prosperous crops. The sacrifice is not unaccompanied by risk to the performers, as the buffalo, before dying, frequently kills one or more of its tormentors. This was the case near Balliguda in 1899, when a buffalo killed the sacrificer. In the previous year, the desire of a village to intercept the bearer of the flesh for a neighbouring village led to a fight, in which two men were killed.

It was the practice, a few years ago, at every Dassara festival in Jeypore, Vizagapatam, to select a specially fine ram, wash it, shave its head, affix thereto red and white bottu and nāmam (sect marks) between the eyes and down the nose, and gird it with a new white cloth after the manner of a human being. The animal being then fastened in a sitting posture, certain pūja was performed by the Brāhman priest, and it was decapitated. The supplanting of human victims by animals is indicated by various religious legends. Thus a hind was substituted for Iphigenia, and a ram for Isaac.

It was stated by the officers of the Meriah Agency that there was reason to believe that the Rāja of Jeypore, when he was installed at his father's decease in 1860–61, sacrificed a girl thirteen years of age at the shrine of the goddess Durga in the town of Jeypore.* The last attempted human sacrifice (which was nearly successful) in the Vizagapatam district, among the Kutia Khonds, was, I believe, in 1880. But the memory of the abandoned practice is kept green by one of the Khond songs, for a translation of which we are indebted to Mr. J. E. Friend-Pereira.†

* Vizagapatam Manual. † Journ., As. Soc., Bengal, 1898.

At the time of the great Kiabon (Campbell) Saheb's coming, the country was in darkness; it was enveloped in mist.

Having sent paiks to collect the people of the land, they, having surrounded them, caught the meria sacrificers.

Having caught the meria sacrificers, they brought them; and again they went and seized the evil councillors.

Having seen the chains and shackles, the people were afraid; murder and bloodshed were quelled.

Then the land became beautiful; and a certain Mokodella (MacPherson) Saheb came.

He destroyed the lairs of the tigers and bears in the hills and rocks, and taught wisdom to the people.

After the lapse of a month he built bungalows and schools; and he advised them to learn reading and law.

They learnt wisdom and reading; they acquired silver and gold Then all the people became wealthy.

Human sacrifice was not practised in the Kurtilli muttah of the Ganjam Maliahs. The reason of this is assigned to the fact that the first attempt was made with a crooked knife, and the sacrificers made such a bad business of it that they gave it up. Colonel Campbell gives another tradition, that through humanity one of the Kurtilli Patros (head of a group of villages) threatened to leave the muttah if the practice was carried out.

ON DRESS.

As in Europe, so in Southern India, fashion plays an important rôle in connection with native dress, both male and female. The assumption of the turban by the autochthonous Todas of the Nīlgiris; the replacement of the tribal turban of the Badagas by knitted night cap of bright red or orange hue; the pork-pie cap, beloved of native student, and offtimes decorated with *monstrous knitted flower pattern; the unstarched white* shirt, patent leather boots, and white socks of the Bengāli Bābu clerk; the adoption by native cricketers of machine-made coloured blazers, as evil in colour contrast as those of many a house eleven at an English public school, are but a few examples of change for the worse in native male attire. Sometime ago I was shocked by the appearance of a member of my staff in a new patch-work white shirt adorned with no less than six individual and distinct trade-marks, representing the King Emperor, Britannia, an elephant, etc. A native of the labouring classes is, to my mind, far better dressed when clad in plain white loin cloth stained with indigenous seruver-dye, and white or seruver-red turban, than when his turban is dyed with Turkey-red, and the loin cloth is of white imported fabric with the much-prized trade-mark, or replaced by unseemly pantaloons made of some gaudy imported piece-good. No longer does the jungle tribesman, who has emerged from his

uncivilised condition to work for regular wages on planters' estates, rest content with a simple country-made cloth around his loins, but appears, on high days and holidays, clad in turban or cap, and woven coat of English cut. And, on the occasion of a visit to the village of a hill tribe, I found the entire male community dressing in gorgeous apparel for a sacred festival in a neighbouring grove, and painting their faces with various marks with the aid of miniature looking-glasses and coal-tar dyes, which, with imported fabrics, are exposed for sale at the weekly shandy (market).

Between fashion in female dress in England and Southern India there is this marked difference, that, whereas in England change in *form* (with the bloomer and bicycle costumes as extreme examples in modern times) is the most conspicuous feature, in Southern India, while the shape of the sāri, jacket, and petticoat have remained unaltered, a radical change has taken place in recent years in both design and colour owing to the widespread introduction of imported printed fabrics (piece-goods), which now constitute a conspicuous feature of bazārs throughout the Madras Presidency. And it is curious to look back, and reflect that the term piece-goods was originally applied in trade to the Indian cotton fabrics exported to England.

Three primary factors are mainly responsible for guiding fashion so far as native female dress in Southern India is concerned, viz., novelty, the quaint or grotesque, and artistic beauty. And the least concerned, in these days of the decline and fall of South Indian industrial

arts, is artistic beauty. The love of the grotesque, which prevails among the natives of Southern India, is best illustrated by the carvings on Hindu temples and mythological paintings, and is responsible for the demand for the eccentric devices on female dress, with which the bazārs are now stocked, and which are disseminated, through the medium of weekly fairs or markets, to remote places, which do not rejoice in the equivalent of milliner's shops.

In addition to new and showy design, which will captivate the native eye, the ticket or label on each piece is an important element of attraction, and as much ingenuity is displayed in the production of the grotesque on the ticket as on the fabric. And I have before me, as I write, a glazed label depicting a group composed of a native lady with turmeric complexion, clad in a pink sāri, seated on a maroon cushion, and engaged in conversation with a naked little boy blue, while a chubby pink child looks on round the corner of a violet purdah (curtain). We are nowadays familiar with litigation in connection with trade-marks in their commercial aspect. Not long ago an incident occurred, which related to these marks in their religious aspect. A public meeting of Muhammadans assembled in the mosque at Ootacamund with a view to taking steps to present a petition to the Governor to stop the importation of a certain brand of cigarettes made in Germany, as the trade-mark represented a bird of paradise with the kalīma (the Muhammadan confession of faith) round its neck, as being an insult to Muhammadans.

The *raison d'être* of the gaudy eccentricities of design in female apparel, men's shawls and turbans, which are now endemic in the bazārs of Southern India, is the endeavour on the part of the merchant to secure a fabric which will be attractive, and command an extensive sale combined with a large profit. For example, some time ago a fabric, intended for making up into female petticoats, arrived in the Madras market, with a flower and bird device and a wondrous border composed of an endless procession of white bicycles of ancient pattern with green gearing and treadles, separated from each other by upright stems with green and yellow fronds growing out of a conventional border. In another importation, the same bicycles appeared on a cloth with designs of flowers and fishes. The whole attraction of these fabrics laid in the representation of the bicycle, which is now established as a 'common object of the sea-shore' in Madras.

The native scale of colour differs from the British colour-scale, as represented by dyers, and mainly in this, that the English colours tend to be crude, while the native colours are of more subdued or compound tints. For example, the beautiful vegetable reds of Madura and Conjeeveram are not what we should call a true red like the imported Turkey-red, but, as can readily be seen in some of the beautiful woven cloths in the industrial section of the Madras museum, red with a slight admixture of blue. I do not for a moment contend that the imported fabrics, which form so conspicuous a feature of the female attire of the middle and lower classes of the native community, should possess the

artistic merit, either in colour or design, of the lovely sāris manufactured at Adoni, Arni, Madura, Tanjore and other places, or the beautiful satins of Ayyampet. But I do condemn both colour and design of many of the imported colour-printed fabrics, which, in a native throng, offend the eye, when brought in contrast with the more subdued colouring of the woven cloths made by native weavers with country-dyed yarn. "It should," Ruskin writes,* "be one of the first objects of all manufacturers to produce stuffs not only beautiful and quaint in design, but also adapted for every-day service, and decorous in humble and secluded life. And your duty as manufacturers is to form the market as much as to supply it. And it rests with the manufacturer to determine whether he will make his wares educational instruments, or mere drugs of the market." With which quotation I close my brief lay sermon on modern dress, and return to ethnography.

Some tribes in Southern India have only recently advanced beyond what has been termed the fig-leaf state of society. Thus, writing in 1874, Mr. Ullal Raghavendra Rao states † that the Koragas of South Canara wear "leaves of the forest interwoven together. The story goes that, at the time when the Koragas reigned, one of these black-legged (the usual expression by which they are referred to during the night) demanded a girl of high birth in marriage. Being enraged at this, the upper class of the people withheld, after the overthrow of the Koraga empire, every kind of dress from Koraga

* The two Paths. † Ind. Ant., III, 1874.

women, who, to protect themselves from disgrace, have since had recourse to the leaves of the forest, conceiving that god has decreed them this kind of covering." A few years later (1881) Mr. Walhouse tells us * that the Koragas wore an "apron of twigs and leaves over the buttocks. Once this was the only covering allowed them, and a mark of their deep degradation. But now, when no longer compulsory, and of no use, as it is worn over the clothes, the women still retain it, believing its disuse would be unlucky. I am told that the Koragas, when they come into a town, for marketing or other purpose, walk in Indian file, concealing their nakedness by means of a series of cloths stitched together, spread out between them, and extending down the line. A small piece of dry areca palm leaf sewed together covers the head of the Koraga, and forms a hat for him. This hat, at their feasts, he uses as a drinking-cup, which will hold a considerable quantity of liquor.

In a note on the Irulas, Mackenzie writes as follows.† "After the Yuga Pralayam (deluge, or change from one Yuga to another), the Villars or Irulans, Malayans, and Vēdans, supposed to be descendants of a Rishi under the influence of a malignant curse, were living in a state of nature, though they have now taken to wearing some kind of covering, males putting on skins and females stitched leaves."

The Thanda Pulayan women of the west coast wear a primitive dress, made of the leaves of a sedge (thanda), cut into lengths, and tied round the waist in such a

* Ind. Ant., X, 1881. † Tamil Manuscripts, Vol. III.

fashion that the unwoven strings hang in a bushy tail behind, and present the same appearance in front, reaching below the knees (plate XXXV). When a Thanda Pulayan girl first assumes this garment, to replace the strip of areca palm bark worn in early childhood, a ceremony called thanda kalyānam, or thanda marriage, is celebrated, which is the occasion of a feast of curry and rice, fish, and toddy. The garment is generally made by a female relative. It is fast going out of fashion, as Māppillas and others who own the Pulayans compel them to wear cotton cloths. The weaving of this garment is accounted for by a tradition that "a certain high-caste man had been sowing grain, and planting vegetables in his fields, but found that his daily work was in some unknown way frustrated. For, whatever he planted or sowed in the day, was carefully picked up and taken when men slept. So he set a watch, and one night he saw coming out of a hole hitherto unknown to him certain beings like men, but quite naked, who set to work destroying his hopes of a crop. Pursuing them, he succeeded in catching a man and woman, and he was so ashamed of their condition that he gave the man his own upper cloth, and made him put it on; but, not having one to spare for the woman, she (following mother Eve's example) made herself an apron of grass." *

The jungle Vettuvans of Malabar wear clusters of long leaves, suspended from the waist. The origin of this gear is said to be that, when the god Parameswara

* Rev. W. J. Richards, Ind. Ant., IX, 1880.

Plate XXXV.

Thanda Pulayan.

was distributing gifts of clothing to the various peoples of the earth, he asked the Vettuvan women whether they would prefer a daily or yearly change of apparel. They decided in favour of the former, and the god, to punish them for their ambition, decreed that their daily dress should consist of leaves. They change their foliage every noon, and sleep in it.

In a note on the Bhondas of Jaipūr, Mr. J. A. May informs us * that the female attire "consists of just a piece of cloth, either made of kerong bark and manufactured by themselves, or purchased from the weavers, about a foot square, and only sufficient to cover a part of one hip. It is attached to their waists by a string, on which it runs, and can be shifted round to any side. A most ludicrous sight has often been presented to me by a stampede among a number of these women, when I have happened to enter a village unexpectedly. On my approach, one and all hurried to their respective dwellings, and, as they ran in all directions, endeavoured to shift this rag round to the part most likely to be exposed to me. The peculiar dress originated in the following legend. The goddess Sita happened to travel through this part of the country, and, when she halted on one occasion, while superintending the preparation of her midday repast, found herself surrounded by a large number of naked women. She blushed to behold such indecency, and forthwith presented them with a piece of tusser silk cloth, which was eagerly accepted, but, when

* Ind. Ant., II, 1873.

divided, was found to supply each one with only just enough to cover one hip. The goddess, whose travelling wardrobe evidently did not allow of greater liberality, then commanded that they should always in future cover themselves thus much, death being the penalty of their disobedience. My informant gave me to understand that one of the Government Agents some years ago insisted on a young woman being properly clothed. The result was she survived the change only three days."

According to the Vizagapatam Manual, the small strip of hempen cloth worn by the Bonda or Nanga (naked) Porojas is so adjusted as to leave the left thigh, both in front and behind, entirely uncovered. They are required, moreover, to shave their heads. Any relaxation of either custom would lead, it is believed, to the destruction of the tribe by tigers.

The bustle or dress-improver, made of tadamāra fibre, and worn by the Gadaba women of Vizagapatam outside the loin-cloth, is said to have been copied from that of Sīta, the wife of Rāma, when she followed her banished lord to the wilds of Dandakāranyam. Each division of the Gadabas has a distinctive dress for females, manufactured out of the karenga fibre. Thus, the cloth of the Boda Gadaba women consists of black or blue and white stripes; the Parengi Gadabas wear white with a thin red border; the Allaru Gadabas wear red, blue, and white.*

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

"In the first quarter of the nineteenth century," Mr. G. T. Mackenzie writes,* "the female converts to Christianity, in the extreme south, ventured, contrary to the old rules for the lower castes, to clothe themselves above the waist. This innovation was made the occasion for threats, violence, and a series of disturbances. Similar disturbances arose from the same cause nearly thirty years later, and, in 1859, Sir Charles Trevelyan, Governor of Madras, interfered, and granted permission to the women of the lower castes to wear a cloth over the breasts and shoulders."

Concerning the Tiyans of Malabar, Moor, writing towards the close of the eighteenth century, † narrates that "we were told that, many years ago, during the reign of a princess, the men were addicted to practices so vile that a distant hint of them can only be given; and, to wean their minds from such intercourse, and turn them to their proper object, she caused the upper part of the females' garments to be lain aside; supposing such a continual display of attractive charms could not but have the wished-for effect. Another authority informed us that a treasonable insurrection was nearly effected by the aid of the females, who carried arms under their garments, and supplied the men with them; and from this cause proceeds their present nakedness". By General Burton ‡ the adoption of a covering to the breasts on the west coast is naïvely attributed to the outspoken remarks of the British soldier.

* Christianity in Travancore, 1901.
† Narrative of Little's Detachment, 1794.
‡ An Indian Olio.

The jungle Kādir women of the Ánaimalai hills, when they meet a European on the road, with their body-cloths wrapped round them in such a way as to expose the upper halves of their breasts, manifest symptoms of shyness and modesty, and stand aside with face averted so that they cannot see the stranger, on the same principle which prompts some eastern women, if surprised when taking a bath, to turn the face, no further concealment being necessary. Ideas of modesty, it has been said, are altogether relative and conventional, and it is not the feeling of shame that has given rise to the covering of the body, but the covering that has provoked the feeling of shame. This is well illustrated by the difference in behaviour of the native females of Malabar and the Tamil women of the east coast. In Malabar the body-clothing of the Nāyar, Tiyan, Cheruman females, etc., above the loins is exceedingly scanty. As Mr. Logan says:* "The women clothe themselves in a single white cloth of fine texture, reaching from the waist to the knees, and occasionally, when abroad, they throw over the shoulder and bosom another similar cloth. But by custom the Nayar women go uncovered from the waist. Upper garments indicate lower caste, or sometimes, by a strange reversal of western notions, immodesty." According to ancient custom, Nāyar women in Travancore used to remove their body-cloth in the presence of the Royal Family. But, since 1856, this custom has been abolished, by a proclamation during the reign of H.H Vanchi Bala Rāma Varma Kulasakhara Perumal

* Manual of Malabar.

Bhagiodya Rāma Varma. In a critique on the Indian Census Report, 1901, Mr. J. D. Rees observes * that, "if the Census Commissioner had enjoyed the privilege of living among the Nāyars, he would not have accused them of an 'excess of females.' The most beautiful women in India, if numerous, could never be excessive." The observant Abbé Dubois noticed that, "of all the women in India, it is especially the courtesans (dancing girls or Dēva-dāsis) who are the most decently clothed, as experience has no doubt taught them that for a woman to display her charms damps sensual ardour instead of exciting it, and that the imagination is more easily captivated than the eye."† A Tamil woman, young or old and wizened, going along the high road, with breasts partially uncovered by her ample body-cloth, will, when she sees a European coming, pull the cloth over them from a feeling of shame in the presence of the foreigner, which is absent in the presence of her fellow-countrymen. So, too, a Tamil or Toda woman, when undergoing the process of measurement at my hands, is most particular in arranging her upper garment so as to conceal her breasts, whereas a Malabar woman has no hesitation in appearing with breasts completely exposed, or in throwing off the slender wrapper which may cover her shoulders, and considers the exposure in no way immodest.

A friend, bartering for the two bead necklets, which constituted the full-dress of a jungle girl, had no difficulty in securing one, but no bribe would tempt her to part with the second, as, in its absence, she would be naked.

* Nineteenth Century, 1904.

† Hindu Manners, Customs and Ceremonies.

NAMES OF NATIVES.

An orthodox Brāhman, when asked his name, will not give it readily and in a direct manner, but will, after some hesitation, say "People call me" or "My name is said to be" so and so. On meeting a person, such as an elder, to whom respect is due, it is strict etiquette to prostrate oneself before him, and repeat his abhivathanam, which contains his sakha (Vēda), gōtra (house name), and name. This is only done by the very orthodox. Some Brāhmans believe that, if they mention their name or age, they run the risk of shortening their life. Moreover, from a Hindu point of view, self must always be kept in the background as a sign of modesty. Even in the Sanskrit grammar the third person comes first, and the first last. A slōka runs to the following effect:—

Atma nāma gurornāma;
Namāthikripunasyacha;
Srēyaskāmo nagrinhiyāth;
Jyestāh pathya kalathryayoh.

Which, being translated, means that he who wishes for a prosperous life should not pronounce the name of his natural or spiritual father (guru), eldest son or wife, or a great miser. A Sanskrit stanza in the Sukranitisara runs to the effect that one may not make known the following nine things: one's age, wealth, family secrets, mode of acquiring knowledge of mantrams or medicine connection with the opposite sex, gifts to others, respect or disgrace to oneself.

Wives believe that to tell their husband's name, or pronounce it even in a dream, would bring him to an untimely end. Most Brāhman, and some non-Brāhman castes, name their children after their grandparents or great-grandparents, who are not living. In such cases, the parents call them by pet names, or abbreviated forms of their true names, of which the following are examples :—

Pet names.—Payyan, Mogu, Nayana, Doraswāmi, Chikkia, Doddappa, Appanna, Anappa, Swāmi (converted into Sami).

Abbreviated names.—Kittu or Kichchu (Krishna), Rāmu (Ramaswāmi), Rukku (Rukmani), Janu (Janaki), Chechu (Seshadri), Ecchi (Lakshmi), Mani (Subrahmanian), Nanu (Narayana), Rāju (Rājagopalan).

Some Lingayats name their children after their ancestors, especially after grandparents. So long as these are living, the children are named after the gods, but assume their names after their death.

Women may not call their parents, husband, father and mother-in-law, brother or sister-in-law by their name. The mother-in-law will be called amma, and the sister-in-law akka. A girl, when she enters into a new family on marriage, receives a new name. This name is given to her by her husband's relations, and signifies that she has *de facto*, not only *de jure*, become a member of her husband's family. So much importance is attached to the new name that it completely ousts the girl's former name. The old name is known as her mother's house name, the new one as her mother-in-law's name.

Victoria, or Rāni, after the late Queen-Empress, is the name given to pet daughters in many Hindu families.

And the title Empress is said to have been used as a surname by a well-known Dāsi (dancing-girl) in the city of Madras. Prince of Wales is sometimes the pet name given to an eldest son.

The custom of calling a newly-born child, after its parents have lost a first born or more in succession, by an opprobrious name, is common among many classes, including even Muhammadans. In the Mysore country the custom of boring the right nostril of a child, whose elder brothers or sisters have died, prevails. Such children are called Gunda (rock), Kalla (stone), Huccha (lunatic), Tippa (dung-hill). The last name is given after some rubbish from a dung-heap has been brought in a sieve, and the child placed on it.* "Other names of despised things," Mr. A. Srinivasan writes "are Pentayya (refuse), Siprayya and Dibbadu (broom and mound of earth); of distasteful objects Vembu (nīm tree); and of words that mean disrelish Rossayya (disgust). Chithabi (decayed leaf), a Muhammadan name, shows that the principle of self-abasement finds favour with the Moslem also. Some call themselves cats (Pillayya and Pillamma) in the hope that they may atone thereby for the sin of having caused the death of cats." Lingayat children, whose predecessors have died in their infancy, are named Sudugadavva (burial ground), Tippiah or Tippavva (rubbish heap), Tirakappa (mendicant), Gundappa (rock). These names signify humility, and are given in the belief that god will have pity on the parents, and give the children a long lease of life.

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

The custom of giving opprobrious names, to avert the jealousy of evil powers, is common in the Telugu country. For example, Pichchi (mad), Verri (idiot), Engili (spittle), are very potent for this purpose. Another device is to give a Hindu child a Muhammadan or English name, such as Badē Sahib or Rāpsan (corruption of Robertson).* Longly is used as a name for a maimed person in the district in which Mr. Longley of the Civil Service, who had a maimed limb, served. A robber, who was hung at Trichinopoly, became so popular as a demon that children were frequently named after him.†

It is a custom among some Hindu women, when they lose their first two children, to beg of three persons three rags as bedding for the third child. They also dig a grave, and fill it in, or roll the child in the dust, or in a tray filled with bran. Sometimes they beg for money instead of bran, and with the money collected have a silver ornament made, which they tie on to the neck of the child. This custom is very common among the Telugus. Sterile women believe that children will be born to them, if they place a newly-born infant in their lap, or perform for it the unlovely duties of a nurse.

Vows are sometimes made at a snake shrine with the object of procuring issue, and if a child is born, it is given an appropriate name, such as Nāgappa, Subbana, Nāgamma, etc.‡

Childless parents, to whom offspring is born after the performance of a vow, name it after the deity, whose aid

* H. G. Prendergast. *Ibid.*

† Monier Williams. Brahmanism and Hinduism.

‡ Manual of the Bellary district, 1905.

has been invoked, such as Srinivāsa at Tirupati, Lakshmi-narasimha at Sholingūr, or some other local god or goddess. At Negapatam, some Hindus make vows to the Mirān (Muhammadan saint) of Nagūr, and name the child after him. The name thus given is not, however, used in every-day life, but abandoned, like the ceremonial name given prior to the Hindu upanayanam ceremony.

The following nicknames, given on account of physical attributes or deformity, are selected from a long vocabulary, which has been mainly brought together during my tribal wanderings:—

Thief.
Hunchback.
Stout.
Piles.
Pot-bellied
Black-bellied.
Spleen.
Fond of honey.
Brought up on bran or buttermilk.
Puffy-checked.
Glutton.
Drunkard.
Hairy as a fox.
Bushy-haired.
Bear.
Crocodile.
Hairy like the tail of mongoose.
Dirty.
Blind.
Crow.
Left-handed.
Treble-jointed.
Snorer.
Lame.
Scarred.
Dwarf
Protruding navel.
Crook-necked.
Bandy-legged.
Shaky-legged.
Long-legged.
Itch-legged.
Donkey-legged.
Tall as a palmyra.
Tremulous head.
Monkey-head.
Bald-head.
Double-head.

Big-head.
Mango-shaped head.
Stone-head.
Cocoanut-shaped head.
Blood-shot-eyed.
Elephant-eyed.
Cat-eyed.
Squint-eyed.
Big nose.
Legless.
Crooked mouthed.
Irregular toothed.
Tobacco.
Man who came back from the cremation ground.
Man who revived after death.
Man who keeps on scratching his body.
Stammerer.
With mouth like a Yali (mythological beast common in temple carvings).
Fakir (mendicant).
Short as a brinjal.
Old.
Knees knocking together.
Long-nosed like a crow.
Toothless.
Broom.
Disgust.
Nīm tree.
Strong as a hammer.

I am informed by Mr. Vincent that the Kādirs of the western mountains have a peculiar word āli, denoting apparently a fellow or thing, which they apply as a suffix to animate and inanimate objects, *e.g.*, Karaman āli, black fellow; pūv āli, flower. Among Kādir nicknames, the following occur:—

White hand.
White mother.
White flower.
Long legs.
Round man.
Stick.
Beauty.
Myna (a bird).
Tiger.
Pain.
Fruit.
Milk
Virgin.
Love.
Breasts.

A former Head Magistrate of a district was known as Vendikkai Dorai (Mr. Hibiscus esculentus)—a name,

which is given in reference to the sticky nature of the mucilage in *Hibiscus* fruits, to those who try to smooth matters over between contending parties. The nickname Velakkennai (castor-oil) is given for a similar reason.

The name Kulla Katthirikkai, or short brinjal (fruits of *Solanum Melongena*) is given to people of dwarfish stature. The name Balegadde is derived from ancestors who had to subsist on the stem of the plantain (balegadde) during their flight before the advance of Tīpū Sultān. Rēpatikira Doragāru (Mr. Come To-morrow) is the name given by natives to Europeans who back out of interviews. Among one division of the Savaras, names are given to children after Government appointments, or officials who are held in esteem by the community. Such are Governor, Collector, Superintendent, Tahsildar (native revenue officer), Innes, Master, and Kolnol (colonel). The names Sirkar (Goverment) and Cutchery (court-house) occur among the Todas of the Nīlgiris.

In Ganjam, an individual was nicknamed Bojho Patro from his love of the tom-tom (native drum). An Urāli was named Kothē (a stone), because he was born on a rock near Kotagiri.

A petition from a native servant to his master refers, in English, to the relations between his wife and cock-eyed Virappan.

A Badaga was nicknamed Relly Hiriya because, like a certain Mr. Reilly, he had lost an eye. Among the Badagas Kādan is a common pet name in memory of a moegar (head-man) of that name, who was very popular and famous some years ago. The Badagas give

nicknames to those outside their own community, and a Revenue Inspector who had strabismus was called Oru Kanna Iyaru, or squint-eyed Iyar.

Names which have their counterpart in England are Black, White, Little, Short, Long and Green. To which may be added Red, Greenish-blue, and Brownish-black.

In the Bellary district, the names Munrol and Munrolappa, after Sir Thomas Munro, are common, and are given in hope that the boy may attain to the same celebrity as the former Governor of Madras. One of Sir Thomas Munro's good qualities was that, like Rāma and Rob Roy, his arms reached to his knees, or, in other words, he possessed the quality of an Ajanubahu, which is the heritage of kings, or those who have blue blood in them. This particular anatomical character I have myself met with only once—in a Tinnevelly Shānān, whose height was 173 cm. and span of arms 194 cm. Rob Roy, it will be remembered, could without stooping tie his garters, which were placed two inches below the knee. An old woman at Banganapalle, when asked her age, said that she was ten years old when Sir Thomas Munro visited Gūti. Instances of names of Anglo-Indians distinguished as soldiers, civilians, or merchants, are to be found in different parts of the Madras Presidency, with resultant hybrids such as Doveton Ranga Rao, Brodie Chengalraya Mudaliar, Crole Venkataswāmi Naidu, Dare-house * Venkataswāmi Naidu. In this way the name of Arthur Wellesley (afterwards Duke of Wellington) is perpetuated, and that of General Harris,

* Dare House=the Firm of Messrs. Parry & Co

the conqueror of Seringapatam, is connected with a shepherd family, one of whose ancestors was steward to the renowned Commander-in-chief.

It is stated in the Vizagapatam Manual that, during the reign of Chōla Chakravati, the Kamsalas (artisans) claimed to be equal to Brāhmans. This offended the sovereign, and he ordered their destruction. Some only escaped death by taking shelter with people of the "Ozu" caste. As an acknowledgment of their gratitude, many of the Kamsalas have Ozu affixed to their house-name, *e.g.*, Kattōzu, Lakkozu.

As examples of prenomens of Hindus and Muhammadans after well-known localities, the following may be quoted:—Madras Muhammad Hussain; Dindigul Alasingarachari; Trichinopoly Arumukkam Pillai; Arcot S. Babu Rao; Conjeeveram Dēvarajan; Madura S. Ramasubbha Aiyar. A Muhammadan in the Kurnool district had the name of the Lunjabunda Kasim Sahib. "In this district," a correspondent writes, "we have heap of villages, the names of which have Lunja (a prostitute) as a prefix. I believe that, in old times, the Muhammadan chieftains used to pension off their ladies, when the bloom was off them, and grant them a village site. The Muhammadan rule was not popular in these parts, and the folk of the country-side may have been responsible for names of villages such as Lunjalūr (prostitute's village), Lunjapoyalūr (village of the prostitute's standard), or Lunjabunda (prostitute's rock or fort)."

Native names are often the despair of Europeans when rapidly calling them out at a Levée or University

convocation. The following are a few examples of tongue-twisters which, without rehearsal, it is difficult to produce *ore rotundo*: Bhogaraju Pattabhisitaramaiya; A. Minakshisundarasiva; Virupavajhula Mannarukrishnudu; N. Sarasvati Ardhanarisvara Aiyar; Tulisalamadattil N. Appu Aiyar; Singanallur Narayanachari Vadi Rajachar.

Among the Baidyas (Billavas) of South Canara, the names of males are derived from the day of the week on which they were born, such as Chome from Somavara (Monday), Thukra from Shukravara (Friday), and Thaniya from *Shanivara* (*Saturday*).

The Koragas of South Canara were, it is said, originally sun-worshippers, and they are still called after the days of the week Aita, Toma, Angara, Gurva, Tanya, and Tukra.* Writing concerning the Oriyas of Ganjam, Mr. S. P. Rice says† that "the lower classes of the Uriya people have a custom, from which De Foe has unconsciously borrowed. The names Sombaria (Monday), Sukria (Friday), are not at all uncommon, and Sunday and Thursday have also been requisitioned. Why Saturday should not be used is not inexplicable, for, from the time of the earliest Arcadian mythology, Saturday has been a day of evil omen, and many a Hindu has as superstitious a dread of beginning an undertaking on Saturday as some of us have of going a journey on Friday. Among the Uriyas, the appellations

* Ullal Raghavendra Rao, Ind. Ant., III, 1874.

† Occasional Essays on Native South Indian Life.

derived from the attributes of the gods are many and various. Syama-sundara means of a beautiful bluish colour, and was an attribute of Krishna. Brundavano means a forest of the sacred tulasi plant. Dasarathi is a good instance of the purely Sanskrit character of these names. It is derived from Dasaratha (ten cars)." Mr. Rice tells us further that "many are to be met with in the zamindaris who boast of three or even four names The additions are, for the most part, titles given by the various Zamindars, and they are often even more easily acquired than some knighthoods and many medals. A title, generally accompanied by more substantial recognition in the shape of land, is given for 'blessing' the Zamindar, for holding his umbrella, perhaps for handing him betel leaves. Thus titles, for the most part, denote some sort of compliment, such as Bhushano, an ornament; Ratno, a jewel; or Subuddhi, the wise."

Among the Khoduras, who manufacture bangles and rings worn by lower class Oriyas, a quaint custom exists, by which honorific titles, such as Sēnāpati, Māhāpatro, etc., are sold by the panchayat (council) to any man of the caste who covets them, and the proceeds are sent to Pūri and Pratābpur for the benefit of the temples.*

"A Nayar," Mr. Fawcett informs us, "addressing a Nambūtri, must speak of himself as a foot-servant. If he mentions his rice, he must call it gritty rice. Rupees must be called his copper coins. He must call his house his dung-pit, and so on."† A peculiarity with the

* Madras Census Report, 1901. † Madras Mus. Bull., III, 1, 1900.

Nambūtiris is that they do not generally call themselves by their proper name, but only by the names of their illams (houses).

"One feature in Telugu names," Mr. A. Srinivasan writes, "is that they are sometimes not a safe index to the sex of the bearers. Males have names of the female deity, and, even where they bear those of the male deity, they often affix the termination amma. Thus Ankamma and Krishnamma come to be names of males, and illustrate the double source of confusion. Akasa Ramanna (Ramanna in the air, or man in the moon) is the usual subscription in anonymous petitions among the Telugus. Abrogation of one's class or caste name involves no inconsiderable sacrifice of self-love. Thus the name of Chenchayya among Brāhmans; Yānādi and Yerukala among other high castes; Chenchus, Yānādis, and Yerukalas being the aborigines. Not less significant is the adoption by non-Brāhmans of the names Brāhmanayya, Brāhmanna, or in vulgar form Bapanaiyya and Bapanamma."

Among the Nattamāns, the eldest son in each family has to be named after the village god, which gives its name to the kāni or sept to which the family belongs, and the child is usually taken to that village to be named.* In like manner, the first male child of the Kotas of the Nīlgiris at Kotagiri is always called Komuttan after the tribal god Kāmatarāya, and the numerous Komuttans are distinguished by the prefix big, little, carpenter, etc. After a birth among the Kois of the Godāvari district,

* Madras Census Report, 1901.

the child is well washed on the seventh day, and all the neighbours and near relations assemble together to name it. Having placed the child on a cot, they put a leaf of the mhowa tree (*Bassia latifolia*) in the child's hand, and pronounce some name which they think suitable for it. If the child cries, they take it as a sign that they must choose another name, and so they throw the leaf away, and substitute another leaf and another name, until the child shows its approbation by ceasing to cry. Any public-spirited person in the village or neighbourhood, who is honoured by having his name bestowed upon it, ever after regards the child with some amount of interest.*

The Yerukala women are accustomed to honour their lords and masters with the dignified title of cocks.†

It has been noticed, at times of Census, that native Christians and Paraiyans, who masquerade in European clothes, return themselves as Eurasians, and it may be accepted that some benefit must be derived by the individual in return for the masking of his nationality. And it occasionally happens that pure-bred natives, with European name and costume, successfully pass themselves off as Eurasians, and are placed on a footing of equality with them in the matter of diet when they are in prison, being allowed the luxury of bread, butter, coffee, etc. ‡

The ingenious suggestion has been made that, when native Christians pose as Eurasians, the name Murugan

* J. Cain, Ind. Ant. V, 1876. † *Ibid.*
‡ Madras Census Report, 1901.

becomes Morgan, Ramaswāmi Ramsay, and Devadāsan Davidson. Equally ingenious is the suggestion that ancient Egyptian names have their Hindu counterparts, Rhamessamena becoming Ramasawmy, Ramases Rāma, Chryses Krishna, and so forth.

Native Christians, especially on the west coast, have Portuguese names such as Saldhana, Mascarenhas, Coelho, Sequeira, etc , derived from Portuguese sponsors when their ancestors were baptised after conversion. Others take the names of the priest who converts them to Christianity, *e.g.*, D'Monte, De Souza, etc. A telegram which was recently transmitted in the South Canara district, "Albuquerque, taluk sheristadar, on leave, Vasco de Gama acting involved in the arrangement," takes one back several centuries in Indian history.

"At Sadras," Bartolomeo writes,* "there is a Christian congregation. Most of the members are natural children of the Dutch and other Europeans. I baptised there some new-born infants; and, I was inserting their names in the church register. I everywhere found in the book Filbo de fulano, Filbo de fulano. As I could not conceive it possible that a father should have so many children, I asked the sexton the meaning of the word fulano. He replied that it signified a person whose name was unknown, and that, when the father of a child could not be with certainty discovered, they put in the register Filbo de fulano."

* Voyage to the East Indies, 1800.

Among the Syrian Christians of the west coast, old and new testament names have become transformed as follows :—

Chacko ; Yacob = Jacob.
Mani = Emanuel.
Yohan ; Chona = John.
Thommen ; Thommi ; Thom = Thomas.
Chamuel = Samuel.
Cheriyan = Zachariah.
Mathan ; Mathai ; Mathoo = Mathew.
Chandi = Alexander.
Powlos = Paul.
Philippos = Philip.

Syrian Christians take the name of their father, their own name, and that of their residence. Whence names such as Edazayhikkal Mathoo Philip, or Kunnampuram Thommen Chandi result.

The honorific title Aiyar, which was formerly used exclusively as a title by Brāhmans, has now come to be used by every native clergyman working in the Church, and in the non-conformist missions of Southern India. The name which precedes the honorific title will enable us to discover whether the man is a Christian or Hindu. Thus, Yesudian Aiyar means the Aiyar who is the servant of Jesus. *

It has been said that every man in France is now Monsieur, *i.e.*, my feudal lord ; and every man in Germany Mein Herr ; and every man, in England Mr. *i.e.*, Master.† In like manner, the up-to-date Paraiyan butler of Europeans has the honorific title Avergal added as a suffix to his name on the envelopes of letters addressed to him.

* Rev. A. Margoschis. Christianity and Caste, 1893.
† Baring Gould, Strange Survivals, 1895.

COUVADE (HATCHING).

THE couvade, or custom in accordance with which the father takes to bed, and is doctored when a baby is born, is very widespread, and is described * by Sir John Lubbock (now Lord Avebury) in the sundry forms, which it assumes in Brazil, Borneo, Greenland, Spain, France, and other countries. To illustrate the quaint custom, an example from Guiana will suffice. "On the birth of a child, the ancient Indian etiquette requires the father to take to his hammock, where he remains some days as if he were sick, and receives the congratulations and condolence of his friends. An instance of this custom came under my own observation, where a man in robust health and excellent condition, without a single bodily ailment, was lying in his hammock in the most provoking manner, and carefully and respectfully attended by the women, while the mother of the new-born infant was cooking, none apparently regarding her." †

The couvade is referred to by Alberuni ‡ (about A.D. 1030), who says that, when a child is born, people show particular attention to the man, not to the woman. There is a Tamil proverb that, if a Korati is brought to bed, her husband takes the prescribed stimulant; and examples of the couvade in Southern India have been already recorded. Thus, writing about the Yerukalas,

* Origin of Civilisation and Primitive Condition of Man.
† Brett. Indian Tribes of Guiana.
‡ India. Trübner. Oriental Series.

the Rev. J. Cain tells us * that "directly the woman feels the birth pains, she informs her husband, who immediately takes some of her clothes, puts them on, places on his forehead the mark which the women usually place on theirs, retires into a dark room where there is only a very dim lamp, and lies down on the bed, covering himself up with a long cloth. When the child is born, it is washed and placed on the cot beside the father. Assafœtida, jaggery and other articles are then given, not to the mother, but to the father. He is not allowed to leave his bed, but has everything needful brought to him."

Among the Kuravars or basket-makers of Malabar, "as soon as the pains of delivery come upon a pregnant woman, she is taken to an outlying shed, and left alone to live or die as the event may turn out. No help is given to her for twenty-eight days. Even medicines are thrown to her from a distance; and the only assistance rendered is to place a jar of warm water close by her just before the child is born. Pollution from birth is held as worse than that from death. At the end of the twenty-eight days the hut in which she was confined is burnt down. The father, too, is polluted for fourteen days, and, at the end of that time, he is purified, not like other castes by the barber, but by holy water obtained from Brāhmans at temples or elsewhere." Among various other classes, it is customary for the husband to remove the pollution caused by his wife's confinement by means of ceremonial ablution.

* Ind. Ant., III., 1874.

To Mr. G. Krishna Rao, Superintendent of Police in the Shimoga district of Mysore, I am indebted for the following note on the couvade as practised among the Koramas. "Mr. Rice, in the Mysore Gazetteer, says that among the Koravars it is said that, when a woman is confined, her husband takes medicine for her. At the instance of the British Resident I made enquiries, and learned that the Kukke (basket-making) Koramas, living at Gopala village near Shimoga, had this custom among them. The husband learns from his wife the probable time of her confinement, and keeps at home awaiting the delivery. As soon as she is confined, he goes to bed for three days, and takes medicine consisting of chicken and mutton broth spiced with ginger, pepper, onions, garlic, etc. He drinks arrack, and eats as good food as he can afford, while his wife is given boiled rice with a very small quantity of salt, for fear that a larger quantity may induce thirst. There is generally a Koramar midwife to help the wife, and the husband does nothing but eat, drink, and sleep. The clothes of the husband, the wife, and the midwife are given to a washerman to be washed on the fourth day, and the persons themselves have a wash. After this purification the family gives a dinner to the caste-people, which finishes the ceremonial connected with child-birth. One of the men examined by me, who was more intelligent than the rest, explained that the man's life was more valuable than that of the woman, and that the husband, being a more important factor in the birth of the child than the wife, deserves to be better looked after."

The following legend is current among the Koramas, to explain the practice of the couvade among them. One day a donkey, belonging to a Korama camp pitched outside a village, wandered into a Brāhman's field, and did considerable damage to the crop. The Brāhman was naturally angry, and ordered his coolies to pull down the hut of the owner of the donkey. The Korama, putting himself at the feet of the Brāhman, for want of a better excuse, said that he was not aware of what his animal was doing, as at the time he was taking medicine for his wife, and could not look after it. It is suggested, in the Mysore Census Report, 1901, that the practice of the couvade has either long ceased to exist, or is a mere myth based upon a proverb evolved out of a Brāhman's gullibility in accepting the plea that a Korama was eating medicine because his wife was in childbed, as a conclusive proof of an alibi on his behalf.

It is noted by the Rev. S. Mateer * that, after the confinement of a Paraiyan woman in Travancore, the husband is starved for seven days, eating no cooked rice or other food, only roots and fruits; and drinking only arrack or toddy.

Possibly, as suggested by Reclus, the following Toda custom, described by Marshall, † is a survival of the couvade. After the child is born, the mother is removed to a shed, which has been erected in some sequestered spot, in anticipation of the approaching event. There she remains till the next new moon, and, for a month after her return home, she appears to have the house to

* Journ. Roy. As. Soc. XVI. † Phrenologist among the Todas, 1873.

herself, her husband remaining indebted to friends for shelter meanwhile.

The Nayādis of the Cochin State erect a special small hut, to which the woman retires when taken in labour. She is attended to by various female relations, and her husband all the while goes on shampooing his own abdomen, and praying to the mountain gods for the safe delivery of his wife. As soon as the child is born, he offers thanks to them for "having got the child out." *

I have been unable to obtain any confirmation of the practice of the couvade as recorded by Professor Tylor.† "The account," he writes, "for which I have to thank Mr. F. M. Jennings, describes it as usual among natives of the higher castes about Madras, Seringapatam, and on the Malabar coast. It is stated that a man, at the birth of his first son or daughter by the chief wife, or for any son afterwards, will retire to bed for a lunar month, living principally on a rice diet, abstaining from exciting food, and from smoking. At the end of the month he bathes, puts on a fresh dress, and gives his friends a feast." The evidence on which this account was based was that of a nurse born of English parents in India.

* K. Anantha Krishna Iyer.

† Introduction to the Study of Man and Civilization.

EARTH-EATING.

THE practice of eating earth is widespread in many countries, and at Zanzibar there is a disease called safura induced thereby. It is on record that "the Bikanees of India eat a kind of unctuous clay, and Cutchee ladies are said to eat it, as in some other portions of the globe—Carinthia for example—the ladies eat arsenical earth, because they fancy it improves their complexions." *

From Mr. T. H. Welchman I received a sample of clay, which is eaten by the coolies, chiefly females, on the Cochin hills. "They roast it," he writes, "and eat it in large quantities, about 1 or 1½ lbs. They seem to be ashamed of the habit, and, if other people see them eating it, try to hide it. After about twelve months they swell up, especially the face and abdomen, and refuse all other food, drinking only water. Eventually they die. I am told that, to stop the practice, the natives administer castor-oil to the earth-eaters, but this does not prevent them from eating more, if they can get the chance. I have known several cases of death from this cause." A correspondent writes as follows from Mysore. "The habit of earth-eating appears to be common with the women of this province, and the adjacent talūk of Kollegal, but only when they are in a certain stage of pregnancy. It is only a certain kind of clay that is

* A. H. Japp. Indian Review, April, 1901.

eaten, either raw or baked. The latter process is said to give it a peculiar smell or flavour. I saw large quantities of this baked clay sold in the bazārs of Nanjengōd, and made wide enquiries from women who were in the habit of eating this clay as to any ill effects from the habit, and was invariably informed that they experience none whatever." Another correspondent writes: "I have known numerous instances of Mysoreans, reputed to be addicted to earth-eating, and of both sexes, while the habit once contracted by women is rarely, if ever, abandoned by them, and is invariably followed by fatal results. It is usually an easy matter to identify a confirmed clay or earth-eater, as their appearance suggests that they are suffering from pernicious anæmia, the face being unnaturally swollen or puffed and the abdomen distended, while the limbs are shrunk except at the joints, which appear enlarged, and are said to be painful. The particular kind of munnu, or earth, for which such an unnatural craving is gratified, is apparently to be found in every part of the Wynād that I have seen or resided in." Mr. G. Romilly, who has a tea-estate near Meppādi, Wynād, informs me that he has had several deaths on the estate of dropsical women who were mud-eaters, and that he has been told there are others, who have taken to the habit because they have struck a singularly luscious stratum of mud. They begin by eating it in secret, and, having once contracted the habit, cannot leave off. Men very rarely eat it, and the jungle tribes hardly ever. It is almost entirely Canarese women and children, and Coimbatore Tamils who indulge.

In a paper read before the Asiatic Society of Bengal (1905), Messrs. D. Hooper and H. H. Mann state that "in Mysore and many of the districts in Madras the habit is common. In the bazaars of Madras and Bangalore specially prepared clay is sold for consumption. Lower classes of Tamils, and Badagas, chiefly women, eat earth on the Nīlgiris. Muhammadans, or better class Tamils are not known to practise the custom. In Travancore and Cochin, earth-eaters are found largely among the imported labour on the tea estates. The coolies are Tamil-speaking people from Tinnevelly, Trichinopoly, and Nagercoil. The Kānis or hill tribesmen have not been observed to eat earth, and the Malayālis or natives of Travancore only occasionally indulge. Women, girls, and even crawling children contract the habit. In one estate in Travancore, the Medical Officer reports that 75 per cent. of the women and children are earth-eaters, men, as a rule, are not known to indulge."

BOOMERANG.

WRITING concerning this implement, Mr. Savile Kent states * that "according to Mr. Balfour two forms of this weapon are peculiar to India. One of these, of a simple curved shape and made of wood, is possessed by the Koli tribes of Guzerat. A second Indian form belongs to the Maravars of Madura, and differs in shape from both the above and the Australian type. The contour of this Maravan boomerang is almost crescentic, perfectly flat, but much broader at the more remote or distal extremity of the instrument as held in the hand. The narrower proximal or handle end is, moreover, fashioned into the form of a conveniently prehensile knob, which is usually roughly carved. Although commonly made of wood, it is not unfrequently constructed of steel, or even of ivory. This description of boomerang has been proved by General Pitt Rivers to belong to the category of those weapons which will return to the thrower when dexterously manipulated. From the multiplicity of evidence recorded (ancient Egyptians, Africa, Arizona, New Mexico, and Etruscan vases) the boomerang must evidently be regarded as a weapon that did not originate adventitiously with the Australian aborigines, or at any rate upon Australian soil, but was in all probability brought there with the earliest immigrants from the Asiatic continent." The South Indian boomerangs

* The Naturalist in Australia, 1897.

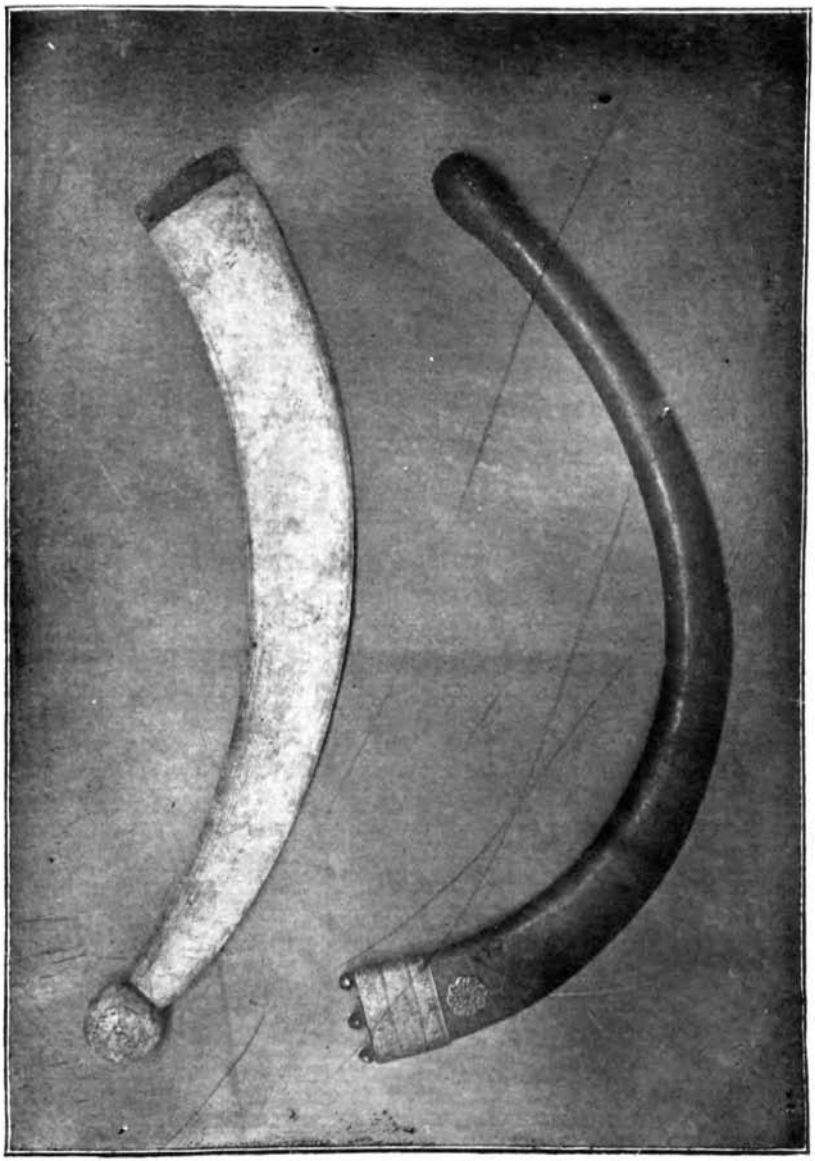
Professor E. C. Stirling informs me, "lack the blade-like flatness and the spiral twist, which are always characters of the true Australian returning boomerang. The majority of boomerangs in Australia are not intended to return, and indeed it is now difficult to get the returning form."

In Egerton's 'Indian and Oriental Armour' boomerangs (katariya) used by the Kōls of Guzerat for throwing at hares, wild boars, and other animals, are described and figured. "These" Colonel Lane Fox says "conform to the natural curvature of the wood like the Australia boomerang, which they resemble in form." The Guzerat boomerang figured by Egerton resembles in shape that which is used by the Kallans and Maravans of Southern India, which are described by him, under the name of katari, as used by robbers in Tinnevelly.

"Boomerangs," Dr. G. Oppert writes,* "are used by the Tamil Maravans and Kallans when hunting deer. The Madras museum collection contains three (two ivory, one wooden) from the Tanjore armoury. (plate XXXVII). In the arsenal of the Pudukkōttai Rāja a stock of wooden boomerangs is always kept. Their name in Tamil is valai tadi (bent stick). When thrown, a whirling motion is imparted to the weapon, which causes it to return to the place from which it was thrown. The natives are well acquainted with this peculiar fact." The Dewān of Pudukkōtai writes to me as follows. "The valari (or valai tadi) is a short weapon, generally made of some hard-grained wood (vadathala, etc.). It is also sometimes

* Madras Journ. Lit. Science, Vol. XXV.

Plate XXXVII.



made of iron. It is crescent-shaped, one end being heavier than the other, and the outer edge is sharpened. Men trained in the use of the weapon hold it by the lighter end, whirl it a few times over their shoulders to give it impetus, and then hurl it with great force against the object aimed at. It is said that there were experts in the art of throwing the valari, who could at one stroke despatch small game, and even man. No such experts are now forthcoming in the State, though the instrument is reported to be occasionally employed in hunting hares, jungle fowl, etc. Its days, however, must be counted as past. Tradition states that the instrument played a considerable part in the Poligar wars of the last century, But it now reposes peacefully in the households of the descendants of the rude Kallan and Maravan warriors, who plied it with such deadly effect in the last century, preserved as a sacred relic of a chivalric past along with other old family weapons in their pūja room, brought out and scraped and cleaned on occasions like the Ayudha-pūja day (when worship is paid to weapons and implements of industry,) and restored to its place of rest immediately afterwards."

To Mr. R. Bruce Foote I am indebted for the following note on the use of the boomerang in the Madura district. "A very favourite weapon of the Madura country is a kind of curved throwing-stick, having a general likeness to the boomerang of the Australian aborigines. I have in my collection two of these Maravar weapons obtained from near Sivaganga. The larger measures $24\frac{1}{8}$" along the outer curve, and the chord of the

arc $17\frac{5}{8}''$. At the handle end is a rather ovate knob $2\frac{1}{4}$ long and $1\frac{1}{4}''$ in its maximum thickness. The thinnest and smallest part of the weapon is just beyond the knob, and measures $1\frac{1}{16}''$ in diameter by $1\frac{1}{8}''$ in width. From that point onwards its width increases very gradually to the distal end, where it measures $2\frac{3}{4}''$ across, and is squarely truncated. The lateral diameter is greatest three or four inches before the truncated end, where it measures $1''$. My second specimen is a little smaller than the above, and is also rather less curved. Both are made of hard heavy wood, dark reddish brown in colour as seen through the varnish covering the surface. The wood is said to be tamarind root. The workmanship is rather rude. I had an opportunity of seeing these boomerangs in use near Sivaganga in March 1883. In the morning I came across many parties, small and large, of men and big boys who were out hare-hunting with a few dogs. The parties straggled over the ground, which was sparsely covered with low scrub jungle. And, whenever an unlucky hare started out near enough to the hunters, it was greeted with a volley of the boomerangs, so strongly and dexterously thrown that poor puss had little chance of escape. I saw several knocked out of time. On making enquiries as to these hunting parties, I was told that they were in observance of a semi-religious duty, in which every Maravar male, not unfitted by age or ill-health, is bound to participate on a particular day in the year. I had never before come across such shikar (hunting) parties armed with boomerangs. Nor have I ever seen these weapons used in other parts of the peninsula, though

I have, in various other places, come across small parties furnished with short, straight throwing-sticks used to drive hares into hedged avenues leading up to nets. Whether a dexterous Maravar thrower could make his weapon return to him I could not find out. Certainly in none of the throws observed by me was any tendency to a return perceptible. But for simple straight shots these boomerangs answer admirably."

The story goes that some Kallans, belonging to the Vella (Vala ?) Nādu near Conjeeveram came down south with a number of dogs on a grand hunting expedition, armed with their peculiar weapons, pikes, bludgeons, and boomerangs. Somewhere in the neighbourhood of Mēlūr, whilst they were engaged in their sport, they observed a peacock showing fight to one of their dogs, and, thinking that the country must be a fortunate one, and favourable to bodily strength and courage, they determined to settle in it.* At a Kallan marriage the bride and bridegroom go to the house of the latter, where boomerangs are exchanged and a feast is held.† This custom appears to be fast becoming a tradition. But there is a common saying still current "send the boomerang (valari or valai-tadi), and bring the bride."

* Madura Manual. † G. F. D'Penha, Ind. Ant., XXV, 1896.

STEEL-YARDS, CLEPSYDRAS, KNUCKLE-DUSTERS, COCK-SPURS, TALLIES, DRY CUPPING.

THE tūkkukol (weighing rod) is used in the Madras bazārs for weighing small quantities of vegetables, tamarinds, salt-fish, cotton, etc., by shop-keepers, and by hawkers who carry their goods for sale from door to door. But it is rapidly being replaced by English scales. It is practically a rough form of the Danish steel-yard. The beam consists of a bar of hard wood, *e.g.*, rosewood (*Dalbergia latifolia*) or tamarind, 19″ long, and tapering from 1½″ to 1″ in diameter. The scale-pan is a shallow cane basket, 9½ inches across, suspended by four strings from a point near the thin end of the bar. The fulcrum is simply a loop of string, which can be slid along the bar. The graduations are rough notches cut in the bar, and are not numbered, but, as there are only seven of them including the zero mark, they are probably well known to both purchaser and seller. The notches denote 5, 10, 15, 20, 30 and 40 palams, so that the machine can be used for weighing up to about 3 lb. (1 palam = 1¼ oz.). It will be seen from the description that the machine is not a very accurate one, but it is doubtless accurate enough for the purposes for which it is used.

In Malabar there is used for weighing an instrument fashioned on the principle of the Danish steel-yard. The yard, which is made of a hard wood, is about 4 feet long,

and tapers from about $1\frac{1}{8}$ inch in the middle to $\frac{3}{4}$ inch at the ends. It is finished off at the heavy end with a loaded brass finial simply ornamented with concentric rings, and the hook end terminates in a piece of ornamental brass work, resembling the crook of a bishop's pastoral staff. The sliding fulcrum is simply a loop of coir (cocoanut fibre) string. The graduation marks, which are not numbered, are small brass pins let into the upper surface of the yard along the middle line, and flush with it. The principal graduations are each made of five pins disposed in the form of a small cross, and single pins serve for the intermediate graduations. Corresponding to each graduation mark on the upper surface of the yard there is a pair of brass pins on the middle line of each side, the pins of each pair being at a distance apart just sufficient to allow the string of the loop to lie between them. The object of these pins is to ensure that, when the instrument is in use, the loop may be accurately in a vertical plane through the graduation mark. The unit of weight employed is the palam of about 14 tolas, and the instrument is graduated from 1 to 100 palams (about 35 lb.). The last three graduations, representing 80, 90, and 100 palams, come upon the brass-work, and are marked by notches instead of pins. The graduation corresponding to 100 tolas has in addition a brass point about $\frac{1}{2}$ inch long, resembling the tongue of a small balance. The whole instrument is ornamental in design, and for a weighing machine of this class is fairly accurate, the sensibility being large on account of the considerable length of the yard. In a

more simple form of weighing beam, used by native physicians and druggists in Malabar, the bar is divided into kazhinchi (approximately tolas) and fractions thereof, and the pan is made of cocoanut shell.

For this account of weighing beams I am indebted to my friend Mr. E. W. Middlemast. The note may be supplemented by a quotation from 'Indo-Anglian Literature' which refers to an examination answer to the question, Graduate the Danish steel-yard. "This question is a downright violation of the laws of God, since we are not coolies neither petty shop-keepers that we will graduate a Danish steel-yard." Advantage was taken by the candidate of his high caste to cover his ignorance by assumed indignation.

Clepsydras.—The Madras museum possesses several specimens of a primitive form of horologe, or water-clock, which is thus referred to by Picart.* "The inhabitants of Mogul," he writes, "measure time by a water-clock, which, however, is very different from our clepsydras or hour-glass. The clepsydra used by the inhabitants of Mogul is in their language called gari or gadli, and has not so much work in it, but then it requires more attendance, a man being oblig'd to watch it continually. 'Tis a bason fill'd with water, in which they put a little copper dish with a very small hole in its bottom. The water comes by insensible degrees into this dish, which when full, and that the water contained in it begins to mix itself with that in the bason, it then sinks to the

* Religious Ceremonies and Customs of the several Nations of the World, 1731.

bottom. The time which it takes up in filling is by them called a gari, which, according to the observation I have made, amounts to twenty-two minutes thirty seconds of time; so that, when the day is exactly twelve hours in length, each part contains eight garies, that is 180 minutes, or three hours. As the days shorten, there are less garies in each part of the day, and more in those of the night; for we are always to add to the one what we subtract from the other, because the night and day together must regularly consist of 64 garies, that is 1,440 minutes, or 24 hours. As soon as one gari is ended, the person who watches the clock strikes as many blows upon a copper table as there are garies passed; after which he strikes others to show the part, whether of the day or night."

In Nepāl the measurement of time is regulated in the same manner. Each time the vessel sinks, a gong is struck, in progressive numbers from dawn to noon. After noon, the first ghari struck indicates the number of gharis which remain of the day till sunset. Day is considered to begin when the tiles on a house can be counted, or when the hairs on the back of a man's hand can be discerned against the sky

In Burma also a copper time-measurer, or nayi, was used. "As each nayi was measured off, a gong was beaten, and at every third hour the great drum-shaped gong was sounded from the pahōzin or timekeeper's tower within the inner precincts of the royal palace at

* Encyclopædia Britannica, 1884.

the eastern gate. From the pahō the beats were repeated on large bells by all the guards throughout the palace. To ensure attention to this matter in the olden days, the timekeeper could be carried off and sold in the public market, if he were negligent in the discharge of his duties, being then forced to pay a fine in the shape of ransom." *

In his account of the operations of the Maratha army against Tipū Sultān, Moor informs us † that "the manner of measuring time in Chittledroog and other forts is somewhat curious. It may be called a hydrostatic measure, being a small cup with a hole in its bottom, floated in a vessel of water; and, when a certain quantity of water is received into the cup, from its gravity it sinks, and points out the expiration of a particular portion of time. The water being kept unruffled, this may perhaps be a very accurate method of measuring time, as it is evident no other nicety is required but exactness in the hole of the cup, which may be easily determined. At each gurry, or half hour, the cup sinks, and the sentinel who has charge of the time measurer strikes the number upon a gong, and, emptying the cup, immediately sets it afloat. At the p'haurs, that is to say at three, six, nine, and twelve o'clock, he makes a clattering on the gong, and begins gurries again, similar to the bells on shipboard."

I gather from 'Asiatick Researches' (1798) that the hour-cup or kutoree was adjusted astronomically by an

* Burma under British Rule, and before. J. Nisbet, 1901.
† Narrative of Little's Detachment, 1794.

astrolabe, and that the cups were now and then "very scientifically marked in Sanscrit characters, and may have their uses for the more difficult and abstruse operations of the mathematician or astrologer. . . Six or eight people are required to attend the establishment of a ghuree, four through the day and as many at night, so that none but wealthy men or grandees can afford to support one; which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies), I imagine there are no other public (ghurees) clocks in all India."

This form of time-measurer, made of a half cocoanut or copper, is still in use among native physicians, astrologers, and others in Malabar. A cup of this nature was employed in the Civil Court at Mangalore in 1852, a peon being posted in charge of it, and beating on a gong the number of gadis every time that it sank. At the present day it is used on the occasion of marriage among the higher Hindu castes. The Brāhman priest brings the cup, and places the bridegroom in charge of it. It is the duty of the latter to count the gadis until the time fixed for his entrance into the wedding-booth. The apparatus is nowaday often replaced by a clock or watch, but the officiating priest insists on producing the cup, as he receives his fee for so doing.

The method of computing time by means of a water-clock, on which the gadiya, or nazhigai (24 minutes) and jām or jāmam (7 gadiyas) are indicated by nicks on the inside of the cup, is still in vogue at the huzur

office and temple at Venkatagiri. The cup is in charge of a sepoy, who keeps the time, and makes it known to the public by beating a gong at the end of each gadiya or jām. To compensate for seasonal variations of day and night, correction is made in the length of the periods. The hole in the cup, after it has been in use for some time, becomes dilated, and to correct the error, it is contracted by beating the cup with a hammer. A standard cup is kept for the purpose of regulating the water-clock. The computation of time is reckoned by means of an hour-glass in some Brāhman (especially Mādhva) mutts. Mr. Percy Brown writes to me that Mr. J. L. Kipling introduced the water-clock for use by the Police at the Lahore Museum, as the clock was always getting out of order. The bowl is a copper one, floated in an earthen bowl, and takes an hour to sink. It is in charge of the policeman on duty, who strikes a gong each time that it sinks. Water-clocks are in use in many places in the Punjāb, and nearly always in connection with native sentry work.

Knuckle-dusters have for more than a century been used by a Telugu caste of professional wrestlers and gymnasts, called Jetti. The Jettis in Mysore are said to have been sometimes employed as executioners, and to have despatched their victim by a twist of the neck. * Thus, in the last campaign against Tīpū Sultān, General Matthews had his head wrung from his body by the "tiger fangs of the Jetties, a set of

* Rice, Mysore and Coorg Gazetteer.

slaves trained up to gratify their master with their infernal species of dexterity."* They are still considered skilful in setting dislocated joints In a note regarding them in the last century, Wilks writes as follows.† "These persons constitute a distinct caste, trained from their infancy in daily exercises for the express purpose of exhibitions; and perhaps the whole world does not produce more perfect forms than those which are exhibited at these interesting, but cruel sports. The combatants, clad in a single garment of light orange-coloured drawers extending half way down the thigh, have their right arm furnished with a weapon, which, for want of a more appropriate term, we shall name a cæstus, although different from the Roman instruments of that name. It is composed of buffalo horn, fitted to the hand, and pointed with four knobs, resembling very sharp knuckles, and corresponding to their situation, with a fifth of greater prominence at the end nearest the little finger, and at right angles with the other four. This instrument, properly placed, would enable a man of ordinary strength to cleave open the head of his adversary at a blow; but, the fingers being introduced through the weapon, it is fastened across them at an equal distance between the first and second lower joints, in a situation, it will be observed, which does not admit of attempting a severe blow without the risk of dislocating the first joints of all the fingers. Thus armed, and adorned with garlands of flowers, the successive pairs of combatants, previously

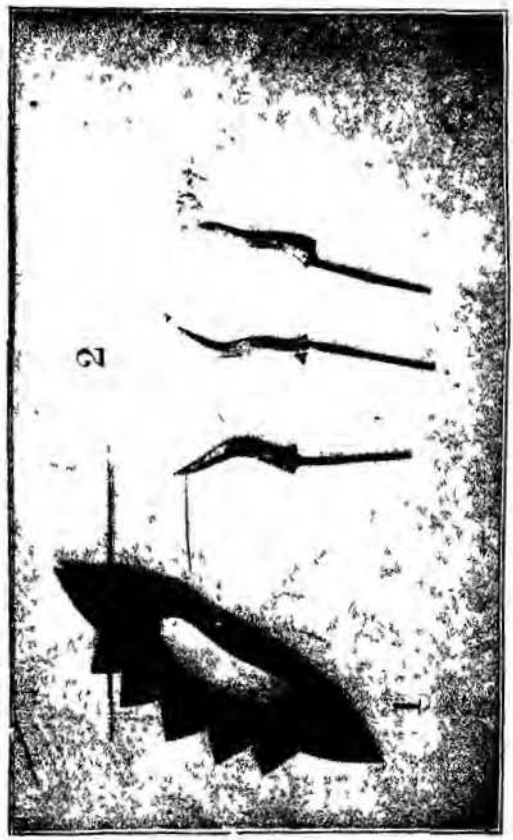
* Narrative sketches of the conquest of Mysore, 1800.

† Historical sketches, Mysore, 1810–17.

matched by the masters of the feast, are led in to the arena; their names and abodes are proclaimed; and, after making their prostrations first to the Rāja seated on his ivory throne, and then to the lattices behind which the ladies of the court are seated, they proceed to the combat, first divesting themselves of the garlands, and strewing the flowers gracefully over the arena. The combat is a mixture of wrestling and boxing, if the latter may be so named. The head is the exclusive object permitted to be struck. Before the end of the contest, both of the combatants may frequently be observed streaming with blood from the crown of the head down to the sand of the arena. When victory seems to have declared itself, or the contest is too severely maintained, the moderators in attendance on the Rāja make a signal for its cessation by throwing down turbans and robes, to be presented to the combatants. The victor frequently goes off the arena in four or five somersaults, to denote that he retires fresh from the contest. The Jettis are divided into five classes, and the ordinary prize of victory is promotion to a higher class. There are distinct rewards for the first class, and in their old age they are promoted to be masters of the feast."

The Jettis of Mysore still have in their possession knuckle-dusters of the type described above, (plate XXXVIII) and take part annually in matches during the Dasara festival. A Jetti police constable, whom I saw at Chennapatna, had wrestled at Baroda, and at the Court of Nepāl, and narrated to me with pride how a wrestler came from Madras to Bangalore, and challenged

Plate XXXVIII



Knuckle-duster Cock spurs

any one to a match. A Jetti engaged to meet him in two matches for five hundred rupees a match, and, after going in for a short course of training, walked round him in each encounter, and won the money easily. The knuckle-duster, as used at the present day, is strapped over the knuckles with string passed through holes bored through the horn. It is believed that if, in a bout, a man loses an eye, it is a bad omen for the Government of Mysore.

Cock fighting, though said to have been introduced by Themistocles, to encourage bravery among the people who witnessed the contests, is a disgusting spectacle, and I agree with Colonel Newcome that it should be performed in secret. At Chennapatna, in Mysore, a fight was organised for my edification by Muhammadans, who laughingly said that they take more trouble over rearing their game-cocks than over their children. Steel spurs are not used, but the natural spurs are sharpened with a knife, so that they are as sharp as steel. For the purpose of the friendly combat, without money on the result, which I witnessed, the spurs were protected by linen bandages. A real good fight between two well-matched birds may last for several hours, or the combat may be over in a very few minutes. The top of the head, a spot behind the eye, and the chin were pointed out to me as the most fatal places for a stroke of the spur. If the fight is protracted, water may be administered three times, when one of the combatants collapses on the ground with its beak in the earth, and its eyes closed. When the bird is knocked silly, and cannot come

up to the scratch, the fight is over. The seconds, between the rounds, bathe the bird's head and wounds with water, and pour water into the mouth, while rubbing the hand down the neck to assist the process of deglutition. The stray feathers collected in the beak are removed, and blood is extracted from the mouth with the fingers and a long feather picked up in the ring.

Cock-fighting is a very popular form of sport in South Canara among the Bants and other classes, and the birds are armed with cunningly devised steel spurs (plate XXXVIII) which constitute a battery of variously curved and sinuous weapons. The tail-feathers of a wounded bird are lifted up, and a palm fan waved to and fro over the cloacal orifice to revive it. The end of a fight at which I was present, recalled to mind Quiller-Couch's graphic description of a contest in 'The Ship of Stars.' "For a moment the birds seemed to touch to touch, and no more—and for a moment only—but in that moment the stroke was given. The home champion fluttered down, stood on his legs for a moment, as if nothing had happened, then toppled and lay twitching." The edges of the ghastly wound inflicted by the spur are brought together with needle and thread, and the bird may live to fight another day. Cock fighting is said* often to lead to gambling and quarrels, and is therefore actively discouraged by the police. It is, in consequence, generally managed unobtrusively.

Tallies, etc.—In the counting of areca-nuts, cocoanuts, etc., the tally is kept by making a score or notch on

* Gazetteer of the Anantapur district.

various substances, such as a piece of bamboo, leaf-stalk or fruit-stalk of the cocoanut. In Malabar I saw a Paniyan elephant mahout, who jealously guarded a bit of bamboo stick with notches cut in it, each of which represented a day for which he had to receive wages. The stick in question had six notches, representing six days' wages, or two rupees four annas. Sometimes knots are made in a piece of thick string or cocoanut fibre. Among the Khonds, Mr. J. E. Friend Pereira informs us,* "at the ceremonial for settling the preliminaries of marriage, a knotted string is put into the hands of the sēri dāh'pa gātāru (searchers for the bride), and a similar string is kept by the girl's people. The reckoning of the date of the betrothal ceremony is kept by undoing a knot in the string every morning. The Yānādis assist European sportsmen by marking down florikin, and those who are unable to count bring in a string with knots tied in it, to indicate the number of birds which they have marked.

In a note on an instrument used by Native mariners for finding their latitudinal position off the coast, Captain Congreve describes the following simple and ingenious instrument,† "A piece of thin board, oblong in shape, three inches long by one and a half wide, is furnished with a string suspended from its centre, eighteen inches long. A number of knots are made in this string, indicative of certain previously observed latitudes; in other words, coinciding with the positions of certain well-known

* Journ. As. Soc. Bengal, LXXI, 1902.
† Madras Journ. Lit. Science, XVI, 1850.

places on the coast. The position of these knots is obtained in the following manner. The observer elevates the board in his left hand, its longest side being upwards, and draws it backwards and forwards in front of his eye until its upright length exactly corresponds with, or covers the space included between the pole-star and the horizon. With his right hand he next catches hold of the string, and brings it to his nose. He makes a knot at the point where it touches that feature; and, if he at the time be abreast of Point Palmiras, an undeviating index is afforded, which will in future show him when he is off that point, the north star's elevation being always fixed, and therefore all the parts of the triangle formed by his line of sight, the string, and the distance between the polar star and the horizon, or the length of the board, equally as constant. To make the thing as clear as possible, suppose the observer finds, when out at sea, that the knot which measured the former coincidence of his position with Point Palmiras, again impinges on his nose, he is satisfied, on this occasion, he is in the same latitudinal line as he was on that, or that he is off Point Palmiras. He makes similar observations at, and the knot is fixed opposite each conspicuous place, on the length of the string, as far as Dondra head in Ceylon generally. Thus by a simple observation, at any future time the mariner is enabled to ascertain his position with sufficient accuracy for his purpose."

When weighing kopra (dried cocoanut kernels), it is customary to keep the tally by making holes in the kernel with the index needle of the weighing-beam. In

the measurement of paddy a handful is taken from each measure, and kept apart on a board.

An illiterate milkman, who supplies milk daily to a customer, puts a few drops of milk on the cow-dung smeared floor, and, rubbing it in with the finger, makes therewith a dot on the wall. At the end of the month, the dots are counted, and the amount is settled. Dots are also made with charcoal, chunām (lime), or the juice of green leaves.

Dry-cupping.—A Dommara travelling medicine man, whom I interviewed at Coimbatore, was an expert at dry-cupping with a cow's horn. The apparatus consisted of the distal end of a cow's horn, with the tip removed, and surrounded by wax. Before the application of the horn to the skin of the patient, a hole is bored through the wax with a needle. The horn is then applied to the affected part. The air is exhausted from the horn by prolonged suction with the lips, and the hole in the wax stopped up. As the air is withdrawn from the cavity of the horn, the skin rises up within it. To remove the horn, it is only necessary to re-admit air by once more boring a hole through the wax. In cases of rheumatic pain in a joint, several horns are applied simultaneously.

The Pitt Rivers Museum at Oxford possesses dry-cupping apparatus, made of cow-horn from Mirzapur in North India and from Natal, and of antelope (black-buck) horn from an unrecorded locality in India.

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