousands. The leafy garments are purchased from hawkers, who do a brisk trade in the sale thereof. The devotees have to pay a very modest fee for admission to the temple precincts, and go round the shrine three or more times. Concerning the Periyapalayam festival a recent writer observes that "the distinctive feature is that the worshippers are clad in leaves, instead of wearing ordinary clothing. The devotees are bound to wear a garment made of fresh margosa twigs with their leaves. This garment is called vēpansilai. It consists of a string three or four yards long, from which depend, at intervals of two to three inches apart, twigs measuring about two feet in length, and forming a fringe of foliage. This string being wound several times round the waist, the fringe of leaves forms a kilt or short petticoat, which not only covers the body suitably, but also looks picturesque in its sylvan style. Men are content to wear the kilt, but women wear also around their neck, a similar garment, which forms a short cloak reaching to the waist. To impress on devotees the imperative obligation imposed on them to wear the leaf garment in worshipping the goddess, it is said that a young married woman, being without children, made a vow to the goddess that, on obtaining a son, she would go on a pilgrimage to Pĕriyapalayam, and worship her in accordance with the ancient rite. Her prayer having been answered, she

gave birth to a son, and went to Periyapalayam to fulfil her vow. When, however, it was time to undress and put on the vēpansilai, her modesty revolted. Unobserved by her party, she secretly tied a small cloth around her waist, before putting on the vēpansilai. So attired, she went up to the pagoda to worship. On seeing her coming, the terrible goddess detected her deceit, and, waxing wroth, set the woman's leaf dress all ablaze, and burnt her so severely that she died." At a festival to the village goddess at Kudligi in the Bellary district, the procession is, Mr. Fawcett tells us, headed by a Mādiga naked save for a few margosa leaves. The wearing of these leaves on the occasion of festivals in honour of Māriamma is a very general custom throughout Southern India.

DEFORMITY AND MUTILATION.

In his little book* on fashions in deformity, or alteration of some part of the body from its natural form, Sir W. Flower says that "some of them have been associated with religious or superstitious observances; some have been vaguely thought to be hygienic in motive; most have some relation to conventional standards of improved personal appearance." As simple examples of the last in Southern India may be incidentally noted the beauty spots daubed on the foreheads of villagers on the occasion of a festival with sandal-paste or bright anilin powders, or with the purple juice of the fruit of *Eugenia Arnottiana* by the Toda women of the Nīlgiris. Among some classes, the females cut discs out of the shining green elytra of a buprestid beetle, and stick them on their foreheads as beauty marks instead of the more usual kunkam (turmeric, or starch coloured with anilin dyes) or santhu (black paste made of charred rāgi or other millet) The use of black antimony (surma) or lamp black as a cosmetic for the eyelids, and improving the complexion by smearing the face with turmeric, are very widespread among females. So, too, among Muhammadan men, is dyeing the nails and hair red with henna leaves (*Lawsonia alba*).

Thinking that it will give their husbands increase of years, women freely bathe themselves in turmeric water,

* Fashion in Deformity (Nature series), 1881.

which is matchless in beneficial effects. The use of water in which turmeric has been infused, by which they give to the whole body a bright yellow or gold colour, is prescribed to wives as a mark of the conjugal state, and forbidden to widows.* Some Canarese women (Vakkaliga, Kuruba, Holeya, etc.), like the Malays, consider blackened teeth to be more beautiful than white. The staining process is carried out before puberty is reached. The girl, whose teeth are to be coloured, softens the gums, and removes the tartar, by sucking lime-juice. The paste, which consists of a mixture of myrabolams (fruit of *Terminalia*), sulphate of iron, cutch, pods of *Acacia arabica*, and areca nut, is then applied. Its application is said to produce intense pain, and the girl may have to lie low for several days. Sometimes women of the higher classes stain their teeth in the same manner, when they get loose, or when they suffer from tooth-ache. The wearing of heavy brass armlets sometimes gives rise to extensive sores and cicatrices. Boring the nostrils and helix of the ear for the insertion of precious jewels set in gold, brass and bead ornaments, simple brass rings, and hoops or pieces of stick like matches, is widely resorted to. The cartilage of the ear of a Khond girl is pierced, and, until she is officially married, she wears in the holes long pieces of grass. After marriage, brass rings are substituted. In Coorg the carpenter has the exclusive privilege of piercing the ears for ornaments. At the ceremony of investiture of

* Ellis, Kural.

a Mysore Holeya with the musical instrument which is the badge of priestly rank in his caste, the officiating Bairāgi bores a hole in his right ear with a needle, and from the punctured wound two drops of blood fall on the ground.

The custom of calling a newly-born child, after the parent has lost a first born or more in succession, by an opprobrious name is common amongst many castes in Southern India, including even Muhammadans. Kuppuswāmi (= Sir dungheap) is one of the commonest names for such children, and they have the distinguishing mark of a pierced nostril and ear (on the right side) with a knob of gold in it * Sometimes a woman, who has lost a child, when she is again pregnant, makes a vow that the child, when born, shall be named after the god or goddess (Srinivāsa or Alamēlu) at Tirupati. The infant is accordingly taken to the Tirupati temple, where its hair is removed, and the lobe of the ear pierced. Some of the members of the Kiriattil clan of Nāyars, who call themselves Padināyirattil (one of ten thousand) pierce the ears, but never wear earrings.† A Nāyar was noticed by Mr Fawcett, whose right nostril was slit vertically, as if for the insertion of a jewel. His mother had miscarried in her first pregnancy, so, according to custom, he, the child of her second pregnancy, had had his nose slit In the Mysore province, the custom of boring the right side of the nostrils of children, whose elder brother or sister died

* B.R.B. Ind. Ant., IX., 1880.

† F. Fawcett, Madras Mus. Bull. III, 1901.

Kādir, dilated Ear-lobes.

soon after their birth, prevails. Such children are called gunda (rock), kalla (stone), hucha (lunatic), tippa (dung-hill). The last name is given after some rubbish from a dung-hill has been brought in a sieve, and the child placed in it.*

Mutilation as a means of "improving" personal appearance reaches its highest point in dilatation of the lobes of the ears, which, it has been suggested, was originally adopted in India for the purpose of receiving a solar disc. For the following note I am indebted to Canon A. Margöschis, of the S.P.G. Mission, Tinnevelly, who is a practical authority on the subject. "To produce this artificial deformity," he writes, "is the work of men of the Koravar caste, whose occupations are bird-catching and basket-making. On or about the third day after birth, the troubles of a female begin, for the child's ears must be operated on, and for this purpose a knife with a triangular blade is used. Sometimes the ceremony is postponed until the child is sixteen days old. Among the Hindus a 'good day' is selected, and Christians choose Sunday. The point of the knife is run through the lobe of the ear until the blade has penetrated for half an inch of its length. Both ears are cut, and a piece of cotton-wool is placed in the wounds, to keep the cut portions dilated. Every other day the Koravar must change the wool, and increase the quantity introduced. If the sores fester, a dressing is used of castor-oil and human milk in equal parts, and, if there is much suppuration, an astringent, such as tamarind juice

* Narayan Aiyangar, Ind. Ant. IX, 1880.

lotion, is used. The cut lobes will take not less than a month to heal, and for the whole of that time the process of dilatation is continued by passing through the lobes pledgets of cotton-wool, increasing gradually in size. After the wounds have healed, pieces of cotton cloth are rolled up (plate XXV), and placed in the lobes instead of the cotton-wool; and this is done for a few days only, when leaden rings are substituted, which are added to in number until as many as six or eight rings are in each ear. These drag the lobes down more and more, and, by the time the infant is a year old, the process of elongating the lobes is complete in so far as the acute stage is concerned, and all that is necessary afterwards is to leave the leaden rings in the ears, and to let the elongated lobes grow as the child grows. Instead of keeping a large number of rings in the ears, they are melted down into two heavy, thick rings, which are kept in the ears until the girl is twelve or thirteen years old, and by that time the acme of beauty will have been attained so far as the ears are concerned, because the lobes will reach down to the shoulders on each side. This is perfection, and reminds one of the man on one of the islands near New Guinea, the lobes of whose ears had been converted into great pendent rings of skin, through which it was possible to pass the arms.* The fees for the operation are 10 annas to Rs. 1–1–6. The custom described prevails among the following castes: Vellālas, Shānars, Maravans, Paravans, shepherds, dyers, tailors, oilmongers, Pallas, and Pariahs. The females of the

* Flower, *Op. cit.*

Plate XXV.

Dilated Ear-lobes.

Paravar caste (Roman Catholic fisher caste) are famous for the longest ears, and for wearing the heaviest and most expensive golden ear jewels made of sovereigns. Ordinary ear jewels cost Rs. 200, but heavy jewels are worth Rs. 1,000 and even more. The longer the ears, the more jewels can be used, and this appears to be the rationale of elongated ears. In former days men also had long ears, but it is now reserved for the men who play the bow and bells at demon dances. With regard to the prevalence of this custom of mangling the human body, and the possibility of its gradual removal, the missionaries, especially in Tinnevelly, have all along been the sternest foes of the barbarity. In one boarding school alone, consisting of 224 girls, there are 165 with short ears, so that only 59 have them elongated. And, of the 165, no less than 51 have had their long ears operated on and cut short at the mission hospital, and this they have consented to as a voluntary act. As it was once the fashion to have long ears, and a mark of respectability, so now the converse is true. Until the last twenty years, if a woman had short ears, she was asked if she was a dancing girl (dēva-dāsi) because that class kept their ears natural. Now, with the change of customs all round, even dancing girls are found with long ears. Muhammadan women have their ears pierced all round the outer edges, and as many as twenty or twenty-five rings, of iron or gold, are inserted in the holes; but the lobes are not elongated. The artificial deforming of the body assumes various phases in different parts of the world, and we have but to refer to the small feet of the

Chinese, the flattening of the skull of infants among the North American Indians, and the piercing and elongation of the upper lip amongst certain tribes in Central Africa. In all cases these are attempts to improve upon nature, and the results are as revolting as they are often ghastly and cruel. The torture inflicted upon helpless Tamil babes is so cruel that it would be humane and righteous for Government to interfere, and abolish long ears. The number of persons suffering from deafness and chronic discharges from the ear is very considerably increased in consequence of the barbarity described above."

In connection with the practice of dilating the lobes of the ears among the Kallans of the Madura district, Mr. J. H. Nelson writes * that "both males and females are accustomed to stretch to the utmost possible limit the lobes of their ears. The unpleasant disfigurement is effected by the mother boring the ears of her baby, and inserting heavy pieces of metal, generally lead, into the apertures. The effect so produced is very wonderful, and it is not at all uncommon to see the ears of a Kallan hanging on his shoulders. When violently angry, a Kallan will sometimes tear in two the attenuated strips of flesh, which constitute his ears, expecting thereby to compel his adversary to do likewise as a sort of an *amende honorable*: and altercations between women constantly lead to one or both parties having the ears violently pulled asunder. And formerly, where a Kalla girl was deputed, as frequently happened, to guide a stranger in safety through a Kalla tract, if any of her caste-people

* Manual of the Madura district.

attempted to offer violence to her charge in spite of her protestations, she would immediately tear open one of her ears, and run off at full speed to her home to complain of what had been done. And the result of her complaint was invariably a sentence to the effect that the culprits should have both their ears torn in expiation of their breach of the by-laws of the forest."

The following rules, which were formerly drawn up by Kallans, under compulsion by their servants, are distinctly quaint.

(1) If a Kallan lost a tooth through a blow given by his master, the latter was to be fined ten Kāli chakrams (coin).

(2) If a Kallan had his ear torn under punishment, his master must pay a fine of six chakrams.

(3) If a Kallan had his skull fractured, his master must pay thirty chakrams, or in default have his own skull fractured.

(4) If a Kallan had his arm or leg broken, his master must pay a fine of twenty chakrams, give the injured man a certain amount of grain, cloths, etc., and likewise grant him in fee-simple as much nanjey (wet cultivation) land as could be sown with a kalam of seed, and two kurukkams of punjey (dry cultivation) land.

(5) If a Kallan were killed, his master must pay a fine of one hundred chakrams, or in default be put at the mercy of the murdered man's relatives.

It is recorded in the Cuddapah Manual that a Yerukala came to a certain village, and, under the pretence of begging, ascertained which women wore valuable jewels,

and whether the husbands of any such were employed at night in the fields. In the night he returned, and, going to the house he had previously marked, suddenly snatched up the sleeping woman by the gold ear-ring she wore with such violence as to lift up the woman, and in such a way as to wrench off the lobe of the ear. In a case of assault with robbery committed in 1901 in the outskirts of Salem town by some Koravars on an old man, the lobe of his ear was cut off in order to remove his ear-ring. A new form of house-robbery has been recently started by the Koravas. They mark down the residence of a woman, whose jewels are worth stealing, and lurk outside the house before dawn. Then, when the woman comes out, as is the custom, before the men are stirring, they snatch her ear-rings and other ornaments, and are gone before an alarm can be raised. Recently, in a fight between two women in Madras, one bit off the lobe of the ear of the other. In a report on the Coimbatore dispensary, 1852, Mr. Porteous mentions that he treated within the year "lacerated wounds on eight out- and nine in-patients, all these formed cases of criminal process, and were all inflicted by tearing off the ear ornaments forcibly." *

Mr. (now Sir) F. A. Nicholson, who was some years ago stationed at Ramnād in the Madura district, tells me that the young Maravan princesses used to come and play in his garden, and, as they ran races, hung on to their ears, lest the heavy ornaments should rend asunder the filamentous ear lobes.

* Chevers. Manual of Medical Jurisprudence for India.

Among the female Tiyans of Malabar the practice of dilating the lobes of the ears prevails, though the deformity is not carried to such an extreme length as in Madura and Tinnevelly. The operation is performed, when the child is a few months or a year old, either by goldsmiths or by astrologers called Pannikar in South and Kanisan in North Malabar. The lobe is pierced with a gold pin or thorn, and a thread inserted to prevent the wound from closing up. The ear is dressed daily with butter. After a week or two the thread is replaced by a thin plug of wood, and subsequently gradual dilatation is effected by means of pith soaked in water to make it swell. Further dilatation is effected by means of solid wooden ornaments, or rolls of lead or cadjan.

Writing in the sixteenth century concerning the Nāyars of the west coast, Cæsar Frederick states * that "the Nairi and their wives use for a braverie to make great holes in their eares, and so bigge and wide that it is incredible, holding this opinion, that the greater the holes bee, the more noble they esteeme themselves. I had leave of one of them to measure the circumference of one of them with a thread, and within that circumference I put my arme up to the shoulder, clothed as it was, so that in effect they are monstrous great. Thus they doe make them when they be litel, for then they open the eare and hang a piece of gold or lead thereat, and within the opening, in the hole they put a certain leafe that they have for that purpose, which maketh the hole so great." Further, Ralph Fitch, writing about the

* Hakluyt's Voyages. Glasgow Edition, 1904.

inhabitants of Cochin, states * that "the men be of a reasonable stature; the women little; all black, with a cloth bound about their middle hanging down to their hammes; all the rest of their bodies be naked: they have horrible great eares with many rings set with pearles and stones."

Allusion may next be made to the widespread custom of tattooing the skin. In a paper on tattooing (or tatuing) read at the Anthropological Institute in January 1888, Miss Buckland refers to the practice of tattooing among the Nāgas of Assam, and to the tattooing of breeches, reaching from the waist to the knee, with which the male Burman is adorned. But, in the map illustrating the paper, Peninsular India, south of 20°, is left a perfect and absolute blank. And, in the discussion which followed the reading of the paper, Colonel Kincaird, recognising the hiatus, remarked that "his observation led him to believe that this custom is wide spread on the arms and legs among the women of the lower castes of the Tamil, etc., races in the south and south-east of the peninsula."

Of tattooing an admirable detailed account is given in the Mysore census report, 1901. The following note on the practice of tattooing, as carried on in the city of Madras, is mainly based on information extracted in the course of interviews with professional female tattooers, of whom the first arrived in a condition of maudlin intoxication. These women belong to the class of Koravas, or Yerukalas, "a vagrant tribe found

* Hakluyt's Voyages. Glasgow Edition, 1904.

throughout the Madras Presidency, who wander about the country in gangs, selling baskets, carrying salt, telling fortunes, and pilfering and robbing whenever an opportunity occurs. As house-breakers they are especially expert, and burglary is their favourite crime." * The men are also employed in hunting, bird-snaring, and as actors of native plays, which they perform on the road-side. Sometimes they masquerade as mendicants, and go about, beating a drum, and begging from house to house in the bazār. From the Police records I gather that a gang of this thief class camped in a certain spot in the Vizagapatam district for more than two months. The women went about begging, and effecting an entrance into respectable houses by tattooing girls. The gang then suddenly disappeared. "Both men and women of the Korava class wear tattoo marks of circular or semi-circular form on their foreheads and forearms. When they are once convicted, they enlarge or alter in some other way the tattoo marks on their forearms, so that they may differ from the previous descriptive marks of identification entered by the Police in their search books and other records." †

The female tattooers leave Madras during the harvest season, and pay professional visits to the neighbouring districts, travelling as far as Pondicherry in the south and Cuddapah in the north. By these women Brāhmans, Sūdras of all classes, Paraiyans, and Tamil-speaking Muhammadans (Labbais) are operated on. The patterns

* Madras Census Report, 1891

† P. Paupa Rao Naidu, History of Railway Thieves, 1900.

range from a dot or straight line to complex geometrical or conventional designs. Figures of wild animals are not met with, but scorpions, birds, fishes, flowers and the Vaishnava sect mark are common. So, too, are the initials or name in Tamil characters on the forearm. Sometimes Hindu males are tattooed, as an amusement, when boys, or, in some cases among the lower classes, when grown up. For example, many Pulayan men in Travancore are tattooed on the forehead with a crescent and circular spot, and the Irulas of Chingleput with a vertical stripe along the middle of the forehead. The Chakkiliyan men of Madras are very freely tattooed, not only on the forehead, but, also with their name, conventional devices, dancing girls, etc., on the chest and upper extremities. The following information was supplied by a Tamil man, with a European ballet-girl tattooed on his upper arm, who was engaged in varnishing cases in one of the museum galleries. "Some years ago I went to Ceylon with a native theatrical company. While in Colombo I made the acquaintance of a Sinhalese who was a professional tattooer. He had an album of patterns. I was attracted by their beauty, and subjected myself to the operation. It was an easy and painless operation as compared with that of the Madras tattooer. The Sinhalese man had the needles tied together in a different way, *e.g.*, for pricking straight lines five or six needles are tied together in a row; for pricking curves the needles are arranged in a curve. The Madras tattooer has the needles arranged in a bundle, and the operation, as performed with them, is painful, and sometimes

followed by swelling and ulceration." Asked whether he was glad he had been tattooed, he replied that, when he got married he was ashamed of it, and kept it hidden by his cloth. One result of emigration to Burma is that Tamil men sometimes return from that country tattooed with elaborate devices worthy of the tattooed nobleman in a booth at a race-meeting. The Eurasian body being enveloped in clothes, it was not till they stripped before me for the purposes of anthropometry that I became aware how prevalent the practice of tattooing is among the male members of the community. Nearly all the hundred and thirty men whom I examined were, in fact, tattooed on the chest, upper arms, forearms, wrists, back of the hands, or shoulders. The following are a few of the devices in blue, with occasional red, recorded in my notes :—

Queen Alexandra.	Watteau shepherdess.
Steam-boat.	Burmese lady.
Ballet-girl.	Elephant.
Flowers in a pot.	Sailing boat.
The word 'Mercy'.	Initials of inamorata.
Royal arms.	Scorpion.
Crown and flags.	Crossed swords.
Cross and anchor.	Bracelets.
Dancing girl.	Lizard.
Heart and cross.	Bugles.

Many of the Roman Catholic Eurasians of Malabar have a bird tattooed on their forearms as the emblem of the Holy Ghost. And, in like manner, some Syrian Christians are tattooed with the sign of the cross

Among native females the parts of the body selected for the operation are the arm, fore-leg, forehead, cheeks, and chin. But sometimes, in cases of muscular pain or other disorder, the operation is performed as a remedial agent over the shoulder joint, or on the thigh, or other parts of the body. A legend runs to the effect that, many years ago, a Paraiyan woman wished her upper arms and chest to be tattooed in the form of a bodice. The operation was successfully performed until the region of the heart was reached, and then a vulnerable part was punctured by the needles, with the result that the woman died. Whence has arisen a superstitious objection to tattooing of the breasts. Tattooing is sometimes a sign that puberty has been reached.

The Tamil equivalent of tattooing is pachai-kuthu-kirathu, or pricking with green. The marking ink is prepared in the following manner. Turmeric (kappa manja) powder and agathikirai (leaves of *Sesbania grandiflora*) are rubbed together in a mortar or on a grinding stone. The mixture is spread on a thin cloth, and rolled up in the form of a wick, which is placed in an open lamp charged with castor-oil. The wick is lighted, and the lamp covered with a new earthen pot, on the inside of which the lamp black is deposited. This is scraped off, and mixed with human milk or water. Instead of agathi-kirai, arugampillu (green parts of *Cynodon Dactylon*) or karisirangkani (*Eclipta alba*) may be used in the preparation of the wick. As a pricking instrument, three or more sewing needles are fastened together with thread. In the performance of the operation, the pattern, selected

from the dirty bundle of drawings on paper, is first traced on the skin with a blunt stick dipped in the prepared ink, which is pricked in with the needles. The part is then washed with cold water, and a coat of ink rubbed over the surface. To allay the pain, oil is applied, and a small quantity of turmeric powder is rubbed in, to brighten the colour and prevent swelling. The Korava women, being illiterate, are unable to tattoo initials or names unless they are first drawn for them. They are able to execute the complicated patterns, with which they are, from long practice, familiar, with considerable dexterity, and will tattoo any pattern which is new to them, provided that it is first drawn. The woman who described the tattooing process to me traced out very elaborate patterns with great rapidity with the blunt stick which she was accustomed to use, but could make no way at all with a pencil. The Burmese patterns are, as already indicated, far more artistic, varied, and complicated than those executed by Koravas; and some of these patterns are now being copied by the Madras tattooers. The tattooer's fee is said to range from a quarter-anna for a dot or line to twelve annas for a complex design. And in up-country villages payment appears to be made in kind, and a present of rice to be the usual remuneration.

A Kuncha Korava tattooer woman, whom I interviewed, kept her needles and drawing stick in a hollow bamboo, and the marking mixture in the scooped out fruits of the bael (*Ægle Marmelos*) and palmyra palm (*Borassus flabellifer*). The hot weather, she said, is more favourable than the cold season for the operation, as the swelling

is less To check which she applied a mixture of lamp-oil, turmeric, and avarai (*Dolichos Lablab*) leaves.

Tattooing does not find any favour with North Travancore Nāyars. It is only in the case of Nāyar women living to the south of Quilon that the custom seems to prevail. Some accounts trace it to the influence of a Moghul Sirdar, who invaded Travancore in 1680 A.D.

In a recent article * Mr. Risley identifies the tattooed designs of the Dōmbs of Jeypore as being related to the religion and mythology of the tribe; totems; and having reference to their traditional avocations.

Among the Todas of the Nīlgiris, the operation is performed by an elderly woman. Women only are tattooed, and, it is said, they must have borne one or more children. Girls are, however, occasionally tattooed after reaching puberty, but before giving birth to children. And I have seen several multiparæ, in whom the absence of tattoo marks was explained on the ground that they were too poor to afford the expense of the operation, or that they were always suckling or pregnant—conditions in which the operation would not, it was said, be free from danger. The dots and circles on the chest, back, arms, and legs, of which the simple devices are made up, are marked out with lamp-black made into a paste with water, and the pattern is picked in with the spines of the common mountain barberry (*Berberis aristata*). The Badaga women of the Nīlgiris use the spines of *Carissa spinarum* for the same purpose.

* Man. July, 1902.

I have seen a Bēdar of the Bellary district, who had dislocated his shoulder when a lad, and been tattooed over the deltoid with the figure of Hanumān (the monkey god) to relieve the pain.

In the Bellary district the Lingayats have one Basivi (dedicated prostitute) of their caste in every large village. Her initiation is carried out in the following way. "The headmen of the caste meet, and perform a ceremony wedding her to her caste. A tāli, on which is figured a bull (Nandi, Siva's bull) is tied by the village Jangam or priest, who draws a lingam on a betel leaf, and tattooes the figure on her upper arm, over the deltoid, with juice of the cashew-nut (*Anacardium occidentale*). This is often omitted, and she is not marked in this way."*

An interesting custom, which prevails among the Kādirs and Mala Vēdars of the Anaimalai hills and Travancore, and among them alone, so far as I know, of the entire population of the Indian peninsula, is that of chipping all or some of the incisor teeth, both upper and lower, into the form of a sharp-pointed, but not serrated cone. The operation, which is performed with a chisel or bill-hook and file by members of the tribe skilled thereat on Kādir boys at the age of eighteen, and girls at the age of ten or thereabouts, has been thus described. The girl to be operated on lies down, and places her head against a female friend, who holds it tightly. A third woman takes a sharpened bill-hook, and chips away the teeth till they are shaded to a point, the girl operated on writhing and groaning with the pain. After the

* F. Fawcett, Journ. Anth. Soc., Bombay, II, 1881.

operation she looks dazed, and in a very few hours the face begins to swell. Pain and swelling last for a day or two, accompanied by severe headache. The Kādirs say that chipped teeth make an ugly person look handsome, and that one whose teeth have not been chipped has teeth like, and looks like a cow. An ugly old Mala Vēdar man, who had his teeth very slightly filed, on being asked why he had not conformed to the tribal fashion, grinned and said "What beauty I was born with is good enough for me." Probably the operation had proved more than he could bear; or, may be, he could not afford to pay the betel-nut and leaves which are the customary fee of the filer. The operation is performed with a curved bill-hook with a serrated edge.* The fact is worthy of record, as a link between the inhabitants of Southern India and Ceylon, that deformity of the teeth exists as a tribal custom among the Rhodias, of whom M. Deschamps writes as follows.† "J'ai parcouru deux centres importants de Rhodias: dans l'un j'ai remarqué la pratique de la mutilation des dents, complètement ignorée par l'autre. Dans le premier, sur cinq ou six sujets observés, hommes et femmes, avaient les incisives supérieures limées, non point sur la tranche ou les bords inférieurs, ainsi que le font beaucoup de peuples primitifs, mais sur la face extérieure et sur toute la longueur d'une, deux ou trois incisives. Quelquefois la partie inférieure de la dent offre, en outre, un véritable sillon horizontal d'un demi à un millimètre de creux.

* Mrs. Evans: Madras Museum Bull. II, No. 3, 1899.

† E. Deschamps. Au Pays des Veddas, Ceylon, 1890.

L'époque à laquelle se fait cette mutilation est indifférente, mais je l'ai observée sur une petite fille de treize ans. La raison qu'ils me donnèrent de cette coutume, pour diminuer la longuer de la face, est non moins curieuse."

Turning now to fashion associated with religious or superstitious observance. It is needless to dilate on the prevalent Hindu custom of painting religious marks, or smearing sacred ashes on the forehead and other parts of the body. Nor is it necessary to enlarge on circumcision as practised by the Muhammadan community. In connection, however, with circumcision, in the troublous times of the Muhammadan usurpation of Mysore and at the present day, some interesting facts are worthy of notice. It is recorded * that "the prisoners taken by the French in the *Hannibal* to the number of nearly 500 were landed at Cuddalore in June, 1782. In August they were delivered over to Hyder Ally Khan, and marched to Bangalore. In October the youngest, to the number of 51, were sent to Seringapatam. Their heads were shaved, all their things were taken from them, and they were circumcised. All were bound on parade, and rings, the badge of slavery, were put into their ears. Several European boys were taught dancing in the country style and forced to dance in female dress before Tippoo." The operation was performed, when the victim of it was under the influence of a narcotic called majum, after the hair had been cropped by a barber. It is narrated †

* Narrative of William Drake, midshipman of the *Hannibal*. Seton-Karr. Selections from Calcutta Gazettes.

† Narrative of the sufferings of James Bristow, 1794.

that some of Haidar's European prisoners, after they had been made what was termed Mussulman, neglected no opportunity of showing their contempt for the religion of their tormentors, and their cruelty, by catching dogs and bandicoot rats, and circumcising them publicly.

When Tippoo (or Tīpū) was at Calicut, the Pagans were deprived of the token of their nobility, a lock of hair called kudumi; and every Christian who appeared in the streets must either submit to be circumcised, or be hanged on the spot.* Among other acts of cruelty committed by Tippoo, it is stated that, seeing a Lingayat woman selling curds in the street without a bodice, he ordered the cutting off of her breasts. As a result of which act the wearing of long garments came into use among the whole female population of Mysore. It is recorded that, on one occasion, a Nāyar woman appeared before the Zamorin of Calicut's lady with her breasts concealed, and they were cut off as the wearing of a bodice was considered immodest. Of other forms of punishment by mutilation, two further examples may be cited. During one of the voyages of Vasco de Gama to Malabar, "the Captain-major ordered them to cut off the hands and noses of all the crews, and put all that into one of the small vessels, into which he ordered them to put the friar, also without ears, nose, or hands, which he ordered to be strung round his neck, with a palm-leaf for the king of Calicut, on which he told him to have a curry made, to eat of what his friar brought

* Bartolomeo. Voyage to the East Indies, 1776–89.

him."* In the Vizagapatam Manual (1869) Mr. Carmichael states that "in cases of rape (in Jeypore) the procedure was to cut the woman's nose off, and, after beating the man well, to turn him out of the caste by stuffing his mouth with beef In cases of murder, the Rājah generally had the man's hands, nose, and ears cut off, but, after all that, he seldom escaped the vengeance of the deceased's relatives. There is a man now living in the village of Bassoonee, whose hands were cut off by order of Rājah Chaitan Deo fourteen years ago. He was taken red-handed straight to the Rājah, and his hands were off within an hour of the commission of the deed. He has been supported by the Rājah ever since."

At the Parlakimedi rebellion in the last century, the rebels wounded the peasants, or cut off their noses, and sent them into Mr. Russell, who had been sent to Ganjam with a special commission by Government, saying that the blood was upon his head.† It is recorded by Moor‡ that, during the operations against Tippoo Sultan, "the enemy one day caught a fine young woman belonging to our line, and, to their indelible disgrace, cut off her nose, and in that condition the poor creature came back to camp." Haidar and Tippoo were in the habit of cutting off the noses and ears of those of their English prisoners who were caught when attempting to escape. One was afterwards led round the fort on a jackass, with his face to the tail. Tippoo, when before Mangalore, cut off

* Correa. Three Voyages of Vasco de Gama.
† S. P. Rice. Occasional Essays on Native South Indian Life. 1902.
‡ Narrative of the Operation of Little's Detachment.

the noses and ears of a whole sepoy brigade, which attempted to prevent an execution.* In the days of Tirumala Nayakar, the Mysoreans had been cutting off noses, and sending them by sackfuls back to Mysore. So the troops of the Naykar scattered through Mysore for noses to cut off in retaliation. They succeeded even to the extent of cutting off the nose of the king himself. This was called the chase after noses †

To revert to circumcision. It is a curious fact that many of the Kallans of the Madura district practise this rite. The origin thereof is uncertain, though it has been suggested that it is a survival of a forcible conversion to Muhammadanism of a section of the Kurumbas who fled northwards on the downfall of their kingdom.‡ At the time appointed for the initiatory ceremony, the Kallan youth is carried on the shoulders of his maternal uncle to a grove or plain outside the village, where betel is distributed among those who have assembled, and the operation is performed by a barber-surgeon. *En route* to the selected site, and throughout the ceremony, the conch shell (musical instrument) is blown. The youth is presented with new cloths. It is noted in the Kurnool Manual (1886) that the Katikavandlu, who sell mutton, are either Mahārattas or Mussulmans. Some are called Sultāni butchers, or Hindus forcibly circumcised by the late Nawāb of Kurnool. From the Mysore Census Report, 1891, I learn in connection with the Myāsa

* Chevers. *Op. cit.*
† J. S. Chandler, Calcutta Review, 1903.
‡ Nelson, Madura Manual.

Bēdars (hunters) that "the rite of circumcision is performed on boys of ten or twelve years of age. The custom seems to have been imbibed when the members of this sub-caste were included in the hordes of Haidar Ali. It also points to a possible conversion, more or less complete, to Islam in those periods of disorder, and a subsequent relapse to Hinduism. For, simultaneously with the circumcision, other rites, such as the panchagavyam, the burning of the tongue with a nīm stick, etc. pre-eminently Brāhmanical, are likewise practised prior to the youth being received into communion." "The Myāsas," Mr. Francis writes,* "seem quite proud of the custom, and scout with scorn the idea of marrying into any family, in which circumcision is not the rule. A very small piece of the skin is cut off by a man of the caste, and the boy is then kept for eleven days in a separate hut, and touched by no one. His food is given him on a piece of stone. On the twelfth day he is bathed, given a new cloth, and brought back to the house, and his old cloth and stone are thrown away. His relations in a body then take him to a tangēdu (*Cassia auriculata*) tree, to which are offered cocoanuts, flowers, and so forth." Of conversion to Muhammadanism at the present time, a good example is afforded by the Cherumans of Malabar, concerning whom the Census Superintendent, 1881, writes as follows. "Conspicuous for their degraded and humiliating disabilities are the Cherumars. This caste numbered 99,009 in Malabar at the Census of 1871, and, in 1881, is returned as only 64,725. There are 40,000

* Manual of the Bellary district, 1904.

fewer Cherumans than there would have been but for some disturbing influence, and this is very well known to be conversion to Muhammadanism. This honour of Islam once conferred on the Cheruman, he moves at one spring several places higher than that which he originally occupied, and the figures show that nearly 50,000 Cherumans and others have availed themselves of the opening. The conversion of a Pariah, or low-caste Hindu to Muhammadanism raises him distinctly in the social scale, and he is treated with more respect by Hindus." Among the Mukkuvan fishermen of Malabar conversion to Islam is common. The converts are called Pu-Islam or Putiya Islam (new Islam).* During the disturbance in Tinnevelly in 1899, some of the Shānars. men, women, and children, are said to have gone into the Muhammadan fold, their places of worship being converted into improvised mosques. The men shaved their heads, and grew beards; and the women had to make sundry changes in their dress. And, in the case of boys, the operation of circumcision was performed. When an adult Hindu joins the sect of Daira or Māhadēv Muhammadans in Mysore as a convert, an interesting mock rite of circumcision is gone through, as a substitute for the real operation. A betel leaf is wrapped round the penis, so that it projects beyond the glans, and is snipped instead of the prepuce.

As in Africa, and among the American Indians, Australians, and Polynesians, so in Southern India artificial deformity of the hand is produced by chopping off some

* Madras Census Report, 1891.

of the fingers. Writing in 1815, Buchanan (Hamilton) * says that "near Deonella or Deonhully, a town in Mysore, is a sect or sub-division of the Murressoo Wocal caste, every woman of which, previous to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must undergo the amputation of the first joints of the third and fourth fingers of her right hand. The amputation is performed by the blacksmith of the village, who, having placed the finger in a block, performs the operation with a chisel. If the girl to be betrothed is motherless, and the mother of the boy has not before been subjected to the amputation, it is incumbent on her to suffer the operation." Of the same ceremony among the Morsa-Okkala-Makkalu of Mysore the Abbé Dubois says † that, if the bride's mother be dead, the bridegroom's mother, or in default of her the mother of the nearest relative, must submit to the cruel ordeal. In an editorial footnote it is stated that this custom is no longer observed. Instead of the two fingers being amputated, they are now merely bound together, and thus rendered unfit for use. In the Census Report, 1891, it is recorded that this type of deformity is found among the Morasas, chiefly in Cuddapah, North Arcot, and Salem. "There is a sub-section of them, called Veralu icche Kāpulu, or Kāpulu who give the fingers, from a curious custom which requires that, when a grandchild is born in a family, the wife of the eldest son of the grandfather must have the last two joints of the third and

* East India Gazetteer.

† Hindu Manners, Customs, and Ceremonies. Ed. 1897.

fourth fingers of her right hand amputated at a temple of Bhairava." Further, it is stated in the Manual of the Salem district (1883) that "the practice now observed in this district is that, when a grandchild is born in a family, the eldest son of the grandfather, with his wife, appears at the temple for the ceremony of boring the child's ear, and there the woman has the last two joints of the third and fourth fingers chopped off. It does not signify whether the father of the first grandchild born be the eldest son or not, as in any case it is the wife of the eldest son who has to undergo the mutilation. After this, when children are born to other sons, their wives in succession undergo the operation. When a child is adopted, the same course is pursued."

The origin of the custom is narrated by Wilks,* and is briefly this. Mahadeo or Śīva, who was in great peril, after hiding successively in a castor-oil and jawāri plantation, concealed himself in a linga-tonde shrub from a rākshasa who was pursuing him, to whom a Marasa Vakkaliga cultivator indicated, with the little finger of his right hand, the hiding-place of Śīva. The god was only rescued from his peril by the interposition of Vishnu in the form of a lovely maiden meretriciously dressed, whom the lusty rākshasa, forgetting all about Śīva, attempted to ravish, and was consumed to ashes. On emerging from his hiding-place, Śīva decreed that the cultivator should forfeit the offending finger. The culprit's wife, who had just arrived at the field with food for her husband, hearing this dreadful sentence, threw

* History of Mysore.