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THE

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ANTHROPOLOGICAL SOCIETY

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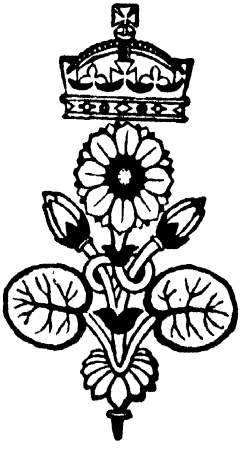

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THE

JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

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BOMBAY.

ORDINARY MONTHLY MEETING, held on Wednesday, the 30th January, 1907.

S. M. EDWARDES, Esq., I.C.S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

Rao Bahadur R. C. Artal, District Deputy Collector, Belgaum, was duly elected a member of the Society.

The following presents were announced and thanks voted to the donors :—

To the Library :

From Madras—Ethnographic Notes in Southern India, by Edgar Thurston.

From London—The Journal of the Anthropological Institute of Great Britain and Ireland, Vol. XXXVI, January to June, 1906.

From Paris—Revue de l'Anthropologie de Paris, Annee 12, 1906.

From Vienna—Mitteilungen der Anthropologischen Gesellschaft in Wien, Band XXXVI, Heft 6.

From Halsingfors—Uber die Sperrfischerei bei den Finnisch—Ugris-chen—Volkern, by Von N. T. Sirchins ; The Origin of Worship by Rafael Karsten ; *and* The Origin of Priesthood by Gunnar Landtman.

From Washington—Bulletin of the Bureau of American Ethnology, No. 32.

From Washington—Special Reports : Mortality Statistics, 1900 to 1904.

From New York—Bulletin of the New York Public Library, Vol. X, Nos. 11, 12.

From Cambridge, S. A.—Papers of the Peabody Museum of American Archæology and Ethnology, Vol. III, No. 4; Vol. IV, No. 2.

From Mexico—Anales del Museo Nacional de Mexico, Tomo III, Num. 10.

From Montevideo—Anales del Museo Nacional de Montevideo, Tom. III, Entrega 1.

From Manila—The Philippine Journal of Science, Vol. I., Nos. 9, 10 *and* Supplement No. 5.

From Sydney—Science of Man and Journal of the Royal Anthropological Society of Australasia, Vol. VIII., No. 5.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXI, Nos. 247, 248, 249.

The President then read the following paper :—

Note *on the* Ceremony *of* Initiation Performed *in* Indigenous Schools *as* distinguished *from* Government Schools.

By Rao Bahadur R. C. Artal, District Deputy Collector, Belgaum.

When a boy is first sent to school, his parents or guardians provide him with red dust and a wooden board called "Haligi" (ಹಲಿಗೆ) the upper surface of which is coloured white. The red dust is strewn over the board and the alphabet is written on it. First of all, the boy is taught "ॐ नमः सिद्धम्" (Om Namah Siddham) or "ॐ नमः शिवाय" (Om Namah Shivaya). The first is colloquially called "ॐ नामासीधं (Om Namasidham). This formula is generally adopted in schools conducted by Brahmins and it means "A bow to Shidhi Vinayaka," that is to say, Ganapati, who is generally worshipped by the Hindus at the commencement of any work, being looked upon as one who gives success. He is also supposed to be विघ्नविनाशक Vighnavinashaka, *i. e.*, one who destroys or surpasses all impediments or obstacles, and therefore his worship at the

commencement of an undertaking ensures its uninterrupted completion. The meaning of the latter formula "ॐ नमः शिवाय is "a bow to God Shiva," and it is generally used in schools conducted by the Jangams or Lingayat priests, because the Veershaivas (Lingayats) do not make obeisance to gods other than Shiva. The letters of the alphabet are called धूळाक्षरs (Dhûlâksharâs), because they were formerly written on a wooden plate covered with "धूळ" (Dhûla) or dust. The पंतोजी (Pantoji) [probably a corruption of the word पंडितजी (Panditaji) or अखवानजी (Akhavanji) which means a reader, from the Persian root Khana to read], writes the धूळाक्षरs (Dhûlâksharâs) on the plate पाटी (Pati) strewn with red dust, and the boy is made to run his index finger over them. When he finishes the धूळाक्षरs (Dhûlâksharâs), a ceremony of initiation is performed, which is called (ಮತಿ ಹಿಡಿಸುವದು, Mati hidisuvadu), ಮತಿ meaning knowledge and ಹಿಡಿಸುವದು meaning "causing one to hold" from the Kanarese root "ಹಿಡಿ to hold or grasp." The ceremony is performed in an odd or uneven year of the pupil's age, *viz.*, the 5th, 7th or 9th. It is performed as follows :—

2. The boy is given a bath and good dress according to the means of his parents and is seated on a raised seat specially prepared for the purpose, and a heap of rice is placed in front of him. An image or a picture of either गणपती (Ganapati) or सरस्वती (Saraswati), or in the absence of both, a betel-nut representing either of the deities, is placed upon the heap of rice and worshipped by the पंतोजी (Pantoji). The ceremony is performed with pomp and is attended by the relatives of the boy, his fellow-students and the leading men of the village. The deity is worshipped attended with village music, etc., as is usual in all other religious ceremonies. A gold mohur called ಇಕ್ಕೇರಿ ವರಹ (Ikkeri varaha *) or a silver or copper coin, according to the means of the parents, is placed upon the level surface of the heap of rice; *gandha* or sandal paste, coloured red, is applied to the forehead of the boy, and

* The coins are called after the name of the village Ikkeri (a village which had two streets; because they were minted in that village.) *Vide* page 457, Mysore Gazetteer, Volume II, and page 806 of Volume I.

he is made to bend his head and apply his forehead to the coin and pick it up within three applications. Picking up the coin within three applications is looked upon as a sure sign of the boy becoming learned. The master then teaches the boy to read मतिचीट (Mati-Chit), and he actually reads it with him until the boy can read it himself. A copy of my own मतिचीट is appended hereto. The number and quality of fruit and other articles to be entered in the "Mati-Cheeta" are merely imaginary. The practice was to enter a greater quantity according to the ability, rank and precedence of the parents of the boy. For instance, a larger quantity was entered in the "Mati-Cheeta" in the case of influential Patels, Kulkarnis, Desais, Deshpandes and others, and a less quantity in the case of the sons of other villagers. The next day he is made to read it alone. An interruption or विघ्न (Vighna) on the द्वितीया (Dwitiya), the second day in the reading of the मतिचीट is looked upon as most inauspicious and the Pantoji (पंतोजी) or parents of the boy take every possible care to prevent interruption. The mohur or coin is generally presented to the Pantoji (पंतोजी). It is also customary to give him money up to four rupees according to the means of the parents of the boy, in addition to the दक्षिणा (Dakshina), which he receives for the माति or गणेशपूजा (Ganesh-Puja. The rice picked up by the boy, mixed with sandal-paste, is collected in a cup, boiled, and made into पायस (Payas) mixed with sugar or jaggery which the boy is made to eat*. The relatives of the boy watch over this rice with the greatest care. Otherwise his fellow-students steal it and put it into the ears of an ass unless they are paid one pice each. The object of putting the rice into the ears of an ass seems equivalent to a threat that the boy will turn out an ass which is known as a brainless and stupid animal. The fellow-pupils then pay the money thus collected to their पंतोजी (Pantoji) and obtain a holiday for the day. Unless the boy goes through this ceremony, he is not allowed to learn reading and writing.

* The rice is considered to be Vidya and is there given as food to the boy in the belief that its virtue will be distributed from the stomach through the veins to all parts of his body.

Immediately after this ceremony the boy is confined in the god's room of his house for the remainder of the day, because the sight of an ass, dog, cat, etc., that day is considered injurious to the boy's progress. This ceremony of the mohur and the ass seems to me to have been invented by the Pantoji to augment his income.

Method of Teaching.

3. The following was the order of teaching step by step in the गांवडी school:—

(1) धूळाक्षरा (Dhulaksharas) or alphabet.

(2) The names of the seven days of the week.

(3) "The 27 constellations (नक्षत्रा), the names of the twelve months, the names of the twelve full and new moon days, the names of the ten incarnations of Vishnu or Krishna, the names of the fifteen important 'Tithis' (तिथि), and the names of the six seasons each of two months, and the names of the 12 Zodiacal signs called Rasis."

(4) The names of the संवत्सरा (Samvatsaras) and of the 12 राशी (Rashis).

(5) The names of the अष्टदिक् पालका (Ashta-dik-palakas), the sovereign gods of the eight quarters of the earth.

(6) The वाहना (Wahanas), *i. e.*, vehicles of the above mentioned eight gods.

(7) बाराखडी or ಬಳ್ಳಿಗಳು (Barakhadi or Balligalu), from कका किकी to ज्ञज्ञा ज्ञिज्ञी. Balli in Kanarese means a creeper, and Barakhadi in Marathi means a line of consonants combined with the twelve vowels.

(8) ಅಂಕಿಗಳು (Ankigalu = numerals).

(9) ಮಗ್ಗಿಗಳು (Maggigalu, *i.e.*, tables of multiplication).

(10) पाव, निमे, पौणे, सव, दीड, अडच, औट, *i.e.*, fractional tables.

(11) Tables of native weights and measures (कौष्टक).

(12) Mental arithmetic ಬಾಯಿಲೆಕ್ಕ (Bayi lekkha).

(13) संख्या, बेरीज, वजाबाकी, गुणाकार, भागाकार, त्रैराशिक, पंचराशिक.

(14) Tracing which consists of three parts:—

(*a*) Running the pen over the bond ಕಿತ್ತಾ ತಿದೋಣ (Kitta tidona).

(*b*) Copying the bond in a rough way ಖರಡಾ ಬರಿಯುವದು (Kharada Bariyuvadu).

(*c*) Copying the bond fair ಪುಸ್ತ ಬರಿಯೋಣ (Pust Bariyona). The first expedient steadies the hand over the given specimen; the second is an attempt to imitate the bond and has to be repeated several times in a day and the third records the progress of the day. The writing pens used by the boys were made of reed (ಕಲಗು =Galagu) or wild palm called ಬಗನಿಕಟ್ಟಿಗಿ (Baganikattigi), the latter of which was specially used for writing बालबोध Balbodha characters.

(15) Last of all, reading of Modi manuscript chits or letters.

4. Formerly the Pantojis were generally Lingayat jangams or Brahmin priests. The Educational Department of the Bombay Presidency was under the control and supervision of the Bombay Education Society from 1815 to 1840. It then passed into the hands of the Bombay Board of Education, where it remained till 1840 to 1845. The present Educational Department was created in 1855. The first Director of Public Instruction was Mr. C. J. Erskine, a distinguished Bombay civilian, who was succeeded by Mr. E. I. Howard. Mr. Howard was succeeded by Sir Alexander Grant, whom I had the honor of seeing in Kanarese school No. 1, Old Hubli, when he visited it in October or November 1866, accompanied by Mr. W. A. Russel, Educational Inspector, Southern Division; Doctor Kielhorn, Ph. D., and Mr. Chanbasappa Baslingappa, late a Deputy Educational Inspector of

Dharwar. Formerly there were also संस्कृत (Sanskrit) पाठशाला (Patha-shalas), where only Brahmin boys mostly from the priestly class, who had their मुंज (Munja) ceremony performed, were allowed and the teachings in those *shalas* chiefly consisted of the ritual of the Vedas and other religious works, a knowledge of which was essential for the performance of their daily religious or sacerdotal functions and just sufficed to give them a bare maintenance.

5. The school-boys were recognized from the red dust with which their clothes were soiled. The गांवडी or village schools had holidays on four occasions in the month, *viz.*, the two अष्टमी (Ashtamis) were half-holidays and the new and the full moon days were full holidays in addition to other Hindu holidays. On each of the Ashtamis the Pantoji used to levy a small quantity of rice or other kind of edible grain from each boy. On the full and new moon holidays the पाटी (Pati) or board was worshipped. It was first washed with water and the upper surface coloured white and then sprinkled over with red dust; and a figure of सरस्वती (Sarasvati) was drawn on it; गंध (Gandha) and कुंकुम (Kunkuma) were applied to it; it was decorated with flowers and incense burned.

6. The rate of monthly fees levied by the पंतोजी (Pantoji) was generally a rupee for a junior and rupees two for a senior boy per month. My father used to pay one rupee for me and two rupees for my elder brother in addition to giving free board to the Pantoji as was customary.

7. The forms of the disciplinary regulations observed in the गांवडी schools are very interesting. The पंतोजी (Pantoji) went round the village every morning and collected his pupils.

8. The boy that first attended the school in the morning was marked with cipher "0" on his palm, the boy second in attendance with the figure of सरस्वती (Saraswati), and the third boy used to get one stroke of the cane, the fourth two strokes, and so on. As there was no sweeper for the school, the boy that first attended the school on any day had to sweep out the school-house. I have myself swept the village school at Artal and other places several times. The following were

the several kinds of corporal punishments in practice in गांवडी (Gamvati) schools :—

(1) ಚಪ್ಪಿ (Chappi) or ಚಾಣಿ (Chani). The word ಚಾಣಿ is probably derived from the Sanskrit word चन् (चनात) to sound, to hurt, to injure, to kill. It means caning on the palm or in more serious cases on the back or arms or buttocks.

(2) ಮೂಲದಂಡಿಗೆ ವಿರಿಸುವದು or Koldanda=Suspending a boy by the hands to a rope tied to a cross-beam in the school-house.

(3) ಖುರ್ಚಿ ಕೂರ್ತಿಸುವದು=Making a boy stand against the wall in a half-kneeling posture.

(4) ಕುದುರಿ ವಿರಿಸುವದು=Making one boy sit on the back of another.

The last three were the severest of all the punishments. The school begins with a morning prayer to Shiva or Ganapati or Sarasvati sung in chorus by all the boys and ends with a chorus in which all the children stand together and repeat the tables, &c., simultaneously, which is called पूरोचि (Purochi) or परोचि (Parochi), a corruption probably of पुनर्वचनम् (Punarvachanam), which signifies repetition.

9. The Pantoji was held in great reverence in those days, and the boys used to render all sorts of private service to him. Occasionally they washed his clothes, swept his house, and shampooed his legs when he was fatigued. The superstition was that the boy could not get विद्या (Vidya) unless he served his Pantoji with great devotion. Even the sons of the well-to-do and of influential Patels and Kulkarnis used to render these menial services to the Pantoji (पंतोजी) solely out of devotion. I myself, though a son of a well-to-do and influential Patel, washed the clothes of my Pantoji on Sundays. In teaching junior pupils, the Pantoji generally took the help of an elder pupil who was called ಹಿರೇಮಣಿ (Hire-Mani, *i.e.*, a monitor or pupil teacher).

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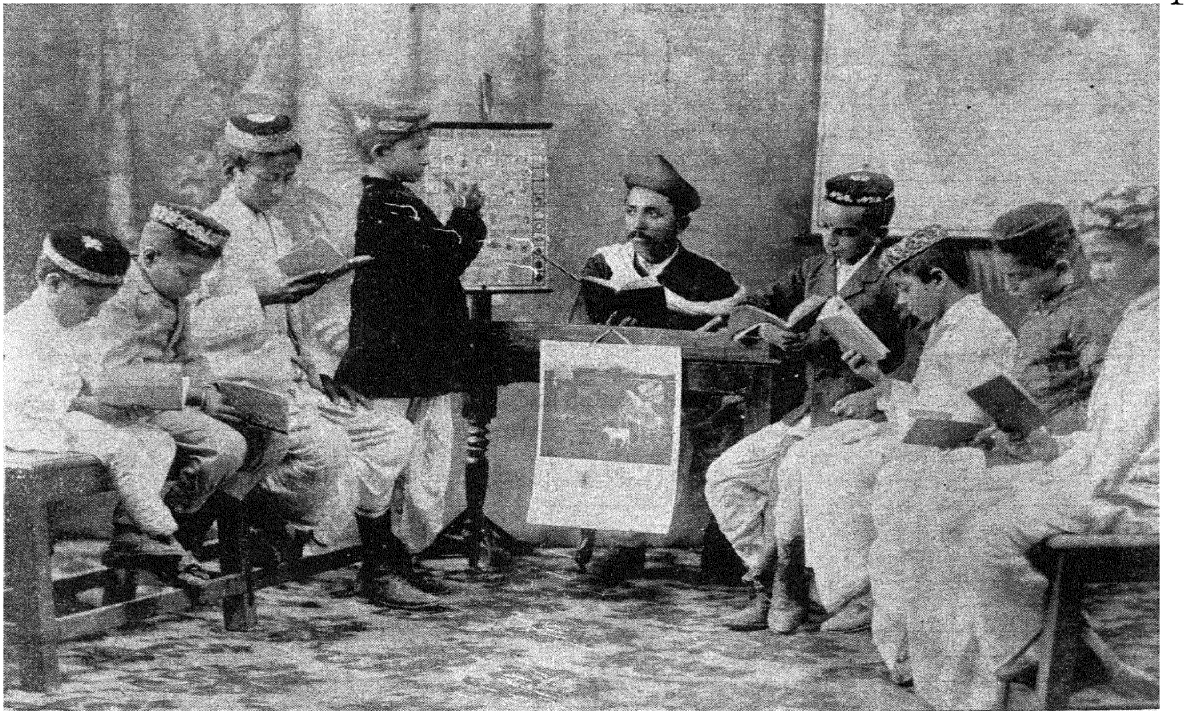

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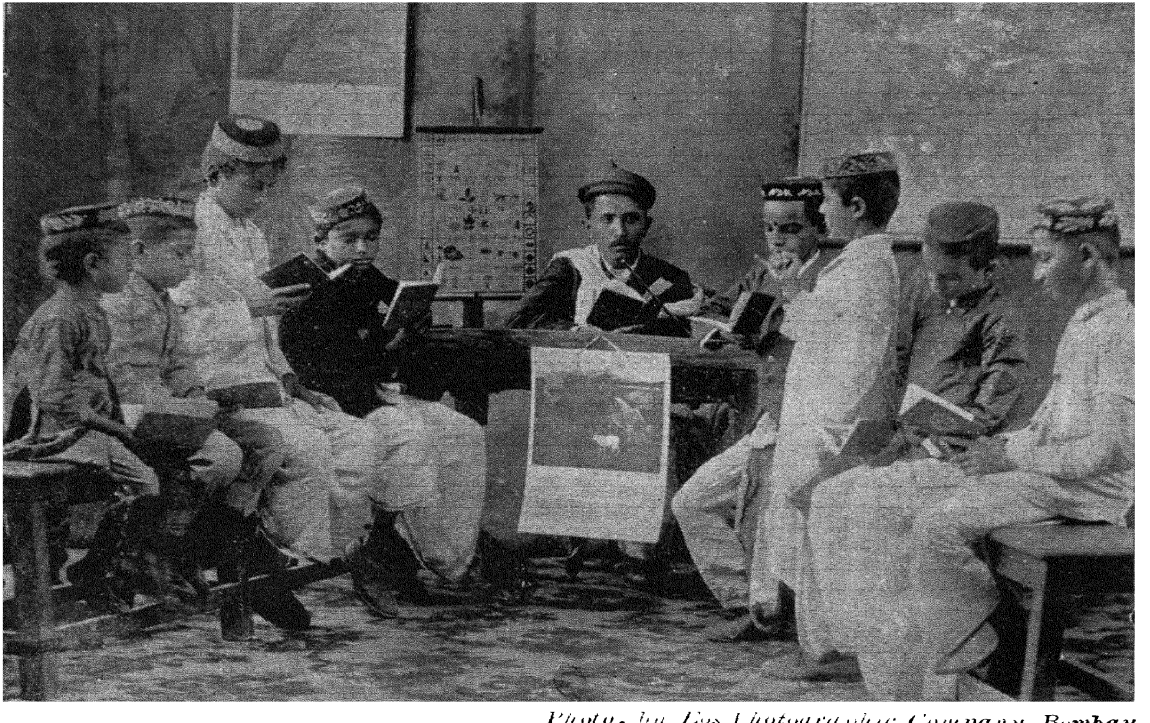

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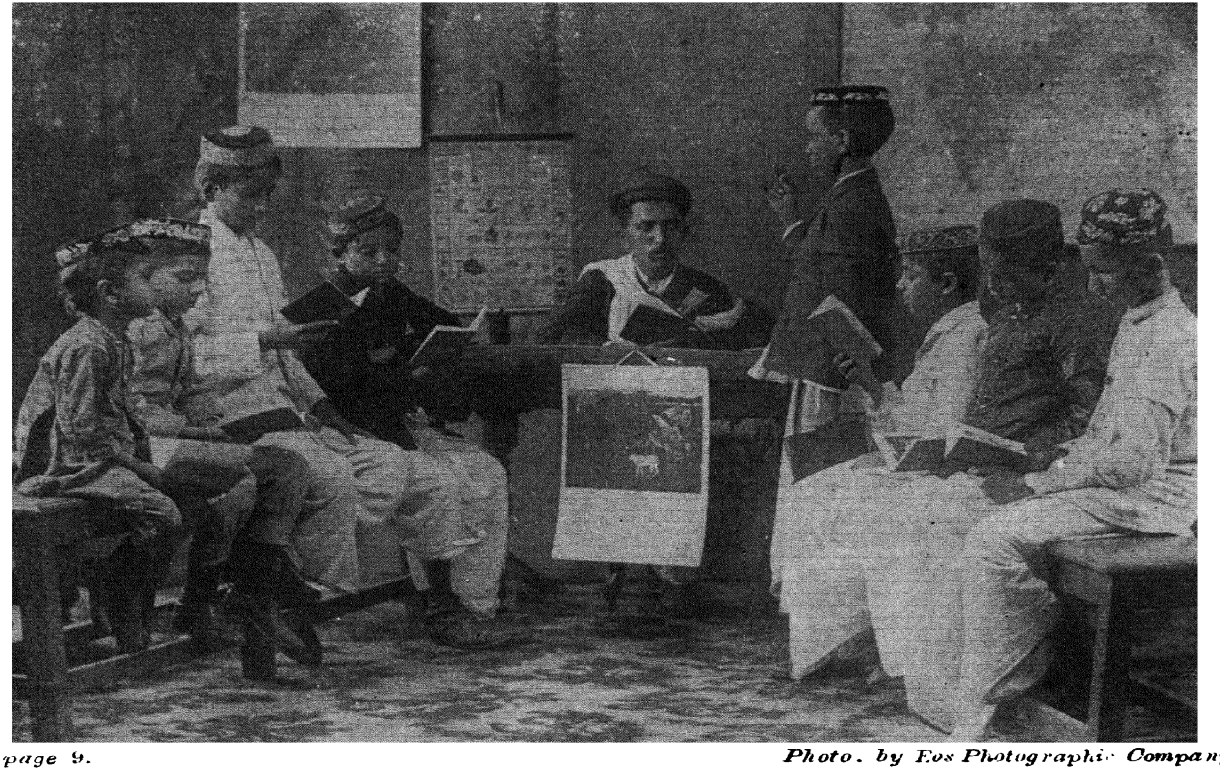

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Photo. by Fox Photographic Company, Bombay.

10. To go out to answer the calls of nature the boys required the permission of the Pantoji. To avoid the use of indecent expressions they were taught to make use of gesture-language called ಕರಪಲ್ಲವಿ ಭಾಷಾ (Kara-pallavi-bhasha). Pointing with one finger was the method of asking permission to go out to make water, and with two fingers to go to stool. This practice is still prevalent in Government schools.

11. The place of the old wooden boards has now been taken by slates since the establishment of Government schools. The school fees levied from boys in those days have been reduced to 2 pice or one anna, or two annas in Government schools which on account of the extreme lowness of fees are called ಧರ್ಮದ ಸಾಲಿ (Dharmada Sali) meaning a charitable or a free-school, and the school-master ಧರ್ಮದ ಪಂತೋಜಿ (Dharmad Pantoji).

BELGAUM,
10th November 1906.

श्रीगजानन प्रसन्नः

श्रीमंत सकलगुण संपन्न राजमान्य राज श्री सिद्धि विनायक स्वामींचे शेवेसीं—

सेवानुसेवक दासानुदास केवल कीं मात्र किंकर चेन्नवीर गौडा यांचे गर्भसंजात रुद्रगौडा पाटील कसबा अरटाळ महाल देखील देसगत हावनूर तालूक बंकापुर चरणावरी मस्तक ठेवून त्रिकाली साष्टांग नमस्कार विज्ञापनः-प्रार्थना ऐसाजे पाटीवरील धूळाक्षर थोडे बहुत अभ्यास जाहला आहे. *पिंगलनाम संवत्सर श्रावण शुद्ध ५ रोज भानुवार सुमुहूर्त खाली चीटे वाचण्यास प्रारंभ केलो. असो वि॥ तरी स्वामीनी सेवकावरी पूर्ण कृपा करून विद्या संपूर्ण दिल्हे पाहिजे विशेष हाली स्वामीस नैवेद्याकरिता शक्त्यानुसार फलजीनस आणिले तपसीलवार—

१००० केळी सुमार	१००० नारळ सुमार	१००० फणस सुमार
१००० पेरु सुमार	१००० लिंबू सुमार	१००० रामफळ सुमार
१००० दाळिंब सुमार	१००० अंजीर सुमार	८१ दीपद्राक्ष वजन
१००० नारिंगी सुमार	१००० सीताफल सुमार	८२ खोबर वजन सु०
१००० वीडेचे पाने सुमार	८२ खारीक वजन सु०	८२ सुपारी वजन सु०
८२ खडेसाखर वजन सु०	८२ कर्पुर वजन सु०	८२ केशर कस्तुर वजन

६१ अंबर बत्ती वजन ६२ बदाम वगैरे जिन्नस १०००० याचा तुरा
१००० ममराध सुमार ६२ सेंदूर वजन सु० ई.

एणें प्रमाणें जिन्नस श्री स्वामीचे चरणापाशी आणील असो तरी स्वामीनीं स्वीकार करुन पूर्ण आशीर्वाद करुन विद्या संपूर्ण करविले पाहिजे. हे विषयीं स्वामी यांसी विशेष लिहिण्यास बालकास शक्क नव्हे हे विज्ञापनः १०००००

असल प्रमाणें नकल.

ಮತಿಹಿಡಿಸಿದ ಕಾರೀಯು ಎಒನೇ ಮೂಹೆ ಜುಲೈ ಸನ್ ೧೮೫೭ನೇ ಇಸವಿ.

Translation.

BELGAUM, }

[(Mati Chita) (मतिचीट). The word Mati is used in the sense of knowledge to be acquired in the future.]

MAY GAJANANA BE PLEASED.

To the August, All-virtuous Lord, Siddhi Vinayaka, Revered of Kings and Bestower of Prosperity on the Nations.

The prayer of RUDRAGAUDA, SON OF CHANVIRGAUDA, HEADMAN, of the village of KASHA ARTAL in the Havnur Mahal, Bankapur Taluka, servant of servants, slave of slaves who humbly prostrates himself at thy feet with thrice-respectful adoration.

Having but imperfectly learned to trace the alphabet on the sand of dust-board, I have under the auspices of Sunday, the 5th of the bright half of Shravana of the cycle year Pingala Nama Savatsara (26th August 1857) resolved upon to read from Script. Wherefore I beg that Thou may'st be graciously pleased to grant me the gift of perfect learning. Meanwhile I bring for thy acceptance an offering of fruits according to my means and circumstances. They are—

Plantains (Bananas) ...	...	1,000	or thereabout.
Guavas ...	...	1,000	„ „
Pomegranates ...	...	1,000	„ „
Oranges ...	...	1,000	„ „
Betel Leaves ...	...	1,000	„ „
Sugar-candy ...	...	2 Maunds.	
Incense Sticks ...	...	1 Maund.	

Mamaradha (probably a kind of fruit) ...	... 1,000 or thereabout.
Cocoanuts	... 1,000 „ „
Lemons	... 1,000 „ „
Figs	... 1,000 „ „
Custard Apples ...	... 1,000 „ „
Date	... 2 Maunds.
Camphor	... 2 Maunds.
Almonds	... 2 Maunds.
Red Lead	... 2 Maunds.
Jack Fruit	... 1,000 or thereabout.
Bullock's Heart ...	... 1,000 „ „
Dried Grapes	... 1 Maund.
Cocoanut	... 2 Maunds.
Betelnut	... 2 Maunds.
Saffron	... 2 Maunds.
Bunches of flowers ...	... 1,000 or thereabout.

Such fruits, then, as these have I brought to thy feet. May'st Thou be pleased to accept them and bless me that I may be perfect in learning. More than this to write, my tender age makes me incompetent.

Thus I humbly pray 1,000,000 times.

Note.—The original Mati Chita is in Modi Characters.

TWENTY-FIRST ANNUAL GENERAL MEETING held on Tuesday, the 26th February 1907.

S. M. EDWARDES, ESQ., I.C.S., *President,* in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following gentlemen were duly elected members of the Society—

1. Mr. A. E. L. Emanuel, I.C.S., Assistant Collector, Satara.

2. Mr. R. C. Brown, I.C.S., Collector, Panch Mahals, Godra.

3. Mr. G. A. Gammie, Economic Botanist, Kirkee, Poona.

4. Mr. J. B. Vachha, B.A., B.Sc., District Deputy Collector, Belgaum.

5. Mr. K. B. Moghe, Assistant Commissioner, Southern Division, Belgaum.

6. Mr. F. G. Hutchinson, Assistant Collector, Salt Revenue, Kolaba.

The following presents were announced and thanks voted to the donors :—

To the Library :

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 34, 37, 38, 39, 40, 41.

From Sydney—Journal of the Royal Anthropological Society of Australasia, Vol. IX, Nos. 1, 2.

From Paris—Revue de l'Ecole d'Anthropologie de Paris, Annee 13, 1907.

From Berlin—Zeitschrift für Ethnologie, Heft VI, 1906.

From Vienna—Anthropos, Band II, Hefts 1, 2.

From New York—Bulletin of the New York Public Library, Vol. XI, Nos. 1, 2.

THE TWENTY-FIRST ANNUAL REPORT AND THE FINANCIAL STATEMENTS OF THE SOCIETY for the year 1906 were read and adopted.

The Report and Statements are as follow :—

THE ANNUAL REPORT OF THE COUNCIL OF THE SOCIETY, FROM 1ST JANUARY TO 31ST DECEMBER 1906.

Number of Members.—At the commencement of the year there were 68 Life, Special and Ordinary members. The names of six Ordinary members were removed on account of resignation, and the name of one, on account of death. Four new Ordinary members were elected during the year. Thus 65 members were on the roll of the Society at the close of the year.

Obituary.—The Society have to announce with regret the loss by death of the following member during the year:—

Rai Bahadur Luxmishankar Misra, M.A., Retired Inspector of Schools, Benares.

Life Members.—Mr. Muncherjee Framjee Khan of Colombo, an Ordinary member, got himself transferred as a Life-member, by paying the Life-membership subscription of Rs. 100, during the year under report.

Meetings.—During the year under report, one Annual General Meeting and nine Ordinary Monthly Meetings were held.

Communications.—At these 10 meetings the following 15 papers were read:—

1. Statistics of Suicides in Bombay during the year 1905, by Khan Bahadur Bomanjee Byramjee Patel, Bombay.

2. A Note on the Primitive Method of Computing Time, by Mr. Sarat Chundra Mitra, M.A., B.L., Chapra, Bihar.

3. Note on a Case of Marriage to a Dagger in the Ratnagiri District, by the President, Mr. S. M. Edwardes, I.C.S., Bombay.

4. Presidential Address, by the President, Mr. S. M. Edwardes, I.C.S., Bombay.

5. Elm-i-Kiâfâ, *i. e.*, the Science of interpreting Human Character from the Physical Nature of the different parts of the Human Body, by Khan Bahadur Bomanjee Byramjee Patel, Bombay.

6. The Origin of the Practices of Circumcision and Idol-worship as forms of non-Aryan Symbolism, produced by non-Aryan, Phallism and their Influence on Human Civilization and Progress, by Mr. Ruttonshaw Kershaspji Dadachanji, B.A., LL.B., Bombay.

7. The Bear in Asiatic and American Ritual and Belief, by Mr. Sarat Chandra Mitra, M.A., B.L., Chapra, Bihar.

8. Note on the Kolis of Bombay, by the President, Mr. S. M. Edwardes, I.C.S., Bombay.

9. A Few Notes on the Kolis of Bassein, by Shams-ul-Ulma Jivanji Jamshedji Modi, B.A, Bombay.

10. Arboriculture and Horticulture in Ancient and Mediæval India, by Mr. Sarat Chandra Mitra, M.A., B.L., Chapra, Bihar.

11. Old Age and Suicides, by Shams-ul-Ulma Jivanji Jamshedji Modi, B.A., Bombay.

12. A Theoretical History of the Goddess Yellama, by Rao Bahadur R. C. Artal, District Deputy Collector, Belgaum.

13. Note on a Case of Self-Immolation by Ten Persons at Vâsad, District Kaira, by the President, Mr. S. M. Edwardes, I.C.S., Bombay.

14. The Origin of the Institution of Primogeniture and Monogamy, Property and Contracts, and of the Practices of Levirate and Divination, and their Influence on Human Civilization and Progress, by Mr. Ruttonshaw Kershaspji Dadachanji, B.A., LL.B., Bombay.

15. The Village Goddess Dyamavva, by Rao Bahadur R. C. Artal, District Deputy Collector, Belgaum.

Journals.—Numbers 6th and 7th of Volume VII were published during the year.

Presents.—Journals and Reports of learned societies and other publications have been received in exchange for the Society's Journal, as usual, during the year under report.

Finances.—The Invested Funds of the Society on 31st December 1905, were Rs. 2,200. During the year under report, Government Promissory Notes of Rs. 300 were purchased. Of these, the Note of Rs. 100 was purchased from the Life-membership subscription of one member, whose name was transferred from the list of Ordinary members to that of Life-members. The Notes of Rs. 200 were purchased from the savings. Thus, the Invested Funds of the Society stood at Rs. 2,500 on 31st December 1906.

THE HONORARY TREASURER'S REPORT

For the year 1906.

STATEMENT A.

SHOWING THE NUMBER OF MEMBERS OF THE SOCIETY.

Members remaining on the roll on 31st December 1905...		68
Add—		
Members admitted during the year 1906 ...	4	
		72
Deduct—		
Names removed on account of death	1	
Resignation	6	
		7
Members remaining on the roll on 31st December 1906		65

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer

Bombay, 31*st December* 1906.

STATEMENT

Statement shewing in detail the Amount of Subscriptions received and the amount

	Rs. a. p.	Rs. a. p.
Balance remaining to be recovered from the previous years	.....	180 0 0
AMOUNT PAYABLE FOR 1906 AS UNDER—		
Life-Members.		
8 Life-Members (from whom no further subscriptions are due) ...	.....	.....
1 Life-Member elected during 1906 ...	100 0 0	100 0 0
Special Members.		
H. H. The Nizam, G. C. B.	100 0 0	
H. H. The Nawab of Junagadh, K. C. S. I.	15 0 0	
Raja Murli Manohar Bahadur	15 0 0	130 0 0
Ordinary Members.		
54 Members continuing from the year 1905	540 0 0	
1 Member free (Honorary Secretary) ...	.....	
2 Members paid subscriptions in advance for 1907	20 0 0	
4 New Members elected during the year 1906	40 0 0	600 0 0
TOTAL...Rs.	.....	1,010 0 0

Bombay, 31st December 1906.

B.

payable for the year 1906, *and also showing the actual amount remaining to be received.*

	Rs. a. p.	Rs. a. p.
Life-Members.		
8 Life-Members (from whom no further subscriptions are due) ...	.....	
1 Life-Member elected during 1906 ...	100 0 0	100 0 0
Special Members.		
H. H. The Nizam, G. C. B.	100 0 0	
H. H. The Nawab of Junagadh, K. C. S. I.	15 0 0	
Raja Murli Manohar Bahadur	15 0 0	130 0 0
51 Members paid subscriptions for the year 1906	510 0 0	
2 Members paid subscriptions in advance for the year 1907	20 0 0	
Arrears of subscriptions received during the year 1906 as under:—		
1 Member for 1903 ... Rs. 10 0 0		
1 Member for 1904 ... „ 10 0 0		
3 Members for 1905 ... „ 120 0 0	140 0 0	670 0 0
Total amount of subscriptions received during the year 1906	.....	900 0 0
Arrears of subscriptions remaining to be recovered as under :—		
1 Member for 1905	10 0 0	
5 Members for 1906	50 0 0	60 0 0
Amount written off as per Statement ..	.....	50 0 0
TOTAL ..Rs.	.....	1,010 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

	Rs. a. p.	Rs. a. p.
RECEIPTS.		
Balance with the Bank of Bombay on 1st January 1906	.....	188 4 6
Amount of subscriptions received during the year 1906 as per Statement B ...	.....	900 0 0
Interest realized on Invested Funds during the year 1906	.....	80 1 11
Amount realized by the Sale of Journals.	.....	60 12 3
Miscellaneous Receipts	.....	0 11 0
TOTAL...Rs.	.....	1,229 13 8

Examined and found correct.

K. R. CAMA,
BOMANJI BYRAMJI PATELL, } *Auditors.*

*

C.

Anthropological Society of Bombay during the year 1906.

Expenditure.	Rs. a. p.	Rs. a. p.
Establishment	.....	306 0 0
Postage and Stamps	.....	54 6 0
Stationery, Printing, and Binding Charges	.....	24 3 0
Cost of Printing the Journals	.....	308 0 0
Miscellaneous Charges	.....	36 3 9
Cost of 3½ per cent. Government Promissory Notes of Rs. 300	.....	303 13 4
Balance with the Bank of Bombay on 31st December 1906	.....	197 3 7
Total...Rs.	.....	1,229 13 8

Invested Funds.

Government Promissory Notes bearing 3½ per cent. interest, Rs. 2,500-0-0.

JIVANJI JAMSHEDJI MODI,

Bombay, 31st December 1906. *Honorary Secretary and Treasurer.*

Mr. K. R. Cama proposed that Mr. S. M. Edwardes, I.C.S., be re-elected President of the Society for the ensuing year.

The proposition was seconded by Mr. S. T. Bhandare and supported by Col. A. S. Jayakar, and carried unanimously.

The following other Office-bearers were then elected :—

VICE-PRESIDENTS :

James MacDonald, Esq.
Khurshedjee Rustomjee Cama, Esq.

MEMBERS OF COUNCIL:

Colonel A. S. Jayakar, I.M.S. (*Retired*).
Colonel K. R. Kirtikar, I.M.S. (*Retired*).
Tribhovandas Manguldas Nathubhoy, Esq.
Sadanand Trimbuck Bhandare, Esq.
Ruttonshaw Kershaspji Dadachanji, Esq., B.A., LL.B.
Shams-ul-Ulma Jivanji Jamshedji Modi, B.A.

GENERAL SECRETARY AND TREASURER:

Shams-ul-Ulma Jivanji Jamshedji Modi, B.A.

AUDITORS:

Khurshedjee Rustomjee Cama, Esq.
Khan Bahadur Bomanjee Byramjee Patel.

The President, Mr. S. M. Edwardes, I.C.S., then delivered his Presidential Address.

GENTLEMEN,

This is the second occasion upon which I have the honour of addressing you as President of the Bombay Anthropological Society; and as most of you, who are here to-day, attended the Annual General Meeting of 1906, it will not be out of place, perhaps, to briefly call your attention to the circumstances of the Society to-day as compared with those of last year. You will remember that in the course of last year's address I made an appeal to the public, and in particular to officers of the various departments of Government, to aid the work of this Society, either by joining it as members or by contributing papers and notes on ethnology, folklore, and allied subjects to its journal. I am glad to be able to report to you that the

appeal was not wholly fruitless. With the able assistance of our Honorary Secretary, our wishes have been widely made known, and as a result three members of the Indian Civil Service, including the Honourable Mr. A. C. Logan, have joined our ranks during the past year, and two more members of that service and five officers of other departments, have already joined us during the course of the current year. We must also congratulate ourselves on obtaining the support of a military officer, stationed at Poona, whose interest in the people of India and in their customs and beliefs, recalls forcibly the spirits of those military officers of old times, who, whether their inclination lay in the direction of history, custom or mythology, may justly be regarded as the pioneers of anthropological research in Western India. Nor must one forget the accession to our ranks of Indian friends. The list of ordinary members now contains the name of Rao Bahadur Rudragauda C. Artal, who has already contributed two excellent papers on the village-goddesses of the Carnatic, and a third read before us last month, on the system of initiation in Indigenous Schools; while the list of corresponding members has been strengthened by the election of Mr. Subramania Aiyar, Dewan Peshkar and Superintendent of Ethnography in Travancore, and the list of Life-Members by the election of Mr. Framji Muncharji Khan, of Colombo. Doubtless there is much room for further improvement and growth in this respect; but I think you will agree that the elections above-mentioned offer grounds for satisfaction and for hope that more Europeans and educated Indians will gradually enrol themselves as Members of a Society, which offers distinct advantages to those who desire a better acquaintance with the customs, history and beliefs of the people of this country.

I may further point out that the number of papers contributed to the journal during the past year has increased, and that on the average one and a half papers have been read and discussed at each of the monthly meetings. Among them were three prepared by our most faithful contributor, Mr. Sarat Chandra Mitra, of Bengal, on "The Primitive Method of Computing Time" on "The Bear in Asiatic and

American Ritual," and on "Arboriculture and Horticulture in Ancient and Mediæval India." Khan Bahadur B. B. Patel and Mr. Jivanji J. Modi have both read instructive notes on Suicide Statistics, which may subsequently serve as a basis of comparison in respect of sex, age, and occupation with similar statistics from other countries; while Mr. R. K. Dadachanji has favoured us with two of those semi-historical, semi-philosophical treatises on religious and social practices, which he spares no pains to correctly prepare. Other branches of Anthropology have been represented by Notes on the Kolis of Bombay and Bassein, on dagger-marriages, on a case of self-immolation, and on the recondite Persian science of interpreting character from physical peculiarities, while religion and folklore are represented by the two exhaustive papers of Rao Bahadur R. C. Artal to which reference has already been made. The Society's financial position is also satisfactory; for, after paying all expenses the Honorary Secretary has been able to carry a further sum of Rs. 300 to capital account, thus bringing the total invested funds to Rs. 2,500.

I sincerely trust, gentlemen, that the above facts may be accepted as proof that the winter of our inactivity is past, and that the spring of fresh endeavour is about to appear. For I believe that at this juncture in the history of this country, when the promotion of closer intercourse between the east and the west ranks as one of the questions of the day, the wider study of Anthropology and its allied subjects is capable of serving as a very solid link between the educated public of India and Europe, and that a more comprehensive knowledge of popular history, popular superstition, and popular characteristics is inevitably bound to instil into the students of either hemisphere a wider spirit of interest in the inhabitants of the other. Apart from the personal friendships which the common study of anthropological matters may cement, a certain enhanced breadth of vision must, in my opinion, be vouchsafed to those who find pleasure in comparing the creeds and customs of their own fatherland with those of other countries. For the more one reads of religion and custom, the more certain does it appear that man is man all the world over,

and that the more fortunate races, who, after countless centuries, and by reason of a peculiar environment, have attained the highest civilization, were initially, and are still, in some aspects, strangely homogeneous in thought and action with those whom the educated world still labels ignorant or uncivilized.

Let me give you one small instance, exemplifying this statement. We are all, more or less, familiar with the symbol of the Outstretched Hand, which appears so often in red and sometimes yellow pigment upon Indian temples and houses. In the Carnatic, where it is variously styled *Abhaya Hasta* (the protecting hand) or *Varada Hasta* (the beneficent hand), it appears on houses which are under the special protection of goddesses like Amba and Bhawani, on the walls of the room in which a maiden's maturity ceremony takes place, on the village bullocks at an annual ceremony to preserve them from rinderpest and other diseases, and on the tree which a married woman worships at the Vata Savitri festival to ensure for herself a long and happy married life. In Madras, as also in the Konkan, a small hand made out of red coral or some similar substance is hung round the neck of a child. Moving northward, we find it usual at a house-warming ceremony in the Deccan and Konkan for the owner to smear his hand with *kunkuma* and imprint it on the front wall of his new dwelling, as a prophylactic against ill-luck: the installation of new idols in a temple is a signal for the complete decoration of the outer walls with this symbol: the Kolis and Agris of Bombay and Salsette follow the same practice at the Gauri festival: while among certain castes in Gujarat the clothes of those who escort the bridegroom are covered with this symbol at the time of leaving the bride's house.

Turning to Muhammadanism, we find the hand recognized as a *punja*, a charm, or symbol of the saints of Islam, and imprinted on the walls of houses during the course of an epidemic; while a staff surmounted by an outstretched hand of brass is often carried by mendicant fakirs at the season of the Muharram. This staff is in truth the standard of the Martyr, and its use recalls the solemn mode of attesting

documents, said to have been first adopted by the Prophet himself, by stamping the outstretched hand at the foot thereof. If you desire examples of particular buildings thus marked, you have only to visit the Malwan Fort in Ratnagiri where the imprint of an open hand is still preserved as the sign-manual of Shivaji, or the old palace at Bikanir where many little carven hands still serve as a memorial of queens who, as they passed to the funeral pyre of their dead lords, left the impress of their palms in red pigment upon the gateway or the wall. Crooke has remarked the same feature of several old buildings of Rajputana, while on a Buddhist sculpture at Barhut the pedestal of the sacred tree is decorated with the same symbol.

But India is not the only country that acknowledges and reveres the Mystic Hand. The aborigines of Australia place it on their caves and shelters, coloured white to ward off death by incantation, and red to protect against the evil eye ; and they even preserve the severed hand of a dead chieftain as a tribal protective charm. It appears on the Alhambra Palace in Spain, a relic perchance of Moslem sovereignty during the days of the Khalifs: carved out of red coral, it hangs round the necks of the children of Italy : it was an oft-repeated image upon the *ex-voto* of ancient Carthage, and is figured at the present day upon houses in Morocco and Palestine, to ward off evil from the dwellers therein. Among the Semitic races it appears to have typified Divine Might. The celebrated pyramid of Borsippa was called "The temple of the right hand"; one of the names of Babylon was "the city of the celestial hand"; while the hand emerging from a pyramidal base, stamped on a Chaldean cylinder, has served as the prototype of our modern Hand of Justice. And if we turn to Christian countries and Christian symbolism we again find the Hand, emerging from a cloud or encircling a cross, used as a simulacrum of Providence in its highest conception. Remark also how the mystic power of the Hand gives rise in succeeding ages to the *mudras* of Hinduism, the *indigitamenta* of ancient Rome, the imposition of hands in the Christian Scriptures : let us recall the primitive red-hand emblem of the

Phœnicians and the *lam derg erinn* or red hand of Ireland ; and we shall realize that even in this one small matter of the symbolic Hand there is a link, albeit perhaps a broken one, between peoples of widely differing nationality.

Nor is this the sole example which Anthropology in its various branches affords of some communion of thought and belief, dating back to a remote and forgotten past. The peasants of the United Kingdom still preserve traces of customs and beliefs which flourish vigorously in the villages of India at the present day. The Sadhu who throws himself with his followers alive into the flames at a remote village in Gujarat is prompted by the same sentiment that lights the Beltane fires of Scotland or the St. John's bonfire of modern Italy ; the British family which adopts the outstretched hand as its crest is unwittingly choosing a symbol hallowed in India by immemorial usage; and the witches' Sabbath of Europe, now happily consigned to the limbo of oblivion, finds its counterpart in similar Indian ceremonies designed to propitiate and revivify the active principle of Nature. Indeed, gentlemen, in whatever direction anthropology casts her search-light, whether towards religion, custom, folklore or physical characteristics, she discloses points of marked resemblance between people who to outward appearance are divided by the widest gulf ; and she has the power to unfold and establish the underlying truth of the old Indian proverb which runs, "I met a hundred men on the road to Delhi, and they were all my brothers." It should be our duty to corroborate by means of our own researches the truth of that maxim, as applied to western India, and to build up such a volume of interesting and well-attested facts concerning castes, customs, and religious and secular beliefs, as will lighten the burden of research for them that come after and cause them to remember the name of our Society with gratitude and admiration.

Mr. R. K. Dadachanji, in moving a most hearty vote of thanks to the president for the very interesting and instructive address delivered by him, said that whatever feeling of gratitude and admiration their successors might entertain for

any work that they might do, it was certain that they at the present time felt the utmost gratitude and admiration for the work their learned president had been doing for them. He had contributed most instructive and valuable papers, which enriched the records of the proceedings of the Society at no little sacrifice of his valuable time. But he also did something which was as, if not much more, important. By his papers he stimulated inquiry and research in others. He had in his address of that evening referred to the impress of the mystic hand. Mr. Dadachanji had noticed imprints of the hand put upon the walls of many houses in some villages and small towns in Gujarat. He had taken them to be a mere form of decoration for walls. But the learned president had interpreted the true significance of the symbol, and it would be hereafter easy, as well as interesting to inquire, what the people who actually employed the symbol thought about its true meaning.

The Honorary Secretary, Mr. Jivanji Jamshedji Modi, seconded the vote of thanks to the president. In doing so, he said he seconded that vote for three functions on the part of the president. He said the Society's thanks were firstly due for the excellent presidential address that he had delivered, and for the great interest that he had therein shown for the welfare of the Society. Not only has he shown his interest in the good of the Society, but he has tried to create interest in others in the work of the Society. We often hear that East is East and West is West, but in the thought that he has followed in the address to show that "Man is man all the world over," he has shown us that, if not in anything else, at least in the mystic thought that lies on the other side of the curtain, behind all apparent customs, beliefs and even behind superstitions, the East is West and West is East. It is he who moves about with an open eye and not only with an open eye but with an open mind, that sees that fact. Why even in the matter of superstitions we see many things that are common both to the East and West. Our president comes from the West and looks towards the East with an open sympathetic eye, and sees therein a good deal that touches

his inquisitive and admiring mind. We know that not only in the Society but in other questions also that sympathetic heart gives vent, by means of his pen, to many a readable paper.

The second function on the part of the President, for which he deserves their best thanks, was his career as the president of the Society during the past year. He has been an exemplary President. No one in the room was in a better position to say that with authority than the Secretary. They have seen to that as President, he has been always regular in the chair. But there was a good deal of his connection with the Society as its President that members did not see. The Secretary said that he had found that he was taking a really fatherly interest in the work of the Society. They were fortunate in having had many a good President in past years and Mr. Edwardes has pre-eminently been one of those who shed lustre on the chair first occupied by the founder of the Society, the late Mr. Tyrrell Leith.

The third function on the part of the President, for which their best thanks are due to him, is that of giving many excellent contributions to the columns of our Journal. He has given in his address a list of the contributors who read papers before the Society during the year and has given them a word of praise. But there is one gentleman whose name he has not mentioned, and that is the name of himself. In the last year he himself has read before us four excellent papers on.

1. Note on a case of marriage to a dagger in the Ratnagiri District.

2. Presidential Address at the 20th Annual General Meeting.

3. Note on the Kolis of Bombay.

4. Note on a case of self-immolation by ten persons at Vâsad, Kaira District.

So the best thanks of the Society were due to Mr. Edwardes for all these three functions so well performed in a quiet, unassuming way.

The vote of thanks was carried with acclamation, and the proceedings terminated.

ORDINARY MONTHLY MEETING held on Wednesday, the 27th March 1907.

S. M. EDWARDES, Esq., I.C.S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following gentlemen were duly elected Members of the Society :—

1. Mr. Nigel Paton, of Messrs. W. & A. Graham & Co., Bombay.

2. Mr. Kuverji Khandubhai Desai, B. Sc., L.C.E., Executive Engineer, Ratnagiri.

3. Mr. A. W. W. Mackie, I. C. S., Superintendent of Land Records and Registration, S. D., Belgaum.

The following presents were announced, and thanks voted to the donors :—

To the Library :

From Berlin — Zeitschrift für Ethnologie, Hefts 1, 2, 1907.

From Vienna — Mitteilungen der Anthropologischen Gesellschaft in Wien, Band XXXVII, Heft 1.

From Vienna — Annalen des K. K. Naturhistorischen Hofmuseums, Band XX, No. 4.

From Washington — Annual Reports of the Smithsonian Institution — U. S. National Museum — for 1905 and 1906.

From New Haven — Journal of the American Oriental Society, Vol. XXVII, Second Half.

From Philadelphia — Transactions of the Department of Archæology, Free Museum of Science and Art, University of Pennsylvania, Vol. II, Part 1.

From Manila — The Philippine Journal of Science, Vol. II., No. 1.

From Tokyo — The Journal of the Anthropological Society of Tokyo, Vol. XXII, Nos. 250, 251.

From Hanoi—Bulletin de l'Ecole Francaise d'Extreme-Orient, Tomo VI, Nos. 1, 2.

The following paper was then read :—

PÂṬHÂRE PRABHÛS OF BOMBAY: *Their* ORIGIN, CUSTOMS *and* MANNERS.

By RÁO BAHÁDUR RANGNÁTH SADÁSHIV, JAYAKAR.

Páṭháre Prabhú is one of the several castes now inhabiting the very vast and extensive tract of the country of India, in olden times called Hindusthán. This caste exists only in Bombay and in a few of its surrounding districts. It is looked upon as a relic of the large mass of the Kshatriyas who migrated into Hindusthán some thousands of years ago.

Páṭhâre Prabhús are also called Pátáṇe Prabhús, and are said to have descended from Kshatriya kings. They were originally Kshatriyas, and claim their origin to the kings Ashwapati and Kámapati, who were, in their turn, descended from the Lunar and Solar races of the kings described in the Mahá Bhhárata.

From Brahmadeva was born Atri; from him Chandra, of whom was born Budha; and from Budha, Pururavá (*cf.* Bhâgavata, 9th skandha). Daksha was Pururavá's son and had a daughter by name Aditi, who was given in marriage to Kashyapa. This Ṛishi had a son from Aditi, who was named after her, and from this Aditi was born Súrya. This is what we find in Sahyádri-Khaṇḍa and Bhavishyottara and a Puráṇa.

Both Atri and Kashyapa were Kshatriyas, and their descendants necessarily came to be called "Somavamshí and Súryavamshí Kshatriyas." Soma is another name for Chandra. It will thus be seen that all the Kshatriyas are the descendants of the above named two great sages and not the sons of the two heavenly bodies,—the Moon and the Sun,—an absurdity indeed! Probably in later times the Sun and the Moon, like other heavenly bodies, came to be worshipped as deities of the Vedas.

Where the original Kshatriyas came from, and which was the earliest seat of their race in the northern part of Asia, and

why they came to be called *Hindús* are subjects, which it is not my province here to investigate. Suffice it for our purposes just now to say that the national tradition current among the Hindús points towards the northern part of the country now inhabited by them as the earliest seat of their race. This opinion is corroborated by what A. W. von Schlegal states in respect of the common abode of the Aryans. (Vol. II, Part II, Transactions of the R. A. Society.)

From Mr. Tilak's work on "Arctic Home in the Vedas," we have that the home of the primeval Aryans was not in Central Asia, nor in Finland, nor in Scandinavia, but in Arctic regions, north of Siberia, in preglacial period. But considering the fact that the traditions of the original Polar Home are better preserved in the Sacred Books of the Brâhmans and the Pársis, it is not unlike that the primeval home of the Áryans was located in the north of Siberia rather than in the north of Russia or Scandinavia.

It is, however, useless to speculate on the point without further proof. The Vedic and Avestic evidence clearly establish the existence of a primeval Polar Home, the climate of which was mild and temperate in ancient times before it was invaded by the glacial epoch ; and with this result we must rest content until we get sufficient new evidence to ascertain that the exact position of the Áryan home was within the Arctic regions.

So it will be seen that there is a difference of opinion as regards the original seat of the Hindú-Áryans. But it is no mistake to say that the lofty table-lands about the sources of the Indus and the elevated valleys of Shrí-nagar to be the cradle of our ancestors.

The word Kshatriya does not belong to any particular caste or class. It is a common word. It comes from the Sanskrit word क्षत = a "wound," and त्रा = to "protect" : *kshatát tráyate* meaning one who protects another from bodily injury ; or, it may also mean one who has received a wound or wounds, evidently in a war, or battle ; क्षतः विद्यते यस्मिन् *kshata vidyate yasmin*. It then necessarily follows that the name of

Kshatriya was appropriately given, in ancient times, to warriors and mainly to kings. I quote the following verse :

"ब्राह्मणोस्यमुखमासीद्बाहूराजन्यः कृतः ।
ऊरूतदस्ययद्वैश्यः पद्भ्याशूद्रोऽअजायत" ॥

पुरुषसूक्त-यजुर्वेद ३१ ॥

"Bráhmanas are His mouth; His arms are warriors or kings; His thighs are Vaishyâs (mercantile class of people); and Súdrás are born from His feet."

We all know that fighting requires a great deal of skill, as well as great manual strength and exceptional courage. Hence Kshatriyas are represented to have sprung from the arms—mighty as they are—of the Creator, meaning that they were intended to be very powerful, just as the Bráhmaṇás are represented to have been born from His mouth. This meant that they were intended to be very learned : (great capacity and capability of the brains; here *mukha* is a comprehensive term and means *head.*) This is simply an allegory. It really means that those who had a liking for learning and religious and philosophical discussions, disquisition and contemplation were termed Bráhmaṇas, and those who took to fighting and aspired to win kingdoms, glory and grandeur were termed Kshatriyas. Thus we have the two principal divisions into which the most ancient people were divided, and they were the divisions which existed from long before their emigration from their common abode situated in the country to the east of the Caspian Sea, whence the ancestors of the Persians must have proceeded in a south-western, those of the Hindús in a south-eastern, and those of the Europeans in the northern and western directions. Wherever they went, they went as priests and soldiers. So Kshatriyas existed long before the above emigration.

Having come so far we must now say some thing as to how and why the Páṭháre Prabhús came to be called Prabhús. Next, we shall see why they are called Páṭháre or Pátáṇe.

1st. Páṭháre Prabhús are a relic of the old Kshatriyas. The word "Prabhú" means a "lord," a "king," a "ruler." The Sanskṛit dissolution of the word is प्रकर्षेण भूयते (Prakarsheṇa Bhúyate), meaning *one who does anything in excess,* or *achieves an extraordinary feat of strength,* and thereby raises himself in the estimation of the people, or one who is made an extraordinary personage or being (by his own actions or prowess).

The Kshatriyas when migrating from Northern Asia and entering India had to make their stay in the Gangetic plains and in the Panjáb. This was when they entered by the Cáshmír valley. They settled then near Páṭhan-koṭa, or Páṭhar-gaḍ; and I am of opinion that they received the name "Páṭháre" from that place. Páṭhan-koṭa—Afgan's fort—is in the north-east of the Panjáb, and in the Southern range of the Himalayá, 14 miles west of Nurpúr, and on the route to Cáshmír.

Why Bombay Prabhús are called Páṭháre Prabhús, we nowhere find a satisfactory explanation. We must give our surmises in this respect in as reasonable a way as we possibly can. The above is one way. It may be otherwise. In Bimbákhyán it is stated that, when Parashurám set about killing and destroying Kshatriyas, the latter fled to the back of Meru, and this is how they came to be called Páṭhárís.

Páṭháre Prabhús afterwards came to be known as Pátáṇe Prabhús, in consequence of a curse pronounced upon them by Bhṛigu Ṛishi, until when they flourished as rulers and as a military class. We need not go into the details of the curse of that Ṛishi. The curse was that the Páṭháre Prabhús would lose their kingdoms and their military reputation, and be known as an ordinary race. The curse also said that the Kshatriya race would be extinct. This last portion of the curse was, however, subsequently withdrawn by the Ṛishi. Because they lost their kingdoms and their military valour, they have come to be called, from the time of the curse, पतन (fallen state), 'Patana' Prabhús—fallen lords. पत्— "to fall" has पातन, पातक as its derivatives. पातन and पातण are interchangeable; and this was perhaps corrupted into

पाताणा or पाताणे—Pátáṇe. Next, during their sojourn the Prabhús stayed at different places known as Pattana, Páṭaṇ, or even Paiṭhaṇ. पत्तन and पट्टण meaning a town or city are the same, as प्रभासपट्टण, कडीपाट्टण, the two well-known cities in the Gujaráth district. This is another reason for their being called Pátáṇes; but I do not think that this can be correct or even a reasonable interpretation. In Cáshmír there is a village of the name of Pátaṇ, 25 miles North-West of the town of Shrínagar, which was an important locality during the predominance of Hinduism in Cáshmír. In its vicinity are the remains of ancient buildings similar to the celebrated temple at Mátan. Pátaṇ is still a place of pilgrimage for the superstitious Hindú, and in all probability the Páṭhâre Kshatriyas spent some time in this Pátaṇ.

From these places, *viz.*, Pátaṇ, Prabhás Paṭṭaṇ, and Kadi-Pátaṇa they went southward when the Mohomedan rulers began to trouble them and usurp their dominions. Finally, they seem to have settled at Paiṭhaṇ in the Deccan. Thence they came to this side with Bimba-Rájá or Bhim-dev. [This Bimba-Rájá should not be confounded with the other of the same name. In Samvat 574, or 518 A. D., there ruled at Simhi, in Udepúr, a king by name Ráma-Rája, who was the ancestor of *our* Bimba. Now, Ráma-Rájá of Paiṭhaṇ had three sons, named Keshavráv, Bimbdev and Pratápdev. And, Rámdevráv Jádáv, or Yádav ruled at Devagiri in the 13th century, who had two sons, Shankardev and Bhimdeva.] The Mohomedans could not pronounce the word Bhima properly; therefore, very likely this Bhimdeva was confounded with Bimbadeva. They settled in Bombay and its surrounding districts, such as Cheúl, Alibág, Kelwá Máhím, Chinchaṇi-Tárápúr, &c., &c. Pratápúr, near Marole, was the place where their ancestors ruled for a time.

In Bombay, there is another class called Parbhús, known as Kâyastha Parbhús, probably a compound word of कायत् + परभो = कायस्थपरभू—"Káyat Purvoe." But they have nothing to do with the Páṭhâre Prabhús, as they belong distinctly to the Ratnâgirì district. There is no inter-dining and inter-marrying between them and the Páṭhare Prabhús.

In his treatise on Páṭháre Prabhús, the late Mr. Kṛishṇanáth Raghunáth Navalkar states that "outside of Bombay two other classes of Prabhús—Nepálís, in Nepál, and Simhalese, in Ceylon—claim relationship with the Páṭháre Prabhús of Bombay." Personally I have known of some Prabhús, who some years ago, came to Bombay from Ghumalí near Verával, in the Kathiawar district. From their manners and customs and ceremonial observances, I was convinced that they once belonged to the same community as the Páṭháre Prabhús. About twenty years ago a family from Sindh had come here and put up with me. It was a Kshatriya family. Not were they merely Kshatriyas according to the general acceptation of the word, but I have sufficient and strong reasons to believe that the family was a Prabhú family, since its surname, manners and customs all exactly coincided with those of the Páṭháre Prabhús.

That the Páṭháre Prabhús of Bombay are a part and portion, or a relic of the ancient Kshatriyas, can be amply proved by the reasons given in the two Sammati Patras by His Holiness the Shankaráchárya. They perform their religious ceremonies according to the Vedas as will be shewn later on. They have got their Rájá Guru (whom they adore and respect as such), from the Vasishṭha वसिष्ठ family, while no other community claiming to be Kshatriyas has any. I know that the Rája Guru, whenever he happens to be in Bombay, is received with all the pomp and ceremony befitting his high rank. There is a special house assigned for his residence known as the "Rája-Guru-house."

The Gotra of the ancestors of Bimba Rájá was Bhâradwája, his family-goddess was Prabhâvatî, and the seat of his throne was at Udepur. His surname was Ráṇé.

This last paragraph is taken from the late Mr. Náráyan Viṭhal's book.

I have stated above something as regards the Kshatriyas and as regards the origin of the Páṭháre Prabhús. I have stated where they came from and something about the approximate time of their arrival in Bombay. Now, I must say

something as regards their customs and manners, which are very numerous and cannot be considered at one sitting. We have to speak about their feasts, their dress, about their marriage customs, the ceremonies connected with their birth and death, about their religion, fasts, modes of worship, holidays and a number of other customs in connection with their daily life.

At present we shall confine ourselves to such matters as must be elicited in reference to questions from Mr. H. H. Risley's Ethnographic Glossary, Vol. II, referred to in Government Resolution No. 3286, dated 31st August 1894. The above has answered the first of the questions.

As regards the remaining customs they must form the subject of another paper, in which they will be treated, as also something further may be said about the Kshatriyas.

Now as regards question 2 :—The Páṭhâre Prabhús, who are a relic of the original Kshatriyas, have exogamous subdivisions of the caste, which are called their Gotras. They are as follows :—

सूर्यवंश:—

१. भारद्वाज, Bháradwáj.
२. पूतमाक्ष, Pútamáksha.
३. वसिष्ठ, Vasishṭha.
४ काश्यप, Káshyapa.
५. हरीत, Haríta.
६. वृद्धविष्णु, Vṛiddha Vishṇu.
७. ब्रह्मजनार्दन, Brahma-Janárdan.
८. सौनात्य, Saunátya.
९. कौंडिन्य, Kaundinya.
१०. मांडव्य, Mándavya.
११. कौशिक, Kaushika.
१२. विश्वामित्र. Vishwâmitra.

सोमवंश :—

१. च्यवनभार्गव, Chyavan Bhárgava.
२. गौतम, Gautama.
३. शांडिल्य, Sháṇḍilya.
४. देवदत्त, Devadatta.
५. मार्तण्ड, Mártaṇḍa.

६. जमदग्नि, Jamadagni.
७. नानभ्य, Nánabhya.
८. मुद्गल, Mudgala.
९. चाणाक्ष, Cháṇáksha.
१०. भार्गव, Bhárgava.
११. उपमन्यु, Upamanyu.
१२. माहेन्द्र, Máhendra.
१३. गार्ग्य, Gárgya.

Question No. 3:—*Nil.*

Question No. 4:—The Páṭháre Prabhús have a peculiar custom of their own as regards their marriage, that is, the limit within, or beyond which, marriage is prohibited. A Prabhú must marry within his caste, but cannot marry within its own subdivision, that is, within his Gotra. Vasishṭha himself prohibits marriage between a man and woman of the same Gotra or, Pravar. The other prohibitions are that no man can marry his sister, or cousin on the paternal side, that is to say, his paternal uncle's daughter. No man can marry with his father's sister's daughter. He cannot take his wife's sister in marriage when his wife is living. A Páṭháre Prabhú cannot marry his cousin on the maternal side. However, we have an instance of late, where the daughter of one sister was given in marriage to the son of another step-sister. Two sisters cannot marry two brothers, that is, they cannot be given in marriage in the same family; but cousins are allowed to marry two brothers. Just as Vasishṭha prohibits marriage between a man and a woman of the same Gotra (गोत्र), he prohibits marriage between a man and a woman who are related within four degrees on the mother's side or within six degrees on the father's side. Âpastambha prohibits marriage between men and women of the same Gotra, or who are related within six degrees on the mother's, or father's side. Baudhyâyan allows a man to marry the daughter of a maternal uncle, or a paternal aunt.

Of late, a custom has arisen among the Páṭháre Prabhús that, if a bridegroom wants to marry with a bride from the same Gotra as himself, either of them has to be given in adoption to a man in another Gotra.

As regards question No. 5 :—We must say that amongst the Páṭháre Prabhús there is no intermarriage, that is, between a member of that community on one side and a member of any other community on the other side.

Question No. 6 :—As regards the 6th question, *viz.*, "the popular tradition, if any exists, as to the origin of the caste, naming the common ancestor, if any, the part of the country from which the caste is supposed to have come and the approximate time of its migration, as marked by the reign of any particular king, or the occurrence of any historical event, together with the number of generations supposed to have intervened," I must refer my readers to what is stated by me above in reference to the origin of the caste.

Question No. 7 :—The habit of the Páṭháre Prabhú caste is settled. And their head-quarters are, at present, in Bombay and its environs. However, we know that there are some Páṭháre Prabhús to be found in Gujarát, Nepál, Sindh, Ceylon and other parts of the country, but they have no connection with the present Páṭháre Prabhús of Bombay.

Question No. 8 :—No proselytes are admitted into the caste. Not only so, but those members of the caste who have been once excommunicated, have *never* as yet been re-admitted into it, although they have consented to undergo the usual atonement (प्रायश्चित्त) ceremony.

Dhurus are the descendants of the people who were put out of the caste a number of years ago for disobeying caste rules; they are not as yet re-admitted into the caste. Ugrás are the illegitimate children of the Prabhús and their offspring; but they are not admitted to any of the privileges of the caste.

As regards Question No. 9 :—About forty years ago the marriage was both infant and adult. But, during recent years, it has been mostly adult: both the bridegroom and the bride are grown up members. No sexual license before marriage, or before the girl attains puberty is tolerated, or recognised.

Now as regards Question No. 9 :—Ṛishi Vasishṭha, who flourished thousands of years ago, has laid down that no marriage of girls of tender years should take place. He has

stated that "a maiden who has attained puberty shall wait for three years before the consummation takes place." He further says that "she may then take a husband of equal caste." So it follows that the marriage of girls, while they were yet children, was not allowed in olden times. Again, we find the following also in the work of Sushrúta, the great Âryan physician,—allusions also being made in reference to it in the "Gopatha Brāhmaṇa," a portion of Vedic literature. I quote the passages from the work of Sushrúta :—

Marriage and its consummation :—

त्रिंशद्वर्षः षोडशाब्दां भार्यां विन्देत नग्निकाम् ।
महाभा०

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे ।
समत्वागतवीर्यौ तौ जानीयात् कुशलोभिषक् ॥
सुश्रुत-सू-३५.

उन षोडश वर्षायामप्राप्तः पञ्चविंशतिम् ।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः सविपद्यते ॥
जातो वा न चिरं जीवेत् जीवेद्वा दुर्बलेन्द्रियः ।
तस्मादत्यन्तबालायां गर्भाधानं न कारयेत् ॥
सु. शारीर,-१०.

प्रथमरजोदर्शनात् षट्विंशेमासि तु तत्कारयेत् ।
वसिष्ठ.

आसां प्रथमे वयसि रेतः सिक्तं न संभवति ।
मध्ये वयसि रेतः सिक्तं संभवति ।
गोपथ ब्राह्मणः.

"A man of thirty should have a girl of sixteen for his wife."—*Mahábhárata.*

"A competent physician ought to know that a man at twenty-five and a woman at sixteen only should consummate their marriage."—*Sushruta—S.* 35.

"If a woman who has not attained her sixteenth year becomes pregnant of a man who has not attained his twenty-fifth, the fœtus remains undeveloped in the womb. If it is born, it does not live for a long time ; or, if it lives, it is weak (in every limb). Therefore, the consummation of marriage of a

girl of *tender years*, should not take place." "Bálá" is a girl below sixteen.—*Sushrúta—Anatomy*, 10.

"Since the time of the appearance of the first *menses*, thirty-six months should pass before a consummation takes place."—*Vasishṭha.*

"In the early part of her life, she is not fit to receive the seed; but she becomes fit in her middle age," that is, after the sixteenth year.—*Gopatha Brâhmaṇa.*

Question No. 10:—Polygamy, though not permitted, is tolerated under certain circumstances, namely, if a wife does not bear children, or if she suffers from some loathsome disease, such as leprosy, in which case she is discarded and given a pension. In some cases, the wife herself prevails upon the husband to take a second wife in order to have an issue for their estate.

In olden times, polygamy though allowed among the Kshatriyas, was confined only to kings and wealthy lords only.

Polyandry is unknown amongst the Páthare Prabhús. Generally amongst the Kshatriyas also, there are no instances of polyandry, with the exception of Draupadi having married the five Pâṇḍavas. But even then she had only one of the five brothers for her husband for a fixed period, *viz.*, for 72 days, at a time.

Question No. 11:—The "Brâhma-Vivâha" form is the ordinary one in use. The "Lâjâ-Homa"—a sacrifice of parched rice—and the "Saptapadî" are the recognised and most essential parts of the marriage ceremony.

Note.—"Brâhma-Vivâha" means that form of marriage in which the father pours out a libation of water and gives his daughter to a suitor. This is called "Kanyâ-dâna" on the part of the father, and on the part of the husband "Pâni-grahaṇa."

In ancient times there were also other forms of marriage as "Gândharva-Vivâha," and also "Râkshasa-Vivâha" among the Kshatriyas. But amongst the Páṭhâre Prabhús, these two forms of marriage are not in vogue now.

Question No. 12:—Among the Páṭhâre Prabhús widow remarriage is not permitted.

Question No. 13:—No divorce is under any circumstances permitted.

Question No. 14:—The Páṭhâre Prabhús follow the Hindú law of inheritance.

Question No. 15:—The Páṭhâre Prabhús are Hindús, meaning that they belong to the Hindú religion. They are mostly "Smârtas," that is, the worshippers of the god "Shiva"; they are also termed Shaivâs. However, some of them worship the god "Vishṇu" also. They worship "Mahâdev-Pârwatî, "Vishnu-Lakshmî" and the goddess "Bhavânî." Some of them are the devotees of "Gaṇapati" also. And, in this way, they give preference to any one of them when offering their worship. "Kulâchâra,"—ancestral custom and belief are the only reasons for this sort of preference. However, they all believe in the existence of the only One God. And, although they are worshippers of idols, they have to repeat at their "Sandhyâ" the following passage:—

"आकाशात्पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रतिगच्छति ॥".

"Just as waters falling from the heaven—clouds—go to the sea, so every "namaskâr"—salutation—to each and every god and deity goes to the god "Keshav" (one lying on waters at the time of the great deluge). "Keshav" is another name of "Vishṇu," which means, according to Sâyana "Parameshwar," the Supreme Ruler; or, in his annotation on Verse 18, Varga VII of the first Ashṭaka, 2nd Adhyâya, it means "He who enters into or who pervades the world."—*Wilson's Ṛig-Veda-Samhitâ*: *Vol. I., p.* 53.

In पद्मपुराण (Padma-Purâṇa) it is also stated that although men worship different gods, their worship and prayer also go to the One Supreme Creator. In स्कंदपुराण (Skand-Purâṇa) also we find a passage as follows:—

"कर्तारमेकं जगतांहि कर्त्ता" The Creator of the world, is only One.

"विश्वतश्चक्षुरुत विश्वतोमुखोविश्वतोबाहुरुतविश्वतस्पात् ॥ सम्बाहुभ्यान्धमतिसम्पतत्रैर्द्यावाभूमीजनयन्देऽएकः" ॥

"One who has got eyes in all directions, mouths in all directions, arms and feet in all directions, ... He, the Creator of the Heavens and Earth is but *One God.*"

There are many other similar passages shewing that the Âryans even at that period believed in the existence of *One God* only.

Question No. 16:—Khaṇḍobâ and Mhâlasâ, who are looked upon as incarnations of "Shiva and Pârwatî," are two of the minor gods, worshipped by some of the Páṭháre Prabhús; not by all.

No saints are worshipped by the caste. Also, no offerings are made; and the worship of these minor gods is not confined to women and children.

The members of the caste also worship their family goddesses. They are some fifteen in number:—

1. Ekavîrâ, at Kárlé.
2. Vajarâî, at Bhivaṇḍî, in the district of Ṭháṇá.
3. Vaḍajâî, at Vajarábáí.
4. Jogâî, at Jogeshwarí near Andheri.
5. Târâî, at Benares.
6. Joeshwarî, at Jogeshwarí near Andheri.
7. Kanakâî, at Káṇherí.
8. Ghantâlî, at Ṭháṇá.
9. Chaṇḍikâ, at Dábolí.
10. Jatikâ, at Benares.
11. Jiveshwarî, at Jivadan.
12. Hardâî, at Mada, Surat.

But all these are looked upon as incarnations of "Pârwatî," who in her turn is looked upon as "Mahâ-Mayâ," or "Âdi-shakti"—"*Energy*" personified.

17. The Páṭháre Prabhús employ Brâhmaṇas for religious and ceremonial purposes; and they are received on terms of

equality (not always) by other Brâhmaṇas, since they do not interdine.

Note.— Originally the Shukla Yajur-Vedîya Brâhmaṇas, called the Palshî Brâhmaṇas, who had accompanied the Prabhús from Paithan were their priests. And the scriptures enjoin that their rituals and ceremonies must be performed in accordance therewith, namely, "Yajur-Veda" since Dhanur-Veda is contained in Yajur-Veda, which is the Veda of the Kshatriyas. And since the Palshî Brâhmaṇas belong to that Veda, they are their proper priests and Gurus. "Karma Kâṇḍa" is contained in Yajur-Veda also, since these Brâhmaṇas perform their own rituals and ceremonies in accordance therewith. Dhanur-Veda is a Veda which treats of archery. Originally, Dhanur-Veda was not taken as a principal Veda; only Ṛig-Veda, Yajur-Veda and Sâma-Veda were the three Vedas accepted as such. There is an actual Sanad given by the king Bimba to the Yajur-Vedîya or Palshîkar Brâhmaṇs, which was subsequently ratified by His Holiness the Shankarâchârya, and even the Peshwas. The Páthâre Prabhús also hold a similar Sanad from the said His Holiness the Shankarâchârya to the effect that they are Kshatriyas, and that their rituals and ceremonies are to be performed according to Vedas. My authority is :— "यजुःशाखा स्वकर्माणि सूत्रंकात्यायनं स्मृतम्॥"

Question No. 18 :—The caste burns the dead; and the children who have not yet begun to cut their teeth, are buried. When burning, or burying a dead body, it must be laid down with its head towards the south. The ashes are consigned to the sea, or the nearest river. If the deceased be a very old man, or woman, his, or her ashes are consigned to the Ganges according to his, or her dying wishes.

Of late, people dying of small-pox are not buried; but in olden days they were buried and not burnt.

Question No. 19 :—Several ceremonies, including all the Shrâddhâs, are gone through during the first year of the deceased's death, even if the deceased be childless (male). The obsequies of those, however, who have died a violent death, or who have committed suicide, or who have undergone judicial hanging, are not performed for *one year*.

The corpse of one who has committed suicide, or who has been hanged, is first sanctified (purified) and then burnt.

Question No. 20 :—The Páṭhâre Prabhu community and its sub-divisions as Gotras, are not named after any animal, plant, or implement. The males of the community are named after their gods, as Keshavráo, Govindráo, Wámanráo, Mádhavráo, Ganaptráo, Sadáshivráo, &c., and the females after their

goddesses, as Lakshmí, Párwatí, Ahalyá, Annapurṇá, Saraswatí, Káverí, &c.

These latter two names are the names of rivers; but the rivers are also termed after goddesses. Yet the members of the community show the highest reverence to the cow, certain trees, such as Vata (*Ficus bengalensis*, Linn.), Pimpal (*Ficus religiosa*, Linn), Bilva (*Ægle marmelos*), Shami (*Mimosa suma*, Rox.), and Audumbar (*Ficus glomerata*, Rox.). They also have the highest respect for the weapons of fighting, which they specially worship on certain days set apart for that purpose. The Páṭháre Prabhús have also the highest respect for the Tulsí plant (*Ocymum sanctum*). Their females will not cut a Tulsí plant, as that sacred plant is the object of their daily worship. However, dried twigs of this plant are essentially necessary at the time of cremation.

Every Hindu house and particularly every Páṭháre Prabhú's house has this plant placed in front of it, the object being to allow the breeze passing over it to enter the house. This plant in olden days was kept before the front door; but we understand that in the times of the Portuguese rulers, being afraid that they would meddle with it and cut it away as they (the Prabhús) worshipped it, they removed it to the rear. No Páṭháre Prabhú's house will ever be found without this plant.

Question No. 21:—The Páṭháre Prabhús believe that their occupation was that of warfare; they were soldiers and always took care of the Brâhmaṇas, and of those who were learning, and of the cow, meaning, who were as meek as the cow. Hence they were termed "गोब्राह्मणप्रतिपालक" (protectors of the cow and the Bráhmaṇas) and were even addressed as such in ancient times.

They have now wholly departed from their original occupation, and their present and principal occupation is that of a writer. This is, in consequence of the curse, as they believe, pronounced upon them by the Ṛishi Bhṛigu. In olden times, *i. e.*, under the Mahomedan and Portuguese rulers and the early days of our benign British Government, Páṭháre Prabhús were an important class of men and filled very high and

responsible offices. They were the principal writers, and that is how the word "Parvoe," or Parbhu came into existence. In fact, he is not always a Prabhu who is a writer.

Question No. 22 :—The Páṭháre Prabhús have not been agriculturists, although there are two families in the Kolábá district who own lands under cultivation. One of them is a Khota and goes by the name of Sardeshamukha.

Question No. 23 :—The Páṭháre Prabhús are neither artizans nor professional hunters and neither fishermen nor sweepers.

Question No. 24 :—As the Páṭháre Prabhús do not belong to any of the working classes, there is no implement, or mode of working, which is characteristic of the caste.

Question No. 25 :—The Páṭháre Prabhús never prostitute their unmarried women. This, of course, they look upon as very highly mean and degrading. Not only so, but no Páṭháre man or woman will ever condescend to serve as a cook, nor will he, or she beg for alms.* They were originally lords, or rulers ; and, therefore, both the above-named professions they look upon as degrading.

Question No. 26 :—The Páṭháre Prabhús eat the flesh of the goat and sheep. They are prevented from eating fowls, peacocks, crocodiles, snakes, lizards, jackals, rats and other vermin and the leavings of other people. They eat the hare, the rabbit, the deer, the wild boar and the partridge. They never kill a monkey, probably on religious grounds. In fact, they do not eat the flesh of any animal which subsists on the flesh of other animals and on vermin, and which eats excreta. In one of the English books I read that the Kshatriyas and the Brâhmaṇas were in the habit of eating the flesh of the wild dog. I cannot believe this. And I believe that the writer's informant has misled him. As regards fish they eat only the scaly fish and shell-fish as it is supposed to contain phosphorescent matter, but they do not eat *khubdees* and *shiplas*. They are prohibited from using spirituous liquors or wines.

* No Páṭháre Prabhú will ever take food, or water, provided by a charity house.

As regards the leavings of other people, I may remark that not only that they will not eat them, but if any Páṭhâre Prabhú, male or female, happens to touch them, and even cooked food which has not been the leavings, he is enjoined to wash himself, and will be considered as polluted, and not permitted to take any part in religious matters before bathing. Such has been their rule in point of sanitation.

Question No. 27:—No Páṭhâre Prabhú will eat (*a*) Pakki, or (*b*) Kachchi, or (*c*) drink, or (*d*) smoke with any low well-known caste.

The Brâhmaṇas will only eat with them, or in their houses, provided that the food is prepared in milk and ghee by them. And they will also eat in their houses food in which water is used, if it be prepared by the Brâhmaṇas only. In this way they will eat at the Prabhú houses freely, even if the food be cooked in pots previously used by the Páṭhâre Prabhús.

The old history proves that the Brâhmaṇas ate freely the food cooked by the Kshatriyas. For this, we have the instance of Durvâs Ṛishi and his disciples eating the food cooked by Draupadî, who was a Kshatriya lady. There are other instances also.

My source of information is my personal experience as a member of the Páṭhâre Prabhú community and my reference to the following books :—

(1) Sahyâdri-Khaṇḍa, (2) Bhavishyottara Purâṇa, (3) Kâshi-khaṇḍa, (4) Kaustubha-Chintâmaṇi, (5) Bimbâkhyâna, (6) Wilson's Ṛigveda (translation), (7) MacDonell's Sanskṛit Literature, (8) History of Bombay, (9) Late Mr. K. R. Navalkar's Essay on Pâṭhâre Prabhús; (10) Late Mr. Náráyaṇ Viṭhal's History of the Yajurvedîya Brâhmanâs, (11) Mr. (now Lt.-Colonel) A. S. Jayakar's Essay on the Prabhús of Bombay, (12) the late Mr. Shámráo Moroji Náik's several works on the Kshatriyas and Prabhús of Bombay, (13) Kathâ Kalpataru and (14) several other works.

In addition to the above, I must say that I cannot leave this subject here, although I cannot go into it at as great a length as I should have wished. I am bound to say that the

Páṭháre Prabhús are a very peaceful and law-abiding people : they are one of the most loyal of British subjects. They have "*never aspired to become Brâhamaṇas.*" They have never joined any extraordinary political movements. From time immemorial they have served their governments zealously, diligently, and very honestly too. It is most surprising and very creditable to them that "no Páṭháre Prabhú has ever been convicted of a heinous offence or treason, nor has any one up to date ever undergone the capital punishment." There is no doubt that they are a very jovial sort of people ; and in their affluent days they were very luxurious, yet innocent. By their luxurious habits and very expensive marriage customs and processions, they are now reduced to a state of poverty, which has told upon the extent of their community a great deal.

At the Bombay census of 1872 they were returned as 2,234 males and 1,699 females—total 3,933. According to my calculation, at present, I make a total of 1,460 males only in Bombay, including those who reside outside of it. This is a very meagre and an unsatisfactory state of things, and my appeal to the Páṭháre Prabhú community, in general, is to find out the cause for this fall in their number and to remedy the evil before it is too late. Instead of wasting their energies in other directions they should work heart and soul to better their condition.

Ordinary Monthly Meeting, held on Wednesday, the 24th April, 1907.

S. M. Edwardes, Esq., I.C.S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

Mr. Carlton Stubbs, Sub-Editor, *Bombay Gazette*, was duly elected a Member of the Society.

The following presents were announced and thanks voted to the donors :—

To the Library.

From Bombay—The Jews in India and the Far East, by the Rev. J. H. Lord.

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. II, Nos. 9, 10, Vol. III, Nos. 1, 2, 3; and Memoirs of the Asiatic Society of Bengal, Vol. II, No. 1.

From Paris—Revue de l' Ecole d'Anthropologie de Paris, Annee, 2, 3, 4—1907.

From Vienna—Annalen des K. K. Naturhistarisehan Hofumseums, Band XXI, No. 1.

From St. Petersburg—Bulletin de l'Academie Imperiale des Sciences de St. Petersburg, Serie VI, Nos. 1 to 7.

From Washington—Reports of the 12th Census of the U. S. A., taken in 1900, Vols. III, IV,—Vital Statistics, Parts 1, 2.

From New York—Bulletin of the New York Public Library, Vol. XI, Nos. 3, 4.

From Berkeley—University of California Publications, American Archæology and Ethnology, Vol. II, No. 5, Vol. IV, No. 3, Vol. V, No. 1.

From Mexico—Anales del Museo Nacional de Mexico, Tomo III, Nos. 11, 12.

From Sydney—Science of Man and Journal of the Royal Anthropological Society of Australasia, Vol. IX, Nos. 3, 4.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXII, No. 252.

The Honorary Secretary said that he was sorry to inform the Members that the clerk of the Society, Mr. Naorozji Aderji, resigns his office, owing to indifferent health. As this is the last occasion when he is present in his official capacity, he took the opportunity to express his regret for parting from him. Mr. Naorozji took a very active interest in the welfare of the Society. As he himself took an interest in some Anthropological subjects, he worked for the good of the Society with great zeal, and was of great help to him. He helped him (the Secretary) in his efforts to increase the number of members and to get the Journals published regularly. So by these few words he put on record his appreciation of the

valuable services of Mr. Naorozji, from whom he was sorry to part.

The President said that he endorsed fully what had fallen from the lips of the Honorary Secretary. Mr. Naorozji really took a great interest in the work of the Society.

Mr. Ruttonshaw Kershaspji Dadachanji said that he endorsed all that was said by the Honorary Secretary and the learned President, and said, from his own experience, that Mr. Naorozji was of very great use to the Society and that they all were sorry to lose him, and hope that his successor would take as much interest in the work of the Society as Mr. Naorozji did.

The following papers were then read:—

An Ancient Egyptian Legend *in* Buddhist Guise.

By Mr. Sarat Chandra Mitra, M.A., B.L.,

of Chapra, District Saran, Bihar.

The ancient Egyptians had, as I have shewn in a previous paper, a fair amount of literature of fiction, which dated from 4000 B.C. *circ.* and that it included fables, two of which, at least, are well-known to us, at the present day, under the names of the "*The Lion and the Mouse*" and "*The Stomach and the Members*," and the authorship of which two had hitherto been erroneously ascribed to classical writers—that of the former to the Greek fabulist Æsop, and that of the latter to Menenius Agrippa. I have already stated, in that paper, that the ancient Egyptian tale entitled "*Anpu and Bata*" embodies the earliest rudiments of the latter-day novel. Judging from the results of recent Egyptological researches, we have reason to believe that further explorations in the Land of the Pharaohs may yet bring to light the fact that many of the *motifs* and incidents of modern novels and folktales were known to that wonderful people—the ancient Egyptians. In the present paper, I intend to shew that the origin of certain ancient Buddhist legends may be traced to Egypt, or that, at least, the prototype of one ancient Buddhist tradition was current in the Land of the Pharaohs. It is now one of the commonplaces of Indian antiquarian science that Buddhist religion

and culture gradually spread from the seat of their origin in the Gangetic valley in Northern India into other parts of Hindustan and onwards far into Takshashila, the Taxila of the Greeks, in the extreme North-Western Frontiers of India. Now there is an old tradition recorded by the Chinese pilgrim Hiuen-Tsiang and also in old Tibetan books to the effect that the territory of Khotan in Central Asia was conquered and colonised, about two centuries before the Christian Era, by a considerable body of Indian Buddhist immigrants from Takshasila. The accuracy of this tradition was hitherto doubted by a good many scholars. But the researches of Dr. M. A. Stein amid the sand-buried ruins of Khotan have not only verified the accuracy of the afore-mentioned tradition but also proved, beyond the shadow of a doubt, that these Buddhist immigrants took with them into Khotan—the land of their adoption—not only their religion, but also all their culture and arts.

The famous Buddhist pilgrim and traveller Hiuen-Tsiang, who came to India about 630 A.D., and passed about fifteen years in this country, has left it on record that, while passing through the western border of that barbarian "Western Kingdom"—now known as the Khotan territory—he came across, some thirty miles before reaching the capital (Khotan), in the midst of the straight road passing through a great sandy desert, a succession of small hills, which were believed to have been formed by the earth thrown up by rats burrowing into the ground. These rats, says that saintly "Master of the Law," Hiuen-Tsiang, our Indian Pausanias, were worshipped with offerings by the local people under the belief that these small rodents had, in the olden times, saved the country from an invasion by a great army of marauding Hiung-nu or Huns. The King of Khotan had despaired of saving his territories from the ravages of these marauders, and, as a last resort, prayed for succour, when, in response to his prayer, myriads of rats, under the leadership of a rat-king, were sent to aid him. This huge army of rats gnawed through and destroyed the leather of the harness and armour of the invading Huns, who were thus easily repelled by the Khotanese.

Hiuen-Tsiang's statements about this legend of Khotan have been, curiously enough, confirmed by the recent discovery of

reliable archæological evidence in the shape of two antique wooden panels having, depicted thereon, the figure of a rat-headed personage seated between two attendants, who are in the attitude of worshipping him. Dr. M. A. Stein, while exploring the sand-buried ruins of an ancient Buddhist shrine at Khotan, came across the aforesaid wooden panels, which were found buried amid the *debris* of the quadrangular passage enclosing the cella of that sanctuary. The circumstances, under which the discovery was made, and the paintings on these antique finds, will be best described as follows in Dr. Stein's own words :—

"In the western part of the quadrangular passage that enclosed the cella, we found two painted panels of wood, showing, on both sides, representations of sacred personages and undoubtedly the votive offerings of some pious worshipper. On the larger and better preserved of these panels, which measures 18 by 4 inches, there appears seated between two attendants a half-length human figure with the head of a rat, and wearing a diadem. It was only long afterwards, when the little painting had been cleaned of its adhering layer of sand in the British Museum and examined by the trained eye of my friend Mr. F. H. Andrews, that I realised the peculiar shape of the figure and its true significance. It is manifestly meant to represent the king of those holy rats which, according to the local legend related by Hiuen-Tsiang and already referred to, in connection with the Kaptar-Mazar, were worshipped at the western border of the Khotan oasis for having saved the kingdom from a barbarian invasion. The sacred character of the rat-headed figure is sufficiently marked by the semi-elliptical vesica or halo, which encloses it, and by the worshipping attitude of the attendant figure on the left, which carries in one hand a long-stemmed, leaf-shaped fan or punkah."*

Though "the rats as big as hedgehogs, their hair of a gold and silver colour," which, as Hiuen-Tsiang was informed, inhabited this desert tract, are no longer to be seen by the eyes of the pious, their place has been taken, says Dr. Stein, by the sacred pigeons of a Mahommedan shrine

* *Sand-buried Ruins of Khotan.* By M. A. Stein. London: T. Fisher Unwin. 1903, pp. 307–8.

named "Kaptar-Mazar." These pigeons are propitiated with offerings of food by all piously-disposed people, and, like the sacred rats described by Hiuen-Tsiang, commemorate a great victory. The situation of the "Pigeon-shrine" corresponds, according to that learned *savant*, to the locality described by the saintly "Master of the Law," as having been inhabited by the sacred rats; and the cult of the pigeons is a distinct survival of the old Buddhist legend about the destruction of the Hun army by those sacred rodents.

Now the student of comparative folklore will ask: "Was there any legend, similar to this, current among any other nation of the ancient world? If so, among whom?" Readers of Herodotus, the Father of History, will readily remember that there was current in ancient Egypt a legend very similar to this. When Sennacherib, King of the Assyrians, invaded Egypt, Sethos ruled over the latter country. Now having incurred the displeasure of the military class, the Egyptian King was unable to summon to his standard any army to repel the Assyrian invasion. As, according to the custom of those ancient times, the royal and priestly functions were combined in one and the same person, Sethos was also priest of Hephæstus (Ptah). While Sethos was sleeping in the temple of his god, that deity appeared to him in a dream and promised him that he would deliver the country from the hated invaders. It then came to pass that, on the night preceding the day of battle, a swarm of mice was sent into the Assyrians' camp, which destroyed by gnawing the leathern quivers, shield-straps and the bowstrings of the enemy. The Assyrians were, thereby, virtually disarmed and were routed with great slaughter. The great Greek traveller and historian Herodotus says: "And now there standeth a stone image of this king in the temple of Hephæstus, and in the hand of the image a mouse, and there is this inscription; "Let whoso looketh on me be pious."

Prof. Sayce says that, though there was no such person as Sethos, but that the legend "is evidently Egyptian, not Greek, and the name of Sennacherib as well as the fact of the Assyrian attack, is correct." He further says that, though the legend was Egyptian, it was but "an echo of the Biblical account of the

destruction of the Assyrian", which account does not mention the mice at all. Mr. Andrew Lang says that the same legend of the rats' gnawing bowstrings was to be found among the Greeks. (*Vide* Brinton's *Migration Legend of the Greeks.* Philadelphia. 1884.)

Now the most remarkable feature of the Egyptian and the Central Asian Buddhist legends is their complete similarity in almost all respects. This gives rise to the question: "Whether the Egyptian legend was carried to Central Asia or whether the legend was independently evolved in the two countries?"

There is one school of English folklorists, of whom Mr. Andrew Lang is the leading exponent, and who account for the similarity of many legends and folktales by the migration theory, namely, that, in times gone by, when slavery and women-stealing prevailed, slaves and women, carried off from their houses, took with them the stories and fables of their motherland into their captivity; and that merchants and shipwrecked men, Jews and Gypsies, conveyed the stories and legends from one place to another. But, as there is no historical evidence extant to shew that slaves and women were ever captured in Egypt and carried into Central Asia, or that merchants and shipwrecked men of Egypt ever found their way to such a far-off inland country as Khotan, we may take it as almost conclusively proved that the identity of the Egyptian and Central Asian versions of the legend cannot be explained by the migration theory. We must, then, account for as to how the two versions came to be evolved.

Now the leading idea underlying the two versions of the legend is, that the army of some powerful invader was suddenly decimated by some such catastrophe as the outbreak of plague or pestilence. That this explanation is plausible enough, is borne out by the fact that the rat was, in the East, the emblem of the plague-boil; while there are other examples in Scripture of the Destroying Angel, or "Angel of Yahveh," being the bearer of pestilence. It is mentioned in First Samuel, V and VI, that the Philistines, smitten with plague-boils for detaining the Ark in their midst, sent it back with a guilt-offering according to the word of their priests and diviners: Five "golden

tumors and five golden mice. . . ye shall make images of your tumors and images of your mice that mar the land." In Second Samuel, XXIV, 15-17, a pestilence sent upon Israel, on account of which 70,000 people died, is thus described: "And, *when the angel stretched out his hand* towards Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people: "It is enough; now stay thy hand. . . ." And David spake unto the Lord *when he saw the angel that smote the people,* and said, Lo, I have sinned. . . . . "

Similarly, amongst the ancient Trojans, the rat was believed to be a constant attendant of Apollo who showered the darts of pestilence amongst the Greeks. In fact, his priest invokes him in the *Iliad* under the name of Smintheus which may be interpreted into "Mouse Apollo," or "Apollo, Lord of Mice." This association of the death-dealing Apollo with the rat has been thought by some scholars to symbolize the fact that the rat is a diffusive agent of the plague. A similar belief may also be current among the Tibetans. Dr. L. A. Waddell, while visiting the chapel of the Tibetan She-Devil (the goddess of disease, battle and death) at Lhasa, found tame mice running unmolested over the floor, feeding on the cake and grain-offerings under the altar, and amongst the dress of the image, and up and down the bodies of the monks. These mice were believed to be transmigrated nuns and monks. The learned Doctor, however, thinks that the fact of these mice being in attendance upon the Tibetan disease-giving goddess, may, in some manner, signify, like the rodent attendant of Apollo Smintheus, the idea that the rat is a diffusive agent of the plague.*

The fact of the rat being regarded in Oriental countries as the symbol of plague and pestilence is based on the physical fact, that rats and mice are most susceptible to plague than any other animal, and that the death of rats, in considerable numbers, in a certain locality, indicates in no uncertain manner, as is now well-known to the people of India, the outbreak of plague in that place. We may, therefore, take it for certain,

* *Lhasa and Its Mysteries.* By L. A. Waddell, LL.D., C.B. 2nd Edition, London: J. Murray, 1905, pp. 370-1.

that the gnawing of the harness and of the bowstrings of the soldiers and the consequent destruction of the army, as mentioned in the Egyptian and Central Asian Buddhist legends, is nothing but a figurative description of the destruction of the army by the sudden outbreak of plague. It seems to me, therefore, that the two aforesaid versions of the legend, as being reminiscent of the destruction, by plague, of an invading army, was independently evolved in the two countries.

Now the Egyptian and Central Asian legends may be explained in another way. The mouse is the symbol of death in the folklore of almost all countries; and the gnawing of a mouse or of a rat is regarded by the superstitious as an omen of death. This belief occurs in the folklore of Ancient Rome. The mouse is depicted in Egyptian hieroglyphics as the symbol of destruction. In the Middle Ages, the mouse was invariably associated with death. On the wall behind the altar in St. Mary's Church at Lübeck (in Germany), a mouse is depicted as sitting on the root of a tree, thereby expressing symbolically that Lübeck will not be destroyed by plague or pestilence, considering that the mouse does not gnaw the trunk of the tree. The legend of the Pied Piper of Hamlin or Hameln, best known to English readers from Robert Browning's version thereof, has been interpreted to be a description of the death of the Hameln children from some pestilential disease, as they were not buried in the city church-yard, but in one common grave in the Kuppenberg, outside the city. Those who died of plague were frequently buried in the outskirts of cities; and it is well known that, during the years 1282-84, Central and Northern Europe were visited by frightful plagues. Dr. R. Salinger, who has recently published a study of the legend of the Pied Piper of Hameln in the German periodical *Velhagen* for February 1906, accounts for the origin thereof by saying that the legend is partly based on actual facts and partly on myth. It is just possible, says he, that Hameln became infested by rats, that a ratcatcher, in some extraordinary manner, contrived to expel the rats into the sea, and that the Mayor of the city might have declined to pay the man the reward promised him for his services. The mythical portion of

the story is stated by that scholar to be that wherein the ratcatcher is represented as having piped such magic tunes as to attract the children, that the parents should have allowed them to follow him, and that the whole procession should have vanished inside a hill or mountain in the outskirts of the city. Dr. Salinger explains the mythical part by suggesting that the ratcatcher represents Death. The "Dance of Death" was a favourite subject of painting in those days. One of the best examples of paintings of this class was a glass-painting (of about 1312) in St. Mary's Church at Lübeck (in Germany). In this picture, Death was represented as a dancing skeleton with a pipe in its hand, while the Pope, the King and the members of all classes, including children, were following his example. Dr. Salinger considers that the painting must have been a votive picture depicting the exodus of the children under the leadership of the piper, a "dance of death" picture to commemorate the death of the children. But the question to be solved is: "How did the Pied Piper come to be represented as a ratcatcher?" The learned Doctor thinks that probably rats and mice were both painted in the picture, and the people might have come to regard the piper as a catcher of mice as well as of rats. *

Now the results of the foregoing discussion about the origin of the two versions of the legend may be formulated thus:—

(1) The two legends appear to have been independently evolved in Egypt and Central Asia; but the Egyptian version appears to be the earlier of the two.

(2) They commemorate, in symbolical language, the destruction of an invading army by plague or some other kind of pestilence.

(3) The rat is a diffusive agent of the plague; and the appearance of myriads of rats signifies the outbreak of plague of a virulent type.

(4) The gnawing by the rats of the harness and bowstrings is a symbolical description of the decimation of the army by plague.

* For a summary of Dr. Salinger's article, see the *Review of Reviews* (English) for March, 1906, page 289.

Statistics of Suicides in Bombay during the year 1906.

By Khan Bahadur Bomanjee Byramjee Patell.

The total number of suicides in the city of Bombay during the year amounted to 37 (24 males, 13 females), among whom 16 were Hindoos (8 males, 8 females), 3 Mahomedans (2 males, 1 female), 12 Parsees (9 males, 3 females), and 6 Christians (5 males, 1 female).

I give below a comparative table of the number of suicides in Bombay for the last five years:—

	Hindoos.			Mahomedans.			Parsees.			Christians.			Whole Population.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1905	26	8	34	5	5	10	10	4	14	4	...	4	45	17	62
1904	35	14	49	6	2	8	11	3	14	2	2	4	54	21	75
1903	42	25	67	2	5	7	8	1	9	3	2	5	57	33	90
1902	34	32	66	11	1	12	8	2	10	3	1	4	57	36	93
1901	37	19	56	9	2	11	10	2	12	3	1	4	59	34	83

It will be seen from the above comparative figures that the number of suicides, *viz.*, 37, during the last year is much less than those of any of the previous five years, even of the last ten years, as will be seen from the following figures :—

Year.	No. of Suicides.
1906	37
1905	62
1904	75
1903	90
1902	93
1901	83
1900	117
1899	93
1898	109
1897	82
1896	107
1895	91

The Hindoo population of Bombay, according to the Municipal Census returns of 1906, is 706,154, hence the proportion of Hindoo suicides per thousand was ·022; the Mahomedan population is 168,677, hence their average per thousand was ·017; the Parsee population is 48,824, hence their average per thousand was ·24 ; the Christian population is 48,508, hence their average per thousand was ·12. Speaking generally, the population of Bombay is stated to be 977,822, and as there were 37 suicides last year, the average comes to ·037 per thousand.

Below is the comparative table of percentages of suicides in all communities for the last five years :—

	Hindoos.	Mahomedans.	Parsees.	Christians.	Whole Population.
1905	·022 per 1,000	·059 per 1,000	·28 per 1,000	·08 per 1,000	·063 per 1,000.
1904	·091 „ „	·051 „ „	·302 „ „	·088 „ „	·95 „ „
1903	·031 „ „	·038 „ „	·194 „ „	·110 „ „	·115 „ „
1902	·125 „ „	·077 „ „	·216 „ „	·088 „ „	·129 „ „
1901	·107 „ „	·070 „ „	·259 „ „	·088 „ „	·106 „ „

According to Table **A** we can form an idea as to the time of year when, more or less, suicides were committed. The following is a summary for the last six years :—

	1906.			1905.			1904.			1903.			1902.			1901.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
January ...	2	2	4	4	3	7	3	2	5	3	3	6	8	4	12	2	3	5
February ...	1	...	1	1	1	2	2	2	4	3	1	4	4	2	6	1	2	3
March	1	1	2	...	...	...	9	1	10	2	2	4	3	4	7	6	5	11
April	1	1	2	2	1	3	5	3	8	4	...	4	3	2	5	7	2	9
May	5	1	6	6	2	8	5	...	5	3	...	3	6	3	9	6	1	7
June	1	1	2	4	1	5	8	3	11	9	4	13	5	5	10	6	...	6
July	4	3	7	4	2	6	2	2	4	5	3	8	6	2	8	8	4	12
August ...	1	1	2	7	3	10	5	3	8	6	7	13	6	2	8	4	...	4
September ...	3	...	3	8	1	9	7	1	8	8	3	11	6	2	8	3	4	7
October ...	1	2	3	2	1	3	3	2	5	5	2	7	3	3	6	7	0	7
November ...	...	2	2	3	1	4	3	...	3	3	4	7	4	4	8	4	2	6
December ...	...	3	3	4	1	5	3	1	4	6	4	10	3	3	6	5	1	6
Total...	20	17	37	45	17	62	55	20	75	57	33	90	57	36	93	59	24	83

Table **B** will show that the age of persons committing suicide was 15 at the earliest and 55 the oldest. The following shows the number of suicides, at different ages, during the last six years :—

	1906.			1905.			1904.			1903.			1902.			1901.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
10 to 20 years.	3	7	10	7	3	10	6	10	16	6	6	12	8	7	15	5	8	13
21 to 30 „	10	4	14	18	7	25	20	2	22	21	16	37	25	18	43	30	10	40
31 to 40 „	9	2	11	10	2	12	16	4	20	14	5	19	18	4	22	18	4	22
41 to 50 „	1	...	1	6	3	9	8	4	12	8	1	9	1	3	4	3	...	3
51 to 60 „	1	...	1	4	2	6	3	1	4	7	4	11	5	3	8	1	1	2
Total ...	24	13	37	45	17	62	53	21	74	56	32	88	57	35	92	57	23	80

According to Table **C** we can form an idea as to the causes of suicides. The following is a summary for the last five years :—

				1905.			1904.			1903.			1902.			1901.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Tired of life through sickness	2	4	6	16	5	21	17	5	22	18	15	33	20	12	32	26	4	30
Domestic quarrels	3	7	10	2	3	5	1	3	4	1	11	12	3	17	20	...	10	10
Madness and unsoundness of mind	5	2	7	7	6	13	8	8	16	8	3	11	6	3	9	6	4	10
Debt and pecuniary wants	3	...	3	6	...	6	2	1	3	9	...	9	5	...	5	6	1	7
Dissipated and drunken habits	...	...	...	3	..	3	7	...	7	2	..	2	5	...	5	5	1	6
Despondency	...	...	...	1	1	2	4	1	5	4	...	4	7	1	8	3	1	4
Grief	1	...	1	1	2	3	1	1	2	...	3	3	...	2	2	2	2	4
Loss of money	...	...	...	3	...	3	1	1	2	3	...	3	1	...	1	1	...	1
Want of employment	1	...	1	..	..	...	...	...	...	3	...	3	1	...	1	2	...	2
Scolded by parents	3	...	3	1		1	6	...	6	4	...	4	2	...	2	1	...	1
Accusation of theft	..	..	..	3	..	3	...	...	...	2	...	2	2	1	3	1	...	1
Love and jealousy	1	..	1	...	...	...	3	...	3	...	...	...	1	...	1	2	1	3
Misappropriation of others' money	2	...	2	..	...	...	2	...	2		..	1	2	...	2	1	...	1
Unknown causes	3	...	3	2	...	2	2	1	3	2	1	3	2	...	2	3	...	3
Total...	24	13	37	45	17	62	54	21	75	57	33	90	57	36	93	59	24	83

From Table **D** we can form an idea as to the means of suicides. The following is a summary for the last five years :—

				1905.			1904.			1903.			1902.			1901.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Poison	10	6	16	18	7	25	23	9	32	24	7	31	21	16	37	20	7	27
Drowning	5	7	12	17	8	25	22	9	31	21	20	41	24	14	38	21	15	36
Throwing out of the window	1	...	1	2	2	4	3	...	3	2	2	4	4	4	8	5	1	6
Hanging	1	...	1	1	...	...	...	2	5	2	3	5	1	2	3	5	1	6
Throat-cutting	1	...	1	4	...	4	...	1	1	3	1	4	3	...	3	2	...	2
Throwing one's self under railway carriages	1	...	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...	1
Throwing one's self under hydraulic lift	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
Shooting himself with a revolver	5	...	5	...	...	...	...	...	...	1	...	1	1	...	1	2	...	2
Self-inflicted wounds	...	...	...	1	...	1	2	...	2	3	...	3	2	...	2	3	...	3
Total ...	24	13	37	45	17	62	54	21	75	57	33	90	57	36	93	59	24	83

The following shows the various professions and status of persons who committed suicides:—

1 Apprentice.
1 Carpenter.
1 Clerk.
1 Coachman.
1 Compositor.
1 Contractor.
3 Domestic servants.
1 Fitter.
1 Hospital assistant.
Hotel employee.
1 Insanity.
1 Lieutenant in Indian Sub-Marine.
3 Mill labourers.
1 Novel writer.
1 Store-keeper.
1 Trader.
4 Unemployed.

Out of 13 females, 1 was a kept mistress, 2 widows, 1 spinster, and 9 married women.

Table A.

Showing the time of year when more or less suicides were committed in 1906.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total	Males.	Females.	Total.	Males.	Females	Total.	
January	1	2	3	...	...	...	...	...	...	1	...	1	4
February	...	...	...	...	...	...	...	...	...	1	...	1	1
March	1	...	1	...	..	...	...	...	...	...	1	1	2
April	1	1	2	...	...	...	...	...	...	...	...	...	2
May	1	1	2	1	...	1	2	...	2	1	...	1	6
June	1	1	2	...	...	...	...	...	...	...	...	...	2
July	2	1	3	...	...	...	2	2	4	...	...	...	7
August	1	...	1	1	...	1	...	...	...	...	...	...	2
September	...	...	...	...	...	..	1	..	1	...	...	...	1
October	...	1	1	...	...	...	1	1	2	2	...	2	5
November	...	2	2	...	...	...	...	...	...	...	...	...	2
December	...	...	...	...	...	...	3	...	3	...	...	...	3
Total ..	8	9	17	2	...	2	9	3	12	5	1	6	37

Table B.

Showing the different ages at which suicides were committed in 1906.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
10 to 20 years	1	6	7	...	...	...	2	1	3	1	...	1	11
21 to 30 „	3	2	5	...	...	...	3	2	5	3	...	3	13
31 to 40 „	4	1	5	2	...	2	2	...	2	1	1	2	11
41 to 50 „	...	...	...	...	...	...	1	...	1	...	...	...	1
51 to 60 „	...	...	...	...	...	...	1	...	1	...	...	...	1
Total ...	8	9	17	2	...	2	9	3	12	5	1	6	37

Table C.

Showing the various causes of suicides in 1906.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
Tired of life through sickness	1	4	5	...	...	...	1	...	1	...	...	...	6
Domestic quarrels	2	4	6	...	...	...	1	3	4	...	...	...	10
Madness and unsoundness of mind	1	1	2	...	...	...	2	...	2	2	1	3	7
Debt and pecuniary wants	...	...	...	1	...	1	1	...	1	1	...	1	3
Grief	1	...	1	...	...	...	...	...	...	...	...	...	1
Loss of money	...	...	...	...	...	...	...	...	...	...	...	...	...
Scolded by parents	1	...	1	...	...	...	2	...	2	...	...	...	3
Want of employment	...	...	...	...	...	...	1	...	1	...	...	...	1
Misappropriation of others' money	1	...	1	...	...	...	1	...	1	...	...	...	2
Love and jealousy	...	...	...	...	...	...	...	...	...	1	...	1	1
Unknown causes	1	...	1	1	...	1	...	...	...	1	...	1	3
Total ...	8	9	17	2	...	2	9	3	12	5	1	6	37

Table D.

Showing the means by which suicides were committed in 1906.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
Poison	5	4	9	1	...	1	4	1	5	...	1	1	16
Drowning	2	5	7	...	...	...	3	2	5	...	...	...	12
Throwing out of the window	...	...	...	...	...	...	1	...	1	...	...	...	1
Hanging	1	...	1	...	...	...	...	...	...	...	...	...	1
Throat-cutting	...	...	...	1	...	1	...	...	...	...	...	...	1
Shooting	...	...	...	...	...	...	...	...	...	5	...	5	5
Throwing one's-self under Railway carriages ...	...	...	...	...	...	...	1	...	1	...	...	...	1
Total ...	8	9	17	2	...	2	9	3	12	5	1	6	37

Anthropological Scraps.

I.

From Mr. A. E. L. EMANUEL, I.C.S., Assistant Collector, Satara.

(1) At Shelgaon, between Barsi and Sholapur, a few months ago I noticed a thin line of whitewash about 3 feet from the ground running all round the stone and mud wall, which surrounds this, as most Barsi villages. On inquiry I was told it was on account of a cattle disease which had attacked the village.

(2) At Vairag in the Sholapur District while inspecting field boundaries, I noticed three or four circular cuttings in the turf about three feet in diameter. I was told by the village officers, who were with me, that these were *for* cobras, but whether they marked cobras' graves, or what, I could not elicit, as my informants were as sheepish on the subject as villagers are apt to be regarding matters of religion or folklore. The circles were quite plain and shallow.

(3) My Sheristedar here, a Karada Brahman I think, suddenly interjected "Krishna, Krishna," under his breath the other day in the middle of an important piece of business. When I asked him why, he said a lizard had chirruped, which was a bad omen unless this averted. Perhaps this suggestion is a well-known one.

(4) I remember a villager in the Barsi Taluka suddenly whispering "Vithal, Vithal," as we were going along, and when I asked him why, he said it was because we were going through prickly pear, as we were—rather a thick growth of it. I do not know if the god Vithal specially inhabits or protects against prickly pear.

II.

SONTHAL CREDULITY.

MURDER FOR A CHARM.

The credulity of the average Sonthal was exemplified in a case which came up at the Calcutta High Court recently before Justices Stephen and Geidt. A vakil applied for the admission

of an appeal on behalf of one Faran Majhi, who had been convicted by the Sessions Judge of Midnapore of murder and sentenced to transportation for life. Both assessors found the accused not guilty, but the Judge disagreed with them.

The petitioner is an ignorant Sonthal, and in his village there lived three brothers, Lakhi, Krista and Haru. He believed he was suffering from loss of manhood and consulted a Sonthal soothsayer, who told him that this was due to Lakhi, and that Lakhi was always threatening that the petitioner's wife would go astray. Shortly after consulting the soothsayer, the petitioner one night went to Lakhi's house muffled up in a cloth and armed with a dao. Lakhi was fast asleep on the verandah and the petitioner inflicted two wounds on his neck with the dao. Lakhi cried out and his brothers came out and saw Poran running away. They chased him, but could not overtake him. Lakhi died shortly after. Poran was soon arrested, and when produced before the Magistrate, he said that the deceased practised some charm on him and from that day his troubles began. He confessed that he had murdered Lakhi, but this confession he subsequently retracted. There was no eye-witness of the occurrence, but the circumstantial evidence went to support the story for the prosecution.

Their Lordships, after reading the judgment of the lower court, admitted the appeal.—*Times of India, 8 April 1907.*

III.

AUSTRALIAN ABORIGINES.

The Primitive Man.

Not the least interesting of the numerous papers read at the recent Australian Scientific Congress in Adelaide were those relating to the aboriginal residents of the island-continent and the peoples of the Pacific Islands both being regarded by many as the degenerate descendants of races that once populated the submerged continent, of which New Guinea, the Solomons, New Hebrides, and other island groups are the existing vestiges. Others contend, however, that they represent the

most primitive people known to have been in existence. In one of the papers read by a visitor, Dr. Klaatsch, Professor of Human Anatomy at Heidelberg University, who has spent three years in tropical Australia making researches among the aboriginal population, stated that he had noticed a close similarity between the skulls of Australian aboriginals and those of primitive man in Europe. The knowledge thus gained has convinced him of the importance of the Australian aboriginals in relation to the whole development of mankind. He was of opinion that only a land connection could explain their presence in Australia; and this induced him to favour the theory of the pre-historic existence of a central point between Asia and Australasia, from which, in one direction had been distributed Asiatic people, and, in the other, Australian blacks. He regarded the latter as a relic of primitive mankind.

Another paper, by Dr. Ramsay Smith, on "The Place of the Australian Aborigine in Recent Anthropological Research," touched largely on the subject handled by Professor Klaatsch. He said that almost every part of the anatomy of the Australian blacks was being systematically examined, with a view to discovering keys that would open up the secrets of human origin and racial affinities. Describing various abnormalities, he said it was remarkable that among the skulls of all races, in the Challenger collection, the Cambridge Anthropological Museum and the Edinburgh University Museum, the only recorded instances of supernumerary molars occurred among Australian aboriginals. Of a total of seven extra teeth enumerated by him, South Australia contributed five. Another had been found in a skull recently brought from Coorong. In this there was a single socket for a tooth behind the third left molar. It was wrong to lead one to suppose that the subject of teeth in the aborigine was connected solely with man's affinities with monkeys and apes. It went considerably further, by raising the question concerning the origin of heterodent teeth, and the formation of the cusps of the molars and pre-molars. The muscles of expression in different races had become a subject of careful study, but little had been recorded in this connection regarding the Australian aborigine.

Man's near Relations.

Continuing, Dr. Ramsay Smith pointed out that it was now regarded as fairly certain that man's nearest relations were the anthropoid apes, the gorilla, orang, baboon, and chimpanzee. Man possessed about three hundred structural features in common with the gorilla and chimpanzee that were not found in the lowest monkeys. It had been ascertained, however, that the Australian aborigines had furnished the largest number of ape-like characteristics. The closer the matter was investigated, the more was the correctness of the statement proved. Recent advances in science had given two unexpected illustrations of affinity in new fields. The homolytic test put human blood and the blood of apes in the same class, and separated both from the blood of the lower animals. Again, man and anthropoid apes were subjected to a class of diseases which did not affect other animals. Dr. Ramsay Smith's views were opposed by another member, who contended that the world was divided into coloured zones, and that each climate was exactly suited by natural law to the particular human race evolved under its influence, and could not be adjusted by any other. This did not, however, as was pointed out by another speaker, affect the theories concerning the supposed connection between the Australian aborigine and primitive man, or of the numerous points of affinity with the anthropoid ape.

It has been contended by several Australian anthropologists, that the peoples in the Western Pacific islands and the Australian aborigines had a common origin, their social customs, songs, corroborees, &c., being similar. This was alluded to at the Congress. One speaker, dealing with "Totemism in Melanesia," who had spent many years in Polynesia, expressed his belief that the system had travelled from Australia, via New Guinea, or vice versa. Both in Australia and in the islands there are many points of resemblance in several of the ceremonial rites, which are wholly different from those of aborigines in other parts of the world, and open up a wide field for speculation concerning their origin. More than one of the leading members of the Congress expressed an opinion, that in the continued study of the Australian aboriginal would be

obtained numerous traces of the character of primitive man, and that we are only on the threshold of important discoveries in this direction.—*Times of India, 17 April 1907.*

IV.

THE TULSI PLANT.

Story of Its Origin.

I dare say that it has often happened that a young Englishman riding past an Indian's house has seen a small plant growing in a pot just opposite the door and has enquired its name. The answer has been that it is the Tulsi, a plant sacred to Vishnu. If incurious, this answer has satisfied the questioner. If curious to probe into the secrets of the world around him, he will have returned home and searched for the word Tulsi in Molesworth's dictionary. Therein it is written that the Tulsi is the Basil plant or "Ocymum sanctum." If Basil be traced in the leaves of Webster the searcher will learn that basil is derived from Greek word meaning kingly and that the Basil plant has in France been styled *la plante royale* and in Germany the *konig's krant.* The next stage will be a pursuit for the Greek in the pages of Liddel and Scott; but here the pursuit will be vain, for the term was unknown in classical Greece. As it is not unlikely that no further clue will be forthcoming, I have ventured to write the present article in the hope of throwing some light on the subject.

By the kindness of a friend* I have been supplied with two extracts, which show that in Italy and in Greece the Basil plant was credited with certain strange occult properties. In the second part of the secrets of Alexis of Piedmont, translated by W. Ward in 1563, there is this entry:—

"To make a woman shall eate of nothing that is set upon the table. Take a little greene Basill and when men bring the dishes to the table put it underneth them, yet the woman perceive it not, for men saye that she will eate of none of that which is in the dish where-under the Basill lieth."

* Mr. S. M. Edwar es, I.C.S.

In "The Cyclades" by P. Bent there occurs the following passage :—

"I have frequently realized how much prized the Basil is in Greece for its mystic properties. The herb, which they say, grew on Christ's grave, is almost worshipped in the Eastern Church. On St. Basil's day women take sprigs of this plant to be blessed in church. On returning home they cast more on the floor of the house to secure luck for the ensuing year. They eat a little with their household and no sickness, they maintain, will attack them for a year. Another bit they put in the cupboard and firmly believe that their embroideries and silken raiment will be free from the visitation of rats, mice and moths for the same period."

We find too a reference to the Basil in Keat's "Isabella." Therein, it will be remembered that Isabella after exhuming the murdered Lorenzo's head :—

> "(She) wrapped it up ; and for its tomb did choose
> A garden-pot, wherein she laid it by
> And covered it with mould, and o'er it set
> Sweet Basil, which her tears kept ever wet."

But as neither classical Greece nor Rome can help us to explain the origin of the tulsi's or basil's sanctity let us return to India. And here, we shall not be disappointed. For this is the tale that is told in the Padma Purana by Naradmuni * to King Prithuraj. One day when Indra went to seek for Shiva in Kailas, his heaven, Indra saw no one except a man of terrifying aspect, of whom he asked whither Shiva had gone. The man stood silent, although Indra repeated several times the question. Then Indra grew angry and hurled at him his thunderbolt. The man disappeared and in his place stood Shiva, who was so wroth that to save Indra's life Brahaspati, the priest of the gods, had to throw himself at Shiva's feet and thus obtain Indra's life as a boon. But the lightning that in Shiva's wrath had, to kill Indra, flashed from his third eye could not

* Naradmuni was the son of Brahmadev and as the tale shows the mischief maker of the gods. The word is even now used as a synonym for a mischief-maker. In this tale, as I have no Sanskrit, I am indebted to a translation kindly made for me from the Sanskrit into Marathi by Shastri Moreshwar Dikshit of Poona.

return whence it came to Shiva, that Indra might not be struck, hurled it into the ocean where the Ganges meets it. And of the union of that lightning with Ocean a boy was born whom Brahmadev caught up to himself and to whom he gave the name of Jalandhar or Seaseized. And to him Brahmadev gave the boon that by no hand but Shiva's could he perish. Jalandhar grew up strong and tall and conquered the kings of the earth and in due time married Vrinda, the daughter of the demon Kalnemi. And under the rule of Jalandhar the demons, who had been by the gods driven into hell, came forth and urged Jalandhar to make war on them. And by Rahu,* his messenger, Jalandhar ordered Indra to hand over the jewels which had sprung from the churning of ocean. But Indra refused saying that Ocean had sheltered the enemies of the gods and that, therefore, they had rightly churned Ocean and had robbed him of his jewels.

So Jalandhar and the demons fought Indra and the gods in the forest of Nandan, and as the gods fell, Brahaspati revived them with the nectar plant, that grew on the slopes of Dronadri. But Jalandhar hurled Dronadri into the sea and the terrified gods fled for shelter into the caves, that pierce the sides of Suwarna or the gold mountain. Then the gods prayed to Vishnu and he came forth to rescue them, but against Jalandhar Vishnu's thunderbolts were harmless, because of the boon granted by Brahmadev. And Jalandhar with his mace smote Vishnu's eagle so that it reeled and Vishnu stayed the fight and granted Jalandhar a boon. And he asked Vishnu to bring Laxmi and live with him on earth in his place. Vishnu, perforce, consented and Jalandhar ruled as undisputed lord of the three worlds. The rain fell at the appointed times, poverty was unknown, the ryots lived freed alike from misery and sickness†, and all but the gods rejoiced under the sway of Jalandhar. But Naradmuni, the mischief-maker, went to his court. He saluted Naradmuni and asked him whence he came.

* Rahu was the messenger of the demons. Originally a Mang by caste, his head was cut off by Vishnu. Rahu and Ketu, the severed part of him, now amuse themselves by swallowing the Sun and Moon and so causing eclipses.

† The writer regards Jalandhar's rule merely as a change of dynasty.

He replied that he had come from Kailas, where he had seen Shiva and Parvati and herds of Kamdhenus or Cows that grant desires, and forests of Kalpavriksh or trees, that fulfil wishes, and masses of Chintamanis or the jewels that bestow favours, and that he had come to see whether in the three worlds there was any wealth like that of Shiva or any beauty like that of Parvati. And in this wise Naradmuni stirred up hatred against Shiva in Jalandhar and he sent by Rahu a message calling on him to hand over his wife and wealth, and covering himself with ashes to live for ever in the burning ground. Then Shiva was exceeding wroth and from his eye-brow there came forth a terrible shape with a man's body and lion's face. It ran to eat up Rahu, but Shiva, as he was a herald, saved him and ordered the shape to eat up its own arms and legs. And then to console it Shiva granted it the boon of being always at the door of his temples and gave it the name of Kirtimukh or Fameface.* But he sent Rahu with a scornful answer back to Jalandhar and he and Shiva fought each other on the slopes of Kailas.

But even Shiva could not prevail against Jalandhar so long as his wife Vrinda remained chaste. So Vishnu, who had lived with her and Jalandhar and had learnt this secret, plotted her downfall. One day when she, sad at Jalandhar's absence, had left her gardens to walk in the waste beyond, two demons met her and pursued her. She ran with the demons following until she saw a Rishi at whose feet she fell and asked for shelter. The Rishi, with his magic burnt up the demons into thin ash. Vrinda then asked him for news of her husband. At once two apes laid before her Jalandhar's head, feet and hands. Vrinda thinking that he was dead begged the Rishi to restore him to her. The Rishi said that he would try and in a moment he and the corpse had disappeared and Jalandhar stood by her. She threw herself into his arms and they embraced each other. But some days later she learnt that he, with whom she was living, was not her husband, but Vishnu, who had taken his shape. And she cursed Vishnu and foretold that in a later Avatar the two demons, who had frightened her, would rob him

* This Kirtimuk is still carved on the door of the Shivaite temples.

of his wife; and that to recover her he should have to ask the aid of the apes who had brought Jalandhar's head, feet and hands. Vrinda then threw herself into a burning pit. And Jalandhar, once Vrinda's chastity had gone, fell a prey to Shiva's thunderbolts. Then the gods came forth from their hiding place and garlanded Shiva. The demons were driven back to hell and men once again passed under the tyranny of the gods. But Vishnu came not back from Vrinda's palace, and those who sought him found him mad for grief, rolling in her ashes. Then Parvati to break the charm of Vrinda's beauty, planted in her ashes three seeds. And they grew into three plants, the Tulsi, the Avali and the Malti, and by the growth of these seeds Vishnu was released from Vrinda's charm. Therefore he loved them all, but chiefly the Tulsi plant, which, as he said, was Vrinda's very self, yet was her curse fulfilled. For the Avatars of Vishnu were these: Matsya or the fish, Kurma or the tortoise, Varaha or the boar, Narasinh or the lion, Wamanor the dwarf, Parashurama or the lord of the axe, and then Ramchandra the world conqueror.

In this 7th incarnation the two demons, who had frightened Vrinda, became Ravan and his brother Kumbhakarna. And they bore away Sita to Lanka. And to recover her Ramchandra had to implore the help of the two apes who had brought her Jalandhar's head and hands, and in this incarnation they became Hanuman and his warriors. But in the 8th incarnation, which was that of Krishna,* the Tulsi plant took the form of a woman Radha and as such wedded on Kartik Sud 12th the gay and warlike lord of Dwarka. And thus it is, when the Indian nights grow crisp with the coming cold, the women from the full moon of Ashwina to the full moon of Kartik light high above their houses the Akashdiwa or heavenly lamp, and so celebrate the wedding of Krishna and Radha and the reconciliation of Vishnu with the demon-lady, whom he wronged. Good luck attends the house of her who waters the Tulsi plant and the worship of Vishnu is incomplete unless

* Krishna was married to Radha under the name of Damodar. The story goes that in order to restrain his youthful frolics, his foster mother, Yeshoda, tied him with a rope (dam or dave) round the stomach "udar" to a stone motar

the Tulsi plant is placed on the black Shaligram stone which, picked up in the bed of the Gandak river, is regarded as the symbol of the Godhead.

Lastly the comic element is not wholly absent, for when in Marathi one wishes to say that one must sometimes do evil that good may come; it is best expressed by the saying "tulsiche mulant kanda lavavalagato." (One must place an onion in the root of the Tulsi plant.) While an unworthy son of a noble father (patris heroi filiis degener) is styled bhang growing in a Tulsi (to tulshint bhang ahe).—*Times of India, 3 May 1907.*

V.

CASTE MARKS.

South Indian Symbols.

Among the phenomena that first arrest the attention of the foreigner on his setting foot in this wonderland of India are those strange symbols designated "caste-marks" the number and variety of which do not cease to puzzle him, even though his knowledge of the country and its people is in other respects intimate. The term "caste-marks," I must begin by saying, is a misnomer, as the symbol denotes the religious creed, and not the caste, of the wearer. From the day on which he completes the first year of his mundane existence, the Hindu utilises the upper portion of his body in general and his forehead in particular to proclaim to all and sundry that he is a Smarta, Vaishnava, or Madhva, as the case may be. In some communities it is customary to daub the corpse copiously with the appropriate caste-mark before consigning to the flames.

Not only does the Hindu adorn his person with these devices, but he loves to paint them on the idols that he worships, on the walls of his temples, on the lintels of his doorways and even on the trees in his backyard. The mendicant's bowl has a caste-mark conspicuously displayed on it; and, for some occult reason that I have not yet been able to fathom, the broken jar fixed in the ground in front of the South Indian toddy-shop plants the caste-mark of the Smarta sect.

There are caste-marks circular and linear, vertical and horizontal; caste-marks in white, red, black, and almost every other conceivable colour. There are caste-marks which approximate to the Euclidean point and others which cover several square inches of space. There are caste-marks which are painted on with the finger tips, others which are drawn with the sacred thread and yet others which are impressed with metallic seals.

The Vibhuti.

That the wearing of the mark is prohibited in certain circumstances, as for example on fast days and during periods of pollution, is an indication of its spiritual efficacy. The orthodox will purify themselves with the caste-mark, only to the accompaniment of "mantras." Here, for instance, is a free translation of a portion of the chant recited by the Smarta in smearing himself with the "vibhuti" or sacred ashes:—"Let us sacrifice to the three eyed. One, who diffuses fragrance all around and increases prosperity. Let me be saved from the God of Death, as a ripe cucumber is prevented from bursting by means of iron hoops." The pre-eminent caste-mark of the Smartas or Saivites is drawn with the "vibhuti" aforesaid, a year's supply of which is stored in most houses. A large number of cowdung "cakes" are arranged on the floor and covered over with fuel, over which incantations are pronounced when it is set on fire. The fire is fed till the cakes assume a pure white colour and all vestige of moisture is removed from them. The "vibhuti" is applied liberally on the forehead, neck, chest and abdomen in triple patches at the time of offering the prescribed prayers at sunrise, noon and sunset. In the rural parts of Southern India, the small "samputam" or receptacle in which he keeps his "vibhuti" and his small change is accommodated by the Brahmin in his waist-cloth and has for its neighbour his snuff-box! The "vibhuti" represents the ashes of the cremation-ground which the Puranas speak of as Siva's favourite haunt. The Smarta caste-mark is also drawn with sandal-paste. The two-coloured "namams" of the Vaishnavas, consisting of two vertical outer lines in white, symbolising the feet of Vishnu, and an inner one in red which represents his

consort, Lakshmi, are of two kinds, according as the wearer belongs to the Vadagalai or Tengalai sect. The Vadagalai "namam" is U-shaped; the Tengalai resembles a trident with merely a stum of a handle.

Curious Varieties.

Among the curious varieties of litigation that the Civil Courts in this country take cognisance of are suits to restrain the trustees of Tengalai temples from applying the Badagalai caste-mark to the idols in their charge and vice versa. The substance used by the Madhvas for their caste-marks is a particular kind of earth called "gopichandanam" which is believed to be the relic of the sandal-paste prepared by the "gopastrees" or pastoral maidens described in the "Srimad Bhagavatam" for Sri Krishna's use. There are five of these marks: one represents Vishnu's "chakra" or discus which he wields in his warfare with the powers of darkness, another stand for his "sankha" or conch, two others are combination of these symbols, and the last is a square enclosing the inscription "Narayana" in Nagari characters. The marks are impressed by means of copper or brass seals, which have the respective designs cut on them.

The caste-marks worn by women are confined to the forehead and are more uniform than those affected by the men. The orthodox mark invariably worn on religious and ceremonial occasions is a small saffron spot in the centre of the forehead. But the more popular and fashionable mark is a tiny one made with a glue-like substance, usually jet black in colour, called in Tamil "sandhu," which is obtained by frying sago till it gets charred and then boiling it in water. "Sandhu" is also prepared in various fancy colours. Women who have not reached their twenties are sometimes partial to the use of "kuchchili-pottus," or small tinsel discs, available in the bazaar at the rate of about half-a-dozen for a pie.

To attach these to the skin, the commonest material used is the gum of the jack-fruit, quantities of which will be found sticking to a wall or pillar in the house, ready for immediate use. The vogue of the kuchchili-pottu is on the wane, how-

ever. In the more orthodox families, it is considered objectionable that the forehead of a woman should remain blank even for a moment, and accordingly, it is permanently marked with a tatooed vertical line, the operation being performed generally by women of the Korava tribe. The blister takes sometimes a fortnight to heal, but the Hindu woman, who is nothing if not a martyr by temperament and training, suffers the pain uncomplainingly.—*Times of India, 24-5-1907.*

Extract *from the late* Mr. Edward Tyrrell Leith's Manuscript Notes *on the* Subject *of* "*The* Dog *in* Myth *and* Custom."

(*Continued from page* 655, Vol. VII, No. 8.)

Ploss, "Daskird" Vol. I, p. 93. Citing Kuhn. (Westfalische Sagen).

Dogs, suckling.—In North Germany, it is believed that a lying-in woman can be easily abducted by Dwarfs, if she goes out before being churched. In each case, she must suckle the *puppies* of the Dwarfs, so that in time her breasts will hang low down. (Kuhn (A) Westfälische Sagen, 1859, p. 35.)

Ploss, Vol II, p. 116.

Suckling dogs.—Ploss, Vol. II, p. 116 (Archiv. für Anthropologie, Vol. V, p. 215, seq.)

Rochholty. Deutsh Glombeer Branch, Vol. I, pp. 101-102.

This Night spirit is elsewhere in the *Netherlands* called "the big Wapper and in Antwerp is known as the Town-dog. He represents the shimmering starlight.

ib., p. 103.

It is not always advisable to look on one's companion-spirit. It is said that he who sees himself has thus notice of his approaching death. In the North they say, who gazes on his Fylgia pays with his life.

ib. p. 158.

In all religions of Primitive Times, the dog has always been looked on as a companion of the gods, and hence it gets its share of the gift of Prophecy, When at length it is removed in every cult from their immediate neighbourhood, it becomes the guardian and messenger of the shades below.

Yama has a pair of "four-eyed, men-protecting path-watching Dogs." To them is the deceased handed over at the funeral sacrifice of the survivors, and in its prescribed Ritual (Rig-Veda, X, 14). One of these dogs is the black *Saramaya*. ib. p. 158.

In Greece we have (1) the Homeric Hell-hound, which watches over *Ais*; (2) the hounds which nightly accompany Hekate through the woods; (3) the dogs of Odysseus, which recognise the goddess *Athena* as she approaches. Rochholz. Der deutsche Glaube im Volksbrauch. Vol. I, p. 159.

In Norse tradition we have *Garm*, the chief of Dogs, according to the *Edda*, which must keep watch until the gods die. It is also a ghost-seer. It opposes *Odinn* himself when he approaches.

When Frigga, the mother of the gods, transforms herself to Hel, the Mother of Souls, she sends out the Noms and *Walpyrs*, who select the corpses, and are accompanied by Dogs, or are scented by the Dogs of men. In Schleswig, they say of *dogs* howling at night: "Hel is among the Dogs" (*i.e.*, they scent afar the coming pestilence). Hence in old church pictures, *St. Rochus*, the guardian saint against the Plague, is represented with a puppy.

As the Plague is compared to a fire, which appears as a blue flame, it results that the Dog scents fires.

The village-dog is the spiritus communalis the Dog.

Pregnant Roman women made vows to *Genita Mana* for the welfare of their infants and sacrificed a dog to her in order that the child might be vigilant and brave, just as the Greek pregnant women sacrificed the dog to *Hekate*. Ploss, Vol. I, p. 8.

In Bohemia, a pregnant woman will have a difficult labour if she strikes her foot against a dog. ib. Vol. I, p. 12

In the Upper Palatinate a pregnant woman must not eat any bird of prey. ib.

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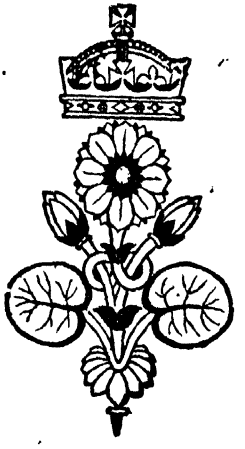

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ORDINARY MONTHLY MEETING, held on Wednesday, the 26th June, 1907.

Col. A. S. JAYAKAR, I.M.S., was proposed to the Chair in the absence of the *President*, Mr. S. M. EDWARDES, I.C.S.

The Minutes of the last Meeting were read and confirmed.

The "Government of the Cochin State" was duly enrolled as a member of the Society.

The following presents were announced :—

To the Library :

From Calcutta—Extracts from the Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. III, Nos. 1, 2 and 3, 1907.

Memoirs of the Asiatic Society of Bengal, Vol. I., Supplement, pp. ix-xi.

From Poona—Monographs, Nos. 43, 48, 54, 55, 56 of the Ethnographical Survey of Bombay.

From Bangalore—Bulletin of the Ethnographical Survey of Mysore, Nos. VII to XII.

From Paris—Revue de L' Ecole D'Anthropologie de Paris, Annee V, May, 1907.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft, I Heft.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences de St. Petersbourg, VI Serie, Nos. 8 and 9, 1907.

From Stockholm—Kungl. Vitterhets Historie och Antikvitets Akademiens Manadsblad, 1903-1905, and Fornvännen Meddelanden Fran K. Vitterhets Historie och Antikvitets Akademien, 1906.

From New York—International Journal Tantrik Order, Vol. V, No. 1, and Bulletin of the New York Public Library, Vol. XI, No. 5, May, 1907.

From Mexico—Anales del Museo Nacional de Mexico (Segunda Epoca), Tomo IV, nūms 1 y 2.

From Buenos Aires—Anales del Museo Nacional de Buenos Aires, Serie III, Tomo VI and VIII.

From Sydney—Journal of the Royal Anthropological Society of Australasia, Vol. IX, No. 5, May, 1907.

The following paper was then read :—

"THE KISS OF PEACE AMONG THE BENE-ISRAELS OF BOMBAY AND THE HAMÂZOR AMONG THE PARSEES."

BY SHAMS-UL-ULMA JIVANJI JAMSHEDJI MODI, B.A.

Rev. J. Henry Lord has recently published a small interesting book, entitled "The Jews in India and the Far East," and has kindly presented a copy of it to our Society. In the first chapter of that book, the author describes "Certain religious observances in vogue amongst the Bene-Israel not in common use amongst Jews elsewhere." The object of this paper is to compare one of these religious observances with a similar religious observance of the Parsees.

The religious observance which I wish to compare in this paper, is that known as "The Kiss of Peace" amongst the Bene-Israel. Rev. Lord says of this custom that it "is evidently so much one with the kiss of peace known amongst the early Christians, that one cannot but suppose that there is some community of origin between the two, could it be exactly traced. It is, of course, not difficult to believe in the possibility of the practice having been handed down amongst the

Bene-Israel, and having been without break used by them on occasions of their meeting together at circumcisions, and for such other communal meetings as they may have kept up amongst themselves from the first. It is performed as follows:—Emanating from the chief minister, who bestows it on the elders nearest to him, it passes throughout the congregation. Each individual seeks it, as far as possible, from his senior or superior. Extending the arms with the hands flattened out, and in the position of the thumbs being uppermost, the person approached takes the hand between both of his own, similarly held, and the junior then probably places his remaining hand on the outside of one of those of the person already holding his other hand. The hands of each are then simultaneously released, and each one immediately passes the tips of his fingers which have touched those of his neighbour to his mouth, and kisses them. He then passes on to receive the same from, or to bestow the same on, another; and so on, till all in the Synagogue have saluted one another. Two or three minutes may be occupied in the process. A movement is going on all through the Synagogue, and a distinctly audible sound of the lips is heard through the building, till all is finished."

Then on the subject of the prevalence of this custom, Rev. Lord says:—

"This custom prevails among the Jews of Cochin as well as amongst the Bene-Israel of Bombay. As regards Christians the practice is not as yet extinct. The Syrian Christians in Malabar regularly use it, and it may be a further evidence of the intimate connection which we shall endeavour to show as likely to have existed between the Jews of India and Persia, especially those formerly of Kurdistan, that amongst the Nestorian Christians of Kurdistan, the practice is in vogue to-day also. The clergy of the Archbishop of Canterbury's Mission to the Assyrian Christians describe the kiss of peace as prevailing (*mutatis mutandis*) almost exactly as amongst the Bene-Israel. The Rev. T. Whitehouse, in a paper contributed to *Evening Hours* in 1873, describes the custom as practised in the White Jews'

Synagogue in Cochin and amongst the Syrian Christians of St. Thomas there" (pp. 30-31).

As to the custom observed by the Assyrian Christians, Rev. Lord quotes Messrs. Maclean and Browne's book, "The Catholics of the East and His People" (p. 255) as follows: "One (deacon) goes to the Bema* and says a litany; another gives the kiss of peace to the people, somewhat as at the daily services except that the celebrant first kisses the altar and the deacon takes his hand between his own and kisses them, and then goes to the sanctuary door and gives the peace to the person of highest rank, and then to the next, and so on" (p. 31 n.).

Now I will describe here the process of the religious custom of Hamâzôr which is observed by the Parsees even now, and which, I think, is well nigh the same as the Kiss of Peace of the Bene-Israel of Bombay, the Jews of Cochin and the Syrian Christians.

It is an elder who generally begins the ceremony. Suppose there are two persons, A the senior or elder, and B the junior or younger. A holds forth both his hands flattened out, the tips of the fingers pointed to B. Then B, with whom he makes the Hamâzôr, similarly holds out his hands, placing his flattened right hand between A's flattened hands. This process places the flattened right hand of A in its turn between B's flattened hands. Thus, each holds the right hand of another in the folds of his hands. Having thus placed their hands in each other's grasp or fold, with a graceful gentle movement they withdraw their right hands, and similarly pass their left hands in the folds of the hands of each other. They then loosen the hands, and lift them (the hands) to their heads so as to touch their heads with the tips of their fingers. They slightly nod their heads at the same time as a gentle salutation. This graceful movement of heads and salutation is called Hamâzôr. The whole process is spoken of as "Hamâzôr karvi" or as "Hamâzôr levi," *i. e.*, "to do the Hamâzôr" or "to take the Hamâzôr."

* A kind of pulpit, a chancel.

The following are the ceremonies and the prayers at the end of which the Hamâzôr is always performed by the officiating priest:—

1. The Yaçna or the Yazashna.
2. The Vendidâd.
3. The Visparad.
4. The Âfringân.
5. The recital of the Nyâishes jointly by a number of persons forming a congregation.

During the first three ceremonies, it is the two officiating priests who perform the Hamâzôr. In the case of the Vendidâd when it is recited for the Nirangdin ceremony, the second priest, *i.e.* the Râspi or the Âtravakhshi, at the conclusion of the ceremony performs the Hamâzôr with other priests and laymen assembled to witness the ceremony.

In the case of the Âfringân ceremony, the two officiating priests, the Zoti and the Âtravakhshi, perform the Hamâzôr at the end of each *kardê*, or section of the Âfringân. If a congregation has assembled, at the end of the whole ceremony, the Râspi or the Âtravakhshi goes round amongst the assembly and performs the Hamâzôr, as described above, with all. This custom of performing the Hamâzôr with all members of the congregation is getting a little out of practice from the Parsees of Bombay, but it is generally observed at Naosari and at some other Parsee towns of Gujarat. Even upto two or three years ago in the principal Fire-temples, like the Wadia Fire-temple, all the laymen used to sit down on the same carpet on which the priests performed the Jashan ceremony, but now they are made to occupy chairs. Such changes have led and lead to a general non-observance of the Hamâzôr custom by the whole congregation as a body.

Now, it is at the recital of the Nyâishes in a congregation that one sees the Hamâzôr with many points of similarity with the Kiss of Peace of the Jews. For example, the Oothumnâ ceremony on the third day after one's death presents such an occasion. In such religious or ceremonial gatherings people generally take their seats or stand according to their seniority

of age or position. The senior or head-priest takes his stand in the middle and in the front line. At the end of the recital of the Nyâishes, and the Doâ nâm Setâyashna which always follows it, the senior priest begins the Hamâzôr commencing with the next senior priest standing by his side. He continues that with several more next to him. Those next to him continue in their turns with those next to them, and so on; thus the whole assembly performs the Hamâzôr, each observing it with the few next to him. From this description we see that the Hamâzôr of the Parsees resembles the Kiss of Peace of the Bene-Israel of Bombay and the Jews of Cochin.

The principal points of similarity are the following:—

(*a*) The movements or the passing of hands is similar in both.

(*b*) In both they emanate from, or begin with, the chief minister.

(*c*) In both, each person makes it with, or bestows it upon, the elders nearest to him.

(*d*) In both, it passes throughout the whole congregation.

The only point of difference is this, that while among the Bene-Israel the process ends with a kissing of the tips of fingers of the hands, among the Parsees, it ends with the lifting of the tips of the fingers of the hands to the forehead and with a gentle bow.

Now, what is this Hamâzôr. What is the meaning of the word? What does the custom signify or symbolize?

The word Hamâ, in the Hamâzôr is Avesta *hama*, Sanskrit *sam*, Lat. *similis*, English *same*. The word 'zôr is Avesta Zaothra and comes from the root '*zur*' to perform a ceremony. So, the word Hamâzôr means "to be the same or to be one in ceremony." One of the principal celebrants or participants in the ceremony, by passing his hands in the hands of others, makes them symbolically participate in the ceremony he had performed. The members of the congrega-

tion, by performing the Hamâzôr with one of the principal celebrants, make themselves participants in the ceremony.

While performing the Hamâzôr, they recite the words "Hamâzôr, Hama ashô bed," *i.e.*, "May you be one with us in the ceremony, may you be *ashô* or righteous." The recital of the words signify and emphasize the object and aim of the performance of the Hamâzôr ceremony. The ultimate aim of all ceremonies, rites and sacrifices, is to elevate the mind and thoughts of the performers of the ceremony or of the worshippers. A sacrifice does not fulfil its object, unless it makes the participant "sacred," unless it elevates his thoughts, unless it makes him a better man. So the celebrants or the participants in the ceremony, by performing the Hamâzôr and uttering the above benediction, wish each other to be *ashô* or righteous.

From the fact that the Hamâzôr was performed in the Liturgical services, with a view to signify participation and unity, and with a wish that the person with whom it was performed may be righteous, the Hamâzôr has come to signify a religious or solemn way of communicating one another's good wishes on the Naoroz or the New Year's Day. It is in connection with the New Year's Day that the Hamâzôr is best known to the laymen. Early in the morning of that day, after washing themselves and putting on new suits of clothes, members of the family exchange this form of salutation and expression of good wishes. Friends do the same when they meet one another. Members of a family, or friends, if at variance, are expected to forget, on the New Year's Day, their differences, and to unite and be friendly by performing the Hamâzôr with one another.

A generation or two ago, it was a custom for the head of a main family, *i.e.* the senior or older member representing the chief block from which several families had descended, to call a *mijlas* or a gathering at his place in the morning of the New Year's day for the purpose of the Hamâzor. All the members of the family met there and exchanged this form of salutation.

We see, from what is said above, that behind the exoteric or outward passing of hands in the Hamâzôr, signifying unity

and harmony, there lies the esoteric idea which demands that the participant must unite in the work of righteousness. Thus, behind what we may call "physical Hamâzôr," there is, what we may term, the "spiritual Hamâzôr." The participants in the ceremony are asked to be one with the chief celebrants in some religious acts which may lead to an increase of righteousness in the world.

From that view of the question, we find that, there is not only the idea of the Hamâzôr—the physical Hamâzôr—between Man and Man, but there is also a kind of Hamâzôr—a spiritual Hamâzôr—between Man and Nature, between Man and Nature's God. The Pâzend Âfrins recited in the Âfringân ceremonies, at the end of which the Hamâzôr is performed, are replete with expressions about this kind of Hamâzôr with Nature and Nature's God. For example, in the Âfrin of Ardâfrosh, there is a long list of such spiritual Hamâzôrs—Hamâzôr with Ahura Mazd and Hamâzôr with many abstract ideas all leading to the conception of a righteous moral life. The lesson, which this part of the Âfrins inculcates, is this, that one must try to be one with the Harmony, Order, System, established by God in Nature. The divisions of time and space in the grand Infinity of Time and Space—divisions brought about by the movements of heavenly bodies—are all intended with a view to Harmony, Order, System. So let Man try to be one with that Harmony, that Order, that System in Nature.

Rev. Lord considers the custom of the Kiss of Peace among the Bene-Israel, to be one not in common use amongst Jews elsewhere. The custom prevails among the Jews of Cochin, and also among the Syrian Christians in Malabar. The question then is: "If it is not an old Hebrew custom, whence did it come to them?"

Rev. Lord, while speaking of some of the legends of the Bene-Israel, gives their tradition, which says, that some 1,600 years ago, they came to India from some northern parts. Most of them were ship-wrecked. Mr. Haim Samuel Kehimkar compares, as pointed out by Rev. Lord, this tradition of thier ship-wreck, etc., with a similar tradition about the Chitpavan

Brahmans and "raises the enquiry whether the Chitpavan Brahmans to whom such curious legends attach, and whose countenances differentiate them from Indians generally, may not have been of one common stock with the Bene-Israel." Rev. Lord himself suggests the theory that the Bene-Israel may have come to India from Egypt or the Persian Gulf with which India had a good deal of commerce. He points to Chaul or Revdândâ as the place where they may have landed at first. Chaul is situated at about 10 miles from "the village of Nawgaon, which the Bene-Israel claim as the spot of their first landing and abode in India" (p. 13).

I beg to submit that, if Chaul be the place of the first landing and abode of the Bene-Israel as suggested by their tradition, and if, as pointed out by Rev. Lord, the Persian Gulf was the place whence they came here, we can say in reply to the above question, that the custom of the Kiss of Peace, which is not observed amongst the Jews elsewhere, came amongst the Bene-Israel of Bombay from ancient Persia, where it had its parallel in the Hamâzôr of the Zoroastrians.

Again, it must be borne in mind, that one of the Arab writers who write about Chaul, and say that it was at one time inhabited, among others, by the Jews, says that it had amongst its inhabitants, the fire-worshippers, *i.e.*, the Parsees also. According to Zakariya-al-Kazwini, Chaul was inhabited by the Parsees in the 13th century. So, it is possible, that the Jews or Bene-Israel of Chaul and the adjoining districts had taken the custom of the Kiss of Peace, if not direct from their Zoroastrian countrymen of Persia, from their Zoroastrian co-citizens of Chaul. Zakariya says that the Parsees had even their Fire-temples there. I had the pleasure of visiting the town of Chaul (Revdândâ) in November 1904, to find if there was any vestige of the Parsee population there, but I found none.

Again, Rev. Lord says that the custom, though not a general Jewish custom, prevails amongst the Jews of Cochin and also among the Syrian Christians of Malabar. He thinks

that it came to them from Persia, with which that part of India had commercial relations. The custom is still prevalent among the Christians of Kurdistan. So, probably it came to the Jews and the Christians of Malabar from the Jews and Christians of Persia, who must have taken it from the custom of the Hamâzôr among the Zoroastrians of Persia.

We have further evidence of the commercial relations formerly subsisting between India and Persia in the fact, that some Pahlavi inscriptions have been found in Southern India. These inscriptions which are now in Christian churches have been connected with Persian Christians.

In the church known as Mount Church or St. Thomas's Mount, near Madras, there is a Pahlavi inscription on a stone slab having the Christian Cross over it. The inscription is in the form of an arch round about the Cross. There are two similar stones with Pahlavi inscriptions in the Valiyapaḷḷi Church at Kôṭayam in the district of Travancore.

It is said that in 1547, while the Portuguese were digging the foundation for a church in a place on St. Thomas's Mount, in the midst of some old ruins of the Christians, they came across the above stone. When they finished the church, they built up in its altar the stone with the Cross and the Pahlavi Inscription. It is about 4 feet in height and 3 feet in width. A translation of the inscription was attempted at first by Dr. Haugh and West, when Dr. Burnell first brought the inscription into public notice, but it was in 1896 that the late Dr. West gave a better translation of it.

The text and translation, as given by Dr. West, run thus [1]:

Text.

1. Mûn ham-ich Meshîkhâ-i avakhshây-i madam-afrâs-îch khâr bûkhto
2. Sûr zây mûn bun dardo denâ

Translation.

"(He) whom the suffering of the selfsame Messiah, the forgiving and upraising (has) saved, (is) offering the plea whose origin (was) the agony of this."

The inscription bears no date, but by comparing the character of its writings with that of the Pahlavi inscription of

[1] *Epigraphica Indica*, June 1896, pp. 175-76.

the 11th century in the Kennery Caves in our neighbourhood, and with that of some copperplates, Dr. West thought that the Mount Church inscriptions were of the 11th century.

Now, how did the inscriptions in the Pahlavi language of the Parsis come to the south of India and that with the Christian Cross over them and in Christian quarters? Dr. Burnell thus explains the matter. Christianity had made great strides in Persia in the time of Shapur I, so much so, that some writers suspected that the king personally was inclined towards Christianity,—a suspicion not well founded because the Dinkard speaks of Shapur as one who took an active part in the Renaissance of Iranian literature and religion. It was in his reign that Mani, the founder of Manichæism, flourished in Persia. He had founded a hybrid religion, the elements of which he had taken both from Zoroastrianism and Christianity. His religion was neither Zoroastrian nor Christian. So, he and his followers were hated both by the Christians and the Zoroastrians. Though he flourished in the reign of Shapur, he could not spread his doctrines in Persia itself in the time of Shapur. His influence increased a little in the reign of Hormaz, but Behram, the successor of Hormaz, put him to death in 277 A.D. He put to death also his so-called 12 apostles and bishops. Hundreds and thousands of his followers, among whom there was a large number of Christians, were compelled to leave Persia. Many of these fugitives, it is believed, came to India. So the Pahlavi inscriptions with Christian devices found in the south of India belonged to the Persian Christians. The first Christians who came to India from the West are believed to be the believers of Manichæism. Some say that Mani himself, when expelled for some time from Persia by Shapur, had come to India. He was an excellent painter, and he said to the ignorant and to the superstitious that it were the angels who helped him in drawing his beautiful pictures.

Among the books attributed to him one was called "A Greater Epistle to the Indians."[1] It is on the authority of Mahomedan writers like Abû'lfaraj and Al-Nadîm, that it is said that his disciples had come to India. Again, Syrian

[1] Indian Antiquary, Vol. III, p. 309.

traditions say that one Marsapahole had come to them from Babylon. This person is believed to be a follower of Mani.

That the Christians of the Mani sect had come to the south of India appears from the fact, as pointed out by Dr. Burnell, that there is a place Manigramana in the south of India, so-called from his name.

It is believed that the Christians of the Mani sect ceased to come to South India after the 11th century. The Syrian Christians then began to take their place. In the church at Kotagam, the stone bearing Pahlavi inscription has also an inscription in the Syrian language.

Rev. Lord says of the Bene-Israel custom of the Kiss of Peace that it is "evidently so much one with the kiss of peace known among the early Christians that we cannot but suppose that there is some community of origin between the two." Now the "kiss of peace" among the early Christians was really a kiss as we now understand the word. It was a kiss on cheeks. In the first epistle of Paul the Apostle, to the Thessalonians, they are asked to "greet all the brethren with an holy kiss." (I., Thessalonians, V. 26). In the letter of the same epistle to the Romans they are asked to "salute one another with an holy kiss" (Romans, XVI, 16.). From these passages it appears that there was the regular kissing on the cheeks of one another, and not only the kissing of the tips of the fingers of one's own hands after passing them into the hands of another person. Of the later modification of the original Christian custom, Dr. E. B. Tylor says: "This (custom) may even now be seen among Anabaptists, who make an effort to retain primitive Christian habit. It early passed into more ceremonial form in the kiss of peace given to the newly baptized and in the celebration of the Eucharist; this is retained by the Oriental Church. After a time, however, its indiscriminate use between the sexes gave rise to scandals, and it was restricted by ecclesiastical regulations—men being only allowed to kiss men, and women women,—and eventually in the Roman Church the ceremonial kiss at the communion being only exchanged by the ministers, but a relic or cross

called an *osculatorium* or *pax* being carried to the people to be kissed."[1]

So it appears that the kiss of peace of the early Christians was different from the kiss of peace of the Bene-Israel of Bombay and of the Jews of Cochin. If it was the kiss of peace of the early Christians that gave to the Bene-Israel of Bombay and to the Jews of Cochin their modern custom of the kiss of peace, the custom would have been common to all the Jews. But, as it is a custom special to the Bene-Israel of Bombay and to the Jews of Cochin, and, as it differs from the early Christian kiss of peace, it seems probable that they have taken it from the Zoroastrian Persians with whom they came into contact at Chaul and at the adjoining centres and in Southern India.

We find from Herodotus (I., 134) that among the ancient Persians one of the forms of salutation was kissing. When equals met together, they kissed each other on the mouth. When one was inferior, the kissing was on the cheeks.

ORDINARY MONTHLY MEETING, held on Wednesday, the 31st July, 1907.

COL. A. S. JAYAKAR, I.M.S., was proposed to the Chair, in the absence of the *President*, Mr. S. M. EDWARDES, I.C.S.

The Minutes of the last Meeting were read and confirmed.

The following gentlemen were elected members of the Society :—

J. A. Saldanha, Esq., B.A., L.L.B., Subordinate Judge, Alibag ; C. Hudson, Esq., I.C.S., Dharwar.

The following presents were announced :—

To the Library:

From Poona—The Ethnographical Survey of Bombay—Monograph Nos. 65, 66, 67, 69, 70, 73 and 75.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXII., No. 253, April, 1907.

[1] Encyclopædia Britannica, Vol. XXI, p. 236.

From Paris—Revue de L'Ecole D'Anthropologie de Paris—Annee VI., Juin, 1907.

From Berlin—Zeitschrift für Ethnologie 39, Jahrgang, 1907—Heft III.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft II.—Heft 1907.

From St. Petersbourg—Bulletin de L 'Academie Imperiale des Sciences de St. Petersbourg, VI. Serie, 1 Juin and 15 Juin.

From New York—Bulletin of the New York Public Library, Vol. XI., No. 6.

From Berkeley—Indian Myths of South Central California, Vol. IV., No. 4.

From Manila—The Philippine Journal of Science, Vol. II., No. 2.

From Mexico—Anales del Museo Nacional de Mexico, Segunda Epoca, Tomo IV., num. 3.

From Wien—Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVII Band.

The following paper was then read :—

"THE FUNCTION OF ANTHROPOLOGY IN THE RECONSTRUCTION OF PRIMITIVE HUMAN HISTORY AND ITS ILLUSTRATION WITH REFERENCE TO PRE-HISTORIC INDIA."

BY MR. R. K. DADACHANJI, B.A., L.L.B.

1. In the paper on the origin of monogamy, etc., read by the author of this paper before this learned Society, it was claimed for anthropology that "it can, by a study of the records of primitive times preserved by the religious and social ideas and institutions and usages of mankind, solve questions regarding the primitive history of mankind, ... the early history of the primitive races of mankind, their early homes, the courses of their subsequent movements throughout the world, and their division into smaller groups." In justification of this claim, a theory of primitive human history was put forward, and attempted to be substantiated

by what may be called anthropological, as distinguished from what is known as historical, evidence. In this paper it is proposed to shew (1) that the recognised and prevailing methods employed for collecting and working upon materials for the reconstruction of primitive human history, in other words, for the collection and interpretation of the records of primitive human history are faulty; and (2) that the true methods to be employed for this purpose are those suggested, and established as correct by anthropology. While history, as generally understood, regards a nation as a unit by itself, and its history as formed and made by itself alone, anthropology regards a civilized nation as but a member of the whole family of civilized nations, as a part of a unit, and its history as only a chapter in the history of civilized mankind, made as much by itself as by other civilized nations, with whom it came into contact in any way from time to time. Anthropology, therefore, teaches that primitive, or for the matter of that even current history, or the history of any period whatever, of a particular civilized nation may be reconstructed or constructed only by the application of certain principles which anthropology establishes. We know that recorded history, professedly composed as such, has been doubted and often justly criticised as incorrect. Herodotus was at one time stigmatized as the father of lies instead of history. And so have various works of history and travels been subjected to adverse criticism. And as often as not such criticism has proved correct. There are recorded chronicles of the lives of Buddha, which when critically analysed, prove to be faulty and exaggerated in many respects. Thus what is known as historical criticism has arisen, consisting in the examination of statements recorded in early chronicles in the light of probability and surrounding circumstances. But this paper will shew that the prevailing historical methods are incapable of achieving any satisfactory results in the field of historical research, unless an alliance is sought by them with the principles which anthropology lays down as generalized from the history of the civilization of all times. This paper will further demonstrate the correctness of these principles and the method of applying them, by giving the

results of their application for the purpose of solving a few knotty questions connected with the history of primitive prehistoric India. Thus this paper will shew that the following opinion of W. H. R. Rivers, which is participated in by almost all writers on historical and anthropological subjects, is erroneous. In his exceedingly interesting work "The Todas," published only last year, he says :—"Customs apparently identical are found in races so widely separated geographically and so diverse ethnologically, that it seems certain the customs must have developed in total independence of one another. There seems to be an identity of idea actuating custom in peoples very different from one another in their surroundings and conditions of life."

2. The abovementioned principles as laid down by anthropology upon which the reconstruction of primitive human history must be based are as follows :—(1) All civilization and progress are the results of the evolution of thought from its simplest to its most complex forms, step by step, among the different races of mankind from the remotest times. There is, in consequence, for the most part a unity or continuity in the history of the civilized nations of the world of all times. (2) What makes a nation's history is not its own intellectual, moral and physical activity, but also such activity on the part of other nations, which come or have come, directly or indirectly, into contact with it in all times. The history, therefore, of a civilized nation, pertaining to a particular period, is necessarily connected not only with its past history, but with also the history of other surrounding nations, within, as well as outside, its own country. Hence the reconstruction as well as the construction of its history of any period must be based upon a careful examination of all historical as well as anthropological records of the same, as well as prior and even subsequent periods of that nation as well as other nations, who have directly or indirectly influenced its intellectual, moral or physical activity in any manner. (3) Under the influence of definite physical environment and other causes, primitive human races developed definite and distinctive mental, moral and physical characters which became necessarily

hereditary. (4) A race generally retains its original, intellectual, moral and physical characters, and its original, religious and social ideas, usages and institutions, and does not as a rule radically modify them under the influence of any new environment—physical, moral, intellectual or political. It is therefore necessary carefully to ascertain these characters, ideas, usages and institutions; and it is by their aid that for the most part a race can be traced in any country to which it has migrated, and in any age, amidst any new surroundings, even under a new language. (5) There have been, and there are still and will always be constant movements amongst the different races of civilized men, migrations from one place to another or others for various reasons. These migrations involve some limited changes in ideas and usages and even in physical characteristics mostly, if not exclusively, caused by intermixture of blood, if any. Religious conversions also work such changes, but then also through the agency of intermixture of blood. The extent of such changes necessarily depends upon the extent to which the intermixture of blood has proceeded and therefore, if ascertained, by itself determines the extent of the latter. (*b*) Every race carries along with it its own religious and social ideas and transfers or tries to transfer them to other races, with whom it comes into contact, and plants or tries to plant them, wherever it migrates. (7) There is a migration of ideas along with language and literature, as well as with trade and arts.

3. In his interesting Report on the Indian Census of 1891, Mr. J. A. Baines says in the chapter treating of the ethnographic distribution of the Indian people:—"The materials for the history of early days in India are singularly defective. . . . Attempts to reconstruct the ancient history of India from the literature that has come down to us, judging from the want of harmony among the experts, who have made them, are remarkable only for their brilliant failure." But this despair about the reconstruction of the ancient history of India would not be justified if investigations about that history were carried on along the proper lines. We shall, therefore, first attempt to point out the errors in the prevalent

methods employed for the purpose of spelling out the ancient history of India.

4. These methods consist in the examination of (*a*) Indian literature and tradition, ancient and modern, and (*b*) the languages and the physiological characteristics of the different races in India.

5. The language and literature of a nation do form, if carefully and critically dealt with, reliable evidence of (*a*) its social and religious ideas, usages and institutions, its habits and occupations; (*b*) the nations it came into contact with, and the words and ideas borrowed from them. But language and literature necessarily cannot record or throw any light by themselves upon the history of the nation before they themselves come into existence. Indeed, if the aid of anthropological evidence of the nature and to the extent already specified be not taken, interpretation of ancient history through the agency of language and literature will generally be erroneous. For instance, if the language of a race testify to the presence of any words belonging to the language of a foreign race, it does not afford any evidence by itself as to whether the two races had ever come into contact with each other, and if so, when and where and how, unless the relation between the two were apparent from any patent circumstances.

6. To take an obvious instance, neither the Gujerati language nor the Gujerathi literature of the Parsees of Western India, apart from Gujerathi works relating to their past history written by them, can ever unfold the secrets about their history prior to their adoption of the Gujerathi language, or point out when, where, and under what circumstances they adopted it. And all inferences relating to the ethnology of the Parsees based on any analysis of their Gujerati language and literature would be utterly absurd. Thus unless there be evidence as to when and under what circumstances a language arose or was adopted by a race or a nation, its testimony would be misleading. But such evidence of a direct nature would be evidently wanting as regards prehistoric times. Hence in the absence of such evidence the language test is hardly reliable.

7. But language and physiological characteristics, and therefore also literature are liable to great changes under the influence of (*a*) trade or business or neighbourly intercourse, (*b*) conquest or subjugation, and (*c*) intermixture of blood following upon either of these circumstances. The known history of the Sanskrit and the Prakrit, the Anglo-Saxon and the English, the Latin and the Italian languages, shews how and when such changes in languages occur.

8. Changes in ideas would be brought about by alien religious teaching also. And the makers of literature, being generally travelled men, may not always be trusted to present a faithful picture of their country in any period of its history. Moreover, it is not unknown that poets for various manifest reasons would give reins to their imagination and fancy.

9. Mr. Baines has recognized in the passage above cited the defects in the historical evidence furnished by literature and tradition, as ordinarily interpreted. And with reference to the value of comparative philology as elucidating points of history, he quotes Dr. M. Müller's reference to the "unholy alliance" between comparative philology and ethnology, and distinctly states that "the return of language serves merely philological purposes" in the census.

10. It is clear that when any inferences are based on any evidence, they must be borne out fully by such evidence and further should be carefully tested with reference to other evidence indirectly bearing on them. Again, inferences must be worded most carefully, so as to be confined, within the limits imposed by the nature and extent of the evidence they are founded on. As we shall see, these obvious principles are not attended to in the application of the current historical methods; and in consequence their neglect leads naturally to errors, which could without difficulty be avoided. Moreover, it seems, generally to be the rule with every historical writer or even inquirer to assume as correct the conclusions arrived at by predecessors, especially distinguished predecessors or even by himself on prior occasions, and never to re-open the questions thus supposed to be settled once for all, and revise them in the light of old evidence as well as fresh evidence, if any. There are,

no doubt, eminent exceptions to this rule. But even in adopting the results of the investigations of predecessors, some writers, instead of adhering to the language of the former, draw their own inferences from it, and stretch it still further in a way not strictly warranted. We shall have occasion to note in passing instances of these errors.

11. The questions at the threshold of primitive Indian history, in which, of course, we are so much interested, are:—(I) Who were the Dasyus mentioned in the Rig-Veda as the foemen of the Aryans? Were they autochthonous? If not, to what races did they belong? Were they of Mongolian or African or Semitic origin? (II) If they were immigrants in India, from what country did they emigrate to India, and by what route? Where did they enter India? And what were their subsequent movements? The second set of these questions, which are to some extent involved in the first are strictly historical questions, and would hardly fall within the province of this learned society, and are, therefore, left to be dealt with elsewhere. The question whether the Dasyus were autochthonous would also depend to a considerable extent upon the solution of the abovementioned second set of questions. We shall, therefore, assume that the "Dasyus" were not antochthonous, but were sprung from a foreign stock; and we shall discuss the remaining part of the first set of the above questions in the light of anthropological evidence and principles of investigation.

12. In the learned article on India evidently composed by Sir W. W. Hunter and almost wholly embodied in his "The Indian Empire," he says:—"The Aryan with his finely formed features loathed the square Mongolian faces of the aborigines. One Vedic singer speaks of them as 'noseless' or flat-nosed." Now, there seems to be no passage in the Rig-Veda referring to the "finely formed features" of the Aryans, much less the "square faces" of the Dasyus, still less to, what the distinguished author calls, Mongolian faces. The Rig-Veda refers to the "fair complexioned friends" of "the mighty thunderer" Indra (I-100), obviously in contradiction to the "dark-hued races," (VII-5), "those darksome creatures" (VI-47)

the Dasyus. Thus the white and the dark or black colors are alone pointed to, while the shape or formation of the features is not referred to at all. The only ground, upon which the Dasyus are assumed to be treated by the Rig-Veda as Mongolian in features is the following passage in the hymn to Indra (V-29). "Thou slewest noseless Dasyus with thy weapon." Taking this passage, along with the abovementioned passages, it is not at all absolutely correct to infer, that the Rig-Veda necessarily intended to describe the features of the Dasyus, since nowhere else are they described, nor are the features of the Aryans mentioned. And the expression "noseless" if a correct rendering of the original expression in the Sanskrit text, may have been employed even in a metaphorical sense. But Griffith in his translation of the Rig-Veda points out, that the original word, if read as "anâsân," separating the initial "a" from "nâsân," would mean "noseless," but that Sayanna reads it as "anâsân," joining the first two letters "a" and "n" and translates it as mouthless, voiceless, unintelligibly speaking. At the most, the question of the true rendering of the passage is doubtful, though Sayanna's reading appears to be preferable. Thus with all respect for Sir W. W. Hunter, it must be observed, that his inference, that the Dasyus, as described by the Rig-Veda, were of Mongolian features and therefore descent is not justified by the data, upon which it is grounded by him. But Baines stretches Hunter's inference still further and refers to the Dasyus as "of *yellow* complexion." Speaking of the Aryan immigrants, and referring to the Punjab, he says in his abovementioned report: "It is in this region probably, that they (the Aryans) found the first enemy of foreign race to themselves, for they mention hostile serpent worshippers of a yellow complexion." As already shewn, the Rig-Veda expressly mentions the dark or black complexion, and not any "yellow" complexion of the Dasyus. It is impossible they could have mistaken the two colors, because they refer to the Dasyus as "dwelling in darkness"—obviously referring to the darkness of their skin. The Rig-Veda mentions gold, though not silver. Thus, if the color had been really "yellow," it would have been described, as such, and not as "dark" or

"black." Hence the fair inference is that the Dasyus were not of "yellow" complexion and were, therefore, not Mongolian, but were "dark" or "black" in complexion. Then the question arises of what race were these dark-visaged settlers in primitive India ?

13. In the said paper on Monogamy, &c., and elsewhere we had described the intellectual and moral characteristics as well as the religious ideas of the original non-Aryans living in the South of Asia in the countries near the Red Sea. With this description of the South Asiatic non-Arayns, the description given by Sir W. W. Hunter of the Dravidians of Southern India tallies to the extent that the latter description goes. He says. "The Dravidians were from ancient times fond of trade . . . . . were great builders, and the earliest forms of architecture are ascribed to them. They worshipped the productive earth under the symbol of the snake, and the linga or rude stone emblem of male reproduction." And Hunter, further, admits that the Dravidians had been pushed into the south from the north, though he adds, but as we think erroneously, that they were driven towards the south by the Dasyus. And it is a fact, that Kashmir was, in ancient historic times, and is still, a seat of serpent worship. The inference, therefore, is, that the Dasyus, whom the Vedic Aryans encountered in Northern India, were identical with the forefathers of the Dravidians of the south of India, as above described by Hunter.

14. When dealing with the historical questions mentioned above in Art. 10, we shall shew that the ancestors of the Vedic Dasyus lived most probably in the valley of the Euphrates or on the sea-coast of Syria; that they were a people accustomed to navigation, to the use of boats or ships; and that when they settled in India, they occupied mostly either the sea-coast or the valleys of tidal rivers, especially the Indus, the Ganges, the Nerbuddah, the Godavari. But confining ourselves to the anthropological view of the question in hand, we have to observe here that the ancestors of the Vedic Aryans never knew the use of boats and ships, and fish or even salt; that, therefore, their physical, intellectual and moral characters were

not formed on the sea-coast or in the valley of any tidal river. The extant Avestic literature uses nowhere any expression meaning "boats" or "ships" as our learned Honorary Secretary Shams-ul-Ulama J. J. Mody is also sure. It refers to only one kind of fish, and that a sacred fish designated "Kar," having its haunt at the bottom of the river Rangah, identified with the Jaxartes, the Oxus, and even the Tigris, and credited with an extraordinary long and sharp sight. What the fish really was or represented and why it was held sacred are questions with which we are not now concerned. But the fact remains that the Avesta does not mention the use of fish for food. Both the Avesta and the Rig-Veda do not mention salt. But the Rig-Veda does mention ships. Hence it got the idea of ships in the Punjab and from no race, except its redoubtable foemen, the "Dasyus." The Aryans in India or Iran never became or cared to become seamen; much less, navigators or skilful navigators, even in later times. In fact, the occupation of a seaman or boatman is not mentioned by the Menu-Smritti as an occupation fit even for the Sudras in times of distress (X—99–100, 121–129), while voyages by sea are condemned and forbidden (III. 158). It is, therefore, impossible that the Aryans should have invented the art of boat-building or ship-building immediately after they arrived in India. If they had done so, the Rig-Veda would have mentioned the art or trade of boat-building or navigation, but it is not at all referred to, though other trades and occupations are mentioned. And we know that in historical times boats were swarming upon the waters of the Indus. Hence it is certain that the Vedic Aryans obtained their ideas of boats and ships from the Dasyus, and that these were a sea-faring, or to coin a convenient expression, river-faring race, and knew the use of and used boats or ships. Thus the conclusions are inevitable that the ancestors of the Dasyus were a sea-faring or river-faring people and therefore entered India in their boats or ships and therefore through a gulf on the west and the mouth of a tidal river opening into the gulf; that they could never have brought their vessels overland through the north-west; and that on the above evidence they could never have belonged to any country lying beyond the north-

west boundary of India, nor have entered India by the north-west *route*, as Hunter and other authorities hold they did.

14. J. F. Hewitt, formerly Commissioner at Chota Nagpur in his work entitled "The Ruling Races of Prehistoric Times in India, South-Western Asia, and Southern Europe" (1894) attempts to shew that the Jains of Gujarat (including Kattywar, Rajputana, Malwa) whose religion he describes as "Dravido Semitic" are really of non-Aryan origin and descent. He says (pp. 323-4):—"Jainism is still the creed of the trading classes of Western India, the races called the Shuwarna," whose most sacred and therefore most ancient sites of worship are in the districts anciently called the Sindhu-suvarna or Savrashtra. The Su-varma were called also Yavanas a name used to denote the inhabitants of the delta of the Indus. Their three chief shrines are: (1) the Satrunjya Hill, (2) the Girnar Hill—both in Kattywar, a country divided into small states the ancient provinces of the Kushite organisation—and (3) Mount Abu in Gujrat, formerly called by the semi-Semitic name of Arbada, meaning the divine four (*arba*), [p. 326]. . . It was the fathers of the warlike traders who had brought Jainism with them from the land of the Shus in the Far West and had made Parisnath the lord (*nath*) of the Paris, *i. e.*, traders, what it still is the sacred mountain of the Eastern Jains. . . [p. 347]. The Jains, who are the great trading race in India, call themselves in Northern India and Assam Kaya, or the sons of Ka, one of the Egyptian gods." We are not here concerned with the philological feats of the learned author. But as to his connecting "Kaya" with the Egyptian god, we may observe in passing that Baines, whom he refers to in connection with the term "Kaya," expressly states that "in Assam and Upper India they the Jains are stigmatised as Kaya, a term of uncertain etymology, but vulgarly attributed to inquisitiveness." Why Mr. Hewitt says, the Jains in the provinces mentioned "call themselves Kaya" when Baines his authority expressly declares that they are "stigmatised" as Kaya, that it is a term of contempt employed by non-Jains towards them, one cannot understand. Here we have a good instance of writers stretching through the aid of

their imagination the information real or supposed supplied by authorities relied on by them. But we shall shew, as shortly as possible at least on this occasion, that Jainism is essentially Aryan in spirit; that the Jains were and are of Aryan descent and were not the descendants of the non-Aryan Dasyus or any other non-Aryan race; that Gujarat, as above defined, was inhabited by Aryans and not by non-Aryans after the latter had been ejected from there by the former. This inquiry is interesting from an anthropological point of view, and is connected with the primitive history of India.

15. *No traces have been found in any place in Gujarat, or amongst any section of its people properly so called in historic times, of the prevalence of any ideas or practices of serpent or phallic worship, or of the existence of any temple or other permanent place for the conduct of that worship. On the other hand, the peninsula of Gujarat, which may be and is supposed to have been more than any other country the home of non-Aryans, was a renowned seat of Aryan worship. Kalidas in his "Sakuntala" refers to the Soma-tirtha as a holy place of pilgrimage visited by pious hermits and even Rishis. Monier Williams locates this Soma-tirtha near the place where the famous temple of Somanath stood. Again Dwarka is the place rendered sacred by the death of the divine Aryan hero Shri Krishna, where he also appears, according to the Vishnu Purana, to have lived with his wives. It is impossible that the divine hero should be believed by the Aryans to have lived in the evening of his life and died in a non-Aryan country; or that the Aryans should have fixed upon a holy place like Soma-tirtha in the country of the non-Aryans.

16. It may be said that the non-Aryans of Gujarat were converted to Hinduism. But even if so, then according to the teaching of anthropology they could never have entirely given up each and every one of their non-Aryan religious ideas and practices, but would retain some portion of them in some form or another. Moreover, the religious ideas and practices of the Gujaratis, including the Jains, have been, on the whole, but for the touch of idol-worship, Aryan in spirit.

And it is quite possible that Jainism sprang up in India, though it was most probably suggested by certain non-Aryan religious ideas, and that its principles made their way into ancient Egypt. But even if the root ideas of Jainism were imported from a foreign country, still none but Aryans could have given it the exceedingly mild and humane form that it took in Jainism and none but Aryans could have practised and maintained it for ages, as the Jains have done till now. Moreover, even those Egyptians who adopted a form of what we know as Jainism never appear to have stopped the practice of circumcision, or given up their ancient phallic and serpent worship. On the other hand, neither the ideas nor the usages of the Jains shew any connection with that worship.

17. The fact of the non-Rajput Jains of Gujarat occupying themselves mostly in trade is supposed to prove them to be non-Aryans, rather than Aryans. But consistently with their religious ideas, which induce them to walk, or even to keep their mouths open, as little as possible, which force them to do ants and nothing which might endanger the lives of any animals, from bugs upwards, there is no occupation which the Jains could pursue except trade.

18. The Ganges and the Jamna earned such great sanctity amongst the Aryans, because upon the banks of these rivers their Vedic ancestors founded most flourishing settlements and they had obtained no idea of the sea to interfere with their idea of the importance of these rivers apparently for ages till they moved southwards. But when they descended to and occupied the peninsula of Gujarat, there was the open sea to attract their reverence; and consequently the Narbada was not treated with the same reverence, except at certain places. This may also furnish one reason why Jainism became so popular in Gujarat. There being no holy river in Gujarat which might constantly remind the Aryans of their devotion to their religion, the only objects to arouse it were the ordinary temples. Hence the reverence for the ancient religion may in prosperous Gujarat have cooled down, and smoothed the way for the success of the new Jain religion.

19. In his judgment in a case reported in the 23rd volume of the Bombay series of the Indian Law Reports, the late Mr. Justice M. G. Ranade makes the following observations as to the race from whom the Jains are descended:—"Jains are dissenters and are mostly of Vaishya origin . . . . . Elphinstone, Erskine, Colebrooke, Mackenzie, and Wilson definitely state that the Jains are mostly of Vaishya origin [p. 264] . . . A Jain converted into the orthodox Hindu faith returns to the caste from whom he traces his first descent."

ORDINARY MONTHLY MEETING, held on Wednesday, the 28th August, 1907.

COL. A. S. JAYAKAR, I.M.S., was proposed to the Chair, in the absence of the *President*, MR. S. M. EDWARDES, I.C.S.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced:—

To the Library:

From Calcutta—Nafhat u'l-Yaman—"Breezes from Yemen," Part I.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXI, No. 254.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee VII.

From Berlin—General-Register zu Band XXI-XXXIV (1889-1902) der Zeitschrift fur Ethnologie.

From Leipzig—Jahrbuch des Stadtischen Museums fur Volkerkunde zu Leipzig, Band I, 1906.

Aus Dem Leben der Arabischen—Bevolkerung in Sfax. Heft 2, 1907.

From Salzburg—International Review of Ethnologie and Linguistics, Band II, Heft 3.

From Washington—Annual Report of the Smithsonian Institution, 1905.

Bureau of American Ethnoloagie, Bulletin 30, Part I.

From New York—Bulletin of the New York Public Library, Vol. XI, No. 7.

From Mexico—Anales del Museo Nacional de Mexico, Tomo IV, No. 4.

The following papers were then read :—

"Lesser Gods and Goddesses."

By Mr. C. Hudson, I.C.S.

The above heading has been adopted for want of a better one. This short article is based on notes jotted down from time to time in the course of village inspection. The notes are disjointed, and I am afraid of no particular value; but I was tempted to go on collecting, because I wanted to find out the exact significance of the collections of small, shapeless stones, banded with red and white, which are sometimes, at any rate, called *Yel-Makalu-tai* (Kanarese for mother of seven children). Why seven? Is the goddess benevolent or not? In answer to these questions I can only say that the number seven occurs in other connections—days of the week *sapta, rishi* and so on. I think the class are field-gods needing propitiation at harvest time, and the *makalu* represent, perhaps, crop pests such as locusts, rats, and so forth. In one instance Yelavva (short for Yel-makalu-tai) or mother seven is a family goddess near a house in a small shrine and worshipped every Amvâshi. In this case eight stones of all sizes, could be distinctly counted, one being larger than the others, and, therefore, representing Yelavva. These eight stones are flat on the ground and are decorated in the usual way. In another case the collection of stones is under a large tree in a field, and goes by the name of Havasgeravva or Yel-makalu-Chavdi. The stones numbered over eight and the row was double in places. All but one, which had stripes, were decorated with circular bands. So Chavdiavva and Yelavva are probably the same, for, Chavdi cannot refer to the shrine containing the collection, the shrine being quite open. Chavdiavva may be the same as the Holer or Mahar goddess Chadavva. And she may be identical with Chavdeshvari, the sister of Virbhadra, who comes into the story about

Daksha. In another case Chavdavva was represented in a shrine by five roundish stones blackened by oil, and marked horizontally with *kunku*. The people in these parts are fond of decorating likely looking stones, and converting them into gods. I give an example or two :—

Slate stone picked out with white lines.

Ditto.

Whitewashed rounded stone with two black spots.

The last was called Barm (Bramha) Dev ; but it might have been called Dundi (round) Basappa, in which case another small stone would have been necessary. Another stone with a full face buffalo head and horns outlined in low relief is called Konana tale Bharamappá (he-buffalo head Bramha). Any shapeless stone will do for Basavanna (Nandi) and a smaller one in front does for a worshipper.

On one occasion I counted eleven stones in a group—a big one in the centre, three smaller ones on one side and seven on the other. They were outlined in white and red and marked with double horizontal ash-marks. These were situated on an uncultivated strip by a cart-track ; and were probably Yelmakalu-tai.

Inside a village a group of three or five stones will be Nág-Panchmi. One group of three I saw were marked with double horizontal lines in ashes.

Kariavva is represented by three or five (not more) stones; and to her cocks and goats may be sacrificed. Of Guttiavva I ascertained nothing. Gválakavva may be easily recognised, being always in a street—a long, upright stone, with a face in each corner (not on each side).

To come back to Yelavva, the record collection I saw numbered about 50 stones decorated in various ways, but not in stripes. All are in the open as opposed to being under a tree ; but enquiry elicited the fact that formerly a *patri* or *bel*-tree * used to grow there. On a small upright stick placed in the midst of the group were two green glass bangles, showing that a goddess was concerned. Another Yelavva group numbered five stones—one large and four small. Kariava, Kalava, Mariava, Chadava, Durgava and Dyamava all need animal sacrifices, but not Yelava. Yelava needs a cocoanut and some ears of corn when the harvesting begins and again before the crop is removed from the field. She is also occasionally propitiated in cases of illness.

Barmdevs are generally, I think, connected with Jains. A single stone under a tree in the Jain street in a certain village is called Oni (street) Bharmapa. Asked why it was placed there, the Jains answered : " It is nice for children playing in the street."

But it is very hard to be sure of one's facts. I find a later note as to a group of six stones, painted white, and decorated with red spots. They were called Yel-makalu-tai, Kariava and Pandavas variously. The number being greater than five, Kariava ought to be out of the question; but cocks were said to be sacrificed; so Yelava also should drop out of consideration, leaving them as Pandavs. This was in the west of the Dharwar Taluka, where there are Marathas. The other notes were based on visits to villages in the Karajgi and Bankapur and Hubli Talukas. In the Karajgi Taluka I saw a group of seventeen stones under a mango tree in a field. These, the Patel, whose family own the field, called Pandavs, and then he took me to the 50 stones Yel-makalu-tai. In the same village another group of three stones passes as *Mur-kal-mugavva* (literally, three stone face goddess or mother). The same village also has a Gubbavva (sparrow goddess); and another village in a different Taluka has three curiously cut upright stones known as *Mur-kal—Gubbavva* (three stone sparrow goddess).

* " *Aegle Marmelos* ; sacred to Shiva."

Indian Folk-beliefs about the Tiger, Part I.

By Mr. Sarat Chandra Mitra, M.A., B.L., of Chapra, District Saran, Bihar.

In this paper, I intend to describe the fourth instalment of the various beliefs and superstitions, now current in India, about the tiger, the panther and the leopard. I shall deal with the same in seven sections, namely, the first treating of the beliefs about the capabilities of certain individuals, possessing magic powers, to metamorphose themselves into tigers and re-assume their human forms; the second about the rites and ceremonies connected with the netting and spearing of tigers in Southern India; the third about the worship of the tiger-deity; the fourth about the part played by tigers in Indian folktales and proverbs; the fifth about miscellaneous superstitions about the "King of the Indian Jungles;" the sixth about charms made from different parts of its body; and the seventh about charms for exorcising away tigers.

I.—Metamorphosis of Human Beings into Tigers.

Many of the semi-savage races of India believe that witches, or for that matter persons possessing magic powers, can assume the shapes of tigers or panthers. Modern ethno-psychological researches have shown that this superstitious belief is a survival from primitive times when a man, in the lowest state of savagery, seeing an inanimate egg hatched and, thereby, changed into a young bird or reptile, or a motionless chrysalis turned into a butterfly or moth, or a hard nut or seed sprouting into a seedling with a soft shoot and tender green leaves, without any power or influence from outside being brought to bear upon those inert objects, accepts these facts as matters of course, and gradually comes to believe that similar metamorphosis is as much possible in the case of human beings, as in that of irrational creatures. He, therefore, readily jumps to the conclusion that a man can change himself into, or assume the shape of, an animal and *vice versâ* as easily as an egg is metamorphosed into a bird. The ancient Romans believed in the *versipelles* or persons who could change themselves into wolves. During the Middle Ages in Europe,

it was believed that if a person put on a girdle made of human skin, he would be instantly transformed into a were-wolf. This superstition, finally, developed itself into the terrible belief in lycanthropy, which was looked upon as a kind of sorcery. The were-wolf was supposed to be in league with the devil himself, and to obtain assistance from the latter in working out his pernicious deeds. In those ages, when this terrible form of superstition exercised its sway over the minds of the credulous, and when the Christian Church deemed it consistent with its holy mission to extirpate all kinds of magic and devilish practices, root and branch, hundreds of innocent people, who had the misfortune to be credited with the capability of transforming themselves into wolves, were burnt at the stake. This dreadful belief still survives, at the present day, even in enlightened and well-educated Great Britain and Ireland. In Yorkshire, witches are believed to change themselves into cats; in Devonshire, Yorkshire, Wales and Scotland, into hares; in Cumberland, into red deer; in Scotland, into ravens; and in Ireland, into cattle.

In India, this superstition is still current, in all its primitive vigour, among the Khonds of Orissa and the Orâons of Central India, who believe that some women among them can transform themselves into tigers. The former race of people calls these man-tigers "Phulto bhag." On one occasion, a dispute arose in a Khond village in the following way :—"A person had transformed himself into a 'Phulto bhag' and eaten up the wandering spirit of a sick man, who could not, in consequence thereof, get well. It was referred to a Meriah Agency Officer who, after some difficulty, settled it to the satisfaction of both the parties." The Paniyans of the Madras Presidency believe that some of them can assume the form of animals and that, if any one of these wizards is desirous of having access to a woman whom he is lusting after, he pays a visit to her house at night with a hollow bamboo and goes round her dwelling-place thrice. She is believed to come out thereafter; and he carries out his wicked purpose, after changing himself into a bull or dog.

This superstition is still one of the principal articles in the creed of the various Kolarian tribes who inhabit the wild

regions of Chutia Nagpur and the neighbouring districts, among whom witch-burning, human sacrifice (*meriah*), and cannibalism were practised until very recently; and the records of the Criminal Courts at Ranchi and Chaibasa shew that cases of all the aforesaid three customs have happened even in the present day. As a very notable instance of the prevalence, among these tribes, of this belief in the witch's power to transform herself into a tiger or panther, I may give the following account of certain incidents, which came within the personal experience of, and were narrated, in one of the principal Calcutta dailies, by a European gentleman who prospected for gold in those regions in 1890 or thereabouts :—

" A *Baghmaree* told Mr. H. Mervyn Smith that a certain old woman, named Lagan, was believed by him and his people to be a witch and to have had the power of turning herself nto any animal she pleased, and of doing injury to those whom she disliked. On one occasion, the witch turned herself into a panther and killed his goats, for which misdeeds he slashed at it with his battle-axe, wounded it in the fore-paw, and cut off a portion of its ear which he kept in his possession in the belief that he would be safe from its depredations so long as it would remain with him. The next morning, she came to him and offered him four rupees for the piece of the ear, as she wanted to make medicine with it. But, on his refusing to part with it, she cursed him and went away. During the ensuing harvest when the women were busy cutting the paddy in the fields, one of the gleaners missed her baby which she had left under a *mahuwa* tree within her view. After a good deal of search, a few drops of blood leading to a watercourse, disclosed that it had been carried off thither and devoured by a panther which had only three legs, as the imprint of only three pugs could be traced in the sand, that of the left fore-paw being missing. Thereafter, the *Baghmaree's* people lost children almost every month from its depredations ; and not only his own village but four other adjacent ones were ravaged by this three-legged witch-panther, so much so that the goatherds were afraid to go to the jungles with their flocks. After some time, it grew more daring, and carried off women. After nightfall, everybody was afraid of venturing out alone. One moonlit night

in Magh (April-May), when the young men and girls were dancing at the 'house of drums,' and drinking 'mudh' (rice-beer), the witch-panther entered the village, and carried off the beer-seller's daughter who was a grown-up girl of fourteen. The next day, her feet and a portion of her chest and head were found near Lagan's hut. The old woman was examined, and it was found that she, who had been all bones before, had then become sleek and fat. Some silvern ornaments belonging to the *goalx's* daughter, who had been killed by the panther some time previously, were found in the witch's hut. Lagan said that she had found them while out gathering wood. But nobody believed her words. Then it was proposed that she should be burnt to death for having killed the children. But, as the *Baghmaree's* people were afraid of the British Government, they turned her out of the village and burnt her hut. Thereafter, they lived unmolested for some time, until about two years before (the date when this story was narrated to Mr. Smith), the headman's son was found missing. On search being made, the fatal pugs of the witch-panther were discovered. At last, after she had killed another villager's son, she was trapped and shot. The partially cut-off ear and the broken fore-paw showed that it was the same panther that the narrator had wounded some years before. He concluded his story with the remark that the death of the old woman Lagan, about a week after the panther was shot, proved conclusively that she was the witch-panther."

Mr. Smith adds that, though he cannot vouch for the truth of the whole of the story as narrated by the *Baghmaree*, he can testify to this much only, namely, that on his arrival at Somij some years ago, he heard of the ravages committed by a man-eating panther in that neighbourhood, and that, shortly afterwards, a small panther, about 20 inches high and 4 feet long (exclusive of the tail), was killed with poisoned arrows at the back of his bungalow, of which the skin is with him. This animal was stated by the village-people of the neighbourhood to be the witch-panther referred to by the *Baghmaree supra*. It had lost half of one ear, and the use of its left fore-paw.

Sometimes, men are believed to become tigers after their death. Mr. A. Mervyn Smith gives the following example of this belief, which came within his experience:—In this instance, a *gowala* or cowherd was believed to have become a tiger after his death and, in this capacity, kept watch over the villages and did not allow other tigers to commit depredations therein. This example will be best described in Mr. Smith's own words which are as follows:—"This tiger was well-known to the inhabitants of several villages around, and one man claimed relationship with it. He seriously told me it was his great-uncle, who was the *gowala* (cattle-herd) of the Tentudee village some years ago. In his time, tigers were common in those parts, and carried away numbers of cattle and, occasionally, human beings. So great was the loss of cattle that the villagers stopped the usual allowance of paddy given to the village herdsman, as they said he was careless and allowed the cattle to stray, so that tigers could easily seize them. His great-uncle was nearly starved by this stoppage of his allowance, and he vowed a vow to Mahadev that, if he took the tiger away, he could do with him what he pleased. Shortly after the *gowala* died, and since that time the present tiger kept guard over the villages and allowed no other tiger near." When I pointed out that this tiger had killed several buffaloes and cows to my knowledge, he replied: "Well, must he not live? Is he to die of hunger? He does not kill men nor allow other tigers here—he is my great-uncle."*

II.—Ceremonies Connected with the Netting and Spearing of Tigers.

In Southern India, the netting and slaying of the tiger is accompanied with the performance of certain ceremonies, which are very quaint and can be best described in the words of the European gentlemen, who assisted at those functions and have given very vivid accounts thereof in the columns of that well-known sporting journal—the *Asian*. A correspondent,

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* *Sport and Adventure in the Indian Jungles.* By A. Mervyn Smith, London; Hurst and Blackett, Ld., 1904, p. 260.

who has disguised himself under the *nom-de-plume* of Toda,* has described the ceremonies as follows :—

"The spearing of a tiger is always carried out under the auspices of some local magnate, who provides the principal performers with a feast. Over this particular *tamasha*, a neighbouring *jenmi* or landholder presided; and when I arrived, preparations for the 'blow out' were already advanced. Several huge copper cauldrons were smoking over *impromptu* fire-places on the flat below, and a yellow mess, boiling and bubbling in a large earthen pot, denoted 'curry' on a Brobdingnagian scale. . . . . By 11 o'clock the feast was ready, and every Pannia was served with a huge ladleful of rice and curry on a plantain-leaf, which he disposed of very soon. The time dragged on, but still the Raja did not put in an appearance, and etiquette made his presence necessary before the ball could be set rolling. . . . . At last about 2 p.m., the Raja slowly came, amidst the banging of tom-toms and the screeching of 'cholera-horns,' attended by his retinue.

"When the puny little princeling had ascended his throne, and the crowd had made obeisance, four short sticks were thrust in the meshes of the net. There a passage was cleared, and an old man 'mid nodings on' but a loin-cloth, stepped into it. He began by striding up and down, muttering and swinging his arms. Gradually, his steps became quicker, and his gestures wilder, until he had walked himself up into a fit. With his 'kodumai' (top-knot) streaming behind him as he jerked his head violently up and down, he shrieked and raved like a man possessed by a legion of devils. Then he rushed up to the net, seizing it and shaking it violently, and grasping one of the sticks, he drew it out, and after some more perambulation, flung it into the enclosed space. Having completed this performance, he threw himself into the arms of a bystander utterly exhausted, foaming at the mouth, and with every muscle in his body quivering like a leaf. This muscular contortion was, perhaps, the most curious part of the weird performance. It could not, possibly, have been assumed. The man, I learned, was supposed to be possessed by the hunting

* Toda in the *Asian*, quoted in the *Statesman* of Sunday, the 24th May, 1896.

god; and the throwing of the stick into the net, while under the god's influence, showed that he (the god) was propitious and would give his votaries 'good hunting.' Had the god not impelled the 'devil-dancer' to throw the stick, no attempt to spear the tigress would have been made that day, not until the divinity declared that the right moment had arrived. They do say that the god is never unpropitious when the presiding magnate is a big enough swell. Be that as it may, it was an uncanny performance, and if only a bit of acting, was uncommonly well done. All through, the crowd kept up a running accompaniment, with long and loud shouts of 'oh, oh, ooooh,' 'oh, oh, oooooh.' Four times was this incantation repeated by different men—and all of them old—until all the sticks had been thrown into the net, and then, after nine hours of weary waiting, the real business of the day began. Amidst a tremendous din of tom-toms, horns, and shouts, the spearmen ran three times round the net, carrying their spears aloft, while several long bamboos were cut. Then the spears formed round the net with shouts of 'va, va' (come, come), while the bamboos were thrust into the underwood at various points. Twice the tigress showed herself, but retired both times before spear could reach her. She was evidently cowed and confused by the unwonted uproar.

"For some time, the tigress sulked. Ultimately, a bamboo was thrust into a particularly thick bit of scrub, and the next instant, with a roar, the tigress launched herself straight at the net. Meanwhile, the Pannias had put a couple of spears into the tigress, and she retired again to the middle of the enclosure, where she lay growling and biting at the bamboos; but do what we would, we could not make her face the music again. It was getting late, and the headmen held a consultation. Evidently, the net enclosed too large a space; and it was decided to reduce this by closing the net in all round. After a while, this was done; and the end soon came. Another prod or two with the bamboo, and again the tigress charged the net. This time a spear was driven deep into her neck, and before she could wriggle clear, a dozen more were thrust into her body. A gash or two, and she was dead. But the men

still kept prodding away. Excitement had worked them up to such a pitch that they were more like devils let loose than humans. In their eagerness to blood their spears, they pushed and struggled and fought. At last, when the tigress's skin was full of holes, she was pulled out of the net for the Raja's inspection. I had brought a tape with me with a view of measuring the carcase, and thinking this a good opportunity I stooped down to tape her. Before I could do so, a little ape half-wild with excitement seized my shoulder and yelled: 'Don't touch her, don't touch her, till the Raja has seen her.' This was more than I could stand, and I promptly shoved him over.

"When the Raja had completed his inspection, the whiskers—potent charms to the native mind everywhere—were plucked out, formally presented, and graciously accepted. Then he departed amidst a din of tom-toming and horn-blowing Meanwhile, a rope was pitched round the tigress's neck, and a dozen men ignominiously dragged her up the hill to the road above, while we followed to see the last act of the performance. The carcase was dragged through the estate and along the main road for about half-a-mile, to an open spot just off the road. Here a long bamboo was placed across two forked uprights about five feet high, while the tigress's face and paws were chopped off for the sake of teeth and claws. Then three strong bands of fibre were run at intervals through the skin over the spine, and she was tied up to the bamboo, her tail being straightened out and tied behind her, to complete the effect. And there, in the sight of all men, she was left to rot."

ORDINARY MONTHLY MEETING, held on Wednesday, the 25th September, 1907.

COL. A. S. JAYAKAR, I. M. S., was proposed to the Chair in the absence of the *President*, MR. S. M. EDWARDES, I. C. S.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced:—

To the Library:

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Nos. 4, 5 and 6, Vol. III.

Memoirs of the Asiatic Society of Bengal, Nos. 2, 3 and 4, Vol. II.

From Poona—Monographs, Nos. 57, 72, 74, 76, 77, 78 and 79, of the Bombay Ethnographical Survey.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee—VIII.

From Rome—Atti della Societa Romana di Anthropologia, Vol. XIII.

From New York—Bulletin of the New York Public Library, No. 8, Vol. XI.

From Washington—24th Annual Report of the Bureau of American Ethnology, 1902-03.

From Chicago—Annual Report of the Director to the Board of Trustees for 1906—No. 1, Vol. III.

From Mexico—Anales del Museo Nacional de Mexico, Tomo IV, num. 5.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Nos. 255, 256 and 257, Vol. XXII.

From Manila—The Philippine Journal of Science, Vol. II, No. 3.

From Hanoi—Bulletin de L'Ecole Francaise, Tomo VI, Nos. 3-4.

The following paper was then read:—

"INDIAN FOLK-BELIEFS ABOUT THE TIGER, PART II."

BY MR. SARAT CHANDRA MITRA, M.A., B.L., OF CHAPRA, DISTRICT SARAN, BIHAR.

Another eye-witness has given the following description of the ceremonies for slaying a tiger captured in a net:—"The drums renewed their thumping, when the head Chetty stepped into the ring with spear in hand, and began a kind of a step-dance. With legs outspread, he made a complete circuit of the enclosure, measuring off the distance as one would with a drawing compass. Now commenced a series of hops on one foot and feints and lunges with the spear.

Soon he was joined by a second and a third, and so on to a sixth spearman, all of whom did exactly like their leader. Now, they divided into two parties on opposite sides of the circle and cut the same antics. Rushes were made with levelled spears at the inert body in the centre, but these were only feints to rouse the tiger. Now all was silent and the leader of the Chetties began apostrophizing the tiger, and wished to know if that was the 'na-anda-maganay' (son of a dog) that frightened the old women and ran off with their cattle. 'Yes ! yes!' shouted the multitude, 'that is he!' 'Is that the thief who would not show his face to the daylight, so that the sons of Ram might know him ?' 'Yes ! yes !' shouted the mob again. 'Is this the lord of the forest, the mighty one at whom even the elephant trembles?' 'No ! no ! this is a dog and a son of a dog !' This abuse is kept up for some time, and then the leader says: 'Ye, mighty ones of Pursuram, show what you do with stealers of cattle, frighteners of old women, and prowlers of the night.' There is silence for a moment. The six spearmen range themselves, three on each side, with spears levelled at the object in the centre. Suddenly there is a loud thump of the drums, and a shout from the multitude, as the six spearmen rush forward and thrust their spears simultaneously into the body of the tiger. With a mighty effort the tiger brings his legs together and springs clear into the air, nets and all ; the upward bound sends the spearmen sprawling, two of the spear-handles snapping short off, while the others still stick in the body of the tiger like the quills of a porcupine. Now the mob rush forward and begin belabouring the body, till all signs of life are extinct. The spears are withdrawn, and boys over a certain age are marked across the chest with the blood of the tiger, as a sign of manhood. Then the nets are unloosed, and the body is carried in triumph to the village.*"

III. Worship of the Tiger-deity.

Animal-worship has its roots in fear and the desire to propitiate the much-dreaded beast. I have shown, in my previous essays on the subject of tiger-worship, that, on account

* A. M. S. in the *Statesman* of Sunday, the 6th December, 1896.

of the terrible loss of human life and live-stock that results from the depredations committed by the "King of the Indian Jungles," many savage and ignorant races of people, inhabiting those tracts of the country which are much infested by this beast, pay devoirs to it, so much so that tiger-worship has become a regular cult among them. Take, for instance, the case of Rangpur, a district of Northern Bengal, which was formerly much and is, at the present day, somewhat, haunted by the tiger. The people of this part of the country believed in the existence of a tiger-deity whom they dubbed with the title of Sonârây Thâkur, and credited with the possession of superhuman powers. One of their popular ballads celebrates the victory gained by this god over a Mughal army which was numerically very strong. It runs as follows:—

बाघे सब नाम लइये डाके रे,
ओ ठाकुर सोनाराय, बाघ सब डाके
बाड़ी बाड़ी बेड़ाय ठाकुर हरि नाम दिया । १
हरिर नाम दिया ठाकुर चलिया पथे याय,
यत मोगलेर फोज घाटात नागाल पाय । २
यत मोगलेर फोज जिज्ञासिले कथा,
मनेर गौरबे ठाकुर दोगदोगाइले माथा । ३
कमरेर पटिका खसाइया ठाकुरके बान्धिया,
धाकाइते धाकाइते नैले आगत करिया । ४
धाकाइते धाकाइते नैले कोट सालेर घरे,
बाइस मोन पाथर दिले तार बुकेर उपरे । ५
छोट मोगल उठे बले बड़ मोगल भाइ,
कालिकार बन्धन दादा चल देखिते याइ । ६
तोनाजिल मोगल जाति करिल खान । ७
मिठा जले मोगल जाति करिले भोजन,
बन्धन देखिते मोगल करिल गमन । ८

कतेक दुर छाड़ि मोगल कतेक दुर याय,
आर कतक दुर गेले कोट सालेर लागाल पाय । ९
कोट सालेर घरे याइये मोगल भुलकी मेरे चाय,
बाइस मोन फेलाइयाछे तोमार नाइ सोनाराय । १०
छोट मोगल उठे बले बड़ मोगल भाइ,
ए बन्धन भाल नय दादा चल बाड़ी याइ । ११
बाड़ी याइया बान्धि आमरा सात खानि घर,
से घरे थाकिले बाधक नाइ डर । १२
त्रिनिबार ना पारिली बेटा मोगल छाड़ जाति,
तोर मोगल मेरे याय निसा भाल राति । १३
अरनेर किनारे ठाकुर मारे हाक,
एक ठेलाय चलिया आसिल बिसा स एक बाघ । १४
बिसा सय बाघ आसिल तिसा सय उठ,
हेट मुख हइये आसिल बनेर भाल्लुक । १५
घर घर बाघगन बाटार पान खाओ,
एइ बेटा मोगलेर साते बाद साधिया देओ । १६
एतेक हुड़मुड़ि बाघ उठिल निल पान,
गायेर ठेलाय भाइङ्गे फेलाय घर सात खान । १७
घर भाङ्गिया बाघ हइल कातर,
नम्फ दिया सन्धाइल बाघ बाड़ीर भितर । १८
मोगलेर माइये गिछे अन्नसालेर घरे,
नागाइल पाइया मोछड़ाय घाड़ हुड़मुड़ि बाघे । १९
मोगलेर बेटि गिछे जल भरिबार,
बाधक देखिया तार नदी सातरिया याय । २०
मत्स्य बले तार घड़ीयाले खाय,
आजि केन बा ठाकुर मोक एत ताप देय । २१

बाम हस्ते धरि मोगलक मारे एक पाक,
माटित पड़िया मोगल करे बाप बाप । २२
आजि केन बा ठाकुर मोक एत ताप देय;
धनेर किङ्कर ना मुइ मनेर किङ्कर,
चड़नेर घोड़ा बेचे सेबा करिम तोर । २३
सइ दिन सोनाराय ठाकुर दिये गेल देखा,
नर लोक पुजे ताक पाइया परिखा । २४

Translation.

(1) All the tigers growl forth the name of Sonârây Thâkur. All the tigers growl forth : " O Thâkur Sonârây." The Thâkur went from house to house, chanting the name of Hari.

(2) He went on his way, chanting the name of Hari, and came across the whole Mughal army on the road.

(3) The whole Mughal army enquired of him about a certain matter ; but, out of pride, he only nodded his head (and did not vouchsafe any reply to their question.)

(4) The Mughals, therefore, took off their waistbands, bound the Thâkur therewith, and, with repeated shoves, pushed him on along their way.

(5) With repeated shoves, they pushed him on into their prison-house, and, placing a stone, weighing twenty-two maunds, upon his chest, immured him therein.

(6) The short-statured Mughals rose (in the morning) and said to the taller Mughals : " Comrades ! let us go and have a look at the captive we brought in yesterday. "

(7) Both the short-statured and the taller Mughals went to bathe.

(8) They, then, broke their fast, drank sweet water, and, thereafter, went to have a look at the captive.

(9) Thereafter, they went on and on, and reached the prison-house.

(10) When they reached the prison-house, they peeped into it. (But they were astonished to find that) Sonârây was not there, he having escaped therefrom after throwing the heavy stone from off his chest.

(11) Thereupon, the short-statured Mughals said to the taller Mughals: "Comrades! we did not act rightly in having made the Thâkur a captive. Let us go home."

(12) "After going home, let us erect seven houses. If we remain inside thereof, we shall have no reason to be afraid of the tigers."

(13) (The Thâkur said to himself): "Ye rascally, low-caste Mughals, ye could not recognise me. Ye all will be killed one night."

(14) The Thâkur went to the outskrits of the forest, and shouted for assistance. At this, twenty hundred tigers came (to him) with one mighty spring.

(15) There came to him twenty hundred tigers, also thirty hundred camels, and wild bears bending their heads low.

(16) O ye tigers! enter every house and help yourselves to the prepared betel-leaves (contained therein), as I have to wreak vengeance upon these rascally Mughals.

(17) The tigers rushed pell-mell into the houses, helped themselves to the prepared betel-leaves, and, with the crush of their onrush, demolished the seven houses.

(18) Becoming exhausted by the tiresome work of demolishing the houses, the tigers sprang into the inner rooms.

(19) The Mughals' wives had gone to cook in the kitchen. Seeing them, the tigers sprang upon and killed them by twisting their necks.

(20) The Mughals' daughters had gone to the river to fill their pitchers of water. When they saw the tigers, they jumped into the river and commenced swimming (with a view to give the latter a wide berth).

(21) The fishes said that a crocodile was eating them. The Mughals' daughters said: "O Thâkur! why are you harassing us so much to-day?"

(22) The Thâkur got hold of a Mughal by the left hand and hurled him to the ground, whereupon the latter fell on the ground and cried: "O father! O father!"

(23) The Mughal said: "O Thâkur, why are you harassing me so much to-day? I value my life more than my wealth. I shall sell my riding horse, and serve you."

(24) Sonârây Thâkur made himself manifest to men's vision that day. Now-a-days, people do him worship whenever they fall into difficulties.

In some parts of Chutia Nagpur, and the neighbouring districts, whenever the *bagh-marees* (tiger-slayers) go to a new village, they generally worship the tiger-deity and sacrifice a white cock to him, in the belief that, by doing so, they will always be successful in their chase after the tiger.*

In the same region, the tiger-deity is worshipped in the following way. After a tiger is killed, a slight wound is made in the head of the Nimrod, some blood is taken from it and rubbed in on the head of the tiger. The hunter has then to walk three times round the tiger's carcass, and then to touch its body with his forehead. Mr. Smith describes this ceremony as follows:—"After a time the villagers left and only the *shikarees* (hunters) of the village remained with me to do *pooja* (religious ceremony). The oldest of the *shikarees* made a slight wound in my head and took some of the blood and rubbed it in on the head of the tiger. I walked three times round the body of the tiger, and then touched its body with my forehead, while the others looked aside. We now slung the tiger to a pole and took it to the village in triumph. When we got there, the *shikarees'* wives came out and washed my feet with water and *salaamed* to me."†

Mr. Smith elsewhere says: "I allowed the villagers to carry the body (of the Bandypore man-eater) in triumph to Seegor, where certain ceremonies were performed by the village-priest over the dead tiger's body."‡

* Smith's *Sport and Adventure in the Indian Jungle*, p. 106.

† *Op. cit.* p. 142.

‡ *Op. cit.* p. 288.

Coming westwards to the northern boundary of India, we find that the worship of the tiger, also, flourishes among the Hindus of Nipal. In the town of Kirtipur in that country, there is a temple dedicated to the Bâgh Bhairab or the Tiger Bhairab, so called from the fact that, inside that fane, there is a painted image of a tiger which does duty as a representative of the god Bhairab or "the Destroyer." In fact, this deity is, often, worshipped in the Valley of Nipal, under the form of a tiger; and it is popularly believed there that, on the termination of the festival held in honor of Devî at Devighat, which comes off in the middle of April, that goddess lets loose the tiger-spirit, who, assuming the guise of the "awal" or malarious fever, attacks all those who may chance to encroach on his domains, that is, the jungle.*

This cult is, strangely enough, also prevalent in China, for a recent European traveller in that country came across a temple dedicated to this dreadful deity, where "the heathen Chinese" worships and propitiates him for protection against his depredations. The gentleman in question (Mr. Archibald John Little) has given the following description of this temple:—"We passed the temple of the 'Goddess of Mercy' (Kwanyin Ko), rounded a fantastic-shaped rock resembling a colossal man, called T'aitze-shih (the "Rock of the Heir Apparent"), passed a poor-looking temple built on a narrow edge, called Kwan-shin-po ("Examine the Heart" declivity), whose priest was most anxious to persuade us to stop and breakfast; *then to a larger temple, gaudily decorated and in good repair, with a life-sized tiger (image) in a pen and in a small joss-house of its own on the left of the entrance. Propitiating this dreadful being by gifts of incense and the regulation kotow, the pilgrims hope to secure themselves and their community from his depredations.*"

IV.—The Tiger in Indian Folklore and Proverbial Philosophy.

The tiger plays an important part in Indian legends and folktales. There is a popular belief to the effect that this

* For a fuller account, *vide* Oldfield's *Sketches from Nipal*, Vol. I., pp. 129; 150-151.

ferocious beast is, sometimes, inspired with feelings of religious piety; and, while in this mood, he is supposed to wait, in an attitude expressive of reverence, upon devotees engaged in the performance of severe penances. This incident is a favorite subject with native artists, who, frequently, depict it in their paintings. Tigers are, also, supposed to occasionally sweep clean with their tails, during the night, the raised platforms on which fakirs and persons of that class, well-known for the extreme austerity of their religious exercises, sit and remain absorbed in the contemplation of their Supreme Deity, during the daytime.

The tiger, also, figures conspicuously in two classes of Indian folktales, namely, those of the Helpful Beast Cycle and those of the Substituted Bride or Wicked Step-mother Type. In the former class, the "King of the Indian Jungles" assists the hero in performing the difficult tasks set to him; while, in the latter, he is sent to fetch the milk of a tigress, which he succeeds in procuring by doing some good offices towards her cubs.

Both in Bengal and Bihâr, a saying is current to the effect that the cat is the tiger's aunt बिल्ली बाघ का मौसी है on account of the close similarity, in shape and habits, between the wild denizen of the Indian jungles and the pet of the household fireside. This popular belief in the existence of the nearest kinship between the two is zoologically true, for both of them belong to the same family *Felidæ* and the same genus *Felis* of the order *Carnivora*. This saying forms the basis of a North Indian folktale entitled: "The Cat and the Tiger,"* in which it is stated that all cats are maternal aunts to the tigers, and the cat in the story in question was the maternal aunt of the tiger mentioned therein, and that, at the time of the death of the latter's mother, she made over her son—the tiger—to the care of her sister—the cat.

The Indian buffalo is said to, sometimes, prove more than a match for the "King of the Indian Jungles." It is a fact well-known to all jungle folks that whenever the latter attacks

* Stokes's *Indian Fairy Tales*, pp. 15-17.

the former, a goodly fight ensues between the two. Even if the infuriated buffalo is worsted in the combat, he yields to the conqueror after giving a good account of himself. This has given rise to the Hindi saying that बाघ भैंसा के लड़ाइमें, नल खगड़ाके मोंत, which means that "in a combat between a tiger and buffalo, the sedges and reeds die by being crushed under the weight of the two combatants." Stripped of metaphor, this proverb means that whenever there is a quarrel between two men of wealth and influence, their hangers-on and dependents suffer most. The tiger, also, figures in another Hindi saying, which is as follows : भल भैल सैयाँ के बाघे धैल कि बेगारी से बचलन and which rendered into English, means : "It is fortunate that my husband has been killed by a tiger, for he has been saved from much 'forced labour' which he had to undergo." It is sarcastically used whenever the advantage gained by a person turns out to be very insignificant in comparison with the heaviness of the sacrifice he has had to make in order to obtain it.

The dreadfulness of death from the fangs of a tiger has been utilized by several aboriginal races of the Indian people for lending additional binding force to their oaths. I have already stated elsewhere that, in the Santal Parganas, the Santals look upon death by a tiger a far more horrible termination of a man's life than that from any other cause, so much so, that, whenever a Santali witness has to be examined in a court of justice, the Santali form of oath, which is administered to him, signifies that, should he perjure himself, he would be carried away and killed by a tiger. The same form of oath, embodying a threat of death by tiger to would-be perjurers, is, also, in vogue among the Meches of the Western Dooars. For to this people of Mongoloid race, false swearing is especially hateful. In order to oblige a witness in court to speak the truth, the whole truth and nothing but the truth, he has to take a fearful oath, which, translated into English, runs thus:—"I will speak the truth. If I speak not the truth, may I and my wife and children be destroyed by Mahâkâl (the spirit who is believed to rule over wild animals). Let tigers and bears kill us. Let sickness seize us, and all belonging to us. Let us all perish and die."

The tiger also plays an important part in the initiation rites of a Santal witch. It is the supreme ambition of every witch to initiate other women, young or old, married or single, into the sisterhood. Any woman, to whom proposals are made for becoming a witch, is pestered till she consents to be so initiated; and then both teacher and pupil, with brooms tied round them instead of cloth, go to the sacred grove of *sal* trees near the village, where a fowl is sacrificed, and then cooked and eaten. The witch then summons a tiger and, when it puts in appearance, orders the novice to comb its hair and kiss it. The tiger submits; and when its toilet has been completed, the newly-initiated witch is told that she could then practise her craft. *

V.—The Tiger in Euphemistic Language.

There is a well-known Scottish proverb which warns the superstitious man that if he will "speak o' the deil, he'll appear." Of course, this saying is not literally true. But, if we take it in a figurative sense, we will find that the idea underlying it is that all savage races and ignorant people fear that if they speak of certain beings, creatures or inanimate objects by their proper names, they will thereby incur their displeasure and that the offended ones will inflict upon them all manner of evils. It is for this reason that these people, who are in a low plane of civilization, have adopted the device of inventing euphemistic names whereby they allude to those beings or creatures, whenever they have occasion to refer to them. The Swedes have quite a vocabulary of euphemistic names for certain animals and inanimate objects whose proper names are not to be mentioned at all. As for instance, the water used in brewing is not called *vatu* (water) for fear lest the beer will not turn out good; and fire is, occasionally, referred to by the name of *hetta* (heat).

This superstitious belief, also, extends very particularly to the case of certain epidemic diseases, as will appear from the following examples. The Hindi name for small-pox is चेचक,

* See, in this connection, the Rev. Dr. Andrew Campbell's papers on "*Witches and Witchcraft in Santalia*" of which a short summary appeared in the *Motherland* (of Bankipur) for August 21, 1907.

But the Bihâris do not pronounce that word for fear of thereby incurring the wrath of the much-dreaded goddess of small-pox. Whenever any one of them is afflicted with this disease, his relatives and friends say that so and so has got निकसारी or eruption. In the same way, Bengali women do not call small-pox by its proper name, but by the euphemistic term मायेर इच्छा or कृपा *i.e.*, "the wish or favor of Mother Sitalâ" (goddess of small-pox). In the same way, the Canarese people refer to cholera by the general terms of *roga* or *jâvdya* or sickness. The Dayaks of Borneo speak of small-pox by the euphemistic names of "the chief" or "jungle leaves." From the same superstitious motives, the Greeks alluded to the Furies by the name of the Eumenides or the Gracious Ones.

Men, in a low level of culture, are, also, afraid of pronouncing the names of certain animals notorious for their savage and predatory instincts or for their repulsive properties, lest, by doing so, they will arouse the anger of the rapacious beasts, so much so as to draw down upon themselves death and destruction from their ravages, or lest they will, thereby, enable the disgusting creatures to propagate themselves more freely. For an example of the latter belief, let us take the case of the ignorant Bengali womenfolk who do not pronounce the whole of the Bengali word छारपोका which is the name for the common bed-bug, but utter only the first part छार thereof. They do so for the reason that, if they pronounce the latter portion पोका, the repulsive insects will become numerous पुकिये जावे.

As for the former, let us take the examples of the bear and the tiger. The Laplander speaks of the bear as "the old man with the fur-coat;" the Finnish hunters call the same beast "the Apple of the Forest, the beautiful Honey-claw, the Pride of the Thicket." The forests and jungles of India afford cover to many a man-eating tiger, which, emerging from their leafy lairs, commit such dreadful havoc upon the peaceful inhabitants of the adjacent plains and villages and their livestock, that extensive tracts of country become wholly depopulated and are turned into howling wildernesses. In fact, these man-eaters come to be looked upon as veritable incarnations of death and destruc-

tion. It is for this reason that the cowering panic-stricken raiyats and tillers of the harried villages are inspired with a superstitious dread of these terrible scourges to humanity and, therefore, try to propitiate them by sacrifices and prayers. We have it on the authority of experienced European Nimrods that the superstitious fear, entertained by the terror-stricken villagers, of this terrible beast runs to such a length that they will not even communicate to sportsmen the least information about the whereabouts and ways of these midnight prowlers, lest, by doing so, they will incur the wrath of their enemy and draw down upon themselves swift retribution of the latter. Sometimes, this fear prevents them from so much as pronouncing the proper name of the tiger. If they have occasion to refer to their arch-enemy, they do so by means of euphemistic names. The woodmen, who visit the tiger-infested Sundarbans for felling trees, call that beast "bara siyal" बड़ शियाल or "big jackal." The Canarese people of Southern India call it "*naie*" and "*nurri*," respectively meaning "dog" and "jackal," partly out of assumed contempt and partly out of superstitious fear. The Annamites speak of it by the names of "grand-father" or "lord."

Among the sacrifices performed by the wild men of the woods for propitiating the "King of the Indian Jungles," mention may be made here of one which is current among the Saoras or Savaras (the Sauri of Pliny and the Sabaræ of Ptolemy)—a Kolarian tribe which inhabits the mountainous tracts of the Eastern Ghats of Ganjam and Vizagapatam. If, among this people, any one is killed by a tiger or panther, the Kudang or medicine-man, who divines what particular deity or ancestral spirit is causing sickness and prescribes the sort of sacrifice required to be performed for exorcising it away, is summoned. On the Sunday following, he performs the sacrificial rites in order to prevent others from falling victims to a similar sort of fatality. The Kudang communicates with the kulba or spirit of the deceased person, and ascertains from it the circumstances under which the latter had come by his death. Then he kills two pigs in the outskirts of the village and sprinkles their blood broadcast. Then every man, woman and child, has to

walk over the blood-besprinkled ground; and the Saora medicine-man, then, gives to each of them some sort of charm which will protect them from death by tigers.

VI.—Tiger—Charms and Amulets.

It is one of the cardinal doctrines of belief with all people in a very low level of culture, that if any part of a strong or powerful animal is partaken of or worn on the body, its strength or power will be communicated to the patient or the wearer. It is for this reason that we find that many and various are the charms made from the different parts of the body of the tiger, which is one of the most powerful beasts of the Indian fauna. Ignorant people believe that if a person, who is suffering from the loss of virile power, will rub his loins with the fat of the tiger and eat a piece of its tongue or flesh, he will be cured of his malady. Its fat, if rubbed on the affected part of the patient, is, also, considered a sovereign remedy for all sorts of rheumatic affections. Its whiskers, teeth, and collar-bone are worn as amulets on the body, under the impression that the same will make the wearers proof against the attack of fevers. In the Panjab, a tiger's nail or a bit of its flesh is used by women as a charm for preventing abortion. In Chutia Nagpur and the adjacent districts, the *shikarees* take out the tiger's liver for making it up into medicine. In this connection, it may be stated here that, in those parts, the native Nimrods say that they can know a tiger's age from the number of lobes in its liver.* The tongue of a tiger is a remedy for enlarged spleen; the whiskers are a cure for foot-and-mouth disease of cattle; and its skin for ophthalmia. Tiger-claws are worn as charms against attacks from tigers. These claws, mounted with silver, are tied on to the persons of children as charms against the evil eye.

VII.—Charms for Exorcising away Tigers.

The *fakirs* in the Sundarbans have elaborate charms for exorcising away tigers. Every year between the months of October and May, a large number of wood-cutters come in boats to the Sundarbans from Barisal, Khulna, Faridpur, and

* Smith's *Sport and Adventures in the Indian Jungle*, p. 143.

Calcutta, for the purpose of cutting timber. They would not go to the jungles, without the aforesaid *fakirs*, and would not begin their work of wood-cutting until the latter has gone through his charms and incantations, and has performed his *pujas* for chasing away tigers and other wild animals. The *pujas* are performed in honor of a number of gods and godlings such as Jagabandhu, Mahâdeva, Manshâ (the goddess of serpents), Rupapori (a spirit of the jungles), Kâlî-mâi, Ospori (a jungle-spirit having wings), Borra Thâkurâin (the wife of Daksha Râjâ, the father of Durgâ), Rakhya Chand (another form of Kâli), Ghazi Saheb and his brother Kalu, Chawal Pir Ram Ghazi and Bâstu Devatâ (the goddess of the earth), Hingl, Bingli, and Mangalâ (who are said to be jungle-deities and fathers of tigers), and Azrael, the rider (who is alleged to be a spirit always riding on the backs of tigers). It often comes to pass that, instead of the wood-cutters, the *fakir* himself is carried off by the tiger. The people explain such a mishap by alleging that the tigers of the neighbourhood had become very angry on account of the fact that the jungle-deities had not been propitiated for a long time.*

ORDINARY MONTHLY MEETING held on Wednesday, the 30th October, 1907.

COL. A. S. JAYAKAR, I. M. S., was proposed to the Chair, in the absence of the *President*, MR. S. M. EDWARDES, I. C. S.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced :—

To the Library :

From London—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XXXVII, 1907 (January to June).

From Paris—Revue de L' Ecole D' Anthropologie de Paris, Annee IX.

From St. Petersbourg—Bulletin de L' Academie Imperial des Sciences de St. Petersbourg, V Serie, Tome XVII, 1902;

* For a fuller account of these superstitions and charms, see J. A. S. B., Vol. LXXII, Part III, for 1903, pp. 45-52.

Tome XVIII, 1903; Tome XIX, 1903; Tome XX, 1904; Tome XXI, 1904 ; and VI Serie, No. 12, 1907.

Publications du Musee D' Anthropologie et D' Ethnographie de L' Academie Imperiale des Sciences de St. Petersbourg—No. I, 1900; No. II, 1901; No. IV, 1903; No. V, 1905.

From Salzburg—International Review of Ethnology and Linguistics, Band II, Heft 4 and 5, 1907.

From New York—Bulletin of the New York Public Library, Vol XI., No. 9 of 1907.

From Manila—The Philippine Journal of Science, Vol. II, No. 4, 1907.

The following paper was then read :—

"The Function of Anthropology in the Re-construction of Primitive Human History, as Illustrated by a Complete Theory on the Pre-Aryan Settlers in Prehistoric India, Their Origin, Their Entry into and Movements in India."

By Mr. R. K. Dadachanji, B.A., LL.B.

1. In the last paper read before this learned Society by the author of this paper, it has been shown that the primitive history of India, as of any other country, is capable of being re-constructed by the aid of what was there called anthropological as distinguished from historical evidence, and of certain anthropological conclusions or inductions about the history and progress of human civilization, and the movements of primitive races of civilized men. It was also shown, that the theories of Sir W. W. Hunter, *viz.*, that the Dasyus mentioned by the Rig-Veda as the hated adversaries of the Aryans, were of Mongolian descent and that they entered India from the north-west were not correct. And it was further shewn, that the Dravidians were the descendants of the Dasyus. Since the said paper was read, the first volume of the *Imperial Gazetter of India* just published came to hand. And in the very interesting and instructive Chapter VI of that work headed "Ethnology and Caste," which, as the footnote states, "has been abridged from the chapter on 'Caste, Tribe, and Race,'

contributed by Mr. [now Sir] H. H. Risley, to the 'Report on the Census of India, 1901,' with the assistance of the author," the following opinion is expressed against Hunter's theory assigning to the Dravidians a trans-Himalayan origin [p. 298]:—"According to this theory [of Sir W. Hunter on the origin of the Dravidians in the account given by him of the non-Aryan races of India in the *The Indian Empire*] there are two branches of the Dravidians, the Kolarians speaking dialects allied to Mundari and the Dravidians proper, whose languages belong to the Tamil family. The former entered India from the north-east, and occupied the northern portion of the Vindhya table-land. There they were conquered and split into fragments by the main body of Dravidians, who found their way into the Punjab through the north-western passes, and pressed forward towards the south of India. The basis of this theory is obscure . . . In the first place, the distinction between Kolarians and Dravidians is purely linguistic and does not correspond to any difference of physical type; secondly, it is extremely improbable that a large body of very black and conspicuously long-headed types should have come from the one region of the earth, which is peopled exclusively by races with broad heads and yellow complexions. With this we may dismiss the theory which assigns a trans-Himalayan origin to the Dravidians." Though Sir W. Risley goes on to say as follows about the Dravidians, yet he adduces no theory in the place of Hunter's theory, so summarily yet correctly dismissed by him:—"Taking the Dravidians as we find them now, it may safely be said that their present geographical distribution, the marked uniformity of physical characters among the more primitive members of the groups, their animistic religion, their distinctive languages, their slow movements and their retention of a primitive system of totemism, justify us in regarding them as the earliest inhabitants of India of whom we have any knowledge." But anthropology in India is not to be satisfied with "any" but only with, as far as possible, full knowledge of the earliest inhabitants of India.

2. Like his eminent predecessor, Mr. Baines, Sir W. Risley despairs of the solution of the question regarding the true

origin of the Dravidians, the descendants, as we have shown, of those called the Dasyus by the Rig-Veda. In summing up the conclusions sought to be established by the said chapter, he says: "There are seven main physical types in India, of which the Dravidians alone is, or may be, indigenous." This paper aims at showing that the ancestors of the Dravidians could not have been, and were not, indigenous.

3. On the origin of the Vedic Dasyus the ancestors of the Dravidians, and their entry into, and subsequent movements in India, this paper aims at advancing the following theory and will venture to express it in the form of divisions or parts, so that these may be readily compared, and may be easily observed to be mostly in the form of links constituting a cohesive chain :—I The Roman historian Pliny, who as is well known, was born in A. D. 23, says in his Natural History (Bk. V, Ch. 13) :—"Next to these countries [that is, Egypt and Arabia] *Syria occupies the coast,* once the greatest of lands, and distinguished by many names ; for the part which joins up to Arabia was formerly called Palœstina, Judœa, Cœle, and Phœnice. The country in the interior was called Damascena, and that further on and more to the south, Babylonia. The part that lies between the Euphrates and the Tigris was called Messopotamia. . . Beyond Armenia was the country anciently called Assyria. Those who make a minute division of this country will have it that Phœnice is surrounded by Syria ; and that first comes the maritime coast of Syria, part of which is Idumœa and Judœa ; after that Phœnice and then Syria. The whole tract of sea that lies in front of these shores is called the Phœnician sea. The Phœnician people enjoy the glory of having been the inventors of letters and the first discoverers of the sciences of astronomy, navigation, and the art of war." Further on (ch. XXVI) Pliny says :—"The channel of the Euphrates on the right runs towards Babylon, the former capital of Chaldœa." Thus as Pliny observes, Syria was once the greatest of non-Aryan countries, when Babylonian, Assyrian, and Phœnician power was at its zenith, and produced the greatest non-Aryan nations of prehistoric times. And there

is no doubt on Pliny's description of the geographical situation of the country comprehensively denominated by him, Syria and its divisions that these great nations lived either on the sea coast, or in the valleys of the great tidal rivers, the Euphrates and the Tigris. Now it seems to be most probable as will be presently shewn, that an offshoot of these people found their way into the valley of the Nile, and another offshoot into the valley of the Indus. As J. F. Hewett in a work to be hereafter cited says :—" The religious history of Assyria and Egypt makes it clear that the gods of both countries came there by sea, because they were carried in ships at religious festivals." This custom shews at least that both these peoples were originally sea-faring. And it also reminds one in Bombay of the custom still observed by the Koli fishermen of Bombay, who at their annual pilgrimage to the shrine in the " Karli " caves about 80 miles from Poona dedicate a model boat to the phallic spirit installed there, after possibly carrying an image of his in that boat. This custom which deserves, and is hoped, hereafter, to be fully studied is in all probability a relic of the pre-Aryan form of worship, the Kolis being themselves most probably remnants of the Dasyus race ; and the temple in the Karli caves being constructed, in the form that is still existing or in some other form that was replaced by the present one, in pre-Aryan times, or at least in times when the race of the Dasyus was predominant on the western coast of India.

Again Pliny draws a striking comparison between the Nile and the Euphrates and a similar comparison may not be inaptly drawn between either of these great rivers, and the Indus. Pliny (Bk. V, Ch. 21) says :— " Like the Nile, the Euphrates increases at stated times, and at much about the same period. When the sun has reached the 20th degree of Cancer it innundates Mesopotamia. By the time, the sun has entered the 29th degree of Virgo, the river has fully regained its usual height." It is obvious that the primitive non-Aryan inhabitants of the valleys of the Euphrates and the Tigris, who were known to have been bold navigators and to possess restless activity would be literally at home in the valley of the

Nile or in the valley of the Indus, if they happened to find themselves in either of these valleys. If, therefore, a people be found at a particular period in pre-historic times inhabiting either of these valleys marked with similar intellectual, moral, and even physical characters and distinguished by similar religious and social ideas and customs, the natural inferences would be (1) that they both must have sprung from the same stock; and (2) unless the circumstances be such as to negative migration, that either of these nations must be derived from the other, or that both must be derived from the recognized and most distinguished home of such characters and ideas and institutions, *viz.*, Syria as described by Pliny (in which sense, we shall use the expression "Syria" hereinafter throughout). There is no evidence of any direct communication between Egypt and India in pre-Grecian times; while there is evidence, that such communication was started in Grecian times. Hence the inference is almost irresistible, that the inhabitants of the valley of the Indus in primitive times, if their existence be proved to be marked by the above-mentioned conditions, must have been derived from the parent stock in Syria; and whether the ancient Egyptian language be Semitic in its structure, as the German school of Egyptologists asserts, or it be not as the English and French schools of Egyptologists affirm, there is no doubt that the ancient Egyptians, who occupied the valley of the Nile, were not Negroes or Africans, but had non-African or non-Negro blood in them; and it seems to be probable that their origin is traceable to Syria. Dr. J. H. Breasted, the eminent American Egyptologist, in his "History of Egypt" published last year says: "As found in the earliest burials the predynastic Egyptians were a dark-haired people. . . . The Semitic immigration from Asia, examples of which are observable in the historic-age, occurred in an epoch that lies far beyond our remotest historical horizon." It may be said, that the history of the origin of the ancient Egyptians has no bearing upon the history of the origin of the Dasyus. But if it be probable, that the inhabitants of a country which was once most famous in primitive times formed the parent stock, from which another ancient eminent people, *viz.*, the Egyptians

were derived, it seems to be as probable, that another ancient people, who flourished in the valley of the Indus, and were distinguished by the same civilization and characteristics must be, as already stated, derived from the same stock.

4. In the said paper it was shown, almost conclusively, that the ancient Aryans were not a sea-faring, or to repeat the expression used there 'river-faring' people, and did not know the use of boats, and of fish as food, and at first even of salt ; but that, on the other hand, the Dasyus were a river-faring people, knew the use of boats and even ships. It was also shewn by a quotation from Hunter as to the intellectual characteristics and religious ideas of the Dravidians, the descendants of the Dasyus, that his sketch corresponded with the sketch which this writer has given in his paper on the Origin of Primogeniture, &c., of the characteristics of the principal non-Aryan nations, who belonged to the country around the Red Sea. Therefore, if the theory of the Dasyus being autochthonous, or indigenous be as it will be presently shewn untenable, and if the Dasyus were a sea-faring or river-faring people, their ancestors could not but have made an entry into India over the sea, and through the mouth of some great tidal river discharging itself into the sea. The questions, then, arise : (*a*) From what country did they emigrate to India ? and (*b*) at what place did they enter India ? The answers attempted by this paper to be given to these questions are : (*a*) that the ancestors of the Dasyus came from the valley of the Euphrates and the Tigris, and (*b*) that they entered India through any one or more of the mouths of the Indus, then probably opening into the Gulf of Cutchh.

5. It is obvious, that no people could have entered India in ancient times by a sea-route except by crossing over the Arabian Sea. As shewn by Vincent in his "Commerce and Navigation of the Ancients," the sea-route to India from the south was discovered and resorted to only in historic times. And while the arts of ship-building and navigation were still in their infancy, however bold the mariners might be, they could proceed only along the sea-coast, as country craft in India do still. And the part of Syria nearest India was the

Persian Gulf as described by Pliny, who calls it the Persian Sea. He says (B. VI—Ch. XXXI) "The Tigris empties itself into the Persian Sea, being ten miles in width at the mouth . . Between the mouth of the two rivers (the Euphrates and the Tigris), the distance was formerly twenty-five or, according to some writers seven miles only, both of them being navigable to the sea." Thus it is not difficult to conceive that the inhabitants of the valleys of these rivers or the surrounding sea-coast proceeded from the mouths of the rivers in the Persian Gulf over the sea, and along the sea-coast, and made the Gulf of Cutchh styled in the Periplus the "Gulf of Barake," and by Ptolemy, "Kanthi." In the times of Alexander two mouths of the Indus opened into this Gulf, and in later times, as noted by Ptolemy, as many as seven mouths. It is, therefore, probable that in primitive times the Indus had one or more outlets into the Gulf of Cutchh as shown in Ptolemy's 10th map, reproduced in Mc Crindle's excellent translation of Ptolemy's Geography of Ancient India, and that the ancestors of the non-Aryans entered India at one or more of the mouths of the Indus through the Gulf and navigated the river, and finding it similar to the rivers of their own country and the soil fertile, and being probably pressed by over-population in their own country, settled in the valley of the Indus river, and founded their new homes, but naturally and necessarily retained their old ideas and institutions and at first language also. There may have been in subsequent times fresh waves of emigrants from the valley of the Euphrates or the Tigris or the neighbouring sea-coast to India. There is no doubt that there was in prehistoric times commercial intercourse between India and Syria. The Old Testament in its chapters on Solomon makes an allusion to this. And it seems more probable, that the intercourse began with a colony of Syrians entering and settling in India, than that some indigenous people of India becoming expert and bold navigators opened the intercourse.

VI. It seems to be certain and also natural that the ancestors of the Dasyus, having regard to their mode of life, cared only for the occupation of the valleys of tidal rivers in India. And

the course of their subsequent movements in India may be traced as follows:—(*a*) It is reasonable to suppose that, in the first place, the newly settled non-Aryans navigated the rivers, which formed tributaries to the Indus and occupied the valleys of these rivers and naturally made them their favorite home. (*b*) Then either a fresh colony from the mother-country, or a band of explorers or navigators from the settlers in the Indus Valley emerging from the mouth of the river and proceeding southward along the coast discovered the Gulf of Barygaza or Barugaza as the Greeks have called it, or the Gulf of Cambay, as we call it, and through the mouth of the Narbada opening into the Gulf, entered and in course of time occupied its valley. (*c*) They must have similarly navigated the Taptee and occupied its valley. The cities of Broach and Surat were famous as centres of commercial activity in Grecian times; and their importance must have existed from far remoter times. And the sea-coast to the south of the Gulf of Cambay must have been explored and occupied. This accounts for the celebrity of Sopala and Kaliyan in Grecian times and the existence of the Elephanta and the Karli and the Kaneri caves in and near the district. (*d*) The next move seems to have been from the source of the Godavri to its mouth, and from there along the eastern sea-coast northwards to the mouth of the Ganges through the Bay of Bengal, and thus the valley of the Ganges must have been occupied. Near the source of the Godavri it is that the famous Ellora caves are to be found.

VII. The Aryans undoubtedly came through the north-west as the Rig-Veda incontestably shews, and their pre-Vedica history would also suggest. And the easiest thing after their entry into India they could do was to expel the non-Aryans from their settlements in the valleys of the great rivers. But it seems that with their inborn aversion for a life on or near the sea and great rivers, and their love for hunting and riding and for agricultural pursuits, they quitted the valleys of rivers and began spreading southwards. They cleared large forests, which as we know existed even in Buddhistic times, and brought large tracts of land under cultivation. They were

founders of great cities on the plains. And the greatest city founded by them which more than any other city in the world deserves to be called the Eternal City, was the ancient Indrapastha or Hustinapur near the Ganges, which in its modern successor, Delhi, survives to-day, though not in the splendour of the ancient Aryan, or later Moslem times.

4. It is interesting now to note the following important anthropological explanations suggested by the above conclusions :—(*i*) It can be now understood, why both the non-Aryans and the Aryans in India have held certain great tidal rivers in veneration, and how in their common veneration for rivers they found a bond of unity in their religious ideas, inclining the non-Aryans to adopt forms of the Aryan religion. The non-Aryans reverenced the rivers because in their valleys their ancestors had founded new homes in an unknown land, and had even lived happily, most probably, more happily than in the land of their origin. On the other hand, the Aryans used to venerate great rivers even prior to their settlement in India, as was shewn in the said last paper, and as is evidenced by the Parsis still offering prayers to the river Ardwisur of their ancient fatherland. (*ii*) The ancient Egyptians developed their building and architectural activity in later times as appears from their own records. And when they did so and even before that time, there was also commercial intercourse, though not direct, between India and ancient Egypt. It seems that the idea of dedicating imposing structures to the phallic spirit was first imported from Egypt into India, after it arose in the former country, and that afterwards other religious ideas, particularly the doctrine of transmigration of souls, were borrowed from the same country by ancient India. (*iii*) The Dasyus used their boats as horses for purposes of locomotion or speedy locomotion, and do not appear to have known at all, or much, the use of horses. On the other hand, the Aryans used horses, and brought these animals with them from their ancient home. The ancient Sanskrit literature and even the Rig-Veda make us familiar with the horse-sacrifice, while Herodotus has recorded the custom of the ancient Aryan Persians which required every Persian boy to be trained in riding the horse.

5. Having so far cleared the ground, it will be easy now to discuss the question whether the Dasyus, the ancestors of the Dravidians, were indigenous, as Sir H. Risley has declared they might be. This question has been already answered by this paper in the negative, and the reasons for this conclusion, in addition to those which have been already supplied directly as well as indirectly, by the above arguments advanced in support of the theory that the country of origin of the ancestors of the Dasyus was Syria, are as follows: (*i*) Pliny has recorded a remarkable fact about India, the note of which must have been handed down to his times by times far anterior to them. He says (Bk. VI, Ch. 21): "The Indians are the only race who have never migrated from their own territories." This shews that in ancient times there was no tradition of India having sent out colonies and that this was contrary to the experience of every civilized country of those times, as it is inconsistent with the experience of civilized countries in these times also. Hence it is clear that emigration was commonly known to and practised by all the civilized nations of antiquity, except apparently the Indian. But as a matter of fact, there were migrations in India itself from the north to the south of both the non-Aryans and the Aryans. And as the resources of the country were and have been so great and apparently inexhaustible, no emigration was thought necessary by its inhabitants, irrespective of religions prohibitions. In the case of Canada, there is to be observed the latest parallel to the case of pre-historic India, both being rich in natural wealth, and both inviting immigrants and promising plenty to them. (*ii*) Again if colonies had issued from India in very early times—as is asserted by a theory of Mr. Hewett which shall be presently examined—there is no reason why emigration should have ceased in later times. On the contrary, there was no reason at all for any inhabitant of ancient India deserting its protection and seeking that of unknown or even known lands, while there was every reason against their so doing in view of the climate and the abundance of the natural resources of the country. (*iii*) But, as Mr. Hewett has consistently argued, unless it be assumed, that pre-Aryan India furnished colonies to those foreign nations, whose

civilization appears to be cast in the same mould as that of a large section of the pre-Aryan Indians, this similarity is inexplicable on the assumption that this section of the Indians was indigenous and did not contribute colonies to the said nations. If, therefore, the possibility of ancient India transmitting colonies to foreign countries be eliminated, the only explanation of the abovementioned similarity in characters and civilization that can be accepted is that pre-Aryan India received colonies from those foreign nations to whose characters and civilization those of its own pre-Aryan inhabitants bore a marked resemblance. (*iv*) Again, as historic times have evidenced successive waves of immigration into India, including the latest one of Europeans, it stands to reason that there must have been such waves also in pre-historic times. (*v*) If each country in the world, and, therefore, necessarily every part of each country had the natural capacity to produce and had produced indigenous human races, as it had the capacity to produce and did produce indigenous *flora* and *fauna* in a variety of species, continents like America and Australia would not have remained almost wholly untenanted by the human species till about four centuries back, nor would Canada be as it is even to-day for the most part unoccupied by human beings, and emigrations from one country to another, or even from one part of a country to other parts, would have been barred at every step by the indigenous inhabitants of every intervening strip of land, attempted by any emigrants to be passed over. Moreover, in such a case the world might have been overflowing with human beings long before our times; and no resource would have been left to humanity to check over-population except possibly cannabalism. This reasoning leads us to the following most important anthropological conclusions, *viz.*, that the production of the human species, whether the species was evolved out of monkeys or not, is a process which stopped working in far remote times; and that it operated only in certain parts of the world and only under certain climatic and geological conditions, which have disappeared since times possibly not at all calculable; and that thus the origin of the human species is rationally attributable to

two theories only, *viz.* (*a*) descent from a single pair of human beings created by an act of God which is impossible; or (*b*) descent from distinct stocks, which sprang up in certain parts of the world and under certain climatic and geological conditions only, and offshoots from which have spread over the world by constant migrations—a theory which alone is tenable.

As Sir W. Hunter in his "The Indian Empire" says (p. 385): "The Dravidian language presents affinities to the present Ugrian of Siberia, and the Finnish of Northern Europe." If this be correct, then three alternative theories are possible: (*i*) that the Fins and the Siberians were derived from the Dravidians; or (*ii*) that the latter were derived from the former; (*iii*) that the ancestors of both lived originally in the same or adjoining regions. The last theory alone is apparently correct.

5. In connection with our theories regarding the movements of non-Aryans in the south of India, the following opinion of Dr. G. R. Bhandarkar, expressed in his able monograph on the Early History of the Dekhan, may be cited: "The reason why the result of the Aryan irruption was so different in Southern India from what it was in the North, appears to be that, when the Aryans penetrated to the South, there existed already well-arranged communities and kingdoms. In a passage in the Ramayana the monkey soldiers are directed to go to the countries of the Andhras (Telugu people), the Pandyas, the Cholas, and the Keralas in the South, and are told, that they will there see the gate of the city of the Pandyas adorned with gold and jewels. And these races, their country and their kings are alluded to in other Sanskrit works. On the North, however, at the time of the Aryan invasion, the condition of the country must have been similar to that of Danda Karanya which is represented in the Ramayana as a forest infested by Rakshasas or wild tribes who disturbed the religious rites of the Brahman sage." The learned author may possibly be understood as suggesting, that the same marked contrast existed or must have existed between the condition of the Northern and that of the Southern non-Aryans at the time of the Aryan settlement in India, and that it did not exist merely

at the time of the Aryan entry into the south of India. If so, Dr. Bhandarkar's view must be held to be erroneous for the following reasons, which really account for the contrast in question so well brought out by him, if we assume it to have existed when the Aryans descended to the south of the peninsula :—(*i*) The interval of time between the Aryans settling in the North of India and their penetrating into the South must have been so long that ancient Egypt must have in the course thereof begun and to a considerable extent passed through its epoch of architectural activity, which, as already noticed, produced its influence on the Dasyus or the Syrian non-Aryans of the Southern India. And we may note in passing, that the theory of Dr. Bhandarkar, to which we shall refer hereafter, *viz.*, that Southern India was not occupied by the Aryans in Panini's time, but was occupied by them in Katyayana's time may be correct, if we remember, that Panini must have flourished a very long time after the Aryans migrated to India. (*ii*) During the interval just mentioned, the Southern non-Aryans must have carried on, over the western sea-coast, a brisk trade which, as already seen, survived even in Grecian times. This would explain why the gate of the city of the Pandyas should have been, if as the Ramayana has recorded it was, adorned with gold and jewels. On the other hand, oversea trade to such an extent was not open to the non-Aryans of the North, who lived at first in the valleys of the Indus and its tributaries. (*iii*) The climate of the South, though not of the North, of India must have been found to be similar to that of Syria by the non-Aryans ; and, therefore, they must have favored the South more than the North of the country, though owing to their restless nature, they could not have confined themselves, and did not in all probability confine themselves, to the valleys of the tidal rivers or the sea-coast even in the South of India.

6. It will be also interesting to refer to and comment on another passage in Dr. Bhandarkar's valuable little treatise. He says : " The name Aryavarta or the region occupied by the Aryas, as explained by Manu and even by Patanjali, the author of the Mahabhashya or Panini's Grammar, signified

exclusively the part of the country situated between the mountain ranges of the Himalaya and the Vindhya. The Vindhya, which by its height, seemed to obstruct the passage of the sun, was impassable to them . . . . . After a while, however, the sage Agastya bade the mountain not to grow high, that is, crossed it and established an Asrama or hermitage to the south, and thus led the way to other settlements . . . The first or oldest Aryan province in the southern country must have been the Viderlas or the Berars." This legend about the sage Agastya stopping the growth of the Vindhya, further, illustrates, how little the Aryans who made the Sanskrit literature referred to by the learned author, knew, or cared to know, about the art of navigation, or the use, to which that art could be put, of getting round impassable barriers like the Vindhya mountains. And it seems to be probable, that before the sage Agastya crossed the Vindhya, the Aryans must have settled in the province now known as Kattywar, and afterwards occupied the valleys of the Nermada and the Tapti, before advancing towards the south. As Dr. Bhandarkar points out "Dakhshinapatha or Dakshina was the name of the whole peninsula to the south of the Nermada and, according to one definition of the boundaries of this province, supported by the authority of the Vayu Purana the valleys of the Nermada and the Tapti are excluded from the tract composing it." It is therefore also probable, that the route by which the Aryans entered the Peninsula of Kattywar must have been from the north, and that they must have remained long within the boundaries fixed by the Nermada and the Tapti and must have crossed them, after the Dekkan was occupied by other Aryans from the north; or perhaps by an offshoot thrown out by themselves.

7. We shall refer to one more theory of Dr. Bhandarkar as bearing on the subject-matter of this paper. He assigns some of the inscriptions in the cave-temples at Karli to the second century; but these must evidently have been put up by Buddhists who, as he says, "caused at their expense temples and monasteries to be excavated out of the solid rock for the

use of the followers of Buddhism." And the learned author could not have intended to ascribe the same date to the original principal cave-temples at Karli. He says:— "What town existed near the group of caves at Karli, and the adjoining places, we do not know." It seems probable, that Buddhist philanthropists found it most convenient to construct Buddhist temples and monasteries in the immediate vicinity of the phallic rock-cut temples, already constructed by the Syrian settlers in India in times long anterior to those of Buddhism; unless it be assumed that the Brahmanical reactionaries against Buddhism set up phallic temples by the side of Buddhistic temples and monasteries in order to counteract the influence of these in favor of celibacy and monasticism. But this assumption is not possible, considering the form, that the Aryan worship of Vishnu took, and the repugnance, that to an appreciable extent, the Aryans appear to have felt towards pure and simple phallism. On the other hand, it is possible to assume that the Buddhists, with their proselytising zeal, which was remarkable and which, as we know, carried them into foreign countries outside India, may have aimed in erecting their own temples and monasteries close to the old temples, at securing converts amongst those who visited the phallic shrines and also, perhaps, at counteracting the influence of these shrines.

8. Mr. J. F. Hewett in his "The Ruling Races of Prehistoric Times in India, etc.," maintains, evidently as a corollary from the theory of India having produced an indigenous human race, that the institution of village communities and other ideas and institutions were disseminated among foreign countries by India. He says: "It was the ancestors of these people (living in the valleys of the Nerbadda and the Taptee) the early matriarchal tribes who first learned navigation in boats made from the timber lining the Indian rivers, who first made coasting voyages and took to Eirdu and Egypt the Indian system of village communities . . . . The immigrant races who brought the Indian village system through Semitic lands into Europe had established themselves in those countries before the group of Semitic

languages had been formed." The only reason, that he assigns for his theory is, that timber for shipbuilding could be found only in India especially in the valley of the Nerbudda, and nowhere else in ancient times; and that consequently no nation of antiquity could be a seafaring nation, unless it originally belonged to India and drew its supplies of materials for shipbuilding also from India. He says: "No shipbuilding timber grows within easy reach of the sea from the Delta of the Indus on the east to the Gulf of Suez on the west." But the ancient records of Egypt, especially those inscribed on the famous Palermo stone as now completely deciphered and published by Dr. Breasted, distinctly and clearly shew that the ancient Egyptians used meru wood or cedar wood as material for the boats and ships which were built by them and the building of which was commemorated in inscriptions. Mr. Hewett might as well have argued that the Scandinavian and other sea-rovers of ancient Europe imported teak from India for building their warships, or that the ancient maritime Greek nations like the Athenians did so. Mr. Hewett's theory is evidently ascribable to the fact already noticed in the said last paper, *viz.*, that historians and framers of historical theories confine themselves to the history of one nation only at a time, and do not take into account at all the history of nations with whom that nation had come directly or indirectly into contact.

7. The passage above cited from the *Imperial Gazeteer*, just published, shewed that Sir H. Risley did not accept Sir W. Hunter's theory, that the non-Aryan nations of India were divisible into two groups—one Kolarian, and the other Dravidian proper. But it is interesting to advert to a branch of this exploded theory of Sir W. Hunter. He says: "On the other hand the Dravidian non-Aryans of the south (as distinguished from the later immigrants into India, the Dasyus, who subsequently conquered the Dravidians) appear from the first in the Sanskrit literature as friendly forest-folk, the monkey armies, who helped the Aryan hero Rama on his march through Southern India against the demon king of Ceylon." This ground taken up by the eminent historian for

his theory in question is erroneous, for the following reasons:—(*i*) As was shewn in an interesting paper read before this learned Society, recently, the idea of an army of irrational animals assisting a popular hero is not an uncommon one. And it may be a poetic embellishment. (*ii*) But if the monkey tribes of fanciful poetry meant in dull matter-of-fact prose certain classes of human beings, then the following description of Kols, as given by Sir W. Hunter himself, would furnish admirable material to a gifted poet for converting them into monkey-tribes, they being devoted like monkeys to a life in the forest and amongst the trees. He says (p. 107) : "The Kols did not know to tame cattle, to work them in the plough. They worshipped the local spirits that dwelt in the trees of the forests and ghosts. . . They settled down into a number of groups of forest hamlets." These forest tribes may well have rendered assistance to the Aryan hero Rama, and with an eye to poetic effect, or owing to the primitive appetite for the marvellous, the poet, who recorded the exploits of the divine hero, might have consciously or unconsciously pictured the human denizens of the forests who assisted the hero, as identical with monkeys. (*iii*) But there is nothing whatever in the Dravidians of the south, except, perhaps, the forest tribes of the Kols, to identify them with the monkey-tribes described in the Ramayana and other Sanskrit works. And even assuming that a people distinguishable like those described by Hunter did exist in the forests of Southern India, then whatever their origin may be, that circumstance would in no way touch the theories advanced in this paper. Hunter himself contends that the descendants of the Dasyus, who were driven by the Aryans from the north, pushed back in their turn the people whom he calls the Dravidians of the south from the habitable tracts of the south of India. And this paper is concerned with the origin of this very non-Aryan nation, who came to, and does still, occupy the south of India, whatever they might have done in conquering the country or otherwise securing its possession.

ORDINARY MONTHLY MEETING, held on Wednesday, the 27th November, 1907.

Col. A. S. JAYAKAR, I.M.S., was proposed to the chair, in the absence of the *President*, Mr. S. M. EDWARDES, I.C.S.

The Minutes of the last meeting were read and confirmed.

Mr. A. M. T. Jackson, I.C.S., was duly elected a member of the Society.

The following presents were announced :—

To the Library.

From Calcutta—Seven Stories from the Naphat-ul-Yaman ; edited and translated by Lieut.-Colonel D. C. Phillott and Mr. R. F. Azoo.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXII, No. 258.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee X, 1907.

From Berlin—Zeitshrift fur Ethnologie, 1907-Heft IV, u.V.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences de St. Petersbourg, VI Serie, Nos. 13 and 14, 1907.

From Liepzig—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, III Heft.

From New York—Bulletin of the New York Public Library Vol. 11, No. 10.

From Mexico—Anales del Museo Nacional de Mexico, Tomo IV, num. 6.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. IV, Nos. 5 and 6, and Vol. V, Nr. 2.

From Wien—Annalen des K. K. Naturhistorischen Hofmuseums, Band XXI, Nr. 2.

Mitteilungen der Anthropologischen Gesellschaft in Wien, Band XXXVII, V Heft.

From New Haven—Journal of the American Oriental Society, XXVIII Volume, First Half.

From Mexico—Anales del Museo Nacional de Mexico, Tomo IV, num. 7.

The following paper was then read:—

"THE ORIENTAL CUSTOM OF LIFE-GIVING CHARITY."

By Mr. SARAT CHANDRA MITRA, M.A., B.L., of CHAPRA, DISTRICT SARAN, BIHAR.

INTRODUCTION.

The Hindus have, from time immemorial, been reputed for their kindness towards animals; and one of the leading traits of their character is their repugnance against taking the lives of animated beings. But their religion prescribes that animals should, on ceremonial occasions, be killed by way of sacrifice, and offered up as oblations to their deities. It is only, in obedience to this behest of their creed, that the Hindus, at the time of performing their great religious festivals, kill animals for purely sacrificial purposes.

By way of protest against the sanction given by the Vedas and other Shastras of the Hindus for the killing of animals for sacrificial purposes, Buddha, the great founder of Buddhism, proclaimed the Hindu rites and ceremonies, which required the slaughter of animals, to be pernicious and useless. Making this teaching as one of the foundations of his creed, he inculcated that अहिंसा परमो धर्म्मः ("Kindness towards animals is the greatest of virtues") is the keynote of his religion. On one occasion, he sought to give a practical effect to this teaching of his, by offering himself up as an object of sacrifice in lieu of a flock of goats which, he found, was being led out to be slaughtered for sacrificial purposes.

Mahâvîra, the founder of Jainism which is a sort of compromise between Hinduism and Buddhism, went still further and inculcated the respect for the lives of all created beings, and that it was a great sin to destroy the life of any one of them, no matter whether it was great or small. With so great a

stringency do his followers—the latter-day Jainas of the Svetâmbara branch—practise this tenet of their religion that they do not take their meal, after the setting-in of darkness, under the apprehension that they might unwittingly gulp down any insect with their food, and that their priests put coverings of cloth upon their mouths to prevent any small winged creature finding its way inside them. The *Pinjrapols* or hospitals for animals, which are now established in many cities throughout India having pretty large numbers of Jaina residents and which afford shelter to old, decrepit and disabled animals, are another practical illustration of the respect and tender solicitude displayed by the Jainas for the lives of the brute creation.

"Life-giving charity," mentioned in the title of this paper, means the custom of saving the lives of animals which are about to be killed, and of other members of the brute creation, for the express purposes of (*a*) insuring recovery from illness and thereby prolonging life, or (*b*) of acquiring great merit thereby. I intend to show in this paper that the afore-mentioned custom of "life-giving charity" is widely current among Oriental nations, especially among the Hindus of Bengal, Bihar and Malabar, and among the Tibetans over whom Buddhism exercises a powerful sway at the present day, and among the Chinese and the Japanese over whom Buddhism, at one time or other of their history, exercised a potent influence.

SECTION I.

The custom of "life-giving charity" of the description (*a*) *supra*, prevails among the Tibetans and the Hindus of the district of Murshidabad in Bengal.

Tibet.

The famous Bengali explorer Rai Sarat Chandra Das Bahadur, C.I.E., while journeying towards Lhasa, the jealously-guarded capital of Tibet, fell ill of a severe attack of fever which the Tibetan physicians were unable to cure by the administration of their nostrums. As a last resort, he placed himself under the treatment of the Dorje Phagmo (or "the Diamond Sow"), the abbess (the "pig-

headed" nun of a well-known Tibetan legend) of the famous convent on the shores of the Lake Yamdo-Croft, who prescribed the performance of six religious rites to insure his speedy recovery from illness. Of these rites, the sixth is closely connected with the subject-matter of this paper and which will be best described, as follows, in the Rai Bahadur's own words:—

"Seeing no pronounced improvement in my condition, my faithful follower went again in the afternoon to see Dorje Phagmo, presented her a *khatag* (or complimentary scarf) and ten *tankas* (or Tibetan coins), and got her to perform the ceremony known as "propitiating the gods of life" (*tse dub*). She also gave him a long list of religious rites, which, according to her, it was imperative that I should immediately get learned lamas to perform to insure my speedy recovery."

Among these rites was the following :—

"6. 'To deceive life' (*srog slu*) by saving from death animals about to be killed. This is also known as 'life-saving charity.' The saving of the lives of men, beasts, and particularly fishes is calculated to insure life. When Tsing-ta proposed this to me, I at once agreed to save 500 fish. The old doctor said he would go to the fisherman's village, some three miles away, buy the fish, and set these free for me, if I would but lend him a pony. He came back in the evening, and reported that he had successfully accomplished this most important mission, by which much merit would come to me." *

Murshidabad, Bengal.

Simlar to the above is the custom prevailing in the district of Murshidabad, Bengal, according to which a person, suffering from long-standing and chronic disease, often sets a goat at liberty to roam at its sweet will and pleasure. This is done in the hope that it will carry away the disease which is, in some mysterious manner, transferred to it. Although this practice is more intimately connected with the custom of transferring diseases to other animals, I think that the idea of acquiring

* *Journey to Lhasa and Central Tibet*. By Sarat Chandra Das, C.I.E. Edited by the Hon. W. W. Rockhill. New Edition. London: J. Murray, 1904, p. 180.

merit by the pious act of setting the goat free and, through the influence of that merit, of getting rid of the disease, may underlie the practice. *

Persia.

Closely akin to the foregoing custom is the following practice prevalent in Persia. Whenever a misfortune is impending over anybody, his people, in order to avert the occurrence of the threatening mishap, cause a black sheep to walk round him three times, and then give it away to the poor, or let it loose. This custom is alluded to in one of the improvisations of Kurroglou, the bandit-minstrel of Northern Persia, wherein he says :—

"How beautiful thy head looks with this plume; it is like the male crane's head. I shall keep it; *I'll go round thy head,* (*i.e.*, I shall watch over it carefully so that no mishap may happen to it)."†

SECTION II.

Bihar.

As instances of the custom of "life-giving charity" of the description (*b*) *supra*, I may mention the practice prevailing in Bihar, where the Hindus consider it an act of great piety to set free birds which have been captured. I have seen that bird-catchers, taking advantage of this belief, capture non-edible birds such as Hoopoes (*Upupa epops*), Green Bee-eaters (*Merops viridis*) King—crows (*Dicrurus ater*), etc., and offer the same for sale in the streets and the compound of the District Judge's Court at Chapra. These birds are called पुन्का चिड़िया or "birds of piety." The piously-disposed Hindus buy up these captive birds for a few pice, and set them free, in the hope that they will thereby acquire great merit.

Akin to this Bihari custom is the practice of setting a *Nilkanth* free on the last day of the *Dusserah* festival. The *Nilkanth* (नीलकण्ठ) is commonly known to naturalists as the Indian Roller (*Coracias indica*, Linn.). It is also known to Europeans in India as the Blue Jay. The sight of this bird is

* *A History of Murshidabad District.* By Major J. H. Tull Walsh, I.M.S., F. L. S., London: Jarrold and Sons, 1902, p. 84.

†*Specimens of the Popular Poetry of Persia.* By Alexander Chodzko., London: W. H. Allen & Co., 1842. p. 77 (footnote.)

considered auspicious by the Hindus of Bengal and Bihar. It is considered to be sacred to Siva, who is said to have assumed its form. *Nilkantha* is one of the appellations usually given to Siva on account of his throat having become blue with drinking the poison that had come out of the ocean at the time of its churning by the gods. Perhaps, it is on account of Siva or *Nilkantha* having assumed the form of this bird, that the name *Nilkantha* is also given to it. It is said that, during the *Dusserah* festival in Bihar and the *Durga Puja* in Bengal, when the goddess Durga, the spouse of Siva, is worshipped in Bihar and Bengal, the god Siva assumes the form of this bird and visits the earth to fetch away his spouse on the last day of the *Dusserah* and *Durga Puja* festival, to his abode in the celestial regions. Its sight, during the *Dusserah* festival in Bihar and the *Durga Puja* festival in Bengal, is considered very auspicious. On the last day of the *Dusserah* festival at Hathwa (in Bihar), a pair of this bird are set free annually by the Maharaja Bahadur of that place. On the *Dusserah* day in 1894, I joined the *Dusserah* procession, in which the late Maharaja Bahadur took a prominent part, and saw that, when the procession arrived at a certain place in its route, a pair of *Nilkanthas*, which were in a cage, were set free. This bird is similarly set free in Calcutta on the *Bijaya Dasami* or the last day of the *Durga Puja* by persons accompanying the image of the goddess Durga to the river, where it is immersed and thrown into its waters. In Nagpur, this bird is said to be liberated by the Raja of that place on the occasion of the *Dusserah*. It is also liberated during other Hindu ceremonies in various other parts of India. From an examination of the foregoing practices in connection with the *Nilkanth*, I am inclined to think that, although this bird is liberated mainly for the sake of securing good luck during the ensuing year, the liberators thereof are also actuated by the motive of acquiring merit thereby.

Bengal and Bihar.

The custom also prevails in countries which have been more or less influenced by Buddhism at one time or other of their histories, as for instance, China and Japan. The Hon'ble W. W. Rockhill, who has edited Rai Sarat Chandra Das's

Journey to Lhasa and Central Tibet, in a note to the aforementioned description given by the Rai Bahadur, of the Tibetan custom of "life-giving charity," says: "This custom (of "living-giving charity") prevails in China, where it is called *fang sheng*, "to let go living creatures."*

China.

The prevalence of this custom in China is testified to by another famous traveller, Mrs. Bishop (neè Miss Isabella Bird) who says: "I will mention a few of the methods in which individuals carry out benevolent instincts or seek to 'accumulate merit.' *A Buddhist on a river-bank pays a fisherman for the whole of the contents of his plunge-net, and returns the silver heap to the water; another buys a number of caged birds, and lets them fly.*"†

In Japan, if a piously-disposed fisherman happens to catch, in his net, a tortoise, he writes upon its back characters signifying "servant of the deity Kompira," gives it a drink of *saké*, and sets it free, in the hope that he will, thereby, win the good graces of the god Kompira—a divinity of the Buddhist pantheon—whose servant it is popularly believed to be.‡

Japan.

This Japanese custom of liberating captive tortoises in the hope of pleasing the gods and thereby acquiring merit, is also alluded to in the beautiful old folk-tale of Urashima. Now, in Japanese folklore the sea-tortoise or turtle is believed to be the servant of the Dragon-king beneath the sea. One day, a fisher-boy, named Urashima Taro, went to fish and caught a tortoise which he set free with a prayer to the gods. Then the daughter of the Dragon-king of the sea appeared to him, in a dream, and took him to her father's palace beneath the waters, where she married him. There Urashima spent three years most happily in the company of his wife. But, subse-

* *Journey to Lhasa and Central Tibet*. By Sarat Chandra Das, C.I.E. Edited by the Hon. W. W. Rockhill. New Edition. London: J. Murray, 1904, p. 180 (footnote).

† *The Yangtze Valley and Beyond*. By Mrs. J. F. Bishop, F.R.G.S. London: J. Murray, 1899, p. 191.

‡ *Glimpses of Unfamiliar Japan*. By Lafcadio Hearn. Boston and New York: Houghton, Mifflin & Co., 1901, Vol. II, p. 367.

quently, becoming home-sick, he expressed a desire to his wife to return to his native country, whereupon she wept and said that she would never see him again. But she gave him a box which, she said, would help him in returning to her, telling him not to open it on any account. Taking the box with him, he returned to his native land, but found there everything new and altered.

Enquiring from a very old man, Urashima came to know about the story as to how he (Urashima) had been supposed to have been drowned in the sea some four hundred years ago and as to how his (Urashima's) people had gone to their long home, long, long ago. Thereupon, he went to the burial-ground and verified the old man's allegations by himself examining the tombs erected to the memory of his own self and of his kinsmen. Believing himself to be the victim of some strange illusion, and entertaining some doubt as to what might be contained in the box given him by the Dragon-king's daughter, he opened it, whereupon, lo and behold! there issued from it a white mist-like vapour which floated away, leaving the box empty. Immediately the box was opened, Urashima himself became transformed into a very old man, his hairs became hoary with age, his teeth fell out, his face became shrivelled, his limbs thin and withered, his strength fast ebbed away, and he fell down lifeless on the ground, overpowered by the weight of four hundred years."*

Malabar.

But the most curious example of the custom is that from Malabar, where we find that such venomous reptiles as snakes, whose bite is deadly to man, constitute the subject of "life-giving charity." There is, in that southerly province of India, a caste of snake-charmers, called *Karavans*. They wander about the country-side for the purpose of exhibiting their snakes. The Malayalis consider it a great act of piety to purchase these reptilian pets from their owners and to set them free.† This practice is based on the

* *Out of the East: Reveries and Studies in New Japan.* By Lafcadio Hearn. Boston and New York: Houghton, Mifflin and Co., 1900, pp. 4—11.

† *The Calcutta Review* for July 1901. Art. II,—"Serpent Worship in Malabar," p. 24.

belief, entertained by the Malayalis, that snakes are very sacred animals, and that the killing of snakes is, next to cow-slaughter, a most heinous sin. If a pious Malayali sees a serpent killed, he will have it cremated with all the solemn rites observed at the cremation of a high-caste Hindu. The dead ophidian is covered with a piece of silk cloth and burnt with sandalwood. A Brâhman is hired to observe mourning for three or ten days; and elaborate funeral offerings are offered up to the dead snake's spirit. *

* *Op. cit*, p. 21.

THE SHAMI TREE.

Its Legendary History.

(In a previous article C. A. K. wrote of the legends that had grown up round the sacred *Tulsi* plant. Here he sketches the legendary history of the *Shami* tree, or *Mimosa Suma*.)

In a former article some months ago I gave the readers of the "Times of India" the story of the *Tulsi* plant. I now venture to put before them the legends that have gathered round the *Shami* tree, or *Mimosa Suma*, a big thorny tree not unlike the *babul*. One may see it both in the Deccan and in Kathiawar, and in the latter province rags are often tied to it as votive offerings.

The first legend, which is that of its metamorphosis from a young girl, is given in Chapter 33 of the Kridakand from the latter half of the Ganeshpurana. One day when Naradmuni† was walking up and down the three worlds he came to Indra's capital, Amraoti. Indra rose and saluted, and in the course of their talk asked Naradmuni whether he knew and if so he could tell him, the story of Aurava the *Rishi*. And Narad told him the following tale:—

"Once upon a time there lived in Malva a Brahmin named Aurava who was ripe with the learning of the Vedas. His face shone like the sun and his knowledge was such that all gold to him was dross, and all that his mind willed he could do, for he could create, cherish, or destroy as he listed. By his

† My readers will remember that Naradmuni is the mischief maker of the gods. It was he who tempted Jallandar to make war on Shiva.

wife Sameghan he had born to him late in life a beautiful daughter called Shami, to whom he gave all her heart's desire. When she was seven years old he wedded her to the *Rishi* Dhoumya's son Mandar, who lived and studied with a preceptor named Shaunak. After their wedding the girl and boy parted until they had reached the fulness of youth. Then Mandar went to the house of Aurava the *Rishi* and taking from her father, Shami, set forth with her to the house of Shaunak, his *guru*. On the road they passed by the house of a mighty *Rishi* or sage called Bhrushundi. He was the untiring worshipper of Ganpati and by his austerities he had won from the god the boon that he also might grow a trunk from his forehead. When Shami and Mandar saw the trunk-faced sage they burst out laughing and he in anger cursed them. And the curse was that they should become trees from which even animals turned away. And so Mandar became the *Mandar* tree whose leaves no beast will eat, and Shami the *Shami* tree on whose thorns no bird may rest. Some days passed and the *guru* Shaunak, and Auran anxious because Shami and Mandar tarried, went in search of them. They went first to the house of Sage Aurava and heard that they had left it. Then Aurava and Shaunak searched everywhere until they came to the hermitage of Bhrushundi and learnt of the curse that had befallen Mandar and his bride. The two old men then practised such terrible austerities in Ganpati's honour that he revealed himself to them, ten cubits high, and riding on a lion. They begged of him as a boon that he should restore to them Shami and Mandar. But the god feared to displease his disciple Bhrushundi and granted them instead that the two trees should be honoured throughout the three worlds and that neither Shiva's nor his own worship should be complete without their presence. When the god vanished, Shaunak went his way but Aurava in despair left his mortal covering and became the fire which lies hidden within the trunk of the *Shami* tree."

Such was the tale told by Naradmuni to Indra; but to this day when sacrifices are burnt in the temples of Shiva and Ganpati their priests rub together pieces of the *Shami* tree

and the hidden fire within it leaps out and kindles the sacrifice.* And no worship is complete without the *shami* leaves and the *mandar* flowers being present on the altar.

A second and later legend and one which is better known connects the *shami* tree with the famous Pandav brothers. Students of the Mahabharata will remember how Yudhishthira, tempted by Naradmuni to perform the *Rajsuya*, incurred the envy of his cousin Duryodhana; how Duryodhana to gratify his jealousy played with Shakuni's aid at dice with Yudhishthira; how Yudhishthira lost all he possessed, kingdom, wealth, wife and brothers; how Duryodhana's father, Dhritarashtra gave them all back to him; and lastly how the infatuated Pandav again gambled with Duryodhana and had to pay as forfeit twelve years' residence in the woods with his wife and brothers and then a thirteenth year of disguise in a distant country. If the disguise were penetrated the Pandavs were to stay another twelve years in exile. When the first twelve years, those of the forest life, had passed, the Pandavs with Draupadi cast about where the thirteenth year should be spent and they fixed on Viratnagar†, the modern Wai, where the temples are still mirrored in the waves of the Krishna. And Yudhishthira disguised himself as a gambler and Bhima as a cook and Arjuna as a eunuch‡ and Nakula as a groom, and Sahadeva as a milkman, and lastly Draupadi as a waiting-woman. And at the court of King Virata they dwelt until the years of exile were over. But before assuming their disguises the Pandavs hid their weapons inside a *Shami* tree. Here let me give a translation of the original passage §:—

Arjuna said, 'O King, I see a tall *shami* tree on a rising ground; it is well if we hang our weapons on it. For see,

* This may be seen at any temple of Shiva.

† This name is preserved in Vairat fort close to Wai.

‡ Arjuna was condemned to be a eunuch because he slighted the beauty of Urwashi, Indra's queen.

§ I have not translated from the Sanskrit, but from Messrs. Datar and Modak's admirable Marathi rendering. The book has been published at great expense by Messrs. Chiplunkar and Co., at the Indira Press, Poona, and the 2nd half of the rendering is delayed for want of funds. I would venture to appeal to the Marathi reading public to assist, by purchasing the part already translated, in the publication of the 2nd half. Their money will be well spent as the book retains the savour of the original and is yet lucid enough to satisfy modern taste.

because of the great thorns that spread round it on every side it is hard for any one to climb it. And again there is no one here now to see what we are doing. The tree too is in a lonely spot wherein are live snakes and wild beasts and as it is used as a burning ground there is but small fear of men wandering thither. Therefore let us place our weapons on this tree and then let us go to Virat Nagar and as already resolved let us each on his own errand complete there the days of exile.' And in this wise Arjuna spoke to Yudhishthira and all the Pandavs got ready to give up their weapons. First Arjuna loosed the bow string of the mighty Gandiva.* Ah! Gandiva who can describe it! For by the strength of it did Arjuna in his chariot subdue the gods and all men and all countries. Then Yudhishthira freed the gut of the bow by whose aid he had guarded the land of the Kurus. Next Bhima undid the fastenings of his bow. O King! † with this bow had Bhima the mighty defeated in battle the Panchalas and the lord of Sindhu and in the hour of victory he had single-handed humbled a mulitude of warriors. For O King! The shock of that bow was like the thunderbolt that falls upon and shatters the hill crests. Next beautiful sweet-tongued Nakula untied the bow with which he had conquered the lands of the West. And last of all Sahadeva ‡ unstrung the bow by whose help he had won the kingdoms of the Deccan. In this wise the Pandavs freed their bowstrings and they laid down their bows and their bright swords, their jewelled quivers and their piercing arrows. Yudhishthira gathered them together and told Nakula climb the tree. And Nakula did so and in the holes and crevices where the arms might best lie and where the rain would not reach them, there he placed them and tied them with strong cords. Then the Pandavs tied a corpse to the tree thinking that its sight and smell would keep men from wandering thither. Then they walked towards Virata Nagar and on the road they said

* The name of Arjuna's bow given to him by Agni when he fought against Indra.

† The king here is King Janmejaya to whom in the forest the sage Vaisham payan told the heroes of the deathless tale of the house of Bharata.

‡ The conquests of Sahadeva survive in the name Coromandel-Kuru-Mandal, the province of the Kurus.

to the shepherds and cowherds and others whom they passed: "According to the custom of our family we have tied to that tree the corpse of our mother dead at the age of 180 * So the Pandavs guarded against the evil thoughts that rise in men's minds, and that they might there pass the thirteenth year of exile they entered the mighty city of Virat Nagar."

There is yet a third tale that connects the *Shami* tree with Raghu, the grandfather of Ramchandra. It runs that one day a young sage called Koutsa quarrelled violently with his *guru* or teacher, Vartantu, and wished to leave him. But Vartantu before he let him go dunned him for fourteen crores of rupees as the price of his apprenticeship. Koutsa went to the court of King Raghu of Ayodhya to beg his master's fee. But he came at an unhappy time. King Raghu had just held a mighty sacrifice and he had given everything he possessed to the Brahmans who had assembled. So that when Koutsa came to King Raghu's Court the generous prince was reduced to dine off earthen plates. Koutsa's heart sank within him when he saw King Raghu's poverty; nevertheless he disclosed his object. The prince called his treasurer, but in vain. The treasure room was as bare as mother Hubbard's cupboard. In despair King Raghu prepared to raid Indra's capital, Amraoti, and rob him of the fourteen crores asked for by Koutsa. Just at this time Naradmuni came to Ayodhya and after the customary salutations enquired and learnt the cause of King Raghu's preparation. He at once went to Amraoti and told Indra. The latter alarmed at the resolve of the desperate Kshattriya sent for the god Kubera, his treasurer and the lord of all wealth, and made him, for three and a half *ahatkas*, the same night, shower gold on Ayodhya. And the gold all fell in one place where a giant *shami* tree stood. And next morning, the 10th of Ashwin Sudh, the day chosen by his astrologers as auspicious for his advance against Indra, King Raghu saw masses of gold heaped all round the tree. He called Koutsa and told him to take it away. But the sage said that he wanted but the fourteen crores with which

* The extraordinary age of the old mother seems to have been accepted as quite an ordinary statement.

to pay Vartantu. And taking them he went his way. But the proud Kshattriya refused to touch what had been obtained for the needs of a Brahmana, and the gold lay there that all who wanted it might help themselves. And still on the 10th Ashwin Sudh, the day that King Raghu should have started for Amraoti and better known as *Dasara* from Dasha, the 10th day Maratha villagers keep alive his memory. For first worshipping the trunk of the *shami* tree they cut off its branches and mixing them with earth, *sesamum* flowers, *Apta* leaves and *bajri* ears, they offer them to Ganesha, who turns them, it is fancied, into gold. The heap is then taken to the village boundary and is there looted by the men and boys of the village. And this is the ceremony of the "Simolanghan."

But there is a still stranger sequel. For in honour of his grandfather, Ramchandra chose also for his expedition against King Ravan of Lanka the 10th of Ashwin Sudh, and before starting prayed to the *shami* tree for success. And century after century the Rajput kings have prayed to the *shami* tree and led forth against each other or the Mleccha the hosts of Mewar and Marwar. And following them the Maratha captains did likewise and started forth on *Dasra* on their raids. Then in the Peshwa's time when warfare became more scientific and organised, campaigns took the place of *razzias*, the *Dasra* became a great festival on which the Peshwa distributed amid regal state dresses of honour to the Indian princes. And this custom when the Peshwai passed away, was continued by the English Resident until in the late Empress' time the date was changed from the *Dasra* to the Sovereign's birthday, a practice which continues to this day. And thus it is that when the Agent for the Sirdars and the Deccan nobles assemble at the yearly Durbar to express their loyalty to their august master the King-Emperor, they also do homage all unwittingly to the legendary sanctity of King Raghu's *shami* tree. C. A. K.—(*Times of India*, 2-8-1907.)

EXTRACT *from the late* MR. EDWARD TYRRELL LEITH'S MANUSCRIPT NOTES *on the* SUBJECT *of* "*The* DOG *in* MYTH *and* CUSTOM."

(*Continued from page* 81, Vol. VIII, No. 1.)

Ball (V), p. 206. *Dog.* [Ball (V)] Jungle Life in India Land in 1880, p. 206.

The *Nicobarese* have two traditions as to their origin—one is that they are descended from ants, the other from a man and a *dog,* the sole survivors of a great deluge.

Ib., p. 188. *Tailed men.*—Nicobarese [Ball V., p. 188].

Tailed men.—The *Kumi* tribe of *Arracan.* They are also called *Kweymee, Kwey* or *Khwee* in Arracanese=*Dog* and *mee*=an affix signifying *man, e g.*, *kweymee*=Dog-man. The scanty breech-cloth is so adjusted that a long end hangs down behind like a tail. The *Dog* is also a favourite article of food with them. [See *Phayre* (Col. Sir A. P.), J. As. Soc. of Bengal, No. 1 of 1853].

Ib., p. 224. *Dog.*—Kumis have a tradition that God after creating trees and creeping things, began to make man and woman in clay, but a great snake devoured the figures every night while God slept. To prevent this, God got up early one morning and first made a *Dog* and endowed it with life and when he again made the clay image of a man and woman, he set the *dog* to watch while he slept and the *Dog* scared the snake away. Hence the Dog howls when a man dies.

Bancroft's "Native Races," Vol. I., p. 285. The natives in British Columbia keep coyote-looking cues which are sometimes made to carry small burdens on their backs.

Pandit Lakmishanker of Benares. In Benares, the *Dog* is not considered unclean. Hindus therefore who have touched a *dog* are not, as in other parts of India, required to bathe and change their clothes.

The custom of holding a house unclean for 10 days, in which a *dog* has died, is not commonly observed in Benares.

Dog.—"One of the most wealthy of the aboriginal tribes of China, called Shurü-kia-Mian, is remarkable for the practice of a singular and revolting religious ceremony. The people possess a large temple in which is an idol in the form of a dog. They resort to this shrine on a certain day every year to worship. At this annual religious festival, it is, I believe, customary for the wealthy members of the tribe to entertain their poorer brethren at a banquet given in honour of one who has agreed, for a sum of money paid to his family, to allow himself to be offered as a sacrifice on the altar of the *dog-idol*. At the end of the banquet, the victim, having drunk wine freely, is put to death before the idol. This people believe that, were they to neglect this right (?), they would be visited with pestilence, famine or the sword." Gray's "China," Vol. II., p. 306. Gray's "China," Vol. II., p. 306.

Dog Kumis.—A favourite dish at festivals is a dog stuffed with rice. The dog is plentifully fed with rice ½ hour before being killed and when full is knocked on the head and eaten with the rice in his stomach. Lewin's "Wild Races of S. E. India," p. 230.

Dog-Tiger.—The patron God of the *Khyengs* or *Khyang* is *Khozing*. The tiger is his *watch-dog*, and he is believed not to hurt the tribe, because they are children of his master. *Ib.*, p. 240.

Dogs kill spirits.—*Thorir Hjörte* was hunted by a *dog*. He was struck down by the hunter's spear, but a deer sprang out of his body which the *dog* pursued and, after a hard struggle, killed. [See Liebrecht's "Zur Volkskinde," p. 341.] Grimm, D., "Mythol," Vol. III., p. 247.

Tylor's "Early Hist. of Monk," p. 139.

The *Flamen Dialis* of ancient Rome was not only forbidden to touch a *Dog* but was not even to name it.

Ralston's "Songs," p. 108.

The *Ruthenians* thrust a *black dog* through a whole made in the roof in order to shorten the death struggle.

Liebrecht's "Zur. Volksskunde," p. 372.

Liebrecht says the *Dog* here represents the Soul.

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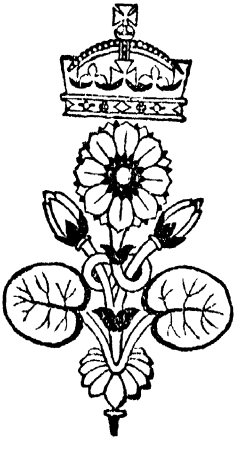

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ERRATA ~~FOR~~ JOURNAL No. 8, Vol. VIII.

Page.	Incorrect.	Correct.
Page 168, line 5.	Land in	London.
Page 168, line 11.	Tailed men	Tailed Men.
Page 168, line 12.	Tailed men	Tailed Men.
Page 168, line 15.	kweymee	Kweymee.
Page 168, line 15.	Dog-man	Dog-men.
Page 168, line 18.	Phayœ	Phayre.
Page 168, line 26.	Image	Images.
Page 168, line 29.	The Natives	Dog—The Natives.
Page 168, l. 29 (marginal note.)	Bancroft's "Native Places," Vol. I., p. 285.	Bancroft's "Native Races," Vol. I., p. 285.
Page 168, line 30.	Cues	Curs.
Page 168, l. 31 (marginal note.)	Lakmishanker	Laxmishanker.
Page 169, line 5.	Shurü-kia-Mian. ...	Shurii-Kia-Mian.
Page 169, line 16.	dog-idol...	dog idol.
Page 169, line 31.	Thorir Hjörte	Thorir Hjörtr.
Page 170, line 5.	whole	hole.

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A Short Account of the Reformed Shaiva or Veerashaiva Faith.

(Contributed)

By R. C. Artal, Watandar Patil of Kasba Artal, Taluka Bankapur, Dharwar District, now District Deputy Collector, Belgaum.

PREFACE.

As there prevailed a strange and deplorable misunderstanding about the origin of the Veerashaiva faith in all official and non-official circles all over India, owing to want of an historical research, the necessity of a critical study of the subject had been long felt by me, and, I, therefore, collected information with a view to ascertain the origin of the faith. In the meantime, I was selected as a correspondent of the Ethnographical Survey, by Mr. R. E. Enthoven, I. C. S., Superintendent of the Bombay Ethnographical Survey, and my attempts were directed

towards answering the ethnographical questions put by him. This led to the present short account being written by me.

The views expressed, and the inferences drawn, by me, in this account, are based partly upon my own observations of the manners and customs prevailing amongst the Lingáyats of all the Kanarese Districts in the Southern Division, and in the Madras Presidency, the Mysore, and the Nizam's territories, and partly upon the sacred writings of the Hindus. I do not profess to have mastered the subject. I am neither a Pandit nor a Shástri, but a layman, and the views expressed by me may be taken for what they are worth.

My sincere thanks are due to Mr. A. M. T. Jackson, M. A. (Oxon) I. C. S. and Bar-at-law, the Collector of Belgaum, for the valuable assistance rendered by him.

PART I.

The Origin of Śiva or Phallic Worship.

1. It appears to me that the primary meaning of the word 'Śiva' * is phallus (a male generative organ), and the shape of

* That Śiva worship was nothing but phallic worship is, I think, conclusively proved by the fact that even up-to the present time, a Vishésha-Veerashaiva who is an eunuch, or who has no masculine power (Purushatwa, ಪುರುಷತ್ವ ; and according to Sâmkhya, Purusha is Para-Brahma, and the famous Purusha-Sûkta in the *Rig-Véda* is in praise of Purusha), cannot be initiated into the order of a priesthood or Jangamaship as he has no phallic spirit. Because phallic worship without phallic spirit is no worship at all. It follows from this that phallic spirit or masculine power in ancient times was identified with Para-Śiva or Para-Brahma. Hence the idea of propitiating the phallic spirit by the symbolical union of both the male and female principles. Further, the famous Purusha-Sûkta says that three-fourth of the principle of Brahma is in the firmament above the sky, and the remaining one-fourth in the five great elements, including the earth we inhabit. That portion of the principle of the Supreme Being which is supposed to be in the region above the sky, is called ತುದ್ಧಬ್ರಹ್ಮ or ನಿರ್ಗುಣಬ್ರಹ್ಮ *i. e.*, Brahma not contaminated by

the Linga itself supports the interpretation put on the word, and, in course of time, it came to mean god Śiva himself,

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the five elements, and the remainder is known as mixed Brahma (ಶಬಲಬ್ರಹ್ಮ or ಸಗುಣಬ್ರಹ್ಮ) that is to say, Brahma contaminated by the elements. The Veerashaivas consider that the Linga or Para-Brahma locates in a human body at six places called Shatsthalas (ಷಟ್‌ಸ್ಥಲಗಳು: note-the word 'Sthala' here is used in the sense of Linga or Brahma), as stated below :—

(1) Śiva by his union with Chichchakti (ಚಿಚ್ಛಕ್ತಿ) became Mahálinga out of whose body the ಐಕ್ಯಸ್ಥಳ came.

(2) In the worshipper of Prasâdalinga which originated by the union of Mahálinga with Parâ—Śakti (ಪರಾಶಕ್ತಿ) is the Śaraṇasthala. (ಶರಣಸ್ಥಳ).

(3) In the worshipper of the Jangama Linga or Charalinga (ಜಂಗಮಲಿಂಗ ಅಥವಾ ಚರಲಿಂಗ) which originated by the union of the Prasádalinga (ಪ್ರಸಾದಲಿಂಗ) with Âdiśakti (ಆದಿಶಕ್ತಿ) is the Prâṇalingisthala (ಪ್ರಾಣಲಿಂಗಿಸ್ಥಳ).

(4) By the union of the Jangama-Linga (ಜಂಗಮಲಿಂಗ) or Charalinga (ಚರಲಿಂಗ) with Ichchhá-Śakti, the Śivalinga was produced whose body (the worshipper) is the Prasâdi-sthala (ಪ್ರಸಾದಿಸ್ಥಳ).

(5) By the union of Śivalinga (ಶಿವಲಿಂಗ) with Jnána-Śakti (ಜ್ಞಾನಶಕ್ತಿ) originated the Gurulinga (ಗುರುಲಿಂಗ) whose worshipper is the Mâhesha-sthala (ಮಾಹೇಶಸ್ಥಳ).

(6) By the union of Gurulinga with Kriyáśakti (ಕ್ರಿಯಾಶಕ್ತಿ) originated Âchâra-linga (ಆಚಾರಲಿಂಗ) whose worshipper is the Bhaktisthala (ಭಕ್ತಿಸ್ಥಳ).

The worship of Linga or Śiva performed by a Veerashaiva is called **Linga** Pûjá. or Lingârchana, or Śivapûjá, or Śivârchana. This worship is the united worship of both Śiva and Śakti, or, in other words, worship of phallic spirit or masculine power and female principle or energy united, as it was believed that there is no pure Brahma in this world unmixed with female energy or Mâyâ. It is evident that this form of worship has been adopted with a view to propitiate both phallic spirit and female principle or energy which they thought lived always in union. This idea must have led to the establishment of the Śakti Vishishtâdwaita philosophy as will be seen probably from the first legendary story on Ardha-Nârîshwara (ಅರ್ಧನಾರೀಶ್ವರ), one of the twenty-five incarnations of Śiva. (*Note.*—I take these twenty-five Lîlâs (disguises) to be the Panchîkaraṇa (ಪಂಚೀಕರಣ)=5×5 of the five great elements) (See pages 31 to

apparently under the notion that even an organ of god was as sacred as his whole body. A primitive man in a primitive age must have thought seriously about the creation of the world, and especially about the human species which inhabit the earth. There can be no doubt that at a very early period the mystic operations of nature must have excited the attention and reverence of mankind, and that primitive man, on reflection, came to the conclusion that the generative organs (Linga and Yoni) † were the only causes of the origin of the

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83 of the Channabasawésha Vijaya by N. R. Karibasawa Shástri, the Kanarese Professor of the State College, Mysore). The purport of the story is as follows:— "When Brahma failed in all his attempts to create the world, he requested Śiva to help him in the creation. To this Śiva replied that the creation of the world meant the destruction of Brahma. Bramha, regardless of his ruin insisted upon the creation of the world. The god Śiva thereupon created himself with six chakras or circles with Śakti (female energy) from the forehead of Brahma in the form of half-man and half-woman (the right-hand side forming the phallic spirit, and the left-hand side the female energy)". Hence the name Ardhanârîshwara (ಅರ್ಧನಾರೀಶ್ವರ). This legendary story undoubtedly refers to the philosophy of six circles or places called Shatsthala (ಷಟ್‌ಸ್ಥಳ) philosophy or the phallic spirit in union with Śakti or female principle.

It may be noted here that even the Smriti writers have not permitted an eunuch to inherit ancestral property except for maintenance. He is not allowed either to make his appearance in auspicious ceremonies such as marriages, etc., or to wave lamps before a bride and bridegroom. The Veerashaivas call an eunuch one void of Śiva-Kalé (ಶಿವಕಳೆ ಇಲ್ಲದವನು), *i.e.*, without phallic spirit or masculine power (ನಾದ means ಗುರು, ಬಿಂದು means Linga, and ಕಳೆ means ಜಂಗಮ). This fact enables me to hold that all religions are of phallic origin. As to the origin of the phallic worship and its further development, see pages 53 to 68 of "The International Journal," Tantrik Order, Vol. V, No. 1, External issue, Veerasádhana, American Edition.

† The Brahmins offer their oblations to the sacrificial fire through the 'Yoni-mukha' (delta) of the Yajna-kunda (a pit where the sacrificial fire is kept). The shape of the Yoni-mukha or 'Yoni' is exactly like the female organ of generation, and that of the sacrificial ladle called स्रुवा which is used in pouring oblations through the Yoni is like the leaf of the sacred tree called Ashwattha (ಅಶ್ವತ್ಥ ಅಥವಾ ಅರಳಿಮರ *Ficus Religiosa*). The idea is that if oblations are offered through Yoni—the place of creation, the God is pleased, and the desires of the person performing the sacrifice are sure to be fulfilled.

human species, and the result was the worship of the phallus. There are no materials at present to show when and by whom this form of worship was started first in India. The worship of phallus which formerly prevailed in Egypt, and of Mylitta in Babylon, as mentioned by Herodotus, the famous Greek historian, seems, no doubt, to correspond with the 'Linga' and 'Yoni-pûjá,' of the present Hindus. It also appears both from the Védic and non-Védic literature on the subject of Śiva or Linga worship, that this form of worship was in vogue, especially in Peninsular India, at any rate anterior to, or simultaneously with, the composition of the hymns in the *Rig-Véda*, as will be seen from the following two hymns from the sacred book :—

नयातवेइन्द्रजूजुवुर्नोनवन्दनाशविष्ठवेद्याभिः ।
सशर्धदर्योविषुणस्यजन्तोर्माशिश्नदेवाअपिगुर्ऋतंनः ॥ ५ ॥

ऋग्वेद मं० ७ अ० २ सू० २१ ऋक् ५.

Vol. V, page 147.

सवाजंयातापदुष्पदायन्त्स्वर्षातापरिषदत्सनिष्यन् ।
अनर्वायच्छतदुरस्यवेदोघ्नञ्छिश्नदेवाँअभिवर्पसाभूत् ॥ ३ ॥

ऋग्वेद मं० १० अ०८० सू०९९ ऋक् ३.

Vol. VIII, page 354.

2. From the above hymns it is clear that the Áryans who invaded Southern India came in contact with the Kolárians, Nágas, Dravidians, &c., the aboriginal tribes, who evidently worshipped the 'Linga' and 'Yoni,' and the Áryan invaders who were accustomed to worship elemental gods such as the sun, fire, air, rain, &c., were apparently disgusted with the worship of the generative organs, and they, therefore, looked upon this form of worship as most immoral and degrading, and styled the people who practised it as unholy and immoral, and as such unfit to approach their sacrificial fires. And this fact is also corroborated by the angry conversation which

took place on the battle-field between Karṇa and his charioteer Shalya, the king of the Madra country, when the former taunted the latter by saying that the people in the Madra country (apparently a hilly tract in the Panjáb Presidency), who were phallic worshippers, were most debauched and immoral, (*vide* the conversation described in the Karṇa Parva of the Mahábhârata).

3. Now, according to the latest researches made by both European and native scholars, it appears that there were two invasions of India by the Áryans—one of which was earlier and the other later. It is plain from the two hymns quoted above that the early Áryan invaders who came from the North-East of India were brought into close contact with the aboriginal tribes in Southern India as stated above. It was but natural that the new-comers, as conquerors who had not apparently brought women with them, should have intermarried freely with the women of the aboriginal tribes, and consequently adopted many of their customs and manners, amongst which, I think, was the worship of the 'Linga' and 'Yoni.'

4. In the matter of language, too, they must have necessarily borrowed a large portion of the vocabulary of the aboriginal tribes, because we find that many original Dravidian words are still in use in the Sanskrit language without any change in their original forms, (*vide* preface to the Kannada-English Dictionary, by Rev. F. Kittel, 1894). Probably the word Shiva (Phallic) is a word which had been already coined by the Dravidians or aboriginals, and was in use before the invasion of Southern India by the Áryans. So far as I know the word शिवः (Shiva) occurs in the Rig-véda in two hymns only:—(मं. ४ अ. २ सू० ११. ऋक् १०.) and (मं. ५ अ० १, सू ५, ऋक् ९), and the great commentator Sâyaṇâchârya has translated it as सुखकरः. He has evidently done so, for the sake of decency. For similar reasons, the word 'Shipivishṭa' and 'Shishna-déva'

have been translated, respectively, as 'Shipi' to mean 'rays' (*vide* pages 330,332, 'The Arctic Home in the Védas' by Bâl Gangâdhar Ṭiḷak of Poona), and as 'अब्रह्मचर्य' which I take to mean 'immoral,' and I understand that most of the European scholars take the word Sishnadéva to refer to phallic worship. The word 'Shiva' was probably borrowed from the Dravidians before the composition of the hymns of the Rig-véda, because it seems highly improbable that the Áryans who were undoubtedly disgusted with the phallic worship should have themselves coined the word 'Shiva' and used it in the sense of male generative organ. There can be no doubt that the two words in Shishnadéva occurring in the above quoted hymns are Áryan or Sanskrit words, and, if the word 'Shiva' was also a Sanskrit word, I fail to see what necessity there was for the Áryans to coin these two words and use them in the sense in which the single word Shiva was used. This fact, I suggest, almost conclusively proves that the word 'Shiva' is a Dravidian word, which evidently came to be used by the Áryans, when the latter admitted the God Shiva into the pantheon of their own Gods. It seems highly probable that amongst the Áryan invaders of Southern India Agastya (in the 7th or 6th century B. C.) and Kaṇva Rishis, the Patron Saints of Southern India, were the most learned and highly respected saints, and as such they fully sympathized with the aboriginal tribes and adopted their customs and manners without reserve. It also seems highly probable that it was these two great saints who took the lead in adopting "Shiva" or Phallic worship which was then practised by the aboriginals, because they are upto date known as Shaiva saints and, as such, are held in great reverence and esteem by the inhabitants of Southern India. Kausíka, Kashyapa, Bháradwája, Atri, and Goutama were also staunch Sáivas and are said to have been born from the five mouths of the God Shiva. A legendary story given at the end of the

"Veerashaiva Siddhânta Shikhâmaṇi" (ವೀರಶೈವ ಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ) a work on Shakti-Vishishtâdwaita Philosophy, says that Râvaṇa, the king of Lankâ (the present Ceylon), was a staunch Shaiva, and that he had made a vow to establish nine crores of Lingas. He accordingly established six crores of Lingas during his lifetime. Unfortunately he could not fulfil his vow completely as he was killed by Râma, the hero of the Râmâyaṇa. It is said that Râvaṇa, before he breathed his last, sent for his brother Vibhîshaṇa, whom Râma had appointed as his (Râvaṇa's) successor and requested him (Vibhîshaṇa) to fulfil completely the vow already made by him by establishing the remaining three crores of Lingas with the help of Réṇukâchârya or Réṇukârâdhya, one of the five great reformers of the Shaiva faith, regarding whom I shall have to say more further on. It is also stated in the said work on the Veerashaiva Philosophy that Agastya, the great Shaiva saint, met Réṇukâchârya somewhere in Southern India, when the latter is said to have fully explained to the former the principles of the "Veerashaiva Sibdhánta" or "Shaktivishishtâdwaita" Philosophy. This legend supports the theory that Agastya Rishi had embraced the Shaiva faith and was then even known as a Shaiva saint. That the Linga and Yoni worship is held in great reverence and respect till now is evident from the long-established customs of the Hindus of the present day, and that both the mother and the father are looked upon as Gods, or even better than Gods, and the moral maxim "ತಾಯಿತಂದೆಗಳನೆ ದೇವರಂತೆ ಅಥವಾ ದೇವರಿಗಿಂತ ಹೆಚ್ಚು ತಿಳಿ" which is evidently based upon the passage quoted in the

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देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो

इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि ॥ margin, supports this view.

Of the parents, the mother is held in greater respect and gratitude than the father, as even a great Sanyási is obliged to make a bow to his mother, whereas the father of a Sanyási on the contrary makes a bow to the son who has become a Sanyási, and this social rule is still observed even by the successive Pontiffs of Shrimat Shankarâchârya's line. In this connection, it may not be out of place to mention here that in ancient times it appears to have been the practice to pay honours first to ladies and then to their husbands or other gentlemen, and this view is favoured by the use of the marginally noted compound words, where the first member consists invariably of the names of the consorts of Gods and other distinguished persons. It would also be interesting to note here that a similar custom at present prevails in almost all the present European countries. I may also mention here that Karikâla Chola, the great king who was born in about 35 A. D. and who ruled the Chola country from 50 to 95 A. D., was an uncompromising Shaiva by faith, (*vide* "The Tamils about 1800 years ago" by Kanakasabhai) and the biographies of the 63 famous ancient Shaiva saints known as ಅರುವತ್ತ್ಮೂರು ಪುರಾತನರು (Aruvattu-mûru purâtanaru) show beyond doubt that there

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ಉಮಾಶಂಕರೌ—Umâ-Shankarâu.
ಲಕ್ಷ್ಮೀನಾರಾಯಣೌ—Lakshmî-Narayanâu.
ಸೀತಾರಾಮೌ—Sîta-Râmâu.
ರಾಧಾಕೃಷ್ಣೌ—Râdhá-Krishnau.
ರತಿಕಾಮೌ—Rati-Kâmau.
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ಅಥವಾ or

ರತಿಮನ್ಮಥೌ—Rati-Manmathau.

were many Shaiva saints long before this period. It would, I think, be interesting to note here that, of these 63 Shaiva saints, ಧೀರಃ (Dheera), ನಂದಃ (Nanda), ಭಕ್ತೇಂಗಿತಪ್ರಿಯಃ (Bhakténgita-priya) were low caste men. The first was a Bédar by caste, the second a Chândâla by caste, and the third and last a washerman, and ಪುನೀತವತಿ (Punitavati) a Vaishya woman, ಮಹೇಶ್ವರೀ (Maheléshwarî) a Kshatriya woman, are also mentioned amongst the 63 saints. This surely indicates that saints were above all caste distinctions, and that in those days women were allowed to study the Védas and Védânta. There are female saints amongst the Veerashaivas even now, (some of whom are well-versed in the Shaktivishishtâdwaita—ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ—philosophy) and are known as ಶರಣಮ್ಮನವರು (Sharaṇammas), who are required to observe a vow of strict celibacy. The female teacher Gârgi Vâchaknavi is famous in the Brahad-Âraṇyaka of the Śatapatha Bráhmana; Maitréyi, the wife of Yâjnavalkya, and Lopâmudrâ, the wife of Agastya, are also instances in point.

5. From what has been stated above, it appears to me that Southern India was the birth-place of Indian Phallic worship long before the Rig-Véda was composed, and that, after some compromise, the later Áryan invaders too, who had settled in the north of India, adopted this form of worship. But, unfortunately, there are no materials at present available to determine exactly when Phallic worship was started in India, and by whom and when the Áryan invaders adopted this form of worship, from the aboriginals of Peninsular India. Megasthenes, the Greek ambassador to the Court of Chandragupta (300 B. C.), found the worship of Shiva fully developed especially amongst the hill tribes, but it is not certain that it took a Phallic form He also found a grave and polished society in which philosophy

and science were successfully cultivated and held in honour. It seems also certain that this form of worship eventually spread, from Ceylon and Cape Comorin in the south, to the Himâlaya mountains in the north, and exists at the present time throughout the whole length and breadth of India. It is also evident that this Phallic worship was the seed and germ of the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishtâdwaita) philosophy based upon Védas, Upanishads and Âgamas, which developed later on under the leadership of the five great Shaiva Reformers, and which is the philosophy of their followers—the present Veerashaivas.

6. The annotations on the sacred writings of the Hindus by Edward Sellon, printed in 1902 for private circulation, show that the Phallic worship was also in vogue in many of the present Christian countries long before the establishment of the Christian faith. Phallic worship, it would be interesting to note here, even upto the present time, has not lost its hold on the present Vaishṇava Brahmins, the followers of Vishṇu (who were undoubtedly formerly Shaiva Brahmins) many of whom still visit Benares and other sacred places, and worship there some of the twelve famous Lingas called Jyotirlingas, namely, ವಿಶ್ವನಾಥ (Vishvanátha), &c. The names of the twelve Joytirlingas* are :—

1. Somanâtha (ಸೋಮನಾಥ) at Souráshtra (ಸೌರಾಷ್ಟ್ರ). 2 Mallikárjuna (ಮಲ್ಲಿಕಾರ್ಜುನ) at Shree Sáilâ. (ಶ್ರೀಶೈಲ). 3 Mahákáléshwara (ಮಹಾಕಾಲೇಶ್ವರ) at Ujjain (ಉಜ್ಜಯಿನಿ). 4 Amaréshwara (ಅಮರೇಶ್ವರ) at Omkárá (ಓಂಕಾರ). 5 Vaijanátha (ವೈಜನಾಥ) at Paralî (ಪರಳೀ). 6 Bhîma-shankara (ಭೀಮಶಂಕರ) at Dákinî. (ಡಾಕಿನೀ). 7 Rámésh-wara (ರಾಮೇಶ್ವರ) at Sétubandha (ಸೇತುಬಂಧ). 8 Nágéshwara at Dárukávana (ದಾರುಕಾವನ). 9 Vishwanátha (ವಿಶ್ವನಾಥ) at Kásî (ಕಾಶೀ).

* As to further details about these 12 Jyotirlingas, or 12 luminous symbols, see pages 4 and 5 of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. X.

10 Triambakéshvara (ತ್ರ್ಯಂಬಕೇಶ್ವರ) on the banks of the Gowtumî, *i.e.*, the Godavari. 11 Kédáréshwara (ಕೇದಾರೇಶ್ವರ) at Himâlaya and 12 Ghrishnéshwara or Ghûshméshvara (ಘೃಷ್ಣೇಶ್ವರ ಅಥವಾ ಘೂಷ್ಮೇಶ್ವರ) at Shivâlaya (ಶಿವಾಲಯ).

7. These are, no doubt, Sthávara Lingas(ಸ್ಥಾವರ ಲಿಂಗಗಳು), and the present Veerashaivas visit these sacred places at great expense and trouble, and worhip them in spite of two of the sixty-three Commandments (ಅರವತ್ತ್ಮೂರು ಶೀಲಂಗಳು), which direct that a Veerashaiva should not worship 'Sthávara Lingas'.

" ಗುರುಕಾರುಣ್ಯವನ್ನು ಪಡೆದು, ಶಿವಲಿಂಗ ಸಂಬಂಧಿಯಾಗಿ, ಅನ್ಯ ದೇವಂಗಳ ಭಜನೆಯನ್ನು ಬಿಟ್ಟು, ಗುರುಲಿಂಗ ಜಂಗಮರಲ್ಲಿ ಸಿದ್ಧಸಹಿತ ಶಿವಲಿಂಗಾರ್ಚಕನಾಗಿರ್ಪುದೇ ಒಂದನೇ ಶೀಲ. ಸ್ಥಾವರ ಲಿಂಗಗಳ ಭಜನೆಯುಂ ಬಿಡುವದೇ ವಿಳನೇ ಶೀಲ."

8. The following are the sixty-three * Commandments or practices to be observed or obeyed by the Veerashaivas :—

(೧) ಗುರುಕಾರುಣ್ಯವಂ ಪಡೆದು, ಶಿವಲಿಂಗ ಸಂಬಂಧಿಯಾಗಿ, ಅನ್ಯ ದೇವಂಗಳ ಭಜನೆಯುಂ ಬಿಟ್ಟು, ಗುರುಲಿಂಗಜಂಗಮರಲ್ಲಿ ಸಿದ್ಧಸಹಿತ ಶಿವಲಿಂಗಾರ್ಚಕನಾಗಿರ್ಪುದೇ ೧ನೇ ಶೀಲವು.

(1) A Veerashaiva wearing an Ishta-Linga (इष्टलिंग) always on his body should propitiate his गुरु, obtain his favour and worship the शिवलिंग. He should give up the worship of deities other than शिव and be deeply absorbed in the worship of गुरु लिंग, and जंगम.

(೨) ಲೌಕಿಕಮಾರ್ಗವನತಿಗಳಿದು ಆಚರಿಸುವದೇ ೨ನೇ ಶೀಲವು.

(2) He should be above all temporal concerns ordinarily practised by the शैवब्राह्मणs.

(೩) ಶ್ವಾನ, ಸೂಕರ, ಕುಕ್ಕುಟ, ಮಾರ್ಜಾಲಂಗಳಂ ತಮ್ಮ ಸೀಮೆಯಿ ಹೊಗಿಸದಿಪ್ಪುದೇ ೩ನೇ ಶೀಲವು.

(3) He should not allow dogs, pigs, fowls, and cats, to enter into his house.

(೪) ಪಂಚಸೂತಕಗಳನ್ನು ಬಿಡುವದೇ ೪ನೇ ಶೀಲವು.

(4) He should give up the five kinds of Sútakas (सूतक्स) or impurities, *viz*: जातिसूतक, जनन-सूतक, प्रेतसूतक, उच्छिष्टसूतक, and रजस्सूतक.

(೫) ತದ್ದಿನ ವೊದಲಾದ ಕರ್ಮವಂ ಬಿಡುವದೇ ೫ನೇ ಶೀಲವು.

(5) He should abandon all periodical rituals.

* The Channabasawa Purána says that there are 64 Commandments.

(೬) ಸೋಮವಾರಾದಿ ತಿಥಿಗಳಲ್ಲಿ ಏಕಭುಕ್ತೋಪವಾಸಗಳಂ ಮಾಡ ದಿಹುದೇ ೬ನೇ ಶೀಲವು.

(6) He should not observe half-fasts on Mondays and other week-days.

(೭) ಸ್ಥಾವರಲಿಂಗಗಳ ಭಜನೆಯನ್ನು ಬಿಡುವದೇ ೭ನೇ ಶೀಲವು.

(7) He should give up the worship of the स्थावरलिंगs. *i.e.* immoveable Lingas.

(೮) ಭವಿಪಾಕವುಂ ಬಿಡುವದು, ಮತ್ತು ಭಾಂಡಕ್ಕೆ ಸರ್ವಾಂಗ ಪಾವ ಡವನ್ನು ಕಟ್ಟುವದೇ ೮ನೇ ಶೀಲವು.

(8) He should not eat food cooked by भविs (Non-Lingâyats who do not wear इष्टलिंग, or Infidels), and cover all cooking pots with cloth.

(೯) ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರದಿಂದ ಜಲ ಶುದ್ಧಮಾಡುವದೇ ೯ನೇ ಶೀಲವು.

(9) He should purify water by reciting पंचाक्षरीमंत्र *i.e.*, नमः शिवाय.

(೧೦) ತನ್ನ ಸತಿಗೆ ಸಮಶೀಲ ಮಾಡುವದು ೧೦ನೇ ಶೀಲವು.

(10) He should make his wife equally educated with him, so as to enable her to observe the same religious ceremonies with himself.

(೧೧) ಭವಿಯ ಸ್ನೇಹಸೋಹವಂ ಬಿಡುವದೇ ೧೧ನೇ ಶೀಲವು.

(11) He should avoid all intercourse with भविs (Non-Lingâyats.)

(೧೨) ಗುರುಚರಣಗಳಲ್ಲಿ ಗುಣಸಂಪಾದನೆಯನ್ನು ಮಾಡುವದೇ ೧೨ನೇ ಶೀಲವು.

(12) He should acquire virtues or good manners by worshipping गुरु.

(೧೩) ಜಂಗಮಪಾದೋದಕದಿಂದ ಲಿಂಗಕ್ಕೆ ಮಜ್ಜನವನ್ನು ಮಾಡಿ, ಅವರ ಪ್ರಸಾದವನ್ನು ಲಿಂಗಕ್ಕೆ ನೈವೇದ್ಯ ಮಾಡುವದು ೧೩ನೇ ಶೀಲವು.

(13) He must give a bath to the इष्टलिंग with the holy water (तीर्थ) or Pádodaka पादोदक (water in which a जंगम's feet are washed and worshipped) and offer the same to the इष्टलिंग.

(೧೪) ತನ್ನ ಸತಿಯು ಗರ್ಭಿಣಿಯಾದರೆ ಅಷ್ಟಮಾಸಕ್ಕೆ ಚರಲಿಂಗದ ಕೈಯಿಂದ ವಿಭೂತಿಪಟ್ಟವಂ ಕಟ್ಟಿಸುವದೇ ೧೪ನೇ ಶೀಲವು.

(14) He should cause the ceremony of besmearing विभूति (ashes) to be performed by an itinerant (जंगम) for his pregnant wife in her 8th month of pregnancy.

(೧೫) ಶಿವಭಕ್ತರಲ್ಲಿ ಜಾತಿಸೂತಕವನರಿಯದಿರುವದೇ ೧೫ನೇ ಶೀಲವು.

(15) He should not observe any distinction of caste between शिवभक्तs (devotees of शिव).

(೧೬) ಶಿವಲಾಂಛನದಲ್ಲಿ ರೂಪ, ನಿರೂಪ, ಭಿನ್ನವರಿಯದಿಹುದೇ ೧೬ನೇ ಶೀಲವು.

(16) He should not observe any distinction between जंगमs.

(೧೭) ಕರ್ಪೂರ, ಕಸ್ತೂರಿ, ಪುನುಗು, ಜವ್ವಾದಿ ಲೇಪನಗಳಂ ಬಿಡುವದೇ ೧೭ನೇ ಶೀಲವು.

(17) He should not anoint the body with camphor, musk, civet, and other fragrant unguents.

(೧೮) ಮಹಿಷಿಯ ಕ್ಷೀರ ಬಿಡುವದೇ ೧೮ನೇ ಶೀಲವು.

(18) He should not use she-buffalo's milk.

(೧೯) ಭವಿಸೆಲಸವನ್ನು ಮಾಡದ ಲಿಂಗವಂತನ ಕೈಯಿಂದ ಕ್ಷೌರಾದಿ ಕರ್ಮವಂ ಮಾಡಿಸಿಕೊಂಬುವದೇ ೧೯ನೇ ಶೀಲವು.

(19) He should get himself shaved by a Lingáyat barber who never shaves भविs or non-Lingáyats.

(೨೦) ಲವಣವಂ ಉಂಬುವದಂ ಬಿಡುವದೇ ೨೦ನೇ ಶೀಲವು.

(20) He should not eat salt made of sea-water.

ಬ (೨೧) ಲವಣ ಬೇಕಾದರೆ ತಮ್ಮ ಅನುವಿಂಗೆ ಕ್ರಿಯೆಯಲ್ಲಿ ತಾನೇ ಮಾಡಿಕೊಂಬುವದು. ಪೊಗಲ, ಕಿವಿ, ಜೀವಂ ಬಿಟ್ಟು ನೂತ ನೂಲಿನಿಂದ ಲಿಂಗವಂತರ ಕೈಯಿಂದ ಕೊಂಬಿನ ಲಾಳಿ ಮುಟ್ಟದೆ ನೆಯ್ದ ವಸ್ತ್ರದಿಂ ಅಂಗಧೊಂಶ್ರ ಲಿಂಗವಸ್ತ್ರವ ಮಾಡುವದು ತಾನೇ ಶೀಲವು.

(21) If he wants salt, he must use that which is prepared by लिंगायतs (Hence we have got Lingáyat salt manufacturers called उप्पारs even now in our community.) He should use for his इष्टलिंग and for himself cloth made of thread spun without the use of leather articles and shuttles of horn. (Even now there are weavers who do not use shuttles made of horn.)

(೨೨) ಪಾದುಕೆಯುಂ ಬಿಟ್ಟು ಪಾವುಸೆಯುಂ ಮೆಟ್ಟಿ ಚಲಿಸುವನು ತಾನೇ ಶೀಲವು.

(22) He should use wooden sandals instead of leather shoes.

(೨೩) ಆವ ವಸ್ತ್ರಗಳನ್ಯಾಗಲಿ ಚಿಲುಮೆಯ ಅನ್ನಜೆಯಲ್ಲಿ ತೊಳೆಯುವದೇ ತಾನೇ ಶೀಲವು.

(23) He should wash all his clothings with the fresh water obtained from चिलुमेs *i.e.* temporary wells or holes sunk in the ground. (Hence, the wells of orthodox Veerashaivas are generally inside their houses, or are covered by wooden covers, so as to prevent rays of the sun from coming into contact with the water. The reason is that it is believed that the rays of the sun coming into contact with water give rise to worms.)

(೨೪) ಪುಸಿಯಂ ನುಡಿಯದಿಹುದೇ ೨೪ನೇ ಶೀಲವು.

(24) He should not tell lies.

(೨೫) ಗುರುಲಿಂಗಜಂಗಮಕ್ಕೆ ವಂಚನೆಯಿಲ್ಲದ ಭಕ್ತಿಯನ್ನು ಮಾಡುವದು ೨೫ನೇ ಶೀಲವು.

(25) He should show sincere devotion to गुरु, लिंग, and जंगम.

(೨೬) ಶಿವಭಕ್ತನೇ ಪಂಚಾಕ್ಷರಿಯು ಮಂತ್ರವೆಂದು ನಂಬುವದೇ ೨೬ನೇ ಶೀಲವು.

(26) He should look upon all शिवभक्तs *i.e.*, devotees of Shiva (शिव), as पंचाक्षरिमंत्र incarnate.

(೨೭) ತಾನಿದ್ದ ಗೃಹಕ್ಕೆ ಲಿಂಗಮುದ್ರೆಯುಂ ಮಾಡುವದು, ಮತ್ತು ಭವಿಗಳಿಗೆ ಕೈ ಮುಗಿಯದಿಹುದು, ೨೭ನೇ ಶೀಲವು.

(27) He should mark his dwelling-houses with the mark of लिंग, by fixing it in the earth at the four corners of the houses, and not salute भावs.

(೨೮) ಲಿಂಗವಂತರ ಕೈಯಿಂದ ಭೋಜನವಂ ಮಾಡಿಸುವದು ೨೮ನೇ ಶೀಲವು.

(28) He should get his food prepared only by a Lingáyat.

(೨೯) ಗೋವುಗಳಂ ಲಿಂಗಮುದ್ರಾಂಕಿತ ಮಾಡುವದೇ ೨೯ನೇ ಶೀಲವು.

(29) He should brand cows with the stamp of Linga (लिंग).

(೩೦) ಭಾಂಡಗಳ ಕಂಠಕ್ಕೆ ಮತ್ತು ಗೃಹೋಪಕರಣಗಳಿಗೆ ಲಿಂಗ ಮುದ್ರಾಂಕಿತವಂ ಮಾಡುವದೇ ೩೦ನೇ ಶೀಲವು.

(30) He should mark his household articles with the stamp of लिंग.

(೩೧) ಪಶುಗಳಿಗೆ ಲಿಂಗವಂತರ ಕೈಯಿಂದ ಹುಲ್ಲು ತರಿಸಿ ಹಾಕಿ ಜಿಲುಮೆಯ ಅಗ್ಗಣಿಯುಂ ತೋರಿಸುವದು ೩೧ನೇ ಶೀಲವು.

(31) He must feed his cattle with fodder brought by Lingáyats, and water them with fresh well-water.

(೩೨) ತಮ್ಮ ಹಿಂಡುವ ಪಶುಗಳನ್ನು ಲಿಂಗಮುದ್ರೆಯು ಬಸವನಿಂದ ಕಟ್ಟಿಸುವದು, ಮತ್ತು ಆ ಗೋವಿನ ಗೋಮಯದಿಂದ ಮನೆ ಸಮ್ಮಾರ್ಜನೆಯುಂ ಮಾಡುವದೇ ೩೨ನೇ ಶೀಲವು.

(32) He should get his milch-cow covered by a bull branded with the stamp of लिंग, and cow-dung his house with the dung of such a cow.

(೩೩) ಶಿವಭಕ್ತರು ಅರಸನ ಕಡೆಯಿಂದ ಭೂಮಿಯನ್ನು ತಕ್ಕೊಂಡು ಅದನ್ನು ಶುದ್ಧಮಾಡಿ ಲಿಂಗಮುದ್ರೆಯು ಕಲ್ಲು ನಡಿಸಿ, ಅಲ್ಲಿ ಪೂಗಿಡಗಳಂ ಹಚ್ಚಿ ಬೆಳೆಯುವದೇ ೩೩ನೇ ಶೀಲವು.

(33) The शिवभक्तs (devotees of शिव) should obtain land from the king, consecrate it by fixing stones bearing the stamp of लिंग at the four corners, and grow flower plants there.

(೩೪) ಆ ತೋಟಕ್ಕೆ ಭವಿಯು ದೃಷ್ಟಿಪ್ಪ ಬೀಳದಂತೆ ಸುತ್ತಲೂ ಪೌಗಾರ ಕಟ್ಟುವದು ೩೪ನೇ ಶೀಲವು.

(34) He should erect a compound wall around his garden to prevent the same from being seen by भविs.

(೩೫) ಆರಂಭ ಮಾಡುವ ಎತ್ತುಗಳಿಗೆ ಲಿಂಗಮುದ್ರೆಯನ್ನೊತ್ತಿ ತೊಗಲಮಿಣಿಗಳಂ ಕಳೆದು ಧಾನ್ಯಗಳಂ ಬೆಳೆಕೊಂಬುವದೇ ೩೫ನೇ ಶೀಲವು.

(35) He should brand the new plough-cattle with the stamp of लिंग, and grow corn without using leather thongs, ropes, whips, etc.

(೩೬) ಭವಿತಬ್ಬವನ್ನು ಕಿವಿಯಿಂದ ಕೇಳದೆ ದೃಷ್ಟಿಯಿಂದ ನೋಡದಿರುವದೇ ೩೬ನೇ ಶೀಲವು.

(36) He should not hear the words uttered by a भवि, nor see him with his eyes.

(೩೭) ಭವಿಯ ನೆರೆ, ಭವಿಯ ಬೆಳಸು, ನುಡಿ, ಮುಂತಾದವಂ ಬಿಡುವದೇ ೩೭ನೇ ಶೀಲವು.

(37) He should avoid the neighbourhood of and intercourse and conversation with भविs.

(೩೮) ಅಷ್ಟೋತ್ತರಶತವ್ಯಾಧಿಗಳಾದರೂ ನಾರು, ಬೇರು, ಮಣಿ ಮಂತ್ರೌಷಧಿಗಳಂ ಕೊಳ್ಳದೆ ಪಾದೋದಕಪ್ರಸಾದವನ್ನೇ ಕೊಂಬುವದು ೩೮ನೇ ಶೀಲವು.

(38) Although he is attacked by all the 108 kinds of diseases, he should not have recourse to drugs, beads, talismans, medicines, &c., but only to the holy water Pádodaka (पादोदक.)

(೩೯) ಕಾಮಿಸಿ ಲಿಂಗವಂ ಬಿಡದಿರುವದೇ ೩೯ನೇ ಶೀಲವು.

(39) He should never give up the इष्टलिंग voluntarily.

(೪೦) ಮಾಟಶ್ರಯಂಗಳನರಿದು ದಾನ ಮಾಡುವದೇ ೪೦ನೇ ಶೀಲವು.

(40) He should understand the three cardinal principles which govern the giving of charities called ಮಾಟಶ್ರಯ. (ಮಾಟ is a corruption of the Sanskrit word मार्ग: which means a road). There are three ways of giving charity to गुरु, लिंग, and जंगम, *viz.*, उपाधिक, निरुपाधिक. and सहज. The first means giving charity with a wish to get something in return, the second without any desire for return, and the third and last with a clear understanding that the giver is not himself, that the thing given does not belong to him, or that the receiver, is not a different person from the giver, and that the giver, the thing given, and the receiver are nothing but शिव. The moral of this Commandment is that one should be very disinterested in giving charity to the three classes of जंगमs *viz.*, ಸಂಸಾರಸ್ಥ ಜಂಗಮರು (married Jangams) ಪರಸ್ಥಳ ಜಂಗಮರು *i.e.* ಪಟ್ಟ, ಚರಮೂರ್ತಿಗಳು, and ವಿರಿದ ಸ್ಥಳದವರು *i.e.* Viraktas. The giver must not think for a moment, at the time of giving charity, that the giver is himself, the thing given is his, and the receiver is a different person from the giver. In fact, no such distinctions as अहंवृत्ति and इदंवृत्ति should be observed.

(೪೧) ಡಂಭಕತ್ವದಿಂದ ಶಿವಾರ್ಚನೆಯನ್ನು, ಆಶಾಪರವಾಗಿ ದೀಕ್ಷೆಯನ್ನು, ಮಾಡದಿಹುದೇ ೪೧ನೇ ಶೀಲವು.

(41) He should not worship शिव merely for show, and should not perform the ceremony of दीक्षा *i.e.* initiation, with a desire for gain.

(೪೨) ಕ್ರೋತ್ರದಿಂ ಹೀನಶಬ್ದವಂ ಕೇಳದಿಹುದೇ ೪೨ನೇ ಶೀಲವು.

(42) He should not hear bad words with his ears.

(೪೩) ನವರತ್ನಾದಿಗಳಂ ಬಿಟ್ಟು ರುದ್ರಾಕ್ಷಿಯನ್ನು ಧರಿಸುವದೇ ೪೩ನೇ ಶೀಲವು.

(43) He should not wear नवरत्नs (the nine kinds of gems), but only beads of Rudráksha (रुद्राक्ष.)

(೪೪) ತಮ್ಮ ಸಮಯಾಚಾರದ ಒಡೆಯರಿಗೆ ತನುಗಿಂತಲೂ ಅಧಿಕ ಭೋಗವ ಮಾಡಿಸಿ ಅವರ ಪಾದೋದಕಪ್ರಸಾದವಂ ಸೇವಿಸುವದೇ ೪೪ನೇ ಶೀಲವು.

(44) He should treat the spiritual heads of his own समय or school with great respect, drink their पादोदक, and eat the food (प्रसाद) given by them.

(೪೫) ಆಚಾರವೇ ಗುರುರೂಪವಾಗಿ, ಅರುವೇ ಜಂಗಮವಾಗಿರುವದೇ ೪೫ನೇ ಶೀಲವು.

(45) He should regard good conduct as his गुरु and ज्ञान or knowledge as जंगम.

(೪೬) ಚಂದ್ರಸೂರ್ಯರನ್ನು ನೋಡದಿಹುದೇ ೪೬ನೇ ಶೀಲವು. (ಚಂದ್ರಸೂರ್ಯರನ್ನು ಪ್ರತ್ಯಕ್ಷ ದೇವರೆಂದು ತಿಳಿದು ವೀರಶೈವರು ಪೂಜಿಸಬಾರದು.)

(46) He should never worship the Sun and the Moon as Gods.

(೪೭) ಸೀಮೋಲ್ಲಂಘನ ಮಾಡದಿರುವದೇ ೪೭ನೇ ಶೀಲವು.

(47) He should not go beyond the boundaries of his own country.

(೪೮) ಕಾರ್ಯಕಾರಣದಿಂ ಗಮನ ಮಾಡಬೇಕಾದರೆ ಬಂದಿಯು ಮೇಲೆ ಸುಡಾರ ಹಾಕಿಸಿ, ಬಸವಣ್ಣಗಳಂ ಕಟ್ಟಿಸಿಕೊಂಡು ಹೋಗುವದೇ ೪೮ನೇ ಶೀಲವು.

(48) Whenever he goes to another place to perform any religious or social ceremony, he must use a cart with its top covered by a पाल, or ಸುಡಾರ and with bullocks yoked to it.

(೪೯) ಲೋಕದ ವರ್ತನೆಯಲ್ಲಿ ನಡೆಯದೆ ಸಮಸ್ತವು ಶಿವಾಧೀನವೆಂದಾಚರಿಸುವದೇ ೪೯ನೇ ಶೀಲವು.

(49) He should believe that everything in the world occurs by the will of God Shiva, but should not have recourse to ways resorted to by ordinary people, *viz*: consulting astrologers, oracles, making vows, &c.

(೫೦) ದಶವಾಯುಗಳಿಚ್ಛೆಗೆ ಹರಿಯದಿಹುದೇ ೫೦ನೇ ಶೀಲವು.

(50) He should not yield to the influences of the 10 Vâyus, प्राण, अपान, &c.

(೫೧) ಅರಿಷಡ್ವರ್ಗಂಗಳನತಿಗಳೆವುದೇ ೫೧ನೇ ಶೀಲವು.

(51) He should conquer the 6 enemies, काम, क्रोध, लोभ, &c.

(೫೨) ಕಾಲಕಲ್ಪತಂಗಳನತಿಗಳೆದಿಪ್ಪುದೇ ೫೨ನೇ ಶೀಲವು.

(52) He should be above all restrictions of time, past, present, and future, and consulting calendars for मुहूर्त.

(೫೩) ಅವಸ್ಥಾತ್ರಯಂಗಳಲ್ಲಿ ಲಿಂಗವಲ್ಲದೆ ಅನ್ಯವನರಿಯುದಿಪ್ಪುದೇ ೫೩ನೇ ಶೀಲವು.

(53) He should remember always nothing but लिंग in all the three states of life : जागर, स्वप्न, सुषुप्ति.

(೫೪) "ಯತ್ರ ಜೀವಸ್ತತ್ರ ಶಿವಃ" ಎಂಬುವದಂ ನಟಿಮಾಡಿ "ತರಣಾನಲ್ಲಿ ಶಿವನುಂಟೆಂದು" ನಂಬುವದೇ ೫೪ನೇ ಶೀಲವು.

(54) He should discard the belief "where there is जीव there is शिव," but accept the belief "where there is शरण or saint, there is शिव."

(೫೫) ಲಿಂಗ ಮುಂತಾಗಿ ಸಕಲ ಭೋಗಂಗಳ ಭೋಗಿಸುವನೇ ೫೫ನೇ ಶೀಲವು.

(55) He should not enjoy things without first offering them to इष्टलिंग.

(೫೬) ಷಟ್‌ಸ್ಥಲ ಸಂಪನ್ನನಾಗಿ ನಿರಂತರ ಸಾವಧಾನಿಯಾಗಿರುವನೇ ೫೬ನೇ ಶೀಲವು.

(56) He should acquire perfect knowledge of षट्स्थल, and enjoy serenity of mind always.

(೫೭) ಬಯಸಿ ಬಂದುದು ಅಂಗಭೋಗ, ಬಯಸದೇ ಬಂದುದು ಲಿಂಗ ಭೋಗವೆಂದು ಅನುಭವಿಸುವನೇ ೫೭ನೇ ಶೀಲವು.

(57) He should believe that what he obtains by desire is the pleasure of the body, and what he obtains without desire is the pleasure of the लिंग. (Those that occur unexpectedly are divine and those that occur through the actions of a man are human).

(ಜಗ) ಷಟ್‌ತ್ರಿದತ ಲಿಂಗಾರ್ಚನದಲ್ಲಿ ನಿರತನಾಗಿರುವದೇ ಜಗನೇ ಶೀಲವು.

(58) He should always be deeply absorbed in the contemplation of the 36 **लिंग**s (as to these 36 Lingas, see Linga—Sakeela).

(ಜಸ) ಆಹ್ವಾನ ವಿಸರ್ಜನಂಗಳನತಿಗಳೆದು ಅಂಗವೇ ಲಿಂಗವಾಗಿರ್ಪುದು ಜಸನೇ ಶೀಲವು.

(59) He should be above all ceremonies, such as ceremonies of invoking and dismissing Gods or Deities, and believe in the perfect oneness or complete unity of **अंग**, *i.e.*, **स्थूलशरीर** (material body) with the **इष्टलिंग**.

(೬೦) ಅಷ್ಟಮಹಾಸಿದ್ಧಿಗಳ ತೃಣೀಕರಿಸಿ, ವೇದಾಂತ ಸಿದ್ಧಾಂತ ವೆಂಬ ದರ್ಶನ ಸಂಪಾದನೆಯ ತೊಲಗಿಸಿ, ಅಂತರ್ಬಾಹ್ಯದಲ್ಲಿ ಲಿಂಗಸನ್ನಿಹಿತನಾಗಿರುವದೇ ೬೦ನೇ ಶೀಲವು.

(60) He should discard as utterly useless the **अणिमादि अष्टमहासिद्धि**s, abandon **वेदांत, सिद्धांत** and the six systems of Indian Philosophy, and be always in close contact with **इष्टलिंग**, both inwardly and outwardly, *i.e.*, both in mind and body.

(೬೧) ಸರ್ವ ಕಾರ್ಯಗಳಲ್ಲಿ ಶಿವಶಿವಾ ಎಂಬುವದಲ್ಲದೆ ಅನ್ಯವನರಿಯದಿಹುದೇ ೬೧ನೇ ಶೀಲವು.

(61) He should always mutter the words **शिवशिव** in all his daily avocations, and not think of anything else.

(೬೨) ದೇಹವಿಡಿದಿರ್ದು ದೇಕೋಪಾಧಿಯಿಲ್ಲದೆ, ಪ್ರಾಣವಿಡಿದಿರ್ದು ಪ್ರಾಣೋಪಾಧಿಯಿಲ್ಲದೆ, ಮನವಿಡಿದಿರ್ದು ಸಂಕಲ್ಪ ನೆನಹಿಲ್ಲದಿಹುದೇ, ಮತ್ತು ಅಂಗವೇ ಲಿಂಗ, ಲಿಂಗವೇ ಪ್ರಾಣವಾ

(62) Though possessed of body, being free from **जनन** and **मरण**, which are the **देहधर्म**s or the characteristic properties of the body, though possessed of **प्राण**, being free from **क्षुधा** and **तृषा**

ಗಿರ್ದು, ಲಿಂಗಸಹವರ್ತಿಯಾಗಿ ಸಹಭೋಜನವನ್ಮಾಚರಿಸು ವದೇ ಒಳನೇ ಶೀಲವು.

which are the characteristic properties of प्राण, though possessed of mind, being free from thought or recollection which are the characteristic properties of mind, always believing that अंग itself is the लिंग, and *vice versa*, he should always wear and always eat with the इष्टलिंग *i.e.* he should not eat food without first offering it to इष्टलिंग.

(೬೩) 'ತತ್ತ್ವಮಸಿ' ವಾಕ್ಯವೆಂಬುವದನತಿಗಳೆದು ಶೀಲವೇ ಜ್ಞಾನ, ಜ್ಞಾನವೇ ಶೀಲವಾಗಿ ದ್ವೈತಖಂಡನ ಪರಮಾನಂದವುಳುವಾ ಗಿರ್ದುದೇ ಒಳನೇ ಶೀಲವು.

(63) He should reject even the महावाक्य 'तत्त्वमसि' "Thou art that or it," *i.e.* शिवजीवैक्य, adhere strictly to these 63 Commandments, which are identical with the true knowledge of the Supreme Being, and always enjoy the highest pleasure derivable from the refutation of द्वैत Philosophy, *i.e.* Philosophy of Dualism.

Remarks.—A copy of this list of the 63 Commandments was obtained by me from Mr. Gadigaya Puránik—a Lingáyat priest of Bail-Hongal, Taluka Sampgaon, Belgaum District, and I could not get any other copy of the same anywhere else. So I am not prepared to say that this list is quite free from clerical or other mistakes. At any rate it is an epitome of the principles of the Reformed Shaivism or Veerashaivism. It is an admitted fact that the influence of Western education and ideas has done away with many superstitions among all classes of Hindus, and India at present is in a state of transition as regards reforms, and that consequently a small minority of the Veerashaivas strictly observe all these Commandments, as shown in the subjoined table:—

Commandments generally observed by all the Veerashaivas.	Commandments partially observed by priestly class such as Viraktas, Pattadappa, Charamurtis, &c., and also by a few orthodox Veerashaivas. (ಶರಣರು)	Commandments seldom observed by Viraktas, Pattadappa. Charamurtis, and orthodox Veerashaivas called Sharanas. (ಶರಣರು)	Commandments which cannot at present be observed by any Veerashaivas.
1	2	3	4
2, 4, 5, 8, 10, 13, 16, 28, 30, 39, 44, 46, 47 and 48.	1, 3, 6, 7, 9, 12, 14, 15, 17, 19, 22, 25, 26, 27, 29, 32, 33, 34, 41, 43, 45, 49, 50, 55 and 61.	11, 18, 20, 21, 23, 24, 35, 38, 40, 42, 51, 52, 53, 54, 56, 57, 58, 59, 60, 62 and 63.	31, 36, and 37.
Total 14.	Total 25.	Total 21.	Total 3.

These two Commandments are, no doubt, based upon the passage from the Brihadáraṇyakopanishad (the Ánandáśrama Sanskrit Series no. 31, page 38.), quoted at the end of this Part.

3rd Commandment.—Jangamas, as a rule, do not keep dogs for fear of being bitten by them, because a Jangama who is bitten by a dog is deprived of his priesthood. Pigs and fowls are not reared by any Veerashaivas. Cats are not reared especially by Viraktas.

4th Commandment.—The five impurities spoken of are not observed at present by any Veerashaivas. On the contrary, the dead body of a Veerashaiva is worshipped as 'Linga' with all the formalities and ceremonies which are performed at the time of Shiva-pûjá, and even Jangamas are fed in honour of the dead body, before it is carried to the grave.

7th Commandment.—This is strictly observed by Jangamas and also by a few orthodox Veerashaivas called "Sharanas" (ಶರಣರು). This commandment and commandment No. 1 are evidently based upon the passage quoted in full at the foot of this statement, from Brihadánya-kòpanishad, p. 38, The Poona Á'nandáśrama Sanskrit Series, No. 31.

10th Commandment.—Both husand and wife perform 'Shivapûja,' and recite mantras. Both are entitled to read and study philosophy.

15th Commandment.—*Vide* para. 24 of this account.

18th Commandment.—Generally Viraktas and orthodox Veerashaivas called 'Sharanas' do not use she-buffalo's milk. They use only cow's milk. This Commandment is apparently based upon sanitary and philosophic principles as she-buffaloes are generally fed upon human excrements.

It is considered that the use of cow's milk facilitates the exercises connected with Yoga philosophy. I have known of one instance only, in which a Virakta of Rudrákshimatha in new Hubli, Dharwar District, observed this Commandment strictly, and he did not touch she-buffalo's milk until his death.

20th Commandment.—A few orthodox Viraktas and Veerashaivas do not use sea-salt.

21st, 22nd and 35th Commandments.—The Veerashaivas have held leather extremely unholy, so much so that if a Jangama is beaten with leather shoes he loses his priesthood. If a Veerashaiva is beaten with shoes, he has to undergo a certain penance before he can take his meals. Hence, Veerashaivas consider being beaten with shoes as a punishment causing the greatest disrespect.

23rd Commandment.—Very few observe this Commandment now. I have seen only one family in a village in the Muddebihal Taluka of the Bijapur District observing this rule.

27th, 29th, 30th and 32nd Commandments.—Jangamas including Viraktas have their house-sites consecrated and stones marked with the mark of a Linga erected at the four corners of their buildings. Most of the Veerashaivas get their cooking utensils with cooked food in them cleaned and marked with Linga marks with ashes. These Commandments show that the Reformed party was so enthusiastic in observing the principle of non-intercourse with 'Bhavis,' (*vide* Commandments Nos. 11, 36, and 37) that the enthusiasm seems to have reached at some period a climax, so much so that the principle was extended even to animals, and that cows and bullocks which had no mark of Linga branded upon them were considered unholy (as Bhavis).

This idea must have led the Reformers to get their cows branded with the mark of a Linga (ಲಿಂಗಮುದ್ರೆ), and covered by bull-stallions also similarly branded, so that the progenies obtained from such branded animals should be as sacred as themselves, and fit for being branded in turn with the mark of 'Linga.' Hence, the custom among the Veerashaivas that they dedicate both cows and bulls in honour of God Shiva, and brand them with a 'Linga' mark. The cows thus dedicated are known as 'Basavis' (ಬಸವಿಗಳು), and the bulls as 'goolis' (ಗೂಳಿಗಳು). The carcasses of these so-called sacred animals are never handed over to Village Mhárs, who are never allowed to touch them, and are buried with such honours and ceremonies as are accorded to the dead body of a Veerashaiva. Tombs are often built over the graves of such animals, and stone images of a bull called Basavanna (ಬಸವಣ್ಣ) are placed over them and worshipped. The articles, &c., necessary for performing 'Shiva-pûjá', are during journeys carried on the back of a bull branded with the mark of a 'Linga'. It is interesting to note here that a somewhat similar practice still prevails among the Christians, some of whom get their arms or chests tattooed with the mark of the cross. Some of the ignorant Roman Catholics get their sick cattle branded with the mark of the cross, under the superstitious belief that the sick cattle so branded soon get cured. Such cattle are sometimes taken to a church for being blessed by a priest. Some of the Roman Catholics get their forearms, chests and foreheads tattooed with the cross, the image of Virgin Mary or the image of Jesus or some famous saint. Even the Commissariat carts in the Belgaum Cantonment in which sick soldiers are carried are marked with the red cross.

31st, 32nd, 33rd and 34th Commandments.—These are not observed at present by any Veerashaivas. I heard while

employed in the Bijápur District that a Lingâyat Sowkár at Bilgi in the Bâgalkot Taluka used to observe these Commandments.

37th Commandment.—This Commandment seems to have led to the use of gesture language (chirology) called 'Karapallavî Bhâshâ' (ಕರಪಲ್ಲವಿ ಭಾಷಾ) amongst the Veerashaivas, especially amongst the Jangams who often use the gesture language evidently with a view to prevent their conversation from being heard by a non-Lingáyat (भवि).

38th Commandment.—There are some orthodox Veerashaiva families which observe this Commandment. During the illness of a member of their families they cause 'Rudra' from Yajurvéda to be recited under the superstitious belief that the recitation brings on speedy recovery.

39th Commandment.—It is observed by all, especially by Jangamas, who if they were to lose their 'Ishta-Lingas' cannot take their meals without offering them to 'Ishta-Lingas,' and consequently they starve themselves to death. A Jangama Pattadappa of Karajgi in the Dhárwár District accidentally dropped his 'Ishta-Linga' in a garden-well of a Sowkar at Devi-Hosur, Taluka Karajgi, (now in Háveri Taluka) and abstained from taking any food until the 'Ishta-Linga' lost was found. The water in the well being very deep, it was not possible to recover the Linga without emptying the well With a view to save the life of the Jangama, the Sowkar arranged to secure a pump from the Southern Maratha Railway Company at much cost. The well was then emptied, and the Linga was found. This incident, I believe, occurred either in 1884 or 1885 A.D.

46th Commandment.—This Commandment shows that the Veerashaivas did away with the worship of the elemental Gods,

such as, the sun, moon, rain, air, &c., which then prevailed, and still prevails, amongst the ordinary Brahmins.

47th Commandment.—I understand that this Commandment probably means that a Veerashaiva should not go either by land or by sea to a country where there are no Veersahaivas at all.

ब्रह्म वा इदमग्र आसीत्तदात्मान मेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत् । तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवꣳ सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदꣳ सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते । आत्मा ह्येषꣳ स भवति । अथ योऽन्यां देवता मुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवꣳ स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ।

PART II.

Reformed Shaiva or Veerashaiva faith.

9. In course of time as the intellectual capacity of mankind developed more and more, some of the more intelligent people were naturally disgusted with the lower forms of worship, such as stones, stocks, trees, Linga (Phallus), Purusha, Yoni (Delta), Prakriti, Śiva, Śakti, etc., and it appears that some of the Shaiva Brahmins then began to reflect seriously as to who was and where was that Supreme Being who was described as Paramâtmâ (ಪರಮಾತ್ಮ) or Paraméshwara (ಪರಮೇಶ್ವರ) or Para Śiva (ಪರಶಿವ) in their sacred writings, and eventually they must

have come to the conclusion that the Supreme Being was nothing more than oneself (ಜೀವಾತ್ಮ) which they maintained was part and parcel of Paramâtmá (ಪರಮಾತ್ಮ), hence the famous philosophical proverb 'Tanna bittu dewarilla, mannu bittu madikilla (ತನ್ನ ಬಿಟ್ಟು ದೇವರಿಲ್ಲಾ, ಮಣ್ಣು ಬಿಟ್ಟು ಮಡಿಕಿಲ್ಲಾ.) = 'There is no God other than oneself and no earthen chatties can be prepared without earth.

It is interesting to note here that the Mahá wákya अहंब्रह्मास्मि which is immediately followed by the passage, which directs that the idolatry should be done away with, lays down that one should worship * oneself (ಆತ್ಮಪೂಜಾ), and the Commandments Nos. 1 and 7 are no doubt, based upon the passage quoted below commandment No. 47 at the close of Part I.

Thus the Âtma-Pûjá has a Védic origin. This conclusion must have led to the worship of oneself as Paramâtmâ (ಪರಮಾತ್ಮ), because the present Veerashaivas worship the self in the form of a Linga which consists of three parts, Shakti (ಶಕ್ತಿ) at the

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* A perusal of our Sacred literature will show that of all the forms of worship, the worship of images and idols has been considered to be the lowest, that the elemental Gods, such as the Sun, Moon, rain, air, etc., to be a little higher, and that of oneself (Âtmá) or of a person who has acquired a thorough knowledge of the Supreme Being, the highest and the best form of worship, (see the verses quoted in the margin, and also the definition of a Veerashaiva given in the Vivéka Chintámani by Nijaguna Shivayogi).

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौमइज्यधीः ॥ यस्तीर्थबुद्धिस्तु जले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥ १ ॥

नह्यंमयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनंत्युरु कालेन दर्शनादेव साधनः ॥२॥

श्रीमद्भागवते दशमस्कंधे.

It is evident from the Commandments Nos. 1,7, and 46, that the Reformed or Veerashaivas did away with the idolatry and also with the worship of the elemental Gods such as the Sun, Moon, etc., and adopted the worship of oneself, (Âtma-Pûjá), as the highest and the best form of worship.

base, Jeewâtmâ (ಜೀವಾತ್ಮ) in the middle, and Paramâtmâ (ಪರಮಾತ್ಮ) at the top. At the time of tying the Linga (ಲಿಂಗ) to a newly born child what the Jangam or priest does is first of all to invoke the Àdi Shakti (ಆದಿಶಕ್ತಿ), *i.e.*, the material body. When he imagines she has come and taken her seat, he next invokes Jîvâtmâ (ಜೀವಾತ್ಮ), that is to say, infuses life into it, and last of all he invokes the Paramâtmâ (ಪರಮಾತ್ಮ) and imagines that he has taken his seat at the top of the Linga. These three parts correspond to Guru (ಗುರು), Linga (ಲಿಂಗ), and Jangama (ಜಂಗಮ)=(material, spiritual, and casual bodies). When a Veerashaiva breathes his last it is believed that the spiritual body called Jîvâtmâ (ಜೀವಾತ್ಮ) separates itself from the material body called Shakti (ಶಕ್ತಿ), and then unites itself with Paramâtmâ (ಪರಮಾತ್ಮ). This separation of the Jîvâtmâ (ಜೀವಾತ್ಮ) from Shakti (ಶಕ್ತಿ) the material body, and its subsequent union with Paramâtmâ (ಪರಮಾತ್ಮ) is what is philosophically called 'Moksha' (ಮೋಕ್ಷ) or 'Lingaikya' (ಲಿಂಗೈಕ್ಯ) and colloquially 'Mrityu' or 'maraṇa' (ಮೃತ್ಯು) or (ಮರಣ); and this theory of Philosophy is styled and known as 'Shaktivishishtádwaita' (ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ) Philosophy. This spiritual merging of all human souls into the Supreme Soul is called 'Lingánga Sámarasya' (ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ) or 'Shivajîvaikya' (ಶಿವಜೀವೈಕ್ಯ), *i. e.*, sameness or oneness of 'Linga' (ಲಿಂಗ) or Jîvatmâ (ಜೀವಾತ್ಮ) with Anga (ಅಂಗ) or Paramâtmâ (ಪರಮಾತ್ಮ). Probably the idea that the Supreme Soul was nothing more than oneself gave rise to anthropomorphic religion as early as the Védas, and the Hindus then began to think that the God Śiva, like many of the Indian Gods, was anthropomorphic, and had legs and arms, and heads, noses, and eyes, and a consort Pârvatî. Images of Gods in human form, at least of Krishna, were made at the time of the

Greek invasion (325 B. C.). Probably the absence of workable stones in some parts of India has been unfavourable to a regular development of sculptured idols of Shiva and his consort Shakti (ಶಕ್ತಿ) or Párvatî (ಪಾರ್ವತಿ), and unhewn round stones and Lingas made of sand and earth are still worshipped as Lingas, especially in rural areas. The Áryans who adopted the Phallic worship were, I think, called Shaiva Brahmins upto the time of the Reformation, and subsequently 'Prâkrita or Alingi Brahmins' (ಪ್ರಾಕೃತ or ಅಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು) as they adhered to the work-parts of the Védas, and did not wear 'Ishta-linga.' Evidently, this advanced step in thought led the five great Reformers and their followers (their names &c., will be given hereafter), to arrive at the conclusion that the rituals, &c., prescribed in the work-parts of the Védas were useless and inefficacious to obtain true knowledge and thereby salvation of the soul, and accordingly they in introducing reforms entirely rejected the work-parts * and accepted only the knowledge-parts (ಜ್ಞಾನಕಾಂಡ) of the Védas, firmly believing

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* A Brahmin wears the sacred thread and the top-knot hair, as otherwise he is not allowed to perform any 'Karma,' (rituals prescribed in the work-parts of the Vedâs) Whereas the Veerashaivas rejected the, work parts of the Védas themselves and substituted for them the 'Ishta-Linga', under the belief that it keeps the material body always pure. Similarly, even now the Brahmin High Priests and others, as soon as they become Sannyásis remove the sacred thread and the top-knot, wearing garments including an 'Antu' (ಅಂತು) which is called in Sanskrit Mékhalà (मेखला) and Kaupina (कौपीन) (a small piece of cloth worn over the privities), perform no ritual ceremonies and observe no rules regarding the various kinds of impurities on account of births, deaths &c., and this rule, no doubt, they observe in token of their having rejected the work-parts of the Védas. The dead body of a Brahmin Sannyási is worshipped and buried in a sitting posture like that of even an ordinary Veerashaiva. Thus it would appear interesting to note here that a Veerashaiva rejects the work-parts of the Védas as soon as he wears an Ishta-Linga, which a Brahmin can do only when he becomes a Sannyási after having rejected the work-parts of the Védas. Thus the custom common with the Veerashaivas becomes unusual or special with the Brahmin Sannyásis. A

विशिखो नुपवीतश्च
यत्करोति ततत्कृतम्

that knowledge was the surest and speediest way of obtaining salvation of the soul, that is to say, release from the *taedium vitae* which oppresses the people in the East, especially the Hindus, as later on Shrîmat Shankarâchârya, the great thinker and founder of the new school of Philosophy, called Śuddhâdvaita (ಶುದ್ಧಾದ್ವೈತ), was bold enough to declare that the whole Véda was useless to a man who had obtained true knowledge or 'mukti' (ಮುಕ್ತಿ) or freedom. This great thinker is said also to have declared boldly "Not all the Védas together were more useful to one who had obtained true knowledge than was a

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Brahmin cannot attain that stage which a Veerashaiva does, unless the former becomes a Sannyási, that is to say, he enters into the fourth and the highest order of his religious life. Further the marginally noted proverb. conclusively proves that a Jangama having rejected the work-parts of the Védâs, is not allowed to wear a sacred thread So also a Brahmin being prohibited from trading is not allowed to trade There. is also another fact which, I think, goes beyond doubt to show that the Veerashaivas entirely rejected the work-parts of the Védas. It is this that according to the Hindu or Indian Mythology every God of the Hindu pantheon has as his vehicle, some bird or animal. Accordingly the vehicle (वाहन) of both Saraswati (सरस्वति) and Kumâr (कुमार) or Shanmukha (षण्मुख) is a peacock, and it must be remembered that both these deities are said to reside over 'Knowledge.' Now the primary meaning of the word Kumár (कुमार) appears to be Agni or Fire which is again identified with Knowledge.' (In the Védic period the rising or morning sun was called Kumár There is a firm belief amongst the natives of India (both Hindus and Mahomedans) that peacocks which are taken to be sacred birds never copulate or mate with pea-hens as other birds or animals do, but the conception takes place by pea-hens drinking drops of tears of joy of peacocks, or in other words peacocks are born from out of eyes, one of the five well-known 'Gnánendriyas' namely the ear, the skin, the eyes, the tongue, and the nose. Now the chief God of Veerashaivas is Kumár or Shanmukha, who according to the Shatkarma or Shatsthala school is identified with knowledge, and they, therefore, thought that the vehicle of their God Kumár who presided over knowledge should be a bird born from one of the five Gnánendriyas. Hence a peacock is the vehicle of Kumâr or Shanmukha (*vide* also para 3 of my paper on Krishna and his consort Rádhá published in Vol. of the Journal of the Anthropological Society, Bombay.)

ಜಂಗಮನಿಗೆ ಯಾಕೆ ಜನಿವಾರ
ಹಾರುವನಿಗೆ ಯಾಕೆ ವ್ಯಾಪಾರ.
(Jangamanigèyâkèjaniwâra
Hâruvanigé yâké Vyápara)

small tank of water in a country flooded with water." But unfortunately we have hardly any materials available at present for studying the views or characters of the five great Reformers or Philosophers, about whom I shall have to say something more further on. Their work has remained, and continues to live upto date, but, of the founders of this school of Philosophy themselves, hardly anything definite has been handed down to us beyond their names. Not even their dates can be ascertained with any certainty. The allusion to one of the five great Reformers namely, 'Rénukârâdhya' in the Veerashaiva Siddhânta Shikhâmaṇi (ವೀರಶೈವಸಿದ್ಧಾಂತ ಶಿಖಾಮಣಿ) at any rate indicates that the reformation was believed to have taken place some time before the invasion of Lankâ (Ceylon) by Râma, the hero of the Rámáyaṇa, one of the two celebrated epic poems of the Hindus. That the Reformation had taken place very long before the great Shankaráchárya, is conclusively proved by the fact that a controversy which is said to have taken place between the great Philosopher on the one hand and the Jangamas of the Veerashaiva sect on the other, (probably the latter were learned itinerant missionaries who were sent abroad in the country to preach the principles of the new faith started by the five great Reformers) is described in

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It also appears to me that the unanimous opinion of the Hindu Philosophers is that Parasiva or Para-Brahma is कर्मविरहित (Karmvirahita), that is to say, the supreme being is above all the Karmas and it appears to me that this opinion is based upon the four famous महावाक्यs of the four Védas, namely, प्रज्ञानं ब्रह्म, अहं ब्रह्मास्मि, तत्वमसि & अयमात्मा ब्रह्म because these expressions are in the intransitive अकर्मक प्रयोग).

Further the word जंगम (Jangam) which means chaitanya or knowledge occurs in the same passage in the तैत्तरेय उपनिषद् of the Rigvéda wherein the first Mahávákya प्रज्ञानंब्रह्म occurs. The reformed Shaivas, it seems to me, most probably relying upon these famous expressions and others, rejected the work-parts under the belief that true knowledge could be obtained without the aid of the work-parts of the Védas.

the Shánkaradigvijaya, page 533 (printed in 1891 A. D. at the Ânandâshrama Press of Poona). The discussion was as to whether or not it was necessary for a Veerashaiva to wear an *'Ishṭa Linga' on his body always from birth to death, and it is clear from this fact that 'Jangamas' were in existence long before Shankaráchárya. (A. D. 788 to 820).

10. The subjoined table gives the necessary information regarding the names, Gotras, Pravaras, &c., of the five great Reformers and their followers, the present Panchamasâlis:—

* As to the origin of tying an Ishṭa Linga (Shrautal Linga) vide the Védic and other authorities given in the work called 'Lingadhârana-Chandrikâ' and also Shrikarbhâshya on Brahma Sutras, printed in Kanarese at Shikandarabad in the Nizam's dominions in 1893, which clearly prove that the reformed Shaiva or Veerashaiva faith is founded on Védic principles.

ಪರಮೇಶ್ವರನ ಐದು ಮುಖಗಳು.	ಸದ್ಯೋಜಾತ. Sadyojâta.	ವಾಮದೇವ. Vámadéva.	ಅಘೋರ. Aghóra.	ತತ್ಪುರುಷ. Tatpurusha.	ಈಶಾನ. Íshána.
ಪಂಚಾಚಾರ್ಯರ ಹೆಸರುಗಳು.	ರೇವಣಾರಾಧ್ಯ. Revaṇárádhya.	ಮರುಳಾರಾಧ್ಯ Maruḷárádhya.	ವಿಕೋ ರಾಮೊರಾಧ್ಯ. Yéko-R á m á - rádhya.	ಪಂಡಿತಾರಾಧ್ಯ. Panditārádhya.	ವಿಶ್ವಾರಾಧ್ಯ. Vishvárádhya.
ಪಂಚಾಚಾರ್ಯರ ಜನ್ಮ ಭೂಮಿ.	ಕೊಲ್ಲೀಪಾಕಿ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸೋಮೇಶ್ವರ ಲಿಂಗದಿಂದ ಜನ್ಮ.	ವಟಕ್ಷೇತ್ರದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ಲಿಂಗದಿಂದ ಜನ್ಮ.	ಧಾತುಕುಂಡಕ್ಷೇತ್ರದಲ್ಲಿ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನ ಲಿಂಗದಿಂದ ಜನ್ಮ.	ದ್ರಾಕ್ಷಾರಾಮಕ್ಷೇತ್ರದಲ್ಲಿ ರಾಮನಾಥಲಿಂಗದಿಂದ ಜನ್ಮ.	ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ವಿಶ್ವೇಶ್ವರ ಲಿಂಗದಿಂದ ಜನ್ಮ.
ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಜಾಗೆಗಳು.	ರಂಭಾಪುರೀ (ಬಾಳೇಹಳ್ಳಿ). Rambhápurî. (Bâḷehaḷḷi).	ಉಜ್ಜಯನೀಪುರೀ. Ujjainîpurî.	ಶ್ರೀ ಶೈಲಪರ್ವತ. Shri Shaila Parvata.	ಹಿಮವತ್ ಕೇದಾರ. Himavat Kedár.	ಕೊಲ್ಲೀಪಾಕಿ (ಕಾಶಿ). Kollîpaki (Káshî).
ಪಂಚಾಚಾರ್ಯರ ಗೋತ್ರಗಳು.	ವೀರ. Veera.	ನಂದಿ. Nandi.	ವೃಷಭ. Vrishabha.	ಭೃಂಗಿ. Bhringi.	ಸ್ಕಂದ. Skanda.
ಪಂಚಾಚಾರ್ಯರ ಸೂತ್ರಗಳು.	ಪಡವಿಡಿ. Padavidi.	ವೃಷ್ಟಿ. Vrishti.	ಮುಕ್ತಾಗುಚ್ಛ. Muktáguchchha.	ಲಂಬನ. Lambana.	ಪಂಚವರ್ಣ. Panchavarna.

ಪಂಚಾಚಾರ್ಯರ ಪ್ರವರಗಳು.	ವೀರಶೈವ. Veerashaiva.	ವೀರಶೈವ. Veerashaiva.	ವೀರಶೈವ. Veerashaiva.	ವೀರಶೈವ. Veerashaiva.	ವೀರಶೈವ. Veerashaiva.
ಪಂಚಾಚಾರ್ಯರ ಶಾಖೆಗಳು.	ಋಗ್ವೇದ. Rigvéda.	ಯಜುರ್ವೇದ. Yajurvéda.	ಸಾಮವೇದ. Sámavéda.	ಅಥರ್ವಣವೇದ. Atharvaṇavéda.	ಅಜಪವೇದ. Ajapavéda.
ಕಲಶಗಳ ಧಾತು.	ಭಂಗಾರ.	ಬೆಳ್ಳಿ.	ತಾಮ್ರ.	ಕಬ್ಬಿಣ.	ಶೀಸ.
ಪಂಚಾಚಾರ್ಯರ ತತ್ವಗಳು.	ಪೃಥ್ವೀ. Prithvî.	ಅಪ್. Ap.	ತೇಜ. Téja.	ವಾಯು. Váyu.	ಆಕಾಶ. Ákásha.
ಪಂಚಾಚಾರ್ಯರ ಬೀಜ ಮಂತ್ರ (ಬೀಜಾಕ್ಷರ).	ನಕಾರ.	ಮಕಾರ.	ಶಿಕಾರ.	ವಾಕಾರ.	ಯಕಾರ.
	ಅಶ್ವತ್ಥದಂಡ. Ash wattha Danda or stick.	ಪಲಾಶದಂಡ. Palâsha Danda.	ನ್ಯಗ್ರೋಧದಂಡ. Nyagrodha Danda.	ವೇಣುದಂಡ. Vénu Daṇḍa.	ಬಿಲ್ವದಂಡ Bilvadanda.

ಪಂಚವಕ್ತ್ರಗಣಾಧೀಶ್ವರರ ಐದು ಮುಖಗಳು.	ಸದ್ಯೋಜಾತ. Sadyojáta.	ವಾಮದೇವ. Vâmadèva.	ಅಘೋರ. Aghóra.	ತತ್ಪುರುಷ. Tatpurusha.	ಈಶಾನ. Îshána.
ಮುಖ್ಯ ಪಂಚಮರ ಹೆಸರುಗಳು.	ಮಖಾರಿ. (Makhári).	ಕಾಲಾರಿ ಅಥವಾ ಕಾಮಾರಿ. (Kâlári or Kâmari).	ಪುರಾರಿ. (Purâri).	ಸ್ಮರಾರಿ. (Smarâri).	ವೇದಾರಿ ಅಥವಾ ವೇಧಾರಿ. (Védâri or Védhâri).
	ಇಷ್ಟಲಿಂಗಧಾರಣ. (Ishtalinga Dhâraṇa).	ಇಷ್ಟಲಿಂಗಧಾರಣ. (Ishtalinga Dhâraṇa).	ಇಷ್ಟಲಿಂಗಧಾರಣ. (Ishtalinga Dhâraṇa).	ಇಷ್ಟಲಿಂಗಧಾರಣ. (Ishtalinga Dhâraṇa).	ಇಷ್ಟಲಿಂಗಧಾರಣ. (Ishtalinga Dhâraṇa).
ಪಂಚಮರ ಗುರುಗಳು.	ರೇವಣಾರಾಧ್ಯ. (Révaṇârâdhya)	ಮರುಳಾರಾಧ್ಯ. (Maruḷârâdhya)	ಏಕೋರಾಮಾರಾಧ್ಯ. (Ékórâmârâdhya).	ಪಂಡಿತಾರಾಧ್ಯ. (Panditârâdhya)	ವಿಶ್ವಾರಾಧ್ಯ (Vishwârâdhya)
ಪಂಚಮರ ಗೋತ್ರಗಳು.	ವೀರ. (Veera).	ನಂದಿ. (Nandi).	ವೃಷಭ. (Vrishabha).	ಭೃಂಗಿ. (Bhringi).	ಸ್ಕಂದ. (Skanda).
ಪಂಚಮರ ಸೂತ್ರಗಳು.	ಪಡವಿಡಿ. (Padavidi).	ವೃಷ್ಟಿ. (Vrishti).	ಮುಕ್ತಾಗುಚ್ಛ. (Muktâgucchha)	ಲಂಬನ. (Lambana).	ಪಂಚವರ್ಣ. (Panchavarṇa).

ಪಂಚಮರ ಪ್ರವರಗಳು.	ವೀರಶೈವ. (Veerashaiva).	ವೀರಶೈವ. (Veerashaiva).	ವೀರಶೈವ. (Veerashaiva).	ವೀರಶೈವ. (Veerashaiva).	ವೀರಶೈವ. (Veerashaiva).
ಪಂಚಮರ ಶಾಖೆಗಳು.	ಋಗ್ವೇದ. (Rigvèda).	ಯಜುರ್ವೇದ. (Yajurvèda).	ಸಾಮವೇದ. (Sâma-vèda).	ಅಥರ್ವಣವೇದ. (Atharvaṇavèda)	ಅಜಪವೇದ. (Ajapavèda).
ಪಂಚಮರ ಕಲಶಗಳ ಧಾತು.	ಭಂಗಾರ.	ಬೆಳ್ಳಿ.	ತಾಂಬ್ರ.	ಕಬ್ಬಿಣ.	ಶೀಸ.
ಪಂಚಮರ ತತ್ವಗಳು.	ಪೃಥ್ವೀ.	ಅಪ್.	ತೇಜ.	ವಾಯು.	ಆಕಾಶ.
ಪಂಚಮರ ಬೀಜಮಂತ್ರಗಳು ಅಥವಾ ಬೀಜಾಕ್ಷರಗಳು.	ನಕಾರ.	ಮಕಾರ.	ಶಿಕಾರ.	ವಾಕಾರ.	ಯಕಾರ.

11. It is evident from their names, 'Gotras,' 'Pravaras,' &c., that the five enthusiasts of the new school of Philosophy and their followers—the present Panchamasâlis, 'Makhâri' (ಮುಖಾರಿ), 'Kálári' (ಕಾಲಾರಿ) or 'Kámári' (ಕಾಮಾರಿ), 'Purári' (ಪುರಾರಿ), Smarári' (ಸ್ಮರಾರಿ) and 'Védári' (ವೇದಾರಿ) were Shaiva Brahmins (Shaiva Brahmins are still called Árâdhya Brahmins), and as reformed Shaivas they were quite against the performance of sacrifices and other ritual ceremonies prescribed in the work-parts of the Védas. (*Vide* also the Commandments Nos. 4 to 6 of the 63 Commandments = ಅರವತ್ತ್ಮೂರು ಶೀಲಂಗಳು). The words 'Makhári' (ಮುಖಾರಿ), 'Kálári' (ಕಾಲಾರಿ), &c., which were apparently newly coined, indicate that the reformed Shaivas totally rejected the work-parts and accepted only the knowledge-parts of the Védas. The root-meaning of the word 'Makhâri' (ಮುಖಾರಿ) clearly shows that the reformed Shaivas were enemies of those who performed sacrifices with a view to obtain 'Moksha' (ಮೋಕ್ಷ), Kálári (ಕಾಲಾರಿ) means that in the eyes of the followers of the new school there was no death, no rebirth, no desire. And they also maintained that the material body (ಶರೀರ) was destructible. As the reformers had accepted also the 'Ágamas' (ಆಗಮಗಳು) as an authority as good as the Védas, they were naturally styled 'ವೇದಾರಿ' (Védári, = enemies of the Védas). or Védháris (ವೇಧಾರಿ) =those who destroyed the disease called Nescience. They had, it appears to me, some metapyhsical formula such as ಪಂಚಾಕ್ಷರಿ and ಷಡಕ್ಷರಿ ಮಂತ್ರಗಳು (Panchâkashari and Shadakshari mantras), to the recitation of which they attached great and imaginary efficacy as the present Veerashaivas even now do, and they maintained that the recitation of these sacred formulæ opened up a much speedier way of release from '*taedium vitae*'. They further declared that all persons, both men and women, (*vide* Commandment No. 10) irrespective of creed and caste, were equal in the eyes of god, or at any rate all believers in the teachings

of the reformers were equal (*vide* Commandment No. 15). All these facts tend to show that in introducing the reforms in the Shaiva faith the reformers totally rejected the work-parts of the Védas, &c., as being quite useless to obtain ಮುಕ್ತಿ or ಮೋಕ್ಷ which they all along maintained could be obtained more easily and speedily by the acquisition of true knowledge (ಬ್ರಹ್ಮಜ್ಞಾನ). It seems also certain that the reformers at the same time did away with 'Munj' (ಮುಂಜ) and other ceremonies, apparently holding that a Veerashaiva who wore an 'Ishṭa-Linga' was always holy (ಲಿಂಗಧಾರೀ ಸದಾಶುಚಿಃ) and also with the idolatry which prevailed amongst the so-called Shaiva Brahmins (*vide* Commandments Nos. 1 and 7). They also, it appears, introduced and advocated most enthusiastically the new system of keeping an 'Ishṭa-Linga' in place of the sacred thread, &c., always on the body of a Veerashaiva from the moment he comes into life even in his mother's womb till death. The Ishṭa-Linga is buried with the body. It seems also certain that simultaneously the reformers introduced the system of 'ಅಷ್ಟಾವರಣ'=eight-fold protection of one's body, and openly preached that a Veerashaiva by acquiring true knowledge of ಪರಬ್ರಹ್ಮ, ಪರಮಾತ್ಮ, or ಸದಾಶಿವ. or ಪರಶಿವ, (Parabrahma, Paramátmá, or Sadâshiva or Parashiva) was to acquire ಮುಕ್ತಿ or ಮೋಕ್ಷ, during *one* life only, and maintained that those who were not Veerashaivas were subject to rebirth again and again and called all the non-Lingâyats ಭವಿಸ (from ಭೂ to be or come into existence). The true gist of the Reformed Shaiva or Veerashaiva faith, as most emphatically asserted upto the present time, is that those who wear 'Ishṭa-linga' always on their bodies are once for all absolved from the duality of death and rebirth, and obtain ಮೋಕ್ಷ during one life or generation, and consequently those who did not wear 'Ishta-Linga' on their bodies were styled ಭವಿಸ, that is to say, those who were subject to

the ocean of rebirths and re-deaths. It seems also certain that these reformers drew most, though not all of their tenets, from some of the 28 celebrated Shaiva Àgamas, amongst which it appears that the principal ones enjoined upon the followers of this new faith that a Veerashaiva, with a view to obtain speedier release from rebirths and re-deaths, should wear an 'Ishṭa-Linga' always on his body. This view derives support from the fact that in the controversy which took place between Jangamas and Shrimat Shankarâchârya, the former all along maintained that the 'Ágamas' enjoined a Veerashaiva to wear an 'Ishṭa-Linga' always on his body, whereas the latter contended that the 'Ágamas' (ಆಗಮಗಳು) which had come into existence after 'ನಿಗಮಗಳು' (Védas) were no authority at all. Shankarâchârya apparently argued that the Védas were revealed literature (ಅಪೌರುಷೇಯ) and as such they were not the works of men or any personal being, human or divine, whereas the 'ಆಗಮಗಳು' which were composed by one person were (ಪೌರುಷೇಯ). He further argued that if there was a conflict between the two kinds of sacred literature, the 'ಆಗಮಗಳು' which had been always held to be the work of an individual, whether man or God, might, at once be overruled by what was called 'Śruti' or revelation, and this rule is practically observed even upto the present time. He is also said to have refuted the arguments used by Nîlakantha Shivácháryа in his comments on Brahma-Sûtras in support of ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ Philosophy. Arguing in this way, Shankarâchârya came to the conclusion that it was *not* necessary for a Veerashaiva to wear an 'Ishṭa-Linga' always on his body as enjoined by 'ಆಗಮಗಳು', but it was quite sufficient for a Veerashaiva to apply sacred 'ashes' called ಭಸ್ಮ and wear ರುದ್ರಾಕ್ಷಿಗಳು. It appears from this that mainly owing to the difference of opinion as to the wearing of 'Ishṭa-Linga' and to the doing away with the several ritual

ceremonies prescribed by the work-parts of the Védas, a complete schism took place between the Shaiva Brahmans and the reformed party called Veerashaivas at a very remote time, and under these circumstances I am inclined to hold that the words Veerashaiva (ವೀರಶೈವ), Bhavi (ಭವಿ), Prâkrita (ಪ್ರಾಕೃತ) Aprâkrita (ಅಪ್ರಾಕೃತ), Lingi and Alingi Brahmins (ಲಿಂಗಿ and ಅಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು), ಮಖಾರಿ, ಕಾಲಾರಿ, ಭವಾರಿ, ಸ್ಮರಾರಿ.ಪುರಾರಿ, ವೇದಾರಿ ಲಿಂಗಾಂಗ ಸಾಮರಸ್ಯ, ಶಿವಜೀವೈಕ್ಯ, &c. (Makhâri, Kâlâri, Bhavâri, Smarâri Purâri, Védâri, Lingânga—Sâmarasya, Shivajîvaikya, &c.,) must have been coined simultaneously with, or immediately after, the Reformation. Those Shaiva Brahmins who adhered to the old school and regarded the work-parts of the Védas and the rules prescribed therein as of the utmost importance were styled ಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು (Prâkrita Brahmins), and the followers of the Reformers who rejected the work-parts of the Védas as entirely useless to obtain true knowledge were styled ಅಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು (Aprákrita Brahmans). Similarly those Shaiva Brahmans who did not wear 'Ishṭa-Lingas' on their bodies came to be called ಅಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು * (the present

* A perusal of the Verses quoted in the margin which occur in the Mâhâbhârata will show that both the Lingi as well as the Alingi Brahmins were in existence at least when the great epic poem was composed, that is, very very long before the time of Basavanna. But the interpretation put upon these verses by Neelakantha Chaturdhara (who is only a recent commentator) shows that the distinction made between Lingi Brah-

युधिष्ठिर उवाच—
किमाहुर्भरतश्रेष्ठ पात्रं विप्राः सनातनाः
ब्राह्मणं लिंगिनं चैव ब्राह्मणं वाप्यलिंगिनं ॥
भीष्म उवाच—
स्ववृत्तिमभिपन्नाय लिंगिने चेतरायच
देयमाहुर्महाराज उभावेतौ तपस्विनौ ॥
महाभारत, ४१ खंड, अनुशासन पर्व, अध्याय २२.

Mâhâbhârata, Part 41,
Chapter 22, of the Anushásana Parwa.

Brahmans) and those who did wear 'Ishta-Lingas' always on their bodies were styled or were known as ಲಿಂಗಿ or ವೀರಶೈವ ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು, (Lingi or Veerashaiva Lingi Brâhmans), namely, the present Veerashaivas or Veerashaiva Lingáyats, because the words ಲಿಂಗಿ, ಅಲಿಂಗಿ, ಪ್ರಾಕೃತand ಅಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು, (Lingi, Alingi, Prâkrita and Aprâkrita Brahmans) occur, so far as I know, in some of the 28 Shaiva Âgamas which were probably composed subsequent to the Reformation spoken of above. Under these circumstances, I am inclined to think that the

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mins and Alingi Brahmins refers to the classification of Brahmins into two groups. The expression "Lingi Brahmins" he says, refers to the 4th order of Brahminhood, namely, the order of Sanyásin and the term Alingi-Brahmins refers to all other Brahmins who comprise the first three orders of Brâhminhood, namely Brahmacharya, Grahastha, and Vánaprastha, and that the Brahmins being 'Tapaswins,' gifts are to be made to all alike, who represent the four stages of life or orders. If this interpretation of the verses is natural and correct, then I fail to see why a doubt should have arisen in the mind of Yudishṭhira in the first place, on the subject, and what necessity there was for the classification of Brahmins into groups only for the purpose of making gifts, Lingis and Alingis, if all Brahmins were entitled to gifts (दान) equally and indiscriminately. It would have been very easy for Bhîshmâchárya to say that all the Brahmins were equally entitled to the privilege of receiving gifts, as all are Tapaswins.

2. Now it must be remembered that the famous 28 Âgamas of Shaivas and Veerashaivas were composed immediately after the Védas, and this view derives support from the expression in common use, namely ನಿಗಮಾಗಮಗಳು (Nigamâgamas, Nigama meaning Védâs, and Âgamas). In the latter works, the words 'Lingi and Alingi Brâhmins' often occur as stated elsewhere, and the reformation of Shaivaism must have taken place, at any rate, before the great battle fought between Râma and Rávana or at any rate, before the composition of Râmâyaṇa by Vâlmîki (*Vide* para. 4 of this account); and it seems highly probable that the author or authors of the Mâhâbhârata, which was composed undoubtedly subsequent to the Âgamas and the Rámáyaṇa, refers to the classification of Brahmins already made in the Âgamas. It seems pretty certain from the doubt raised in the mind of Yudhishṭhira that at the time the Mâhâbhârata was composed there were two sects of Brâhmins in existence, namely Lingi and Alingi Brahmins. The former were known as Lingi Brahmins because they wore Lingas, and the latter Alingis because they did not do so. The word 'Lingin' (लिंगिन्) has various meanings. It means a Brahmin ascetic or one furnished with a Linga (see Apte's Sanskrit-English Dictionary). The

contention of the Mysore Lingáyats that they should be described in the Imperial Census papers as ಅಪಾಕೃತ or ವೀರಶೈವಲಿಂಗಿ or ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು (Aprákrita or Veerashaiwa-lingi or Lingi Brāhmans) was well-founded. It cannot be held or supposed for a moment that a Shaiva or Smârta Brāhmin who changes his opinion and embraces the Veerashaiva faith is deprived of his Brāhminhood, any more than a Mahomedan who is by faith 'Sunni' and embraces the 'Shia' faith, or a Roman Catholic who changes his opinion and becomes a Protestant can be deprived of his status as a Brāhmin or Mahomedan or Christian. In all these cases a man merely changes his opinion as regards philosophy only, and cannot, therefore, lose his caste or social status. There can be no doubt that religion and philosophy are inseparably connected with each other, and experience shows that a change of philosophy introduces necessarily a change in the form of worship, etc., in the religion, and hence some of the sub-sections in different communities owe their origin mainly

Brahmins who were furnished with a Linga or who wore a Linga were therefore called 'Lingi Brahmins', and as they had entirely rejected the work-parts (कर्मकांड) and accepted only the knowledge-parts (ज्ञानकांड) of the Védas, as an ordinary Brahmin does after becoming a Sanyâsin, even at present, there was undoubtedly a standing quarrel between the two sects. The Lingi Brahmins (the present Veerashaivas) having rejected the work-parts 'कर्मकांड' of the Védas were strongly opposed to the performance of sacrifices, while the other sects took an active part in their performance. This naturally must have raised a doubt in the mind of Yudhishthira, and hence his query to Bhishmâchârya. As stated elsewhere, the Veershaivas or Lingi Brâhmins having rejected the work-parts (कर्मकांड) of the Védas are born Lingins, and therefore they were known, I think, even so late as in the epic period as 'Lingi Brahmins.' Under these circumstances I am humbly of opinion that the interpretation put upon the verses by Nilakantha seems to be far-fetched. There are one or two facts which, I think, go a great way to show that the interpretation of the commentator is incorrect.

The word 'Lingi', no doubt, is also used in the sense of a Brahmin ascetic and it can be very well interpreted and applied to Lingi Brahmins, namely Veerashaivás who are born Sanyásis, having entirely rejected the work-parts of the Védas from their birth.

to the changes due to thought. Thus a Shaiva Brāhmin changes his opinion and becomes a Veerashaiva Lingi Brāhmin and therefore the former is not deprived of his caste or social status, simply because there is a change in thought and form of worship. There seems to be little doubt that in consequence of the entire rejection of the work-parts of the Védas by the Reformed party, the word ಅಪ್ರಾಕೃತ (Aprákrita) was newly coined, to be used with reference to those Brāhmins who had rejected the work-parts of the Védas, and the Veerashaivas were therefore called ಅಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು (Aprâkrita Brāhmaṇaru), and this view derives its support from the follwoing legendary story :—

12. Once upon a time the God Shiva questioned Brahma (ಬ್ರಹ್ಮ) and Panchavaktra-gaṇâdhîshvararu (ಪಂಚವಕ್ತ್ರಗಣಾಧೀಶ್ವರರು) as to whether or not it was possible to create a world out of pure knowledge (ಜ್ಞಾನ) without matter called ಪ್ರಕೃತಿ (Prakriti) which means the combination of three qualities called ಸತ್ವ, ರಜ, ತಮಸ್, (Satwa, Raja, Tamas). Brahmá thereupon is said to have replied that it could not be done, whereas the ಗಣಾಧೀಶ್ವರರು (Ganádhishwararu) said and maintained that the world could be created without ಪ್ರಕೃತಿ (Prakriti) and out of pure knowledge. This legend, no doubt, refers to the acceptance of the work-parts of the Védas by 'Shaiva' or 'Alingi' Brāhmins, (ಶೈವ ಅಥವಾ ಅಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು) and the rejection of the same parts by the Reformed party or Veerashaivas, and nothing more. Hence, the Shaiva Brahmins who advocated a materialistic origin of the Universe came to be known as ಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು (Prâkrita Brāhmins) and those reformed Shaivas who held the contrary opinion were styled and known as ಅಪ್ರಾಕೃತ ಬ್ರಾಹ್ಮಣರು (Aprâkrita Brāhmaṇaru), because the latter did not advocate a materialistic origin of the world, as, according to Kapila's Sânkhya, ಪ್ರಕೃತಿ

(Prakriti,) is material body, and ಪುರುಷ (Purusha) spiritual. I also take the meaning of the prefix ವೀರ to be bold, because the Reformers were bold enough to reject entirely the work-parts of the Védas to which in those days, the greatest importance was attached. Among the Jains and also among the Śáktas, the word ವೀರ (vira) is used to denote an adept.

13. The Reformers also did away with the idolatry which then prevailed, and still prevails, amongst the Shaiva Brāhmins, the distinctions existing between the different sub-sections of various Hindu communities and also with numerous ceremonies, customs, vows, fasts, etc., which had been imposed upon all the communities apparently by the writers of Brāhmaṇas and others, protesting against all such distinctions and ceremonies as being quite unnecessary and useless restrictions on the freedom of thought and action of men to which experience shows the human mind is naturally averse. They also it seems highly probable, did away with all caste distinctions which had been mainly based upon tribal, local and occupational or functional influences. I say so, because the present four-fold division of castes, which rests upon a functional basis only, cannot have any religious origin, and it seems to me that apparently with a view to give divine or Védic authority to the classification, the Smriti writers evidently twisted the primary meaning of the hymn or verse noted in the margin which finds place in the group of

ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १ ॥
मं० १० अ० ७ सू० ९० ऋक् (१२)

hymns called 'Purusha—Sûkta' * in the Rig-véda and interpreted the words therein used to mean the present four castes, † *viz*: Brâhmaṇa, Kshatriya, Vaiśya and Śúdra. The interpretation put upon these words appears to me to be wrong and inconsistent with the qualities ascribed to the Para-Brahma or Paṛa-Shiva, who is said to be formless or shapeless or invisible or untainted, etc. If we accept the interpretation of the hymn or verse put upon it by Sâyaṇâcharya, then the Virâta-Purusha or Supreme Being would be anthropomorphic and, as such, he would have had mouth, arms, thighs and feet like an ordinary man, which is quite opposed to the qualities attributed to him, with one voice, by all the Hindu philosophers. To me, it appears that the primary meaning of the hymn or verse has been twisted and applied to the four-fold division of the human race in India on the analogical and functional basis, and my reasons for holding this view are as follows :—

It is evident that in the Védic period the word Brâhmaṇa meant the celestial fire called Divyâgni (दिव्याग्नि), the

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* European scholars, after much discussion, have come to the conclusion that this famous hymn in the Rig-Véda (Purusha—Sûkta) is the production of a later age (*vide*, page 101 of the Journal of the Royal Asiatic Society, Volume X).

† I entirely agree with Mr. Nesfield in his theory that except in a few isolated tracts the conquering Áryan race was absorbed by the indigenous population as completely as the Portuguese of India have already become absorbed into Indians, and every frank-minded man who sees what goes on daily in the world will admit this theory as correct. I do not think that at least in Southern India there is any Áryan who can claim to be of pure Áryan blood, or a non-Áryan of pure non-Áryan blood, Physiological resemblances of people of different castes support this view.

word Rájan (राजन्) meant Indra or rain, and the words Vish (विश्) and Súdra (शूद्र) both combined meant earth, and I am of opinion that the Virâṭa-Purusha (विराट पुरुष) or Para-Brahma was supposed to be the illuminated space between the ether (the uppermost part or the head) and the earth (the lowest part or the feet of this Purusha). Now, according to the Chhândógyòpanishad (*vide* pages 330 to 333 of the Ânandâshrama Sanskrit Series, No. 14), the celestial fire (दिव्याग्नि) emanated first from the Supreme Being, from this fire the water, and from water the earth which we inhabit at present (त्रिवृत्करण = combining three things, *i.e.*, fire, water and earth). Now, let us see what the functions of each of these three elements are. Fire is said to be the God of destruction, and our Hindu Philosophers identify this element with knowledge which destroys or dispels 'avidyâ' or nescience. This celestial fire was, therefore, supposed to have been born from the mouth * of the Supreme Being, and the

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* It appears that the Shaivas orginally, *i. e.*, before becoming Veerashaivas had adopted the opinion of the त्रिवृत्करण school; later on, *i.e.*, after becoming Veerashaivas they adopted the पंचीकरण school and eventually the षट्करण called 'Shaṭsthaḷa' (the five great elements *plus* the Átmá). This combination, no doubt, gave rise to the idea that the Supreme Being had six faces or heads. God Shaṇmukha is, therefore known to be the most learned of all the Gods. This idea prevails amongst all the classes of the Hindus, from which it follows that, of the three combinations mentioned above, the Shaṭkaraṇa or Shaṭ-thaḷa is the best. Even now, a man of extraordinary genius is called a Shaṇmukha. According to their Sakti-vishishtádwaita Philosophy, the Guru (ಗುರು) is the material body which refers to the earth, the Linga (ಲಿಂಗ) is the spiritual body which represents water, and the Jangama (ಜಂಗಮ) which represents the fire is identified with Chaitanya ಚೈತನ್ಯ or knowledge, which is again identified with Para-Śiva or Para-Brahma. As stated elsewhere in this

Gods of the sky were supposed to be residing in this region of celestial fire, and they were therefore called Bráhmaṇas. Next comes the rain or water (the word क्षत्री means water) whose function is to protect every one (both animal and vegetable kingdoms), and the Gods who were supposed or imagined to reside in the watery region were called Kshatriyas. The word Viśa is derived from the Sanskrit root, *viz.*, विश् to enter into, to penetrate or pervade, and this region was supposed to be the residential quarters of the group of Gods called Vasus, Rudraś, Ádityaś, Vishvédévas, Maruts, &c. (Be it noted here that these Gods are known as group-Gods (गणाः) as they are supposed to live in groups). These Gods or their rays penetrated into the earth (as we all know by experience they do so), and by combination with the earth they produce riches or wealth (वसु means riches or wealth). The Gods residing in this region were known as Gods of the earth or mid-air, and they were, therefore, called Vaiśyas, and the earth

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account, the words Linga (ಲಿಂಗ) and Brahma ಬ್ರಹ್ಮ are synonymous. The Vedántists say that Brahma pervades all over the Universe (ब्रह्ममयं जगत्), whereas the Veerashaiva Siddhántists hold that Linga, which means Brahma, pervades all over the Universe (लिंगमयं जगत्). The founders of the Sákti-Vishishṭádwaita School of Philosophy, say that a Jangama who has obtained a true knowledge of Para-Śiva or Para-Brahma is the mouth of the Linga or the Supreme Being. (*Vide* pages 396 to 402, Canto VI, of the Channa-Basawésha Vijaya by N. R. Karibasawa Shástri, Kanarese Professor of the State College, ysore.) This idea shows that the Veerashaivas identified true knowledge with Para-Śiva or the Supreme Being. As the ordinary Shaiva Brahmins consider the celestial fire ब्राह्मण or दिव्याग्नि to be the mouth of the Supreme Being and propitiate Him by offering oblations through sacrificial fires. So the Veerashaivas who have accepted only the knowledge-parts of the Védas hold that a learned Jangama, or in other words, true knowledge, is the mouth of the Linga or the Supreme Being. Hence the custom amongst the Veerashaivas of feeding the Jangamas on all occasions, both religious and social, with a view to propitiate the Para-Śiva or the Supreme Being.

itself was supposed to be Śûdra (शूद्र). This word is derived from the Sanskrit root 'śuch' (शुच) which means to grieve for, to mourn, to bewail, and the function of Sûdra as shown in the Sûtra quoted in the margin is to drive away or destroy pain by attending to the wants of every one, and this function is performed by the earth by supplying the wants of every one on its surface. The word śûdra also means Pûshéyam (पूषेयम्) from the root Pûsh पूष् to nourish, to increase or grow, because we all know by experience that the earth nourishes every one by producing food-grains and other articles required for the consumption of both the animal and vegetable worlds, and as such it relieves every one of pain (wants) by supplying wants. In other words, it is useful to everyone. The hymn 13, which immediately follows the hymn 12 of the Purusha-Sûkta, goes, I think, a great way to support my interpretation that the latter hymn refers to three elements, *viz.*, fire, rain or water, and earth, because it is plain from the hymn No. 13 that the moon was born out of the mind, the sun out of the eyes, Indra or the rain-god and fire out of the mouth, and the air out of the life of this so-called Virâṭa-Purusha. It is therefore evident that the author of this Sûkta was thus dealing more with natural phenomena than with human races. (According to the Yoga philosophy, the body of a human being is divided into six anatomical circles (plexuses) called 'Shaṭ-chakras,' and the part below the waist including thighs and feet is supposed to be the earth, and hence Vaiśyas and Śûdras come under one group, namely the earth, of course, combined with fire and water.) And it seems hardly necessary to prove that the

शुचंद्रावयतेयस्मा च्छूद्रस्तमात्प्रकीर्तितः ॥

सनैव व्यभवत्सशौद्रं वर्णमसृजत पूषणमियं वै पूषेय ꣳ हीद ꣳ सर्वं पुष्यति यदिदं किंच ॥ १३ ॥

Brihadaránya Kopanishad, Chapter I, Bráhmaṇa IV. passage 13.

human species came into existence long after the creation of the five great elements, namely, earth, water, fire, air, and ether, and the theory put forward above derives support from the passage from the Brihadâraṇyakopanishat, Chapter I, Bráhmaṇa IV, passages 11 & 12 which has been quoted in the margin. It is also interesting to note here that a careful perusal of the passage quoted would show that, in the classification of the three elements, *viz.*, fire, water, and earth, the names of the presiding Gods of each class (वर्ण) of Gods representing the elements come first in order, that is to say, in the case of fire, Bráhmaṇa comes first; in the case of rain, Indra, the presiding God of rain, comes first, and Vasus (deities presiding over riches or wealth) come next and Pûshéyam comes last, followed in order by inferior manifestations of the elements. I think that this is an internal piece of evidence, which shows conclusively that the classification therein made refers to the classification of the three elements. It is evident, from the above, that the words Bráhmaṇa, Kshatriya, Vaiśya, and Śûdra meant fire, water, and earth; or, in other words, they refer to the classification of the three or all the five elements, on the basis of the function each element performed, or according to the regions in which the Gods of sky, mid-air and earth, representing these elements, were supposed to reside. It is thus clear that the words (Bráhmaṇa, Kshatriya, Vaiśya

ब्रह्म वा इदमग्र आसीदेकमेव तदेकꣳ सन्नव्य भवत् । तच्छ्रेयोरूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात्क्षत्रात्परंनास्ति तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्र एवतद्यशो दधाति सैषाक्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतांगच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं य उ एनꣳ हिनस्ति स्वा ꣳ सयोनिं मृच्छति सपापीयान्भवति यथा श्रेया ꣳ स ꣳ हि ꣳ सित्वा ॥ ११ ॥ सनैव व्यभवत्स विशमसृजत यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वे देवा मरुत इति । १२ ॥

and Śûdra) occurring in the above quoted hymn or verse indicate the classification either of the elements or of the Gods of sky, mid-air, and earth, and they never meant the four divisions of castes, as at present understood. And let us see how these words came to be applied to the present four principal castes (चातुर्वर्ण्य). I can unhesitatingly say that apparently the Smriti writers applied them to the human race in India, on the analogical basis of functions or occupations followed by people inhabiting the earth. They naturally styled those Gods who resided in the celestial-fire-region Bráhmaṇs, and those who were supposed to live in the three lower regions were called Kshatriyas, Vaiśyas, and Śûdras. Now, there are different kinds of fires, namely, the celestial fire (lightning, &c.,) called Divyágni (दिव्याग्नि), the terrestrial fire called Bhaumâgni (भौमाग्नि), the fire in the stomach called Audarâgni (औदराग्नि), and the Âkarajágni, (आकरजाग्नि- आकर- mine, from आकृ to dig up). Now, those who worshipped the Sun or the terrestrial fire came to be called Bhûsuras (भूसुराः,) the word भू means 'earth', and सुर: 'sun or fire'), and the present Bráhmaṇas who worship terrestrial fire are therefore called Bhûsuras. According to this classification, the present Pársees who worship the sun or the terrestrial fire, or rather offer their prayers through the elements—sun, fire, water, &c., would also come under the head Bráhmaṇas or Bhûsuras. Those who protected every one on the surface of the earth (as the rain or water (राजन्) does) were naturally called Rájas or Khatriyas, as all the Kshatriyas were or are ruling races up-till now. It seems also highly probable that people in the Védic period imagined that there was some sort of war in the watery regions between Gods residing in those quarters, before rain commenced to fall on the earth, and we all know by daily experience that rain is attended with thunder and lightning by the clashing of clouds. The sound of the thunder was looked upon as the booming of big guns, and they imagined that for a time the Gods were under fire as it were.

Hence they must have also conceived the idea that the Gods of this region were warriors. And this idea must have given rise to the rule that only a Kshatriya or a universal monarch is entitled to perform the great sacrifice known as Râjasûya or, Râjasûyam (राजसूयः or राजसूयं) as a mark of his undisputed sovereignty (Bráhmans are not authorized to perform this sacrifice), and I take the word 'universal monarch' to mean 'rain' which is still looked upon by every one as the greatest king, of all kings as the proverb goes 'ರಾಜನಿ ರಾಜ, ಕೋನನ ಒಡಾ—ಮೇಘರಾಜ ಒಡಾ, ರಾಜಕೊಳಗೆಲ್ಲ ಮುಳ್ಳಾರಾಜನೇ ದೊಡ್ಡವ.' Further, an idea still prevails amongst the present Bráhmins that a sort of sacrifice (यज्ञः) takes place in the sky before it begins to rain, and it is no wonder that the Smriti writers classified, on the functional basis, Kshatriyas as a military caste. The Vaiśyas, as merchants, penetrate into every corner of the earth, trade in partnership (trade-guilds) combined with labour, &c., (the earth) and produce wealth or riches, hence their names. The Śûdras (by which is meant पृथ्वी = earth) nourish every one by producing food-grains and other articles necessary for the existence of all animal and vegetable life. They are, therefore, called Śûdras. In connection with the theory put forward, there is one interesting point which I should like to note here, and I do not think that it would be out of place to do so. Our sacred literature touching the different schools of philosophy in India shows that in ancient times there were two schools—one of which, it appears to me, maintained that the world was created only out of three elements—*viz.*, fire, water and earth, whereas, the other school maintained that it (the world) was created out of the five great elements (Panch-mahá-bhútas). The advocates of the former school therefore maintained that the Supreme Being had three faces corresponding to the three elements (as the author of the Chhândogyopanishad and others have done) and called Him Dattátréya, and the legendary story connected with the

birth of this God supports the theory that he was nothing more than the Hindu Holy Trinity, namely, Brahmá, Vishṇu, and Mahéshwara, and I take the word Brahmá (Brâhmâṇî) to mean the earth which is undoubtedly the place of creation. Vishṇu or Nârâyaṇa no doubt represents the water, and Mahésha or Mahéshwara the fire. It is thus clear that the Hindu Holy Trinity is nothing more than the combination of the three elements, *viz.*, earth, water and fire; and the advocates of the other school supposed or maintained that the Supreme Being had five faces corresponding to the five elements (instead of saying five organs) as the Shaivas, Veerashaivas and many others have done. Hence we have Pancha-Mukha-Paraméshwara (*vide*, para. 10 above). I need not say that our sacred literature is full of allegories and analogies, and almost every argument is based either on allegories or analogies (*vide* my papers on Yellavvâ and Dyâmavvâ, published at pages 591 and 632, respectively, Vol. VII, No. 8, of the Journal of the Anthropological Society, Bombay.) The Smriti writers, apparently with a view to give divine or Védic authority to the four-fold division of castes which is mainly based upon functions, extended the classification of the elements and of the Gods representing those elements to the human races in India, on the analogy of functional basis. It is thus clear that the division of castes was not made by the Supreme Being, as asserted by some of the present Bráhmins, but by Smriti writers, who were undoubtedly men like ourselves. To me it appears that there were no caste distinctions in ancient times, at any rate before the Upanishad period (from about 700 B. C.), because, it is said, that the great Rishi Vishvámitra was a *mochi* by caste; the famous Vyâsa was the son of a *kabbilger* woman; Vâlmîki, a son of a *bedar* by caste; and Bhâradwâja a son of a carpenter; and all these Rishis are the acknowledged writers on Hindu Philosophy, and other kindred subjects. Further, the view that there were no caste distinctions derives

support from the story of Sattyakâma and his mother Jabálá given in the Chhândogyopanishad (pages 211 to 213, the Ánandáśhrama Sanskrit Series, No. 14). According to this story, Sattyakâma was the illegitimate son of Jabâlâ. However, he was permitted to study the Védas and the Védanta Philosophy, and eventually he was raised to the status of a great Rishi, simply because he stated the truth about his birth. Subsequently, he became an author of an Upanishad called Jâbâlopanishad. Only he, (irrespective of sex or caste), who has acquired a thorough knowledge of the Supreme Being is a Bráhmaṇa (ब्रह्म जानाति ब्राह्मणः), and in support of the statement see the verse quoted in the margin from Mándûkyopanishad (मांडूक्योपनिषद्). According to the famous Purushasûkta, Purusha or Brahmá is every-where, and all men are equal in His eyes. As stated already, it cannot be denied that all the organs of the Supreme Being (fire, water and earth, or all the five elements), or even of an ordinary man, are equally sacred and useful. It appears to me that owing to the distance between the ether and the earth, people in ancient times thought it impossible to soar so high in the sky as to see the face, mouth, arms, thighs and feet, of the Virâṭa Purusha—(the illuminated or manifested Being) and put oblations directly into His mouth, and to make obeisance to His presence. After much serious reflection they eventually conceived or supposed by analogy that the terrestrial fire (the ordinary fire on the earth) performed two-fold function—the one as the mouth of the sky-Gods, and the other as a swift messenger to convey from the earth to the sky the oblations offered by the worshippers, and then bring down the Gods residing in that region to the earth where sacrifices are performed. Now, the

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।
अनापन्नादिमध्यान्तं किमतः परमीहते ॥ ८९ ॥

Page 210 of the ÁnandáŚrama Sanskrit Series, No. 10, with commentaries by Shankaráchárya and Ánandagiri.

word 'Agni' is derived from the Sanskrit root—"Angati," अंगति = ऊर्ध्वं गच्छति, and as the smoke issuing from fire soars high and high to the sky, people in ancient times came to the conclusion that there was no swift messenger other than the ordinary fire on the earth to perform such duties, and if one were to question an ordinary man, even in rural areas, as to the directions of the mouths of fire and rain, he will at once say that the mouth of the former is upwards towards the sky, and that of the latter downwards towards the earth (ಬೆಂಕಿ ಮೋರೆ ಮೇಲೆ ಮುಗಿಲುಕಡೆ, ಮಳೀ ಮೋರೆ ಕೆಳಗೆ ಭೂಮಿಕಡೆ), and they say so by the daily experience of fire and rain. Hence, the custom of offering oblations to the sky-Gods through the ordinary fire on earth, on the supposition that it serves both as the mouth of Gods, and also as a swift messenger to carry oblations to Gods, and bring them down to the place of sacrifice. This idea, no doubt, led to the performance of various kinds of sacrifices with a view to feed the sky-Gods and please them, and the work-parts of the Védas which treat of different sacrificial fires are therefore called Bráhmans (celestial fire). Finding it also impossible to soar so high as to be in the presence of the Supreme Being, and to make obeisance (Sâshtânga, ಸಾಷ್ಟಾಂಗ,* to fall prostrate on the ground in reverence, or a respectful obeisance made by the prostration of the eight limbs of the body) personally to Him, they seem to have hit upon a plan of making a bow (obeisance) only by touching the feet of the Virâṭa Purusha, namely, the earth. Hence, the custom amongst all the Hindu communities of prostration before a Jangama or Sanyâsî, or Guru, or before a learned priest, by touching his feet only. This practice also indicates that a Sanyâsî or a Guru, or any other learned man who has obtained a true knowledge of Para-Brahma (ಪರಬ್ರಹ್ಮ) is looked upon as being identical with the Supreme Being himself, and

*जानुभ्यां च तथापद्भ्यां पाणिभ्यामुरसा धिया। शिरसा वचसा दृष्ट्या प्रणामोऽष्टांग ईरितः॥

consequently his feet are as sacred as the head, arms or thighs. The Supreme Being in whose eyes all men are equal, could not have thought of making such invidious distinctions in the social scale of mankind, in-as-much as such a distinction would be quite inconsistent with the qualities ascribed to Him and also to the spirit of the Védânta Philosophy, which, as stated elsewhere, makes no distinction between man and man.

14. I understand that some European and Native Scholars hold that the famous Purusha-Sûkta, including the verse or hymn now under discussion, was composed subsequently and inserted in the body of the Rigvéda, apparently with a view to give Védic or divine authority to the so-called four divisions of castes by Smriti writers, and I think, there is much force in this view. It is an admitted fact that the famous Sûkta was specially composed and sung in praise of the Virâṭa-Purusha the Supreme Being, and so far as I know there is no allusion to the four-fold division of the human race in India, in any of the most important and universally acknowledged Upanishads, *viz*: ईश, केन, कठ, प्रश्न, मुंड, मांडूक्य, तित्तिरि, ऐतरेय, छांदोग्य and बृह दारण्यक, and I fail to understand how such an important subject which has found place in the Purusha-Sûkta should have escaped the attention or memory of the highly learned writers of the Upanishads which were admittedly written some time even after the composition of the Bráhmaṇs assigned to the different Védas, and this fact, I suggest, goes a great deal to strengthen the view that the whole of the Sûkta was inserted in the body of the Rigvéda with a view to give Védic authority to the classification. This is, I hold, apparently proved by the following among other reasons:—

(*a*) The Rig-véda is said to be 'Apaurushéya' (ಅಪೌರುಷೇಯ), that is to say, in the Sûktas of which no reference to any other work is made. (*Vide* page 36 of the Àrya Vidyá Sudhâkara, printed in 1886).

(*b*) Hymn or verse No. 9 of the Sûkta says that the Rigvéda, Yajurvéda, Samavéda and Chhandas came out of the sacrifice, namely the Purusha, but it does not say distinctly whether all of them came out or were compiled simultaneously. So long as it is not proved that they came out simultaneously, the above argument must stand. It seems probable that the Yajurvéda might have been compiled about the time the compilation of the Rigvéda neared its completion. It seems also probable that the Sâmavéda in which, so far as I know, no ritualistic rules are laid down, was a later compilation than the Rigvéda. It is also said that the tenth 'Mandala' of the Rigvéda is a later compilation, and an addition to the Rigvéda. Further, there is another strong argument which, I think, goes to prove that the Purusha-Sûkta is an interpolation, as held by some scholars. If the Sûkta was really in existence while the above-mentioned Upanishads were being written, there is no earthly reason why the learned writers of the Upanishads did not say plainly that the fire was born from the mouth, the rain from the arms, and the earth from the thighs and feet of the Supreme Being. It is not to be forgotten that the Reformed Shaivas or Veerashaivas held that all men were equal in the eyes of the Supreme Being, and as such they were equally entitled to the acquisition of Brahma-jnyâna (ब्रह्मज्ञान), irrespective of their caste or sex, and in spite of their ignorance and negligence of the Védas and their disregard of the ritualistic rules laid down in the work-parts of the Védas. In fact they maintained that men who had lost their caste, or even low caste men, such as

Mhárs or Mángs or Dakkalgers, * might still be allowed to study Védánta as the fountain of all true knowledge, and thus attain salvation (ಮುಕ್ತಿ).

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* So far as I know, the Dakkalgers are the lowest in the social scale of the Hindu society, at least in the Karnátic Deccan. They are also called in Kanarese 'Sopacha' or 'śvapachayya' (ಸೊಪಚ ಅಥವಾ ಶ್ವಪಚಯ್ಯ), probably a corruption of the Sanskrit word ಶ್ವಂಪಚ್ or ಶ್ವಪಚಿ, a man of very low or degraded caste—an outcaste—a dog-feeder. They are not at all allowed to get into a village. They live in places far away from a village and also from the quarters occupied by the Mhárs and Mángs (ಹೊಲೇರು ಮತ್ತು ಮಾದರು ಅಥವಾ ಮಾದಿಗರು) who consider that a touch of them (Dakkalgers) pollutes them. It appears, therefore, that the custom has rightly and justly devolved upon the village Mhárs, Mángs and Ganăchâris, the duty of supplying the Dakkalgers with food, clothes, money, &c, whenever the latter come, within the limits of their villages. The Dakkalgers are not even allowed to touch the sources of water-supply from which the Mhárs and Mângs bring drinking water. Should the Mhárs and Mângs and their Ganâchâris ever fail to look to their conveniences, then the Dakkalgers wreak vengeance upon the former by adopting the following procedure or method :—The Dakkalgers generally carry with them dogs and bitches and a musical instrument called Kinnari (ಕಿನ್ನರಿ) to the end of which is fixed an artificial peacock. It seems to me that as these Dakkalgers use a lute called in Sanskrit Dakkârî (डक्कारी, the lute of Chándálas), they are called Dakkalgers. They sing songs, some in honour of Mhárs and Mángs, by tuning the Dakkárî or Kinnari. The latter give them alms, &c., for which the Dakkalgers bless them in return. They cut off the ends of the ears of one dog and one bitch, disguise the dog in the male, and the bitch in the female, dress. The chief of the Dakkalger gang then calls the dog in the name of the chief of the Mhárs and Mângs, and the bitch in the name of the wife of the chief Mhár or Mâng. This is looked upon as an excommunication among the Mhárs and Mângs. On hearing of this degradation, the Ganâchâri or head of the diocese of the Mhárs and Mângs (Ganâchâris are also called Kattîmanuawaru ಕಟ್ಟಿಮನಿಯವರು) visits the Mhár or the Mâng-wadâ at once, and applies cowdung to the house of the family, which amounts to an absolute excommunication of that family. Afterwards none of the castemen is allowed to take food and water from that family, until the matter is settled by a caste-committee after a long and protracted enquiry, involving much trouble and a large expenditure. One such case actually occurred in my own village, Artal, Taluka Bankapur, Dharwar District, about 35 or 40 years ago. Therefore, the Mhárs and Mângs are very much afraid of the Dakkalgers, and take every possible care to look after their conveniences.

It would be interesting to note here that very recently some of the famous saints of the Deccan, such as ಜ್ಞಾನದೇವ (Jnánadéva), ತುಕಾರಾಮ (Tukârâma) and others, were bold enough to

2. There is a story in the *Basawa Purâna* of a pious and famous Shaiva saint called Śiva Nâgammayya, who was by caste a Dakkalger. He is described as one of the senior saints (ಹಿರಿಯಾಭಕ್ತರು), and I find that all the saints of the depressed classes, such as Mhârs, Mângs, Dakkalgers, are called 'Hiré-Bhaktas.' My own idea about these low-caste saints being called 'Hiré-Bhaktas' is that the Dakkalgers were, probably, the first settlers amongst the Aborigines, and they were vanquished and conquered by the Mhârs and Mângs and driven out of villages, just as the latter were, later on, conquered in turn by Áryans, driven out, and made to reside outside villages (*vide* my paper on Dyâmavvâ.) In fact, the Dakkalgers are considered as low by the Mhârs and Mângs, as the latter are considered by the higher classes of the Hindus. Basawa, it is said, had the greatest regard for this famous Shaiva saint of the Dakkalger caste, who daily visited in a palanquin the palace of Basawaṇṇa, the Prime Minister at Kallyáṇ, and both dined together on the same table. This shows that the Veerashaiva faith made no distinction between man and man, and the only test applied, as to the determination of the position of a man in the social scale, was the true knowledge of Paraśiva, irrespective of birth or caste, and, apparently, out of honour or regard to this famous Shaiva saint, the present Lingâyats even now permit the bodies of Dakkalgers to be buried in a Lingáyat Maṭha.

3. So far as I know, there are no Dakkalgers in the Belgaum District. There are some families at Kadkol—a village in the present Kolhâpur State on the border of the Murgod Mahal, Taluka Parasgad. I hear that they are to be found in some villages of Bijápur District and in the Nizam's Dominions. Their population seems to be thin and scattered It is said that they marry among themselves. Neither a Brahmin nor a Jangama attends their marriages. A man has always two wives, and this custom is probably due to the difficulty of finding husbands for all the girls amongst its community. They have 'Bedagas' or 'Gotras,' and a man of one Bedaga cannot marry a girl of his own Bedaga or Gotra. A marriage costs from 40 to 50 rupees, and married women wear lucky badges and toe-rings called 'Kálungaras.' Their patron saint is Śiva-Nágammayya. They bury their dead bodies. They generally live in huts made of mats of the leaves of wild date trees. Custom has prohibited them from bringing water in earthen jars over their heads, and hence the custom that the Mhârs and Mângs supply them with water. There are no prostitutes amongst them, apparently because no other castemen are allowed to touch them. Widow re-marriages are allowed. One is not allowed to marry his sister's daughter. Child marriages take place. They worship god Hanumanta and goddess Yellawâ.

declare similar principles. The present Brahmins also admit that there is nothing to prevent even a low caste man from acquiring true knowledge of the Supreme Being and thereby becoming a saint. The case of 'Chokhâ meḷâ' (ಚೋಖಾಮೇಳಾ), a Mhár or Mochi by caste, a disciple of Tukârâma, also a famous non-Brahmin saint (some say he was a Lingáyat Wâṇî by caste), is an instance in point. Even Kabír and his son Kamâl, who were Mahomedans by birth, were allowed to study Védânta, and they are still regarded as famous Hindu saints. Amongst the Veerashaivas, both the males and females are equally entitled to study the Védânta, and thereby acquire true knowledge (ಬ್ರಹ್ಮಜ್ಞಾನ). But this is not the case with ordinary Brahmins who have excluded females permanently, and also male children temporarily, until their thread ceremony is performed, from the privilege of studying the Védas and Védânta. The Brahmins also maintain that those who have not had the Munja (ಮುಂಜ) ceremony performed are not entitled to study the Védas, and consequently women of their own caste, and also members of other castes whose Munja ceremony cannot be performed are debarred from reading the Védas. As the principles of the Veerashaiva faith which had been based mainly on the knowledge-parts of the Védas and Upanishads, made no distinction between man and man and did away with all the irksome ceremonies connected with births, deaths, impurities, &c., it is no wonder that the new faith with its more elastic principles became very popular in the eyes of the masses, and many, therefore, must have embraced

it readily and very willingly. Many Shiva worshippers became the followers of this new faith, and the numerous legendary stories given in the Basawa and Channabasawa Purâṇas and other works strongly tend to show that the patron saints of the present Lingáyat dyers (ಜಣಿಗಾರರು), tailors (ಶಿವಶಿಂಪಿಗರು), weavers (ಲಿಂಗಾಯತ ಪಟಗಾರರು ಹಾಗೂ ಬಿಳೇಮಗ್ಗದ ಜಾಡರು), barbers (ಲಿಂಗಾಯತ ಕೆಲಸೀರು), washermen (ಲಿಂಗಾಯತ ಮಡಿವಾಳರು), potters (ಲಿಂಗಾಯತ ಕುಂಬಾರರು), basket-makers (ಲಿಂಗಾಯತ ಮೇದಾರರು), ferrymen (ಲಿಂಗಾಯತ ಅಂಬಿಗರು), Dhors (ಲಿಂಗಾಯತ ಹೊಲೀರರು), Tanners, Mhárs (ಲಿಂಗಾಯತ ಹೊಲೇರು ಮತ್ತು ಚಲವಾದಿಯರು), were Veerashaiva Sharaṇas, (ಶಂಕರದಾಸ್ಯಯ್ಯ, ಶಿವದಾಸ್ಯಯ್ಯ, ದೇವರ ದಾಸ್ಯಯ್ಯ, ಮಡಿವಾಳ ಮಾಚಿದೇವ ಅಥವಾ ವೀರಘಂಟೆ ಮಡಿವಾಳಯ್ಯ, ಕುಂಬಾರ ಗುಂಡಯ್ಯನವರು, ಮೇದಾರ ಕೇತಯ್ಯನವರು, ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರು, ಹೊಲೀರರ ಕಕ್ಕಯ್ಯನವರು, and ಮಾದರ ಚನ್ನಯ್ಯನವರು Shankara Dásmayá, Shiv Dásmayá, Dévara Dásmayá, Madivâḷ Máchideva or Veeraghanti Madivâḷaya, Kumbár Gundayanavaru, Dhorara Kakkayanavaru, and Mádara Channayanavaru), respectively. Some of them flourished long before Basawaṇṇa, and some during his time when he was Prime Minister to Kalachuri Bijjal at Kallyáṇ, about the middle of the twelfth century. Some of the legendary stories given in the abovementioned Purâṇas clearly show that many persons from other communities had embraced the Veerashaiva faith long before Basawaṇṇa, and under these circumstances the idea still prevailing among both European and Native scholars that Basawaṇṇa was the founder of the Veerashaiva faith or Lingâyat sect, is altogether erroneous and

wrong, and this result is, no doubt, in a great measure, due to the fact that the history of the Veerashaivas has not yet been sufficiently worked out. It is an undeniable fact that Basawaṇṇa was by birth a Shaiva-Brahmin of Basawana-Bâgéwâdi, a taluka Head-Quarters station in the present Bijápur District; (Note.—The writer of this short account was in charge of this Taluka as Sub-Divisional officer for about four years from 1892 to 1896), and the local tradition says that his father Mádhawaráo was excommunicated by the Shaiva Brâhmins of that locality in connection with a breach of some rules prescribed by Smriti writers. Owing to caste disputes, the मुंज ('Munja') ceremony of young Basawaṇṇa could not be performed, and his father, therefore, was obliged to leave Bagewâri with his family, and seek help from a relation of his named Baladev (ಬಲದೇವ) who was then ದಂಡನಾಯಕ (=a Chief Executive Officer) at the Court of the Chálukya kings at Kalyáṇ, now in the Nizám's Dominions. Basawaṇṇa is said to have received his education at Kalyáṇ under the care of Baldév, his maternal uncle, and eventually succeeded him as 'ದಂಡನಾಯಕ' (Dandanâyaka) or Prime Minister. Under these circumstances, it is no wonder that Basawaṇṇa was obliged to embrace the Veerashaiva faith and to give it all the support he could give as the Chief Executive Officer in that kingdom. During the time of Basawaṇṇa there were probably more conversions from all classes and creeds to the new faith, and the principles of the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shakti-vishishṭâ-dwaita) Philosophy were freely discussed with great

earnestness, and preached to the masses in their colloquial language, just as Buddha (ಬುದ್ಧ) had preached the principles of his faith in the ordinary Pâli language, the then spoken language of the masses. Hence arose the 'ವಚನಶಾಸ್ತ್ರ' (Vachana Shâstra) literature (a kind of prose language in Kanarese) which came into use during the time of Basawa, and many of the works on the Veerashaiva faith were composed and read in this prose language. Even some of the most learned Shaiva Brahmins embraced the new faith, for instance, Nijaguṇa Shivayogi of Shambhulingada Beṭṭa, now in the present Mysore Territory, and Somârâdhya of Pâlkurike in the Madras Presidency, the former a famous writer on ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shakti-vishishṭâdwaita) Philosophy and other kindred subjects, and the latter, on the Veerashaiva faith, its tenets, &c. There seems to be little doubt that the learned Nijaguṇa Shivayogi embraced the Veerashaiva faith long before Basawaṇṇa, because in the whole of his voluminous writings, so far as I know, he has made no allusion to Basawaṇṇa.

15. I believe, the present Veerashaivas were formerly Shaiva Brahmins, and my grounds for holding this view are as follows:—

(*a*) Both the ordinary Brahmins and the Veerashaivas upto the present time repeat Mantras from the Védas, Ágamas, Purâṇas, and other sacred works, when they are engaged in performing Pûjas of Lingas and Gods, and the difference is only in their Philosophy.

(*b*) The sacred cows, their urine, (ಗೋಮೂತ್ರ, Gomûtra), milk, excreta, Bhasma (ಭಸ್ಮ), Rudrâkshi, the leaves

of the sacred 'Bilwa' tree, &c., are equally held up-to date sacred by both sects.

16. The causes which led to the complete schism between the ordinary Brahmins and the Reformed Shaivas, it appears to me, were the adherence of the Shaiva Brahmins to the work-parts of the Védas, and also to the rules therein laid down, and the entire rejection of the same by the Reformed Shaivas and mainly the tying of an Ishṭa-linga (ಇಷ್ಟಲಿಂಗ), worshipping Jangamas (ಜಂಗಮರು,) and the using, as holy water, of the water called Pâdodaka (ಪಾದೋದಕ), in which a Jangama's feet have been washed, and also the abolition of the worship of Sthâvara Lingas' (ಸ್ಥಾವರ ಲಿಂಗಗಳು) as will be seen from the subjoined table :—

Names of Ashtávaraṇas of the Veerashaivàs.		The Shadávaraṇas of the Shaiva or ordinary Bráhmaṇs.	
(1) ಗುರು	(Guru).	(1) ಗುರು	(Guru).
(2) ಇಷ್ಟಲಿಂಗ	(Ishṭa-Linga).	(2) ———	———
(3) ಜಂಗಮ	(Jangama).	(3) ಪರಬ್ರಹ್ಮ	(Para-Brahma)
(4) ಪಾದೋದಕ	(Pâdodaka).	(4) ———	———
(5) ಪ್ರಸಾದ	(Prasâda).	(5) ಪ್ರಸಾದ	(Prasâda).
(6) ಭಸ್ಮ	(Bhasma).	(6) ಭಸ್ಮ	(Bhasma).
(7) ರುದ್ರಾಕ್ಷಿ	(Rudrâkshi).	(7) ರುದ್ರಾಕ್ಷಿ	(Rudrákshi).
(8) ಮಂತ್ರ	(Mantra).	(8) ಮಂತ್ರ	(Mantra).

17. From the above, it will be seen that the difference is with reference to Ishṭa-linga, Jangama, and Pâdodaka, and the rest are common to both sects. The Shaiva Brahmins worship 'Sthâvara' lingas, whereas the Veerashaivas worship 'Ishṭa-lingas.' The former observe pancha-sûtakas :— (ಜಾತಿಸೂತಕ, ಜನನಸೂತಕ, ಪ್ರೇತಸೂತಕ, ಉಚ್ಛಿಷ್ಟಸೂತಕ, and ರಜಸ್ವಲಸೂತಕ, Jâtisûtaka, Janana sûtaka, Préta sûtaka, Uchchhishṭ

sûtaka, and Rajassûtaka), whereas the latter do not do so. As to the definitions of a Shaiva and a Veerashaiva, see Chapter II of the "Vivéka Chintâmaṇi" by Nijaguṇa Shivayogi. It is evident from the four-fold classification of Shaivas therein given (ಸಾಮಾನ್ಯ, ಮಿಶ್ರ, ಶುದ್ಧ ಮತ್ತು ವೀರಶೈವ, Sâmânya, Mishra, Shuddha, and Veerashaiva) that the Veerashaivism or Reformed Shaivism comes out of an old Shaivism. So far as I know, there are no materials at present available to show when one of the reforms, namely, that of widow marriage was introduced amongst the reformed Shaivas (to introduce this widow marriage reform in their own community some of the Brahmin leaders are trying their best now). Probably, this much-needed reform was introduced during the time of Basawaṇṇa, who was perhaps influenced in this direction by the converts from many other communities amongst which widow marriage was in vogue, which custom the converts were unwilling to abandon. But the Jangamas who belong to the parent stocks of the five great Reformers or their followers—the Panchamsâlis, who are eligible to be admitted to the Jangamship or priesthood, even upto the present time, have retained the old custom which prevailed among them before Reformation for the religious reasons of not marrying widowed girls and widows, because the descendants of a Jangama by widow marriage are permanently debarred from being raised to Jangamship or priesthood, and, as such, they are not worshipped. The rule still observed is that only the members of ವಿಶೇಷ ವೀರಶೈವ (Vishésha Veerashaiva), that is to say, the descendants of the five great Reformers and their followers—the Panchamsâlis—are eligible for being admitted, after the usual initiation ceremony called ದೀಕ್ಷಾ 'Deekshâ,' into the order of Jangamship or priesthood, and this rule was evidently framed, it appears to me, with a view to keep the order of priesthood in the families of the Reformers and their followers as far as

possible, and the prohibition of widow marriage among the priestly class seems to be due, either to the desire that the lines of the Reformers should be preserved from the stigma which in those days attached to widow marriage, or to the fact that widow marriages were then strictly prohibited, or the reformed Shaivas did not like to abandon at once the old custom in favour of widow marriages. There is also a social rule still observed, that the daughter of a Jangama cannot be married to a Panchamasâli, but a Jangama can marry the daughter of a Panchamasâli. This rule seems to me to have been originally founded upon educational qualifications, that is to say, a Panchamasâli who is not a Brahma-jnánî cannot marry the daughter of a Jangama who is a Brahma-jnánî, as the priestly class as usual wanted to display their superiority in the eyes of the masses and to show that they were the civilized and the learned class. The members of some of the sub-sections of the Veerashaiva community do not practise widow marriage, and they say with pride that they have no such custom. They are, no doubt, influenced in this matter by the custom prevailing amongst their more influential neighbours, namely, the Brahmins.

18. The word Jangama * has a Védic origin. It occurs in the marginally noted passage of the

बीजानीतराणि चेतराणि चांडजानि च जारजानि च स्वेदजानि चोद्भिजानि चाश्वाः गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जंगमं च पतत्रि च यच्च स्थावरं सर्वं

* A Jangama is also called 'Ayya'; Áyya (ಅಯ್ಯ) is a Páli word. It is a corruption of the Sanskrit word 'Árya' (ಆರ್ಯ) as the Páli word 'Kayya' (ಕಯ್ಯ) is a corruption of the Sanskrit word 'Kárya' (ಕಾರ್ಯ). (*Vide* page 284 of the Journal of the Bombay Branch of the Royal Asiatic Society, Volume XVI). This is a linguistic piece of evidence which tends to show that the present Veerashaivas who were formerly ordinary Shaiva Brahmins are of the Áryan stock, but not of the Dravidian, as held by some.

तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञाप्रतिष्ठा प्रज्ञानं ब्रह्म । *Vide* page 87 of the Poona Ánand-áshrama series, No. XI.

ಐತರೇಯೋಪನಿಷತ್ (Aitaréyopanishat), the only Upanishad assigned to the Rigvéda. It is used therein in a comprehensive sense and denotes all the chétana (ಚೇತನ) or sajíva prânis (ಸಜೀವಪ್ರಾಣಿಗಳು) including 'Purusha' (ಪುರುಷ), and when applied to the four Mahâvâkyas of the Védas, it (Jangama) means Brahmá. The Veerashaivas still use the word in the same sense, and, as stated elsewhere, the word Jangama (ಜಂಗಮ) is identified with the Supreme Being (Para-Brahma, Paramâtmá, and Parashiva, ಪರಬ್ರಹ್ಮ, ಪರಮಾತ್ಮ, ಮತ್ತು ಪರಶಿವ). It is thus clear that the Reformed Shaiva or Veerashaiva faith has a Védic origin.

19. Some Pandits say that the word 'Jangama' occurs in some of the Védas and the Upanishads noted in the margin, in the sense in which it is used by the Veerashaivas. But as I have not the works with me now, I cannot say for certain whether this is true. I think what the Veerashaiva Siddhántists call 'Jangama' (ಜಂಗಮ) is called Chaitanya or Para-Brahma by the Védántists. The word 'Chara' (ಚರ) occurring in the third verse is interpreted by the Veerashaivas to mean a Jangama.

ಅಥರ್ವಣಿಕೆ.

ತಂತ್ವಾದನಸ್ಯ ಪೃಚ್ಛಾಮಿವಾಚಕತ್ವಾಚ್ಚ ದ್ಧೋಲಿಂಗಾರ್ಪಣಚೇತಾಃ ಮುಖೇನ ಜಂಗಮಾನಾಂಚ ಶುದ್ಧಂ ದ್ರವ್ಯಂಭವತಿ ॥

ಅಥರ್ವಶಿಖಾಯಾಮ್.

ಭ್ರುವೋರ್ಮಧ್ಯೇ ಮಹಾರೂಪಂ ಸಹಸ್ರಾಬ್ಜಲಿಂಗಂ ಸ್ಥಿತಮ್ ಪಶ್ಚಿಮಶಿಖಾಯಾಂ ಜಂಗಮಃ ಕೂನ್ಯಃ ವಿಶ್ವಾನುಗ್ರಹಕೋಜಂಗಮಃ ಜಂಗಮಸ್ಯಪಾದಾಂಬುನಾ ಶಿವಲಿಂಗಸ್ಯ ಸ್ನಪನಮ್ ತತ್ಪ್ರಸಾದಂ ಭೋಜಯೇತ್ ॥

ಜಾಬಾಲೋಪನಿಷದಿ.

ಚರನ್ಮೃಯಮಾನಂದ್ಯಶ್ಚೇತ್ತತ್ಪ್ರೀಷ್ಮಂ ಯೇನಭುಜ್ಯತೆ ಪರಬ್ರಹ್ಮಣಸ್ತತ್ಪ್ರೀಷ್ಮಮ್ಮಮ ತೃಪ್ತಿರ್ನ ಸಂಶಯಃ ॥

ವೈಂಗಲಶಾಖಾಯಾಮ್.

ವಿತಜ್ಜಂಗಮಂ ಶಾಂತಮಜರಮಭಯಮನ್ಯತಂ ಪರಂ ಜ್ಯೋತಿಃ ॥

20. It appears to me that some of the 28 marginally noted Shaiva or Divya Ágamas were composed simultaneously with the Reformation or immediately after it. The Ágamas (ಆಗಮಗಳು) no doubt form part of Samayâchâra Tantra literature (ಸಮಯಾಚಾರ ತಂತ್ರಗಳು) which comes out of the Védas. *Vide* Árya Vidyá Sudhâkara, (ಆರ್ಯವಿದ್ಯಾ ಸುಧಾಕರ:), page 159, printed in 1868, at Ganpat Krishná ji's Press, Bombay.) Hence the Veerashaivas have different Samayas or schools. Of these so-called Divyâgamas (ದಿವ್ಯಾಗಮಗಳು) the first ten are said to have been

I	ಕಾಮಿಕಾಗಮ	Kámikâgama
II	ಯೋಗಜಾಗಮ	Yogajágama
III	ಚಿಂತ್ಯಾಗಮ	Chintyâgama
IV	ಕಾರಣಾಗಮ	Kâraṇâgama
V	ಅಜಿತಾಗಮ	Ajitâgama
VI	ದೀಪ್ತಾಗಮ	Deeptâgama
VII	ಸೂಕ್ಷ್ಮಾಗಮ	Sûkshmâgama
VIII	ಸಹಸ್ರಾಗಮ	Sahasrâgama
IX	ಅಂಶುಮದಾಗಮ	Amshumadâgama
X	ಸುಪ್ರಬೋಧಾಗಮ	Suprabodhâgama
XI	ವಿಜಯಾಗಮ	Vijayágama
XII	ನಿಶ್ವಾಸಾಗಮ	Nishwâsâgama
XIII	ಸ್ವಯಂಭ್ವಾಗಮ	Swayambhwâgama
XIV	ಅನಲಾಗಮ	Analâgama
X	ವೀರಾಗಮ	Veerágama
XVI	ರೌರವಾಗಮ	Rauravâgama
XVII	ಮಕುಟಾಗಮ	Makuṭâgama
XVIII	ವಿಮಲಾಗಮ	Vimalâgama
XIX	ಚಂದ್ರಜ್ಞಾನಾಗಮ	Chandradnyânâgama
XX	ಬಿಂಬಾಗಮ	Bimbâgama
XXI	ಪ್ರೋದ್ಗೀತಾಗಮ	Prodgîtâgama
XXII	ಲಲಿತಾಗಮ	Lalitâgama
XXIII	ಸಿದ್ಧಾಗಮ	Siddhâgama
XXIV	ಶಾಂತಾಗಮ	Śántâgama
XXV	ಸರ್ವೋತ್ತರಾಗಮ	Sarvottarâgama
XXVI	ಪಾರಮೇಶ್ವರಾಗಮ	Páramêshwarâgama
XXVII	ಕಿರಣಾಗಮ	Kiraṇâgama
XXVIII	ವಾತುಲಾಗಮ	Vatulâgama

composed in honour of Shiva. They are also called ಅಸುರಮೋಹಕ (Asuramohaka) which probably prescribed rules, &c., for the guidance of the old Shaivas including ಸಾಮಾನ್ಯ, ಮಿಶ್ರ and ಶುದ್ಧ Shaivas. The last eighteen are in honour of Rudra (*vide* the list of these given in the most valuable work called ವಿವೇಕಚಿಂತಾಮಣಿ (Vivékachintámaṇi) by Nijaguṇa Shivayogi). No doubt the word ಜಂಗಮ (Jangama) as stated already is used in the sense of Chaitanya or Para-Brahma, that is to say, with reference to those 'Jangamas' who had completely mastered the principles of ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishṭâdwaita) Philosophy which consists of the famous six places (ಷಟ್‌ಸ್ಥಳ), namely, ಭಕ್ತಿಸ್ಥಳ (Bhakti-Sthaḷa), ಮಹೇಶ್ವರಸ್ಥಳ (Mahéshwara-sthaḷa), ಪ್ರಸಾದಿಸ್ಥಳ (Prasâdi-sthaḷa), ಪ್ರಾಣಲಿಂಗಿಸ್ಥಳ (Práṇalingi-sthaḷa), ಶರಣಸ್ಥಳ (Sharaṇa sthaḷa), and ಐಕ್ಯಸ್ಥಳ (Aikya-sthaḷa), with their forty-four sub-places called ಅಂಗಷಟ್‌ಕ (Anga-shaṭka) and fifty-seven sub-places called ಲಿಂಗಷಟ್‌ಕ (Lingashaṭka), and as such were styled ಷಟ್‌ಸ್ಥಲಬ್ರಹ್ಮ (Shaṭsthala-Brahma), (as to the details of the 101 places, see Veerashaiva Siddhânta Shikhâmaṇi), and are so-called up-to the present time. The Védántists call the five ಜ್ಞಾನೇಂದ್ರಿಯಗಳು (Dnyânendriyas) *viz.*, Shrotra, the ear—the organ of hearing; twach, the skin—the organ of touch; chakshus, the eye—the organ of sight; jivhá, the tongue—the organ of taste; ghrâṇa, the nose—the organ of smell; whereas the Veerashaiva Siddhántists call the same by the names of ಪ್ರಸಾದಲಿಂಗ (Prasâda-linga), ಚರಲಿಂಗ (chara-linga), ಶಿವಲಿಂಗ (Shiva-linga), ಗುರುಲಿಂಗ (Guru-linga), and ಆಚಾರಲಿಂಗ (Áchára-linga), respectively, and the Átmá is called ಮಹಾಲಿಂಗ (Mahálinga). So also the ಭಕ್ತಿಸ್ಥಳ is an earthly body, ಮಹೇಶ್ವರಸ್ಥಳ a watery body, ಪ್ರಸಾದಿಸ್ಥಳ a fiery body, ಪ್ರಾಣಲಿಂಗಿಸ್ಥಳ an airy body, ಶರಣಸ್ಥಳ an ethereal body, and the ಐಕ್ಯಸ್ಥಳ a spiritual body. Thus, the difference lies only in the use of phraseology. The Veerashaivas call

'Linga' and Parashiva (ಪರಶಿವ) what the Védántists call ಬ್ರಹ್ಮ (Brahma) and Para-Brahma ಪರಬ್ರಹ್ಮ respectively, and so on. Hence the Veerashaivas call those who have knowledge of the Supreme Being Lingángîs or 'Shatsthala Brahmins' or ಶಿವಾನುಭವಿ (Shivánubhavis), whereas the Védántists call them Bramha-jnânîs (ಬ್ರಹ್ಮಜ್ಞಾನಿಗಳು). As both the ordinary Brahmins and the Veerashaivas make use of the rules laid down in the Védas, Âgamas, and Purâṇas in conducting worships, etc., ವೇದೋಕ್ತ, ಆಗಮೋಕ್ತ, and ಪುರಾಣೋಕ್ತ, ಪೂಜಾ ಮುಂತಾದ ವಿಧಿಗಳು), I am inclined to look upon the Védas as the Old Testament, and the Âgamas as the New Testament, and the ordinary Brahmins as the Roman Catholics, and the Veerashaivas as the Protestants of Shaivism. The classification of the 28 Âgamas into two sects—the first in honour of Shiva and the second in honour of Rudra, is of special interest. My impression is that, of the second set of 18 Ágamas (ಆಗಮಗಳು) commencing from ವಿಜಯಾಗಮ (Vijayâgama,) the eleventh was composed subsequent to the Reformation, and that the first of this set was named ವಿಜಯಾಗಮ (Vijayâgama) in honour of the victory of the Reformed party over the old school, and even upto date the God Rudra is worshipped as the destroyer of sin which means 'Avidyâ' ಅವಿದ್ಯಾ) or nescience or ignorance in the form of fire, that is to say, knowledge; and the legend that Rudra destroyed the sacrifice which Daksha-Brahma was engaged in performing evidently refers to the rejection of the work-parts (ಕರ್ಮಕಾಂಡ, 'Karma-kânda') of the Védas. Even up-to date, the initial ceremony to be performed in the house of a true Veerashaiva, at the time a marriage is celebrated, is ಗುಗ್ಗಳಪೂಜಾ (Guggaḷa pûjá), that is to say, evidently, a worship of knowledge in the form of lights carried in procession with great pomp and solemnity, in commemoration of the victory of the knowledge-parts over the work-parts of the Védas. This view of the 'Guggaḷa pûjá' derives support from the fact that on all occa-

sions of this form of 'pûjâ', the 'Puravantas' (ಪುರವಂತರು), *i.e.*, those persons who are well-versed in the true knowledge, recite what are called riddles (ಒಡಪುಗಳು ಅಥವಾ ಪಚನಗಳು) in commemoration of the victory of the knowledge-parts over the work-parts of the Védas. A careful study of all the 28 Âgamas would have undoubtedly thrown much more light on the Veerashaiva faith, but unfortunately none of the Âgamas in their original complete forms are forthcoming now—Only fragments of some of them are available at present. The Jangamas who have a thorough knowledge of the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishtâdwaita) philosophy are even upto the present time looked upon as ಪರಬ್ರಹ್ಮ or ಪರಮಾತ್ಮ or ಷಟ್‌ಸ್ಥಲ ಬ್ರಹ್ಮ (Parabramha, or Paramâtma, or Shaṭtsthaḷa-Bramha,) and worshipped as such. This shows that the Reformers attached the highest importance to the knowledge-parts of the Védas. They also looked upon idolatry as the lowest form of worship, and therefore abolished it. Some of the strict Veerashaivas of the present day have no images of Gods in their houses, and they worship no other God than Jangamas,* and their wooden sandals called ಪಾದುಕಗಳು. Domestic and other Gods are even now washed in the holy water called ಜಂಗಮ ಪಾದೋದಕ (Jangama-Pâdodaka), in which the feet of Jangamas are washed. Jangamas never worship

* The Veerashaivas look upon the Jangama as Parashiva (ಪರಶಿವ) upto the present time, and both the Sthâvara and Ishṭa Lingas (the latter of which represents material body) are washed with Jangama Pâdodaka (ಜಂಗಮ ಪಾದೋದಕ) = the water with which the feet of the Jangama are washed. This water is considered holy, and the washing of Linga with this holy water is sanctioned by the tenets of the Reformed Shaiva faith Offerings are made first to the Jangama, and then to the Linga or any other Gods. The Supreme Being is supposed to be in existence in any of the four forms *viz.*, (1) स्वरूप (one's self), (2) प्रकाश (the light or knowledge) (3) चैतन्य (energy or life), and (4) आनंद (Unique bliss or joy) and the Veerashaivas consider Him to be in the third form. The word जंगम (Jangama) is, therefore, used in the sense of Chaitanya or Parasiva.

any Gods except their 'Ishta-lingas' which are worshipped as ಜೀವಾತ್ಮಗಳು, as part and parcel of ಪರಮಾತ್ಮ. They never make bows to Gods and never use or touch the offerings made to Gods. The new faith also did away with the Hindu Triad, and the Veerashaivas upto the present time maintain that there is no Supreme Being except ಪರಮಾತ್ಮ,' 'ಪರಶಿವ,' 'ಸದಾಶಿವ' (Paramâtmá, Paraśhiva, Sadáshiva whom they identify with true knowledge.

21. From what has been stated in the foregoing paras, it appears to me that the present Veerashaivas who were originally Shaiva Brahmins are the followers of the five great Reformers named above in para. 10, and they are at present known as 'Panchamasâlis' (ಪಂಚಮಸಾಲಿಯವರು) or 'Vishésha Veerashaivas' (ವಿಶೇಷ ವೀರಶೈವರು), having descended from the five parent stocks of the five Reformers, and converts from other communities are styled and classified as 'Sâmánya Veerashaivaru' (ಸಾಮಾನ್ಯ ವೀರಶೈವರು), and there is a strict rule still observed that only 'Vishésha-Veerashaivaru' (ವಿಶೇಷ ವೀರಶೈವರು) can be initiated into the order of 'Jangamaship' or priesthood. Of the triple classification of Veerashaivas as 'Nirâbhâri' (ನಿರಾಭಾರಿ), 'Vishésha (ವಿಶೇಷ) and 'Sámánya' (ಸಾಮಾನ್ಯ) Veerashaivas, referred to in the work called 'Vivékachintámaṇi' (ವಿವೇಕ ಚಿಂತಾಮಣಿ) by Nijaguṇa Shivayogi, who lived long before Basawaṇṇa, it appears to me that the first order of priesthood, which had been apparently almost extinguished during the ascendency of Buddhism and Jainism, was revived and re-established by Shri Prabhudévaru or Alam-Prabhudévaru (ಶ್ರೀಪ್ರಭುದೇವರು ಅಥವಾ ಅಲಮ್‌ಪ್ರಭುದೇವರು) who visited Kallyáṇ during the time Basawaṇṇa was Prime Minister to the Kaláchuri Bijjal king (about 1157 A. D.). The seat thus established is called the 'Śûnya Simhásana (ಶೂನ್ಯ ಸಿಂಹಾಸನ) (the present highest order of celibacy and priesthood amongst the Veerashaivas). This

highest order of priesthood and vow of celibacy is at present known as 'Viraktāshrama' (ವಿರಕ್ತಾಶ್ರಮ) of which, so far as I know, there are four different schools known as 'Chilâla Samaya' (ಚಿಲಾಳಸಮಯ), 'Muragi Samaya' (ಮುರಗಿಸಮಯ), 'Kumára Samaya' (ಕುಮಾರಸಮಯ), 'Sampâdane or Kempina Samaya' (ಸಂಪಾದನೆ ಅಥವಾ ಕೆಂಪಿನ ಸಮಯ). The word 'Samaya' means 'opinion.' The difference between the different schools, so far as I know, is mainly based upon the form of worship and sacraments adopted by each school. But the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ philosophy is the common property of all of them. The order of the ನಿರಾಭಾರಿ ವೀರಶೈವ (Nirâbhâri Veerashaiva) is the highest order of priesthood from a philosophical point of view. It may also be noted here that this highest order has no ecclesiastical jurisdiction over the laity, which is exercised by the five Pontiffs descended from the five great Reformers, and the Jangamas who are under the jurisdiction of each Pontiff (ಸಿಂಹಾಸನ ಪೀಠ, 'Simhásana Peetha').

22. A question then would naturally arise as to why the authors of the several Smritis do not refer to the Veerashaivas in their works if the present Veerashaivas were really ಅಪ್ರಾಕೃತ or ಲಿಂಗೀ ಬ್ರಾಮ್ಹಣರು (Aprâkrit or Lingî Brâhmaṇaru), as recently contended by the late Veerasangappa, the editor of the Mysore 'Star' paper and other Mysore Lingáyats. The answer to this seems to be simple. It seems highly probable that the Veerashaivas at the time the Smritis were being written were styled and known as ಅಪ್ರಾಕೃತ or ಲಿಂಗಿ ಬ್ರಾಮ್ಹಣರು (Aprákrita or Lingi Brahmins), though quite separate from the ordinary Shaiva Brahmins, and as they came under the main head of Brahmins, though of a distinct section, there was no necessity for the Smriti writers to treat the 'ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು' (Lingi Brahmins) quite separately from ordinary Brahmins. It may perhaps be argued also that the thread and other ritual

ceremonies are prescribed in the Smritis, which, according to "The History of Civilization in Ancient India" by R. C. Dutt were composed between 242 B. C. and 500 A. D., and, therefore, the Reformation which did away with the 'Munja' and other ceremonies must have taken place subsequently to the composition of the Smritis, and as no reference is made to the Veerashaivas or ಅಪಾಕೃತ ಬ್ರಾಹ್ಮಣರು or ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು (Aprâkrita Brahmins or Lingi Brahmins) in the Smritis, it can under these circumstances be safely presumed that the Smriti writers treated the Veerashaivas as Śûdras and classified them as such. But the work-parts of the Védas and also 'the Orion or Researches into the antiquity of the Védas' by Bál Gangádhar Ṭiḷak of Poona (Orion with his belt) show that some of the ritual ceremonies prescribed in the Smritis are of the Védic or even pre-Védic periods, and, amongst these, the Munja ceremony was one of the most important (similar ceremonies occur among primitive races in all parts of the world). Under these circumstances, it can, I think, be safely inferred that many of the ceremonies, etc., that were observed by Áryans long before the composition of the several Smritis, were merely arranged and codified by Smriti writers. Hence, my argument that the Veerashaivas did away with Munja and other ceremonies prescribed in the present Smritis, holds good. For instance, according to the Manu-Smriti, all the Brahmins of different denominations are grouped under the main head 'Brahmins,' and with certain local variations, all the rules laid down in the Smritis are binding equally upon all of them. It seems to me that no one can deny that the Védas, Ágamas, Smritis, Puráṇas, Shaddarshnas or six systems of Indian Philosophy, etc., are the common property of all Hindus including the Veerashaivas or ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು (Lingi Brahmins). As the Veerashaivas entirely rejected the work-parts of the Védas, there was a complete schism between them and the ordinary Shaiva Brahmins. It seems also highly probable

that the Veerashaivas were obliged to adopt many customs and manners prevailing amongst different communities who embraced the new faith, and as some of the customs, &c., adopted corresponded to the customs and manners at present prevailing amongst 'Shûdras,' the Bombay High Court was, no doubt, led to conclude that the Lingáyats were 'Shûdras,' basing their decision mainly upon the similarity of customs, &c., prevailing amongst the Veerashaivâs and the Shûdras, and this result has been due in a great measure to the want of an authentic account of the origin of the Veerashaivas.

Members of all Hindu communities who take food and water at the hands of Brahmins also take food from the Veerashaivas (or Lingáyats). Only the Brahmins and the Lingáyats do not interdine with each other. The reason for this prohibition in the case of the former (Brahmins) is that the latter (Lingáyats) have entirely given up the work-parts of the Védas and done away with the sacred thread (ಜನಿವಾರ) and the tuft of hair (ಜಂಡೆ) and do not observe the Pancha-Sûtakas (पंचसूतक), &c. The reason for this prohibition in the case of the latter (Veerashaivas) is that the former (Brahmins) do not wear the 'Ishṭa-Linga' and stick to the work-parts of the Védas. This indicates that all other Hindu communities are treated as inferior, equally to the Brahmins and the (Lingáyats) Veerashaivas; and this is a very good piece of internal evidence to show that the Veerashaivas were orginally Shaiva Brahmins.

PART III.

The Veerashaivas as at present exist.

23. It appears that in course of time many persons from different communities, from a Brahmin down to a village Mhár embraced the new faith by tying "Ishṭa Linga" to their bodies, and the *doctrine* of non-intercourse with ಭವಿಗಳು (Bhavis) or non-Veerashaivas seems to have obtained such a

strong-hold upon the leaders of the new faith that contact with ಭವಿಗಳು (Bhavis) was regarded by the followers of the Reformers as a pollution, and probably it is this idea that led to the formation of an independent and entirely exclusive sectarian community, complete in all respects.

Thus, persons following all sorts of pursuits or professions were, as a matter of necessity, admitted within the pale of Veerashaivism, and thus the present Veerashaiva Community consists of cultivators, traders, grocers, carpenters, tailors, goldsmiths, blacksmiths, weavers, potters, dyers, washermen, gardeners, florists, sculptors, singers, drummers, builders, milkmen, cobblers, Mhárs, Mángs, even prostitutes called Basawis, and in fact there is no occupation which is not followed by the present Veerashaivas, except slaughtering animals, selling liquor, toddy, beef, meat, fish, etc.

In short, the Veerashaiva community represents almost all the occupations or professions that are necessary for its independent existence. The Veerashaiva community is, I think, the only Hindu sect that deserves to be called an independent community, complete in itself in all respects. The liberal and very elastic principles of the new faith gave considerable freedom of action and thought, just as Christianity or Islámism did in later times and the result was that the Veerashaivas of all sections who were relieved of the tedious religious vows, ceremonies, fasts, impurities, etc., (ವೃದ್ಧಿ, ಕ್ಷಯ, ಮುಂತಾದವುಗಳು) prescribed in the work-parts of the Védas, took to all sorts of occupations without any inconvenience, and thus, in course of time, they became enterprising cultivators, traders, etc. In fact, the majority of the community pursued profitable occupations, and disregarded education which was, so far as I know, before the introduction of the British rule, confined to the class of Jangamas or Lingáyat priests.

It is, I think, mainly the non-observance of Sûtakas, etc., in direct violation of the precepts laid down in the work-parts of the Védas that led the Bombay High Court to hold that the present Veerashaivas or Lingáyats were "Shûdras." But from what has been already said about the Reformation I do not think that the present Veerashaivas are "Shudras" in any sense of the word, as all the present Veerashaivas or Lingáyats recite mantras including 'ಗಾಯತ್ರೀ, ಪುರುಷಸೂಕ್ತ, ರುದ್ರ,' etc. (Gâyatrî, Purusha-súkta, Rudra, etc.), from the Védas, Upanishads, Ágamas, Puráṇas, etc., just as the Brahmans do. (*Vide* Veerashaiváchára Kaustubha, ವೀರಶೈವಾಚಾರ ಕೌಸ್ತುಭ, printed in 1892, A. D., Vágeeshwaree Press). In fact the Ishṭa-Linga is held to be identical with the ಜೀವಾತ್ಮ or one self. They also recite the four Mahâ-Wâkyas (ಮಹಾವಾಕ್ಯಗಳು) from the four Védas, (ಪ್ರಜ್ಞಾನಂಬ್ರಹ್ಮ, ಅಹಂಬ್ರಹ್ಮಾಸ್ಮಿ, ತತ್ತ್ವಮಸಿ and ಅಯಮಾತ್ಮಾಬ್ರಹ್ಮ)=(Pradnyánam Brahma, Aham Brahmásmi, Tattwamasi, and Ayamátmá Brahma), and the worship conducted is, I should say, in accordance with the form and rules laid down in the Védas, Ágamas, Puráṇas, etc., the fundamental difference in the principles observed by the Veerashaivas being that a Veerashaiva who wears an "Ishṭa Lingá" on his body is always holy, and no extraneous circumstances such as impurities of birth, death, etc., can possibly pollute him. A Christian child as soon as it is christened becomes a Christian, so a Veerashaiva child becomes a Veerashaiva as soon as an "Ishṭa-Linga" is tied to its body even in its mother's womb. It is also interesting to note how the Veerashaivas in performing Linga-Pûjá, apply the Mahá-wâkya 'ತತ್ತ್ವಮಸಿ' (Tattwamasi) to the union of one's soul with ಪರಮಾತ್ಮ (Parmâtmá). According to their philosophy there are three kinds of Lingas, *viz.* Bhâvalinga (the casual body) is the word

I. L. R. 3. Bombay, page 273; Printed Judgment, 1879. page 320; Printed Judgment, 1881, page 175; I. L. R. 6. Bombay, page 524; and Printed Judgment, 1882, page 130.

ಅಸಿ (asi)='art', the Prâṇalinga (the spiritual body) is the word ತ್ವಂ (twam) = 'thou,' and the Ishṭa Linga (the material body) is the word ತತ್ (Tat)='that,' and the result is "that art thou" which means 'you are God.' As to the explanation of the famous six places (ಷಟ್ಸ್ಥಲ) and other matters connected with the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ Philosophy, *vide* pages 65 and 221 of the Journal of the Bombay Branch of the Royal Asiatic Society, Volume VIII, 1863-64 to 1865-66, and also the Veerashaiva Siddhânta Shikhámaṇi.

24. The rigidity with which the principle of non-intercourse with the ಪಖಿಗಳು (infidels) and the non-observance of Sûtakas, etc., was formerly observed, has now undergone a deviation and slackening, owing to the influences exercised by the other Hindu communities. The converts from various communities still retain some of the caste distinctions and social observances of their former castes, and this, I think, must have led to the gradual development of numerous sub-sections amongst the present Veerashaivas, as is the case with the present-day Native Christian converts. For instance, a Brahman Christian marries his children into the families of Brahman Christians only, and a ಕ್ಷತ್ರಿಯ (Kshatriya) or ವೈಶ್ಯ (Vaishya) Christian into those of his own caste, and a "Shûdra" convert into "Shûdra" families only. Among these, the social observances, which were observed by them before their conversion to Christianity, are continued even up-to date in their new faith. This retention of former customs, etc., among the Veerashaiva converts must have resulted in course of time in the invidious distinctions of the triple classification of the present Veerashaivas, *viz*: ನಿರಾಭಾರಿ, (Nirâbhâri), ವಿಶೇಷ (Vishésha), and ಸಾಮಾನ್ಯ ವೀರಶೈವರು (Sâmânya Veerashaivas), and the intercourse of the last two, one with the other, with regard to food and marriage, came to be looked upon with feelings of disapproval, as the proverb goes 'ಕೂಳು ಹೆಜ್ಜಾದರೆ

ಕುಲಾಚಾರ ಹೆಚ್ಚು, ನೀರು ಹೆಚ್ಚಾದರೆ ನೇಮನಿಷ್ಠೆ ಹೆಚ್ಚು' (=Caste distinctions come into play only when there is plenty to eat, and those of impurities when there is plenty of water to wash or bathe). There are some Lingáyat Hatgârs (weavers) and Devânga Hatgârs (Non-Lingáyats) who intermarry with one another. The former wear both the Ishṭalinga and the sacred thread. Again, among the Raddis, there are two classes named Lingáyat Raddis (converts) and Nâmada Raddis (Brahmanical Raddis), and they also intermarry with each other. But such instances are few and far between. I am also informed that there are some Shaiva Brahmins in Southern India who wear both the sacred thread and the Linga. But, there is an exception to this rule in favour of Jangamas, which is this:—A Jangama can dine with a 'Sâmânya Veerashaiva' or a non-Panchamasâli with the ಅಷ್ಟಾವರಣ 'ashtâvaraṇa' privileges. Hence the proverb ಜಂಗಮನಿಗೆ ಕುಲವಿಲ್ಲ, ಗಂಗೆಗೆ ಹೊಲೆಯಿಲ್ಲ (A Jangama has no caste and the water of the Ganges is free from pollution). This rule is probably based upon the belief that a ಬ್ರಹ್ಮಜ್ಞಾನಿ (Brahma, jnyâni) is above all caste distinctions, and this idea still prevails amongst all classes of Hindus, or it may be due to the belief which still prevails amongst the Veerashaivas that the feet of a Jangama are always holy. It appears to me that the above-mentioned invidious distinction is quite against the fundamental principles of the Veerashaiva faith, and I think that every one of the Veerashaivas must try his best to do away with it. At present some of the converts from lower castes are not entitled to all the eight privileges called ಅಷ್ಟಾವರಣ (ashtâvaraṇa=eightfold protection, and even some of them are entitled to a few only of the eight privileges or sacraments. Hence, the classification of non-Panchamasâlis, some with all the ಅಷ್ಟಾವರಣಗಳು (Ashtâvaraṇas) and some with a few only—namely, the low-caste men, such as 'Chalvâdis,' etc. In my opinion he is a Veerashaiva who wears an Ishṭa-linga

irrespective of his sex or original caste, and whether he is entitled to all or any of the Ashtâvaraṇas. Surely, the five well-known reformers could not have anticipated such invidious distinctions in introducing reforms, as they, it appears to me, undoubtedly wanted to do away with all such distinctions and make the whole community one compact mass, both from religious and political motives. As they have done away with the four-fold division of caste, it is not at all desirable that it should be revived now, as desired by some of the Mysore Lingáyats. Personally, I am against all such distinctions of sub-sections amongst the Veerashaivas, and there should be, I think, absolute and unqualified intercourse of the several sub-sections with one another, at first, at least with regard to food, and subsequently with regard to marriage, as such a step would cement the union of all sub-sections, and thereby make the community both socially and politically strong.

25. That primitive purity, that firm and stern devotion to ಪರಬ್ರಹ್ಮ or ಪರಮಾತ್ಮ or ಪರಶಿವ (Parabrahma, or Paramâtmâ, or Parashiva), those noble doctrines of the Reformers, that spirit of independence and self-reliance which characterized the Veerashaivas of ancient times, have now undergone deterioration owing to their having come in contact with the successive supremacies of rival religions, and naturally, in course of time, the doctrines based on the knowledge-parts of the Védas and enunciated by the Reformers have given way to those of the ಕರ್ಮಮಾರ್ಗ (Karma-Mârga) with the result that we now find amongst us a good many instances of Veerashaivas worshipping idols and observing the Sûtakas, &c., prescribed by Smriti writers. As stated before, there are still some Veerashaiva families in which no idolatry is permitted. Idolatry is strictly prohibited amongst the Jangamas or Lingáyat priests, who, as ಷಟ್‌ಸ್ಥಲಬ್ರಹ್ಮ and ಶಿವಾನುಭವಿ (Shatsthala Brahma, and Shivânu-

bhavi) are looked upon even at the present day as superior to all earthly Gods or indentical with the Supreme Being.

26. From the different forms of worship at present prevailing amongst the Veerashaivas, I am of opinion that the present Veerashaivas represent both the extremes, the lowest as well as the highest forms of worship—the lowest, in so far as it partakes of the nature of animism and fetichism in the worship of stocks, stones, animals and trees; and the highest, in so far as it worships oneself in the form of ಜೀವಾತ್ಮ (Jîvâtmá) as part and parcel of the Supreme Spirit, under the belief that it opens up a much speedier and easier way to attain salvation.

27. The Veerashaivas are now as a class cultivators, traders, labourers, &c., and, as such, most of them have neglected education for centuries together, and are, therefore, backward when compared with more advanced communities, and past experience tells us that in every soil those who think most govern those who toil, and as there is too much toil and too little thinking amongst the present Veerashaivas, they are, as a class, entirely at the mercy of the communities who are intellectually superior, and, if the measure of the civilization is the truimph of the mind, it is clear then that of the two classes of laws which regulate mankind, the mental class is more important than the physical, and, bearing this in mind, every Veerashaiva should strive to improve himself both by physical exercise and mental cultivation (*mens sana in corpore sano*). Instead of doing this, they are trying to rise high in the social scale by merely asserting that they are ಅಪಾಕೃತ or ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು (Aprâkrita or Lingi Brahmaṇas) though without any mental cultivation, and thereby carry on a war of words in which nothing substantial is gained. On the contrary, this idea of the Veerashaivas that they, at any rate, should be described in public documents as ವೀರಶೈವ ಲಿಂಗಿ ಬ್ರಾಹ್ಮಣರು (Veerashaiva Lingi Bráhmaṇaru), indicates that they again

regard, with much aversion, the old doctrine enunciated by their own Reformers that all men are equal in the eyes of God, and are trying to revert to the old four-fold division of castes by Smriti writers which they have deliberately done away with already. Such a step on the part of the present Veerashaivas will undo all that has been achieved during several centuries since the Reformation. It will also disintegrate the community and make it both socially and politically weak. It will also tend to show that we are still under the influence of the legend of the four original castes, which has, as far as I know, no historical foundation. As stated already, we are now quite an independent community, complete in all respects, and I should personally like to be styled merely as a Veerashaiva or Lingáyat, and described as such in all public documents. In conclusion, I may be permitted to say that I have arrived at the following conclusions, after consulting many of the Veerashaiva Shástris and Pandits who had assembled at Dharwar and Bangalore at the first and second sessions of the Veerashaiva Mahásabhás.

(*a*) That the present Veerashaiva faith comes out of the Shaiva faith. This view derives support from the discussion of the principles of the Veerashaiva faith which took place between Channabasawaṇṇa and Siddharâméshwara, a famous Shaiva saint of the present Sholápur District, before the latter embraced the new faith. (*Vide* pages 209 to 219 of the Journal of the Bombay Branch of the Royal Asiatic Society). Further, the word ವೀರಶೈವ (Veerashaiva) speaks for itself that Veerashaivism came out of Shaivism.

(*b*) That the Reformation spoken of in this account took place some centuries ago, and that the present Veerashaivas belonging to the parent stocks were originally Shaiva Brahmaṇs.

(c) That their ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishṭâdwaîta) Philosophy which seeks to prove union of Jîwâtmâ with Paramâtmâ (ಶಿವಜೀವೈಕ್ಯ or ಲಿಂಗಾಂಗಸಾಮರಸ್ಯಭಾವ) was known and studied and discussed long before Shankarâchârya, the founder of ಶುದ್ಧಾದ್ವೈತ (Shudhâdwaîta) Philosophy, and that the commentary written on Brahma-sûtras (ಉತ್ತರಮಿಮಾಂಸಾ, Uttara-mimâmsâ), in support of ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ Philosophy by Neelakantha Shivâchârya is much older than the ಶಾರೀರಕಭಾಷ್ಯ (Shârîraka Bháshya) of Shankarâchârya.

(d) That Basawaṇṇa, a Shaiva Brahman by birth, who embraced the Veerashaiva* faith, was not the founder of the Veerashaiva faith, or the Lingáyat sect, nor was he the founder of ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishṭâdwaita) Philosophy, as supposed or held by some of the European and Native scholars.

28. It would be interesting to note here how the thought of mankind changed from time to time in respect of philosophical ideas as to the existence of the Supreme Being. As stated already, first in order, so far as I can ascertain, was the ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ Philosophy started by the five Reformers of the Veerashaiva faith, which was followed by ಶುದ್ಧಾದ್ವೈತ (Shudhâdvaîta) which was founded by that great thinker Shankarâchârya (A. D. 788 to 820). This was again followed by ವಿಶಿಷ್ಟಾದ್ವೈತ (Vishiṣṭâdvaîta) Philosophy in a somewhat modified

* That Veerashaiva faith is not of a later origin but existed long long before Basawaṇṇa, that is, at the time of Irayapa, a king of the Ganga race, who ruled in 850 A.D., will be clearly seen by the following passage appearing at page 210 of the Mysore Inscriptions by Mr. B. L. Rice :—

"On the upper part of the picture appear the apsaras or nymphs of the Indra's paradise who, according to the Veerashaive doctrines, are the portions of brave warriors and bear them in their arms or in the triumphal cars direct from the field of battle to the paradise."

form by Râmânujâchârya (A. D. 1017 to 1137 or 1140). The last of all was the ದ್ವೈತ (dwaita) school which was founded by Madhwâchârya (A. D. 1117 to 1198, *Dharwar Gazetteer* page 59).

29. To sum up, the first in order was ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ (Shaktivishishṭâdvaîta) Philosophy. Shankarâchârya struck off the first two words and substituted for them the word ಶುದ್ಧ, and then Râmânujâchârya struck off the word ಶುದ್ಧ and again substituted ವಿಶಿಷ್ಟ for it, and last came Madhwâchârya who wiped off all the four words ಶಕ್ತಿ, ವಿಶಿಷ್ಟ, ಶುದ್ಧ, and ಅದ್ವೈತ, and substituted for them a single word ದ್ವೈತ (dwaita). Probably another Philosopher might come forward hereafter and declare that every school of Philosophy is wrong, and there is no Supreme Being, except the phenomenal or objective universe, as ಲೋಕಾಯತರು have already done.

30. From the above it would appear that Hindus, as a class, have not yet accepted the opinion of any of the four schools as a final conclusion after carrying on much searching and enthusiastic discussion for centuries together. This my view is strengthened by the following answer given by Yudhishṭhira or Dharma Râja to one of the several queries put by Yaksha:—

श्रुतिर्विभिन्ना स्मृतयश्चभिन्ना नैकोऋषिर्यस्यमतंप्रमाणम् ॥
धर्मस्यतत्त्वं निहितं गुहाया महाजनोयेनगतः सपंथाः ॥ १ ॥

भारत यक्ष प्रश्न.

and the sacred writings of the Hindus on Philosophic subjects, especially the Bramha-sûtras, are so vague and ambiguous, and as such capable of being interpreted, in different ways by different schools, that the object of 'Sûtra' literature, it seems to me, was to leave wide room for different interpretations, and this view is supported by the following verse often quoted by

Pandits in the course of conversation, on the topic of different schools of philosophy:—

अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम् ॥
अस्तोभमनवद्यंच सूत्रंसूत्रविदो विदुः ॥ १ ॥

No doubt plenty of energy and intelligence has been spent in the past in discussing the opinions of the different schools of Philosophy, with the result that no two persons have agreed up-to the present time and accepted the opinion of any of the Schools as an irrebuttable conclusion, except that the discussion has infused a spirit into many of the Hindus, which makes them look upon poverty and utter denunciation of the world with glory, as the only means of suppressing desire, and thereby attaining the salvation of their souls from the ocean of rebirths. This idea, naturally, in course of time, led to national decay, and made them a victim to every invading power. But in these days of progress and hard struggle for existence, too much of spiritualistic idea would not do, as a careful study and consideration of the history of different nations shows that formerly those countries were rich and prosperous, and were the first homes of civilization where nature was bountiful, that is to say, where people obtained the necessary articles of food and clothing within a short period and without much trouble, such as India, Egypt, &c. But it must be borne in mind that, in the present days, those countries are rich and prosperous where man is most active and energetic, such as America, England, Japan, and almost all the Western countries. Therefore, it seems a mere waste of time and energy, especially for the laity, to discuss matters in which nobody seems to be able to come to any definite conclusion. I should not be misunderstood by these remarks to mean that no one should study any religion and its philosophy. As remarked by an eminent Historian, to a man of faith all religions are true, to a politician all religions are useful subjects

for a careful study, because a thorough knowledge of all different religions is essentially necessary for an efficient administration of a country, and to a philosopher all religions are false; but, to arrive at such a conclusion even, he, too, shall have to study them carefully. The arguments of a Philosopher take the form either of abstract generalisations, ascending step by step from particular to general, or particularisations descending from general to particular, reaching in either case a point which is absurd, or one in which there is no end of arguments, or one beyond which nothing can be known (S'ûnya or Sahajâvasthá), as the Agnostics say. A Philosopher thus loses his head in the chaos of arguments and never enjoys peace of mind. Hence, it is aptly said that a philosopher generally dies an unpeaceful death owing to want of rest, while a religious man who blindly pins his faith on the existence of God, dies a peaceful death. It is, therefore, said that ignorance is bliss. It is also sometimes said that perfect knowledge of the Supreme Being gives rest to the mind and is attended by the highest sort of pleasure which is said to be unique. But such cases, so far as I know, are few and far between, when compared with those of the former kind. I have seen many ignorant people enjoying perfect peace of mind, quite indifferent either to pleasure or pain. For these reasons, I think, it would add much to the material prosperity of the country, if every Hindu would strive to spend his time, energy and skill in profitable occupations. Of course, discussions connected with philosophical subjects give mental pleasure; but there cannot be any such pleasure without a sound body. In my humble opinion the real criterion for judging the position of a given community in the social scale is the degree of intelligence or knowledge the members of it possess, but not the caste to which it belongs. If I be permitted now to make a four-fold division of the population of India, I would call the present civilians ಭೂಸುರರು (Bhû-suraru)—Gods of Earth,

the men employed in the Military Department ಕ್ಷತ್ರಿಯರು (Kshatriyas)—Sons of Mars, the merchants ವೈಶ್ಯರು (Vaishyas), and the rest ಶೂದ್ರರು (Śúdras). If a man wishes to rise in the social scale, let him do so by the exercise of his physical and mental faculties, and thereby acquire sound knowledge which is identified with the Supreme Being (प्रज्ञानं ब्रह्म) by our own philosophers, but not by being called a Brâhmin or Kshatriya.

31. The following famous saying of the 'Sarvajna' fully supports this my statement :—

ಜ್ಞಾನವುಳ್ಳವನೊಡಲು ಭಾನುಮಂಡಲದಂತೆ
ಜ್ಞಾನಿಲ್ಲದವನ ಬರೆವಡಲು ಅಗಸರ ಬಾನಿಯಂತಕ್ಕು ಸರ್ವಜ್ಞ.

(The heart of the man where knowledge exists is like the disc of the sun ; but the empty heart of a man without knowledge is like the washing-pot of a washerman.)

32. Lastly, I beg to say that in the absence of authentic materials connected with the subject discussed in this account, etymological speculations, traditions, legends and conjectures have been my guide, and that the inferences drawn by me are based partly upon them, and partly upon the Sacred Writings of the Hindus. I may be permitted to say, that I am merely a layman and not a Pandit. I do not even profess to have mastered the subjects discussed in detail. What I have written is simply my personal opinion and it may be taken for what it is worth.

CAMP TAMBULWÂRI,
MAHÁL CHANDGAD,
Belgaum District,
9th May 1906.

THE

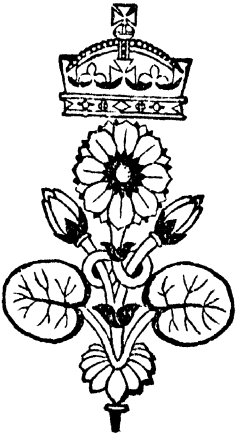
JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.



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OF

BOMBAY.

ORDINARY MONTHLY MEETING held on Wednesday, the 29th January, 1908.

In the absence of the *President*, MR. S. M. EDWARDES, I.C.S., COL. A. S. JAYAKAR, I.M.S., was proposed to the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

To the Library :

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 86, 91, 92, 93, 94, 95 and 96.

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, No. 8, 1907.

From Madras—Bulletin, Vol. V, No. 3, of the Madras Government Museum.

From London—The International, Vol. I, No. 1, 1907.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee XI and XII of 1907.

Le Plateau Central Nigerien, 1907.

L' Ecole D'Anthropologie de Paris, 1876-1906.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences, Nos. 15, 16, 17 and 18, 1907.

From Leipzig—Beitrage zur Volkskunde Sud-Schantungs Heft I, 1907.

From Salzburg—International Review of Ethnology and Linguistics, Band II, Heft 6, 1907.

From Stockholm—Svenska Landsmal ock Svenskt Folklif, Heft, 1, 2, 3 and 4, 1906.

From New York—Bulletin of the New York Public Library, Vol. XI, No. 11, 1907.

From Washington—Basketry Bolo Case from Basilan Island.

From Mexico—Anales del Museo Nacional de Mexico, Tomo IV, Núm. 8, 1907.

Los Calendarios Mexicanos.

From Hanoi—Bulletin de L'Ecole Francaise, Tome VII, nes. 1-2, 1907.

From Manila—The Philippine Journal of Science, Vol. II, No. 5, 1907.

From Buenos Aires—Anales del Museo Nacional de Buenos Aires, Serie III, Tomo VII, 1907.

Khan Bahadur Bomanji Byramji Patell then read the following paper :—

"STATISTICS OF SUICIDES IN BOMBAY DURING THE YEAR 1907."

The total number of suicides in the city of Bombay during the year amounted to 27 (18 males, 9 females), among whom 11 were Hindoos (5 males, 6 females), 3 Mahomedans, (2 males, 1 female), 9 Parsees (8 males, 1 female), and 4 Christians (3 males, 1 female).

It is rather a satisfactory coincidence that the number of suicides in 1907 is much less than that in all the preceding years, but I regret to announce that the proportion of deaths from suicides in my own community is greater than that during the previous years. This is generally very low among the Mahomedans. The reason why it is so, is not difficult for us to understand. The temperament of a Parsee is at times impatient, hasty and wanting in fortitude and forbearance. On the contrary, there is a great deal of religious restraint upon the Mahomedans, for they keep trust in God, standing bravely against whatever calamity may befall them.

I give below a comparative table of the number of suicides in Bombay for the last six years.

A comparative table of the number of suicides in Bombay for the last six years :—

	Hindoos.			Mahomedans.			Parsees.			Christians.			* Whole Population.		
	Males.	Females	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1907	5	6	11	2	1	3	8	1	9	3	1	4	18	9	27
1906	8	8	16	2	1	3	9	3	12	5	1	6	24	13	37
1905	26	8	34	5	5	10	10	4	14	4	0	4	45	17	62
1904	35	14	49	6	2	8	11	3	14	2	2	4	54	21	75
1903	42	25	67	2	5	7	8	1	9	3	2	5	57	33	90
1902	34	32	66	11	1	12	8	2	10	3	1	4	57	36	93

* The figures of the whole population include, besides the 4 races named in the table, those of other small races.

It will be seen from the above comparative figures that the number of suicides, *viz.*, 27 during the last year, is much less than that of any of the previous five years. That it is less than that of the last twelve years, will be seen from the following figures:—

Year.	No. of Suicides.
1906	37
1905	62
1904	75
1903	90
1902	93
1901	83
1900	117
1899	93
1898	109
1897	82
1896	107
1895	91

The Hindoo population of Bombay, according to the Municipal Census returns of 1906 is 706,154, hence the proportion of Hindoo suicides per thousand was ·015; the Mahomedan population is 168,677, hence their average per thousand was ·017; the Parsee population is 48,824, hence their average per thousand was ·184; the Christian population is 48,508, hence their average per thousand was ·082. Speaking generally, the population of Bombay is stated to be 9,77,822 and as there were 27 suicides last year, the average comes to ·027 per thousand.

A comparative table of percentages of suicides in all communities for the last six years :—

	Hindoos.	Mahomedans.	Parsees.	Christians.	Whole Population.
1907	·015 per 1,000	·017 per 1,000	·184 per 1,000	·082 per 1,000	·027 per 1,000
1906	·022 ,, ,,	·017 ,, ,,	·024 ,, ,,	·12 ,, ,,	·037 ,, ,,
1905	·065 ,, ,,	·064 ,, ,,	·302 ,, ,,	·088 ,, ,,	·079 ,, ,,
1904	·091 ,, ,,	·051 ,, ,,	·302 ,, ,,	·088 ,, ,,	·95 ,, ,,
1903	·031 ,, ,,	·038 ,, ,,	·194 ,, ,,	·110 ,, ,,	·115 ,, ,,
1902	·125 ,, ,,	·077 ,, ,,	·216 ,, ,,	·088 ,, ,,	·129 ,, ,,

Table giving an idea as to the time of year when, more or less, suicides were committed. The following is a summary for the last six years :—

	1907.			1906.			1905.			1904.			1903.			1902.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
January	1	2	3	2	2	4	4	3	7	3	2	5	3	3	6	8	4	12
February	1	...	1	1	...	1	1	1	2	2	2	4	3	1	4	4	2	6
March	1	...	1	1	1	2	...	...	.	9	1	10	2	2	4	3	4	7
April	...	2	2	1	1	2	2	1	3	5	3	8	4	...	4	3	2	5
May	.	...	...	5	1	6	6	2	8	5	..	5	3	...	3	6	3	9
June	2	.	2	1	1	2	4	1	5	8	3	11	9	4	13	5	5	10
July	3	1	4	4	3	7	4	2	6	2	2	4	5	3	8	6	2	8
August	2	...	2	1	1	2	7	3	10	5	3	8	6	7	13	6	2	8
September	2	..	2	3	..	3	8	1	9	7	1	8	8	3	11	6	2	8
October	4	...	4	1	2	3	2	1	3	3	2	5	5	2	7	3	3	6
November	...	2	2	..	2	2	3	1	4	3	...	3	3	4	7	4	4	8
December	2	2	4	...	3	3	4	1	5	3	1	4	6	4	10	3	3	6
Total ...	18	9	27	20	17	37	45	17	62	55	20	75	57	33	90	57	36	93

Table showing the age of persons committing suicides during the last six years (It is 20 at the earliest and 64 the oldest) :—

	1907.			1906.			1905.			1904.			1903.			1902.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
10 to 20 years ...	1	...	1	3	7	10	7	3	10	6	10	16	6	6	12	8	7	15
21 to 30 „ ...	6	5	11	10	4	14	18	7	25	20	2	22	21	16	37	25	18	43
31 to 40 „ ...	8	4	12	9	2	11	10	2	12	16	4	20	14	5	19	18	4	22
41 to 50 „ ...	1	...	1	1	...	1	6	3	9	8	4	12	8	1	9	1	3	4
51 to 60 „ ...	1	...	1	1	...	1	4	2	6	3	1	4	7	4	11	5	3	8
61 to 70 „ ..	1	...	1	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...
Total ...	18	9	27	24	13	37	45	17	62	53	21	74	56	32	88	57	35	92

Table giving the causes of suicides for the last six years :—

	1907.			1906.			1905.			1904.			1903.			1902.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Tired of life through sickness ...	3	5	8	2	4	6	16	5	21	17	5	22	18	15	33	20	12	32
Domestic quarrels	1	1	2	3	7	10	2	3	5	1	3	4	1	11	12	3	17	20
Madness and unsoundness of mind ...	5	...	5	5	2	7	7	6	13	8	8	16	8	3	11	6	3	9
Debt and pecuniary wants	2	...	2	3	...	3	6	...	6	2	1	3	9	...	9	5	...	5
Dissipated and drunken habits ...	...	...	...	...	...	...	3	...	3	7	...	7	2	...	2	5	...	5
Despondency	3	2	5	...	...	...	1	1	2	4	1	5	4	...	4	7	1	8
Grief	3	1	4	1	...	1	1	2	3	1	1	2	...	3	3	...	2	2
Loss of money	1	...	1	...	...	...	3	...	3	1	1	2	3	...	3	1	...	1
Want of employment	...	...	...	1	...	1	...	...	...	...	...	...	3	...	3	1	...	1
Scolded by parents	...	...	...	3	...	3	1	...	1	6	...	6	4	...	4	2	...	2
Accusation of theft	...	...	...	...	...	...	3	...	3	...	...	...	2	...	2	2	1	3
Love and jealousy	...	...	...	1	...	1	...	...	...	3	...	3	...	...	...	1	...	1
Misappropriation of others' money ...	...	...	...	2	...	2	...	...	...	2	...	2	1	...	1	2	...	2
Unknown causes	...	...	...	3	...	3	2	...	2	2	1	3	2	1	3	2	...	2
Total ...	18	9	27	24	13	37	45	17	62	54	21	75	57	33	90	57	36	93

Table giving an idea as to the means of suicides for the last six years :—

	1907.			1906.			1905.			1904.			1903.			1902.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Poison	6	2	8	10	6	16	18	7	25	23	9	32	24	7	31	21	16	37
Drowning	6	3	9	5	7	12	17	8	25	22	9	31	21	20	41	24	14	38
Throwing out of the window	1	4	5	1	...	1	2	2	4	3	...	3	2	2	4	4	4	8
Hanging	...	...	...	1	...	1	1	...	1	3	2	5	2	3	5	1	2	3
Throat-cutting	1	...	1	1	...	1	4	...	4	...	1	1	3	1	4	3	...	3
Throwing one's self under a railway train.	1	...	1	1	...	1	1	...	1	1	...	1	1	...	1	1	...	1
Throwing one's self under a hydraulic lift.	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
Shooting	3	...	3	5	...	5	...	...	...	...	...	...	1	...	1	1	...	1
Self-inflicted wounds	...	...	...	...	...	...	1	...	1	2	...	2	3	...	3	2	...	2
Total ...	18	9	27	24	13	37	45	17	62	54	21	75	57	33	90	57	36	93

The following table shows the professions and status of persons who committed suicides :—

1 Apprentice.	3 Mill labourers.
1 Cabinet-maker.	1 Military pensioner.
1 Cook.	1 Shop-keeper.
1 Cooper.	1 Railway Employè.
1 Jeweller.	4 Unemployed.
2 Insanity.	1 Not known.

Out of 9 females 2 were mill-work women, 1 widow, 1 spinster, and 5 married women.

Table A.

Showing the time of year when more or less suicides were committed in 1907.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
January	...	2	2	1	...	1	...	...	...	...	...	...	3
February	...	...	...	...	...	...	1	...	1	...	...	..	1
March	...	...	...	...	...	...	1	...	1	...	...	...	1
April	...	...	...	...	1	1	...	...	...	...	1	1	2
May	...	...	...	...	...	...	...	...	...	...	...	...	...
June	..	...	...	...	...	...	1	...	1	1	...	1	2
July	...	1	1	...	...	...	2	...	2	1	...	1	4
August	1	...	1	...	...	...	1	...	1	...	...	...	2
September	1	...	1	...	...	...	1	...	1	...	...	...	2
October	1	...	1	1	...	1	1	...	1	1	...	1	4
November	...	2	2	...	...	...	...	1	1	...	...	...	3
December	2	1	3	...	...	...	...	...	...	...	...	...	3
Total ..	5	6	11	2	1	3	8	1	9	3	1	4	27

Table B.

Showing the different ages at which suicides were committed in 1907.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
10 to 20 years	1	...	1	...	...	...	...	...	...	...	...	...	1
21 to 30 ,, ...	2	4	6	...	...	...	3	1	4	1	1	2	12
31 to 40 ,, ...	2	2	4	2	1	3	3	...	3	1	...	1	11
41 to 50 ,, ...	...	...	...	...	...	...	1	...	1	...	...	...	1
51 to 60 ,, ...	...	...	...	...	...	...	1	...	1	...	...	...	1
61 to 70 ,, ...	...	...	...	...	...	...	...	...	...	1	...	1	1
Total ...	5	6	11	2	1	3	8	1	9	3	1	4	27

Table C.

Showing the various causes of suicides in 1907.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
Tired of life through sickness.	2	3	5	...	...	...	1	1	2	...	1	1	8
Domestic quarrels	...	1	1	...	...	...	1	...	1	...	...	...	2
Madness or unsoundness of mind.	...	...	...	1	...	1	2	...	2	2	...	2	5
Debt and pecuniary wants ...	2	...	2	...	...	...	...	...	...	1	...	1	3
Despondency	...	2	2	1	...	1	2	...	2	...	...	...	5
Grief	...	...	...	...	1	1	2	...	2	...	...	...	3
Loss of money	1	...	1	...	...	...	...	...	...	...	...	...	1
Total ...	5	6	11	2	1	3	8	1	9	3	1	4	27

Table D.

Showing the means by which suicides were committed in 1907.

	Hindoos.			Mahomedans.			Parsees.			Christians.			Grand Total.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	
Poison	3	1	4	...	...	...	3	...	3	...	...	...	7
Drowning	2	2	4	...	...	...	4	1	5	...	...	...	9
Throwing out of the window	...	3	3	1	1	2	...	...	...	...	1	1	6
Hanging	...	...	...	...	...	...	...	...	...	...	...	...	.....
Throat-cutting	...	...	...	1	...	1	...	...	...	...	...	...	1
Shooting	...	...	...	...	...	...	...	...	...	3	...	3	3
Throwing one's self under railway carriages.	...	...	...	...	...	...	1	...	1	...	...	...	1
Total ...	5	6	11	2	1	3	8	1	9	3	1	4	27

TWENTY-SECOND ANNUAL GENERAL MEETING

held on Wednesday, the 26th February 1908.

S. M. EDWARDES, ESQ., I. C. S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

To the Library :

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee 1, 1908.

From Berlin—Zeitschrift fur Ethnologie, Heft VI, 1907.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIII, No. 259 of 1907.

From New York—Bulletin of the New York Public Library, Vol. XI, No. 12, of 1907 and Vol. XII, No. 1 of 1908.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. 4.

From Mexico—Anales del Museo Nacional de Mexico, Segunda Epoca, Tomo, IV, num. 9 and num. 10 of 1907.

From Wien—Uber Sondersprachen und thre Entstehung, 1907.

From Braunschweig—System der (physischen) Anthropologie und Anthropologische Bibliographie, 1907.

The Twenty-Second Annual Report and the Financial Statements of the Society for the year 1907 were read and adopted.

Mr. James MacDonald proposed that Mr. S. M. Edwardes, I.C.S., be re-elected President of the Society for the ensuing

year. The proposition was seconded by Mr. K. R. Cama and carried unanimously.

The following other Office-bearers were then elected:—

Vice-Presidents:

JAMES MACDONALD, ESQ.

KHURSHEDJEE RUSTOMJEE CAMA, ESQ.

Members of Council:

COLONEL A. S. JAYAKAR, I.M.S. (*Retired*).

COLONEL K. R. KIRTIKAR, I.M.S. (*Retired*).

TRIBHOVANDAS MANGULDAS NATHUBHOY, ESQ.

SADANAND TRIMBUCK BHANDARE, ESQ.

RUTTONSHAW KERSHASPJI DADACHANJI, ESQ., B.A., LL.B.

SHAMS-UL-ULMA JIVANJI JAMSHEDJI MODI, B.A.

General Secretary and Treasurer.

Shams-ul-Ulma Jivanji Jamshedji Modi, B.A.

Auditors.

Khurshedjee Rustomjee Cama, Esq.

Khan Bahadur Bomanjee Byramjee Patell.

The President, Mr. S. M. Edwardes, I.C.S., then delivered his Presidential Address.

"The Aftermath of the Muharram."

GENTLEMEN,—Once again it is my pleasant duty to address the Anthropological Society of Bombay and discuss with you the work of the past year. I am fully conscious of the fact that during the latter half of 1907, I was unable to perform the full service that the President of this Society ought to perform, and that my personal contributions to our Journal and my presence at our monthly meetings were not as

frequent as they ought to have been. But I know that you realize that this interregnum of inactivity was due to circumstances beyond my control and that the demands on my time were so continuous and so imperative as to absolutely debar me from participating in your debates or taking more than a casual glance at the progress of your affairs. Thanks however to your exertions and the perpetual labours of our Honorary Secretary, the temporary eclipse of the President has had no visible effect upon the out-turn of work or upon the financial position of the Society, which has profited by the election of sixteen new members, and may generally be described as flourishing. My remarks of last year still hold good. We must endeavour to increase our membership, not so much from the pecuniary standpoint as from that of educative influence, our unanimous conviction being that the more the Society knows of the history, manners and customs of the various tribes and castes inhabiting this continent, the more interest shall we awaken and the greater claim shall we have to be consulted by similar Societies in other parts of the world upon the ethnological questions directly affecting the people of India and of this Presidency in particular. I notice with pleasure that the number of contributions to our Society's Journal has remained practically undiminished and that the first number of Volume VIII contains a fair proportion of those "anthropological scraps" for which I pleaded on a former occasion. At the present moment the Honorary Secretary has in his possession three interesting papers on castes and beliefs obtaining in the Southern Division of this Presidency; which will be read before you in due course; and I have every reason to hope that the contributions to our Journal during the current year will be as numerous and as interesting as they have been in the past.

One point which strikes me in glancing through the past issues of our Journal is the almost complete absence of notes

and information about the Muhammadan community, and Muhammadan festivals in this Presidency. Of Hindu castes and customs, Parsi beliefs, Indo-Egyptian thought, and general mythology, one can learn a good deal; but of purely Musalman festivals or beliefs,—practically nothing. Partly on this account and partly in view of the fact that the Muharram of 1908 has attained a most unfortunate notoriety, I venture to confine my address on this occasion to a brief description of a purely Musalman observance,—the ceremony of Imam Husein's Chehellum or the fortieth day after martyrdom. This day falls on the 10th of the month of Safar and is reserved by nearly all the Muhammadans of Bombay for the cooking of special food, the consecration of the various dishes by repetition over them of the Fatiha (prayers for the dead) in Husein's name, and the final distribution of the food to the poor. If the dinner is prepared in pursuance of a vow, it is usually of a lavish nature and consists of what is known as "Biryani" (rice and mutton) seasoned with saffron, sweet dishes of "Zarda" or saffroned rice mixed with almonds and raisins and vegetable curry and curds. If, on the other hand, the dinner is prepared from the proceeds of presents collected by one who has figured in the Muharram as a tiger, a singer, a "lord of the conch-shell," a Bukhari, or any other of the many Muharram mummers, it is a plain repast of simple "pulao" with a pumpkin or brinjal stew; while if it is a dinner given in charity for the souls of the Karbala martyrs it is confined to simple leavened wheat cakes and *halwa*.

It is likewise held seemly and auspicious on the evening of the fortieth day to hold sermons or "Waaz" which are arranged and paid for jointly by coteries of Memon and other Muhammadan merchants. The outward and visible signs of these public sermons are a row of wooden posts along the front of the shops, bearing tumblers, filled half with oil and half

with parti-coloured liquids, large numbers of paper lamps, pendent from the eaves of the shops, and a wooden platform, hung with jasmine streamers and surmounted by a canopy embellished with green and red paper lamps. This platform, which forms at once the seat and pulpit of the preaching Maulvi, faces several rows of benches and chairs reserved for the audience, some of whom are not infrequently of the female sex. The Maulvi himself, who is usually a native of Gujarat or Northern India, receives for his sermon from Rs. 3 to Rs. 10 or Rs. 15, according to his reputation as a logician or elocutionist, together with an extra rupee for the elegy-singer, if such a one accompany him. He takes his seat upon the dais about 9 p.m. and by 9-30 p.m., after the "Isha" or night prayers are over, the majority of the audience has ranged itself along the benches; whereupon the Maulvi bids his elegy-singer chant the "Darud" or prayers for the prophet, which run as follows :—

"Alla humma Salli ala Syedina
Muhammadin wa ala Alihi,
Wa Ashabibi, wa Barik, wa Sallim."

which, being interpreted, means :—

"Oh Allah ! send prayers and blessings
on our Lord Muhammad and on his
children and comrades, and bless and
save thou them all."

The assembled company murmurs the prayer in unison with the elegy-singer, forming thereby a not unpleasing and whispering accompaniment to his ringing notes; and when the prayer is concluded the Maulvi reads from the Koran the famous verse referring to Ali's three days' fast after the

illness of his sons Hasan and Hussein, which has been translated as follows into English :—

" But the just shall drink of a cup of wine mixed with Kafur (a fountain in Paradise), a fountain whereof the servants of the most High shall drink. They shall carry it by channels. These fulfil their vow and fear a day the evil whereof shall be spread far and wide. And they feed the poor, the orphan and the captive for his sake, saying we feed you for God's sake only, and we desire from you nor recompense nor thanks."

The Maulvi enlarges upon the Kuranic verse, telling his audience how Hasan and Husein fell ill and how their sire Alí was advised by the Prophet to vow a three days' fast for their recovery ; and when they did recover, Ali, being without means to purchase even barley for the daily bread, went unto Simeon, a Jew, and borrowed from him sufficient to last himself and his family three days. On the first day when the lady Fatima had ground the barley and prepared three cakes, and the family were just about to break their fast, a poor traveller came to the door and besought them to give him food ; and out of the charity of their hearts Ali and his family gave up the three cakes to the traveller and slept fasting. The second day an orphan came unto the house, and the third day a starving captive, to both of whom the family likewise gave their shares—an act of self-sacrifice which earned the approval of Allah and of the Angel Gabriel who was sent to congratulate the Prophet upon the nobility of his son-in-law. The Maulvi then proceeds to tell how Hasan and Husein in nowise departed from the high standard of charity maintained by their father and pours forth many a text and tale in praise of the generous and tender-hearted.

The Maulvis of old days are said to have known by heart, the greater part of Maulana Julaluddin's metrical Persian

version of the Koran. But few such accomplished preachers now remain; and more often than not the Maulvi, at a loss for a sentence or an illustration, is obliged to cover his ignorance by ordering a repetition of the prayer for the Prophet. The sermon in this manner draws gradually to an end and concludes with the intoning of various chants by the Elegy-singer in honour of Muhammad, the most favourite chants being those of Saadi or Amir Khusrao, as parodied into Hindustani by the famous Urdu poets Suda and Nazir. One of the best known of these lyrics runs somewhat as follows:—

"Marhaba Syedi Makki Madani ul Arabi Dilo jan bad fidayat chi ajal khush lakabi Tani raana ki ada jamai ziba ki phaban aur woh chehre ki tajalli woh biyazi gardan Labi nazuk pi tabassum we jabon i raushan ki jo murda bhi agar dekhe kare chak kafan aur Ferishta bhi jo dikhe to nikale ye Sukhan."

or in other words:—

Hail, Lord of Mecca, Madina and Arabia!

My heart and soul are thy sacrifice. How beautiful are thy titles!

Ah! the grace of thy fair form, ah! the sit of thy elegant apparel!

The light of prophecy agleam in thine angel face; the snow-white hue of thy shapely neck;

The smile on thy cherry lips, thine open brow, darkling eyes and incomparable features!

Lo! if the corpse in the grave looked upon these, it would rend its shroud.

And an angel at the sight of thee would repeat the word of welcome!"

When the last chant is over, the hosts wander among the audience distributing handfuls of sweets, parched rice, dates or fruit; and a few minutes later the members of the assembly, one by one, move forward to the dais, kiss the hand of the Maulvi, and turn their faces homewards. The aftermath of the Muharram is complete.—

The main question which arises from a consideration of this Musalman ceremony concerns the period of forty days which elapses between the day of martyrdom and the observance which I have briefly detailed to you. Why should the ceremony fall on the fortieth day rather than on the tenth, the fifteenth or the twentieth day after the Muharram? The answer, so far as I can gather from a cursory examination of the subject, is that the number 40 was originally used by the Arabs, as it was also by the Jews, as a round number significant of full development. In the Koran, Chap. XLVI, 14, for example, one reads the words "until he reached his full strength and attained the age of forty years," and the same authoritative work is primarily responsible for the tradition that Muhammad received his call to go forth and preach his doctrine at the age of 40. If again we turn to the ancient Jewish Scriptures, we find that the whole early chronology of the Hebrews was measured by this particular unit, which became a symbolic, if not a sacred, number.—The children of Israel, for example, wandered for 40 years in the wilderness; the prophet Elijah was fed by ravens for 40 days; the great rain, productive of the Flood, fell for 40 days; the people of Nineveh were granted a respite of 40 days from destruction; Moses fasted for 40 days; and more than one of the chief actors in ancient Hebrew legend married at the age of forty. In ancient Egypt, which exercised so marked an influence upon the nations of antiquity, the period of embalming the dead lasted for forty days; and even in modern Cairo the period after child birth, during which the mother is regarded as

religiously impure, is fixed at forty days. [Lane: Manners and Customs of Modern Egypt]. Turning to mediæval English customs and folklore, we find that the same period was fixed as the limit for the payment of a fine for manslaughter; that the privilege of sanctuary in the fighting days lasted for the same period; and even that Members of Parliament were protected from arrest for full 40 days after the prorogation of the House of Commons and before the House was again convened. The alchemists of old-time always regarded 40 days as a charmed period, within which the philosopher's stone and elixir of life would appear to an expectant world; while on the other hand the English country folk of to-day will solemnly assure you that the feast of St. Swithin betokens rain for full forty days. Considering these facts, and considering also that both the Persians and the Turks use the number 40 as a synonym for "many," one can only conclude that the Musalman festival which I have described above, was originally intended to be celebrated on the expiry of a reasonable period, dating from the death-day of the martyrs of Islam, but not necessarily limited or extended to exactly forty days. The intervening days between the anniversary of the Karbala massacre and the ceremony in question were doubtless to be kept more or less as a period of mourning or fasting, similar in great degree to the Christian season of Lent, which, connected as it originally was with a Saxon festival of Spring, lasted at first for forty hours only and was subsequently extended to forty days. In these days the Muhammedans, like Christians who observe Lent, keep the exact period of forty days, handed down to them by custom from past ages—but one cannot help suspecting that the period originally was not limited to a definite number of weeks or days, and that the original object of the founders of feast was simply to ensure a reasonable period of mourning or fasting by the community at large.

I have not been able to discover in Iranian or Hindu literature any definite reference to a similar period. But some of us in our spare hours may yet find it an agreeable task to trace the prevalence of kindred ideas regarding certain numbers, such as 7 or 13 or 40 among the races of the East and West and thereby possibly discover another small link between peoples who now differ widely in characteristics, religion and language.

Col. A. S. Jayakar, I. M. S. (retired), moved a vote of thanks to the President, Mr. S. M. Edwardes, I.C.S., for his Presidential Address, which was seconded by Mr. James Mac-Donald and carried with acclamation.

This concluded the proceedings of the meeting.

The Report and Statements are as follow :—

THE ANNUAL REPORT OF THE COUNCIL OF THE SOCIETY FROM 1ST JANUARY TO 31ST DECEMBER 1907.

The Committee begs to submit the following report of the work of the Society during the year 1907 :—

Number of Members—At the commencement of the year there were 65 Life, Special and Ordinary Members. The names of 1 Ordinary Member and 1 Life Member were removed on account of death. 16 new Ordinary Members were elected during the year. Thus 79 members were on the roll of the Society at the close of the year.

Obituary.—The Society have to announce with regret the loss by death of the following members during the year :—

1. H. H. The Thakore Saheb, K. C. I. E., Limbdi.
2. Sir Denzil Ibbetson, K. C. I. E.

Meetings.—During the year under report, 1 Annual General Meeting and 9 Ordinary Monthly Meetings were held.

Communications—At these 10 meetings, the following 12 papers were read :—

1. "Note on the Ceremony of Initiation Performed in Indigenous Schools, as distinguished from Government Schools," by Rao Bahadur R. C. Artal, District Deputy Collector, Belgaum.
2. "Presidential Address," by the President, Mr. S. M. Edwardes, I. C. S., Bombay.
3. "Pâthâre Prabhûs of Bombay, their Origin, Customs and Manners," by Rao Bahadur Ranganath Sadasive Jayakar, Bombay.
4. "An Ancient Egyptian Legend in Buddhist Guise," by Mr. Sarat Chandra Mitra, M. A., B. L., Chapra, Bihar.
5. "Statistics of Suicides in Bombay, during the year 1906," by Khan Bahadur Bomanjee Byramjee Patell, Bombay.
6. "The Kiss of Peace among the Bene-Israels of Bombay and the Hamajor among the Parsees," by Shams-ul-Ulma Jivanji Jamshedji Modi, B. A., Bombay.
7. "The Function of Anthropology in the re-construction of Primitive Human History and its Illustration with reference to Pre-historic India," by Mr. Ruttonshaw Kershaspji Dadachanji, B. A., LL. B., Bombay.
8. "Lesser Gods and Goddesses," by Mr. C. Hudson, I. C. S., Dharwar.
9. "Indian Folk-beliefs about the Tiger, Part I," by Mr. Sarat Chandra Mitra, M. A., B. L., Chapra, Bihar.

10. "Indian Folk-beliefs about the Tiger, Part II," by Mr. Sarat Chandra Mitra, M. A., B. L., Chapra, Bihar.

11. "The Function of Anthropology in the Re-construction of Primitive Human History, as illustrated by a Complete Theory on the Pre-Aryan settlers in Pre-historic India, their Origin, their Entry into and Movements in India," by Mr. Ruttonshaw Kershaspji Dadachanji, B. A., LL. B., Bombay.

12. "The Oriental Custom of Life-giving Charity," by Mr. Sarat Chandra Mitra, M. A., B. L., Chapra, Bihar.

Journals—Number 8th, of Vol. VII was published during the year.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal, as usual, during the year under report.

Finances—The Invested Funds of the Society stood at Rs. 2,500 on 31st December 1907.

THE HONORARY TREASURER'S REPORT
For the year 1907.

STATEMENT A

SHOWING THE NUMBER OF MEMBERS OF THE SOCIETY.

Members remaining on the roll on 31st December, 1906	65	
Add—		
Members admitted during the year 1907 ...	16	
		81
Deduct—		
Names removed on account of death ...	2	2
Members remaining on the roll on 31st December, 1907		79

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

BOMBAY,
31*st December*, 1907.

Statement B.

STATEMENT

Statement showing in detail the Amount of Subscriptions amount received and the amount

	Rs. a. p.	Rs. a. p.
Balance remaining to be recovered from the previous years	.....	60 0 0
AMOUNT PAYABLE FOR 1907 AS UNDER—	.....	
Life Members.		
9 Life Members (from whom no further subscriptions are due)	.....	
Special Members.		
H. H. the Nizam, G. C. B.	100 0 0	
H. H. the Nawab of Junagadh, K.C.S.I. ...	15 0 0	
		115 0 0
Ordinary Members.		
51 Members continuing from the year 1906.	.....	510 0 0
1 Member free (Honorary Secretary)... ...	.....	
Carried over...Rs.	.....	685 0 0

B.

payable for the year 1907, and also showing the actual remaining to be received.

	Rs. a. p.	Rs. a. p.
Life Members.		
9 Life Members (from whom no further subscriptions are due)	... ..	
Special Members.		
H. H. the Nizam, G. C. B.	99 12 0	
H. H. the Nawab of Junagadh, K.C.S.I. ...	15 0 0	114 12 0
Ordinary Members.		
65 Members paid subscriptions for the year 1907	650 0 0	
2 Members paid subscriptions in advance for the year 1908	20 0 0	
Arrears of subscriptions received during the year 1907 as under :—		
1 Member for 1905	10 0 0	
5 Members for 1906	50 0 0	
		730 0 0
Carried over...Rs.	.....	844 12 0

STATEMENT

	Rs. a. p.	Rs. a. p.
Brought forward...Rs.	.....	685 0 0
2 Members paid subscriptions in advance for 1908	20 0 0	
16 New Members elected during the year 1907	160 0 0	
		180 0 0
Total...Rs.	.....	865 0 0

Bombay, 31st December, 1907.

B—(*concd.*).

	Rs. a. p.	Rs. a. p.
Brought forward...Rs.	.....	844 12 0
Total amount of subscriptions received during the year 1907	.....	844 12 0
Arrears of subscriptions remaining to be recovered as under :—		
2 Members for 1907	.....	20 0 0
Bank's commission on the cheque from the Nizam	.....	0 4 0
Total...Rs.	.....	865 0 0

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

STATEMENT

Statement showing the Receipts and Expenditure of the

	Rs. a. p.	Rs. a. p.
RECEIPTS.		
Balance with the Bank of Bombay on 1st January 1907...	.....	197 3 7
Amount of subscriptions received during the year 1907 as per Statement **B** ...	.....	844 12 0
Interest realized on Invested Funds during the year 1907...	.....	85 0 0
Amount realized by the Sale of Journals ...	.....	72 4 0
Miscellaneous Receipts	.....	10 0 0
Total...Rs.	.....	1,209 3 7

Examined and found correct.

(Sd.) KHURSHEDJEE RUSTOMJEE CAMA,
(„) BOMANJEE BYRAMJEE PATELL,
} *Auditors.*

C.

Anthropological Society of Bombay during the year 1907.

EXPENDITURE.	Rs. a. p.	Rs. a. p.
Establishment	.....	421 0 0
Postage and Stamps	.....	35 5 0
Stationery, Printing and Binding Charges...	.....	24 4 6
Cost of Printing the Journals	.....	310 0 0
Miscellaneous Charges...	.....	73 3 1
Balance with the Bank of Bombay on 31st December 1907	.....	345 7 0
Total...Rs.	.....	1,209 3 7

Invested Funds:

Government Promissory Notes bearing 3½ per cent. interest, Rs. 2,500-0-0.

BOMBAY,
31st December, 1907.

JIVANJI JAMSHEDJI MODI,
Honorary Secretary and Treasurer.

ORDINARY MONTHLY MEETING HELD ON WEDNESDAY, THE 25TH MARCH, 1908.

S. M. EDWARDES, ESQ., I.C.S., *President* IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

To the Library :

From Paris—Revue de L' Ecole D'Anthropologie de Paris, Annee II, Fevrier, 1908.

From Rome—Atti della Societa Romana di Anthropologia, Vol. XIII—Fasc. III, 1907.

From Leipzig—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, IV Heft.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences de St. Petersbourg, VI Serie, 1908, Nos. 1 and 2.

From Amsterdam—Annuaire 1906, A. Meteorologie.

Annuaire 1906, B. Magnetisme Terrestre.

From Washington—25th Annual Report of the Bureau of American Ethnology, 1903-04.

From Manila—The Philippine Journal of Science, Vol. II, No. 6.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIII, No. 261.

The following paper was then taken as read :—

"AN ACCOUNT OF DAKKALGÉRS",

BY RÁO BAHÁDUR R. C. ARTÁL, District Deputy Collector, Belgaum.

1. During the harvesting season of 1864 or 1865, when my father Chanvîrgouda was officiating as patel of my village Artál in the Bankápur Táluka of the Dhárwár District, a

gang of that class of people who are known as Dakkalgérs happened to arrive near the jungle of Basápur near Artál and encamped there. The Mahárs of Bujrukh Basápur, whose duty it was to take notice of their arrival and look to all their comforts and conveniences, especially as to food and water, because the Dakkalgérs who belong to the lowest caste amongst the Hindus are forbidden even to approach the quarters occupied by the Mahárs, failed to offer their usual hospitality to the gang. This very naturally aroused the indignation of the Dakkalgérs, who thereupon sought to punish the offenders for their neglect, in their usual way. The male Chief of the Mahárs of Bujrukh Basápur village was one Haṇama, and his wife was Haṇami. They were both our family Mahárs, and lived temporarily in the Artál Dhédwádá rendering daily services in our house, *viz.*, sweeping the house-yard and cattle-shed, levelling the surface of the latter, cutting firewood for daily use, preparing cowdung cakes, grooming horses, plastering the walls of the cattle-shed and the outer walls of the house, &c. On account of their small number, the Mahárs of Artál had hired the services of Haṇama and Haṇami, and allotted the same to our family. The Chief of the gang of Dakkalgérs went angrily to the Mahárwádá (quarters occupied by the Mahárs) of Bujrukh Basápur, with a dog and a bitch dressed, respectively, in male and female attire. But missing Haṇama and Haṇami there, they came to the vicinity of the Artál Mahárwádá where they were found. The trained dog and bitch were then alternately addressed as Haṇama and Haṇami, respectively, and ordered to move forward, when they did so slowly at each call, the chief himself stepping backward, as slowly, with his face towards them, and with the gestures of his hand made for calling the dogs. This they did from Artál to Dhundshi by the high road connecting them. This was enough to successfully inflict upon Haṇama and Haṇami the punishment of

excommunication. My deceased elder brother and I actually witnessed this scene being acted, as we were returning home from the Government school at Dhundshi which we were attending. I was then a young boy, and both my brother and I could not understand what the Dakkalgérs were doing. Haṇama and Haṇami complained to my father of the excommunication thus caused by the Dakkalgérs. My father probably on being so told by Haṇama and Haṇami, questioned us both as to whether we had witnessed the calling up of the dog and bitch by Dakkalgérs, to which we replied in the affirmative. My father felt embarrassed at this affliction of his family Mahárs, and got so highly enraged at this untoward act of these intruders which told very heavily upon the poor victims, that he could not check the temptation of subjecting the Dakkalgérs to beating, though he had been ill at the time with ague. But, with all this, Haṇama and Haṇami, to get rid of this excommunication, had to call together a tribunal of all the Mahárs of the Kattîmani (ಕಟ್ಟೀಮನಿ= a diocese) of Kasbá Bankápur in the Dhárwár District and the neighbouring villages, presided over by my father, to whose authoritative control the offending Mahárs were by a time-honoured caste arrangement subject, and who had to be fed every day at great cost to the offenders till they gave their decision in the matter. The custom is that the Mahár arbitrators prolong the enquiry from day to day intentionally, and after some discussion during the day, they all retire at about 5 p. m. purposely for prolonging the inquiry, and go to a liquor-shop, where the offender has, at his expense, to give each a lump of jaggory and a small quantity of liquor. Haṇama and Haṇami had in this way to expend money quite beyond their means. Amidst this gang of Dakkalgérs there was a woman who looked very captivating owing to her exquisite beauty and handsome and symmetrical limbs. She was highly admired by all the villagers of Artál for her fineness and grace, and her ravishing

charms of beauty seemed to justify as it were the traditional belief of the Hindus that women of the famous Padminî (ಪದ್ಮಿನೀ) class were to be met with mainly amongst the lowest classes of the people, such as Mahárs, Mángs, Dakkalgérs, &c., but especially amongst the Dakkalgérs. 'Padminî' means a woman of the first and most excellent of the four classes, *viz*:— Padminî (ಪದ್ಮಿನೀ), Chitriṇî (ಚಿತ್ರಿಣೀ), Shankhinî (ಶಂಖಿನೀ) and Hastinî (ಹಸ್ತಿನೀ) or Kariṇî (ಕರಿಣೀ) into which Sanskrit writers on erotic science class or divide women. The Ratimanjarî (ರತಿಮಂಜರೀ), a work on the subject in Sanskrit, defines in appropriate terms the peculiar characteristics of these four classes, in four metrical verses, each of four lines.

2. With this prefatory story, I proceed to give an account of this class of people, the Dakkalgérs.

The *Dakkalgérs* generally carry with them dogs and bitches. They cut off the ends of the ears of one dog and one bitch, and disguise them in the male and female dress respectively. They carry with them a musical instrument called "Kinnarî" (ಕಿನ್ನರೀ), at one end of which is fixed an artificial peacock. It seems to me that this class of people are called "Dakkalgérs," because they use a lute called in Sanskrit "Dakkárî" (ಡಕ್ಕಾರೀ= the lute of the Chándálas). They sing songs, some in honour of Mahárs and Mángs, to the tune of the Dakkárî or Kinnarî. The latter give them alms, etc., in return, for which the Dakkalgérs bless them.

3. So far as I know, the Dakkalgérs occupy the lowest position in the social scale of the Hindu society, at least in the Karnátic Deccan. They are also called in Canarese Sopacha, or Ṣvapachayya (ಸೊಪಚ or ಶ್ವಪಚಯ್ಯ), probably a corruption of the Sanskrit word 'Shwampach' or 'Shwapacha' (ಶ್ವಂಪಚ್ or ಶ್ವಪಚ)=a man of very low or

degraded caste, an outcaste, a dog-eater. They are not allowed to get into a village nor even into its Dhédwádá. They live in places far away from a village and also from the quarters occupied by the Mahárs and Mángs (ಹೊಲೆಯರು ಮತ್ತು ಮೂದಗರು ಅಥವಾ ಮೂದಿಗರು), who consider that the very touch of the Dakkalgérs pollutes them. It appears, therefore, that custom has rightly and justly imposed upon the village Mahárs, Mángs and Gaṇacháris of the diocese called in Kanarese Kaṭṭi-mani, the duty of supplying the Dakkalgérs with food, clothes, money, etc., whenever the latter happen to encamp within the limits of their villages. The Dakkalgérs are not even allowed to touch the sources of water-supply from which the Mahárs and Mángs fetch drinking water. Should the Mahárs and Mángs and their Gaṇácháris ever fail to look to their comforts and conveniences, the Dakkalgérs wreak vengeance upon the former by adopting the following method or procedure.

4. The chief of the gang of Dakkalgérs goes in anger to the quarters occupied by the Mahárs and Mángs, and calls the dog dressed in male attire in the name of the male chief of the Mahárs and Mángs, and the bitch dressed in female attire in the name of the wife of the chief Mahár or Máng. They are then alternately asked to move forward slowly, which they are trained to do at each call, the Dakkalgér Chief himself meanwhile pacing backward, as slowly, facing the dog and the bitch. This goes on for some distance. When so much is done, the Mahárs and the Mángs who have failed in their duty towards the Dakkalgérs, are in effect excommunicated.

5. On hearing of this degradation, the Gaṇáchári (ಗಣಾಚಾರಿ) or the head of the diocese of the Mahárs and Mángs are also called Kaṭṭîmaniyavaru (ಕಟ್ಟಿಮನಿಯವರು) visits the Mahárwádá or the Mángwádá at once and applies cowdung to the door of the house of the family. This amounts to an

absolute excommunication of that family. As a result of this, none of the caste-men are allowed to take food and water from that family until the matter is settled by a big caste committee, after a long and protracted enquiry involving much trouble and a large expenditure. I have cited at the top of this paper one such case that actually occurred in my own village Artál (Táluka Bankápur, Dhárwár District), about 35 or 40 years ago. It is on this account that the Mahárs and Mángs are very much afraid of the Dakkalgérs and take every possible care to look after their comforts and conveniences.

6. There is a story in the Basava—Puráṇa of a pious and famous Shaiva saint called Ṣiva-Nágamayya who was by caste a Dakkalgér. He is described as one of the senior saints (ಹಿರಿಯಭಕ್ತರು) and I find that all the saints of the depressed classes such as Mahárs, Mángs and Dakkalgérs are called Hiré-Bhaktas. My own idea as to those low-caste saints being called Hiré-Bhaktas is that the Dakkalgérs were probably the first settlers amongst the aborigines, and they were vanquished and conquered by the Mahárs and Mángs and driven out of villages, just as the latter were later on conquered in turn and driven out and made to reside outside villages, by the Àryans (*vide* my paper on Dyámavvá). In fact, the Dakkalgérs are taken by the Mahárs and Mángs to be as low in the social scale as they are themselves considered by the higher classes of the Hindus. Basawa, it is said, had the greatest regard for the famous Shaiva Saint Ṣiva-Nágamayya of the Dakkalgér caste who daily visited in a palanquin the palace of Basawaṇṇa, the Prime Minister at Kalyáṇ; and both of them dined together on the same table (*vide* a summary of the story of Ṣíva-Nágamayya, given at page 94 of the Journal, Volume VIII, of the Bombay Branch of the Royal Asiatic Society). This shows that the Veerashaiva faith made no distinction between man and man, and the only test applied for the determination of

the position of a man in the social scale was the true knowledge of Parasíva possessed by him, irrespective of birth and caste. This bears testimony to the fact that the doctrine of equality had a firm hold upon the minds of the Veerashaivas even in those remote times, and that they made distinctions of men, on the principles of the high moral status of individuals, not of caste or birth; and apparently out of regard for this famous Shaiva Saint, the present Lingáyats, even now, are bound to permit the bodies of Dakkalgérs to be buried in a Lingáyat Maṭh. I am informed that the body of a Dakkalgér who died a few years ago at Gokák in the Belgaum District was interred at a Lingáyat Maṭh there.

7. So far as I know, there are no Dakkalgérs in the Belgaum District. There are some families at Kadkól, a village in the present Kolhápur State on the border of the Murgód Mahál of the Belgaum District (Táluka Parasgad). I hear that they are to be found in some villages of the Bijápur District and in the Nizám's Dominions. Their population seems to be thin and scattered. It is said that they marry amongst themselves. Neither a Bráhmin nor a Jangam attends their marriages. A man has always two wives, and this custom is probably due to the difficulty of finding husbands for all the girls in that community. They have Bedagas (ಬೆಡಗ) or Gotras, and a man of one Bedaga cannot marry a girl of his own Bedaga or Gotra. A marriage costs from 40 to 50 Rupees, and married women wear lucky badges and toe-rings called Kálungaras (ಕಾಲುಂಗರ). Their patron-saint is Ṣiva-Nágamayya. They bury their dead bodies. They generally live in huts made of mats of the leaves of wild date-trees. Custom has prohibited them from bringing water in earthen jars over their heads, and hence the custom that the Maháars and Mángs supply them with water. There are no prostitutes amongst them,

apparently because no other castemen are allowed to touch them. Widow re-marriages are allowed. One is not allowed to marry his sister's daughter. Child marriages take place. They worship God Hanumanta (the monkey-god) and goddess Yellavvá.

8. The principles, upon which the doctrine of equality was so openly preached by Basavaṇṇa when he dined on the same table with the patron-saint of the lowest class of Dakkalgérs, seem to be: Firstly, the predominant idea of doing away entirely with distinctions between man and man and thus keeping salvation open to all classes alike, from the highest to the lowest; secondly, to preach the Adwaita (अद्वैत, ಅದ್ವೈತ) doctrine to its extreme limit and thereby obtain salvation; and thirdly, to highly popularize the Veerashaiva, (*i. e.*, reformed Shaiva) faith, by opening it out to all people alike, high or low.

9. Owing to the several social restrictions to which they are subjected, as described above, and to their touring habits necessitated as it were by custom, it appears possible that in the course of a few years or generations, the Dakkalgérs, as a race, might become extinct. It is noticeable that their numbers have fast been diminishing from time to time.

ORDINARY MONTHLY MEETING HELD ON WEDNESDAY, THE 29TH APRIL, 1908.

IN THE ABSENCE OF THE *President*, MR. S. M. EDWARDES, I. C. S., COL. A. S. JAYAKAR, I. M. S., WAS PROPOSED TO THE CHAIR.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

To the Library:

From Bombay (Techno Chemical Laboratory, Girgaum)—Plague and its Rational Treatment.

From Calcutta.—Journal of the Asiatic Society of Bengal Vol. LXXIII, Part I, Nos. I-IV.

Note on the Shrine of Taunsa.

Description of the Jam-i-Chihil Kalid.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee III, Mars, 1908.

From Berlin—Zeitschrift fur Ethnologie, Heft II., 1908.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences de St. Petersbourg, VI Serie, Nos. 3, 4, and 5 of 1908.

Die Sprache der Armenischen Zigeumer, Vol. VIII. No. 5.

From New York—Bulletin of the New York Public Library, Vol. XII., Nos. 2 and 3.

From Washington—Report on the Progress and Condition of the U. S. National Museum for the year ending June 30, 1907.

The Plague of Mexico, by Walter Hough.

From New Haven—Journal of the American Oriental Society, Twenty-eight Volume, Second Half.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. 6, Nos. 1, 2 and 3.

From Mexico—Anales del Museo Nacional de Mexico, Segunda Epoca, Tomo IV, num. II.

From Wien—Revue Internationale d'Ethnologie et de Linguistique, Band III, Heft 2, 1908.

Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVII Band, VI Heft.

Annalen des K. K. Naturhistorischen Hofmuseums, Band XXI, Nr. 3-4.

From Montevideo—Anales del Museo Nacional de Montevideo, Tomo III, Entrega III.

From Martinus Nijhoff—Bijdragen tot de Taal-Land-En Volkenkunde van Nederlandsch-Indie, Zevende Volgreeks, Zevende Deel and Zesde Deel.

From Cracovie—Extrait du Bulletin de L'Academie des Sciences de Cracovie Fevrier, 1908.

The following paper was then read:—

"AN ACCOUNT OF KUDAVAKKALIGÉRS".

BY RÁO BAHÁDUR R. C. ARTÁL, Dist.
Deputy Collector, Belgaum.

1. Kudavakkaligérs (ಕುಡುವಕ್ಕಲಿಗೇರು), or Koodavakkaligérs (ಕೂಡುವಕ್ಕಲಿಗೇರು) are a class of Lingáyat Hindus to be found in the Karnátic Deccan, and the Karnátic Southern Maráthá States. They are mainly to be met with in the Bijápur, Dhárwár, Belgaum, and Sholápur Districts. At the Imperial Census of 1901, Kudavakkaligérs numbered 21,209. The males were 10,754 and the females, 10,455.

2. As regards the derivation of this word 'Kudavakkaligér there has been a difference of opinion. Some think that the Kudavakkaligérs take their name from the Kánarese 'Kudá' (which means an iron field-hoe) and 'Vakkaliga' (which means a cultivator, from the root 'Vakku' (ವಕ್ಕು) to gather or reap the grains grown in a field), as their main occupation is cultivation or husbandry. The traditions of the caste inform us that the caste got the eponymous name after their founder who is said to have been named 'Kudavakkal', and that their original home was in Coorg, though there is little historical warrant or justification for this statement. Another opinion as to the derivation of the word is that it is a compound of the two words 'ಕುಡುವ or ಕೊಡುವ' (Kuduva or Koduva) which

means 'making gifts', and ವಕ್ಕಲ (Vakkala) which means an individual cultivator whose sole occupation is to gather and store up food grains grown in his fields. The compound word thus means 'cultivators who freely make gifts of food grains, etc., to the needy.' This derivation is justified by the fact that the Kudavakkaligérs are a class of people remarkable for their liberal-minded gifts of food grains, etc., to the indigent, and for their hospitality to their guests. The third known derivation of the word is that it is composed of the two words ಕೂಡ, *i.e.*, ಕೂಡುಹಾಕುವ (Kûda, *i. e.*, Kûdahákuva), meaning 'storing up,' and ವಕ್ಕಲ (Vakkala) meaning 'a cultivator, etc.,' as above—the whole compound meaning 'a set of people of the cultivating class who are universally known for their habit of storing up very large quantities of food grains.' In the fertile valley of Dóṇ in the Bágevádi táluka of the Bijápur District especially, the Kudavakkaligérs are noted for their invariable practice of keeping enormous quantities of food grains in store from year to year. (*Note.*—I was in charge of this Táluka for about 3 or 4 years from 1892 to 1896). This they can well afford to do owing to the high fertility of that valley and the bumper crops it yields when favoured by timely and sufficient showers of rain. Hence, the Maráthi saying, 'Pikail Dóṇ ter kháyila Kóṇ, na pikail ter ráhil kóṇ' (पिकेल डोणतर खाईल कोण नपिकेल तर राहील कोण), meaning —'If the Dóṇ valley yields good crops, who will eat them? and if it does not, who will survive?' These two extremes of yields of crop, *viz.*, a vast abundance in favoured years, and a great dearth in years of drought in this Dóṇ valley have naturally and necessarily taught the inhabitants of that part the lesson of storing up the bumper crops of good years apparently for use in bad years. No change has been wrought by time in this their habit which dates back to a time buried in the mists of antiquity; and another singular habit that has sprung up in direct sequence of this uncertain state

of rainfall in that valley is that some respectable Kudavakkal families among the Dóṇsáls, (*i. e.*, men inhabiting the Dóṇ valley) never sell their staple food-grain (Juari), but, at best, only *lend* it on terms peculiar to their part of the country.

3. There is a legendary story still current among the Kudavakkaligérs which goes to show that their common ancestor had two sons, one of whom took to the cultivation of lands, and the other to sheep-tending, and the present Kurbars are said to be the descendants of the latter. And the proverb, *viz.*, ಕುರುಬ ಕುಡುವಕ್ಕಲಿಗನಮ, meaning, that in the social scale both the Kudavakkaligérs and the Kurbars are equal, tends to support this story. There is a similar proverb amongst the Raddis, which goes to show that the present Vaddars and Raddis are the descendants of a common ancestor and that they are socially equal (ರಡ್ಡಿ ವಡ್ಡ ನಮ), and the fact that the common gods of both are Venkataramaṇa of Tirupati, North Arcot, Madrás Presidency, and Hanumánta (the Monkey-god), also tends to support the truth of the proverb. The strange but interesting story, as handed down by tradition (and it finds authority in the Puráṇs of the Shepherds), is as follows:— When the two sons of the common ancestor were engaged in driving into their land a big plough with the aid of eight or twelve bullocks, innumerable sheep began to arise in quick succession out of an anthill touched by the plough. The two brothers dreaded this unusual sight, and not knowing what to do, and fearing that the animals that arose out of the anthill were probably devils, set fire to them. Those animals that got burnt by the fire became the white sheep, while those that escaped the fire remained black sheep. The younger brother, puzzled at the running sheep, but curious to know what creatures they were, where they would go, and what would become of them, followed them a very long distance, and was never afterwards heard of. He is said to have eaten a piece of

the animal's flesh and relished it. He thus lost his caste and preferred to remain away tending the new animals which thus happened to come in contact with him, instead of going back home. He is thus said to have been the originator of the caste of the present Kurabars.

4. It is said there are two endogamous divisions of the Kudavakkaligérs, *viz.*, those who wear the Iṣhṭa-Linga, and those who do not, the former numbering 1,486 and the latter 19,723. But I know only the Lingáyat Kudavakkaligérs, who resemble Panchamasáli Lingáyats in religion and customs, except that they keep the top-knot and their marriages are solemnized by Brahmins and also by Lingáyat priests (the Jangams). But, of late, the number of marriages solemnized by the latter is fast increasing. The former, though professing to be non-Lingáyats, are still highly influenced by Lingáyatism, inasmuch as they do not observe the well-known five ceremonial impurities. They are :—The one at birth, the one at death, the one of caste, the one of the women's monthly courses and the one of the touch of the consecrated food by lips. (*Vide* my Account of the Veerashaivas). They bury their dead and abstain from flesh and liquor.

5. The Kudavakkaligérs have four endogamous divisions who interdine but do not intermarry. They are :—

I. Daṇḍávatis or Fine-Payers.

II. Miṇigadiks or Patched shoe-wearers.

III. Taddóḍis or Fools.

IV. Yattiraks or Bull-wounded.

There has recently been a sub-division of the Taddóḍis called Huggiyavaru, who reside at Saundatti, Parasgad Táluka, Belgaum District, and in the Navalgund Táluka of the Dhárwár District. Two other sub-divisions have been known to exist, one at Hombal in the Gadag Táluka of the Dhárwár

District, named 'Bellyágalu' (ಬೆಳ್ಳ್ಯಗಳು). There are about 40 families of them there. The second is named 'Navalyágalu' (ನವಲ್ಯಗಳು), and are to be found in the Belláry District of the Madrás Presidency. I hear there have been recently some widow re-marriages in this latter section.

6. There are no exogamous sub-divisions of the caste. So far as I know, they have no stock-names called Bedagus (ಬೆಡಗು) similar to the Gotras of the higher castes. A member of the caste may marry his father's sister's, or mother's brother's daughter. He cannot marry his mother's sister's daughter. A man may marry two sisters, and brothers may marry sisters. Polygamy is allowed and practised. Widow marriages and divorces are forbidden, and polyandry is unknown. Until recently they were under the control of the Bráhmins entirely, and have, therefore, naturally adopted their customs, and hence prohibited re-marriages and divorce. Girls are married before they attain puberty. Boys are married at any age. The offer of marriage comes from either side. The day for the marriage is fixed by a Jangam or the village astrologer. The service is conducted by a Bráhmin or a Lingáyat priest, recently by the latter. The principal ceremonies are :—

Guggalapûjá—The worship of torch-lights carried in a procession with great pomp and ceremony, accompanied by village music and tom-toms.

Dévakárya—In this they offer a 'Naivédya' (ನೈವೇದ್ಯ) [meaning an offering of food] of sumptuous cooked food to their family deity, and a Jangam and kinsfolk are given a feast.

Sîmántapûjana—This ceremony is held on the evening of the Dévakárya day. The bridegroom is taken either on a bullock or on horseback, in a proces-

sion attended with tom-toms, to a temple where 'gudárs' (native *páls*) or carpets or *kamlies* are spread and lights are provided. There, a priest applies the red powder to the bridegroom's forehead, and the bride's father then offers him Âhér (ಆಹೇರ), *i.e.*, makes him presents of rich articles of dress.

Lagna—The marriage proper. This is celebrated the next day after the Sîmántapûjana with tom-toms at intervals. Kankaṇs (ಕಂಕಣ), *i.e.*, cotton threads with a piece of turmeric are first tied round the wrists of the bride and the bridegroom. Then, five earthen jars (called ಐದಣಿ ಮುಗಳು) containing betel-nuts, dry cocoa-kernel and copper coins are placed on the floor, and the boy and the girl are made to stand near them. Sacred verses are repeated and grains of reddened rice are thrown over the pair. The bride and bridegroom then worship the five jars, this being the essential binding portion of the ceremony.

Lastly, the Merawaṇigé (Procession)—This ceremony is held on the day next after the marriage. The bridegroom is seated behind and the bride in front, on the back of a decorated bullock or horse, and they are taken to a temple in a procession attended with tom-toms and lights, and thence to the bridegroom's house.

The Kuḍavakkaligérs have to pay 'Téravu' (bride's money), and a widower has to pay heavy bride's money on account of his having lost husbandhood by the death of his first wife.

7. In connection with marriage, a peculiar custom—in my opinion, a just and equitable one—which prevails amongst

the Kuḍavakkaligérs, deserves special mention. So far as I know, this is not to be met with in any other caste or community. It is this,—I need hardly add that it is quite analogous to the injunctions prescribed for the widow in the higher classes by Smriti-writers—a man's husbandhood ceases as soon as his first wife dies. If he marries a second wife, the latter gets 'Muttaiditana' (ಮುತ್ತೈದಿತನ) or what may be called wifehood, during her husband's lifetime, whereas the husband who has married a second wife on the death of the first does not retain his husbandhood, even if his second wife be alive. To express it better, though he marries a second wife, he retains his widowership. But if a man marries a second wife during the lifetime of his first, he does not thereby lose the privilege of husbandhood, *i.e.*, not having lost any wife by death, he is not a widower. Thus, a man with the death of his first wife loses all the privileges of husbandhood, and is not thenceforward permitted to take any part in auspicious ceremonies, such as marriage, consummation, etc., and waving of lamps, etc., before married couples. (ಸೀಸೆಅಕ್ಕಿ ಹಾಕೋಣ ಮತ್ತು ಆರತಿ ಬೆಳಗೋಣ.) This treatment of a widower on a par with a widow as to their appearances and acts on auspicious occasions is peculiar only to this class of people. This Shepherd's ordinance is unquestionably a very just one, and it is evident that the wisdom and impartiality of its makers cannot fail to strike us, and make even the famous metrical Smriti-writers blush at their one-sided rule as to the disability of the widow only, and not of the widower too.

8. There is also another peculiar custom which is said to prevail in the 'Miṇigaḍika' Sect, or patched-shoe-wearers, one of the four sub-divisions. At the time of marriage, the bride and the bridegroom, so far as I know, are made to stand in a coil of a leather rope called in Kanarese 'Miṇi' (ಮಿಣಿ) placed in a bamboo basket, until the ceremony of throwing

reddened rice over the heads of the couple is over. This seems to be the distinguishing feature of this sect of the Kuḍavakkaligérs.

9. This caste follows the Hindu Law of Inheritance. Their family deities are Basawaṇṇa, Veerabhadra and Yellavá. They also worship the village goddesses Dyámavá and Durgavá, and believe in sorcery, witch-craft and sooth-saying.

10. It appears to me that the Kuḍavakkaligérs, the Kurabas and the Raddis, were converted to the Veerashaiva or Lingáyat faith after the conversion of the famous patron-saint Siddharáméshwar of Sonnalapur (the present Sholápur) of the Kuḍavakkaligérs to the Veerashaiva faith by Channabasavaṇṇa in about the middle of the twelfth century. (*Vide* Chapter LIX of the Channabasawa Puráṇa by Virûpáx Pandit of Pampá or Hampi or Vijayanagar in the present Belláry District, Madrás Presidency, and page 209, Volume VIII, of the Journal of the Bombay Branch of the Royal Asiatic Society, and also the Siddharáméshwar Puráṇa by Rághawánka of Pampá or Hampi). The puráṇs say, that Siddharáméshwar was, by caste, a Shaiva Kuḍavakkaliga without an 'Iṣhṭa Linga' before he was initiated into the Veerashaiva faith.

11. The Kuḍavakkaligérs observe the leading Hindu holidays, and make pilgrimages to Tuljápur in the Nizám's Territory and to Goḷagirilinga in the Bijápur District. The account of Goḷagirilinga is deserving of a casual mention. On his way to the annual fair at Shrîshaila Mallikárjuna with the 'Kambi' (ಕಂಬಿ = a long staff), a Jangam was met by a shepherd at Goḷagiri in the Shindgi Táluka of the Bijápur District, who asked him the purpose of his tour. On the Jangam's mentioning to the shepherd that he was going there to fetch lingas, the latter solicited him to bring one for himself, paying him, at the same time, one gold Varáha (ವರಾಹ),

a gold coin worth rupees four, bearing the impression of a boar. The Jangam, after leaving Goḷagiri, forgot all about it, and on his return journey, the shepherd who had been anxiously awaiting his return, asked him if he had brought a Linga for him, as promised. The Jangam finding himself at a loss to know what to do, having forgotten to bring one, and fearing that he would be required to pay back the gold Varáha, just picked up from the ground a rounded crumble (Hikké, ಹಿಕ್ಕೆ) of the dung of sheep, and delivered it to the shepherd as the Linga brought for him. The shepherd took it with full devotion, and began to worship it. As a result of his heartfelt devotion, the crumble was turned into an actual Linga by the grace of the Almighty God Shiva, who fully appreciated the shepherd's devotion and gave him salvation by carrying him to the Kailása or heaven. This legend is one of the nine legends about the nine Mugdharu (ಮುಗ್ಧರು), *i. e.*, devotees mentioned in the Basava Purán. This is the origin of this place of sanctity. This Goḷaléshwar Linga, thus established by a Kuraba, is the patron-god of the Kuḍavakkaligérs ; and this indicates the close connection between the Kuḍavakkaligérs and the Kurabas. On every Tuesday in the month of Aṣháḍha the Kuḍavakkaligér women worship the goddess Guḷkavá or Guḷḷavá, and in the first half of the month of Shrávaṇa, the goddess Chengaḷakavvá is worshipped. On the Ashvina full-moon-day, they worship the goddess Sheegavvá. Hence, that Pourṇimá or full-moon-day is called Sheegi-Huṇṇivi. The word 'Sheega' (ಶೀಗ, शिग) seems to be a Maráthi word which means 'the crown or head of the ears of crop.' Then on the next full-moon-day, *i. e.*, that of the month of " Kártika, they worship an image of the goddess Gourî made of earth. Hence, that day has come to be called Gourí-Huṇṇivi. And this comes when the ears of corn acquire a fair or golden (ಗೌರ, goura) colour owing to maturity. The Jeṣhṭh-full-moon

is called 'Kára-Huṇṇivi,' and is held in great reverence. The day before the full-moon, boiled Indian millet, or crushed wheat, or gram, is given to working bullocks; and on the full-moon-day, eggs are broken and mixed with oil, and forced down the bullock's throats. They are dressed in rich blanket, or quilts, or woollen cloths, decked with flowers, and their horns are painted red. And red hand symbols are imprinted on their bodies. In some cases, rich husbandmen put their women's silver anklets on the bullock's legs, and their necks, horns and foreheads are decorated with gold ornaments such as 'Kaṇṭhi' (ಕಂಠಿ), 'Gópa' (ಗೊಪ್ಪ), 'Géjjéṭikki' (ಗೆಜ್ಜೆಟಿಕ್ಕಿ), &c. At last, they are taken to an appointed place outside the village main entrance gate. The villagers then let loose their bullocks, racing them at top-speed towards the village-gates, and following the animals with shouts of joy through the village-gate. If the red-coloured bullock or bull gets into the village-gate ahead, the ryots conclude that there will be a plentiful crop of the early juari which is red in colour. And if the white-coloured bullock or bull gets into the village-gate ahead of his companion, the ryots conclude that there will be a bumper crop of rabi or white millet. They adjust the sowing of kharif or rabi crops accordingly. A festoon made of the green leaves of a *neem-tree* with a dry cocoanut kernel is hung at the village-gate, and one of the followers of the bullocks jumps up and takes the kernel with some leaves, and this concludes the ceremony of 'Karihariyóṇa' (ಕರಹರಿಯೋಣ), which literally means 'doing away with the blackness or unpropitiousness'; hence it means 'the warding off of physical evils arising from the five great elements' from the village. This ceremony is performed in honour of the coming cultivating season, and also with a view to drive away the unpropitiousness or the physical evils from the village. The right of 'Karihariyóṇa' belongs to the village headman, or pátil.

12. The marriages of the Kuḍavakkaligérs are conducted by Bráhmins, and in a majority of cases by Lingáyat priests called Jangams. Their funerals are conducted by Jangams and the Lingáyats. The dead are buried in Lingáyat fashion. On the twelfth day after death, Jangams are feasted. No ceremonies are performed for the propitiation of the deceased ancestors.

13. The main occupation of the caste is husbandry. Some hold land under the rayatwári system. Some are tenants of superior holders. Some are field-labourers and are paid either in cash or in kind. Their women sell butter, milk and curds, the produce of their cows and she-buffaloes.

14. The Kuḍavakkaligérs claim the honour of having either invented or perfected the art of cultivation, and there seems to be some truth in this their claim, because the ceremony of worshipping the drill-plough (ಕಡ್ಡಿಕೋಳಲು ಮತ್ತು ಬಟ್ಟಲು) by the bridegroom, and the milk-post (ಕರಕೋಳಲು) by the bride, still forms an important factor of their marriage ceremony. This custom also prevails amongst the Kurabars, and both the Kuḍavakkaligérs and Kurabars, having been descended from a common ancestor, still enjoy the time-honoured privilege, at any rate in this part of the country, of driving their drill-ploughs first into the soil in preference to others, and the villagers accord the privilege to them under the superstitious belief that the driving of drill-ploughs by them into the lands of their village brings in a good or bumper harvest. In a village where there are Kuḍavakkaligérs, Kurabars and the Raddis, the said privilege is enjoyed first by Kuḍavakkaligérs, then by the Kurabars, and lastly by the Raddis, in preference to the other classes of cultivators. The Kuḍavakkaligérs, the Kurabars and the Raddis—this is the time-honoured order of precedence solemnly observed even now by most of the villagers in the matter of drill-ploughs being got auspiciously

driven into their lands by the said three classes of the people held sacred for the purpose. It is only in the absence of all these three classes that others are allowed to enjoy this privilege. The custom of worshipping the drill-plough and the milk-post at marriage ceremonies also prevails amongst the Uppárs, Chhétris, Raddis and other cultivating classes, but there seems to be little doubt that they have borrowed it from Kuḍavakkaligérs and Kurabars. The customs spoken of above still prevail amongst the three cultivating classes in the Karnátic Deccan, where Kuḍavakkaligérs and Raddis are to be found mostly in fertile tracts, for example, the Dóṇ valley of the Bijápur District and the Navalgund and Róṇ Tálukas of the Dhárwár District. So far as I know, no other castes in this part of the country can compete with the Kuḍavakkaligérs and the Raddis in the matter of proficiency in cultivation.

ANTHROPOLOGICAL SCRAPS.

Black-Art in India.

There is much that is mysterious and seemingly ridiculous in Indian life which the Western man of science can hardly understand or appreciate. To him the folklore of the Hindus is but a huge tissue of absurd rites and superstitions. It is almost incredible what a powerful sway witchcraft still holds over the imagination of people here. It is not only the illiterate and ignorant masses who place implicit belief in it, but even the so-called educated and refined classes are not entirely free from it. To the evil magic of the witch is still ascribed many a death otherwise unaccountable, and to the influence of her "evil eye" many an untoward event or illness. The purpose of the present article is to give the reader an idea of what "Black-art" in India is, with perhaps one or two instances of "death by magic" which have come within my experience.

"Black-art" or *chillangi, soonyam,* or *todubothu* as it is known here, seems to have been very common in India for a long time. It is commonly believed that Malabar is the home of witchcraft in India, though perhaps it is there the art first began to be practised extensively. The land of Malayalam is still talked of as a land of mysteries.

> "It's a land of beauties and riches,
> It's a land of spells and witches."

But the art is not now confined to Malabar only and may be seen practised in the several provinces of India. It is extensively practised in our Presidency. The Savaras and Khonds of Jeypore hills, the Oriyas of Ganjam, some Brahmans of Godavari and Krishna, the Yenadis of Nellore and some Tamils of Madras all practise it more or less. The art consists in killing men or animals by means of spells and incantations. It is the same kind of magic as prevailed in Rome in the days of Horace, and in Europe in the Middle Ages and later. It is very strange that the magic always works, and stranger still is the fact that the victim often dies in the same way in which his death has been foretold. I am generally very sceptical about these matters, but one or two things happened in my life which, unable as they were by themselves to "flash conviction on my soul," have succeeded in making me somewhat wavering, and perhaps, superstitious. I was spending my summer holidays in 1906 in my own native village when the following instance came to my notice :—One of the female inhabitants of the village became suddenly ill one morning. Her body was terribly swollen, the woman appearing nearly four times as big as her normal self. The whole village was soon on the spot, and many were the whispers among the women present who concluded their half-audible deliberations saying that the woman was the victim of some evil magic. A "devil-driver" was at once procured, and he gave out that

the woman was subjected to the influence of *chillangi* and mentioned a certain house in the village where the operation of evil magic was being carried on by a Brahman youth. A couple of men ran to the house and to their surprise found there a young magician busily engaged in washing a clay representation of the sick woman. They forcibly took it away from him and gave him in return a sound thrashing. Counter-spells and incantations were afterwards used and eventually the woman recovered. I can give another instance of "black-art" which came within my experience. Two Brahman youths of a certain village in the Ganjam district had once a quarrel. One of them who knew "black-art" cursed the other. He said he would die in a month a miserable death, his body full of foul ulcers. They then separated, the other Brahman youth little heeding the words of his enemy. A couple of weeks after the young man who had been cursed became ill, and as was prophesied, his body became full of foul ulcers, and he died. His friends and relatives came to know that he had been subjected to *soonyam*, but it was too late to save him.

There are many ways in which "black-art" is practised in different countries, but the goal has always been the same—the sickness or death of somebody. An earthen or pith representation of the person whose death is aimed at is made, and after some preliminary worship of the Evil Deity, it is destroyed by means of fire or water, and the life of the intended victim is shortened in proportion to the reduction caused in the figure, and no sooner does the figure vanish completely than the person aimed at dies. Sometimes the dust of the feet of the person to be killed is gathered and washed in a running stream. One is often struck by the similarity that exists between the ways in which this evil magic is worked out in widely separated countries. The following is quoted from an interesting article on the subject by Mr. Elkington: "I

was once present," says Mr. Elkington writing about the South Sea Magicians, "at the death-bed of an old Chief who had offended another Chief, and that man had been cursed by a Tohunga or a priest. I was unable to ascertain exactly what he had done, but the result of it was that an image made of clay, which was supposed to represent him, was made in a creek, and, as the water washed away the figure, so the Chief gradually sank, and when the last particle softened by the slowly trickling water and vanished down the stream, so that moment the soul of the old Chief passed over the border." Here is another paragraph bearing on European magic: "This recalls the wax figures melted over slow fires by which the Roman Canidia consumed her victims, and again the similar figures through which the magicians of Elizabeth's day and that of Charles IX. of France attempted the lives of these sovereigns. One morning the occult philosopher, Dr. Dee, was hastily summoned to save the life of Elizabeth from such magic machinations. A great wax doll, representing the queen, was discovered lying in Lincoln's Inn Fields, with a huge pin transfixing its breast. Dee undertook to disenchant the image, but only on condition that Mr. Secretary Wilson stood by him to testify that nothing but godly enchantments were used. About the same time, in 1574, the Florentine Ruggieri was condemned to the galleys for having conspired against Charles IX. in favour of his brother, the Duke of Alençon, by transfixing with pins the heart of a wax image representing the French monarch."

It is a curious fact that in India everybody believes in the efficacy of "black-art," though perhaps its practice is more common in villages than in towns, more among the illiterate and semi-civilised races than among the educated and refined. The magic is said to be so easy that anybody can learn it in a couple of hours. Not many months ago I had a talk on the subject with an inhabitant of my village who seemed to have

known and practised the nefarious art, and I may be permitted to tell the reader something of the way in which the power of causing death by magic is acquired. My informant said that he heard one day there was such a thing as *chillangi* and was fired with a desire to know the art himself. There was a man in the village who was notorious for his proficiency in it, and he went to him with a request to teach him the magic, which the man consented to do. He and his *guru* (teacher) went one night, fixed previously as auspicious, to a tank outside the village. The *guru* undressed himself, bathed in the waters of the tank and smeared his body with ashes and saffron. He then made a clay figure of a woman, and having placed it on the bank of the tank began to worship it with flowers and fruits as any Hindu would worship his idol. My informant was in the meanwhile sitting mutely, observing what his teacher was doing. He was then asked to undress himself and take a plunge in the water of the tank, which he at once did. The *guru* then uttered some spells and incantations and called his deity. There then appeared on the scene a female form. It was shadowy, but my informant assured me it was by no means good-looking. The *guru* and his pupil stood still for some time, at the end of which the former requested his goddess to enlist the young man by his side as a member of the fraternity presided over by her. The female form then stretched its hand and blessed (?) my informant with the power of causing death to mortals by magic. The *guru* and his pupil prostrated themselves at its feet, and the shadowy form vanished into the air. The young man was then taught some *mantrams* by the *guru* which he said were extremely easy, and made to do certain things. Next day he wanted to test his newly acquired powers, and so worked the magic, aiming at a cocoanut tree in his neighbour's back-yard. He found to his great satisfaction that the green tree with its beautiful foliage and bunches of fruit was completely consumed within

twenty-four hours. He then directed his magic against a child, then against its mother, and then against anybody whom he had a fancy to send to the grave. My informant told me that he had to kill at least two persons every month, or else his goddess would not be satisfied and might turn round and eat him up.

Persons who have been known to be in communication with the devil cannot hope to live peacefully among their neighbours. The town or village in which they live will be rendered too hot for them. Every untoward event and sudden illness is ascribed to them and they are often rather roughly handled by the villagers. There is a belief among our people that if a person be deprived of his front teeth, he cannot work any more his evil magic, and many a supposed witch has been robbed of her teeth and rendered powerless. Instances of the people harassing witches are common in this country, and the following one, reported in the papers some time ago, may be read with interest: A labourer in a certain village had his son ill for some time. It appeared that the illness was at first not of a serious nature, but the fever grew worse and the young man was ultimately bed-ridden. The parents promptly came to the conclusion that a neighbouring middle-aged woman who had the notoriety of dealing with the devil, had cast "evil-eye" on the lad. From that time began the persecution of the poor woman. She was cut off by the caste *Panchayat* as a witch, and was excommunicated socially and religiously. In her despair she appealed to the Zamindari Tahsildar to save her from further persecution. He convened a meeting of her caste people, and tried to make matters smooth by offering a rational explanation of the lad's illness. But the people would not hear him, and the poor woman was still harassed in every conceivable manner. She was asked to leave the village for good, and when she did not comply with the request, she was thrashed. A devil-driver was one day procured, who disen-

chanted the lad by means of counter magic. The devil that the lad was supposed to have been possessed with was locked up in a pot and cast into a well. Strange to say, the boy then recovered. This confirmed all the more the suspicions of the villagers, who lost no time in making the place too hot for the woman. Fain would they have killed her, but they lived under the British Government.

It is generally supposed that the black magic does not work in the case of enemies. But there are instances that go to prove the contrary. It is also believed that the corpses of persons killed by magic do not decompose for a considerable time even after burial. We are told that the magician goes to the burial ground and takes out the corpse of his victim, and enlivens it by some *mantrams*. He then talks to it for some time, and again depriving it of life, once more sends it to the grave never more to rise.

Another superstition supposed to have some connection with witchcraft is that of the "evil-eye", which is very common among our women. The superstition is not confined to India alone, but is prevalent in China and Japan also, as well as some parts of Great Britain. But it is in India more than in any other country that it thrives vigorously. It is a duty with many a Hindu mother to disenchant her child every night lest it should be under the influence of some "evil-eye." And to do this she takes some salt and chillies, and waving them round the child's face three times, throws them into fire. Sometimes a lamp is lighted, waved round the child's face and cast on the road. The origin of this superstition is traced to the feeling of envy inherent in human nature. It is the idea that the face is an index of the heart, and that an envious look works mischief to the person looked at, that has given rise to the superstition of the "evil-eye." It is the unconscious look of envy that wears the cloak of admiration or

appreciation that is to be most dreaded. Nothing is more displeasing to the Hindu mother than a complimentary remark on the beauty of her child. It is said that "untold miseries lurk in an admiring look, and that a hearty compliment forebodes something evil to its happy recipient."

There are some women who are supposed to have been gifted with the power of disenchanting persons suffering from the effects of the "evil-eye," just as there are persons who are able to "drive away devils." I have seen many cases of disenchanting persons subjected to the "evil-eye." The magician holds some ashes in the hand and recites some *mantrams* over them. The ashes are then rubbed to the forehead of the suffering person and he gets better. The *mantrams* are sometimes uttered over some water held in a vessel, and the suffering person is made to drink it afterwards. "Devil-driving" is not so tame an affair, and the process of disenchanting a person possessed by a devil is a tedious and long one. We are told that it is easier to drive the devil when it possesses a man, than when it possesses a woman. There are many kinds of devils, some of which can be easily driven, whereas some are very obstinate and do not easily yield to the spells of the disenchanter.—T. S. Rama Sastri, Madras. (*East & West*, December 1908, Vol. VII, No. 86.)

Extract *from the late* Mr. Edward Tyrrell Leith's Manuscript Notes *on the* Subject *of* "*The* Dog *in* Myth *and* Custom."

(*Continued from page* 170, Vol. VIII, No. 2.)

Sag-did and *Noose.*—Death is conceived as a personal Being to whose cunning and overpowering Man is inevitably exposed. *He seats himself on a man's face or lips, he gazes into his eyes,* he holds

him "am Bendel." The noose, by which *Yama* secures the soul of the dead man, is the rope, in the legend of the wild Huntsman, with which the Dead Host is carried through the air. The noose of Death according to *Rochhotz*, has its origin in the life of the Fishing and Hunting Tribes. Hence its mention in *Ezechiel* (XXVI, 14, 44, 10) and *Psalms* (XVIII, 6); also in *Horace* (3, 24, 8). The Lasso of the American Indian is the same as the Cast-rope of the ancient Franks in battle.

Bancroft (H. H.) Native Races of the Pacific States of North America, Vol. I, p. 118.

Dog-Ancestor.—The *Chipewyans* derive their origin from a DOG. Hence they formerly would not allow their sledges to be drawn by DOGS, but by their women.

Ib., p. 121, note.

The *Dog-rib Indians* or Slaves, (*i.e.*, "Strangers") take their names, in the first instance, from their DOGS. A young man is the father of a certain dog, but when he is married, and has a son, he styles himself the father of the boy. The women have a habit of reproving the dogs very tenderly when they observe them fighting. "Are you not ashamed," say they, "to quarrel with your little brother?" (citing *Frankin's Nar.*, Vol. II, pp. 85, 86). They are cannibals, casting lots for victims in time of scarcity.

Brinton (D. G.). The Myths of the New World, New York, &c., 1868, p. 294.

DOG *sacrificed.*—The Red Indian in a storm flings a DOG overboard as a propitiatory offering to the deity of the waters.

Dog *as symbol of the Moon.*—Dogs were supposed to stand in some peculiar relation to the Moon, probably because they howl at it and run at night, uncanny practices which have cost them dear in reputation. *Brinton* (D. G.) The Myths of the New World, New York, &c., 1868, p. 137.

The *Peruvians, Tupis, Creeks, Iroquois, Algonkins,* and *Greenland Eskimos* had a custom of beating dogs during an Eclipse. *Ib.*

The *Creeks* explained it thus:—The big dog was swallowing the Sun, and by whipping the pups he was made to desist. Here, according to *Brinton,* the big Dog is the Night Goddess, who shrouded the world at midday.

The ancient *Romans* sacrificed Dogs to *Hecate* and *Diana,* the *Egyptians* to *Isis.* *Ib.*

The Inca *Pachacutec,* when he invaded the province of *Huanca,* found the figure of a Dog installed in the temples as the highest deity. They were also accustomed to select a Dog as the living representative, to pray to it and offer it sacrifice, and when well fattened, to serve it up at a great feast and eating it as a god. There, the priests summoned their attendants by blowing through an instrument fashioned out of a dog's skull. *Ib.*, p. 138.

This canine canonization explains why in some parts of *Peru* a priest was called by way of honor *allco,* dog! also why the dog's skeletons are so often found carefully interred with the human remains.

The use of Dog's, hair—In *Puget Sound,* the natives make blankets of dog's hair and raise dogs for the purpose. Bancroft, Vol. I.

Prognostics from Dog.—To meet a Dog is lucky.

THE

JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

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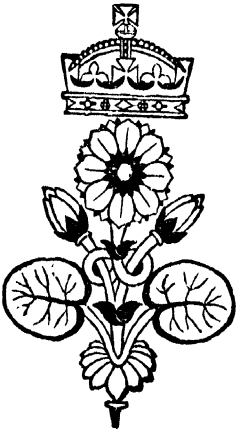

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OF

BOMBAY.

ORDINARY MONTHLY MEETING held on Wednesday, the 24th June, 1908.

Mr. S. M. EDWARDES, I. C. S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 97, 98, 101, 102, 103, 104, 106, 107 and 108.

From Calcutta—Extracts from the Journal and Proceedings of the Asiatic Society of Bengal, (New Series), Vol. III, No. 10, 1907, and Vol. IV, No. 3, 1908.

Journal and Proceedings of the Asiatic Society of Bengal, Vol. III., Nos. 9 and 10, and Vol. IV., No. 1.

Memoirs of the Asiatic Society of Bengal, Vol. II., No. 5, pp. 85-120.

History of the Rise, Progress and Downfall of Buddhism in India, by Sumpa Khan-Po Yece Pal Jor, edited by Sarat Chandra Das, C.I.E., 1908.

From Uppsala—De Svenska Nomadlapparnas Flyttningar Till Norse, 1908.

Forestallningar i Israel om de Doda och Tillstandet Efter Doden, 1907.

From Paris—Bulletins et Memoires de la Societe D'Anthropologie de Paris, Nos. 1, 2, 3, 4, 5 and 6 of 1903 ; Nos. 3 and 6 of 1904 ; Nos. 1 to 6 of 1906 ; Nos. 1, 2 and 3 of 1907.

Revue de L'Ecole D'Anthropologie de Paris, Annee IV., April 1908, and Annee—V., May 1908.

Observations sur Les Guepes-Janet Charles, 1903.

Anatomie du Gaster de la Myrmica Rubra-Janet Charles, 1902.

Essai sur la Constitution Morphologique de la Tete de L' Insecte par, Charles Janet, 1899.

Notes sur Les Fourmis et Les Guepes, Charles Janet.

From Berlin—Zeitschrift fur Ethnologie Heft I. and III, 1908.

From Leipzig—Zeitschrift der Deutschen Morgenlandischen Gesellschaft, I Heft.

From Zurich—Wissenschaftliche Mess-Instrumente fur Anthropologie.

From St. Petersbourg—Bulletin de L'Academie Imperiale des Sciences de St. Petersbourg, Nos. 6, 7 and 9, 1908.

From New York—Bulletin of the New York Public Library, Vol. XII, Nos. 4 and 5.

From Washington—Annual Report of the Smithsonian Institution, 1906.

Bulletin 33, Bureau of American Ethnology, 1907.

From Mexico—Anales del Museo Nacional de Mexico Segunda Epoca, Tomo IV., num. 12, 1907, and Tomo, V., num. 2, 1908.

From Manila—The Philippine Journal of Science, Vol. III, No. 1.

From Wien—International Review of Ethnology and Linguistics, Band III., Heft 3.

From Sydney—Journal of the Royal Anthropological Society of Australasia, Vol. IX., Nos. 8, 11 and 12.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIII., Nos. 263 and 264, 1908.

Shams-ul-Ulma Jivanji Jamshedji Modi, B.A., then read the following paper :—

"MR. K. ENOSTRANZAV'S PAPER ON THE OSSUARIES AND ASTODÂNS OF TURKESTAN, WITH A FEW FURTHER OBSERVATIONS ON THE ASTODÂN."

At the monthly meeting of Wednesday, the 29th August 1888, I had the pleasure of reading before our Society a paper entitled "*Astodân* or a Persian coffin said to be 3,000 years old, sent to the Museum of the Anthropological Society of Bombay by Mr. Malcolm of Bushire." The paper was printed in the Journal of our Society (Vol. I No. 7.). On 30th October, 1889, I read at Paris before "L'Académie des Inscriptions et Belles Lettres," a paper on a cognate subject under the title of "Quelques observations sur les Ossuaires, rapportés de Perse par M. Dieulafoy et deposés au Musée du Louvre." It has been published in the transactions of that learned body. I produce before the Society, the Astodân or ossuary which formed the subject of my paper about 20 years ago. I find, that the bones in it have now been a good deal more destroyed during this period than when I saw them at first.

The Museum of our Bombay Branch of the Royal Asiatic Society had received from Mr. Bruce of Bushire, in 1813 similar *Astodâns*, though not of the same type and size; and a

paper was read on the 6th of July 1813, before the Society, by Mr. William Erskine, under the title of "Observations on two Sepulchral Urns found in Bushire in Persia."

Such Astodâns or bone-receptacles of various forms, kinds and sizes are found in many parts of Persia. Lieut. Selby, Sir John Macdonel Kinneir and other travellers have referred to these in the accounts of their travels.[1]

My paper in 1888 before this Society had drawn the attention of Rev. Casartelli, of St. Bead's College, Manchester. In his article, entitled "Astodans, and the Avestic Funeral prescriptions" in the Babylonian and Oriental Record of June 1890 (Vol. IV. No. 7.), he refers to my paper at some length, in connection with the Hon. John Abercromby's reference to a similar custom in the Caucassus in his "Trip through the Eastern Caucassus published in 1889."

Now, I am led to refer to this subject again, by an interesting paper by Mr. K. Enostranzav, a Russian scholar, who has kindly done me the courtesy of sending me a copy of his paper through the kind favour of Mr. A. Polovtsoff, the late Russian Imperial Consul-General in our city. The author had commissioned Mr. Polovtsoff to examine the Astodân, referred to by me in my paper before the Society in 1838. I had the pleasure of showing it to him, and it was arranged, that he was to get photographs taken, for Mr. K. Enostranzav, of that Astodân and of other similar urns in the Museum of the B. B. R. A. Society. At my request, Mr. Polovtsoff has kindly

(1) *Vide* (*a*) Journal of the Royal Geographical Society, London, Vol. XIV, pp. 219-246 for Lieut. Selby's paper on his Navigation of the River Karun. (*b*) Sir Kinneir's Memoir of the Persian Empire (*c*) Journal of the Anthropological Society, Vol. I, No. 1, p. 12. (*d*) Journal B. B. R. A. S., Vol. II., p. 214. (*e*) Journal B. B. R. A. S. Vol. V. p. 398.

For some similar urns of other people, *vide* the Reports of the Proceedings of the meeting of the B. B. R. A. S. on 17th November 1853. Journal B. B. R. A. S. Vol. V. p. 398.

translated Mr. Enostranzav's Russian paper into English. I submit the translation for being published in our Journal, and I offer my thanks, and I may be permitted to say our Society's thanks also, to Mr. Polovtsoff for the trouble he has so kindly taken to translate the Russian article.

As a Parsee, I am very glad to welcome this help from Russian scholars in the field of ancient Irânian subjects. Russia rules and exerts influence over a large tract of Central Asia, where the ancient Irânians once ruled. The Parsees, as a body, should be glad to welcome any help given by Russian scholars and travellers in the direction of new researches, throwing further light on ancient Iranian literature, science, religion, &c. It was with that view, that I, some years ago, had written to the Asiatic Society of St. Petersburg a letter asking their help in the matter.

While submitting the translation of the Russian article on "The Ossuaries and Astodâns of Turkestan" by Mr. K. Enostranzav for our Journal, I beg to make a few observations on some of the points touched in the article :—

The article refers to the fact that some Ossuaries were found in 1899 in a Jewish house, while digging a well, and says, that "the custom of bone-boxes being current among the Jews, it is of course impossible to deny that an occasional ossuary may possibly be Jewish."

Firstly, the fact, that an ossuary is found in a Jewish house, does not in itself lead us to conclude that it is a Jewish ossuary.

Secondly, the statement suggests the question :—"Is the Jewish custom of bone-boxes an original custom among them or a borrowed one?"

We know that the ancient Jews were much influenced by the ancient Persians in the matter of their religious beliefs

and customs. About a year ago,[1] I drew the attention of this Society to the similarity between the "Kiss of peace" of the Jews and the "Hamâzor" of the Parsees. I think that, if the Jews had, at any time, in their history adopted the custom of having bone-boxes, they must have taken it from the ancient Persians. As I have shown in my previous paper on the Astodân, the ancient custom of preserving the bones had an origin in the belief in Resurrection. Oriental scholars, like Drs. Haug[2], Jackson[3], Cheyne[4] and Graetz[5], are of opinion, that the Jews had borrowed the belief of Resurrection from the ancient Zoroastrians. So, it is possible, that they, or some of them, borrowed, with that belief, the custom of the preservation of bones which had its origin in the belief in Resurrection.[6]

The article, while comparing the Turkestan ossuaries with the Bushire ossuary in our Museum, refers to the fact, that in both "all or many of the bones are broken," and says, that the fact can be explained, not only by that (*a*) "the bones were first boiled, then cleaned and put in boxes, but, (*b*) also, that they belonged to corpses which had been pulled to pieces (according to the ritual of Mazdeism)."

(*a*) I do not know what the author means by boiling. If he means what we ordinarily mean by the word, then, I say, that we have no authority to infer that the ancient Zoroastrians boiled the bones before putting them into boxes.

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1 *Vide* Journal of the Anthropological Society, Vol. VIII. No. 2.

2 Haug's Essays on the Parsees, 2nd Edition, pp. 312—13.

3 (*a*) The Biblical World of August 1896, p. 157. (*b*) The American Oriental Society's proceedings, April 1893, pp. XXXVIII—XXXIX.

4 The Origin and Religious contents of the Psalter by Dr. Cheyne, (1891) pp. 400—401.

5 History of the Jews, Vol. I., pp. 417—418.

6 *Vide* my "Glimpse into the work of the B. B. R. A. Society during the last 100 years, from a Parsee point of view," pp. 45-46.

Again, I do not understand what Mr. Enostranzav means y "pulled to pieces according to the ritual of Mazdeism." he Zoroastrian ritual has nothing to do with the process as o how the flesh of the corpse is devoured by the flesh-eating nimals.

Coming to the differences, Mr. Enostranzav draws attention o the following points:—

1. The Turkestan ossuaries have a rich ornamentation while those from Bushire and southern Persia, have nothing of the kind. The spirit of the teachings of the Avesta, and later religious writings of the Parsees, point to perfect simplicity and perfect freedom from any kind of ornamentation.

2. Some of the Turkestan ossuaries and almost all found in Samarkand, have no lids. The Vendidâd does not speak of any lid, but the Dadistân-i-dini specially refers to a lid made of one stone (*nehumbe min ayok sagi*).

I think that the ossuaries without lids is a later development. The original object being, to provide for protection against rain and other disintegrating causes, latterly, the object was sought to be served by providing ossuaries which afforded sufficient protection against those causes.

Mr. K. Enostranzav refers to a passage of Hamza of Isphahan, wherein he says that the Persians "do not know burial in graves and hide the dead in *dahms* and nausses (فی الدهمات و النواویس). Now the word dahm is the word dokhma—even now used for the Tower of Silence. But it is not certain what the other word ناوس is. Mr. K. Enostranzav says, that, Arabic writers use the word for sarcophagus. He thinks that the word refers to the Astodân. I think this word is a later corrupted form of the Avesta word Nassu (),

Pahlavi, nasai (𐭭𐭮𐭮 or 𐭭𐭮𐭮) *i. e.*, decomposing dead matter. According to the teaching of the Avesta, bones of dead bodies also are 'nasu'. So the receptacles of bones also may be considered 'nasu'. In India, the houses that contain the biers, the shrouds and other articles used for carrying the dead bodies, are still called Nassa-khaneh, *i.e.*, the house of Nasâ. With these remarks I give here the English translation of Mr. K. Enostranzav's paper. Though not elegant, being by the pen of a foreigner, it gives us the meaning of the author.

Mr. K. Enostranzav's paper translated by Mr. A. Polovtsoff, late Russian Imperial Consul-General in Bombay.

"The Ossuaries and Astodans of Turkestan."

The so-called clay coffins, more correctly bone-boxes or ossuaries, found in Turkestan, have already more than once been the objects of discussion and study, both in the sittings and on the pages of the Memoirs of Oriental Department (of the Russian Imperial Archæological Society) and in the communications, reports and appendices to the reports of the Turkestan Association of lovers of archæology. Compared to other monuments of the pre-Moslem epoch in the western part of Central Asia, ossuaries have had, relatively speaking, the best luck. At the present moment, however, it is impossible to deny that much remains to be found, much expects investigation, and therefore no definite conclusions can be made ; we have before us a scientific question still unsettled. In the present notice I should like only to call attention to a few facts and to some information which might perhaps serve as material for comparisons in the ulterior elucidation of this question.

Clay ossuaries attracted particular attention in 1899 when in Samarcand, during the digging of a well in a Jewish house, six of those ossuaries were discovered at a depth of 3 arsheens

(about 7 feet). The importance of this find lay in the circumstance that it offered a "possibility of defining the general shape of the coffins, the method of burying bones in them and the place for their preservation." Information is however extant about similar ossuaries having been found at earlier times in Tashkent, in its neighbourhood and also in other parts of Turkestan. These communications, notwithstanding their briefness, are interesting, as they indicate a wide area of dissemination of the ossuaries, which circumstance in its turn is important for formulating and solving the question as to what people those ossuaries belong. The find of the Samarcand ossuaries in a Jewish house led to the surmise "till further finds are made" of the ossuaries being of Jewish origin. The custom of bone-boxes being current among the Jews, it is, of course, impossible to deny that an occasional ossuary may possibly be Jewish, but taking into consideration their considerable quantity and broad geographical dissemination, it is apparently right to consider the greater number of Turkestan ossuaries as being non-Jewish. Ossuaries being non-current in Islam, the *a-priori* surmise of their belonging to the ante-Moslem, fire-worshipping population appeared to be the most probable; it was besides pointed out that "the rite of cleaning the bones from flesh and of burial of the forms is not in contradiction to the Avesta." In view of this general consideration we will quote certain data, which complete it.

In 1888 a Parsee scholar, Jeevanjee Jamshetjee Mody, read a report in a sitting of the Bombay Anthropological Society about an ossuary, sent from Bushire to the museum of that Society. In 1889 he printed his report. This ossuary is made of stone out of a whole block and is covered with a lid, also of a whole slab of the same stone. The dimensions of the ossuary are as follows: 28 inches in length, 14 inches in width, 10 inches in height and the thickness of walls about 1 inch. On the four sides of the ossuary, as also on the four sides of the

lid, small holes are noticeable, perhaps they were intended for fixtures. The ossuary is filled with the bones of one person about 60 years old. The conditions of the find were as follows: it was discovered 7 miles from Bushire, in a vault at a depth of 5 or 6 feet, under an earthen wall, the probable remains of a structure. The size of the ossuary does not admit of the idea of its being used as a coffin—only the bones of a dead person could be put together in it. Mr. Mody remarked then that it was the first case of a stone ossuary of this type having been sent from Persia and that this type is comparatively rare, whereas another type "barrel-shaped jar coffins," is met with oftener. About this second type of clay ossuaries of oblong form we have information dating from the beginning of the XIXth century. Though the information of Justin, quoted by Mr. Mody, about the ancient Parthians leaving their dead to be eaten by birds does not allow us to infer that they used ossuaries, he nevertheless considers it plausible to attribute these ossuaries to the ancient fire-worshipping population, the ancestors of the present Parsis, according to the tradition extant in Persia. Mr. Mody confirms his explanation by texts. The ancient religious custom of preserving bones in ossuaries originates, he believes, in a fragment of the Vendidad (VI 49-51), according to which, Ahura-Mazda commands to deposit the bones of a deceased person in a place, safe from the dog, the fox, the wolf and the rain-water, putting them in Astodans or simply exhibiting them on beds to the sun's rays. He detects a further development of this prescription in the Datistani-Dinik (question 17), where it is recommended, after the flesh of the corpse has been eaten, to collect the bones in an astodan, which will not allow them to be touched by rain, water, moisture, dog nor fox, which will be perforated for letting in the light, which will be made, and, its lid as well, of a whole piece of stone. The narratives of Herodotus and Strabo about corpses being covered with wax (in Herodotus

after the flesh of the corpse has been eaten), Mr. Mody compares with the reddish sand in the ossuaries sent to Bombay in 1813 and explains that by the wish to better preserve the bones, the preservation of the bones being necessary for the resurrection of the body.

Mr. Mody's article was echoed in 1890, by the European scholar Mr. Casartelli, who once more examined in detail the texts quoted in Mr. Mody's article[1]. Noting the difference in the explanation of the word "astodan" in Avesta (Datistani Dinik) as vault and in Mody as ossuary, he considers it possible to blend both views, though he himself in the present case is inclined more towards the interpretation of the word as meaning ossuary. To this he is prone particularly on account of the information about finds of ossuaries and bones, given by Mr. Mody.

As regards the precept of the Vendidad, the narrative of Abu-Hamid al-Andalusi, which he knows by the translation in the article by Doru, assists him to re-establish the reading of the word, denominating the third sort of material for ossuaries: stone, clay (or gypsum, or something similar) and textiles. He explains, that the bags, in which bones were assembled by the "Zirikhgerans," the fore-fathers of the Koubans in Daghestan, were the same ossuaries of fire-worshippers, as the stone and clay boxes, brought from Bushire. Such, in general outline, is the new information, which the article of Mr. Mody with Casartelli's additions gives us[2]. Let us now compare this

[1] L. C. Casartelli, Astodans and the Avestic funeral prescriptions. The Babylonian and Oriental Record IV., 1889-90, pp. 145-153.

[2] Darmsteter in his new translation of the Avesta.—Le Zend-Avesta, Vol. II., (Annales du Musee Guimet, XXII, Paris, 1892) 92-94 and 158, seems to accept Mr. Mody's interpretation; the explanation of the 3rd material for ossuaries by Casartelli is not indicated by him and it is not clear, whether he knew this explanation or did not accept it (for him the third material is earth). It is interesting, that the most ancient occurrence of the

information of Mr. Mody with the Turkestan ossuaries.[1] The dimensions of the Turkestan clay ossuaries are as follows: length about 13-14 vershoks, width about 7-8 v., height about 5-6 v., thickness of walls about ½ v. As we see, these dimensions correspond nearly exactly to those of the stone Bushire ossuary. Further, it is of interest that as in the ossuaries from Southern Persia, in the Turkestan ones as well, all or many of the bones were broken (Mody, 7) and lay in confusion; this fact can perhaps be explained not only by that, that the bones were first boiled, then cleaned and put in boxes but also that they belonged to corpses which had been pulled to pieces (according to the ritual of Mazdeism). Let us not lastly suppose that they both contain nothing except bones and fine sand or fine earth, which is also important from a point of view of ritual. There exist, however, also differences which are worthy of note. An element most important for definitions, ornamentation, richly represented and deserving study in the Turkestan ossuaries, is little known in those from Southern Persia. Apparently, the stone ossuary from Bushire bears none at all, otherwise Mr. Mody, who has minutely described the ossuary, would have mentioned it. Besides that, on some of the Turkestan ossuaries, lids are absent (about the Samarcand ones Mr. Poslavsky is of opinion, that they were all without lids); this absence of lids is interesting from the standpoint of ritual. However, the similitude which we have pointed out seems to us to have its importance and now we must expect further enquiries in that sense.

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word Astodan, in a Greco-Aramean inscription in Lycia of the IV-V century B. C. has the meaning of tomb." In the Grundriss der Iranischen Philologie, II, 5, 1904, 694 is accepted the interpretation of Mr. Mody, "Astodan" coffin. Elucidation of the comparison between dahm and Astodan in later Rivayats (*ibid.* II, I, 1896, 128) is of great interest for the question of Astodans.

[1] I will be principally guided in my description of Turkestan ossuaries by the information given by T. I. Poslavsky, "Contributions to the question of clay coffins" (Proceedings of the Turkestan Society of lovers of archaeology, Tashkent, 1908, part VIII, 36 and fell.).

By way of conclusion, a few words about historical information.[1] The passage in Tabari-i-Nershahi is well known, where the death of the Boukhar-khoudat, the separation of the flesh from the bones in his body and the transport of the bones to Bokhara are mentioned. However, we do not know where the bones of the Boukhar-khoudat were preserved. Hamza of Isphahan (ed. Gottwald, page 46) speaking of Persians, says, that they do not know burial in graves and hide the dead in "dahms" and "nausses" "(في الدهمات والنواويس)." The word *dahm* is known, that is the place, where the fire-worshippers expose the dead bodies for the birds of prey to eat them ("Towers of Silence"); it is more difficult to define the meaning of the word (ناووس)[2]. Dozy (Supplement) and Vallers have brought together some information about this question. This word (apparently from the Greek ναός) is met with in the works of Arabic writers in two senses: [1] crypt, vault and [2] sarcophagus, tomb.[3] As to the mentioning of this term in connection with Central Asia, I will note that Tabari (I, 879, 17), speaking of the defeat of the Sassanian King Firooz, by Akhshoonvar, king of the Ephtalites, says that the bodies of the Sassanian king and the other persons were buried in nausses. Nöldeke in his translation says Zrabgebäuden and seems even ready to consider those constructions dahms. This of course refers to rather a remote epoch, but even from more recent times we have references about the nauss in Central Asia. The same Tabari (I, 1448,5) relates the execution of a dikhkan of Samarcand by Sayid-al-Harashi in 104 of the Hejira—he crucified him in Rebinjan on a *nauss*. In the present case the

[1] About the funeral rites of the Persians under the Sassanides the short notice of Procopius of Caesarea (I.-II.). It also refers to Agathias II, ch. 22, 23, 31.

[2] Gottwald translates monumenta et mausolea.

[3] These 2 meanings are especially clear in the following passages:— Dozy, from Hon-Batuta, Quatremére and Vallers, who quotes (Sacy, A. 6, dalletif).

translation by "ossuary" has to be excluded, as it is impossible to crucify on an ossuary.

It is difficult to say what the meaning may be, whether it is tomb, mausoleum or graveyard (compare glossary to Tabari), but in every case we have to deal with a construction made by fire-worshippers, erected either during the moslem domination or previously.

The word nauss, joined in Arab texts to the word dahm, but distinct from the latter, corresponds to Astodan, equally joined sometimes to dahm; both words have a dual meaning; both burial vault and tomb.[1] We do not know whether the ancient dahms[2] were similar in form to the modern ones, but when there were fire-worshippers in Central Asia, both they and similar constructions probably existed there. As the most ancient monuments of Chinese Turkestan can be understood only after a previous acquaintance with Buddhism, so the antiquities of Western Turkestan belonging to the pre-moslem epoch, will be explained from the standpoint of customs to a great extent by the ritual of Mazdeism (and for the artistic side—by Sassanian art).

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[1] Arab writers mention "coffins" in Sassanid Persia (see Tbri. Kuteïba, Oozun-al-Akhbar, Tabari). Relating the death of the Governor of Yemen under Hormisd IV, Marsuvan, those writers say, that Marzuvan was put in a coffin, and the coffin was brought to Chosroes, who had it put in his treasure-house having written upon it the deeds of Marzuvan. It is very possible, that in this case the word تابوت means Ossuary.

[2] Ancient dahms have been preserved in Nausari and belong to the XVII C. (see Darmsteter, 158 l. c.).

ORDINARY MONTHLY MEETING, held on Wednesday, the 26th August, 1908.

MR. KHURSHEDJI RUSTOMJI CAMA, *Vice-President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

From Bombay—The Ancient Iranian Calendar, by D. N. Coorlawalla.

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. IV, Extra No. 1908, Vol. IV, Nos. 2 and 3.

Memoirs of the Asiatic Society of Bengal, Vol. I, Supplement, pp. IX-XI, and Vol. II, No. 6, pp. 121-153.

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 109, 110, 111, 112, 113, 116, 117 and 118.

From London—Journal and Proceedings of the Asiatic Society of Bengal, Vol. LXXIV, Parts 2 and 3, 1908.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee VI, Juin 1908.

From Leipzig—Sonderabdruck aus der Zeitschrift fur Socialwissenschaft.

Zeitschrift der Deutschen Morgenlandischen Gesellschaft, II Heft.

From St. Petersbourg—Bulletin De L'Academie Imperiale Des Sciences de St. Petersbourg, VI. Serie, Nos. 10 and 11, 1908.

From Bruxelles—Extrait du Bulletin de la Societe D'Anthropologie de Bruxelles—Tome XXVII, 1908.

From New York—Bulletin of the New York Public Library, Vol. XII, No. 6, 1908.

From Mexico—Antiguedades Mexicanas—(Texto, 1892). Anales del Museo Nacional de Mexico, Segunda Epoca, Tomo V, num. 3, 1908.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. VII, No. 2, Vol. VIII, No. 1, pp. 1-27, and Vol. 8, No. 2, pp. 29-68.

From Manila—The Philippine Journal of Science, Vol. III, No. 2, 1908.

From Wien—Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVIII Band, I Heft.

The following papers were then read :—

"Some Bihari Amulets", by Mr. Sarat Chandra Mitra, M. A., B. L., of Chapra, District Saran, Bihar.

The use of amulets as protectives against disease, possession by evil spirits and other evils, had its origin in the belief in sorcery, which belief prevails so largely even now among men in a low plane of culture. The primitive practitioners of sorcery had recourse to charms which were nothing but blessings or curses, pronounced with the performance of certain mumbo-jumbo rites, because, to the mind of a man in the lowest plane of human culture, there is not a more potent charm than the human word. The ancient Hindu sorcerers had a large collection of such charms to work with, all of which are embodied in the *Atharva Veda* and other old books of Hindu ritual, which give full descriptions of the magic rites performed in connection with such of them as are contained in the former work.

The Tantras, which were composed about the 5th or 6th century A. D., also contain collections of charms wherewith to make people enamoured, destroy enemies and rivals, produce or prevent diseases, cure blindness and injure crops. These Tantras constitute "the Bible of Saktism," *i. e.*, of the worship

of the female power (Sakti) in Nature. The Sâktas, or the votaries of this cult, propitiate the goddess, who represents that power, in six ways in order to obtain supernatural or thaumaturgic powers, namely, by using *mantras, vijas, yantras, kavachas, nyâsas* and *mudrâs*. Those Sâktas, who wished to become adepts in sorcery, used *mantras* or magical letters and sounds, which, if recited according to prescribed rules, were capable of benefitting themselves or causing injury to their enemies. They also used *yantras,* which were diagrams (generally combinations of triangles) of esoteric significance, drawn on plates of metal (frequently of copper) and believed to possess occult powers.

By using these *yantras* in combination with *mantras,* the Sâkta sorcerers believed that they could do anything they liked—they could kill an enemy or transport him to some other place, destroy a whole army, and do a lot of similar other feats. If this blending of the two was made with the blood of an animal sacrificed in a burning ground, no heavenly or terrestrial power could withstand the terrific power of the charm. They, also, arrogated to themselves the powers of beneficial sorcery, that is, of protecting themselves or others against the evil influences of demons and stars, or of procuring the fulfilment of some cherished desire, by the use of *kavachas* which consist of stones, fragments of paper, metal, leaf, or some other material, inscribed with *mantras, yantras* and words and texts of mystic import. These amulets were then worn on the neck, breast, arms or loins, especially in seasons of sickness and epidemics; and married females, not blessed with sons, wore a particular kind of *yantra* in order that they might get male offspring.

This belief in beneficial sorcery, as inculcated in the Tantras, still survives among the latter-day Hindus in the shape of their predilection for making and wearing amulets and charms. Like the generality of Hindus all over India, the Hindus of

Northern Bihar use various kinds of amulets and charms, of which the following are a few specimens.

Bihari Amulets for Winning Influence.

These specimens may be divided into eight classes. The first class of amulets is used for winning influence over another person, male or female. Of this class, there are three specimens in this collection, which are numbered 1, 2 and 3 in the accompanying Plates I and II. No. 1 is known as जनतर वसकरण or the amulet for winning influence over another person. This amulet consists of an oblong with two conical-shaped figures at each corner and bearing an elliptical figure in the centre. It is written with *kumkum* (saffron) and *go-lochana* on भोजपत्र (Sansk. भूर्ज्जपत्र) or the leaf of the Himalayan Birch (*Betula bhojpattra*), and then worn on the person. By wearing the same, the wearer, it is believed, will win the affection of all.

The bark of the Himalayan Birch-tree was used, in ancient times, as a writing-paper ; although, at the present day, it is used as a packing material, for making into umbrellas and huqqa-tubes and for covering thatches.

Go-lochan (Sansk: गोरोचना) is a yellow substance said to be produced on the head of a cow. In Bihar, and generally throughout Hindudom, it is believed that if, during the ascendency of the Svâti asterism (स्वाति नक्षत्र), which is in the ascendant in the month of Kârtik (October-November), rain falls in an oyster, the drops thereof become pearls; if they fall on an elephant's head, the same turn into elephantine pearls (गजमुक्ता); if on a plantain, into camphor ; if on a bamboo, into *bamsa-lochana* (वंशलोचन) ; and if on a cow's head, into *go-rochanâ* (गोरोचना). But I think that, by *go-lochana* here, yellow arsenic (*haritâl*) is meant.

The amulet No. 2 is known as जनतर इसत्री पुरुख मीलाव रहे or amulet for bringing about union between husband and wife.

It consists of 6 oblongs arranged in three lines, 3 oblongs being placed one above the other in each line, and the upper portion of the topmost oblongs and the lower portion of the lowermost oblongs being rounded. In the central oblong, the words देव दत्त are written; while within the other oblongs, the syllable ह्रीं is written. It is made by writing, on a birch-bark, first the name of the wife and then the name of the husband with saffron and *go-rochanâ*. By means of this amulet, a woman retains the affections of her husband.

The amulet No. 3 in Plate II consists of one parallelogram placed on the top of another parallelogram. The upper parallelogram is divided by a line into two equal halves, the dividing line being drawn to the lower left-hand corner of the lower parallelogram. In the upper left half of the parallelogram, the numeral 10 is written; while in the upper right half thereof, the figure 8 is written. In the left-hand portion of the lower parallelogram, the numeral 5 is wirtten; while in the right-hand portion thereof, the figure 4 is written. There are four circular figures drawn at each corner of the figure, the one on the north-western corner containing the numeral 1, the one on the north-eastern corner the figure 7, the south-western corner figure the numeral 5, and the south-eastern one the numeral 11. It is made by writing with ink, on a leaf of the Pipal tree (*Ficus religiosa*), the figures and numerals described above, and then setting it afloat in a river. Should any male person come across it, he is sure to bring something (for the woman). The custom of setting this amulet afloat in a river may be compared with the incident, which occurs in certain Indian folktales, of the hero setting his hair afloat in a river and of his future bride finding it and thereby falling in love with him.*

* *Vide* my paper: "*Note on the Egyptian Origin of an Incident in Indian Folktales*," in Jour. Bom. Anthrop. Soc. Vol. VII, pages 278-280.

The second class of amulets deals with the cure of diseases.

Bihari Amulets for the Cure of Diseases.

In the annexed Plates II and III are given the figures of, and directions for making three amulets, Nos. 4, 5 and 6. The amulet No. 4 in Plate II is a magic square containing numerals which, added horizontally, perpendicularly, and diagonally, tot up to 52. Primitive men have always ascribed magical properties to numerals; and the curative virtues ascribed to this amulet have most probably their origin in that belief. It is written on birch-bark with a composition called *Aswagandhâ* which is made up of the following articles:—(1) *Kesar*, otherwise known as *Kumkum* or saffron (*Crocus sativus*) which yields a yellow dye and is brought from Persia and Kashmir; (2) *Kasturi* or musk; (3) *Golochana* and (4) *Bansalochana*, both of which have been described above; (5) *Raktachandana* or the red dye yielded by the Red Sandal-wood Tree (*Pterocarpus santalinus*); (6) *Agar* or the perfume yielded by the Eagle-wood Tree (*Aquilaria agallocha*); (7) *Kumkum* or saffron which is the same as article No. 1 of this composition; and (8) *Mahâwar* which is the same thing as मरता or the red dye extracted from lac, and which is used by Hindu women for painting their feet and finger-tips with. If this amulet is worn by a person on his neck, he will be cured of sciatica (*Ákrá*).

The amulet No. 5 of Plate III consists of 6 oblongs arranged in three lines, three oblongs being placed one above the other in each of the lines, and the outer sides of the oblongs on the left and right sides of the diagram being rounded. The syllable ह्रीं is written within the oblongs on the left and the syllable क्रीं within those on the right sides of the figure; while the syllable ह्रं is written within the central oblong; and the syllable ह्रैं is written within the oblongs above and below the central one. It is written on a leaf of the Pipal tree and tied on to the body of a person on a Sunday. By wearing this amulet, a patient is cured of tertian ague.

The amulet No. 6, in Plate III, known as जनतर चउबीसा, is a magic square containing numerals, which, added every way, make up the number 24—from which fact this charm derives its Hindi name. If this amulet is placed on the bed near the head of a patient suffering from chronic illness, he will be cured of his long-standing ailment.

Bihari Amulets for the Removal of Barrenness.

The third class consists of two Bihari amulets numbered 7 and 8 in Plate IV, which have for their object the removal of barrenness in women and the acceleration of child-birth. The amulet No. 7 is composed of an oblong with four conical-shaped figures attached to the right and left sides thereof. Inside the oblong the syllables ड : ग : जा: are written over the syllables जा : नम जा : ; while the syllable क्रीं is written within the conical-shaped figures. It is written on birch-bark with the composition called Aswagandhâ, which has already been described *supra*. If a barren woman wears this amulet on her neck, she will get male offspring.

The amulet No. 8 is called जनतर बतीसा or the amulet of 32 and is used for expediting child-birth. It consists of a magic square, divided into 16 squares, each square containing a number. The numbers, if added horizontally, perpendicularly or diagonally, tot up to 32. It is prepared by writing the square on a new earthen saucer with chalk. If, after preparing it, it is shown to a parturient woman and washed with water, and then she is made to drink it, she will immediately be delivered of the child. This is similar to the Mahomedan practice of making the patient swallow slips of paper written all over with texts from the Koran. For an example of this Mahomedan practice, *vide* page 573 of Hedin's *Central Asia and Tibet*, Vol. I (1903). The practice of eating the paper on which a charm or amulet has been inscribed, has its analogues in other parts of the world. A few centuries ago,

this practice was in vogue in Europe; and the paper, on which the symbol of Saturn, who was invoked, and several other mystic signs were written, was actually partaken of by the patient as a medicine. The aforesaid symbol of Saturn is said to have given origin to the mystic symbol ℞ which is written at the top of prescriptions by the practitioners of European medicine at the present day. The Lamas of Tibet have, also, similar charms which are called "the edible letters" (*Za-yig*). A more mystical way of using these charms is by the washings of the reflection of the writing in a mirror. Thus, when a person is suffering from dementia or "*byad-'gṛd*", which is believed by the Tibetans to be caused by the evil eye, the charm is used in the following way: "Write with Chinese ink on a piece of wood the particular letters and smear the writing over with myrabolams and saffron as varnish, and every twenty-nine days reflect this inscribed wood in a mirror, and during reflection wash the face of the mirror with beer, and collect a cupful of such beer and drink it in nine sips." The practice of drinking the washing of the charm or amulet has, also, its counterparts in Western Africa, as will appear from the following example: "In Gambia, the treatment relied upon for cure, and much practised in the country, is to call in a man who is supposed to be a "doctor" and who, after looking at the patient, sits down at his bedside and writes in Arabic characters on a wooden slate a long rigmarole, generally consisting of extracts from the Koran. The slate is then washed, and the dirty infusion is drunk by the patient." *

People in a low plane of culture, who entertain animistic beliefs, think that the whole universe is peopled by spirits, of whom some have power for good or evil to them, and on whose favours or frowns depends their weal or woe, and of

* *The Buddhism of Tibet or Lamaism.* By L. A. Waddell, M. B. London: W. H. Allen & Co., Ld., 1895, p. 401.

whom they are very much afraid or whom they hold in the greatest reverence. These spirits live, move and have their being throughout the earth and air, and appear to men either of their own sweet will and pleasure, or when they are conjured up by the latter. They also take up their residence, either permanently or temporarily, either in lifeless objects or in living men and animals. If they take up their abode in inanimate objects, the latter, now instinct with a powerful spirit, are believed to have power either to protect or harm human beings, and, accordingly, become the objects of adoration to savages and uncivilized people. This has given rise to the system of religious beliefs broadly designated as Fetishism. The favour of these spirits is sought to be gained, and their wrath appeased, by offerings or acts of homage. Or if they are bent on injuring mankind, they are kept in order by the performance of magical rites, and the pronouncement of incantations. The belief that incantations or certain words or imprecations have power to hold in check or destroy the malevolent influences of evil spirits, or counteract the charms of sorcerers and magicians, has given rise to another idea mostly current in communities of savage, uncivilized and semi-civilized peoples, that if these words and imprecations are written on some substance and these inscribed articles are worn on some part of their persons by men, the same will protect them either from possession by, or the malevolent influences of, evil spirits. *Vice versa,* if words of invocation to the beneficent spirits, and representations or images of these latter are worn on a man's person, these writings and images will draw down upon the wearer, the protection and blessings of these spirits. These inscribed

articles, and images of spirits, either worn on the persons of human beings, or buried underneath houses and human habitations, are known as talismans, amulets or charms. Among the Assyrians, palaces and houses were protected from being possessed by evil spirits, by placing talismans in different parts thereof, or by burying the same under the thresholds thereof. The winged bulls and cylinder seals, unearthed from Assyrian mounds and ruins, are talismans of this nature.

Bihari Amulet for Exercising away Spirits.

The aforesaid belief in the potency of amulets to protect the wearers thereof from being possessed by evil spirits, is also current among the Hindus of Bihar, as it is throughout the whole of Hindustan. The Biharis use amulet No. 9 (in Plate V) for the purpose of protecting women from being possessed by ghosts and malevolent spirits who have a special liking for members of the weaker sex. This amulet is a magic square of 84 and is known as जनतर रछेषा or protective amulet. It consists of a square subdivided into 16 squares, in each of which is a numeral, the said numbers, if added perpendicularly, horizontally or diagonally, totting up to 84. It is enclosed in a case of gold, silver or copper and tied on to the person of a woman on a Sunday, so that she may not be possessed by a ghost or spook.

Bihari Amulet for the Protection of Crops.

The *Atharva Veda,* which is perhaps the oldest treatise on sorcery in the world, bears testimony to the fact that the ancient Hindus had charms to protect their field-and garden-crops from

insects and other pests, of which a specimen is given in my essay on *Sorcery in Ancient, Mediæval, and Modern India*. This belief in the power of charms to protect crops from the attacks of insects is also current among the Hindus of Bihar who use the amulet No. 10 (in Plate V), which is known as the जनतर अठाइसा or the "magic square of 28". It is written on a leaf of the Indian Banyan-tree (*Ficus indica*) and tied on to a stick which is stuck up on a field which is subject to the attacks of insects and other vermin. It consists of a square divided into sixteen squares each of which contains a number, the numbers, if added perpendicularly, horizontally, or diagonally, tot up to 28. It is very similar to the "Magic square of 32" which is described in my above-named essay and which is used for a precisely similar purpose. The belief in the efficacy of charms to protect crops from insects and vermin is also current among the Parsis who have their "*Nirang-i-Jashan-i-Burzigarân*", and among the Japanese who have their "*Ofudas*" or "Shinto arrows of prayer."

Bihari Amulet for Scaring away Thieves.

The sixth class of Bihari amulets consists of one which is used for protecting houses from thieves. It is known as the जनतर सौका or "the magic square of 100," and is numbered 11 on Plate VI. It consists of a square divided into 16 smaller squares, each of which contains a number. The said numbers, if added every way, tot up to 100. It is written with अरता or the red dye extracted from lac and kept inside the room or affixed to the door of the room, which will protect the house from attacks by thieves. Compare, in this connection, the Japanese housewife's charm for protecting houses from invasion by thieves.

She lays a *hõcho* or kitchen-knife upon the kitchen-floor, and covers it with a *kanadarai* or brazen wash-basin on the upturned bottom of which is placed a single straw-sandal, of the noiseless sort called *zõri*, also turned upside down. She believes that this charm will not only destroy the robber's spell but also render it impossible for him—even should he succeed in entering the house without being seen or heard—to carry away anything whatever. *

Bihari Amulet for Bringing about the Return of a Runaway.

The seventh class of Bihari amulets consists of a single specimen which is figured and numbered 14 in Plate VIII. It is used for bringing about the return of a person who has run away from home in a fit of anger. It is written on a Sunday on a piece of birch-leaf with Aswagandhâ. The name of the runaway is written on this charm which is then tied to a spinning-wheel. The wheel, without any thread to be spun, is then whirled about the wrong way. On Sunday, it is whirled towards the east ; on Monday, towards the west; on Tuesday, towards the south; and on Wednesday, towards the north. The runaway will, then, leave the country to which he has fled and return home.

Miscellaneous Bihari Amulets.

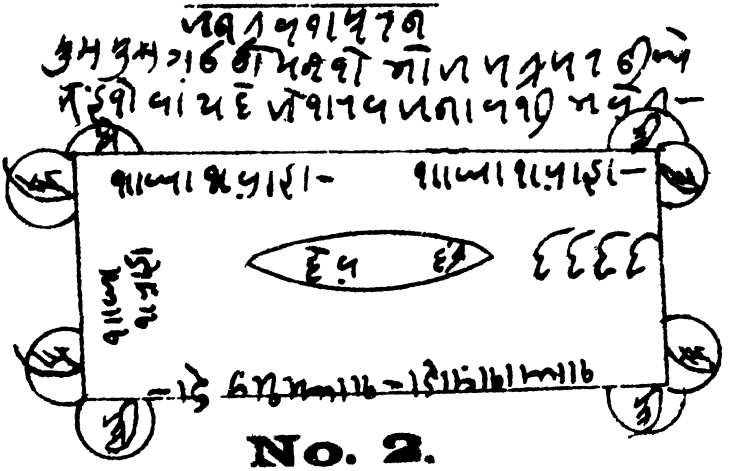
The eighth class contains two miscellaneous amulets which are numbered 12 and 13 on Plates VI and VII. No. 12 in Plate VI is known as तीसकमोहनी जनतर and is written with Aswagandhâ. It consists of a square divided into nine smaller squares, in each of which the words सतपं दक्ष are written. No. 13 in Plate VII is known as जनतर बारहा or the "Magic-square of 12." It

* *Glimpses of Unfamiliar Japan.* By Lafcadio Hearn. 2 Vols. Boston and New York; Houghton, Mifflin & Co., 1901, pp. 603—4.

consists of a square divided into nine smaller squares. Certain numerals are written in all the squares except the one at the bottom of the middle line of the same. The word इजराइल is written in this last square. The figures, added every way, tot up to 12. It is twisted into a wick and lighted in a *chirag* or small saucer containing oil. By doing this, the doer will be benefitted.

It will be noticed that the amulets Nos. 3 and 5 described *supra,* are written on the leaf of the Pipal Tree (*Ficus religiosa*) and that No. 10 is written on the leaf of the Banyan Tree (*Ficus indica*). The question, then, arises: "Why, of all other trees, the leaves of the Pipal and Banyan Trees are selected?" The answer to this question lies in the fact that, since the Sutra Period, the Hindus have ascribed sanctity to these two trees. In the *Gobhila Grihya Sutra,* the *Ashwattha* or the Pipal is described as a tree presided over by *Aditya* who is identified by *Yâska* with *Vishnu.* In the same work, the *Vata* or Banyan Tree is stated to be presided over by *Varuna* or the Hindu God of Waters. In later times, therefore, the *Ashwattha* came to be regarded as a tree specially sacred to Vishnu, and so Krishna declares himself in the *Bhagavat Gita* to be the *Ashwattha* amongst all trees. To plant an *Ashwattha* tree is regarded as an act of piety, and to destroy one by cutting a great sin. The latter-day Hindus consider the Pipal (*Ficus religiosa*) and the *Bar* or Banyan (*F. indica*) to be the favourite dwelling-places of their gods who are supposed "to delight to sit among their leaves and listen to the music of their rustling," and therefore consider them to be sacred.

Plate I—No. I.



No. 2.

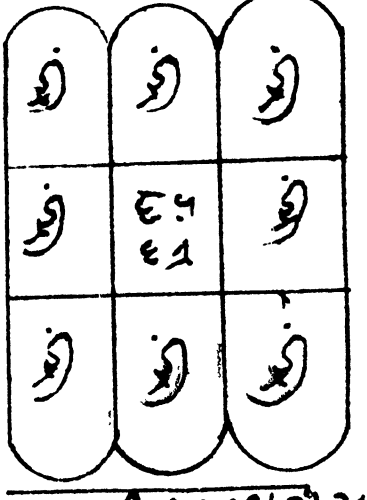
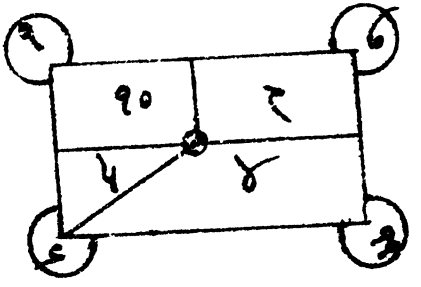


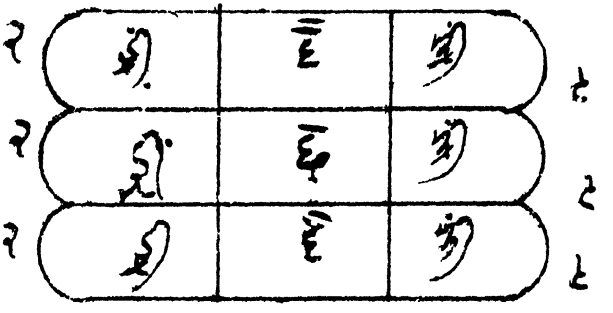
Plate II—No. 3.



No. 4.

૧૬	૩૬	૨	૬
૯	૩	૨૩	૨૦
૨૫	૧૨	૨	૧
૪	૫	૧૮	૨૮

Plate III—No. 5.



No. 6.

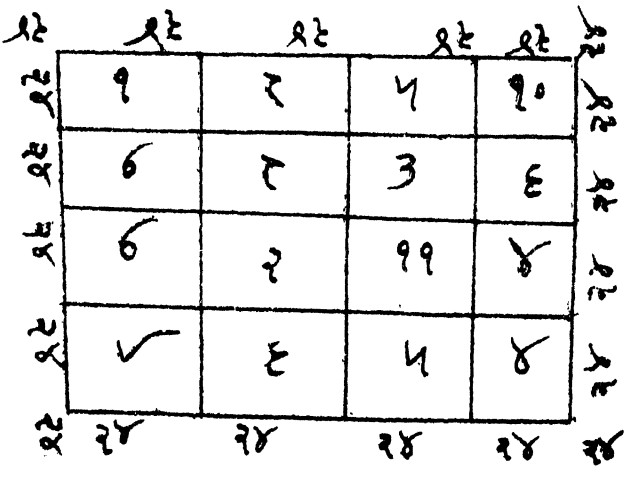
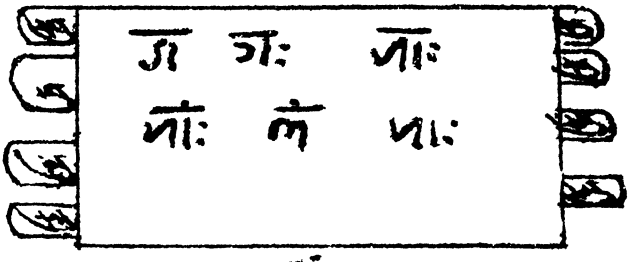


Plate IV—No. 7.



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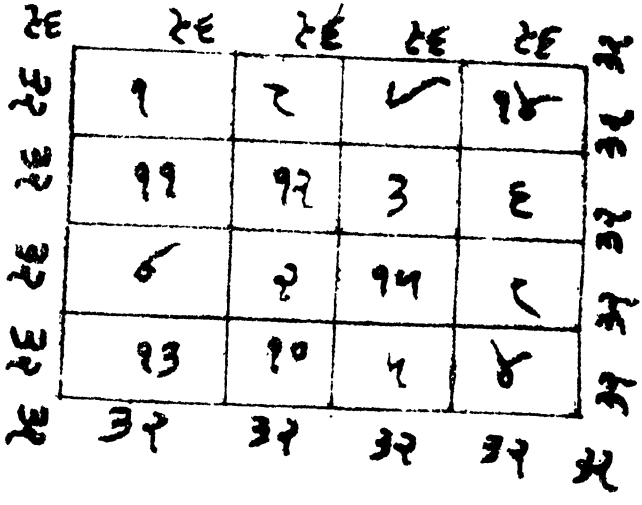

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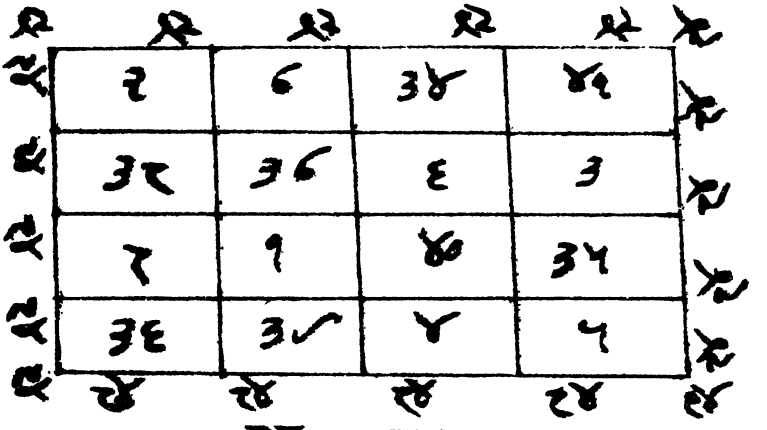

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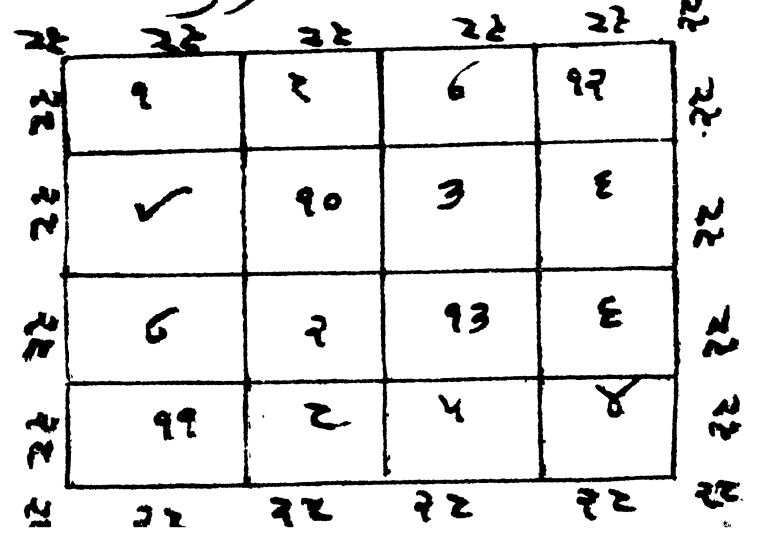

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Plate VI—No. II.

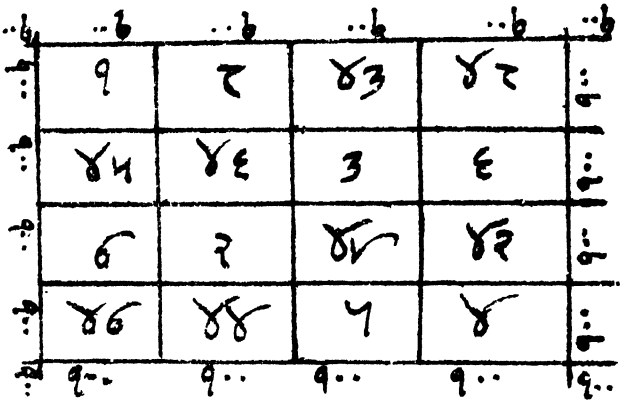

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Plate VII – No. 13.

जंत्र बारहा

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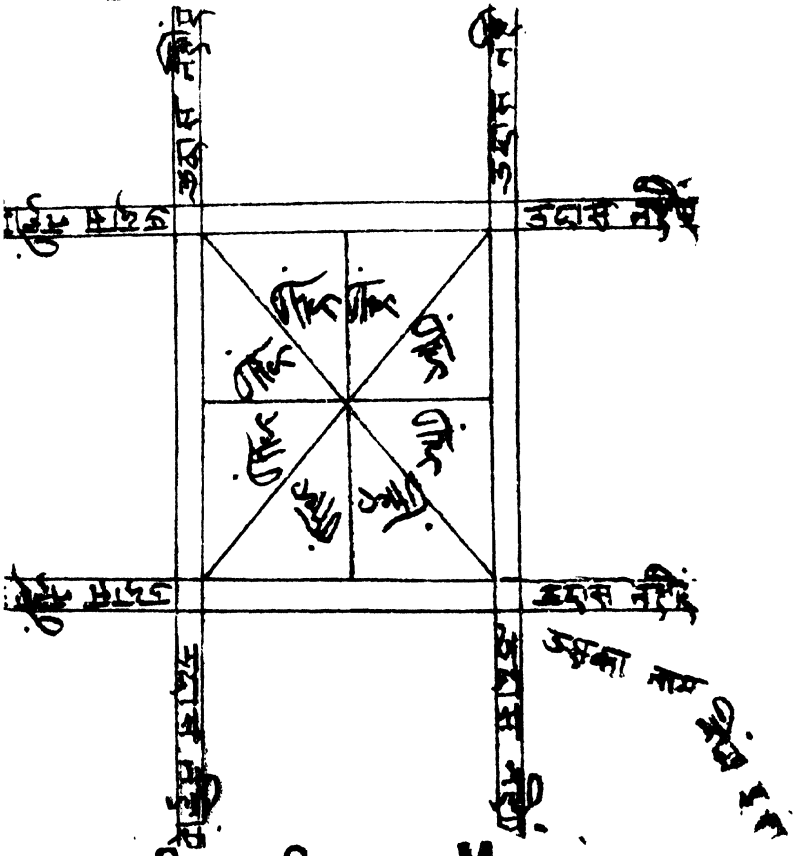
Plate VIII—No. 14.



SARAT CHANDRA MITRA

"A NOTE ON KRIṢHṆA AND HIS CONSORT RÁDHÁ."

By Ráo Bahádur R. C. Artál,

District Deputy Collector, Belgaum.

It is an admitted fact that Kriṣhṇa and his wife Rádhá occupy an important position in the Pantheon of the Hindu gods and goddesses, and one may be anxious to know who are these deities. I think, I shall be able to show hereafter, that they are nothing more than the superior and inferior manifestations of the two most important elements, namely, water and earth—two out of three gross elements [according to the Trivritkaraṇa (त्रिवृत्करण) school], or out of the five gross elements, namely, earth, water, fire, air and ether (Pancha-Mahá-Bhûtangaḷu, (ಪಂಚಮಹಾಭೂತಂಗಳು) (according to the Panchîkaraṇi school), *vide* para. 13 of my account of the Veerashaivas, published in the journal of the Anthropological Society, Volume VIII, No. 3, pages 171 and 262.

These two deities are very popular, especially amongst the Brahmins, because the latter are proverbially known as being extremely fond of water (Kriṣhṇa) and gold (Lakshmî). This my theory, I think, is well supported by the legendary stories given in the sacred literature of the Hindus about these two deities.

2. 'Kriṣhṇa' is a Sanskrit word which primarily means 'black'. It also means 'that which is drawn', from the Sanskrit root 'Kriṣh' (कृष्)=to draw or to drag. We know by experience that clouds are formed by the heat of the sun drawing water from the sea. They are black in colour. The Hindu Philosophers with one voice say (of course, there are two schools, one of which maintains that the world was created out of the first three great or gross elements, and the other maintains that it was created out of the five gross elements) that ether was formed or created first, out of the ether

the air, out of the air the fire, out of the fire the water, and out of the water the earth we inhabit. Thus, both the schools agree in this, that the water was produced out of the fire, and the earth out of the water. Now let us see whether the god Krishṇa represents the cloud, or, in other words, the element water, and his consort Râdhâ the element earth. Wasudéva (वसुदेव) is said to be the father of Krishṇa or Wásudéva (वासुदेव) * and Dévakî (देवकी) his mother. The primary meaning of the word 'Wasu' (वसु)—see foot-note—is fire, and as the clouds are formed by the action of the sun's heat, Krishṇa was naturally supposed in ancient times to be the son of the element fire. It was also believed in the Védic days, that the inferior manifestation of the sun's rays in the celestial fiery region was the wife of Agni or the God of Fire. It was, therefore, supposed that Dévakì was the wife of Wasudéva, *i.e.*, the mother of Krishṇa (black clouds).

*The primary meaning of the word 'Wasu' is fire. The element water comes out of the element fire. Krishṇa is, therefore, properly called Wásudéva (ವಾಸುದೇವ) *i.e.*, son of fire. Now Mahádéva or Mahéshwara, who is identified with the element fire, is also called Nandiváhana (ನಂದಿವಾಹನ) or Vrishabha-váhana (ವೃಷಭವಾಹನ). The word Nandi (ನಂದಿ) primarily meant Vishṇu who is identified with the element water. As the fiery region is supposed to be immediately above the watery region, Mahádéva is properly called Nandiváhana (ನಂದಿವಾಹನ)=he that rides, or stands above the celestial watery region. So also 'Vrishabha' (ವೃಷಭ) means water or cloud. Hence, Mahéshwara or Parashiva is properly called Vrishabhaváhana (ವೃಷಭವಾಹನ). In course of time, the two words Nandi and Vrishabha happened to assume the meaning of a bull—probably, by a similarity owing to the great strength of a bullock like that of cloud or rain. Similarly, the words 'Varáha' (ವರಾಹ) and 'Sûkara' originally meant 'a cloud' and 'sun,' respectively, but, in course of time, assumed the meaning of 'a wild hog.' We all know by experience that a hog is extremely fond of water and mud, and its two tusks being white like the sun (the word 'Kara' ಕರ means both a hand and a ray), were considered as its two hands, *i.e.*, protectors, the hog protecting itself with its tusks, and digging out roots, etc., for its food with the same, just as a man uses his hands in taking his food and in protecting himself from others.

The word 'Kah,' कः, in Sanskrit, has various meanings. It means Vishṇu, Fire, the Sun, a peacock, a cloud, wealth, prosperity, and the Taddhita affix 'Kee,' की, when added to nouns and adjectives, mostly to the former, denotes diminution, deterioration, similarity, endearment. The word Dévakî is feminine in gender and means the wife of Wasudéva or, in other words, the inferior manifestation of Déva (shining or celestial). Dévakî is said to be the daughter of Dévaka. It then follows that Krishṇa, whose colour resembles that of black clouds, may be said to have been born of the sun, *i.e.*, the element fire, and I do not think that any one can seriously doubt this theory, which, I think, derives support from the root-meanings of the several synonymous names of Krishṇa. I may mention here that Krishṇa is also called Méghashyáma, Ghanashyáma, Náráyaṇa, Upéndra, Gopála, Véṇu-Gopála or Murali-Dhara, Mádhava, Lakshmî-Ramaṇa (मेघश्याम, घनश्याम, नारायण, उपेंद्र, गोपाल, वेणुगोपाल or मुरलीधर, माधव, लक्ष्मीरमण,) and so on. The word मघः or घनः means the cloud, and श्याम means dark or black; मेघश्याम or घनश्याम, therefore, means black as a cloud. The word Náráyaṇa means a person whose house or dwelling is in water. As the clouds are supposed to exist near the celestial fiery region (इंद्रलोक), the word Upéndra means Indra, who lives near Indra-Lóka; or in other words, Upéndra is considered to be the younger brother of Indra, the god presiding over rain or cloud. He is also called Gopála, because cloud or water protects the earth or every-thing on the surface of the earth, as the word 'Gó' (गो) has several meanings, one of which is earth, and there can be no doubt that in most of the ancient pairs of gods, the female stands for the earth or its various manifestations, and the male for the higher elements, such as

cloud or rain, fire, air or sky, or their superior and inferior manifestations; and this theory is fully supported by the hymns or verses from the Atharva Véda which are quoted in the margin. It is clear from these hymns that cloud or rain was looked upon as the husband of the earth in the Védic period. The words Mádhava and Lakṣhmî-Ramaṇa mean 'husband of the goddess of wealth or riches,' or, in other words, 'the earth'. In practice, water was looked upon as the husband of earth.* It seems to me to have

यस्यामन्नं व्रीहियवौ यस्या इमाः पंच कृष्टयः।
भूम्यै पर्जन्यपत्न्यै नमोस्तु वर्ष मेदसे॥४२॥
मल्वं बिभ्रती गुरुभृद् भद्र पापस्य निधनं
तितिक्षुः। वराहेण पृथिवी संविदाना सूकराय
विजिहीते मृगाय ॥४८॥

अथर्व वेद, द्वादशकांड, अनुवाक् १.

A bow to the earth, the wife of rain, whose very marrow is rain, the food in which is rice and barley, and in which these are the five kinds of agricultural operations or five tribes of the people whose chief means of livelihood is agriculture—42. The earth which possesses the power of forbearance or patience, and which endures the death of the good (or great or respectable) as well as the mean (or wicked), compromises with rain or cloud (Varáha) and abandons it longing after the Sun (Súkara)—48.

*The theory that water was considered to be the husband of the earth is also supported by the foot-note given at page 77 of the book entitled "Suggestions for the better governing of India, with special reference to the Bombay Presidency," by Sir F. S. P. Lely, C.S.I., K.C.I.E., Indian Civil Service, retired. The foot-note runs as follows:—

"It is a general practice to plant mango trees and dig a well. The well and the copse are married, a ceremony at which all the village attends and large sums are often expended. The well is the husband"—Forbes ("Oriental Memoir" temp end of eighteenth century).

The following is a passage from the book called "Rambles and Recollections of an Indian Official," by Lieutenant-Colonel W. H. Sleeman, Chapter V, Marriage of trees—the tank and the plantain, etc.:—

"After returning from the groves, I had a visit after breakfast from a learned Mahomedan, now guardian to the young Rájá of Oorcheyesach, who resides part of his time at Jabbalpore, and the curious notion of the Hindus regarding the necessity of marrying them, and he told me that among the Hindoos the man who went to the expense of making a tank dared not drink of its waters till he had married his tank to some banana tree planted on the tank for the purpose." In this connection I may mention here that there is

been an established idea amongst the Hindu Philosophers to treat the three or the five great elements as superior or inferior, ranking them in the order of their supposed creation, for instance, the sky was considered to be the protector or lord or husband of the element next to it;

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a custom still prevailing amongst some classes of the Hindoos that the parents of a married girl do not take food or dine in the house of their son-in-law until the object with which she is given in gift is fulfilled, that is to say, until she gets fruit, *i. e.*, she gives birth to a child.

Again, the custom of marrying the holy basil plant Tulasî (तुलसी), which is commonly called Vishṇu-Vallabhá (विष्णुवल्लभा) and which means 'darling of Vishṇu,' with Bâḷakrishṇa (young Krishṇa=early rain) or Śâligráma (rounded pebble), also I think goes to show that the elements, earth and water, were or are still looked upon as wife and husband, respectively. (*Note.*—The Tulasî plants spring up immediately after a fall of early rain). The Śâligrámas (rounded pebbles) which contain impression of ammonites are washed down into the plains of India by the rivers from the lime-stone rocks in which these shells are imbedded in the mountains of Himálaya, and as these rounded pebbles are formed in the beds of rivers, I think, they are properly looked upon as god Vishṇu himself (the element water) and the holy basil plant (विष्णुवल्लभा) as his darling or wife. This sacred plant, no doubt, represents the earth itself, because the Tulasî plant is said to be a metamorphosis of Śitâ, the wife of Ráma, the seventh incarnation of Vishṇu (water), and really the plant grows out of furrowed or ploughed land. It would also be interesting to note here that the marriage of the holy basil plant with Bâlakrishṇa (young or early clouds), or with a Śâligráma, takes place on the twelfth day of the bright half of the Hindu month Kártika (October—November), just at the time the earth is in her full bloom and well-decorated with all kinds of standing crops. It is also the time when the rain after a hard work of four months or so during the monsoon retires to his abode, the celestial watery region, to enjoy well-earned holidays or take rest for about four or five months until the setting in of the next rainy season. My own idea about the marriage of Tulasî with Bâḷakrishṇa or a Śâligráma is that probably in ancient times some complimentary ceremony was performed either in honour of the departure of rain to his abode in the celestial region, just as we hold now pán-supár parties in honour of big persons at the time of their departure, or in token of gratitude for the blessings (good harvests) bestowed upon both human beings and cattle by the earth and her husband the rain, and it appears to me that in course of time this ceremony was probably replaced by the marriage of the two elements (marriage of Bálakrishṇa or Śâligráma with Tulasî). The Brahmins, especially the worshippers of Vishṇu, never worship a Śâligráma (Vishṇu or rain) without the leaves or at least the dried sticks of the holy

similarly, the element air was considered to be in the Adhishṭhâna (अधिष्ठान) position over the fire, and so on. According to this idea, they supposed that the element 'water' presided over or controlled the element earth. Hence, in course of

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basil plant (his wife). All these facts, I think, indicate that the element water has all along been looked upon as the husband of the earth or the trees or plants that grow on it with the help of water or rain.

I also think that the observance of Cháturmásya by the Brahmins has some connection with these two elements, *viz.*, the earth and water. It appears to me that the Hindus divide the year into three parts according to the seasons, and the sacrifices are performed every four months, namely, Kártika (कार्तिक) Phálguṇa (फाल्गुन) and Áṣhádha (आषाढ). The regular monsoon generally commences on the eleventh day of the bright half of the Áṣhádha month (July) and ends on the eleventh day or the twelfth day of the bright half of the Kártika month. The Brahmins especially observe this holy period (चातुर्मास्य) with great scruple and solemnity, under the belief that the God Vishṇu (rain) goes to bed or shuts his eyes (the sky is cloudy or dark during the four rainy months) on the eleventh day of the first half of the Áṣhádha month called Shayaní Ékádashî (शयनी एकादशी) from the verb 'shî' (शी) to lie down or rest, and gets up or opens his eyes on the eleventh day of Kártika (the sky during the two months of Sharadritu becomes clear). It appears from this that the husband of the earth, namely, rain, comes down to the earth, *i. e.*, his wife, and spends four months in her (earth's) company, and, at the end of the rainy season he (rain) returns to his abode in the celestial or skyey region. During these four months, no auspicious ceremonies such as Munjás, marriages, &c., are performed, apparently under the superstitious belief that the god Vishṇu has fallen asleep. The eleventh or the twelfth day of the bright half of Kártika, on which day the god gets up, is called Utthána Ékádashî or Dwádashî (also called प्रबोधिनी); (the word Utthâua, उत्थान, means the act of rising or standing up, getting up). Even the Brahmin high-priests do not leave their homes during these four months, which they do out of courtesy, with a view not to disturb the god Vishṇu, while he is in company with his wife the earth by touring about in their diocese. It appears to me that the holidays even now observed by the Hindus are all agricultural or seasonal holidays.

From the foregoing, it will be seen that Rádhá and Krishṇa are nothing but elemental gods which were the only gods worshipped in the Védic period by the Áryans.

By the theory put forward in this paper I do not mean at all that Rádhá and Krishṇa of the Mahábhárata were not in existence as human beings. They did so exist; only they were named after the elemental gods Rádhá and Krishṇa.

time, they began to look upon Krishṇa (the clouds or water), as the protector or husband of Râdhâ (Note—the duty of a husband is to protect his wife), *i.e.*, the earth or its superior manifestation 'gold'. The meaning of the word Râdhâ (राधा) is wealth or riches, which, in other words, means the earth; or the word Râdhâ ('rai', रै means wealth or riches or gold, and Dhâ, धा, to hold) means that which holds wealth or riches, *i.e.*, the earth. The word 'Ráya' (राय), probably from the nominative plural of 'Rai' (रै), which I take to mean one possessing wealth or influence, is said to be a corruption of the word 'Râjan' (राजन्), and the word 'Ráo' again seems to be the corruption of 'Ráya.' It is sometimes prefixed and sometimes affixed to proper names and titles, especially of the Déshastha Brahmins, as for instance, Bhîmaráya or Bhîmaráo, Govindaráya or Govindaráo, and so on. The history of India shows that during the time of Hindoo kings and chiefs, there were a few native rich bankers who used to lend money to kings and native chiefs, and, probably on account of their immense wealth and influence, they were addressed as Ráya or Ráo. The term Ráo is generally applied to Brahmins possessing wealth or influence. Probably Ráo Ráste of Poona (who, I hear, was a rich banker during the time of the Peishwas) is an instance of the kind. As we all know that wealth or riches is derived from the earth, the latter is called Lakṣhmî and treated as the wife of Vishṇu or Krishṇa (water) of the Sacred Trinity of the Hindus. Brahmá (or Brahmáṇí) is the creator or the place of creation, *i.e.*, the earth. Vishṇu or Krishṇa is the preserver, and really the element water preserves both vegetable and animal kingdoms on the surface of the earth, and Mahéshwara is the element fire whose function is to destroy and also to regenerate everything. Further, the theory that Krishṇa is black as a cloud is, I think, also supported by the custom that a festival called Dóla (डोल) is held on the fourteenth day

of the Hindu month of Phálguṇa every year, when figures of young Kriṣhṇa are swung in swings. This festival, I am of opinion, is held in honour of the advent of the early rains or mango showers, and there is a belief amongst the cultivators that a shower of rain, however slight, must fall on the full-moon day of the month to wet the ashes of the fire in which Kámaṇṇa or Manmatha (Holi) is burnt (Kámana Boodiyannu Toyisuva Maḷé, ಕಾಮನ ಬೂದಿಯನ್ನು ತೊಯಿಸುವ ಮಳೆ). Under these circumstances, there seems to be no doubt that clouds of early rain were looked upon as young Kriṣhṇa. There is another fact, which I think also goes to support the theory, that Ráma, the hero of Rámáyaṇa, was one of the ten well-known incarnations of Kriṣhṇa. (The theory that Kriṣhṇa represents cloud or water leads me to think that the ten incarnations are the manifestations of either the element water or of the elements water and fire together). The word Ráma primarily meant dark-coloured, or black, or blue-coloured (नीलवर्ण), and certainly the clouds are black or blue-coloured, and his consort Sítá (सीता) a furrow or track or line of a ploughshare, hence a tilled or furrowed ground, ploughed land. She is also said to be the wife of Indra, the god presiding over the rain. Sítá is also a name of Lakṣhmî (earth); Sítá-dravyam (सीताद्रव्यं) = implements of agriculture, tools of husbandry; and the word Sítyam (सीत्यं) means rice, corn or grain. Under these circumstances, I am led to think that Ráma represents also black clouds, *i.e.*, water, and Sîtá, who is said to have been born from out of furrowed land, represents the furrowed or cultivated land, out of which rice, corn or grain is produced. Surely, riches or wealth cannot be got without bringing land under cultivation. There is one other point which goes a great way to prove that Sîtá (ಸೀತಾ) means the earth. The cultivators of every field, at any rate in this part of the country, preserve a small portion of the crops grown by them and call it the portion to be offered to Sîtá

Dévî. This Sîtá Devî's share is given away to, and is taken as of right by, the Mahárs of the village who are the aborigines and have been shown in my paper on Dyámavvá to be the primeval owners of the soil, (*vide*) p. 641 of the Journal of the Bombay Branch of the Anthropological Society, Vol. VII, pp. 632-647). The Mahárs, who are thus the sons of the earth (ಭೂಮಿಪುತ್ರರು) are given the quantity of crops reserved for Sîtá Dévî=furrowed or ploughed land. From this it is clear that Sîtá means the earth. Sîtá is also a name for Lakṣhmî, which, in other words, is the earth. Thus the earth is the wife of water or rain. Ráma is said to have been born on the ninth day of the bright half of the Hindu month Chaitra, and Kriṣhṇa on the eighth day of the dark half of the Hindu month Shrávaṇa. Taking into consideration the dates of birth of these two deities, according to the Hindu calendar, it will readily be seen that generally the early showers begin in Chaitra, and probably in ancient times, *i.e.*, in the Védic period, the regular monsoons set in late by a month or so, and the months of Shrávaṇa and Bhádrapada are therefore really the monsoon months called Varṣhá-ritu. Ráma means pleasing and delightful, and really early showers of rain are delightful and refreshing; and Sîtá or Rádhá (earth) would certainly be pleased at the approach of their husband, the rain, after a continued absence of about 4 or 5 months. Thus, from what has been stated above, it would appear that Rádhá is the earth (Yellavá) itself, and Kriṣhṇa is black cloud itself, or water, or rain, or, in other words, the protector or husband of the earth, just as Jamadagni (rain) is the husband of Yellavá or Réṇuká. (see my paper on Yellavá published in the Anthropological Society's Journal, Volume VII, pages 591 to 602.) It must, however, be borne in mind that all the gods and goddesses of the Hindu pantheon are nothing but the superior and inferior manifestations of the three or the five great elements, and there seems to be little doubt that all the legendary or

mythological stories given in the Hindu sacred literature refer to these elements or to their various manifestations, and I think I have satisfactorily proved this theory in my papers on Yellavá and Dyámavá.

3. I now come to the theory about Gopála or Véṇu-Gopála or Murali-Dhara. As stated already the word "Gó", गो, has various meanings. It seems to me that primarily it meant a ray of the sun; later on, it appears to me it came to mean the earth, and eventually, a cow, which moves from place to place, and "Pála", पाल, = protector. The word Gopála therefore means protector of the earth, *i.e.*, the element water, and, in other words, the husband of earth. No one can seriously doubt that clouds are the superior manifestations of water, and it seems highly probable that the inferior manifestations of this element were looked upon as the numerous wives (Gópikás, गोपिका, herdswomen or protectresses) of Gópála. As their husband Gópála protected the earth, or everything upon the earth, so also his wives did. Hence I think they were properly called protectresses. The Hindus suppose the milky way in the heavens to be sky-river (Ákásha-Gangá, आकाशगंगा,) and they imagined that the celestial nymphs or damsels or Gópikás sported in the water (milk= क्षीर, the primary meaning of which is water) of that celestial river with their husband Kriṣhṇa (black clouds). The water of the black cloud was supposed to be the milk of a cow in the dark cloud; the rain-water, a little congealed, was supposed to be the curds, and the hailstones to be the butter. Kriṣhṇa was also called Véṇu-Gopála or Murali-Dhara, because it was supposed that he was very fond of playing upon flutes or pipes made of bamboos. Probably in ancient times the cattle-tenders who had to go in thick forests or jungles carried with them flutes or pipes made of bamboos, and even now cattle-boys invariably carry with them "Bidara-Koḷalugaḷu" ಬಿದರ ಕೊಳಲುಗಳು, in the jungles when they go to graze their cattle.

I think that in old days when the art of singing was in its infancy, the bamboo flute or pipe was the first musical instrument discovered, and even now the village musicians, called in Kanarese Sunádi or Sonádi Koravaru, ಸುನಾದಿ or ಸೊನಾದಿ ಕೊರವರು first practise music upon this rude bamboo flute or pipe called Koḷalu ಕೊಳಲು, and then they play upon more refined musical instruments called Wájantris, and why Krishṇa or Véṇu-Gopála or Murali-Dhara should have taken to this sort of rude musical instrument is a point which I think requires some explanation. According to Hindu Gamut, there are seven primary or full notes and as many semi-notes ಸಪ್ತ ಸ್ವರಗಳು, ಅವುಗಳಲ್ಲಿ ಪ್ರಕೃತಿ ವಿಕೃತಿ ಎಂಬ ಎರಡು ಭೇದಗಳುಂಟು. Of the seven primary notes ಸ, ರಿ, ಗ, ಮ, ಪ, ಧ, ಮತ್ತು ನಿ,=sa, ri, ga, ma, pa, dha and ni), the first or the last note is called Ṣhadja, ಷಡ್ಜ, because it is supposed that it is derived from the six organs. It is also said that this primary note resembles the note of a peacock, मयूरः, as all other primary notes resemble the notes of some other kinds of birds or animals, and it seems to be highly probable that the art of singing, which, so far as I know, was first started in India, owes its origin to the imitation of the pleasing notes of some birds or animals. I think that the note of a bamboo flute or pipe (Koḷalu, ಕೊಳಲು) is in all probability an imitation of the note of a peacock. A question then naturally arises what the note of a peacock has to do with Krishṇa or Gopála (black clouds). I am led to think that there is some sort of natural attraction between black clouds and a peacock, although I am unable just at present to say why this should be so, because I am neither a naturalist nor a scientist. But what I have to say on the point is based upon actual observations. We all know that peacocks which are also called in Sanskrit, Meghánandinah or Shikhandinah, मेघानंदिनः or शिखंडिनः, feel by nature greatly rejoiced at the sight of black clouds (watery clouds) collected in the sky, and begin to dance with the greatest enthusiasm and delight, and

there is a firm belief amongst the Hindus as well as the Mahomedans that peacocks, being overtaken by excessive joy at last shout loudly, and the result is that drops of tears of joy called Báṣhpa Bindus, ಬಾಷ್ಪ ಬಿಂದುಗಳು, commence to drop down from their eyes which their female companions drink, and then they conceive at once. There is also a belief even amongst the ignorant classes that peacocks feel greatly rejoiced at the sight of the clouds, on account of the similarity of their variegated and ever-changing colours, and, in practice, this is so. According to the Hindu or Indian Mythology, the vehicle (Wáhana, वाहन) of both Saraswatî, सरस्वती, and Kumára or Ṣhaṇmukha, कुमार or षण्मुख is a peacock, and it must be remembered that both these deities preside over knowledge. Now the primary meaning of the word Kumára (the rising sun) appears to be Agni or fire, which again is identified with knowledge, and as the element fire is over the clouds which are supposed to be in the celestial watery region just below the celestial fiery region, a peacock which is a vehicle of fire may be said to be standing upon the head of clouds (Kriṣhṇa), which are supposed to be next below the fiery region; or it may be that Kriṣhṇa, as the son of Wasudéva (the celestial fiery region), out of respect to his father, might have kept the feet of his vehicle (a peacock) upon his head. This idea must have given rise to the practice still in vogue of the crown or head of Kriṣhṇa being decorated with the figures of peacocks or their feathers (मयूर-पिच्छ).

Even the Karṇakundalas (ear-rings) are decorated with peacock's feathers. The idea that a peacock is a sacred bird is prevailing both amongst the Hindus and the Mahomedans, as will be seen to be due to the fact that peacocks do not copulate or mate as other birds or animals do, but the conception takes place by peahens drinking drops of tears of joy from the eyes of peacocks, that is to say, in fact they are not born from any of the five well-known Karméndriyas or organs of action

(voice, hands, feet, the organs of excretion and the organs of generation) as other animals are, but from one of the five Dnyánéndriyas or perceptive organs (the ear, the skin, the eye, the tongue and the nose), namely, the eyes, which have close connection with light, or, in other words, knowledge. The Hindu philosophers say that the sun is the presiding deity of the eyes. Hence a peacock is considered to be a vehicle of the deities presiding over knowledge. A peacock is called a Shikhandin (शिखंडिन्) because of its tuft of hair on the head. It has no male generative organ. Hence a person having no generative organ is commonly called a Shikhandî. Among the Hindus and the Mahomedans, fans made of peacock feathers are waved before gods, high-priests, kings and noblemen and Panjás during the Moharam or Ashura holidays. The Mahomedans also treat this bird as sacred and they call it a Pākija Pákharu (a pious or pure bird). (The peacock-throne of Shahájahán, one of the Emperors of Delhi, is an instance on the point.) A pair of fans made of the feathers of this sacred bird called in Tamil Mailérawu *

* No 11. A pair of fans made of peacock's feathers (Morchels).

The word Mailérawu (ಮೈಲೆರವು) is a Tamil compound word and means a peacock's feather—Maila (ಮೈಲ) probably a corruption of the Sanskrit word Mayûra (ಮಯೂರ), and Yarawu (ಯರವು) means a feather. The Kanarese word 'Navila' (ನವಿಲ) seems to be a corruption of the Tamil word Maila(ಮೈಲ). Morchels are also one of the three great insignia which the Mogul Emperors of Delhi conferred upon independent princes of the first class and could never be used by any person upon whom or upon whose ancestors they had not been so conferred. Of these insignia, the first was the Nálku (a litter) probably a corruption of the Sanskrit word 'Nálikâ' (नालिका) which literally means a tube (our ordinary palanquins have hollow bamboo-poles which being flexible give a swinging motion while being carried), or the Tamil word 'Pallakki' (ಪಲ್ಲಕ್ಕಿ) from the verb 'Pallikkó' (ಪಳ್ಳಿಕ್ಕೊಳ್) to sleep. For, children when swung in a swing or cradle get sleep. The second honour was the order of the fish, and the third the fan of peacock's feathers. (*Vide* Chapter XXII, Rambles and Recollections of an Indian Official, by Lieutenant-Colonel W. H. Sleeman.)

(ಮೈಲೆರಪ), or Ubhaya Morchela (ಉಭಯ ಮೊರ್ಚೆಲ), No. 11 in the accompanying list, finds place in the list of the seventy-two famous or well-known badges of honour, or special privileges, called in Kanarese Yeppatteradu Birudávaligalu (ಎಪ್ಪತ್ತೆರಡುಬಿರುದಾವಳಿಗಳು). The ಬಿರುದಾವಳಿಗಳು literally mean lines or numbers of distinctions, or an enumeration of distinctions, or marks of distinctions which were much coveted and sought for by noblemen during the palmy days of the Hindu kings. I append a copy of the list of the seventy-two rights or privileges of a nobleman to which a reference is made by Kanaka Sabhái in his book, "The Tamils about 1800 years ago," pages 60 to 62. It seems rather strange that Joseph Rabban, who was a foreigner, being a Jew by birth, should have coveted and sought for these seventy-two rights or privileges, about the close of the Second Century of the Christian era. There seems to be no doubt that these honours had been created by the Dravidian kings who were undoubtedly Shiva-worshippers (Phallic worshippers) long before the invasion of the Peninsular India by the Áryans. It would not be out of palce to say a word here about these seventy-two badges of honour. There had been a standing quarrel between Shrîmat Shankaráchárya, the high-priest of Shaiva Brahmins and others on the one hand, and the high-priests of the Veerashaivas (Lingáyats), such as Shrî Tótada Swámi of Dambal in Gadag Taluka and Shrî Mûrusávirada or Kumára Swámi of Hubli, Dharwar District, on the other, as to the going in procession in Tiryagándólana (No. 2 in the list)=cross-palanquin which is called Adda Pallakki (ಅಡ್ಡ ಪಲ್ಲಕ್ಕಿ) in Kanarese. The former maintained, that they had the exclusive right of going in procession in a palanquin carried cross-wise, whereas the latter contended that they had also an equal right to the honour. About 68 years ago, the local authorities of Dharwar District decided that the Lingáyat high-priests were entitled to this highly coveted honour and permitted them to go in

procession in a palanquin carried cross-wise. Srîmat Shankarâchârya of Shringéri in the Mysore State then brought a civil suit against the high-priest of Hubli. The Civil Courts decided in favour of the latter Swâmi. Eventually an appeal was preferred to the Court of the Directors who remanded the suit to the Bombay Saddar Diwâni Adâlat Court (High Court) which finally held that suits of the nature were not cognizable by Civil Courts. (*vide* Shrî Shankara Bhârati Swami *vs.* Shidhalingaya Charanti of Hubli, 3, Moore's Indian appeals, 198). In fact, the dispute was between the ordinary Shaiva Brahmins and Reformed Shaivas or Veerashaivas. All this happened between 1839 and 1845 A. D. Recently a dispute again arose about the same matter, and, on 14th May 1903, the Honourable Mr. M. C. Gibb, I. C. S., the then Collector and District Magistrate of Dharwar, now Commissioner, C. D., decided that the Lingâyat high-priests had also a right to the hotly-contested honour, and accordingly permitted the Lingâyat high-priests to go in procession in a palanquin carried cross-wise. Thus the long-standing dispute was finally settled once for all. This state of affairs shows how much the so-called badges of honour are still valued and sought for. The object of carrying a cross-palanquin seems to me to prevent others from crossing kings or high-priests while going in procession in a palanquin. It is therefore that the palanquin is carried cross-wise so as not to afford passage to the passers-by. The Lingâyats of Hubli spend thousands of rupees on the occasion of a crosspalanquin procession which takes place only when a succession to the See of the Mûrusâvirada Swâmi takes place.

I now revert to the subject treated of in this paper. Is there any link which connects Dévakî and the infant Krishṇa with the Egyptian Isis and the child Horus? I think there is. As stated already, Wasudéva and his wife Dévakî repre-

sent the element fire and the various manifestations of this element, and Krishṇa, which means black clouds, represents the element water, and his wife Râdhâ the earth itself. Now let us see whether there is any resemblance between the Indian elemental gods and goddesses and the Egyptian Osiris, the brother and husband of Isis. I am inclined to think that there is apparently a resemblance between them. In my humble opinion, the god Osiris represents the sun or fire. Osiris means many-eyed. There can be no doubt that the sun (fire) has many eyes, his rays being considered as many eyes (सहस्राक्षि or सहस्रकिरण). Horus, Day-God,* the son of Osiris, I think,

* The word Horus (the Egyptian Day-God) resembles in every respect the Latin or Greek word 'hora' which was borrowed probably by Varáha-Mihira and other Hindu astronomers. The word means the rising of a Zodiacal sign, part of the duration of a sign or an hour. Each of the seven days of the week is called after the name of a planet, the Zodiacal sign of which rises on the morning of the day. For example, रविवार (Ravivára),—रवि(Ravi) means the sun and वार (vára) means the turn, *i. e.*, the day on which it is the turn or rotation of the sun, the Zodiacal sign of which rises in the morning; and Varáha-Mihira, the famous astronomer of Ujjayanî, has, no doubt, Sanskritised this foreign word as होरा (Hora) and tries to derive it from the Sanskrit compound word अहोरात्र (Ahórátra) which means both the day and night, or, in other words, the period of 24 hours which makes one day. He says that the first and the last letters are dropped, without quoting any authority for the elimination. But, so far as I could ascertain, there is no grammatical authority for this elimination as alleged by Varáha-Mihira. There seems to be little doubt that the word होरा (Hórá) and other astrological and astronomical terms were borrowed from the Yavanas or Greeks by Varáha-Mihira and other Hindu Astronomers, as the words Rásh, Lagna, Hóra, Vára (राशि, लग्न, होरा, वार), so far as I could ascertain, do not occur either in the Védic or epic literature, and, evidently, with a view to conceal the borrowing, the terms borrowed were Sanskritized. For instance, the Greek words 'Leo,' the lion, 'Libra' the balance, 'Scorpio,' the scorpion, and 'Sigittarius' an archer, were respectively Sanskritized as Leyah, Jookah. Kaurṇyah and Taukshikah, (लेयः, जूकः, कौर्ण्यः, तौक्षिकः), and probably this happened during the time of Harsha Vikramáditya, the king of Ujjayinî, who patronized foreign literature and especially that of the Yavanas or Greeks, on which account it is said he was styled Yavana Bhója (page 226 of the Journal of the Bombay Branch of the Royal Asiatic Society, Volumes VI and VII).

होरेत्यहोरात्र विकल्प मेके वांछति पूर्वापरवर्ण-लोपात् । तथा च होरे ति लग्नं भवनस्य चार्धम्.

represents the element water. He is represented in hieroglyphics by a sparrow-hawk, which bird was sacred to him. As a child, he is seen carried in his mother's arms wearing pschent or atf and seated on a lotus-flower with his finger on his lips. Now a sparrow-hawk is a bird like our Indian Garuda (vulture) of Vishṇu, the god, presiding over water; or the sparrow-hawk may be like the Indian Chátaka (चातक:), a fabulous bird which is supposed to live only on rain drops. The lotus-flower grows only in water. Thus the bird sparrow-hawk (Indian Garuda) and the lotus-flower, I think, represent clouds of water which are produced out of the action of the sun's heat, and, therefore, Horus, who is said to have been seated on a lotus-flower, has been rightly supposed to be the son of Osiris (the sun). Isis (according to Webster) is the principal goddess worshipped by the Egyptians who adore her as the great benefactress of their country, who instructed their ancestors in the art of cultivating wheat and barley. This goddess, I think, represents the element earth without which no wheat, no barley, can be grown, nor can the art of cultivation be taught. It is interesting to note here that our Sítá, wife of Ráma, was born from the furrowed land or ploughed ground just at the beginning when the art of cultivation was first practised, whereas the Egyptian Isis taught her country-people the art of cultivating food-grains. It seems to me that probably the Egyptians supposed the sun (fire) to be the father, the earth to be the mother, and water (Horus) to be their son. These are simply my inferences. I have not studied the Egyptian mythology. As these apparent links have been lost in the evolution of centuries, and as similar beliefs occur in all parts of the world, one is not prepared to say whether the ideas about the elemental gods and goddesses were borrowed by the Indians from the Egyptians or *vice versâ*.

Remarks.—I obtained the accompanying list from Shrî Totada Swámi, the Lingáyat High-Priest of Dambal, Táluka Gadag,

Dhárwár District. All these seventy-two privileges or special honours are still enjoyed by all the Lingáyat High-Priests, and also by the Pontiffs of Shrimat Shankaráchárya of Shringeri in the Mysore territory, the founder of the Shuddhâdwaita School of Philosophy. The first honour in the list is Kinkiṇiyukta Páda-peṇḍeya (किंकिणियुक्तपादपेंडेय = tinkling trinket for the foot, set with precious stones of all sorts). This badge of honour is worn on the right leg when the high-priest takes his seat in a palanquin which is carried cross-wise. I have seen with my own eyes Shrimat Shankaráchárya of Shringeri and some of the Lingáyat high-priests going in a procession in a palanquin carried crosswise. A perusal of the list will show that some of them at least are of Dravidian origin, as their names are in the Dravidian language. I understand that His Highness the Mahárája of Mysore enjoys all these special privileges. Some of these privileges or special honours are still enjoyed by many of the Pátil families in the Karnátic Deccan. For instance, my own family has the privilege of enjoying the ninth, thirtieth, and thirty-second honours, *viz.*, one "Hagalu Dîvatigi" (ಹಗಲು ದೀವಟಿಗೆ) ; one ordinary umbrella but not a white one ; and Chandragavi Udaspáwada or Rumál. "Hagalu Dîvatigi" means the use of torch during day-time, and the most common ones enjoyed by Pátil families are parasols and umbrellas. The inam fields granted to Pátil families are still named and recorded in Government records after the name of the special honours conferred by ancient Hindu Kings. For instance, an inam field at Artál held by our family is still called 'Dîvatigi Mányada Holá' (ದೀವಟಿಗೆ ಮಾನ್ಯದ ಹೊಲ), and at present it gives an annual income of Rs. 300 to 400. My idea about these seventy-two privileges is that some of them were borrowed from the Mahárs, Mángs, and the aborigines, after they were conquered by the Áryans, for instance, No. 54, Shringa Vádya (a pipe made of a horn of cattle), because I hold that

the horn-pipe must have been invented by a Mahár or Máng. Similarly, numbers 41, 46, 50, 51, 52, 55, 59 and 60, which are after the pattern of a horn-pipe. Chalavádî, who is a Mahár or Máng by caste, both amongst the Shaivas and Veerashaivas, is the person who walks in front of a procession with his hanging bell (No. 72 in the list) beating it against his right leg and uttering panegyrics in a sonorous voice in honour of the Shaiva or Veerashaiva religion. It seems to me, that some of the special honours are of very old dates, probably of the pre-Védic period, that is to say, long before the invasion of Peninsular India by the Áryans.

यप्पत्तेरडु बिरुदावळिगळु.	List of 72 Badges of Honour or Special Privileges.
१. किंकिणियुक्त पादपेंडेय.	1. Tinkling trinket for the foot.
२. तिर्यगांदोलन.	2. Cross-palanquin.
३. पंचकलश.	3. Five jars in the names of the five founders (Panchácháryas) of the Veerashaiva Religion.
४. राजगुच्छ.	4. Royal tassel.
५. नेगळिनमुख.	5. Alligator-muzzle.
६. नडे जप्पर.	6. A litter with a canopy over it.
७. उभय पंकगळु.	7. A pair of fans or pankhas.
८. श्वेतछत्र.	8. A white umbrella.

९. छत्रगिरि.	9. An ornamented parasol borne over Rajas, &c., in procession.
१०. भूचक्र.	10. An umbrella of universal sovereignty called भू चक्र. Hence we have the word Chakravarti.
११. मैल्यरवु (उभयमोर्चेल).	11. A pair of fans or fly-whisks made of peacock's feathers.
१२. उभय कमक चामर.	12. A pair of bushy tails of the Tibetan Yâk with gold handles.
१३. सुवर्ण वेत्रद्वय (रजत)	13. A pair of gold staves.
१४. उभय वैतालिक.	14. Two bards, minstrels or servants of Vétâla.
१५. पुष्पवृष्टि.	15. A shower of flowers.
१६. उभय चौरि.	16. A pair of chowries or bushy tails.
१७. उभय सोटगळु.	17. A pair of silver clubs.
१८. लिंगद वीररु.	18. Champions of the God Phallus.

१९. उभय वंदि (बंदि)	19. Two panegyrists or heralds.
२०. द्विडितेजिगळु (कोत्तल कुदरेगळु).	20. A pair of led-horses.
२१. नंदिध्वज.	21. Bull-banners.
२२. ब्रह्मकपाल.	22. The skull of Brahma.
२३. त्रिशूल.	23. Trident.
२४. मायामस्तकद्वय.	24. Two faces of Maya or Illusion.
२५. मुख तोरण.	25. A lintel with faces at the ends.
२६. तळिर तोरण.	26. A festoon made of young green leaves.
२७. धवल शंखद्वय.	27. A pair of white conches.
२८. जांगटे.	28. A gong.
२९. घंटा.	29. A bell.
३०. उभय हगल दिवटगी.	30. A pair of day-torches.

३१. गरि कोलु.	31. A staff with peacock's feathers.
३२. चंद्रगावी (उडास पावड).	32. A silk or reddish cloth with golden borders, used as a fan in regal, nuptial and other processions.
३३. गदा.	33. A mace.
३४. चक्र.	34. A discus (a weapon used by Vishnu to indicate the rotation of the Sun.)
३५. खड्ग.	35. A sword.
३६. उभय फिरंगिगळु.	36. A pair of cannons.
३७ चतुरंग बल.	37. The four powers or divisions of an army, namely, elephants, cavalry, chariots and infantry.
३८. वज्रांकुश.	38. An adamantine goad.
३९. जरीपटका.	39. Gold-laced streamers.
४०. धवल पताका.	40. A white small flag.

४१. डंका.	41. A large kettle-drum called Danká.
४२. निशानी.	42. Flags.
४३. सूर्यवाद्य.	43. A tabor, round like the Sun.
४४. चंद्रवाद्य.	44. A tabor having the form of the half-moon or crescent.
४५. तारावाद्य.	45. A stringed musical instrument.
४६. डमरुक.	46. A kind of drum shaped like an hour-glass, called "Damaruka."
४७. मृदंग.	47. A tabor.
४८. रुद्रवीणा.	48. A lute with two or three dried sore gourds.
४९. ताल.	49. Cymbals.
५०. तप्पडी. ५१. तंबट.	50. } 51. } A large tambourine beaten with sticks.

५२. रणवाद्य.	52. An instrument of martial music.
५३. साज संबाळ.	53. The instruments or apparatus of village musicians.
५४. श्रंगवाद्य.	54. A horn.
५५. वंटियमेगे नगारि.	55. A kettle-drum mounted on a camel.
५६. नवपत (नौबत).	56. A large kettle-drum called "Nóbat."
५७. देव दुंदुभि.	57. A large kettle-drum called "Déva-Dundubhi."
५८. करणि. (करणा).	58. A large brass trumpet called "Karaṇi."
५९. चिन्नकाळी.	59. A small trumpet usually blown in pairs by one person called "Chinna-Kâli."
६०. हेग्गाळी.	60. A large metal horn, called "Heggâli."
६१. तुत्तूरी.	61. A long trumpet.

६२. चौघडा.	62. An assemblage of four kettle-drums beaten by two men called "Choughadá."
६३. यश:पटह.	63. A double-drum or drum of Victory.
६४. कावीजांडे (भगवा झेंडा)	64. A staff surmounted with cloth dyed with red ochre.
६५. गग्गरि कोलु.	65. A pole to which hollow, jingling rings are attached.
६६. नि:साल.	66. A kettle-drum called "Nissál."
६७. नर्तक.	67. Dancers.
६८. गीत.	68. Singing.
६९. कंकाळ.	69. The back-bone of Vishṇu.
७०. चंद्रायुध.	70. A moon-shaped weapon.
७१. परशु.	71. A kind of an axe called "Parashu."
७२. तोंगुव चलवादि घंटि.	72. A hanging bell of a Shaiva or Veerashaiva Chalavádi.

ORDINARY MONTHLY MEETING held on Wednesday, the 30th September, 1908.

Mr. Sadanand Trimbuck Bhandare was proposed to the Chair in the absence of the President, Mr. S. M. Edwardes, I. C. S.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

From Madras—Report of the Government Museum and Connemara Public Library, 25th July, 1908.

From Cambridge—Memoirs of the Peabody Museum of American Archæology and Ethnology, Harvard University, Vol. IV, No. 1.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee VII—VIII, 1908.

From Berlin—Zeitschrift fur Ethnologie, Heft IV, 1908.

From Luzern—Mata-Hari oder Wanderungen eines indonesischen Sprachforschers durch die drei Reiche der Natur, 1908.

From Roma—Atti della Societa Romana di Anthropologia, Vol. XIV—Fasc. I, 1908.

From Martinus Nijhoff—Bijdragen tot de Taal, Land—En Volkenkunde van Nederlandsch-Indie, Zevende Volgreeks—Zevende Deel.

From New York—Bulletin of the New York Public Library, Vol. XII, Nos. 7 & 8, 1908.

From Washington—Bureau of American Ethnology, Bulletin 35.

Decorative Designs of Alaskan Needle-Cases, by Franz Boas.

From Mexico—Anales del Museo Nacional de Mexico, Segunda Epoca—Tomo V, num. 4, 1908.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. 8, No. 3, 1908.

From Wien—Revue Internationale d'Ethnologie et de Linguistique, Band III, Heft. 4.

Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVIII Band, III heft.

From Buenos Aires—Anales del Museo Nacional de Buenos Aires, Serie III, Tomo IX.

From Sydney—Science of Man-Journal of the Royal Anthropological Society of Australasia, Vol. X, Nos. 2 & 3.

The following paper was then read :—

"BALIS AND TOTEMS IN KANARA," BY MR. J. A. SALDANHA, B.A., L L.B., CHIEF JUDGE, SAVANTVADI.

Among a large number of Kanarese and Tulu speaking castes of Kanara are found *exogamous* subdivisions, which are called "*Balis.*" They correspond to *gotras* of the Brahmans and the *kuls* of the Marathas, but differ from them in two respects, namely :—

(1) the *balis* are generally named after a plant, tree, fruit, flower, animal, or some material object natural or artificial.

(2) They are traced among some of the castes through the female—that is, a person is said to belong to the bali of his or her mother, not his or her father.

2. It is curious to find that even the Deshasth Brahmans of South Kanara, the Shivalli Brahmans (*vide* page 150 of *S. Kanara Manual*), can boast of gotras, some of which are named after animals or trees.

It must be noted that the Shivallis are believed to be a branch of the caste from which the Havigs of North Kanara are derived. The latter, however, show no traces of ever having had *balis*.

3. The fact that *balis* are in some castes traced through females, points to the existence of polyandry in the Western India. As a matter of fact, polyandry distinguished as matriarchal polyandry by Sir Herbert Risley in his *People of India* exists among the Nayars and Tiyyans and other tribes in Malabar. Among them there prevails the system of joint family and succession called *maru-makkhatayam*, under which all the estate of the family is vested in joint ownership in the *taravad*—consisting of the mother, all her children, male or female, all grand-children *by the daughters*, all her brothers and sisters, all the descendants on *the sister's side*, in short, all the woman's relatives on the female side, however distant their relationship; while a brother or any other kinsman on the female side, who happens to be the eldest male member, succeeds as *karanavan* or manager of the estate. In South Kanara, as far north as the Gangavali river, there exists little of polyandry, but all the Shudra castes with few exceptions practise the law of *alya—santana*, under which property descends through *females*. In the province north of the Gangavali as far as Goa, neither the *alya—santana* nor the *maru-makkhatayam* is practised and succession is governed by ordinary Hindu law. But that there are castes in which balis are traced through females is significant.

4. Septs bearing names of animals, plants, utensils, &c., are found among Santals, Oraons and other Dravidian tribes in Bengal and Orissa* and elsewhere in India.

The first important characteristic of these septs is that the object, whose name a sept bears, is regarded as sacred

* Sir Herbert Risley—*People of India*—page 93—106.

by that sept and is treated with reverence, and even worshipped. If the object is an animal, it will not be killed or injured; if it is a tree or plant, it will not be injured or used as food or medicine; if it is a flower, it will not be even worn; if it is an implement, it will not be touched or used, by any member of the sept which bears its name. Talwar or Tarwar sept in Bengal, for instance, may not touch a sword. The second notable feature of the system is that a man may not marry a woman of a sept whose name is derived from the same object. This peculiar system of exogamous subdivisions combined with the reverence paid to the object whose name a sept bears, is, as is well-known, called totemistic, the object being called totem.

5. Wherever this totemistic classification of caste exists among the Dravidian Shudra castes of Kanara, it is strictly exogamous, a feature which distinguishes them from the Shudra castes of Maharashtra, among most of whom the totem—called *devak*—has lost its significance, so as to be no longer a bar to intermarriage.

6. As to how far the members of a *bali* in Kanara venerate the object which gives its name to it, is not always easy to ascertain. In several cases the objects themselves are not to be found in this district, the name of its having been perhaps taken when the sept had been residing in regions over the ghauts. For instance, many castes have a bali named after *áné* elephant. Now, no elephants are found in Kanara, except a few tame elephants belonging to some of the timber contractors, petty chieftains or maths. Yet members of the *áné* bali will not wear ivory ornaments. That there are other balis who do venerate their totems there can be no doubt. For instance, the Halepaiks of the coast of the *handi* (hog) *bali* will never kill a hog. The elk or *sambar* group will not kill the *sambar* or eat its flesh. The *nagbali*, which appears to be named after *nagchampa* flower, will not wear this flower in

their hair. The subject requires careful investigation. Many people fight shy of admitting they have *baḷis*. Some of them labour under the fear that it is a taint on their caste to have subdivisions that trace descent through females, which is believed to be a survival of polyandry. In many cases the derivation of the name of the baḷi is difficult to find either from dictionaries or from personal enquiries.

7. The word baḷi is variously derived:—

Firstly, from ಬಳ್ಳಿ (baḷḷi), tadbhava of Sanscrit ವಲ್ಲಿ , a creeper, a line; therefore, that which traces descent.

Secondly, from ಬಳೆ (bâḷe), tadbhava of Sanscrit ವಲಯ, a ring, a bracelet of glass worn by females. The fact that baḷis are traced through females is brought forward as an argument in favour of this derivation.

Thirdly, ಬಳಿ (bâḷi), which appears to be a pure Dravidian word; and means a way or road and therefore that which traces lineage—hence, sept or *kul*.

The last appears to be the proper derivation for the following reasons:—

(1) The name of a Dravidian sept which is based on some primitive usage, we should expect to be a purely Dravidian term.

(2) The word baḷi is pronounced with a ಳ (ḷ) which is neither ೞ (ḻ), nor simple ಲ (l), but an emphasised ಳ (ḷ), a strong cerebral lingual for which Dr. Kittel in his valuable dictionary creates a special letter ಱ (ṉ). Dr. Kittel himself gives "race" or "lineage" as one of the meanings of ಬಳಿ.

8. We shall now take some of the principal castes of Kanara, who rejoice in the system of balis—

*I.—In South Kanara.**

9. *The Shivalli Brahmans* have 252 gotras, and the names of the following seem to be of totemistic origin :—

NAME OF GOTRA.	MEANING.
Kudrettáya	from kudre, a horse, and taya, belonging to.
Tálitáya	a palmyra tree.
Manôlitáya...	name of a vegetable.
Shunnatáya	Chunam, lime.
Kalambitáya	a kind of box.
Nellitáya	the Indian gooseberry.
Nánelataya	name of a tree.
Góli	a banian tree.
Áne...	an elephant.
Perlataya	name of a fruit.

These names, writes the author of *S. Kanara Manual*, were obtained from one of the eight *swamis* of the Udipi math and according to him they have no totemistic force at the present day ; he contented himself with the statement that the names as gotras had no meaning.

10. The *Bants*, one of the most important land holding classes in Kanara, follow the *alyasantana* law of succession. Among them the balis and descent of children are traced through females. There have been found twenty balis among them, which are given below :—

1. *Bagettinaya.*
2. *Bangarannáya.*
3. *Barmarannaya.*
4. *Bonnyannaya or Bunnannaya.*

* South Kanara Manual, Vol. I.

5. *Hiribannaya or Siribannaya.*
6. *Karambarannaya.*
7. *Karburannaya.*
8. *Kellarabannaya.*
9. *Kochattabannaya or Kojjarannaya.*
10. *Kundonibannaya.*
11. *Kundalannaya.*
12. *Nelabannaya or Ujjettibannaya.*
13. *Pangalannaya.*
14. *Pergadannaya.*
15. *Pulyattannaya.*
16. *Salabannaya or Aiyabannaya.*
17. *Salannaya.*
18. *Talarabannaya.*
19. *Ulibannaya.*
20. *Upparannaya.*

The derivation of these names has not yet been attempted.

11. Balis traced through females are found among the following castes in South Kanara :—

Patwegars (silk-weavers).

Bilimaggas (weavers of Tulu origin).

Mogers (Tulu fishermen).

Madivalas (Tulu washermen).

Billavas (Tulu toddy-drawers).

Holeyas (the Pariahs).

Nalkes (mat and basket makers).

Halepaiks (Kanarese toddy-drawers).

It is to be noted that the Halepaiks of *South Kanara* not only trace their balis through females, but follow the *alya-santana* law.

The following proposition was then adopted unanimously:—

"This Society records the sense of loss sustained by it by the sad death of Khan Bahadur Bomanji Byramji Patell, who was a member of the Society."

In submitting his proposition, Dr. Rustom N. Ranina said that Khan Bahadur Bomanji Patell was not only an ordinary member, but a useful member of the Society, for he had contributed several interesting papers to the Society. Besides these, he was one of the auditors of the Society, and as such, he rendered valuable services to the Society.

The Honorary Secretary then said that the auditorship rendered vacant by the death of Khan Bahadur Bomanji Byramji Patell, requires to be filled up. It was then proposed that "Mr. Sadanand Trimbuck Bhandare is appointed the auditor of the Society, in the place of Khan Bahadur Bomanji Byramji Patell, deceased."

The Honorary Secretary then informed the Meeting that Mr. H. A. Rose, I.C.S., Sessions Judge, Ambala, was elected a member of the Society, by the Committee, by a Circular dated 30th July 1908.

ORDINARY MONTHLY MEETING, held on Wednesday the 28th October, 1908.

MR. KHURSHEDJI RUSTOMJI CAMA, *Vice-President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

Mr. D. N. Bahadurji, Bar.-at-Law, was duly elected a member of the Society.

The following presents were announced with thanks:—

From Bombay (Thacker and Co.)—Joe Skinner or the Man with the Sneer, by Arthur Scott Craven.

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, New Series, Vol. III, 1907 (with Index), and Vol. IV, Nos. 4 and 5, 1908.

Memoirs of the Asiatic Society of Bengal, Vol. II. No. 7, pp. 155-168.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIII, Nos. 267, 268 and 269.

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Annee—IX—Septembre, 1908.

From St. Petersbourg—Bulletin De L'Academie Imperiale Des Sciences De St. Petersbourg, VI Serie.

From New York—Bulletin of the New York Public Library, Vol. XII, Number 9.

From Chicago (U. S. A.)—Field Museum of Natural History Publication 128, Vol. III, No. 2.

From Mexico—Anales del Museo Nacional de Mexico Segunda Epoca, Tomo V—num. 5.

From Wien—Annalen des K. K. Naturhistorischen Hofmuseums, Band XXII, Nr. 1.

International Review of Ethnology and Linguistics, Band III, Heft 5, 6.

From Sydney—Journal of the Royal Anthropological Society of Australasia, Vol. X, No. 4.

Mr. R. K. DADACHANJI, B. A., LL. B., then read the following paper :—

"*The* INFLUENCE *of* RELIGIOUS PRACTICES *on the* FORMATION *of a* NATION'S CHARACTER *and on its* PROGRESS *in* CIVILIZATION *and* CULTURE."

1. Religious practices may be defined for the purposes of this paper, as meaning practices, related to different religions and pursued by civilized nations of all times, as distinguished

from religious doctrines believed in by them. In a former paper, the influence of religious ideas or doctrines on the formation of national characters was delineated. And it is proposed in this paper to trace the influence of religious practices not only on the formation of a nation's character, but also on its progress in civilization and culture.

The origin of unrevealed religion or primitive religious ideas has been traced elsewhere. The theory as to that suggests the origin of religious practices and their development through the following stages of the progress of religious ideas :—

I. The primitive man Aryan or non-Aryan learnt to look upon ghosts as superhuman beings of human origin.

II. In order to propitiate these beings he began making such offerings to them, as would have pleased them before death. This practice really marks the origin of the intricate code of religious practices, which civilized mankind have since elaborated. And it has survived to our own day, standing on a basis of its own, detached from all religious ideas connected with superhuman beings of superhuman origin.

III. With the growth and development of language, the primitive man learnt to address the superhuman beings of human origin in words which would have pleased them before death. This explains the origin of the recitation of prayers.

IV. Then the primitive Aryan learnt to regard the sun, and the primitive non-Aryan, the phallus, as a superhuman being of superhuman origin, and to propitiate him in the same manner, as he propitiated the superhuman beings of human origin *viz.*, with offerings and hymns or prayers.

2. The relation between religious ideas or doctrines and religious practices is governed by the following law. Religious practices as already seen issue from and in course of time gradually almost supersede religious ideas or doctrines and in their turn clear the ground for, and are superseded by modified or entirely new religious ideas or doctrines. These new religious ideas or doctrines are similarly gradually supplanted by corresponding new religious practices, which again in their turn make way for, and are superseded by modified, or entirely new, religious ideas or doctrines. This process of religious ideas or doctrines being supplanted and again supplanting religious practices has been at work till now. It may cease to operate, when the main cause which brings religious practices into existence *viz.*, the fact of the language of religious doctrines becoming dead, ceases to operate. And in that case, new religious docrines will supplant old religious doctrines and will in their turn be supplanted by later fresh religious doctrines. Thus the law of growth and decay operates as much in the case of religious doctrines and religious practices, as in the case of other human institutions and natural objects on the earth.

3. The explanation of the above law of the growth and decay of religious practices is this. Religious ideas or doctrines bring into existence a body of priesthood to guard and to teach and give effect to them, in the way pointed out in another paper. The priesthood neglect, as we shall see, general culture and confine themselves to the study and recital of the sacred texts alone. In consequence, they get in course of time out of touch with the language of the sacred texts, which falling into desuetude becomes finally dead. There is also another cause of the expiry of the language of religious texts, as we shall see. Again, the priesthood generally inaugurate religious practices as has been shown elsewhere. And the less the language of religious doctrines is comprehended by the priesthood, the

more importance is naturally attached and caused to be attached by them to religious practices. Moreover, as religious doctrines require culture and mental exertion to be understood, and religious practices are almost mechanical operations requiring no laborious working of the mind, the laiety almost develope a preference for religious practices. And thus religious practices almost overthrow religious doctrines. But even uncultured minds amongst civilized communities are critical. When by experience, or through political vicissitudes, they learn that religious practices do not possess the virtues, which they think and are taught to think the practices possess, their faith in the practices is shaken; and their minds become inclined towards the adoption of modified or new religious doctrines. Moreover the propitiation by hymns or prayers of the sun, which the Aryans originally learnt to worship or the phallic spirit which the non-Aryans originally learnt to worship, is a most natural thing for the primitive man to do. Thus the religious practices of reciting hymns or prayers are an offspring of religion itself, *i. e.*, of the religious ideas or doctrines, that the superhuman being or beings does or do exist, and that he or they may be propitiated in the same way as a human being may be, *viz.*, by praise, or may be ordered by words of awe and command as human beings may be. Thus religious practices have borne necessary relationship to religious ideas, and in consequence have a tendency to supersede the latter, owing to the preference of the human mind for mechanical acts, that it believes will do good, over mental acts involving the exertion of the intellect.

4. These operations which cause religious practices to be superseded by modified or new religious doctrines or ideas, are religious upheavals, religious reformations or revolutions. These act as dredgers to the stream of human civilization and culture, when it accumulates silt, produced by exclusive devo-

tion to religious practices, and by the utter neglect of general culture. They have thus imparted impetus from time to time to human civilization and culture.

5. It may be observed, that the law of the growth and decay of religious doctrines, and religious practices, as above enunciated, demonstrates the law of action and reaction between human thought and human action or practice. Every human idea has as a rule a tendency to assume the form of an action, and is as it were the parent of the latter. But the latter has the power, as we have seen, of overpowering its own progenitor.

6. Religious practices, as already defined, and as observed by civilized nations of all times, may be divided into the following seventeen classes; and we shall examine the influence wrought by each class on the human mind, and on its progress in civilization and culture :—

I. The recitation of prayers, *i. e.*, of sacred texts.

II. The presentation of offerings to the superhuman Being or Beings, or the performance of sacrifices.

III. The marking off of religions by bodily marks or by other symbols.

IV. The performance of ritual for the dead;

V. The raising of the seed, and its reverse, celibacy.

VI. Purification.

VII. The celebration of feasts or observance of days, sacred to the superhuman Being or Beings.

VIII. The observance of fasting.

IX. The abstention from the eating or drinking of certain forbidden articles of food or drink.

X. The performance of austerities and asceticism, or self-mortification, *i.e.*, bodily self-sacrifice.

XI. The production of ecstasy or trance.

XII. The making and performance of vows.

XIII. The performances of pilgrimages to sacred places.

XIV. The construction of religious buildings for the worship of the superhuman Being or Beings, or for the performance of religious ritual.

XV. The construction of mausoleums, etc.

XVI. The making of gifts in charity.

XVII. The making of extraordinary gifts to the superhuman Being or Beings in anticipation of death.

7. These practices have been almost summarized and their religious efficacy proclaimed in the following text of the Menu-smritti (II—28):—"By the study of the Veda, by vows, by burnt oblations, by (the recitation of) sacred texts, by the (acquisition of the) threefold sacred science, by offering (to the gods, Rishis, and manes) by (the procreation of) sons, by the great sacrifices, and by (srauta) rites, this, (human) body is made fit for (union with) Brahman."

8. The recital of prayers or sacred texts is a universal religious practice. The supreme importance of the sacred texts is strikingly indicated in the following passages of the Menu-smritti (XII—94): "The Veda is the eternal eye of the manes gods, and men. The eternal lore of the Veda upholds all created beings," and (XII—104), "Austerity and sacred learning are the best means by which a Brahmana secures supreme bliss, by austerities he destroys guilt, by sacred learning he obtains the cessation of (births and) deaths" and (V—145) "The daily study of the Veda destroys all guilt." A similar view of the sacred texts has been promulgated by every religion and its priesthood, and has been productive of far-reaching effects in moulding the character and progress in civilization and culture of civilized nations. These effects fall into two divisions, as regarded with reference to (*a*) the language of the sacred texts, and (*b*) the prescribed modes of reciting the same.

9. Considering the first class of these effects we have to bear in mind the supreme importance attached not only to the religious texts, but also to their study or recital by civilized mankind, of course, under the guidance of the priesthood. It is illustrated in its most magnified form by the following texts of the Menu-smritti :—(II—71) "At the beginning and at the end of (a lesson in the) Veda he (the student) must always clasp both the feet of his teacher, (and) he must study, joining his hands. With crossed hands he must clasp (the feet) of the teacher," and (V—145)," Though he may be (already) pure, let him sip water when he is going to study the Veda." These injunctions typify the spirit in which the sacerdotal classes, and through them the laiety, have in all ages and countries revered sacred texts. And the natural result has been that sacred literature has generally been esteemed to be the sole fit subject for study by civilized nations in all countries unaffected by modern European culture, and has banished all other studies and in the end has extinguished general culture.

10. At first the priestly class monopolises the teaching of the sacred texts, though they formally enjoin their study by all the classes, except those deemed unfit to study them. The Menu-smritti makes it incumbent on all the three higher classes of Hindus to study the Veda, but reserved for the Brahmans the privilege of teaching it and expressly prohibits the other two higher classes from encroaching on this preserve of the Brahmans. The Sudras are not even to hear the Veda recited. But this monopoly of the teaching of the sacred texts for the priesthood has been for them a quicksand which swallows up in course of time their knowledge of the language and the spirit of the sacred texts. The sacred language under the gradual operation of the very causes devised for its preservation, *viz.*, the monopoly of its study and teaching by the priesthood and the suppression of all profane studies, becomes extinct, and

the sacred texts finally pass beyond the comprehension of the priesthood themselves.

11. There is also another reason why the language of the sacred texts of a particular religion becomes dead. It is this. The nation adopting that religion is impelled at first by its fresh religious zeal and ardour to conquer alien nations and force on them its own religion. After these conquests the language of the conquerors, which is the language of its sacred literature, becomes mixed up with the languages of the conquered nations, and consequently falls into disuse, and finally expires.

12. When the language of the sacred texts becomes dead, and they recede beyond the comprehension of the priesthood, religious practices attain to the importance originally possessed by the texts. And then, as sacred literature ceases to be studied and profane literature is from the beginning overthrown by it as a subject of study, the illiteracy of a nation is complete. The concentration of a nation's studies upon sacred literature produces stagnation in its civilization. But on the extinction of the language of the sacred texts, and their supercession by religious practices, the stagnation is converted into retrogression.

13. It may be observed in passing, that the influence of religion on literature has been fully traced elsewhere. Works of poetry and drama originally came into existence as works of sacred literature. And their production under the guise of the inspiration of the Deity continues in later times also.

14. The influence of the practice of the recitation of prayers in a dead or unknown language upon the character of a nation is to make its mind obtuse and blind in its religious zeal, unless it has been enriched with general culture. The practice trains the intellect to take all matters however important on unquestioning trust, and to be disinclined to make any effort to understand, or to make inquiries

about them. It generates a spirit of helplessness, of dependence upon matters not understood. The greatest credit is therefore due to Christian Protestantism for teaching to civilized mankind the necessity and value of the translation of sacred texts from a language not understood by those who believe in the texts into their vernacular languages. This most valuable innovation alone has created that spirit of inquiry, which has given birth to experimental philosophy in modern Europe, and has imparted boundless strength and vigour to modern progress in civilization and culture.

15. A further result attributable to the death of the language of a nation's sacred texts is, that these texts not being fully understood as a whole, portions of them are interpreted to bear meanings, which were never intended to be put upon them, being controlled and qualified by other portions of the texts. An instance of this is to be observed in the idea of mendicancy and contempt for wealth adopted in later days by the Brahmans who were once the proudest and most exalted class of their community, when they spoke and fully understood the language of their sacred texts. Members of this once most revered order are to be found to-day employed in degrading employments, such as of cooks to wealthy Vaishyas or even possibly Sudras, or as suppliers of drinking water, and measuring their day's earnings by the smallest coins of the country. And the class is to-day on the whole the poorest of the three higher classes of Hindoos. The Menu-smritti could never have contemplated such social degradation of the exalted Brahman class. No doubt, it ordains:—(X-76) "But amongst the six acts (ordained) for him (the Brahmana) three are for his means of subsistence, *viz.*, sacrificing for others, teaching, and accepting gifts from pure men." But the Smritti nowhere prohibits the accumulation of wealth by a Brahmana. On the contrary it requires him to study and to cultivate and to practice the art of acquiring wealth. It lays down :—(V-19)

"Let him (a Brahmana), who is a Sautaka, *i.e.*, has completed his studies, pour over those institutes of science, which give increase of wisdom, those which teach the acquisition of wealth those which are beneficial (for other worldly concerns)."

16. The Parsee practising priesthood are also reduced to poverty and with few exceptions occupy, in these days, when the laity are far wealthier and far more enlightened than in past times, a comparatively low, if not a degraded social position. They are indebted for this condition to almost the same cause that has lowered the position of the Hindu priesthood, *viz.*, their ignorance of the Zend, the language of the Zoroastrian sacred texts in which they perform their ministrations, and their lack of general culture. It is absolutely certain that if the Hindu and Parsee priesthood were learned and cultured, they would be ashamed of the social fall they have sustained in the present times, and would strive their utmost for and easily succeed in, regaining their old proud social position, as the spiritual as well as intellectual leaders of their respective communities. Indeed, those members of the Parsee priestly class, who like the late J. N. Tata, and his late respected father have taken to business, have raised themselves to be merchant-princes or who like Mr. Dadabhai Naoroji and the Hon'ble Sir P. M. Mehta have taken to politics, have become the political leaders of not only their community, but also of other communities in their country. It is therefore absolutely necessary for the priesthood to possess the fullest knowledge of the language, in which they discharge their functions and the best learning and culture, in order to command the reverence and the spiritual and intellectual allegiance of the laiety. Hence, no person amongst these communities or any civilized community should be admitted to the rank of religious ministers, unless they prove, on a strict examination of their attainments being held, that they possess the necessary qualifications of learning

and culture. Here again, Christian Protestantism has taken the lead of civilized mankind by admitting to priesthood only those who prove themselves on a strict examination to be duly qualified for the revered and responsible position.

17. Turning to the second class of effects produced by the religious practice of the recitation of sacred texts, *viz.*, those produced by the modes in which the texts are recited, it is to be noticed that these modes refer to the order in which and the times at which and the tone and gestures with which the sacred texts are enjoined to be recited. And these different modes are determined as a rule, not by the sacred texts themselves, but by custom or usage, as originated by the priesthood. This shows that religious doctrines do not care originally for mere matters of form or practice. But, as already mentioned, all ceremonial is elaborated by the priesthood; and the degree of its popularity stands in inverse proportion to the degree in which the religious doctrines are understood.

18. These formalities attendant on the recital of prayers whether in a dead or unknown or in a known language impress upon the character of a nation the quality of helplessness when it is required by its usage to conduct the recital in a mood of helplessness. A feeling of humility felt at the recital of prayers may beget general humility of spirit and destroy false pride. But if carried to an excess, it destroys all high-mindedness and serves to intensify the sentiment of helplessness and thus to retard human progress. Moreover, the idea imputes to the Deity the feelings of a man to be propitiated the most by the greatest display of humility.

19. Having discussed the prejudicial results brought about by the practice of recitation of prayers, it is necessary to indicate the immense impulse it has given to human civilization and progress. By constantly reminding man of the existence of the Supreme Superhuman Being, or superior

superhuman beings, it has crushed the beast and developed the man in him, and encouraged, rather forced, him to exercise those mental faculties, which give him superiority over the brute, and mark him out as a rational being. Again, the main condition of human progress is mental activity, and the practice of recital of the sacred texts keeps the mind of the civilized man active, and thoughtful, though its fullest activity is retarded by causes already indicated. Further, the practice keeps the torch of religion burning from which the torches of all the sciences, which have so much elevated mankind, have been lighted.

20. The singing of psalms or bhajans, as they are called in India, are obviously a form of the practice of the recital of prayers or hymns with which, as seen, most ancient religious scriptures have begun.

21. The Menu-smritti enjoins :—(III-70) "Teaching (and studying) is the sacrifice offered to Brahman; the (offerings of water and food called) Tarpana to the Manes; the burnt oblation, the sacrifice offered to the gods; the Bali offering, that offered to the Bhutas; and the hospitable reception of (Brahman) guests, the offering to men." And the spiritual benefit to be derived from the performance of these sacrifices is thus described :—(III-71) " He who neglects not these 5 great sacrifices, when he is able (to perform them) is not tainted by the sin (committed) in the 5 places of slaughter, though he constantly lives in the (order of) householders." The Old Testament (Leviticus) also prescribes elaborate laws as regards what it calls peace offerings, sin offerings, burnt offerings, and trespass offerings. Similarly, the ancient Romans and Greeks and other civilized nations observed the practice of performing sacrifices. It exists amongst the Christian Catholics in the form of presentation of candles, and amongst the Parsis in the burning of sandal-wood and incense on the fire, not as offerings to Ahura Mazda, the Supreme

Being, to whom no offerings are ever made, but to the Ameshaspand presiding over fire. This practice seems to have sprung into existence after the idea of propitiating the Superhuman Being or beings by means of hymns or prayers took its birth. If prayers could propitiate the Being or beings, why not offerings? Both the ideas savour of anthropomorphism. But the primitive man can never think of the superhuman Being or beings except in terms of himself. The practice may serve to fix the human mind upon the Deity or Deities. But when believed to have efficacy by itself, it undermines human self-dependence, and breeds or strengthens in man the feeling of helplessness. And we have seen how the feeling of helplessness retards human progress.

22. We have examined elsewhere the origin of the practice of circumcision and other similar practices, such as the making of marks on the body or the wearing of the sacred thread amongst the Hindus, and of the sacred shirt and girdle amongst the Zoroastrians. The main result of this practice has been the prohibition of intermarriages between the adherents of different religions. This is well examplified by the following reply which the sons of Jacob are reported by the Old Testament to have given to Hamor and his son Shechem, who had defiled their sister Dinah and then asked for her to be given in marriage to him :—"We cannot do this thing to give our sister to one who is uncircumcised, for that were a reproach to us." The two, then, communed with their people, and it is recorded that of them, who hearkened unto Hamor and Shechem "every male was circumcised." The Menu-smritti also enacts:—"Twice-born men who in their folly wed wives of the low (Sudra) caste soon degrade their families and children to the state of Sudras." This echoes the sentiment of the followers of all religions, except Mahomedanism, which sanctions the marriage of a true believer with wife belonging to any monotheistic pursuasion. The new

institution of civil marriages also attempts to break down the barriers created by this sentiment.

23. As shewn elsewhere this practice has sown seeds of animosity amongst the followers of different religions and has apparently interrupted the peaceful progress of the world in civilization. It promotes the development of unreasoning fanaticism when not tampered by general culture, or large-heartedness. It has impoverished the blood of those nations, that needed the admixture of fresh blood to rouse them from their lethargy, and stagnation in civilization.

24. The ritual of the dead, to be performed after their bodies have been disposed of, ranges itself under two heads. (1) It is occasional-being confined to the occasion of the death, as amongst the Christians and the Mahomedans. (2) It is recurring, being repeated on every anniversary of the day of the death as amongst the Parsis or annually on days prescribed for the performance of the ceremonial as amongst the Hindus. It is remarkable, that these ceremonies do not aim at the propitiation of the superhuman Being or Beings, but only at securing peace for the souls of the dead. They are, therefore, obviously a survival of the very first stage of primitive civilization, when ghosts are the first beings, which man learns to recognize as superhuman before other superhuman Beings are thought of by him. This has also been demonstrated elsewhere. The effect of the first class of these ceremonies is to make the living forget the dead as soon as possible and enable them to pay undivided attention to their own welfare and worldly affairs. Thus their character is marked by light-heartedness and optimism. On the other hand, the second class of these ceremonies constantly remind the living about the dead, and therefore, about death also, and thereby make them courageous and charitable. But they become at the same time sentimental and to a certain extent gloomy; and

do not feel such a keen interest in human progress, as they might otherwise do.

25. The origin of the practice of raising the seed on the widow as typified by niyoga and levirate has been traced elsewhere. The Menu-smritti enjoins:—(IX-59) "On failure of issue (by her husband) a woman may obtain (in the) proper (manner prescribed) the desired offspring by (co-habitation with) a brother-in-law, or (with some other) sapinda (of the husband)." The woman here referred to is the widow. But in a text, almost immediately following on this, the Smritti prohibits "niyoga" for the twice-born. It rules:—(IX-64) "By twice-born men a widow must not be appointed to (co-habit with) any other (than her husband); for they who appoint (her) to another (man) will violate the eternal law." This text is evidently an after-insertion in the code and represents the more refined sense of the Hindu community in later times. In primitive times the mortality amongst men must have been far heavier than that amongst women, as the former moved about and the latter staid at home. The practice of niyoga or levirate must have been brought into vogue to suit the requirements of those times. And it may have in earlier times checked immorality amongst widows. We have an instance of this recorded in the old Testament in the behaviour of Towar, the widow of Er, towards her father-in-law Judah, when the latter failed to fulfil his promise of giving her to Shelak her brother-in-law on his growing up. But as already seen, the practice did not meet with the approval of later times. Whatever preserves morality serves to advance human progress. The discontinuance, therefore, of the practice has been of value to human progress. But this practice took the additional form of procreation of sons on the wife, which is inculcated by the Menu-smritti as an act of religious merit in a text already cited. This doctrine must have been found necessary to be inculcated, when celibacy

began to attract the popular fancy, as an act of religious merit. But obviously celibacy deserved condemnation from the point of view of human progress; while the opposite doctrine merits approval. It is Buddhism alone that first held up celibacy as a condition of religious merit. But all nations following that religion have given a go-bye to this doctrine as impracticable, if not absurd.

26. The Menu-smritti lays down elaborate rules for purification from uncleanness brought about not only by contact with things, declared by it to be unclean but also by the death of a relation. Similarly the Old Testament and the Vendidad provide rules for purification from certain defined states of uncleanness. This practice of purification taught to civilized mankind the connection between the human body and the human soul or mind and prepared the ground for the origin and growth of the science of medicine. But it seems to us in these days to attach too much importance, on the whole, to what we now in the state of our present knowledge regard as little matters though modern bacteriology proves the profound wisdom of some of the rules underlying the practices especially those promulgated by the Vendidad. It compels the human mind not to seek to effect its own good by the exercise of its own will and powers, but to trust to mere external acts like purification. It has, in this way, stood in the way of human progress.

27. Every religion prescribes the celebration of feasts. These afford relaxation to communities, which are severely religious. But such relaxation should occur as frequently as possible. The vigour of mental energies depends on mental equilibrium, which is determined by the harmonious adjustment of the serious and light qualities of the mind. The Christian nations therefore have been wise in sanctioning music and dancing as popular pastimes, notwithstanding the drawbacks of dancing. But popular usage amongst older

civilized nations like the Hindus has relegated music and dancing to the lowest professions though their sacred literature assigns the amusements to their gods. But religious feasts whether attended with jollity or not, have a tendency to strengthen to some extent the spirit of helplessness and to intensify religious fanaticism, unless it is kept in check by general culture. The same observation would apply to the observance of the Sabbath, if regarded solely from the religious point of view. The injunction of keeping the Sabbath came to Moses from the Lord—his God. But as a practice giving weekly rest to the exhausted mind and body and allowing them time to gather fresh energies, it deserves commendation. Judaism has conferred an obligation upon civilized mankind by introducing this practice, which when not rigorously observed as a religious practice does much to enliven human life, and therefore indirectly to assist human progress. The practice of abstention from eating or drinking certain forbidden articles of food or drink is by itself a subject of importance and will be dealt with in a separate paper.

28. Fasting is a form of self-sacrifice, self-mortification, and is intended to purify the body and through it the soul, and fit them for the reception of divine favor. But fasting, even if occasionally indulged in, must injure health. The human constitution requires to be fed and nourished regularly. Any omission in this respect must disturb health, and what is more important, mental self-control. Fasting, therefore, deepens religious fanaticism, and incapacitates the mind so long as it lasts, and even for a time afterwards, for performing its natural functions well. Its influence, therefore, has worked to damage human progress.

29. Austerities and asceticism are a much worse form of self-mortification than fasting. Their influence is quite the reverse of that arising from the recitation of prayers. They almost smother humanity in man and call forth the spirit of

the beast in him. The man who practices austerities or asceticism necessarily shows no mercy to himself and can therefore show none to others. They also develop the worst type of selfishness. The man practising them has only one object in view; and that is his own happiness after his death. The good or happiness of others, or of even his own family does not fall within his purview. The injunction of the Menu-smritti concerning asceticism is as follows:—(VI-33) "But having thus passed the third part of (a man's natural term of) life in the forest, he may live as an ascetic during the fourth part of his existence after abandoning all attachment to wordly objects." And the reward promised for asceticism is bliss after death. The worst defect of such practices is that they deprive a community of the benefit of the ripe judgment experience and thought of its most intellectual and high-minded members, and thus do injury to its progress in all directions.

30. One of the deductions of anthropomorphism is, that the superhuman being or beings can and may reveal his or their will to human beings. And the only channel by which it has been believed that communication with the spirit or spirits may be established is ecstasy or trance or samadhi as it is styled by Hinduism. It is also believed that a training of the mind in the bringing on of ecstasy would facilitate its final absorption in the divine essence. But this practice creates in the human mind a distrust of its power to discover unknown things for itself, by the exercise of its own faculties, and thus discourages its busying itself in research after the secrets of nature. It also weakens mental self-control, and almost prepares the mind for insanity. And human progress is impossible, when the human mind engages itself in a practice, which reduces it to a state of partial or total lunacy.

31. The making and performance of vows has been a practice prevalent amongst the greater part of civilized mankind.

The Old Testament refers to it in these terms:—"If a man vow a vow unto the Lord, or swear an oath to bind his soul with a band, he shall not break his word; he shall do according to all that proceedeth out of his mouth." The object of vows is to propitiate divine favor and gain divine succour or relief in danger and difficulties. They must therefore necessarily weaken human self-trust and self-exertion and set back human progress.

32. Pilgrimages constitute, perhaps, the most popular form of religious practices. They enforce travel, and the visitation of distant places by people, who might not otherwise stir out of their homes. They, therefore, favor the growth of new ideas, and must be accounted a principal factor in the multiplication of sects amongst the followers of different religions. They have thus advanced human progress by diluting excess of religious zeal and disintegrating iron-bound religious ideas. But as teaching trust in their religious efficacy, they have interfered with the free development of the human mind and its unhampered progress.

33. One of the favorite modes in which the wealthy classes commemorate their religious zeal is by the construction of religious houses. This practice has laid the foundation of the art of architecture and has endowed the civilized world with some of the best works of that art. It naturally fortifies religion; and is instrumental to some extent in the production of the best results that observance of religion by civilized mankind has led to. But as works of architecture strike the imagination, they set up an erroneous ideal of life. The true ideal of human life aims at its constant betterment by the constant exertions of the human mind. But works of architecture cannot indicate this ideal.

34. Mausoleums, including Pyramids, are erected, as having religious efficacy. But they point and suggest attention to

death instead of to the necessities of human life, with which alone human civilization is concerned. Human progress must suffer in consequence.

35. Alms-giving or giving in charity is also a general religious practice. It is referred to, though, in a somewhat curious fashion, in the following passage of the old Testament: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field thou shall not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that the Lord, thy God, may bless thee in all the work of thine hands." The commonest form, which charity has assumed is alms-giving to the priesthood or the needy and the helpless individually. From the point of view of humanity, no form of religious practice is nobler than charity and produces beneficial results, when it is administered on a proper basis. But at the worst, it is not a harmful pursuit, while it developes the spirit of humanity. Again, unlike some of the practices already examined, it is a practice of which the benefit can be, and as a rule, is sought, by all the classes of a community.

36. It is not unusual for a man on his death-bed to make extraordinary gifts to the superhuman being or beings to ensure his own happiness after death. It is quite easy for him to give away what he has no hope of enjoying long, when he believes that by making a gift of it to the divinity or divinities he improves the prospects of his future life. But such gifts impoverish families, which might otherwise do something for the advancement of human civilization.

ANTHROPOLOGICAL SCRAPS.

Phases of Politeness.

CURIOUS NATIONAL CUSTOMS.

The politest of Eastern peoples, the Japanese, says the New York "Tribune," remove their slippers on the departure of a guest and with a genial smile announce, "The honourable guest is about to leave his wretched servant's despicable house. I regard thee!" The politest of Western peoples, the French, under similar circumstances say, "Au revoir, mon ami!" When the Turk bids one farewell, he crosses his hands on his breast and makes a profound obeisance. The German's "Leben sie wohl" is not particularly sympathetic; but it is, no doubt, less embarrassing to the parting guest than is the action of the Hindu, who, when his friend departs, falls into the dust at his feet. In Russia they make use of an exceedingly brief form of declaration, the single word "Praschai," which sounds much like a sneeze. The Filipino's parting benediction is bestowed by rubbing with his hand the face of the departing one.

When parting from each other Fiji Islanders cross two red feathers, by way of showing their politeness; and natives of New Guinea exchange chocolates. The Burmese, with a low bow, murmur, "Hib, hib!" in the ear of the departing one. South Sea Islanders, generally speaking, rattle each other's whale teeth necklace.

It is an odd fact that, with reference to the act of sneezing there exists nearly everywhere some equivalent of "God bless you!" with which we salute the person who sneezes.

In France there is sometimes added to this salutation the expression, "and preserve you from the fate of Tycho Brake," who is supposed to have met his death while in the throes of a violent fit of sneezing. In England a regular formula is used:—"Once for a wish, twice for a kiss, three times for a letter, and four times for a disappointment." The Italian form of the sneeze salutation is simply "Felicita!" (May you be fortunate). When one sneezes in India, the Hindu exclaims fervently, "May you live!" to which one is expected to reply, "Long life to you!" It is said that should a Hindu chance to sneeze while proceeding with his ablutions in the holy Ganges, he will make a peculiar sign over his face, stop in his ritual, and begin all over again.

The Germans say, "Good health!" because they maintain, and not without reason, that the sneeze is a warning of the approach of a cold, and also marks the moment when a charm, a wish, or a suggestion may drive it away. The Persians go further in this direction, inasmuch as they exclaim, "God be thanked!" it being held that the sneeze has actually put to flight some evil spirit that was about to gain entrance to a man's body in order to feed upon his sacred fires.

The old Romans held that to sneeze between moon and midnight was a good omen; but that to sneeze between midnight and moon was a very bad sign. Also, to sneeze while in the act of rising from bed was an omen of such dreadful import that one should at once return to bed for a while.—*Times of India, 14th May, 1909.*

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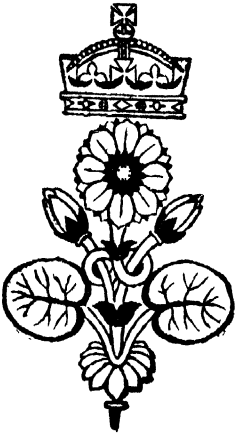

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THE JOURNAL

OF THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY.

ORDINARY MONTHLY MEETING held on Wednesday, the 25th November 1908.

Mr. K. R. CAMA, *Vice-President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

To the Library:

From Bangalore—Monographs of the Ethnographical Survey of Mysore, Nos. XV. and XVI.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIII., No. 270.

From London—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XXXVIII., 1908.

From Berlin—Zeitschrift für Ethnologie, Heft V, 1908.

From St.-Petersbourg—Bulletin De L'Académie Impériale des Sciences de St.-Pétersbourg, VI. Série, Nos. 13 and 14, 1908.

From Porto—Portvgalia Materiaes para o estudo do povo portuguez.

From New York—Bulletin of the New York Public Library, Vol. XII., No. 10.

From Washington—The Collection of Jewish Ceremonial Objects in the United States National Museum, by Cyrus Adler and I. M. Casanowicz.

From Mexico—Anales del Museo Nacional de México, Segunda Época, Tomo, V-núm. 6 and 7.

From Sydney—Journal of the Royal Anthropological Society of Australasia, Vol. X., No. 5.

Mr. R. K. Dadachanji, B.A., L L.B., then read the following paper:—

"*The* INFLUENCE *of* RELIGIOUS INJUNCTIONS REGARDING FOOD *and* DRINK *on the* FORMATION *of a* NATION'S CHARACTER *and on its* PROGRESS *in* CIVILIZATION."

1. The leading Medical Journal *The Lancet* has observed:—

"No subject can be of greater physiological importance to the human race than the subject of nutrition. ... How is the highest condition of health and strength to be established?" And nutrition is also supposed to influence sex distribution. Applying this theory, Mr. Baines in his interesting Census Report for 1891 remarks: "The coast tracts are, as a rule, highly fertile, so that the general predominance of females in their population is attributable to food nutrition as well as to climate or situation." However, Mr. Baines points out that this theory does not hold true of Gujerat. He sayes: "We are met, however, by a case suggesting the opposite conclusion in the Gujerat division of Bombay, where the ratio of females is lower than in the Deccan in spite of the general fertility of the tract and its accessibility to the sea—air." And he sums up his conclusions by observing: "It is probable that either

from difference or inferiority in nutrition or from climatic influence female life is on the whole better in India on the coast and hills, than on the hot and dry plains." But this paper aims at shewing, that nutrition produces much greater far-reaching important results than the establishment of health and strength, or the determination of sex, assuming that it does influence sex distribution.

2. The science of dietetics is still in its infancy, and medical authorities are not quite agreed regarding the effects of various diets. It would, therefore, appear difficult even to imagine, that a nation's habits as to food and drink could influence the formation of its character, or its progress in civilization. But the question of their influence in these directions can be discussed in the light of certain general principles, consistent with the teachings of the modern medical science. These principles can be proved to be true, or the support of high medical authorities can be found for them. They may be enunciated as follows: I.—The quality and quantity of an individual's diet and drink must be adapted to (*a*) his constitution; (*b*) his mental and physical occupations and habits; (*c*) his local surroundings; (*d*) the climate of the locality in which he resides; (*e*) the season of the year. II.—Every individual's requirements as regards food and drink vary with his history both post-natal and pre-natal. III.—The wider the range of articles of food and drink for an individual's selection the better he will be able to select the articles most suited to his requirements, as determined by the principle first mentioned, and the better he will be nourished. IV.—Experience and experimentation form the best, if not the only, tests for ascertaining the quality and quantity of food and drink best adapted to an individual's requirements. These quality and quantity will be referred to hereinafter as the best individual relative system of food and drink. The expressions "individual relative" are used as denoting the incontestible

fact, that no system of food or drink can be devised that can suit all constitutions and at all ages and at all places and in all seasons. V—The observance of the best individual relative system of food and drink is one of the main conditions of the establishment of the best health and strength of an individual. VI.—Animal food is a necessary ingredient in the best individual relative system of food. VII.—A moderate use of intoxicating drinks need not be excluded from, but should be necessarily included in, the best individual relative system of drink. VIII.—The capacity of an individual's mind to control itself and make it act in the best way, to develope the best intellectual and moral habits, in other words, to form its character, as well as to work and make progress in improvement of itself and of its position on all sides, depends as much upon the condition of his health and strength as on the degree of the force of his will-power, natural or acquired by training. And habits as to food and drink may not be inaptly and are as a fact generally compared to fuel supplied to an engine. Just as the power of the engine to turn out work depends on the quality and quantity of fuel with which it is fed—apart from the peculiarities of its construction—so also the power of the mind to turn out work, intellectual and moral, is dependent upon the quality and quantity of food and drink administered to the physical constitution working the mind. IX.—As a rule, the more the mind works, the more fuel it must consume. And, therefore, a mind poorly fed will, generally speaking, turn out but poor work. X.—The end and aim of the best individual relative system of food and drink must be the best healthy development of the highest activity and the greatest intellectual and moral strength and vigour of the human mind. And whatever interferes with such development must be condemned. XI.—The character of a nation is determined by the character of the bulk of its individual units. And whatever influences the latter must influence the former. Again, the

progress of a nation represents the sum total of the progress made by the individuals composing it. And whatever influences individual progress generally influences national progress. We thus clearly arrive at the conclusion upon these general principles, that a nation's system of food and drink plays a most important part in the development of its character and with respect to its progress.

4. Out of the principles above laid down the only principles open to criticism or objection are those touching the use of animal food and intoxicating drinks. As regards alcohol it may be safely asserted that the best medical opinion does not declare its moderate use to be injurious to health. No doubt excessive drink leads to crime. But the measure of excess in the taking of intoxicating drinks depends on the natural temparament and character of a nation. If it be naturally easily excitable, a smaller quantity of drink will transgress the limit of moderation than in the case of another nation not so easily excitable. And again excitability depends not only on the physical constitution, but also on the character. However apart from the evil effects of excesses in drink, which cannot be denied, there is no doubt that all mankind, civilized and uncivilized, have from all times regarded intoxicating drinks as a necessary factor in all provisions for social conviviality and liveliness. And we have traced in the last paper the influence of institutions like music in moulding a nation's qualities and character, and have observed their importance in enabling the human mind easily and effectually to bear the burden of its existence and forget altogether or temporarily whatever might tend to shed gloom upon it, and therefore also to do its work of self-improvement in life and to make progress. And the experience of mankind teaches that a similar useful purpose is served by a moderate use of intoxicating drinks.

9. As we shall see, it was the ancient Egyptians, who almost originated the cult of vegetarianism. But it seems that even they did not deem the use of intoxicating drinks to be objectionable. Of course, the idea of use of animal food as interfering with spiritual perfection would suggest the idea of something else producing a similar effect. And the Aryans of India seem to have been the first amongst civilised nations to place intoxicating drinks on the same basis as animal food. The Menu-Smritti pronounces (XI, 59) the drinking of the spirituous liquor called *sura* to be one of four mortal sins, and to be as deadly as the slaying of a Brahmin. And the punishment prescribed for this heinous offence is branding on the forehead with a hot iron the sign of a tavern (IX, 237). This shews that taverns must have been common, perhaps too common, in the days, when the prohibition against their visitation was promulgated, and that the debasing effects of excess in drink must have been keenly noticed. But it is only minds that would attribute supreme importance to austerities and regard spiritual excellence as something far more exalted than excellence in the worldly life, that would associate such fearful consequences with and attach such terrible punishment in this life and in after lives to the offence of indulging in intoxicating drinks, even to a moderate extent. We thus observe, how the best Aryan intellects in India were in later times divorced from common sense in important matters such as the use of food and drink by their highly developed ideas—rather their imaginings about spiritual as distinguished from, and as supposed to be incomparably superior to, worldly excellence and perfection. The loss in progress and culture suffered in consequence by the undoubtedly great Aryan nation in India has been incalculable; and its character has also been subjected to weakness and pushed to the extreme of severity of temperament. We know how the Indian mind, though thus checked as to intoxicating drinks by religious injunctions, found a way of getting round them. The use of opium and

"ganja" took their place; and it is certain that opium is far more injurious and dangerous as an intoxicant than mere intoxicating drinks. And the conquests of Indian Aryans by foreign nations as well as its stagnation in civilization may be attributable to no small extent to habits of the general use of opium which sprang up in India in consequence of the religious denunciation of intoxicating drinks.

10. The evasion, in a country so far advanced at one time in civilization and culture as India, of the religious injunctions regarding intoxicating drinks by the use of opium proves almost conclusively that occasional and moderate intoxication is indispensable to the human mind to relieve it from its tension and to place it in a mood of liveliness, and that it urgently needs such relief and liveliness.

11. The other principle in the list of general principles given above, to which exception may be taken, is that relating to the use of animal food. The Menu-Smritti prohibits the eating of food containing meat, if it be eaten for no sacred purpose (IV, 213.) Thus even its texts, as they stand now, do not prohibit the eating of animal food for sacred purposes. But the universal Hindu practice and sentiment of later days condemn the eating of animal food even for sacred purposes. This is opposed not only to the express texts of the Menu-Smritti just referred to, but also to its profound reasonings in other texts, justifying the general use of animal food. It declares (V, 28, 29, and 30): "The Lord of creatures (Prajapatti) created this whole (world to be) the sustenance of the vital spirit; both the immoveable and the moveable (creation is) the food of the vital spirit. What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs; those without hands of those who possess hands and the timid of the bold. The eater, who daily even devours those destined to be his food,

commits no sin, for the creator himself created both the eaters and those to be eaten." These are words of the soundest commonsense and wisdom. And yet in practice the Hindu Aryans ignore and give the go-bye to them.

12. The best medical opinion of the day is also of the same opinion as the texts of the Menu-Smritti last quoted. W. Hutchinson, the author of "Some Diet Delusions," has argued to prove that most of the classes of vegetables, fruits, and nuts ordinarily eaten by civilized men are really what he calls poison food. But perhaps without going as far as he does, we may endorse the opinion of Sir James Crichton-Browne, who, in a recent address of his, expressed his entire disagreement with those who advocated a vegetarian diet. He also said: "To the questions so frequently put to me as to whether this or that article of food is wholesome, I have to reply in a combination of Byron and Scripture: 'Take the gifts the gods provide thee; nothing is common or unclean.'" This opinion lends a most weighty support to the above-mentioned general principles numbered III. and IV.

13. The distinctions of clean and unclean, permitted and prohibited, articles of food have done much to circumscribe the range of selection shewn to be necessary by the third of the said general principles. In consequence, those nations who have respected and acted upon these distinctions have been unable to develop for themselves the best individual relative system of food and have in consequence been considerably handicapped in the race for progress in civilization and culture. The beef-eating propensities of the British have been the subject of sarcastic comments from early times. But it seems that perhaps no nation in the history of the world has developed a system of diet, which is so perfectly nutritious and is so helpful in the best practical application of intellectual and moral powers as the British have developed.

And to this system the British nation must be considered to be indebted for its almost unparalleled historical greatness to a very considerable degree. It furnishes one of the best proofs of the wonderful application which the British have as a rule been making of sound commonsense in the management of all affairs of life, discarding all idle irrational sentiments. And the connection of food with greatness is well hit off by one of their greatest poets. Shakespeare makes one of his immortal characters ejaculate:—"Now in the names of all the gods at once, Upon what meat doth this our Cæsar feed, That he is grown so great?" And the greatness of Cæsar is depicted in these matchless lines: "Why man, he doth bestride the narrow world, Like a colossus, and we, petty men, Walk under his huge legs and peep about? To find ourselves dishonourable graves." In no happier terms can the British idea as well as sentiment of the dependence of worldly greatness upon the use of food be expressed. And this paper attempts to show that it is absolutely correct.

14. The new *Imperial Gazetteer of India* recognizes the manifest influence of a community's diet on its physique. It says (Vol. I, p. 304):—"The physical degeneration which has taken place (among the Indo-Aryans of Bengal) may be due to the influence of a relaxing climate and an enfeebling diet." But physical degeneration necessarily leads to mental degeneration and to consequent stagnation, and even retrogression in civilization and culture. Physical fitness and vigour form therefore, as already shewn, one of the conditions of individual and national progress.

15. We have noticed that religious injunctions forbidding the use of certain articles of food and drink related at first only to food and included in their sweep drink in much later times. But religious injunctions regarding food were suggested to a nation like the ancient Hindus by religious practices

and not by any religious idea prevailing amongst the ancient Egyptians. At first sight it seems as if it were that the Aryans were the first amongst civilized nations to treat the cow with veneration, and that the prohibition of the use of animal food or at least of beef arose originally amongst the Aryans, who held in such veneration the bovine kind. But the Iranian Aryans, though they professed some veneration for the bovine kind, never refrained from the use of beef, till their settlement in India, when under the covenants entered into by them with the Hindu ruler of the country they first settled in, they undertook to abandon the use of beef. And, as we have seen, the Menu-Smritti itself sanctions the eating of meat for sacred purposes. But Herodotus's history goes to prove that the Egyptians were the first civilized nation to regard the cow as too sacred to be slaughtered, but that the male kine were used for sacrifices, though for sacrifices only. They did not allow the slaughter of any other cattle, while all cattle were interred with special ceremonies on their death. Herodotus notes (II, 41): "The male kine if clean and the male calves are used by the Egyptians universally for sacrifice, but the female they are not allowed to sacrifice. The Egyptians one and all venerate the cows much more highly than any other animal. They do not slaughter any of the other cattle." The veneration of the cow and other animals thus originated with the ancient Egyptians and evidently in course of time spread to India. Herodotus observes: "The custom of the Egyptians with respect to animals is as follows:— For every kind there are appointed certain guardians, some male, some female, whose business it is to look after them, and this honor is made to descend from father to son." But the Egyptians did eat the flesh of male kine slaughtered at sacrifices. It is not strange that this veneration of the cow and other animals led to the Egyptian's abstinence from killing them and eventually from eating their flesh. Hero-

dotus says (I, 140): "The Egyptian priests make it a point not to kill any live animal except those which they offer in sacrifice." And this very idea we have noticed has been reproduced by the Menu-Smritti in its prohibition of animal food. It is therefore the Egyptians who infected the Indian Aryan mind with notions about the sacredness of animal life. And it was they that have communicated to Judaism the idea of distinguishing between clean and unclean animals. And the idea of the pig being unclean has especially been borrowed by Judaism from them. Herodotus says (II, 47)*: "The pig is regarded among the Egyptians as an unclean animal so much so that if a man in passing accidentally touch a pig, he instantly hurries to the river and plunges in with all his clothes on." These ideas are reflected in the following passages of the Old Testament (Lw. 11, 8):—"And the swine though he divides the hoof and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat and their carcase shall ye not touch, they are unclean to you." Why chewing the cud and having the hoof divided and being cloven-footed should be the essential conditions in an animal for its fitness as food is not easy to perceive at first sight. It is obvious that the more elaborate a code of religious observances should be the more veneration it would command. But there can be no doubt that the idea of the pig being unclean was in its origin an Egyptian idea. However, swine were offered by the Egyptians at certain exceptional sacrifices, and then the flesh was partaken of. Herodotus notes: "The Egyptians do not offer swine in sacrifice to any of their gods, excepting Bacchus and the Moon, whom they honor in this way, at the same time sacrificing pigs to both of them at the same full-moon and afterwards eating of the flesh." We have, also, in the passage first cited about the detestation of the pig by the Egyptians, a reference to the Egyptian custom of seeking purification by

bathing in the river—a custom which still prevails amongst the Aryans in India, while the second passage shows that the Egyptians imputed religious importance to the full-moon day, just as the Indian Aryans still do. It seems clear that the cult of abstinence from animal food and veneration for animals used as food by the generality of civilized mankind travelled from ancient Egypt to India along with the doctrines of transmigration of souls. And in India the cult developed in course of time into absolute vegetarianism and unqualified condemnation of animal food. But the exceedingly wise Hindu sages appear in the passages of the Menu-Smritti already cited to have been impressed with the unwisdom of thorough-going vegetarianism. However, the tide of popular opinion and sentiment being too strong for them, they yielded to it, but with far-sightedness they absolved the military classes from the duty of observing vegetarianism. And it is this wise provision that has saved the great Hindu nation from being submerged and wiped off by foreign nations, as the ancient Egyptians were, and have maintained their hold upon this vast continent, so well favored by nature in a great many, if not all, respects.

15. It will not be out of place to refer once again to Shakespeare, who is one of the greatest students of human nature produced by the great British nation. He makes no less a historical personage than Julius Cæsar say :—

" Let me have men about me that are fat, sleek-headed men and such as sleep o' nights. Yon Cassius has a lean and hungry look. He thinks too much; such men are dangerous." These lines, it is contended, give vent to no mere poetic flight of the imagination, but embody a deep truth concerning the influence of nutrition on the formation of character. Insufficient or inadequate nutrition must and does disturb the mental equilibrium, and when persisted in must and does

generally create low qualities like meanness, jealousy, envy, an unconquerable desire to injure those who may be the objects of envy, if and when possible, and to fawn on them until the opportunity for harming them arises and consequently timidity and cowardice, a desire to shirk dangers and difficulties. On the other hand, the well-nourished mind is self-satisfied, seeks its own self-satisfaction further and further and does not care to meddle with the self-satisfaction of others. It is, therefore, characterized by generosity, high spirit, boldness, courage, a love of adventures, of dangers and difficulties, a disregard for hardships and also a sense of justice and fair-play.

16. Buddhism was perhaps the first to preach in India total abstinence from animal food and out-and-out vegetarianism. And though the Chinese adopted the religious doctrines of Buddhism, yet their sages wisely held vegetarianism to be impracticable; and the Chinese Buddhists employ, as we all know, animal food. Thus the common sense of all civilized mankind and the leaders of thought amongst the nations which adopted veneration for animals as an article of their creed has decided that animal food is indispensable for mankind. And thus the best medical opinion of our times is in accord with the universal experience and practice of all civilized nations.

ORDINARY MONTHLY MEETING, held on Wednesday, the 27th January 1909.

Mr. James MacDonald, *Vice-President,* in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

To the Library :

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 115, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129 and 130.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV, Nos. 271 and 272.

From Paris—Revue de L'École D'Anthropologie de Paris. Annee XI, Novembre, 1908, and Annee XII, Decembre 1908.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft, Zweiundsechzigster Band, III Heft.

From Stockholm—Svenska Landsmål ock Svenskt Folkliv, 1907, H. 1, 2, 3 and 4.

From Halifax—The Proceedings and Transactions of the Nova Scotian Institute of Science, Vol. XI, Parts 3 and 4 and Vol. XII, Part 1.

From St.-Petersbourg—Bulletin De L'Académie Impériale des Sciences de St.-Pétersbourg, Nos. 15, 16, 17 and 18, 1908.

From New York—Bulletin of the New York Public Library, Vol. XII, No. 11.

From Washington—Vocabulary of Malaysian Basket-Work: A Study in the W. L. Abbott Collections, by Otis T. Mason.

From Philadelphia—Transactions of the Free Museum of Science and Art (University of Pennsylvania), Vol. II., Part 2.

From Uppsala—Till Frågan om Uppkomsten af Sakramentala Måltider.

2. Bidrag Till Tolkning af Rok-Inskriften.

From Mexico—Anales del Museo Nacional de México Segunda Época, Tomo V—Núm. 8 and 9.

From Manila—The Philippine Journal of Science, Vol. III, No. 4.

From Hanoi—Bulletin de l'Ecole Française, D'Extrême-Orient, Tome VIII, num. 1-2.

From Wien—Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVIII Band, IV Heft.

The Secretary submitted before the Society, a letter dated 19th December 1908, from the Anthropological Society of Paris, saying that that Society celebrated its 50 years' Jubilee on 7th, 8th and 9th July 1909, and asking the Society to send delegates on the occasion.

It was resolved that Prince Roland Bonaparte, who was a Life Member of the Society, residing at Paris, and Mr. S. M. Edwardes, I.C.S., who was then in England, might be requested to attend the Jubilee of the Anthropological Society of Paris as the Society's delegates.

Shams-ul-Ulma Jivanji Jamshedji Modi then read the following paper :—

"SOME PARSEE MARRIAGE CUSTOMS. HOW FAR THEY ARE BORROWED FROM THE HINDUS?"

In a paper entitled "Marriage Customs among the Parsees: Their comparison with similar customs of other nations," read by me before this Society at its sittings of 22nd February and 26th July 1899,[1] I said, "After the several vicissitudes of fortune, that the community has passed through, it is difficult to determine, how many and which of these Parsee marriage customs are originally Zoroastrian or Persian, and how many, and which, are taken from the sister communities of India. But this much can be said, with well-nigh a certainty, that the strictly solemn or the religious part of the ceremony, wherein the priests take part, is more or less originally Persian. M. Harlez seems to be correct when he

[1] Journal of the Anthropological Society of Bombay, Vol. V, Nos. 4 and 5. *Vide* my "Marriage Customs among the Parsees," p. 5.

says on this point that: 'Nous ne trouvons pas non plus, dans ce qui nous reste des livres avestiques, de cérémonies particulières pour le marriage; il est probable cependant que l'origine de celles qu' observent encore les Parses modernes remonte aux temps les plus reculés.'[1] In the very commencement of the Paêvand-nâmeh, now recited at the marriage ceremony, the officiating head priest says that the ceremony is 'according to the rules and customs of the Mazdayaçnân religion.'[2] We learn from Herodotus also, that there was some regular ritual, though he does not say what it was. While speaking of the marriage of Darius, the son of Xerxes with Artaÿntes, the daughter of Masistes, the brother of Xerxes, he says that it was performed with 'usual ceremonies'."[3]

That the strictly solemn part is originally Persian is proved from the fact that the coinage mentioned in the commencement of the Paiwand-nâmeh, which can be compared with the Kanyâdânam ceremony of the Hindus, is not Indian but Persian, *viz.*, that of Nishapur in Khorasan.

While studying, this month, for a lecture on "Symbolism in the marriage ceremonies of different nations," delivered on the 21st of this month, before the Ladies' Branch of the National Indian Association, I noted several points showing a marked similarity between the Parsee and Hindu marriage customs.

This study has shown me that I can more confidently say now, that some of the Parsee marriage ceremonies that precede and follow "the strictly solemn or the religious part of the ceremony, wherein the priests take part" are borrowed from the Hindus.

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[1] Harlez, *Avesta*, *Introduction*, p. CLXXI.

[2] Dâd-o-âîn-i-dîn-i-Mâzdayaçni.

[3] Bk. IX, Chap. 108. Rawlinson's Herodotus, Vol. IV, p. 472.

The following is a list of such ceremonies :—

1. Putting on of the Mangalasutram by the Hindus and the Rehâl by the Parsees.
2. The details of the Hand-fastening ceremony among the Hindus and the Hâthêwârâ ceremony among the Parsees.
3. Skirt-fastening among both.
4. Holding of curtains between the pair.
5. Throwing of rice.
6. Feet-washing.
7. Eating together.

In this short paper I propose to describe briefly these ceremonies with a view to show their similarity and to show how far the Parsee ceremonies are borrowed from the Hindus.

My authority for the description of the Hindu ceremonies is "The Hindu at Home, being sketches of Hindu daily life," by the Rev. J. E. Padfield, B.D., (1896).

The Mangalasutram (मंगलसुत्रम्) and the Rehâl.

Among the Hindus, there is a ceremony known as that of tying on the bride the Mangalasutram, *i. e.*, an auspicious thread or cord. "This is a saffron-coloured thread or cord to which is attached a small gold ornament; it is fastened round the neck, and hangs down in front, like a locket." It is the bridegroom, who puts round the neck of the bride the Managlasutram with an appropriate declaration.

Among the Parsees, the bride puts on round her neck at the time of the marriage ceremony a large silver coin known as *rehâl*. This coin is previously sent to the bride, about two days before the marriage, by the family of the bridegroom. It is put on without any particular ceremony.

The Mangalasutram coin is put on over a beautiful cloth given to the bride by her father. A Parsee bride also puts on a cloth of silk, called soreni kânchli (સોરની કાંચલી) and then the Rehâl over it.

Hand-fastening.

Among the Hindus, after the second declaration by the bridegroom, of "his willingness to accept the bride," and after her father's "declaration of his willingness to give her," and after the subsequent ceremony of washing the feet of the bridegroom, the father of the bride "takes the right hand of the bride and placing it underneath the curtain, in the right hand of the bridegroom, pours over the clasped hands some water from the vessel."[1]

The Parsees, have a similar custom which is known as hathê-varô (હાથે વારો *i. e.*, hand-fastening), with this difference, that instead of the father of the bride, it is the officiating priest who gives the right hand of one into the right hand of the other, and instead of pouring water over the clasped hands, he passes raw twist round them. The hand-fastening ceremony itself is originally Persian but the detailed way in which it is done is Indian.

Tying the bridal knots (છેડા છેડી).

Among the Hindus, on the bridegroom answering in the affirmative, a question put to him by the family priest, whether he was "willing to take so and so to wife" . . . . the ends of the upper garments of the pair are tied together in what is called "the Brahma knot." . . . . The priest, on tying this knot, says, '*Vishvêth trâtet*,' that is, "you both must trust and be a prop to each other" . . . . This tying of the cloths, which is an important part of the marriage ceremony, is repeated at various stages of the proceedings."[2]

Among the Parsees, a similar ceremony is performed at the end of the strictly religious part of the ceremony, and it is known as chhedâ chhedi (છેડા છેડી) *i. e.*, (tying) the skirts (of each other's clothes). It is not the priest who does this but a near friend or relation of the couple. Thus united, the

[1] "The Hindu at Home", by Rev. Padfield, pp. 124-125.

[2] *Ibid.*

bride generally goes to the house of the bride-groom. The process of fastening the knots is accompanied by a song.

Holding of curtains.

Among the Hindus, on the evening of the first day of the marriage ceremonies, after the sacred bath known as Mangala-snânam (*i. e.*, blessed or fortunate bathing), the couple are made to sit opposite one another, separated by a curtain, so that they cannot see each other. This curtain is removed later on.

Among the Parsees also, such a ceremony exists and is known as that of *âdâ-antar*, *i. e.*, a separation. This ceremony commences the marriage ceremonies proper. The bride and the bridegroom are first made to sit opposite each other, separated by a piece of cloth held between them as a curtain. Later on, this curtain is dropped. This ceremony of holding the curtain in the beginning and then of dropping it later on, signifies that the separation that hitherto existed between them, no longer exists now, and that they are now united into the bond of matrimony. As long as the curtain is held, they sit opposite each other, but on its removal they are made to sit side by side. This also signifies that they, who were upto now separate, are now united together.

Throwing the rice.

Among the Hindus, "some rice which has been steeped in milk, is brought, and the bridegroom places a portion of these into the hand of the bride." The bridegroom "then takes some of the rice from her hand and puts it on her head. She then takes some of it and puts it upon his head. This is done several times, after which they both do it at the same time, putting some of the rice upon each other's head."[1] The priest also gives some of the coloured rice in the hands of those present who also throw it on the heads of the couple.

[1] *Ibid* p. 128.

Among the Parsees, it is the couple that throws rice upon each other. The priests also throw rice while reciting the benedictions.

Rev. Padfield seems to think that "the modern English custom of throwing rice after a newly married couple arose from this Indian rite." He adds that "there are many similar ways in which English customs have originated" from Englishmen's connection with India.

The use of rice in marriage ceremonies is common among many nations. It is likely that it was used in Persia also. But the way in which it is thrown by the couple over each other does not seem to be originally Persian.

Washing of the feet.

Among the Hindus when the bride and bridegroom return home from some of the several marriage processions, their feet are washed by some attendants.[1] Up to a few years ago, the Parsees also had a similar ceremony. It is altogether extinct in Bombay though still performed at times in some mofussil towns.

Eating together.

Among the Hindus, the last ceremony during the first day's marriage ceremonies, is that of pointing out to the bride and bridegroom a small star called Arundhati, which is a star "near the middle one in the tail of Ursa Major and is named after Arundhat, the wife of Vasishtah, one of the seven Rishis.[2]" After this ceremony, "the bride and bridegroom are made to take food together, eating from the same leaf." [3] I think it is this Hindu custom that was followed by the Parsees, in their custom—now well-nigh extinct, at least in Bombay—known as that of Dahi Kumro (*i. e.*, the virgin curd). In that ceremony, the bride and bridegroom were made to give to one another, one or more morsels of food prepared from a mixture of curd and rice.

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1 *Ibid* p. 133.

2 "The Hindu at Home", by Rev. Padfield (1896) .132. 3 *Ibid* p. 133.

TWENTY-THIRD ANNUAL GENERAL MEETING held on Wednesday, the 24th February, 1909.

Mr. James Mac Donald, *Vice-President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

Dr. Dinanath Balkrishna Dandekar, L. M. & S., J. P., was duly elected a member of the Society.

The following presents were announced with thanks:—

To the Library:

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. IV, Nos. 6, 7, 8 and 9.

From Paris—Revue de L'École D'Anthropologie de Paris, Annee 1, 1909.

From St.-Petersbourg—Bulletin de L'Académie Impériale des Sciences de St.-Pétersbourg, VI Série, No. 1, 1909.

From Stockholm—Antikvarisk Tidskrift för Sverige.

Fornvännen Meddelanden från K. Vitterhets Historie Och Antikvitets Akademien, 1907.

From New York—Bulletin of the New York Public Library, Vol. XII, No. 12.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV, No. 273.

From Mexico—Anales del Museo Nacional de México, Segunda Época, Tomo V., núm. 10.

From Wien—International Review of Ethnology and Linguistics, Band IV, Heft I.

From Berkeley—University of California Publications in American Archæology and Ethnology, Vol. 7, No. 3.

From Manila—The Philippine Journal of Science, Vol. III, No. 5.

From Martinus Nijhoff—Bijdragen tot de Taal,—Land-En Volkenkunde van Nederlandsch-Indie.

The Twenty-third Annual Report and the Financial Statements of the Society for the year 1908 were read and adopted.

Mr. James Mac Donald proposed that Mr. R. E. Enthoven, I.C.S., be elected President of the Society for the ensuing year. The proposition was seconded by Rao Saheb P. B. Joshi and carried unanimously.

Mr. R. E. Enthoven, I.C.S., then took the Chair.

The following other Officer-bearers were then elected:—

Vice-Presidents:

James Mac Donald, Esq.
Khurshedji Rustomji Cama, Esq.

Members of Council:

Col. K. R. Kirtikar, I.M.S.
Tribhowandass Manguldass Nathoobhoy, Esq.
Sadanand Trimbuck Bhandare, Esq.
Ruttonshaw Kershaspji Dadachanji, Esq., B.A., LL.B.
Shams-ul-Ulma Jivanji Jamshedji Modi, B.A
Rao Saheb P. B. Joshi.

General Secretary and Treasurer:

Shams-ul-Ulma Jivanji Jamshedji Modi, B.A.

Auditors:

Khurshedji Rustomji Cama, Esq.
Sadanand Trimbuck Bhandare, Esq.

The President, Mr. R. E. Enthoven, I.C.S., then delivered his address on—

"THE STUDY OF ETHNOGRAPHY IN THE BOMBAY PRESIDENCY."

It is now some years since I had the honour of addressing the Bombay Anthropological Society on the subject of the study of ethnology in the Presidency of Bombay. Since then, the small pile of green books that I then took the opportunity of laying before you has grown to considerable dimensions, and with their increase has come a considerable addition to our knowledge of the extremely divergent elements that form the population of this province. With your permission, I propose to touch this evening on one or two subjects of general interest which are intimately connected with the progress of the survey. I would pause on the threshold of my remarks to refer briefly to the mass of unworked materials that are lying ready for the student in connection with the ethnology of this part of the Indian Empire. A few weeks ago, a professor of economics in a London University in the course of an address to the public had occasion to comment on the apathy of Indian students shown in their neglect of the vast mass of raw material available for the preparation of an original study of Indian economics. It occurred to me at the time that a similar charge would seem to lie in connection with the less material, but to my mind infinitely more interesting, study of Indian ethnology. You have in this Presidency a variety of castes and tribes such as is unrivalled in any area of similar dimensions in the length and breadth of India. Earnest students have placed on record, since the days of those pioneers in ethnography, Buchanan and Dubois, down to the more recent articles in the Government Gazetteers and Census Reports, a mass of crude material that is only waiting for the student to be made the basis of interesting monographs on these divisions of our heterogeneous population. A short

tour of enquiry in the area where the caste or tribe is represented would afford the means of verifying and adding to the information available in published records. I would refer also in this connection, in particular, to the valuable notes on popular superstition which were accumulated in the course of a lengthy period of service in this Presidency by one of our most distinguished scholars, the late Sir James Campbell. These notes await the merely mechanical labour of an intelligent volunteer who would undertake to index them adequately, and to supply a careful summary, in order to render them of use to European scholars. This work, indeed, would be one of special value inasmuch as many well-known writers in Europe on folklore and primitive custom are inclined to ignore our Indian experience in dealing with the questions of popular superstition. It would, to me, be a source of no little gratification if the coming year's record of the Bombay Anthropological Society were to include the production of a work on the folklore of the Presidency, based on these valuable materials hitherto neglected, if not entirely forgotten. To those of you who are tempted to essay the task of dealing with our Indian ethnology, I would offer two words of advice. Avoid, as far as possible, the pitfall of a specialized terminology. The study of human actions and human beliefs should be one of general interest for the reading public. It should not therefore be made repulsive by the adoption of a special language. I refer for instance to certain writers of repute who are responsible for the coinage of such atrocities as asororgamy or an anadelphogamous phratry. Further, if you desire to interest the general reader, do not overload your writings with a mass of crude material gathered from all quarters of the habitable regions of the globe. A distinguished writer on anthropology has been accused of "voiding the contents of his note books on the public," in

giving us from his studies three volumes of primitive practice and superstition. A recent author of a work on the evolution of moral ideas, I refer, I need hardly explain, to Professor Westermarck, has similarly so overwhelmed us with instances of popular aversion to immoral practices that we rise from a perusal of his work in some doubt whether a writer who can so distress his readers can have any clear notion of morality at all.

I propose in the course of my remarks this afternoon to discuss, in so far as the limits of time and of your patience permit, some broad aspects of our local ethnology in the light of the experience gained during the last few years.

In the first place, I would like to refer briefly to certain attempts that have been made to deal with the castes and tribes of this Presidency on a racial basis. I refer in particular to the last Report on the Census of India and to a subsequent work by the same distinguished author on the Indian People. Leisure does not permit of my doing justice in the space of this address to the mass of material that has been martialled in those two productions bearing on the alleged racial origin of the people of this Presidency. I may, however, be permitted to summarize the results as an attempt to trace by anthropometry, in which special weight is assigned to the cephalic and nasal index, the origin of the tribes and castes of Bombay. Sir Herbert Risley, you may remember, has put forward the novel conclusion that the Maráthás are of Scythian origin. He has labelled the greater part of our Presidency in his Ethnological Map of India as Scytho-Dravidian, meaning that the Scythians penetrated, presumably through Khándesh, to the Deccan and Southern Maráthá Country, where to some extent they mingled with the local Dravidian population; but not sufficiently to lose their special characteristic of bracchy-

cephalism or round-heads. It does not appear to me certain that the Scythians were of a sufficiently homogeneous type to be given an identifying cephalic index; nor, if they were, that they can be said to have been bracchy-cephalic or round-headed. I am under the impression, from a close study of the Maráthás, including the allied occupational castes of similar origin, and from a comparison drawn between these and the admittedly aboriginal tribes of the Presidency, that the Maráthás are to a far larger extent indigenous than has been commonly supposed. Were there a Scythian element in their numbers, it seems hardly possible that it could be identified by anthropometrical observations at the present day. But I am further in doubt whether, if judged by the results, much weight can be attached to Sir Herbert Risley's measurements. These results are of so startling a description that I cannot at present admit their value as evidence of the racial origin of the tribes and castes of this Presidency. I will endeavour to illustrate this as briefly as possible by reading for your information the gradation of these castes and tribes, placed first by the test of the cephalic index, and next by that of nasal measurements.

Cephalic Index.

1. Bhíl.
2. Kátkari.
3. High caste Maráthá.
4. Lohár.
5. Bene-Israel.
6. Jain Paucham.
7. Deshasth Bráhman.
8. Mahár.
9. Konkanasth Bráhman.
10. Kunbi.
11. Támbat.
12. Koli.
13. Shímpi.
14. Thákar.
15. Maráthá.
16. Vanjári.
17. Baniya.
18. Shenvi Bráhman.
19. Nagar Bráhman.
20. Parbhu.

Nasal Index.

1. Bhil.	11. Jain Pancham.
2. Thákar.	12. Konkanasth Bráhman.
3. Kátkari.	13. Koli.
4. Mahár.	14. Parbhu.
5. Támbat.	15. Banya.
6. Shímpi.	16. Lohár.
7. Marátha.	17. Shenvi Bráhman.
8. Vanjári.	18. Nagar Bráhman.
9. Deshasth Bráhman.	19. Bene-Israel.
10. Kunbi.	20. High Caste Marátha.

Taking, in the first place, the order by cephalic index, we find the Bhil, Kátkari, Mahár, Koli and Thákar, who are undoubtedly kindred types of aboriginal tribes, occupying places from the lowest in the scale to very near the top. The high caste Marátha, by which is presumably meant members of the superior Marátha families claiming Kshatriya rank, occupies the further end of the scale to the Maráthás, while the Deshasth and Chitpávan Bráhmans form a sandwich with the Mahár just about the centre of the scale of measurement.

In regard to nasal index, to which Sir Herbert Risley attaches great importance, to the extent of asserting that in certain parts of India, a man's social standing varies according to the breadth of his nose, the results seem little more promising. The proximity of the Koli to the Konkanasth Bráhman is as disconcerting as it is unexpected; nor can we understand how the Deshasth Bráhman should

be next in standing to the Vanjári, a wandering tribe of very early origin. By the test of nasal index alone, the Marátha of the leading families stands at the top of the social scale, far ahead of the Deshasth Bráhman, who ranks with the Kunbi below the Lohár and the Koli.

Thus, a cursory study of these results seems to suggest that they amount to an admission of the bankruptcy of anthropometrical data in affording evidence of the origin of the tribes and castes of this Presidency. If the Kátkari and the higher Maráthás are to be found in company and the Mahár is to jostle the Konkanasth Bráhman, obviously race has become strikingly severed from social standing, or else anthropometrical observations are no adequate test of racial origin. I think we may assume that they give us little assistance in tracing the units back to their earliest formation in India.

The experience gained in the course of carrying out the survey of the Presidency, apart from these anthropometric tests, seems to indicate that the mass of the population is in origin more homogeneous than is generally assumed, and that the tribes and castes differ mainly in the extent to which they have evolved from a primitive social organization which still characterizes the lower units, and of which traces are still visible, as survivals, in the higher.

I will endeavour to illustrate this process in some detail. The most primitive of the tribes and castes in the Bombay Presidency appear to be those which to the present day are organized on a system of totemistic divisions. The divisions are known as *balis* in the Kánarese portions of the provinces, where they are most common.

The term *bali*, a Kanarese word corresponding to *bari* in Támil and *bedagu* in Telegu, means an exogamous totemistic section, that is to say, a section of a caste or tribe worship-

ping a totem and strictly prohibiting marriage between those who have the same totem. The word is also used to designate the totem. The term is derived from an old Kánarese word meaning (1) way, road, (2) place, spot. (3) vicinity, nearness, company, (4) way, order, (5) race or lineage. It also means the navel. It is in use among the cultivating, fishing, and forest tribes and castes of the Kánarese tracts of the Bombay and Madras Presidencies and of the Mysore State. A *bali* is thus the name of an exogamous section. It may be named after some well-known animal, fish, bird, tree, fruit or flower. The following are common names of *balis* in the districts referred to: the elephant, elk, spotted deer, hog deer, mouse deer, wolf, pig, monkey, goat, porcupine, tortoise, scorpion, the *nágchampa* (*mesua ferrua*), turmeric, the screw pine (*pandamus odoratissimus*), the honne tree (*pterocarpus marsupium*), the neral (*eugenia jambolana*), the soapnut (*acacia concinna*), and many other local trees and shrubs.

It is noteworthy that the section named after one of these *balis*, not only worships the animal or object after which it is named, but obeys strict rules framed to protect the animal or object from injury. Thus, a member of the elephant section may not wear ornaments of ivory, a woman of the *nágchampa* section must never wear the flowers of the *mesua ferrua*, and turmeric must not be used in the marriage ceremonies of the turmeric section, though commonly applied to the bride and bridegroom in the weddings of many Indian castes. The mouse deer section will not kill the mouse deer, and the screw pine section will not cut the branches, pluck the leaves, or even sit in the shade of the screw pine. The *bali*, or totem, of these primitive people, or an image of the same in stone or wood, is usually to be found installed in a rude temple near the village site. Ordinarily the temple is a mere thatched shed of mud walls surrounded by small mud wall enclosure. Here will be found the image of an elk or a branch of the tree

representing the object from which the *bali* takes its name. To this, cocoanuts and other suitable offerings are constantly brought, with the object of securing its favours and protection. At certain seasons the members of the section assemble from the surrounding villages, and make special offerings under the guidance of the caste priest. It is not easy to induce these primitive people to describe their *balis* in reply to enquiries. The offspring of parents who, under the system above described, must be members of different *balis*, is sometimes allotted to the *bali* of the father, in other cases, of the mother. The practice varies with different tribes. It is probable that the earliest practice was to trace the *bali* through the mother, and that this system is gradually being supplanted by the later custom of tracing descent through the father.

It is not my intention to discuss this afternoon the various theories that have been advanced regarding the probable origin of a totemistic system of this description. Much time and labour have been devoted to observing the Australian aborigines in this connection. A German Missionary among the Arunta, Herr Strehlow, has discovered an interesting belief among the women of that tribe that the totem, as a spirit power, is the real father of the infant that she bears, thus to some extent confirming a theory of this description put forward by the well-known writer on folklore and primitive custom, Mr. Frazer. For my purpose to-day I merely ask you to accept the fact that our most primitive people for the most part are organized on a totemistic basis. Next to these tribes and castes worshipping trees, plants, animals and other natural objects as the progenitors of their numerous family stocks, we find a large number of tribes and castes who worship the *panchpálvi* in circumstances that indicate its intimate connection with their marriage system. The *panchpálvi* consists ordinarily of the leaves of five trees. Commonly the *pipal*, *banyan*, *bel* (*ægle marmelos*), the *rui* (*calotropis gigantea*) and

the *shami* (*prosopis spicigera*). It is frequently found that one of these five trees is regarded with special reverence by a family stock, who will not injure it, or make use of it in any way, thus suggesting that the *panchpálvi* is a combination of five originally separate totems. The *panchpálvi* is known as a *devak*. Now for a long time I have been puzzled at the constant recurrence of this precise number of five in the composite *devak* or totem. The evolution of composite totems would be a natural and obvious process in the progress of primitive tribes towards greater social unity. But some reason is required for the fusion of totems to be invariably fixed at the number five. Recent research seems to throw some light on the probable origin of these *panchpálvi*. In the course of enquiries made in the southern portion of this Presidency I have found it a common practice to keep and worship in the village temples the *vansh* or five ancestors of the village community depicted on a carved tablet. You will see some excellent specimens of these tablets in the Sávantvádi Museum. I have observed them in the temples of the forest villages in North Kánara. The parallel between the five figures in these tablets and the five leaves in the *panchpálvi* is, at least, suggestive. I advance as a purely tentative theory to be corroborated, I trust, by the results of further research, that the worship of the five ancestors or *vansh* is similar to the worship of the *panchpálvi* or five totems and that the origin is identical, *i. e.*, the worship and propitiation of the progenitor of family stocks in human or totemistic form. Five, no doubt, with very primitive people who cannot count, is merely an equivalent for many, the fingers of the hand representing the limit of their power of enumeration. Thus, in their early history, tribes emerging from a nomadic life in the forest may secure the continued propitiation of their ancestors which plays so large a part in primitive religion, by the practice of worshipping

the *vansh* or the *panchpálvi*. If this is correct, the existence in a caste or tribe of the worship of the *panchpálvi* may be taken as an indication of the previous existence of totemistic divisions, such as I have just described to you in my account of *balis*. Now, both the combined totems and the *vansh* are a step forward on the plane of social evolution, the *vansh* being of greater significance than the former was, inasmuch as it substitutes human beings for the mythical totem progenitors. Proceeding along the line of development we find that more advanced tribes base their organization on the lines of *kuls* of family stock named after men. The 96 *kuls* of the Maráthás are well known to you. With the adoption of clan names, the totems slide into oblivion, and we should not know in the majority of cases that they had ever existed were it not for the constant occurrence of a *devak* ceremony in the marriage rites of so many social units. This *devak* has frequently long ceased to regulate the selection of brides by excluding those of the totem division. It is more frequently a *panchpálvi* than a single object. It seems, however, to indicate in no faint outline the progress of evolution that the tribe has undergone. The *devak*, that is, a tree, plant or natural object, such as the peacock's feather or a sword, or several of these together, is worshipped at the time of marriage, and often on entering a newly built residence for the first time. It is most obviously accounted for as a survival from a time when each family stock possessed its separate *devak* and refused intermarriage with those owning the same one, just as later they will not permit intermarriage between members of the same family or *kul*.

Looking further we shall find the *kul* or family stock named after ancestors, combining with a single *gotra* of a Bráhmanic origin which curiously enough seems to take the name of Káshyapa on each occasion. Why this *rishi* has been so honoured I do not profess to understand. He stands at the gate

of the highest social levels where the orthodox system of *gotras* is as indispensible as the sacred thread. Ancestors, spirits, natural objects and animals are all inextricably connected in the minds of primitive people. We must be careful to avoid the common error of attributing to their thoughts the logical processes and consistency of more developed intelligences. But it is not difficult to trace throughout the history of social evolution in this Presidency the progress from ancestor worship in the guise of plants, trees and animals to a system of family stocks where the human progenitor has displaced the totem of the earlier stages, to be himself replaced in time by the eponymous *rishi* of a *gotra*. The key, therefore, to much that we require to know in an ethnographical enquiry, is frequently to be found in the nature of the marriage groups which form our social unit.

The unit itself presents a different problem. Caste and tribe are elusive expressions, which seem incapable of accurate delimination. We know as a matter of everyday observance that occupation, language, religion and domicile tend to form the boundaries to an equal degree. A classification so formed must inevitably tend to cross-divisions of a confusing nature such as I have drawn attention to in the chapter on caste and tribe in the last Census Report of this Presidency. Cases are not rare of social units based on a system of marriage only into families with which marriages have been contracted during the last seven generations. It is very difficult to deal clearly in descriptive articles with amorphous entities of this description. Clearly the chief task of the ethnographical survey is to exhibit with as much definedness of outline as circumstances will permit the castes and tribes under their double aspect of groups marrying outside their section but contained in a broader group within which marriage is compulsory.

The question why society is contained within these limits, that is to say, why in almost all cases men make for themselves small units with which they may not intermarry and combine these into larger units within which they must marry opens up too wide a field of speculation for me to enter upon this afternoon. I would like, however, to invite your attention to a conclusion of Charles Darwin's that, in the animal kingdom, too great a similarity on the one hand, and too great a variety on the other, are equally a bar to fertile unions. There appears to me here a striking parallel between these limits of fertile union and the constitution of the smaller and the larger units that make up our castes and tribes. It may be possible that the natural limitations which Darwin has indicated as governing fertile unions in the animal kingdom express themselves in the human race in the laws of exogamy and endogamy that our ethnographical records are classifying in the search for an ultimate explanation. The fundamental natural tendencies of the human race vary but little wherever we look for them; but the form in which they express themselves varies greatly. The worship, largely with the object of propitiation, of some power or powers superior to the human will takes the form of many religions and an endlessly varying ritual. But in essence it is merely a symptom of the need of human beings for extraneous guidance and support, of the origin of which they are but dimly conscious.

The laws of exogamy and endogamy, *i. e.*, of marrying without the group of kindred real or fictitious and within the group of some common interest whether occupation, language, race, domicile or religion, are dictated by influences of which the origin is not traced; but in their varying forms they may be only an expression of a fundamental law of generation and survival.

Here, gentlemen, I must conclude these general remarks on the subject which I have chosen. If they have no further

value, they may help to convince you of the scope and the necessity that exists for the labours of voluntary workers in the field of Indian ethnography. A Persian poet little known to fame, a precursor of the great Omar Khayyain, has described mankind happily as the 'crooked alphabet of God.' In attempting to decipher that alphabet in some of its less common combinations, there is to be found a prospect of results worthy of the best efforts which this Society can devote to such a task.

Mr. James MacDonald moved a vote of thanks to the President. It was seconded by Rao Saheb P. B. Joshi and supported by Messrs. R. K. Dadachanji and S. T. Bhandare, and carried with acclamation.

The Hony. Secretary then submitted a letter, dated 18th January 1909, from the Academy of Natural Sciences of Philadelphia, requesting the Society to exchange its journals with their proceedings.

It was resolved that a copy of the Society's Journal may be sent, in future, in exchange of the Academy's proceedings.

The Report and Statements are as follow :—

The Annual Report of the Council of the Society, from 1st January to 31st December 1908.

The Committee begs to submit the following report of the work of the Society, during the year 1908 :—

Number of Members.—At the commencement of the year, there were 79 Life, Special and Ordinary members. The names of 7 Ordinary Members were removed on account of resignation and the names of 4 Ordinary Members were

removed on account of death. 2 new Ordinary Members were elected during the year. Thus 70 members were on the roll of the Society at the close of the year.

Obituary—The Society have to announce with regret the loss by death of the following members during the year :—

(1) H.H. the Maharaja Sir Shivaji Rao Holkar, G.C.S.I.
(2) Sir Jamsetjee Jejeebhoy, 4th Baronet.
(3) Khan Bahadur Bomanji Byramji Patell.
(4) Mr. Dossabhoy Dadabhoy Allbless.

Meetings.—During the year under report, 1 Annual General Meeting and 8 Ordinary Monthly Meetings were held.

Communications.—At these 10 meetings, the following 10 papers were read :—

(1) "Statistics of Suicides in Bombay during the year 1907," by Khan Bahadur Bomanji Byramji Patell, Bombay.

(2) "Presidential Address," by the President, Mr. S.M. Edwardes, I.C.S., Bombay.

(3) "An Account of Dakkalgers," by Rao Bahadur R. C. Artal, Dist. Deputy Collector, Belgaum.

(4) "An Account of Kudavakkaligérs," by Rao Bahadur R. C. Artal, Dist. Deputy Collector, Belgaum.

(5) "A few observations on the Astodan, suggested by a paper of Mr. K. Enostranzav," by Shams-ul-Ulma Jivanji Jamshedji Modi, B.A., Bombay.

(6) "Some Bihari Amulets," by Mr. Sarat Chandra Mitra, M.A., B.L., Chapra, Bihar.

(7) "A Note on Krishna and his Consort Radha," by Rao Bahadur R.C. Artal, Dist. Deputy Collector, Belgaum.

(8) "Balis and Totems in Kanara," by Mr. J. A. Saldanha, B.A., LL.B., Chief Judge, Savantvadi.

(9) "The Influence of Religious Practices on the Formation of a Nation's character and on its Progress in Civilization and Culture," by Mr. Ruttonshaw Kershaspji Dadachanji, B.A., LL.B., Bombay.

(10) "The Influence of Religious Injunctions regarding Food and Drink on the Formation of a Nation's character, and on its Progress in Civilization," by Mr. Ruttonshaw Kershaspji Dadachanji, B.A., LL.B., Bombay.

Journal—Numbers 1 and 2 of Vol. VIII were published during the year.

Presents.—Journals and Reports of learned Societies and other publications have been received in exchange for the Society's Journal, as usual, during the year under report.

Finances.—The Invested Funds of the Society stood at Rs. 2,500 on 31st December 1908.

THE HONORARY TREASURER'S REPORT
For the year 1908.

STATEMENT **A**

SHOWING THE NUMBER OF MEMBERS OF THE SOCIETY.

Members remaining on the roll on 31st December, 1907	79	
Add—		
Members admitted during the year 1908 ...	2	
		81
Deduct—		
Names removed on account of death ...	4	
and resignation	7	
		11
Members remaining on the roll on 31st December, 1908		70

JIVANJI JAMSHEDJI MODI,

Honorary Secretary and Treasurer.

BOMBAY,
31*st December*, 1908.

STATEMENT

Showing in detail the Amount of Subscriptions amount received and the amount

	Rs. a. p.	Rs. a. p.
Balance remaining to be recovered from the previous years	.....	20 0 0
AMOUNT PAYABLE FOR 1908 AS UNDER —		
Life Members.		
8 Life Members (from whom no further subscriptions are due)	.....	
Special Members.		
H. H. the Nizam, G.C.B.	100 0 0	
H. H. the Nawab of Junagadh, K.C.S.I. ...	15 0 0	115 0 0
Ordinary Members.		
66 Members continuing from the year 1907.	660 0 0	
1 Member free (Honorary Secretary)... ...	.....	
No Members paid subscriptions in advance for 1909	.....	
2 New Members elected during the year 1908	20 0 0	680 0 0
Total Rs.		815 0 0

Bombay, 31st December, 1908.

B.

payable for the year 1908, and also showing the actual remaining to be received.

	Rs. a. p.	Rs. a. p.
Life Members.		
9 Life Members (from whom no further subscriptions are due)	... ..	
56 Members paid subscriptions for the year 1908	560 0 0	
No Members paid subscriptions in advance for the year 1909	.....	
Arrears of subscriptions received during the year 1908 as under :—		
2 Members for 1907	20 0 0	
Total amount of subscriptions received during the year 1908		580 0 0
Arrears of subscriptions remaining to be recovered as under :—		
2 Special Members for 1908	115 0 0	
12 Ordinary Members for 1908	120 0 0	235 0 0
Total Rs.		815 0 0

JIVANJI JAMSHEDJI MODI.
Honorary Secretary and Treasurer.

STATEMENT

Showing the Receipts and Expenditure of the

Receipts.	Rs. a. p.	Rs. a. p.
Balance with the Bank of Bombay on 1st January 1908...	.....	345 7 0
Amount of subscriptions received during the year 1908, as per Statement **B** ...	.....	580 0 0
Interest realized on Invested Funds during the year 1908...	.....	86 0 0
Amount realized by the sale of Journals ...	.....	80 15 0
Miscellaneous Receipts	.....	0 10 0
Total Rs.		1,093 0 0

Examined and found correct.

K. R. CAMA.

9-2-09

SADANAND T. BHANDARE.

13-2-09.

C.

Anthropological Society of Bombay during the year 1908.

EXPENDITURE.	Rs. a. p.	Rs. a. p.
Establishment	.....	408 0 0
Postage and Stamps	.....	36 5 0
Stationery, Printing and Binding Charges ..	.....	26 9 0
Cost of Printing one Journal	.....	170 0 0
Miscellaneous Charges...	.....	7 9 10
Balance with the Bank of Bombay on 31st December 1908	.....	444 8 2
Total Rs.		1,093 0 0

Invested Funds:

Government Promissory Notes bearing 3½ per cent. interest, Rs. 2,500/-

BOMBAY,
31st December, 1908.

JIVANJI JAMSHEDJI MODI.
Honorary Secretary and Treasurer.

ORDINARY MONTHLY MEETING held on Wednesday, the 31st March 1909.

In the absence of the *President*, Mr. R. E Enthoven. I.C.S., Mr. Tribhovandass Manguldass Nathoobhoy was proposed to the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

To the Library :

From Bombay—Science of Nature-History, by Nasarvanji Jivanji Readymoney.

From Paris—Revue de L'École D'Anthropologie de Paris, Annee-II, 1909.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft., IV. Heft.,

Die Steinzeitliche Besiedelung der Leipziger Gegend, Heft 3.

Jahrbuch des Städtischen Museums für Völkerkunde zu Leipzig, Band 2, 1907.

From St.—Petersbourg—Bulletin De L'Académie Impériale Des Sciences De St.—Pétersbourg, VI Série, Nos. 2 and 3, 1909.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV, No. 274.

From New York—Bulletin of the New York Public Library, Vol. XIII, Nos. 1 and 2.

From Mexico—Anales del Museo Nacional de México Segunda Época, Tomo V, núm. II.

From Wien—Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXVIII Band, V und VI Heft.

From Bologna—Rivista di Scienza, "Scientia" Vol. V. Anno III (1909).

From Coln—Jahresbericht des Vereins Zur Forderung, I-IV (1904-1907).

The Secretary submitted the following matter for the consideration of the Society :—

It was resolved at the monthly meeting held on 27th January 1909 "that Prince Roland Bonaparte, who is a Life Member of our Society, residing at Paris, and Mr. S. M. Edwardes, I.C.S., who is now in England, may be requested to attend the Jubilee of the Anthropological Society of Paris, as our Society's delegates."

After that it was resolved by a Circular, dated 28th January 1909, that as the Paris Anthropological Society asks for only one delegate and as Mr. Edwardes was to return in March 1909 (whereas the Jubilee was to be celebrated in July 1909), and as Prince Roland Bonaparte, nominated at the meeting of January 27th, 1909, will not be able to present any report of our work here, being not in touch with India, Sir Richard Temple, Bart., who is now in England, may be nominated alone as our delegate.

But as it appeared from a letter, dated 11th March 1909, from Mr. Edwardes, that he was to return in the beginning of September 1909, the Hony. Secretary suggested that Mr. S. M. Edwardes, I.C.S. may be requested to attend the Jubilee of the Anthropological Society of Paris, as our Society's additional delegate.

It was resolved that Mr. Edwardes may be requested to attend the Jubilee of the Anthropological Society of Paris, as our Society's additional delegate.

The following paper was then read :—

"AN ACCOUNT OF HAṆABARS,"

By Ráo Bahádur R. C. Artál,
District Deputy Collector, Belgaum.

Locality and Population.

1. The 'Haṇabars' (ಹಣಬರು) are a class of people to be met with in the Belgaum, Bijápur, Dhárwár and Kánará Districts and the Southern Mahrátta Country, Native States. At the Imperial Census of

1901, they numbered 23,917, including 11,951 males and 11,966 females. They generally dwell in hilly and mountainous tracts, where large pastures and abundance of water are available to them. The following are their figures for the Districts and the Tálukas noted below, as ascertained at the Imperial Census of 1901:—

Belgaum District ...	Males ...	7,283	14,515
	Females ...	7,232	
TÁLUKAS—			
Athani... ...	Males ...	16	34
	Females ...	18	
Belgaum ...	Males ...	1,000	2,011
	Females ...	1,011	
Chandgad Pethá ...	Males ...	367	769
	Females ...	402	
Chikodi	Males ...	1,958	3,905
	Females ...	1,947	
Hukeri...	Males ...	1,735	3,441
	Females ...	1,706	
Gokák	Males ...	527	998
	Females ...	471	
Khánápur	Males ...	768	1,483
	Females ...	715	
Parasgad	Males ...	85	164
	Females ...	79	
Murgod Pethá ...	Males ...	265	551
	Females ...	286	
Sampgáon	Males ...	562	1,159
	Females ...	597	
Total ...	Males ...	7,283	14,515
	Females ...	7,232	
Bijápur District ...	Males ...	671	1,212
	Females ...	541	
Dhárwár District	Males ...	252	537
	Females ...	285	
Kánará District	Males ...	377	687
	Females ...	310	

These figures clearly show that the largest population is to be found in the hilly portions of the Belgaum District, favoured by water and grass. About 60 per cent. of the people are to be found in the Belgaum District alone. The population of the Chikodi and Hukeri Talukas is itself 30 per cent. of the whole. This strongly supports the theory of the emigration of these people to the neighbourhood of Gokák in ancient times, to which I shall advert hereafter. The above figures have been taken from the Provincial Tables, Part III, Bombay, of Volume IX (b), Imperial Census of 1901, pages 222 and 223. In the Kolhápur State, the population of Haṇabars is said to be thin.

Derivation of the word Haṇabar, etc.

2. The word 'Haṇabar' is derived from the word 'Haṇama' (ಹಣಮ)—a Provincial word, probably of Turanian origin—which means 'of large and erect horns,' hence 'a horned beast'; hence, figuratively, of large and high make—a beast or a man. (*vide* Molesworth's Maráthi and English Dictionary). The letter 'ma' (ಮ) at the end of the word, by rules of phonetic changes, becomes 'ba' (ಬ). White bullocks with straight horns are a necessary concomitant of this class of people (Haṇabars), and they are so called on that account. Each family of Haṇabars must of necessity keep one or more white bullocks with upright horns which they also worship very devoutly. The Haṇabars are a pastoral class of people, who have always to go about in jungles tending their cattle. They naturally require some weapon for their protection from beasts and other dangerous animals and from cattle-lifters, with whom they are always likely to come in contact owing to their constant wandering habits. They have therefore most naturally selected as their defensive weapon such cattle as would be most powerful and ferocious in warding off any dangerous attacks or advances by others. Another special reason for keeping only white animals seems to be to readily find out an animal lost or being

carried away by cattle-lifters, even in dark nights. This is the origin of the time-honoured custom, prevalent amongst the Hanabars, of invariably keeping white bullocks with straight horns. A pair of such bullocks, still called by the cultivators 'Hanama Jodee Yattu' (ಹಣಮ ಜೋಡೀ ಯತ್ತು) is the strongest, the most dashing, and the most obstinate and tenacious of all cattle in successfully confronting advances made by either man or beast. At present, I have a pair of Hanama Jodee Yattu, which I purchased for Rs. 300 for my bullock-Dhumney. They are sold at rather high prices. It is a well-known fact that those who wish to keep the best bullocks for driving their carriages, *i.e.*, bullocks which would drive very fast and whose strength and tenaciousness would endure most, invariably ask for and select white bullocks with straight horns owing to their above-described characteristic qualities which are well-known to people in this part of the country (the Karnátic). Cowherds generally keep their animals in an enclosure called in Kanarese a 'Hatti' (ಹಟ್ಟಿ); and this mode of keeping them in places not frequented by people nor possessing lights, naturally makes them impatient, irritable and ferocious. Even in these days, white bullocks, with straight horns, fetch higher prices than ordinary ones. They run about rashly at the mere sight of a light. Their ears are generally rent ('Chilagivi Koyyona', ಚಿಲಗಿವಿ ಕೊಯ್ಯೋಣ), to enable them to look back and notice the approach of any dangerous animal or cattle-lifter at once. I was myself once very anxious to secure for my Dhumney a nice pair of this class of bullocks, and sent out my tongavalla, Hasimbeg Valad Mahomedbeg Andukwálé, of Bijápur City, to one Sangappa Patil of Morabagi in the Bijápur Táluka, who is a cattle-breeder and keeps lots of cows and bullocks. He keeps them all in the jungle, in a 'Hatti' (ಹಟ್ಟಿ), *i.e.*, a cowpen, which is an open fold with a strong enclosure generally made of Babul brambles or other like materials. At the place where the

bullocks had to be exhibited to my tongavalla, the cattle-breeder first took the necessary precaution of seating him at a great height on the branch of a tree before gathering together the bullocks for his inspection. The cattle-breeder Sangappa then had recourse to his usual mode of summoning together his cattle, *viz.*, placing a blanket ('Kambli,' ಕಂಬಳಿ) at the top of a staff and turning it round and round, at which sight all cattle were accustomed to rush together pell-mell. Sangappa's cattle ran forcibly from the grazing grounds the moment they witnessed this his usual call, and on seeing the form of a man (the tongavalla, a stranger) dashed forward very powerfully and began to strike hard against the trunk of the tree with their upright horns. This incident has been quoted simply to illustrate the extent of power or ferocity generally to be found in animals of this class. With the possession of such animals affording them great safety and security, this originally strolling tribe of Haṇabars lived quite a fearless life and had full guarantee as to their own protection in the jungles they frequented. And the great necessity of such cattle always felt by them in this connection has quite naturally induced the Haṇabars to select this very animal as the object of their worship and devotion, and must have led to their time-honoured practice of breeding white and straight-horned cattle. The Maráthi word 'Baindoor' (ಬೈಂದೂರ) denotes the day of the full moon of the Hindu month of Jéṣhtha (or, as in some places, of Áṣhádha or Shrávaṇa, and, in others, of Bhádrapada) on which bullocks are decorated and worshipped by the Haṇabars. This day is in Kanarese called 'Kárahuṇṇivé' (ಕಾರಹುಣ್ಣಿವೆ). On this auspicious day, they worship with great pomp and with excessive pleasure and devotion their white bullocks with straight horns, during day-time—also white cows with straight horns where they are available. And when such cows and bullocks are not to be found in their own houses, they go to the houses of their neighbours who

possess them, and worship them there. And this worship is due to the superstitious belief that they would thereby avert any diseases appearing amongst their cattle. They observe this holiday in great merriment and with extreme devotion and piety.

3. The Haṇabars are thus a cattle-tending class, called also 'Khilárees' (ಖಿಲಾರಿ), cowherds, wandering about grazing their cattle in jungles. The Hindu Puráṇas give the origin of this class of people. Tradition also explains their origin in its own way. I shall now advert to these :—

Their origin—Pâuráṇic and traditional.

Firstly.—The Shástric or the Pâuráṇic origin :—

In the 'Ádi Puráṇa (ಆದಿಪುರಾಣ), we have the following about a cowherd :—

ब्राम्हणेन तथाम्बष्ठयामाभीरोजायते सुतः ।
गोजीविरक्षां कुरुते स च राजगृहेष्वपि. ॥

The meaning of this metrical couplet is :—

"The son begotten on an 'Ambaṣhṭhí' (ಅಂಬಷ್ಠೆ)—a female of the 'Ambaṣhṭha' (ಅಂಬಷ್ಠ) tribe—by a male Bráhmin is called an 'Ábheerah' (ಆಭೀರಃ) = a cowherd. He lives by the protection or guarding of cattle even in royal palaces."

The word '*Ambaṣhṭhí*' requires to be explained. It is a Sanskrit word which means 'the offspring of a man of the Bráhmaṇa and a woman of the Vaishya tribe.' The Sanskrit word 'Ambaṣhṭháh' (ಅಂಬಷ್ಠಾಃ), *plural*, is the name of a country and its inhabitants. This offspring of hybrid or mixed blood, *viz.*, those begotten on Vaishya females by Bráhmaṇa males seem to have occupied the country to the east of Ták, comprising the modern District of Láhore in the Punjáb.

In the famous Manu-Smriti, we have the following in the same connection :—

आभीरोम्बष्ठकन्यायामायोगव्यांतुधिग्वणः । वैश्यायां विप्रजां बष्ठी ॥ तस्यां विप्रादाभीरः ॥ अयं गोपालानुलोमः । प्रसंगादुक्तः जातिविवेके ॥

वेतनं गोमाहिष्यादि पोषवेत्तृणवारिभिः ॥ पयोदधि घृतं तक्रं विक्रेतव्यं धनार्थिभिः।

These sentences, in their order, mean :—

"An 'Abheerah' (ಅಭೀರಃ) is begotten on a female of the 'Ambashṭha' tribe ; while a 'Dhigwaṇah, (ಧಿಗ್ವಣಃ), *i. e.*, a man of a mixed tribe, is sprung from a Bráhmaṇa and an 'Áyogavi' (ಆಯೋಗವಿ) =a woman of the Áyogava tribe." [*Áyogava* is the son of a Shûdra by a Vaishya wife, his business being carpentry.]

"An 'Ambashṭhî' (ಅಂಬಷ್ಠೆ) is a woman begotten on a Vaishya woman by a Bráhmaṇa."

"An 'Ábheerah' (ಆಭೀರಃ) is one begotten on her (Ambashṭhî) by a Bráhmaṇa."

"This ('Ábheerah'=a cowherd) is a mixed tribe among cowherds (*i. e.*, an offspring among cowherds, of a mother inferior in caste to the father), incidentally described, during an investigation into, or consideration of, castes or tribes."

"The occupation (of this tribe) is the tending or protecting of cows and she-buffaloes by giving them grass and water. Those amongst them who wish to earn money, sell milk, curds, ghee and buttermilk."

In the Vishwambhara Shástra, we find the following on this point :—

माहिष्यायां द्विजाज्जात आभीरःक्षीरविक्रयी । क्षत्राद्वैश्यायांमाहिष्यः ॥

The meaning of this is :—

An 'Ábheerah' (ಆಭೀರ:) is begotten on a 'Máhiṣhyá' (ಮಾಹಿಷ್ಯಾ) by a Bráhmaṇa. A *Máhiṣhyá* is a woman (of a mixed caste) sprung from a Kṣhatriya (ಕ್ಷತ್ರಿಯ) father and a Vaishya (ವೈಶ್ಯ) mother.

All that is to be gathered from these Sanskrit quotations is that an 'Ábheerah' (ಆಭೀರ:)=a cowherd, is a man of a mixed tribe, begotten by a Bráhmaṇa on a woman who is either (1) an *Ambaṣhṭhî*, or (2) a Máhiṣhyá, *i. e.*, who is begotten on a Vaishya mother by either (1) a Bráhmana father, or (2) a Kṣhatriya father, respectively.

This is the origin of 'cowherds' given in the Puráṇas and Shástras.

Secondly.—The story as to Haṇabars, handed down by tradition, is as follows :—

Near 'Áḷandi' (ಆಳಂದಿ), a village in the District of Poona in the Bombay Presidency, there is a village called 'Gopápura' (ಗೊಪಪುರ) on the bank of a river there. The word *Gopápura* means a town inhabited by cowherdesses. In this town there is a temple of the deity Shrîkriṣhna (ಶ್ರೀಕೃಷ್ಣ), who, in his juvenile sports, is said to have once caused great trouble to the women there, by being too much after them. The cowherds thus harrassed by Shrîkriṣhna first repaired in company with their wives and families to God Shrî Ráma, apparently on the Godávery river near Násik, to seek redress. In spite of god Ráma's assurances that there would no longer be any trouble to them from Shrîkriṣhna, they resolved to quit the country on consulting the river about it. They therefore got the river worshipped by fourteen maidens or unmatured damsels who also waived lamps before the river and requested her to leave them a passage, if she desired them to go. The river then permitted them to quit the country by dividing itself into two

and thus leaving a clean passage to enable them to pass through. They then emigrated to Ráibág, a place on the borders of the Chikodi Táluka of the Belgaum District, as there are still extensive pasture-lands and plenty of water for the use of cattle there. They thence repaired to Gokák, where, there was then no habitation at all, because people would not approach it being terrified at the sight of the gigantic waterfall near it and the highly-dreaded and tremendous uproar of the waters that hurled themselves headlong over the rock, with a mighty force, down into the deep abyss below. But these cowherds, who habitually dwelt in hilly tracts teeming with large and extensive pastures and water, happened to stroll after their cattle to the hilly neighbourhood of Gokák and chanced to find it quite to their taste and settled there (*a*). This is how the place came to be called Gokák, the word 'go' (ಗೊ) in it meaning a 'cow.' (The word 'Gokák' is probably derived from the Sanskrit word 'Gokam' (ಗೋಕಂ) which means a road or spot trodden down by oxen). Then with the object of dispelling the fear from the minds of people these new settlers had to smoothen the sharp edges, *i. e.*, the tongue of the rock, with a view to reduce the intensity of the uproarious noise of the waters caused by the fall, by damming the water-current with a strong cross-wall of cowdung. These people probably had great faith in the superstitious belief that the

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(*a*).—There are many Áshin trees (ಆಶಿನ ಗಿಡಗಳು) in the jungles near Gokák, the green leaves of which afford very nutritious food especially to milch cattle. This fact seems to have been also an attraction to the Hanabars migrating to these parts. In the scarcities of 1904 and 1905 Government were pleased, on the recommendation of Mr. Jackson, I.C.S., the then Collector of Belgaum, to allow the use of the leaves of these trees free of charge to cultivators for feeding their cattle (*vide* G. R. Nos. 6764, dated 5th September 1904, and 1721 dated 28th February 1905, Revenue Department). The word 'Áshin' seems to be a corruption of the word 'Ashan' which comes from the Sanskrit root Ash, (अश्) to eat. Hence a tree the leaves of which are eaten by cattle.

excreta of their sacred cows would effectually stop the current of water. After this was done, people went and settled at Gokák.

Sub-divisions.

4. So far as I could ascertain from the Haṇabars in the Belgaum District, there are only two sub-divisions amongst the Haṇabars:—The Haḷé-Haṇabaru (ಹಳೀ ಹಣಬರು) and the Hosa Haṇabaru (ಹೊಸ ಹಣಬರು). The legendary story of the Haṇabars is as follows:—

Their original ancestor was 'Nanda,' (ನಂದ), the husband of 'Yashódá' (ಯಶೋದಾ) and foster-father of 'Krishṇa,' (ಕೃಷ್ಣ), to whose care the child (Krishṇa) was committed, when 'Kamsa' (ಕಂಸ) its maternal uncle wanted to destroy it. This Krishṇa had a wife and a mistress. It is said that the present 'Haḷe Haṇabars' are the progeny of Krishṇa by his married wife. They are also called 'Krishṇa-gollaru' (ಕೃಷ್ಣ ಗೊಲ್ಲರು). The Kanarese word 'Golla' is a corruption of the word 'Góvaḷa' (ಗೋವಳ) which in its turn is the Tadbhava (ತದ್ಭವ = corrupted form) of the Sanskrit word 'Gópála' (ಗೋಪಾಲ = a cowherd, a herdsman). The present 'Hosa Haṇabaru are said to be Krishṇa's illegitimate issue by his mistress. The Haḷe Haṇabaru do not dine or intermarry with Hosa Haṇabaru, but the latter dine with the former. The Haḷe Haṇabaru are also called 'Kempusheeriyavaru' (ಕೆಂಪುಶೀರಿಯವರು) because their women invariably wear red or coloured robes and never wear white robes at all. The Hosa Haṇabaru are called 'Biḷésheeriyavaru' (ಬಿಳೇಶೀರಿಯವರು) because their women invariably wear white robes and never wear red or coloured robes at all. This rule is still observed to a great extent, and clearly seems to have been intended as an emblem of their respective legitimate and illegitimate origin from Krishṇa. The female servants or slaves (ದಾಸಿಯರು, Dásiyaru)

in royal palaces or in the Zenáná of rich men are invariably given white robes to wear, with the idea of displaying to the world that they are mostly of illegitimate birth. It would be interesting to refer here to the custom which prevails amongst the widows of Jain community to wear white robes, to indicate that their conduct ought to be as pure (ಶುಭ್ರ, Shubhra) as that of 'Árjikás' (ಆರ್ಜಿಕಾ:), *i. e.*, nuns or female ascetics who have invariably to wear white robes. The same practice is to be met with also amongst the Lingáyat nuns called Sharaṇammagaḷu (ಶರಣಮ್ಮಗಳು). 'Nandagowḷee' (ನಂದಗೌಳೀ), the common ancestor of the Haṇabars, is said to have distributed his property, *i.e.*, the milch cattle, giving the sacred cows to his legitimate issue, the Haḷe Haṇabars, and the she-buffaloes to his illegitimate progeny, the Hosa Haṇabars, who were begotten on a 'Máhishyá' (ಮಾಹಿಷ್ಯಾ) as described above, the word Máhishyá (ಮಾಹಿಷ್ಯಾ) being probably derived from the Sanskrit word *Mahishí*, which means a she-buffalo. In Chikodi, Hukeri, and part of Sampgaon Tálukas, there are Haḷe Haṇabars or Krishṇagollas. No Hosa Haṇabars are to be met with in this part of the country.

Stock-names and Surnames.

5. The Haṇabars have stock-names called in Kanarese 'Bedagus' (ಬೆಡಗುಗಳು). The names of some of their family stocks are:—

'Ráhutanavaru' (ರಾಹುತನವರು), 'Chandanavaru' (ಚಂದನವರು), 'Tambittadavaru' (ತಂಬಿಟ್ಟದವರು), 'Sindagánavaru' (ಸಿಂದಗಾನವರು), 'Dhulyánavaru' (ಧುಳ್ಯಾನವರು), 'Nandanavaru' (ನಂದನವರು), 'Gundyánavaru' (ಗುಂಡ್ಯಾನವರು), 'Aḷiyánavaru' (ಅಳಿಯಾನವರು), 'Anneelavaru' (ಅನ್ನೀಲವರು), 'Ajjánavaru' (ಅಜ್ಜಾನವರು), 'Chavadyánavaru' (ಚವಡ್ಯಾನವರು), 'Chunchanavaru' (ಚುಂಚನವರು), 'Honnanavaru' (ಹೊನ್ನನವರು), 'Guddélavaru' (ಗುದ್ದೇಲವರು), 'Hálvaru' (ಹಾಲ್ವರು), 'Honnakastúriyavaru' (ಹೊನ್ನಕಸ್ತೂರಿಯವರು),

'Baṇṇadavaru' (ಬಣ್ಣದವರು), and 'Ṭhagarinavaru' (ಠಗರಿನವರು), Some of the surnames among the Haṇabars are 'Boluyá' (ಬೊಳ್ಳುಯ), 'Hosuryá' (ಹೊಸೂರ್ಯ), 'Kiriyá' (ಕಿರಿಯ), and 'Kuriyá' (ಕುರಿಯ). No intermarriages can take place between persons of the same Bedagu. Sameness of family-stock, but not merely sameness of surname, is a bar to intermarriage.

Pursuits, Manners and Customs.

6. According to their caste rules, the Haṇabars are to live in forests, keep herds of cattle, sell milk and clarified butter, eat only once a day, wearing a wet cloth, and never look at a lamp or engage in tillage. Now a days, they do not adhere to some of these rules. They are now mostly husbandmen. They grow both irrigated and dry crops. They are skilful cultivators, and are helped by their women and children. Some of them are field-labourers or messengers. January to May is their slack season, while from June to December they are very busy. It appears to me that the order in which the different classes of people came into existence is as follows :—First, the pastoral class, or the wandering tribe ; then, the cultivating class; then, the merchant class ; and last of all, the learned or the professional class. Few of the Haṇabars are merchants. Hardly any amongst them is educated. They are a very backward class. Widow remarriages and divorces are allowed amongst them. A sister's daughter can be married. Brothers may marry sisters. A woman may marry her father's sister's or mother's brother's son. One cannot marry his aunt's daughter. A man may marry two sisters. Polygamy is allowed, but Polyandry is prohibited. A woman charged with adultery, and a maiden guilty of sexual indiscretions, are excommunicated. Marriages are performed either by Brahmins or by Jangams of the Lingáyat caste. The marriage-day is fixed by the village *Joshi* or astrologer. Grains of rice are tied by the Brahmins

to the ends of the garments of the bride and the bridegroom at the marriage ceremony. This is in Kanarese called 'Lagnada Akkîgantu Kattoṇa' (ಲಗ್ನದ ಅಕ್ಕಿಗಂಟು ಕಟ್ಟೋಣ). At marriage ceremonies, they worship the drill-plough and the milk-post. Their religious and social disputes are settled by a Panchâyat and by their 'Kattîmaniyavaru' (ಕಟ್ಟಿಮನಿಯವರು), *i.e.*, the heads of the diocese. They tie the lucky badge at marriage ceremonies on the neck of the bride. Boys are married at any age, but girls must be married before the attainment of maturity. They are extremely fond of milk, curds, butter and butter-milk, of which they generally keep a good provision. They mainly bury their dead, though some of them prefer cremation. The bones and ashes of the dead when burnt are thrown into a river or a pond. Caste-men are feasted on the eleventh day after death. In propitiation of deceased ancestors, Brahmins are worshipped in the dark half of the Hindu month of Bhádrapada (August-September). Money-presents are then made to the Brahmins, and the water in which their feet have been washed is drunk with great reverence. But for the propitiation of ancestors who had died childless or of violent death, no ceremonies are performed at all. Some of the Haṇabars eat sheep's flesh and fowls and drink liquor. But they never drink toddy.

Their Law, Religion, Worship and Observances.

7. The Haṇabars follow the Hindu Law of Inheritance. They are indeed considered as Shûdras in the application of the general law of the Hindus. They are Hindus by religion. There are a few Haṇabars at Jamkhandi and Kurundwád who have become Lingáyat converts. The ordinary Haṇabars are said to be at cross with them. They do not believe in witchcraft or sorcery, but have faith in sooth-saying. When a sooth-sayer is consulted, a packet of betel-nut and leaves and a copper coin or two are placed before him. He then opens

his book and after reflection gives an answer from that book. The Haṇabars worship Shiva, Máruti, Yellamma, &c. The patron-deities of the Haṇabars of Bijápur are Máruti Mangaḷavva and Yellamma. In their houses, the Haṇabars worship stone images and 'Táks' (ತಾಕ್ಸ) meaning 'images of Krishṇa' imprinted on thin plates of silver. Their family-god is Alam prabhu, whose shrine is at Aḷatge in the Kolhápur territory. They worship minor deities such as Khandobá. They bathe once a week and visit the temple of Máruti and bow before the image. On other days, they perform no worship before their morning meal. They visit the shrines of Mangaḷavva at Mangaḷgad in the Bágewádi Táluka of the Bijápur District and of Yellama at Parasgad in the Belgaum District. Once a year they sacrifice a goat to the god or goddess who guards their fields and to Mangaḷavva at the end of the festival held in her honour. Animals and trees sacred to the Hindu religion are revered by them. Some of them fast on Fridays and keep the usual Hindu Holidays. When an epidemic breaks out, they prepare wooden images of Durgavva and Maragavva and worship them. The Haṇabars do not admit outsiders into their religion. On the 8th day of the dark half of the Hindu month of Shrávaṇa called the Janmáṣhṭamî day, also the Gokula-Aṣhṭamî day, the Haṇabars celebrate a very big holiday. They observe this holiday very scrupulously, all fasting and worshipping, with heartfelt devotion, the image of Shrikrishṇa.

Insight of pastoral people into meteorological changes, and similarity of Haṇabars to Kurabars.

8. I have already shown in my paper on 'Krishṇa and his consort Rádhá' how Krishṇa is rain itself. The Kurabars (shepherds) have a great natural insight into the signs of rain and weather. As they have always to lead a pastoral life and wander from place to place in the jungles with hardly any shelter against the inclemencies of the

weather, they must needs possess a much greater knowledge of the meteorological changes in the weather, *viz.*, rain, &c., owing to their constant and compulsory observation of the same necessitated by their seeking of shelter in good time to protect themselves and their sheep from them. It is for this reason that all proverbs or saws about rain or weather are to be found amongst the shepherds or pastoral people. The following couplets will, by-the-bye, illustrate the remark just made :—

(1) The evening grey and morning red, make the shepherd don his plaid.

(2) The evening red and morning grey, are the signs of a fine day.

(3) A rainbow in the morning, is the shepherd's warning.

(4) A rainbow at night, is the shepherd's delight.

(5) Rain before seven, shine before eleven.

(6) Three white frosts, and then rain.

Compelled by their mode of living, they have made themselves keen observers of rain, and as such they are experts in the art of prophesying, with almost unfailing accuracy, the advent of rain, the nature of coming weather, &c., &c. Hence the Kurabars, as also the cowherds ('gollaru,' ಗೊಲ್ಲರು) who lead a pastoral life, must be taken to be intimately connected with rain. In this respect, therefore, the Haṇabars and the Kurabars must be considered to be allied to each other. These pastoral people can thus be analogically called the sons of Krishṇa (rain). For this reason, the 'Haḷe Haṇabars' are called 'Krishṇagollaru.' The observations of shepherds as to the conditions of the weather are all recorded in a work called 'Kuraba Raṭṭa Mata' (ಕುರುಬ ರಟ್ಟ ಮತ) in which the agriculturists have great faith, and which, according to their rural ideas, is often consulted by them

when famine conditions are impending owing to absence of rain. In this book, they have prophesied all details as to the rains, weather, famine-conditions, &c., for every one of the cycle of the sixty Hindu 'Samvatsaras' (ಸಂವತ್ಸರ = years). The word 'Raṭṭa' in the name of this book means a 'proclamation' or an 'announcement' from the Sanskrit root 'Rat' (ರಟ್) which means 'to proclaim loudly.' 'Raṭṭa' (ರಟ್ಟ) would thus mean an 'oracle.' When there is an impending danger of a famine owing to a long break in rainfall, all the villagers go to a specific hill near their village with their deities in their palanquins, to invoke rain. The head of each family takes with him one jar of gruel made of 'Rági' (ರಾಗಿ) flour, and distributes it to the people assembled. The presence of shepherds is inevitable on such an occasion. They are treated to this Rági (ರಾಗಿ) gruel. Then the villagers stand in a row with their blankets in their hands. And the shepherds, with a peculiar inward dashing motion (jerk) of the blanket in their hands, call up or invoke the rain, with the words 'maḷee bá, maḷee bá,' (ಮಳೀ ಬಾ, ಮಳೀ ಬಾ) = 'come rain, come rain.' And it is a superstitious belief amongst the villagers that when this trial is made by the shepherds, some drops of rain at least do fall on the earth the very day the ceremony is performed. I have actually witnessed much of this being done by the Kurabars and other cultivators during the year 1907-1908, when rain had held back for a long time in the months of October and November. As Krishṇa is stated above to be rain itself, the shepherds and the pastoral people are looked upon as the sons of Krishṇa (rain) owing to their intimate knowledge of the incidents of rain. It is, therefore, they who are mainly asked to call up or invoke rain (Krishṇa), because they are known to have the assurance that their father (Krishṇa) will certainly come to their aid in times of difficulty. The

Hanabars worship rain-god, *i. e.*, the elemental god rain, which, in other words, means only god Krishna. Hence the Hanabars are called Krishnagollas, *i. e.*, cowherds who worship Krishna (rain-god). The Sanskrit word 'go' (ಗೋ) in the compound word 'Golla' (ಗೊಲ್ಲ) or 'Gopála' (ಗೋಪಾಲ) means a 'cow.' It also means the 'earth.' The word 'Pála' means the Protector, *i. e.*, husband or lord. Hence the word *golla* or *gopála* means the husband of earth, *i. e.*, water, as the earth was formed from water. When rain has to be invoked, the cultivating class follow the procedure described above; but the Brahmins do it by having recourse to what is called Anushthána (=practice of religious rites or ceremonies, ಅನುಷ್ಠಾನ). They loudly recite the hymns in the 'Mándúkya Súkta' (ಮಾಂಡೂಕ್ಯ ಸೂಕ್ತ) from the Rig Véda, and other sacred verses in honour of 'Parjanya' (ಪರ್ಜನ್ಯ=God of rain, Indra), in a standing posture, with their hands uplifted to the heavens. And, with the idea that rain would fall when the provoked or inflamed deity is pacified or cooled down, they keep the deity, to whom worship is offered, under an unceasing flow or shower of water for eleven days continuously. And in the ancient or Védic period, the Brahmins performed sacrifices for getting rain. God Fire was propitiated, as Fire is the father of Rain, *i. e.*, water comes out of the element Fire. The Kurabars and Kudavakkalgers being equal in the social scale of men, it is *their* drill-plough that is first driven into the soil. Hence these classes of people and rain must be said to be connected with one another. I have spoken above of villagers going to a specific hill to invoke rain. In some villages, hills used for invoking rain are even to this day called 'water-hills' (ನೀರಗುಡ್ಡ). There is one such hill at my village Kasabá Artál, Táluka Bankápur, District Dhárwár, which is even now called Neeragudda (ನೀರಗುಡ್ಡ=waterhill). At Chikodi

in the Chikodi Táluka of the Belgaum District, there is such a hill, and it is called, Devarakodi' (ದೇವರ ಕೊಡಿ=the deity's valley). I have also said above that a 'Ratta' (ರಟ್ಟ) would mean an 'oracle.' These oracles in the work of Kurabars above referred to, are, like the famous Delphic oracles of old Greece, very funnily and laconically, and sometimes even ambiguously worded. It is the shepherds, who at big fairs held at different places, pronounce these oracles with all solemnity as at the ancient Olympian games. And these oracles are considered to have the impress and sanction of divinity exactly in the way the Delphic oracles were supposed to bear the same. A very large percentage of Kurabars prophesy the fall or otherwise of rains when the sun is at his different Zodiacal signs ('Ráshis,' ರಾಶಿಗಳು) and pronounce many very ingenious oracles like the following, at big fairs :—

ಮುಂದೆ ಬಿತ್ತಿದವನು ಕಾಹಣ್ಯಾ ಆದಾನು, ಹಿಂದೆ ಬಿತ್ತಿದವನು ಹುಚ್ಚ ಆದಾನು (=He that sows *rabi* will be wise; he that sows *kharif* will be unwise or foolish.)

ಆಕಾಶ ಕೊಡ್ಲಿಯಿಂದಾ ನಡದು ಹೋಗುತ್ತದೆ. (=The sky will be rent up by an axe.) This expression has a double meaning, *viz.*, (1) As the sky will be rent, large inundations of water will take place, owing to unchecked rainfall; or, (2) as the sky will be rent, there will be no rain at all.

These exhibitions of the skill and ingenuity of shepherds in prophesying the conditions of weather by means of oracles take place in these days at the very big fairs held, for instance, at (1) *Mailár* in the Belláry District of the Madrás Presidency, (2) *Kadoli* of the Hátkaṇagale Pethá of the Kolhápur State, (3) *Appachí Wadí*, near Kurli, in the Chikodi Táluka (4) *Hoonoor*, in the Hukeri Táluka, and (5) *Hadaginhal* in the Gokák Táluka, all of the Belgaum District.

9. Vishwámitra was a great sage or 'Riṣhi' (ಋಷಿ). He was by birth a Kṣhatriya, but, by practising very severe austerities, he attained such high spiritual excellence that he became unsurpassable, and by dint of this his elevation, he became a Brahmin. He was the only sage who was raised from the order of Kṣhatriyas to the position of a Brahmin. This simply means that he attained great learning and wisdom and rose very high in the social scale of men of his time, though he belonged by birth to a lower class. This Vishwámitra is said to be the last representative of the warrior shepherds of the Punjáb. The word 'Vishwámitra' is in common parlance amongst the Brahmins used to mean a milch she-buffalo (ಎಮ್ಮೆ). When it is intended to ascertain from a man if he has kept any milch she-buffalo, it is usual to ask him humorously if he has in his house any Vishwámitras, *i. e.*, milching she-buffaloes. The sage Vishwámitra is said to have lived in the Punjáb. Hence, it is believed that shepherds have come down here from the Punjáb. Vishwâmitra is said to have been a subsequent creator. He is said to have attained that pre-eminence which enabled him to make a new creation, thus coming to be on a par with Brahmá, the creator. And, at his creation, Vishwámitra is said to have given birth to milch she-buffaloes, milch cows having already been created by Brahmá.

How connected with Vishwámitra.

10. The shepherds generally worship the elemental god 'rain' under the names Amáka-siddha (ಅಮೊಕಸಿದ್ಧ) and 'Araṇya-siddha' (ಅರಣ್ಯಸಿದ್ಧ). The former is a corruption of the word 'Amógha-siddha' (ಅಮೋಘಸಿದ್ಧ), which means rain-god, or water-god, who is 'fruitful' or 'productive.' Thus both the Kurabars and the Haṇabars, who are pastoral people worship the 'rain-god,' but under different names.

Conclusion.

ANTHROPOLOGICAL SCRAPS.

EXTRACT *from the late* MR. EDWARD TYRRELL LEITH'S MANUSCRIPT NOTES *on the* SUBJECT *of* "*The* Dog *in* MYTH *and* CUSTOM."

(*Continued from page* 327, Vol. VIII, No. 4.)

Ploss (?) Vol. I. p. 81. *Dog.*—In Yorkshire the souls of unbaptised infants hover in the form of ghostly *Dogs* in the air.

Dog.—Souls of unbaptized children.

The *Kobold* appears often as a *Dog*. It is in *Voightland*, the spirit of an infant who has died before baptism.

Dog.—If the cow does not consort more than once with the Bull, a *Dog* must be buried alive inside the stall under the threshold.

Brinton (D. G.) Myths of the New World, New York, 1868, p. 289. *Dog.*—To the offerings of weapons and clothing buried with the corpse, the North American Tribes often added a *Dog* slain on the grave. The skeletons of Dogs in the Tombs of Mexico and Pern probably arise from the same custom.

An old game in Germany is for the children to pretend to be *animals* and to tread on one another's toes. Another game closely connected with it, is to tread on one another's shadow. The soul is here identified with the shadow. In the Solomon's Islands every native who steps on the shadow of the king is put to death.

Dog.—Czemobog. The black god or Evil Deity of the Western Slaves, was represented with the tail of a Dragon or serpent in human form, but generally in the form of a *wolf* or *Dog**. He also appears in a *Dog's* form on a pole entwined with serpents, and is compared by Mone to the Teutonic *Hell-hound* who watches the entrance to Hell's dwelling.

Hanusch (I. J.) Diebiss enschaft des glarischen Mythus Lemberg 1842, p. 129.

Czemobog has been identified with *Ahriman*. *Dog-men*—King *Hethum* of Cilicia or Little *Armenia* (1226-1270 A.D.) who paid a visit in disguise to *Mongolia*, related that "there was," beyond the Khatai, a country where the women have the shape of human beings, and are gifted with speech, while the men have that of *dogs*, and are dumb, large and hairy. These *dogs* allow no one to penetrate into the country, and hunt beasts, with which they feed themselves as well as the women. "When the *dogs* lie with the women, the males are born in the shape of *dogs*, and the females like women."

Hanusch. p. 148. Schuyler Vol. II, p. 407.

Schuyler, Vol. II, p. 407.

Dogs-eared people.—"Megasthenes (Strabo, XV, i, 57, p. 711) says, "The *Monommatci* had the ears of a *Dog*."

McCrindle pp. 76, 77.

Dog.—The domestication of the *Dog* proceeded in two distinct ways. Some races in America and the South Seas reared the *Dog* for fattening as food. From this domestication, an animal was produced which was distinguished from the *dog* of Europe by stupidity and unfriendliness in the most striking manner. May not, he asks, the other method of domestication have commenced in religious worship?

Lippert (J) Allgemeine gesch, des Priesterthums. Berlin, 1883, Vol. I, p. 447.

**Bull-dog.* Hanusch, p. 187. Cz = "God of the Dead" Hanusch. p. 414. *San* = Cuberus Hanusch. p. 415.

Sherring. Tribes and Castes, Vol. II. p. 140.

Dog.—The death or birth of a *dog* in the family defiles the Pardhâns or priests of the Râj Gonds in Chânda, Central Provinces.

Schindler (H. B.) Derabergianbe des Mittelalters, Breslau 1858, p. 174

It is a bad sign if a *dog* refuses to eat a piece of bacon which has been rubbed into the sole of a sick person.

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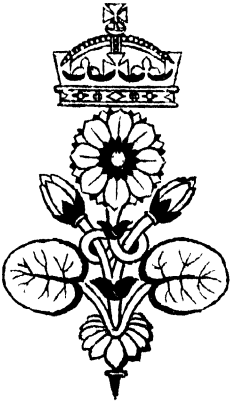

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OF

BOMBAY.

ORDINARY MONTHLY MEETING held on Wednesday, the 28th April 1909.

Mr. R E. ENTHOVEN, I.C.S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

From Poona—Monograph Nos. 49, 60, 105, 114, 132 and 133 of the Ethnographical Survey of Bombay.

From Paris—Revue de L'École D'Anthropologie de Paris, Année, III, 1909.

From Berlin—Zeitschrift für Ethnologie—41 Jahrgang, Heft I, 1909.

From Rome—Atti della Societá Romana di Antropologia, Vol. XIV Fasc. 11.

From St. Pétersbourg—Bulletin de L'Académie Impériale des Sciences de St. Pétersbourg—VI Série, Nos. 4 and 5, 1909.

From New York—Bulletin of the New York Public Library, Vol. XIII, No. 3.

From Washington—Twenty-sixth Annual Report of the Bureau of American Ethnology, 1904-05.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV, No. 275, February 1909.

From Manila—The Philippine Journal of Science, Vol. III, No. 6, December 1908.

From Vienna—International Review of Ethnology and Linguistics, Band IV, Heft 2, 1909.

From Mexico—Analés del Museo Nacional de México, Segunda Época—Tomo V.—núm. 12, 1909.

Shams-ul-Ulma Jivanji Jamshedji Modi, B.A. then read the following paper:—

"THE GURZ (MACE) AS A SYMBOL AMONG THE ZOROASTRIANS".

Suggestion for the subject of the Paper

Mademoiselle Menant, the learned daughter of the late M. Joackin Menant, a member of the Institute of France, had, after the publication of the first volume of her book, entitled "Les Parsis," come to Bombay in 1900, on a special mission from the French Government, to study, among other things, Parsiism at its headquarters. This visit to India was undertaken with a view to prepare herself for the second volume of her book, which is not published as yet. In the Christmas of that year, she had been for a few days to Naosari, the headquarters of the Parsee priesthood, as the guest of the late Mr. Jamshedji Nusserwanji Tata who had kindly arranged to show her, while there, the religious places and institutions of the town, and also some of the religious ceremonies of the Parsees. She left the town, repeating the same words[1], which her compatriot the late Professor Darmesteter, whom I had the pleasure of accompanying to Naosari as a guide, had uttered, about thirteen years ago, *viz.*, "On y trouve un sentiment de la réalité que les textes morts ne peuvent donner."

Among the ceremonies that she had the pleasure of seeing at Naosari, one was that of Nâvar or the ceremony of initiating a youth into priesthood.[2] In that ceremony, she saw, that the *gurz*, a kind of metallic mace or club, played a prominent part as a symbolic weapon. On her return to

[1] *Vide* her paper "Chez les Parsis de Bombay et du Guzerate" in "Le Tour du Monde" of 18th April 1908, p. 192.

[2] *Vide* my paper on "Nâvar and Marâtib" in the Zarthoshti of Tir 1278 Yazdazardi Vol. I, No. 2, pp. 88-94.

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Bombay from Gujarât, an admiring Parsee priest, Mr. Rustamji Bejanji Rânji, presented her with a *gurz*, as a souvenir of her visit to the Parsees. She had then asked me to write a short monograph on this instrument. I had begun that work then, but some other urgent studies had made me place aside further work on the subject. I have been lately reminded of my promise, by her interesting articles entitled "Chez les Parsis de Bombay et du Guzerate" in the French journal "*Le Tour du Monde*"[1]. In her account of her visit to Naosari, among other things, she refers to the Nâvar ceremony above referred to, and gives a photograph of a newly initiated youth, holding a cow-faced (gâv-paêkar) mace in his hand. I produce for the inspection of the members present, the particular photo and also other similar photos of newly initiated youths with their maces in their hands. I give on the other side the photo of a Nâvar-initiate holding in his hand a cow-faced mace.

Being thus reminded by her articles, of my hitherto unfulfilled promise, I took up the subject again, and this paper is the result of a short study on the subject. Several of my papers have been undertaken at the initiative of this talented lady. Out of all these, I am proud of my papers on "The Parsees at the Court of Akbar and Dastur Meherji Rana" and "A Few Events in the Early History of the Parsees", both of which are referred to by her in her recent articles. I am glad that her articles have reminded me of a long forgotten promise, and that I am able to prepare a short paper on the subject which I now beg to submit before the Society.

The *Gurz* as a symbolic weapon.

Of all the weapons of war, referred to in the Avesta, the *gurz* is well-known, as it is still used by the Parsees as a symbolic weapon. Almost all the Parsee Fire-temples, which have the conveniences for the performance of the Nâvar ceremony, possess a *gurz*.

[1] *Vide* its issues of 4th, 11th, 18th, 25th April and 2nd May 1908.

From all the photographs which I produce before the Society to-day, and from the original specimens of the *gurz*, which I produce, we see that, generally speaking, there are two kinds of *gurz*, *viz.*, the cow-faced and the knobbed. A large number of those in the photos is the cow-faced *gurz*. The Avesta books refer only to the knobbed *gurz*. It is the Shâh-nâmeh of Firdousi that refers often to the cow-faced *gurz*. It speaks of it, as the *gurz-i gâv-paêkar*, *gâv-sar*, or *gâv-sâr i.e.*, cow-faced, cow-headed or cow-like mace.

For example Noshirwân the Just (Chosroes I), when he appears before his commander Bâbak, carries among other implements of war, a cow-faced (گاو پیکر gâv-paêkar) mace.[1]

The event, according to Firdousi, which led to the use of the Gurz.

The event, which led to the use of this kind of mace in ancient Persia, is thus described in the Shâhnâmeh of Firdousi.

Zohâk[2], a foreigner and an Arab, according to Firdousi, invaded Irân, killed its ruler, Jamshed, and usurped the throne. He once saw a dream in which he saw a young man, holding a cow-like mace in his hand.[3] The young man went towards him and struck him upon the head with that mace.[4] Zohâk awoke alarmed at the dream, and asked from his sages an interpretation of the dream. They said, that a young man, named Faridun, will be soon born and he will strike him with a cow-faced mace.[5] Zohâk then ordered a look-out for the birth of this child. Sometime before the birth of this child, an extraordinarily beautiful fine cow was born in the adjoining country. A short time after the birth of this boy,

[1] Mohl Vol. VI, p. 176, l. 8. یکي گرزهٔ گاو پیکر بچنگ

[2] Zohâk is identified with Nimrod. For the evidence in support of this identification, *vide* my paper entitled "The Legendary and the Actual History of Freemasonary" in the K. R. Cama Masonic Jubilee Volume, pp. 182-88.

[3] بچنگ اندرون گرزهٔ گاو سار (Mohl, I, p. 72.)

[4] گرزهٔ گاو رنگ (Ibid *I.*, p. 72).

[5] گرزهٔ گاو روي (*Ibid* p. 76.)

the followers of Zohâk traced out his residence and killed his father Âbtin. Before they could lay their hands upon the child Faridun, his mother Farânak removed him from the house and carried him to the country, where the above-mentioned cow, which was known as the cow Pur-mâyê, was born and brought up. She entrusted her son to the care of the owner of this cow and requested him to bring him up with the milk of the cow Pur-mâyê. The shepherd did so and Faridun grew up a boy of three years of age. Zohâk soon came to know of his whereabouts and asked his men to trace him. Faridun's mother Farânak, hearing of this, ran to the abode of the shepherd and took away her child to the mountain-abode of a pious man. Zohâk traced the whereabouts of the cow and got her killed.

Faridun grew up to be a bold young man in the company of the pious man of the mountain, and, one day, asked his mother about his parentage and his ancestors. She told him all the facts. His heart burned with a desire to go to Irân and to avenge the death of his father. His mother remonstrated with him and persuaded him to remain quiet.

Now, in Irân itself, the people were tired of the oppressive rule of Zohâk. The tyrant had two diseased shoulders—or, as Fardousi says, had two serpents growing on his shoulders—the pain of which was relieved by the fresh application of the brains of two men daily. Two of his subjects had to be killed every day to satisfy the appetite of the two snakes or to relieve his pain. An ironsmith, by name Kâveh, had thus lost, by turn, some of his sons. Then came the turn of his surviving son. He got exasperated at this state of affairs and raised a rebellion. Hundreds and thousands joined his standard of revolt. They all had heard of Zohâk's dream about Faridun. So, they went to this young man and offering their assistance, entreated him to invade Irân and overthrow Zohâk. Faridun complied with their request. He, at first, sent for black-

smiths to order a mace for him.[1] When the blacksmiths appeared before him, Faridun took a pair of compasses (پرگار), and drew a sketch of a *gurz* from which they could prepare it.[2] He drew over the ground the face of a cow [3] and asked them to prepare a mace from that sketch. Faridun seems to have given this shape to the mace, out of respect for the cow Pur-mâyê which had nourished him with her milk.

Faridun then, at first, invaded Jerusalem (baita-ul muqqud-das) which was built by Zohâk. He carried his attack first over the guards of the city, holding in his hand [4] his *gurz* which was hanging over the saddle of his horse.[5] Zohâk had built there a large talisman-like building. Faridun carried his assault over this building with the cow-faced mace in his hand.[6] Zohâk was away from the city, all this time. On his return, he went to fight but was overpowered by Faridun by means of his cow-faced mace.[7]

The day when Faridun overpowered Zohâk is known as Jashan-i-Meherangân, *i.e.* the Feast of Meherangân or the Feast of Mithras. It is celebrated on Roz Meher mâh Meher *i.e.*, the 16th day of the 7th month of the Parsees. According to Albiruni, it was known as the (small) Mihrajân (Meheranjân) and it was the day on which the kings of Persia were crowned. He says that the Great Meherangân feast was

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[1] بیارید دانندهٔ آهنگران ∴ یکی گرز سازند مارا گران
Mohl. I., p. 92.

[2] جهانجوی پرگار بگرفت زود ∴ وزان گرز پیکر بریشان نمود
(*Ibid.*)

[3] The word used here by Faridun is *gâv-mish*, which means a buffalo but the word *mish* is added for rhyme.

نگاری نگارید بر خاک پیش ∴ همیدون بسان سرگاو میش

[4] *Ibid* p. 98. بگفت و بگرز گران دست برد

[5] *Ibid* گران گرز بر داشت از پیش زین

[6] *Ibid* یکی گرزهٔ گاو پیکر سرش

[7] *Ibid* بدان گرزهٔ گاو سر دست برد

celebrated on Râm roz, *i.e.*, five days after the ordinary Meherangân. According to this author, on this day, Faridun "ordered them (*i.e.* the ancient Irânians) to gird themselves with *Kustiks*,[1] to use the Zamzama[2] (speaking in a whispering tone) and to abstain from speaking loud during dinner,[3] as a tribute of thanks to God for having again made them their own masters with regard to their whole behaviour and to the times of their eating and drinking, after they had been living in fear so long as 1000 years"[4].

The tradition of Zohâk's long life and its explanation.

Zohâk is said to have lived for one thousand years, and it is said that the form of benediction, common among the Persians, to wish one a long life, "Hazar Sâl ba-zi (هزار سال بزي)" *i.e.*, "Live for one thousand years,"[5] comes down from his time," because they thought that it was allowed and it was possible that a man might live for a thousand years.[6]

The tradition, that Zohâk lived for one thousand years, seems to be a reference to the long rule of his foreign dynasty. The above-mentioned tradition, that a cow nourished Faridun on her milk, and that Faridun killed Zohâk and put an end to a foreign rule over Irân, seems to be a reference to the depredation of the neighbouring Turks who carried off the cattle of the Irânians. Albiruni, speaking of the feast of Meherangân says, "Its origin is this, that Êrânshahr was separated and liberated from the country of the Turk, and that they drove their cows, which the enemy had driven away, back to their houses. Further: when Frêdûn had put Bêvarasp (Zohâk)

[1] The sacred threads.

[2] The modern Parsee word for this is Bâj.

[3] It is a custom, observed even now by priests officiating in the inner circle of the temple, not to speak while eating. If necessary they speak, in what is called, *bâj*, *i. e.* a suppressed tone.

[4] "*Albiruni's Chronology of the Ancient Nations*," by Dr. Sachau (1879) p. 209.

[5] *Cf.* "Hazar sâl der be-dâr," in the Âshirwâd prayer of the Parsees.

[6] Albiruni, Chronology, p. 209.

out of the way, he let out the cows of Athfiyân (Athwyâna) that had been hidden in some place during the siege, whilst Athfiyân defended them. Now they returned to his house".[1]

Again, this feast had some connection with the seasons. The Meher month was the seventh month of the Parsee year. Taking the year to begin with, the Jamshedi Naoroz or the Vernal Equinox, the Jashani-Meherangân was the festival which celebrated the autumnal equinox. This explains the reason, why, of all the Yazatas, it is Mithra or Meher, who presides over the light of the Sun, that especially carries the mace in his hand.

The above episode of Faridun and Zohâk shows, that it was Faridun who first discovered the *gurz* as a weapon of war, and that he first used it against Zohâk, the tyrant and the usurper of the throne of Irân.

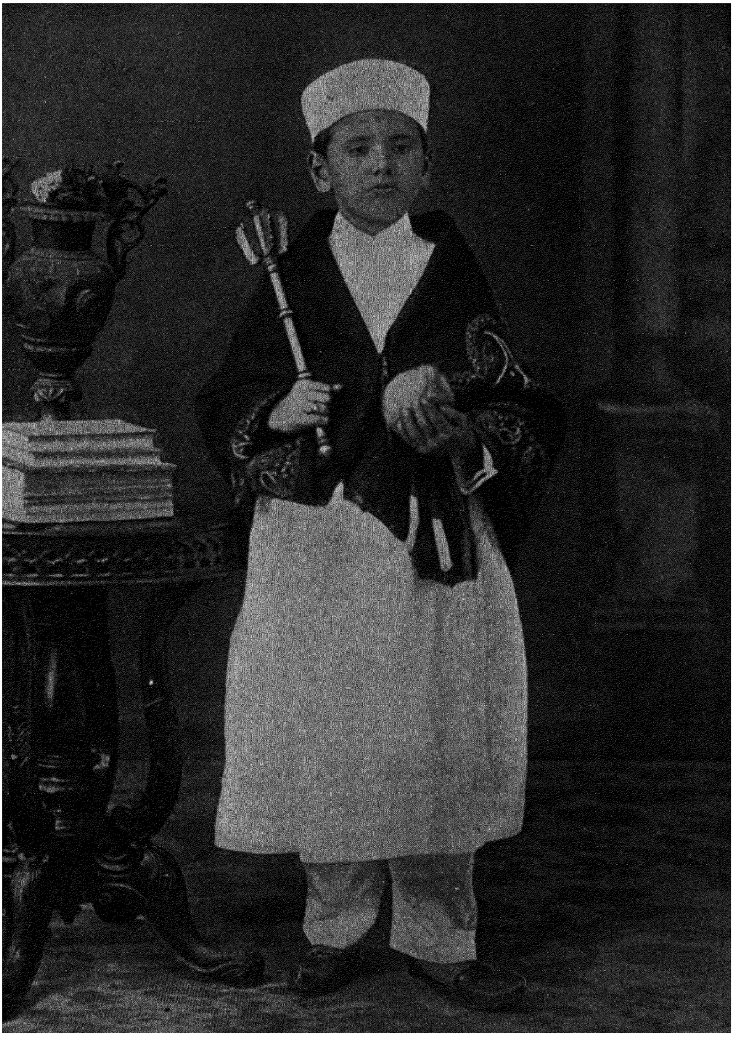
The three accursed persons of Irânian history.

Parsee books speak of three persons in the history of Irân as accursed (Gazashtê) *viz.*, Zohâk, Afrasiâb and Alexander the Great. Zohâk is, at times, included in the list of *Devs* (demons).

The word Div (Daêva) is used to typify or depict all kinds of evils, physical or moral. So, the *gurz*, that was at first devised and used to curb the power of a tyrant, came to signify symbolically a weapon used to curb the power of all evil influences.

This brings us to the symbolic use of the gurz in the Avesta. Therein, we find no reference to the cow-faced *gurz*. The *gurz* referred to there is the knobbed one or the edged one. I produce a *gurz* of that kind. It belongs to the Seth Jejeebhoy Dadabhoy Parsee Fire Temple at Colaba. I produce the photograph of a Nâvar initiated at that fire temple in 1903, who holds the knobbed gurz in his hand.

[1] Albiruni's Chronology, by Dr. Sachau, p. 212.



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Gurz گرز is the Persian form of the Avesta word 𐬬𐬀𐬵𐬙𐬀 *vazra*, which corresponds to the Sanskrit वज्र *vajra*, a destructive weapon. Its Pahlavi form is 𐭥𐭦𐭫 vazra. It is derived from the Avesta root 𐬬𐬁𐬵 Germ. wagen P. وزن to weigh, to be heavy. So, the word *gurz* literally means "(an instrument) that weighs much or is very heavy."

Signification of the word "Gurz" and other kindred words.

A corresponding English word for *gurz* is 'mace.' This word is French massue. I think that the English word 'mace' and the French 'massue' are the same as Avesta *masangha* 𐬨𐬀𐬵𐬀𐬍𐬐𐬀. Beeton, in his Dictionary of universal information, says, that mace is a "term of doubtful etymology originally signifying a club of metal used in warfare." I think the root of the word is the ancient Aryan root *maz* 𐬨𐬀𐬵 Sanskrit मह् *i.e.*, 'to be great' which we find in the Latin word 'magnus.' So the word 'mace' is connected with 'mass.' Mace is an instrument which is massive, heavy and great. Another corresponding English word for *gurz* is 'club.' It has a similar meaning and derivation. It comes from German *klump*, (*i.e.*, lump, or mass) which itself comes from *klumpten* 'to press together.' So, a club is a mass of a substance pressed together. So in their primitive significations, the words, 'vazra' (gurz), 'mace' and 'club' have the same meaning. The Gurz is an instrument that weighs very heavy. The mace (Fr. massue) is also an instrument which is massive or heavy. The club is an instrument which has a large lump or mass, *i.e.*, which is massive.

A list of a warrior's weapons according to the Avesta.

The Vendidâd (chap. XIV. 9) gives the following list of the weapons of a Rathaêshtâr (lit. one who stands and fights in a chariot) or a warrior.

1. Spear (arshti).
2. Sword (karêta).
3. Mace or club (vazra).
4. Bow (thanvara).
5. Quiver with a belt and thirty iron-pointed arrows (Zainish mat akana mat thrisãs-ayô-aghrâish).
6. Sling with an arm-string with thirty sling stones (fradakhshana snâvarê-bâzura mat thrisãns-fradakhshainyâish).
7. Cuirass (zrâdha).
8. Hauberk (kûiris).
9. (Mettalic) Veil [1] (paiti-dâna.)
10. Casque (Sâra-vâra, lit. a cover of the head.)
11. Girdle or Belt (kamara, lit. that which was put on the waist.)
12. Leg-armour (rãna-pâna, lit. thigh-protector).

In this list of the weapons, the *vazara* [2] *i.e.*, the *gurz* or mace stands as the third weapon and occupies an important place.

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[1] Darmesteter and Jackson, following the Pahlavi tradition, translate this word as "tunic." But 'tunic' is a garment, and so, as such, it cannot be included in the list of weapons. It appears from the Shâh-nâmeh of Firdousi, that at times, combatants chose to conceal their faces from their antagonists. So, the *paitidâna* (like the *paitidâna* or padân of the priests) was a metallic plate or cover which concealed the face.

[2] The Pahlavi rendering of this word is 𐭥𐭩. *Vide* Spiegel's Pahlavi Vendidad, p. 171 l. 22.

The above list of the weapons of a warrior is given in a chapter which treats of the atonement of a particular kind of fault or sin. The spirit of the chapter teaches, that a wrongful act, can, to a certain extent, be atoned by a righteous act or acts. Charity is one of these acts. Charity assumes different forms. One of the forms of charity is the presentation, to a poor professional man or to a tradesman, of the instruments and means to carry on a profession or trade. Military service is a kind of profession. A soldier is as useful for the good of the society as a priest, though the latter stands higher in position and usefulness. We must bear in mind that a soldier in those olden times was not one like a modern soldier. It seems, that he had to find his own weapons and accoutrements. So, it was an act of charity to help a poor warrior with the implements of his profession.

The association of a spiritual idea with a physical weapon.

Thus, the presentation or gift of weapons carried an idea of an act of righteousness or charity, when the gift or presentation was made to a deserving poor pious warrior or soldier, who, like the knight of the age of Chivalry, fought for the cause of truth, and to help the poor and the weak, and who thus shewed himself to be a member, as it were, of a church militant. This view gives to the *gurz* or mace an idea of a religious weapon. It is for this reason that we find it as a weapon in the hand of Mithra, the Yazata or Angel of Light and Truth. It is for this reason, that a Zoroastrian invokes the *gurz* in the Khorshed Yasht.[1] He says "Yazâi vazrem hunivikhtem kamêrêdhê paiti daêvanâm," *i.e.*, "I invoke (the assistance of) the mace which is aimed well on the heads of the demons."

We see in this passage, that a spiritual idea is associated with the physical weapon. The *gurz* is held by Mithra to be used against the daêvas or demons, *i.e.*, the wicked beings.

[1] Yt. VI. 5 ; also Khorshed Nyâish 15.

In the Meher Yasht we find the spiritual idea more clearly developed. There we read "*mainyavaçao vazenti mainyavaçâo patenti kamêrêdhê paiti daêvanâm*" *i.e.*, "It (the mace) passes through spiritual sphere (and) falls over the heads of the demons through spiritual sphere".

Khorshed is the Yazata presiding over Sun. Mithra is the Yazata presiding over Light and Truth or Justice. The Sun, shining during the day, destroys good many *daêvas*. He destroys the germs of physical diseases. He destroys many other evils also. Where the (Khurshed) shines well and where Light (Mithra) predominates, there prevail plenty and prosperity, truth and justice. So, Mithra the Yazata of Light is specially represented as carrying the *gurz* as a symbol for the destruction of all evils. So, does the initiate (Nâvar) carry a *gurz* while going to his Dar-i-Meher (the gate or the house of Mithra.)

It is only when it is used for the cause of the virtuous and the weak, either in the defensive or in the offensive (Yt. X 41), that it has its efficacy and is worthy of the praise of a true pious Zoroastrian. When used against the pious, the holy and the virtuous, who are under the protection of the spiritual being, it loses its aim and effect, however well-aimed its blow may be (Hormazd Yasht, 18; Farvardin Yasht, 72).

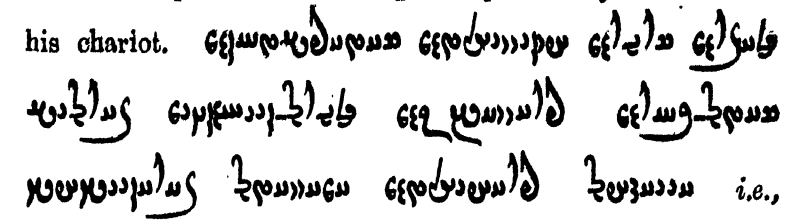
The mace is also a weapon of the angel Sraosha, who is represented in the Vendidâd [1] as uplifting [2] it for striking the Daêva.

Two kinds of *gurz* or mace.

As said above, we learn from old Parsee books, that there were two kinds of maces. The one had the form of a big knob, full of points, at one end. The other had the figure of the face of a cow. The Avesta generally speaks of the first kind

[1] Vendidâd XVIII 30, 33, 36, 39, 42, 45, 48, 53, 56.

[2] Apa-yukhta. Vendidâd, XVIII, 30.

We read the following description in the Meher Yasht[1] where Mithra is represented as having it suspended by the side of his chariot.  *i.e.*, the mace, which is handsome, well-aiming, with one hundred knobs, with hundred points, well-hitting, knocking down the heroes, formed of yellow iron (*i.e.*, brass), well-gilt with gold.

Mithra is also represented as holding a similar knob-edged mace in his hand in another part of the Meher Yasht.[2]

The spiritual side of the use of weapons in the Minokherad.

In the Pahlavi Minokherad we find a reference to the spiritual side of the use of different weapons of ancient Persia. Therein we read as follows :—

"The sage asked the spirit of wisdom thus : 'How is it possible to make Aûharmazd, the archangels, and the fragrant, well-pleasing heaven more fully for oneself? And how is it possible to make Aharman, the wicked, and the demons confounded, and to escape from hell, the depreciated and dark?'

"The spirit of wisdom answered thus: 'To make Aûharmazd, the lord, and the archangels, and the fragrant, well-pleasing heaven for oneself, and Aharman, the wicked, and the demons confounded, and to escape from hell, the dark and depreciated, are possible thus: that is when they make the spirit of wisdom a protection for the back, and wear the spirit of contentment on the body, like arms and

[1] Yt. X 132.

[2] *Ibid* 96.

armour and valour, and make the spirit of truth a shield, the spirit of thankfulness a club [1] (*vazr* or *gurz*), ...[2]"

Here we find the club or mace as a symbol for thankfulness or gratefulness. Professor Jackson, in his very interesting and worth-studying monograph, entitled "Herodotus VII. 61, or the Arms of the Ancient Persians illustrated from Irânian Sources", [3] very aptly compares this symbolical passage of the Minokherad with similar passages of Isaiah LIX. 17, [4] and Ephesians VI. 14—17 [5].

Another word for a mace in the Avesta is gadhâ (Yasht X 101, 131; Yt. IX 10). Gadhâ-vara, *i.e.*, a mace-bearer is the epithet of the Irânian Keresâsp (Yt. XIII 61) just as गदाधर gadhâ dhara, *i.e.*, a mace-holder is that of the Indian Vishnu.

From all these references in the Avesta, and from the episode of Zohâk and Faridun in the Shâh Nâmeh, what we gather for the symbolic signification of the *gurz* in the Nâvar ceremony is this: Every man has to fight, as it were, a battle in this world. It is a battle against evil, evil in himself and evil in

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1 (Dastur Darab Peshotan Sanjana's Text p. 64 l. 4, Chap. XLIII, 9. The Pazand rendering is . Its Sanskrit rendering is त्रिधाप्रहृष्टकारितां वज्रतुल्यां (Ervad Tehmuras's Text, p. 125.)

2 Chap. XLIII, 1-9. S. B. E. XXIV. pp. 83-84.

3 Reprinted from Classical Studies in honour of Henry Drisler, p. 106.

4 "For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

5 "14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit which is the word of God.

others, evil of his own passions and evil emanating from others. The *gurz* or mace is a symbol, signifying that, he, who holds it, has to fight against evil, whenever and wherever it is found. Fighting in this way and gaining victory, he has to establish authority, order, peace and harmony. Thus the *gurz* or mace is a symbol of authority.

The *gurz* under the rule of Mahomedan kings in Persia and India.

It appears that even after the downfall of the ancient Persian Empire under the Sassanides, the *gurz* continued to be an implement of war among the Mahomedan kings. With the invasion of the Mogul kings, it was introduced into India, where it was more an emblem of authority than an instrument of war. The gurz-bardârs (mace-bearers) were officials who carried royal messages. We find a reference to these in an account of the times of Aurangzeb. A number of these officers were sent by him to Daud-Khan who ruled as his deputy in Karnatic.[1]

The *chobdârs* (چوبدار) of our times are the successors of the *Gurz-bardârs* of the Moguls. The word *chub* in Persian means "wood." It is the Sanskrit kshupa (क्षुप:) a "tree with small roots, a shrub." It seems that, when the mace ceased to be an instrument of war, and when it began to be used as an instrument of authority, it began to be made of wood instead of metal.

The mace in English Institutions.

We find that even in English courts and institutions now-a-days, the mace is a sign of authority and dignity. The Court of Justice has its mace and its *chobdârs*. The ruling authorities have similar things. The University has its own mace. The House of Commons has its own mace which is placed, as a symbol of authority, on the table before the speaker when he personally presides at the sittings, but is placed under the

[1] Storia do Mogor by Manucci translated by W. Irvine Vol. IV. p. 256.

table when the whole house sits into a Committee or when somebody else is presiding at the sitting. When Cromwell had an altercation with the Long Parliament, and when he wanted to dissolve it, he entered into the Parliament house with his three hundred soldiers and asked a soldier to seize the mace, which was the symbol of the authority of the great council, calling it a mere bauble. He said "What shall we do with this bauble? Here, take it away." [1]

The gurz spoken of as the "Gaviâni gurz."

As said above, the *gurz* is spoken of by Firdousi as *gâv-paêkar, gâv-sar,* &c. Among the Parsees, it is also spoken of ordinarily as "*Gâv-iâni Gurz.*" There is no word as 'Gâviâni' in Persian in the sense of cow-like. But there is a word Kâviyâni (کاویانی) *i. e.,* of Kâweh. Kâweh is the name of the blacksmith referred to in the above episode as the leader who raised a revolt against Zohâk.

The Kâviâni or Gâviâni banner.

Firdousi speaks of a banner as the Kâviani banner. He calls it Kaviâni darafsh (کاویانی درفش) *i. e.,* the banner of Kâveh. The Persian word darafsh is Avestaic drafsh (وادلافیس) Sanskrit द्रप्स, French drapeau, *i. e.,* banner.

When Kâveh raised the standard of revolt, he prepared a banner out of the piece of leather which he placed over his feet as an apron while working in iron. He put that piece of leather on a spear and raised it as a banner. [2] This banner

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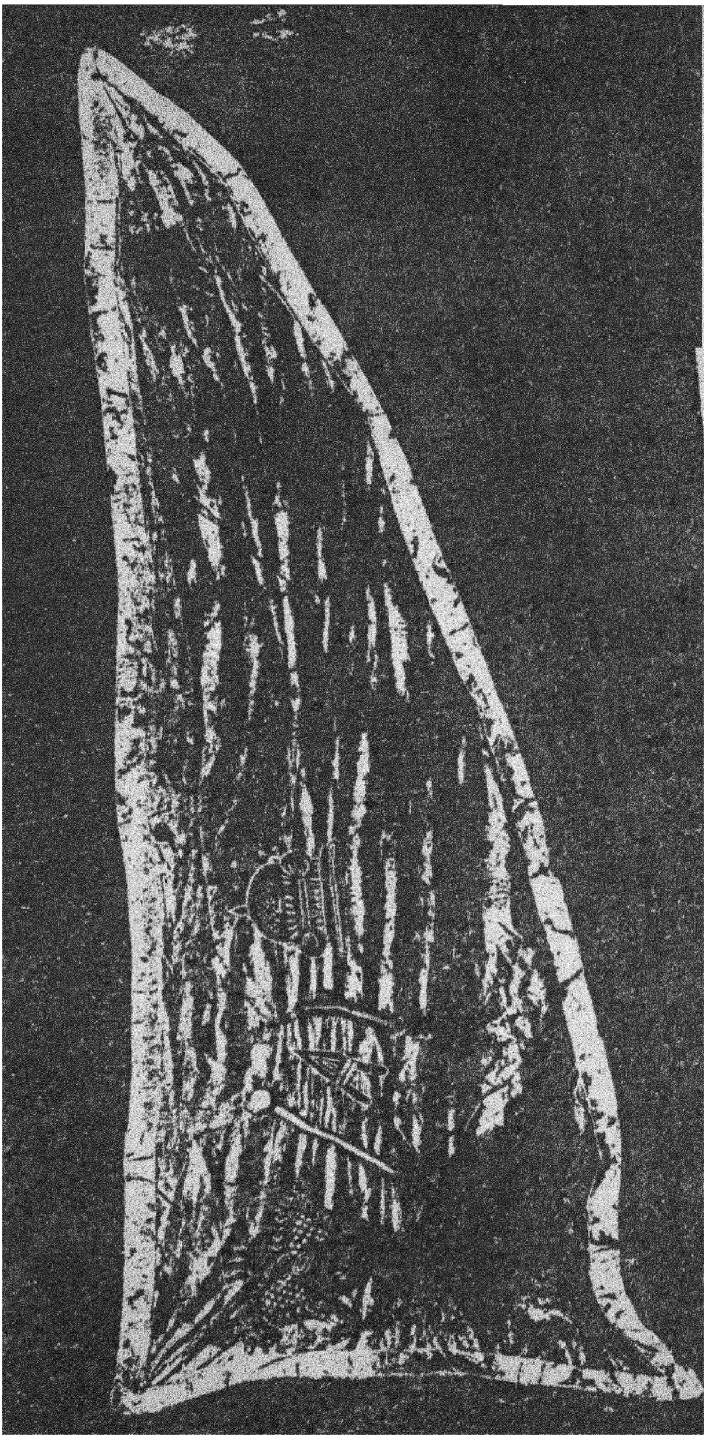
[1] Hume's History of England (1869), p. 450.

[2] از آن چرم کاهنگران پشت پای ∴ بپوشند هنگام زخم درای
همان کاوه آن برسر نیزه کرد ∴ همانگه زبازار برخاست گرد
(Mohl. I. p. 88.)



is said to have then become the national banner of Irân and continued to be so upto the time of the fall of the Sassanian Empire at the hands of the Arabs. Each succeeding monarch renovated it and embellished it with new embroidery and fresh jewels and it is said that it was worth millions when it fell into the hands of the Arabs.

This banner is said to have borne over it the figure of a cow. We have no authentic statement for it. It seems that the original name of the banner, namely Kâviâni (*i. e.*, of Kâveh the blacksmith), was turned or corrupted into Gavyâni (the letter '*k*' (ک) and g (گ) being well-nigh similarly written in Persian) and so, it was thought that, like the cow-faced *gurz* or mace, the banner also carried the figure of a cow. Firdousi does not connect it with the figure of a cow as he does in the case of the *gurz*.

A *gâviani* banner of the Parsees of Bombay.

I produce before the Society two banners, known as Gâvyâni *jundâ* (*i e.*, the cow-faced banners). I give here the photographs of the two banners. One carries the figure of the face of a cow over it. It has also a fire-vase over it as an emblem of Zoroastrianism. The following figures give an idea of their size and of the different emblems on them. One bears over it the words ઍરવુશ્ચદી દીનમે કપાશે શાસ્તિ *i. e.*, the intercalary month is certain in the Zoroastrian religion." I have given the size of the different sides of the triangular forms of the banners in the figures. I have marked over the figures numbers in English and have enumerated in a table, the different emblems marked on the banners in the places corresponding to the numbers. On one of the banners, (fig. 1), at 1, stands the above Gujarati inscription. At 2, 3 and 4 we find flowers, a fire-vase and a *gurz*. On the other

banner (fig. 2), on the places marked 1, 2, 3, 4 and 5 we find crown, a *gurz* (mace), a *kolah* (a royal warrior's cap), a sword, and a throne, respectively.

1 જરતુશતી દીનમેા કમીશેા શાખેત.
2 Flowers.
3 Fire-vase.
4 Gurz (mace).

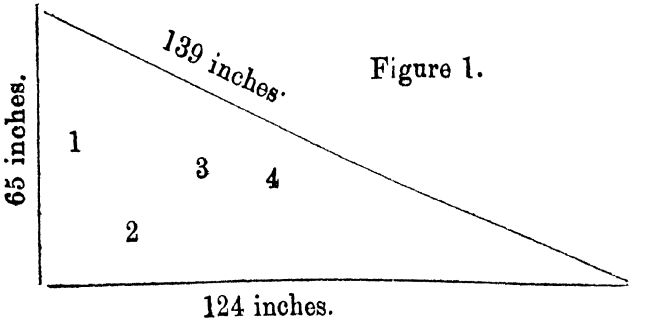


Figure 1.

1 Crown.
2 Gurz (mace).
3 Kolah (cap.)
4 Sword.
5 Throne.

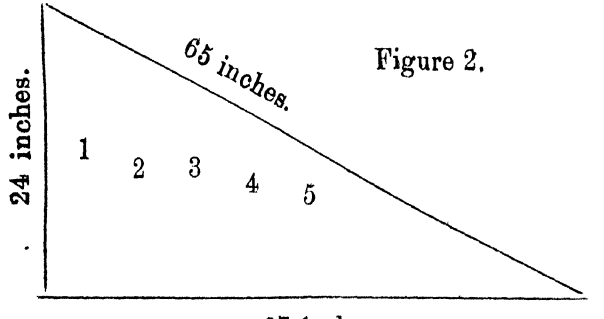


Figure 2.

These banners have, I am told, a very interesting history of their own. We know that the Kâviâni banner was carried by

the ancient Iranians in their warfare with foreigners, but the Parsees of the end of the eighteenth and of the early part of the nineteenth century carried their *gâvyâni* banner in their warfare with their own co-religionists. It was a war of words, not of weapons.

In the early part of the eighteenth century the Parsees of India were divided into two factions, arising from, what is known as, the Kabisha controversy.[1] That controversy led to a good deal of discord which culminated even in hand-to-hand fights, here and there. The legend in one of the banners shows its connection with the Kabisha controversy. The banners are more than 100 years old. They have been kindly lent to me for the occasion by Mr. Pestonji Nusserwanji Pavri of Bombay.

The want of a Parsee Museum in Bombay.

I think the Parsee Community should now have a museum of its own, where such old relics can be collected and taken care of. They are scattered in the hands of different families and they require to be collected in one place. There are a number of old documents relating to their old history in India, which are likely to be lost in a short time. For example, the documents which I produced before our sister Society, the Bombay Branch of the Royal Asiatic Society, when I read my paper on "The Parsees at the Court of Akbar and Dastur Meherji Rana," and the documents, signed by some of the Gaikwârs, relating to the history of the Naosari Parsees, of which I have given fac-similes in my book entitled "A Few Events in the Early History of the Parsees."

Perhaps a separate museum for such relics and documents may be considered very expensive. So, a section or a room may be attached to an existing institution. I suggest that such a section may be attached to the Prince of Wales Museum

[1] *Vide* K. R. Cama Memorial Volume, pp. 175-81.

that is to be started shortly in our city. A rich Parsee gentleman can offer a sum to Government to build or to reserve a separate room for the purpose.

ORDINARY MONTHLY MEETING held on Wednesday, the 30th June, 1909.

Mr. R. E. ENTHOVEN, I. C. S., *President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following gentlemen were duly elected members of the Society :—

1. R. G. Gordon, Esq. I. C. S., Superintendent of Land Records, Northern Division.

2. Rustomjee Pestonjee Masani, Esq., M. A., Municipal Secretary, Bombay.

The following presents were announced with thanks :—

From London—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XXXVIII, 1908, July to December.

Third Report, Welcome Research Laboratories at the Gordon Memorial College, Khartoum.

From Cambridge—Memoirs of the Peabody Museum of American Archæology and Ethnology, Harvard University, Vol. IV., No. 2.

From New York—Bulletin of the New York Public Library, Vol. XIII, Nos. 4 and 5, 1909.

From Washington—Annual Report of the Smithsonian Institution, 1907.

Bureau of American Ethnology, Bulletin 34.

From Paris—Revue de L'École D'Anthropologie de Paris, Année—IV, 1909, and Année V, 1909.

From Berlin—Zeitschrift für Ethnologie, 41 Jahrgang, 1909—Heft II.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft, Heft.

From Jena—Unsere Ahnenreihe (Progonotaxis Hominis) Kritische Studien Uber Phyletische Anthropologie.

From St.—Pétersbourg—Bulletin De L'Académie Impériale des Sciences de St.—Pétersbourg, VI Série ; Nos. 6, 7, 8 and 9,1909.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV. No. 276.

From Manila—Seventh Annual Report of the Director of the Bureau of Science for the year ending August, 1908.

The Philippine Journal of Science, Vol. IV. No. 1, 1909.

From Hanoi—Bulletin de l'École Française D'Extrême-Orient, Tome IX, No. 1.

From Mexico—Anales del Museo Nacional de Arqueologia Historia y Etnologia.—Tomo 1—Núm 1.

From Buenos Aires—Anales del Museo Nacional de Buenos Aires, Série III, Tomo X.

From Wien—Annalen des K. K. Naturhistorischen Hofmuseums, Band XXII, Nr. 2-3.

International Review of Ethnology and Linguistics, Band IV, Heft, 3-4.

Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXIX Band, 1. und II Heft.

The following papers were then read :—

"SAVANTVADI CASTES AND VILLAGE COMMUNITIES."

By Mr. J. A. SALDANHA, B.A., LL.B., CHIEF JUDGE, SAVANTVADI.

INTRODUCTION.

When we look beyond the bustle and rush of life in cities and railways and the commercialism of modern life in India and peep into the state of its society, what strikes us most is its slow changing conservative caste system and village communities. These features are strongly marked all the more in the Savantvadi State than perhaps any other part of Western India, because it lies somewhat out of the way of the rush of modern civilization and it has for seventy long years been under British administration pledged to maintain its old institutions and usages. Savantvadi is a Maratha state created about the middle of the 17th century by Maratha Savant Bhonslays by bold successful insurrection against the Bijapur rule and by conquest of the old Gaud Sarasvat Kudaldeshkar dynasty of Chiefs, Sar Desais of Adilshahs of Bijapur. Since that time the Maratha dynasty had to maintain a continuous struggle for its existence against external enemies and internal commotions. The Marathas constitute about one half of a population of 2,17,732 souls and once included the main agricultural landlord and peasant proprietors. But the Gaud Sarasvats have stepped into their shoes as landlords of the greater portion of the agricultural lands in the village. In several villages the Gaud Sarasvat has become a Khot, in a few a Gavnkar, the village headman, representing the original landlord settler and village administrator. The Marathas are, however, still Gavnkars and Mankaris in most of the villages, with all the *matman* and *dev devaski* (honours and religious privileges) appertaining to the position, though with loss of most of their lands. The Marathas still hold sway

over the lower classes with the Mahars at the bottom of the grade. The constitution of the village communities thus presents three main tribal strata *viz* :—

(I) The Gaud Sarasvats (about 10,000 out of about 14,000 Brahmans), as pure Aryans as any in India.

(II) The Marathas—Aryo Scythians or Aryo-Dravidians with kindred castes of Vanis, Bhandaris, Gabits, Devlis, Sutars, Chamars, etc.

(III) The Mahars generally believed to be Dravidians or pre-Dravidians.

We shall mark in the first instance the striking features of the leading Savantvadi castes, tracing their connection with the village communities, and then try to trace constitution of the village communites with their religious practices. In doing this we may be enabled to put to test the theory about the origin of the constituent racial elements of Indian village communities, which is summed up as follows:—

"The village communities of India were not Aryan in origin, but were formed by a pre-Aryan race, who having been conquered by the tribal Aryans had thus super-imposed upon them the Aryan overlordship, with its fixed notions, sacredness in kinship and in domestic worship. In India these Aryans and non-Aryans exist side by side, the contribution of each to the building up of the Indian form of village community being still stamped with the impress of race." *

* Gomme—*The Village Community.*

PART FIRST.

SURVEY OF THE LEADING CASTES AND COMMUNITIES.

Gaud Sarasvat Brahmans.

(1)	Kudaldeshkars	2,102 Males. 2,226 Females. 4,328
(2)	Shenvis	2,425 Males. 2,495 Females. 4,920
(3)	Bardeshkars	237 Males. 214 Females. 451
(4)	Shenvi-paikis	1 Male. 4 Females. 5

The dominant community in the Savantvadi State is that of the Gaud Sarasvat Brahmans. A Brahman Desai of the Kudaldeshkar Gaud Sarasvat community was the chief of the present territory of the Savantvadi State, three tarafs of the Ratnagiri District, the Vingorla port and four subdivisions of the Goa territory: Pedne, Phonde, Bicholi and Sanquelim; which province the Desai held under the Kings of Bijapur as Kudal Prant and Mahalainhai. As early as the year 1261 A.D., we find a Chalukya king bestowing a village in the Ratnagiri Taluka on certain Brahmans, including one *Keshav Prabhu* of the Bharadvaj lineage, who was evidently a Gaud Sarasvat of the Kudaldeshkar community (see the copper-plate translation on page 381 of the Savantvadi Memoirs).

There is also an interesting copper-plate of the year 1436, which proves the existence of a Gaud Sarasvat dynasty of chiefs in Southern Konkan about the beginning of the 15th century. The founder of this dynasty is stated in the copper-plate to have expelled the Marathas, who had usurped the power of the Kadambas (Savantvadi Memoirs, page 298). It is probably to this dynasty the Gaud Sarasvat Desais of Kudal belonged, who were tributaries of Bijapur about the close of the fifteenth century. The Kudal Brahman Desai was taken captive by Lakham Savant (ancestor of the present Sar Desai of Vadi) and afterwards put to death (about the year 1640 A. D.) and thus ended the Brahman dynasty.

Lakham Savant was about the year 1650 confirmed as Sar Desai of the whole South Konkan. According to the Hindu codes, Brahman murder being a very heinous crime, the present ruling family has since the Kudal Desai's death been considered as obnoxious to the implacable vengeance of the murdered Desai, particularly excited by using the seal of the Kudal province; which is assigned as a reason of its being never affixed by them, but by the hand of another person, in general a Brahman, who by his sanctity, is supposed to be less liable to the spirit's revengeful malice (Savantvadi Memoirs, page 154). The original seal is now, it appears, kept as a relic in the Walawal temple. The family of the Chitnises holds the hereditary right of affixing this seal of the Sar Desai. This family belongs not, however, to the Kudaldeshkar Gaud Sarasvats but the community which goes generally by the name of *Shenvis*. The Shenvi Gaud Sarasvat Brahmans have been holding all the important posts under the State, the keeper of the privy seal, the chancellor, the treasurer, the custodian of military stores, manager of state paga and village accountant. Hence the names of Chitnis, Sabnis, Potnis, Kotnis and Pagnis, so common among the Shenvis of Vadi, while the names common among the Kudaldeshkars are

Desai, Samant and Prabhu, none of them signifying the ministerial posts held by the Brahmans under the Sar Desai of Kudal. The Kudaldeshkars are Gavnkars in some of the villages of Kudal and Vadi Pethas (towards the west) of this State, while the Gaud Sarasvat Shenvis are Gavnkars in the villages of Shivapur, Sateli, Satosem, Azgaon and were once Khots in Parpoli and a few other villages.

It may be interesting to note that in Savantvadi and in Goa the claim of the Gaud Sarasvats as full fledged Brahmans has never been seriously questioned as in Bombay. On the contrary, in one of the grants as early as 1261 A. D., which traces their emigration from Northern India, one of them is credited with eight sacerdotal duties. This only furnishes additional proof in support of the contention I have urged in the *Indian Castes, Vol. I—Konkani or Goan Castes* (1904), that the Gaud Sarasvats are not a whit less entitled to the status of Brahmans than any other community in India that claim or pass to be Brahmans. They have attained to an eminent position of affluence and influence and have succeeded in becoming the largest and most powerful village landlords. The Shenvi Gaud Sarasvats have largely taken to the clerical or writer's profession, though they are "non-clerical" inasmuch as few of them care to be professional priests. Cultivation and trade have a larger attraction for the Kudaldeshkars than the clerical profession. The few Bardeshkars in this State are mostly traders.

Marathas and Kunbis.

Marathas	...	... Males 56,557 ; Females 60,911
Kunbis	...	... Males 54,767 ; Females 58,955

One seldom or never hears the name Kunbi applied to Maratha Shudra cultivators or used by them in Savantvadi. In the *Bombay Gazetteer* (Vol. X, Ratnagiri and Savantvadi), o s eparate caste of Kunbis is mentioned as existing in the

Savantvadi State. Here many communities, which in the Ratnagiri and other neighbouring districts are classed separately from Marathas, namely, Kunbis and Bandes, Ghadis Lads, Bhavins, Guravs, rejoice in the name of Maratha. In most of the villages Marathas hold the high position of Gavnkars or headmen. The following families of Marathas are arranged according to the number of villages from 30 to 1 in which they enjoy this position, namely:—Savant, Gavas, Parab, Gavda, Ravul, Naik, Dalvi, Palav, Rane, Dharne, Ghadi, Gurav, Paste, Aier, Mhadgut, Jadhav, Dhavel, Terse, Chowgule, Warang, Naik, Teli, Ravut, Lad, Sail.

There are high class Marathas who claim to be Kshatriyas.

They may be divided into the following classes:—

(1) The Sar Desai and the cadets of his family. They are Savant Bhonslays, connected by marriage with the Gaekwar, Scindia and the Dhar Chief, and several other noble Maratha families.

(2) The Maratha Sardars (called Mehmans), who are descendants of cadets of noble Maratha families of the Ratnagiri, Poona and Satara districts, Inamdars of the Satara Rajas and the Peshvas. These cadets and their descendants, connected by *matrimonial alliances* with the Sar Desai, found fields for military service in his wars aganist enemies from outside and during internal troubles. They are represented by the Patankars, Nimbalkars, Surveys, Ghadges, Khanvilkars, Shirkeys, Mohites.

(3) Maratha Sardars, not connected by marriage with the Sar Desai—Dalvis, Savant Bhonslays of Mangaon and other villages, Desais of Parma (Gavas) and some others.

The gotras and devaks of the high class Maratha families are given below so far as can be ascertained :—

Family.	*Gotra*	*Devak.*
Sar Desai (Savant Bhonslay)	Kaushika	Kadamba.
Patankars	Bharadvaj	Vad
Surveys	.....	Vad
Ghadges	Kashyap	Surya-kantacha ful.
Savant Bhonslays of Mangaon	Kaushika	Kadamba.

In a case from the Ratnagiri District (appeals 619 of 1883 and 12 of 1884), the District Court of Ratnagiri held that the Marathas Surveys were Kshatriyas, though through ignorance or poverty or disinclination of Brahmans they could not get all the ceremonies required of the twice born performed. The same view was taken of Savant Bhonslays of Mangaon in a judgment of the Kudal Court in the Savantvadi State in 1901. The Munsiff expressed the opinion that the Sardars might be degraded Kshatriyas, but that their high origin could not be questioned. The authorities and evidence, however, on which the judgment is based appear to me to be somewhat irrelevant and weak, though I do not challenge the soundness of the conclusion arrived at by the learned judge. The Maratha Sardars do not perform *upanayana* and are not taught the Vedas or the Gayetri. They are given a sacred thread to wear at the time of marriage and the rite of sanskar by way of giving *dakshana* to Brahmans, etc., is called *churika bhandau,* which is a rite prescribed by the Shastras f r Shudras of the higher class.

Apart from the agnatic kinsmen of the Sar Desai and the Sardar and other high class Marathas, the Marathas in general may, though provisionally and subject to revision, be classified according to social position as follows:—

1*st class.*—Savant, Rane, Dalvi, Jadhav, Adve, Pawar. Satam.

2*nd class.*—Parab, Chawan, Dhuri, Palav, Paste, Sail, Naiks.

3*rd class.*—Ravul, Kadam, Nikam, Sinde, Gurav.

"Savant" stands one of the highest among the Marathas. "Samant" is surname of some of the leading families of Kudaldeshkar Gaud Sarasvats (but not of the Kudal Desais). It seems that the Maratha "Savant" is derived from "Samant," as "Parab" the surname of one of the Maratha kuls is a corruption of "Prabhu," a common surname among Kudaldeshkar Gaud Sarasvats. The honorific surnames "Rane" and "Ravul" are connected with "Rai," "Rau" (Latin *Rex*, king). The kul "Ravul", however, stands rather low in the grades of Maratha kuls The Gavdas appear to have been once an important clan in the State and had been Gavnkars in several villages, in which their place has been taken by other kuls. The name appears to be derived from the Kanarese word "Gavda," headman, a name which is borne by Kanarese cultivators in Kanara and by a cultivating class in the Ratnagiri district and in Goa. The title "Naik" meaning "leader" is another Kanarese word.

Intermarriages between the several grades of kuls are not absolutely prohibited, but it is natural for a Maratha to seek alliances with as high a kul as possible. While the Savant Bhonslays of Kalmist (Tambulkar Desais) would seek marriages with only Sardar families, the Savant Gavnkars of the village marry with the kul Paste. The Parabs, who are Gavnkars

in the villages of Tulas, Matond and Talavda, which are close to one another, will not intermarry, as they say they are "*varas*," that is related to one another. But they can marry with Parabs of Ajgaon and Charata villages, which are distant. In the village of Parpoli the Gavnkars have got girls from, or married their girls to, Ravuts of Amboli, Ravuls of Malgaon and Kalmist and Dalvis of Hodavda. The Parab Gavnkars of Charata have intermarried with Maratha Guravs of Otoana.

In general it may be said that the marriage and death ceremonies of the higher and lower classes of Marathas resemble those of the Marathas (the warrior class) and Kunbis respectively described in the *Bombay Gazetteer*, Vol. XXIV (Kolhapur).

The only *devak* known among the Kunbi Marathas of the Savantvadi State and also the Taluka of Vengurla is that of *Kadamba* or *Kalamb*, which they have adopted, I fancy, from that of the ruling family of the Sar Desais. None of the Kunbi families appear to have any recollection of what might have their original devak (or kul as it is called), supplanted by the devak Kalamb.

Bhavins and Devlis.

(1,105 males and 1,437 females.)

Every village has its Bhavins and Devlis—temple servants. The principal duties of the former, female members, are to sweep and cowdung the floors, clean and light the lamps, while Devlis (the males born out of Bhavins) carry lights at processions, perform the plays at jatras and do other such duties. When dedicated to temple service, the girls undergo either the *shensh* ceremony of marriage with the dagger before the principal village god (with many of the ceremonials that are performed at an ordinary Maratha

wedding) or the more simple ceremony of pouring over her head oil from the god's lamp. The temple Bhavins enjoy nemnuks from the State and hold sometimes inam or service lands. Bhavins and Devlis are drawn out of Marathas and Bhandaris and observe their caste distinctions and customs rigorously. One interesting peculiarity of the laws of succession among them is that all *unmarried* daughters are allowed to inherit the estate of their father or mother equally with the male children.

In the shensh performance, when the girl was brought in a temple before the village deity, she was in some villages placed on the thigh of one of the village Gavnkars and all further ceremony was performed in the presence of the deity. This meant, it is explained, the creation of a parental relation of the village people towards the girl, forbidding the bodily connection with any of the village males, but allowing the same with a man of another village. This was a custom formerly observed, but appears to have died away with many other such "good" customs.

The Devlis of the Savantvadi State are returned as 1,105 males and 1,436 females, which leaves a margin of 1,436 *minus* 1,105 or 331 excess of females over males, which number, I suppose, constitute the unmarried Bhavins. The Devli population of the Savantvadi State constitutes, it is interesting to note, about one-fifth of the whole total number of Devlis in the Southern Division of the Bombay Presidency.

Bhavins and Devlis are found in the four districts of Goa (Novas Conquisitas), which formerly belonged to the Savantvadi State. Their customs and manners resemble those of the Savantvadi State, with this exception that, under the Portuguese law, the females are not prohibited from going through the shensh ceremony before the age of sixteen, as in Savantvadi and in British India. Taking advantage of the

Portuguese law, occasionally young girls of the community, it is said, cross the frontier, undergo the shensh ceremony in Novas Conquisitas and return as full-fledged Bhavins.

The community is also found in the Talukas of Vingurla, Malvan and Devgad in the Ratnagiri District, numbering 637 males and 769 females.

In fact, this interesting community of Bhavins and Devlis has been in existence from times immemorial in the old Kudal or Savantvadi principality consisting of the present State of Savantvadi, the Vingurla, Devgad and Malvan Talukas, and the province of Novas Conquisitas of Goa. They have no connection whatever with the Devlis in the rest of the Presidency.

Mahars.

Mahars (5,742 males and 5,847 females) are divided into two endogamous sub-divisions, *Bele* and *Pan* Mahars. The Bele Mahars are found in the Southern two-third portion of the State, while in the Northern parts the Pan Mahars generally predominate. Mahars are serfs perpetually bound down to the villages and sub-divided into exogamous classes according to the villages they are attached to. Their surnames are taken after their villages: Vadkars, Chowkulkars, Mangaonkars, &c. Mahars hold a *man*, that is, enjoy honors along with other higher village and temple dignitaries. In some villages they enjoy two *mans* probably for the two sections of the Mahars, Pan and Bele. But as in most villages only one section of them exists, the two honors are enjoyed by one and same section. There are a number of devaks held in veneration by different families, the well-known being *kalamb*, *kasav* (tortoise), *tambat* (a grass), *vad* (banian tree), *naga* (cobra), *nandruk*. A devak is respected by its bearer by refraining from killing the animal, burning the tree, wearing the flower, which is the devak of his family. Two parties having the same

devak do not appear to be barred from marrying one another. Mahars have their own caste Joshis or Gosavis for celebrating marriages and performing religious ceremonies. Mahars are entitled to several perquisites in the village to which they belong, being one class of the balutedars. The vatandar Mahars of a village have the exclusive privilege of taking away the carcasses of dead cattle, but are bound by long usage to sell the leather to the Chamars of the village.

PART SECOND.

VILLAGE COMMUNITIES.

Villages with completely organized corporations were discovered in *Goa* (the territory adjoining the Savantvadi State in the south) by Alphonso Albuquerque.[1] That great statesman maintained the institution of these village communities almost intact and shortly after his death in 1526, a survey called *Foral de Usas e Costumes*, describing the peculiar usages and customs of the communities was published, which served as a guide-book to subsequent administrators. The original land-hold founders of villages were called *Gavnkars*, that is, those belonging to a village. The descendants of the original landlord settlers in each village, even those dispersed far outside Goa are still entitled to a *hak* called *zon*, the share of the rent of the common estate embracing a large portion of the village lands (the *gavik samaik* property), which a Gavnkar is entitled to as a single *zan*, meaning person.

The joint income of the villagers is subject to various charges on account of repairs of village churches and public works, construction and maintenance of village roads, etc., and certain Government imports. There is regular staff of village servants, but no village headman. On questions affecting the interests of a whole village, a sort of *panchayat*

[1] Danvers—*The Portuguese in India* (Introduction); *Rulers of India, Albuquerque*, p. 159.

or council is held, composed of one or more members of each class (*Vangar*) and the decisions are determined by the majority of votes. The village community system is confined only to *Velhas Conquisitas*. The village administration is placed under the supervision of an officer called *Administrador das Communidades*, appointed by Government for each district. In the *Novas Conquisitas*, the districts conquered from the Savantvadi Bhonslay the old village community system prevailing in Velhas Conquisitas, if it existed at all, has practically died out, and no attempt was ever made to maintain it in its primitive condition. The literature on the subject of the Goa village communities is a library by itself. But a brief and lucid historical and descriptive survey of them will be found in *Bosquejo Historico das Communidades Agricolas de Goa* by Filip Nery Xavier.

In the south of the Ratnagiri District, the Revenue officers of the Bombay Government discovered, as early as the year 1818, peasant held villages, which were managed and out of which the revenue was collected by headmen called *Gavnkars*, who enjoyed from ancient times an hereditary *gavnki vatan*. They also overlooked the religious rites and enjoyed special social and religious privileges, which they valued much. At the same time they had to pay their share of the revenue like ordinary land owners and could enforce no fresh cess without the land holders' consent.[2]

In the State of Savantvadi, we find from early times the same class of village headmen called *Gavnkars*, who were managers of the villages and enjoyed not only the right but were burdened with the responsibility of collecting the land assessment due to the Sarkar.

Both in Ratnagiri District and the Savantvadi State, one or more members of the Gavnkar family or families pass annual

[2] *Bombay Gazetteer*, Vol. X, Ratnagiri and Savantvadi.

kabulayats to the authorities, undertaking to collect the revenue of the village at a fixed percentage on the total assessment collected. While a Patel is only liable for reasonable service, a Kabulayatdar Gavnkar is bound to collect the whole revenue fixed by the State and is responsible for the deficiency. If the deficiency cannot be recovered from him and his surety, the whole village is liable to make up the balance. The relation therefore between the Kabulayatdar Gavnkars and the other villagers has been treated as equivalent to that of superior and inferior holders respectively. As superior holders, the former are entitled to recover arrears of assessment from the villagers by a summary process through the Revenue Courts under Sections 86 and 87 of the *Bombay Land Revenue Code*, 1879. A question was, however, raised some years ago in this State as to whether Kabulayatdar Gavnkars are superior holders. The doubt has been set at rest by legislation in favour of the claim of Gavnkars.

A Gavnkar's obligation to pay the assessment of his village arises from the kabulayat he passes. Kabulayats were, however, not always taken formerly; they are now taken presumably with a view to distribute and fix the responsibility on particular Gavnkar or Gavnkars by rotation and to secure the payment by means of sureties The right and obligation are, however, inherent in the Gavnkar families as descendants of the original landlord settlers, which are suspended in most villages by none of them coming forward to undertake the collection owing to their increasing difficulties in realizing the revenue, the degradation of their once high position by loss of their private as well as joint holdings and their pecuniary embarrassments.

The right to pass kabulayats was at times a subject of dispute, which was carried into courts of justice. It was contended that relief in such cases was not obtainable by a civil

action; but the jurisdiction of civil courts to entertain suits for determining conflicting claims to the dignity of kabulayat-dar has been upheld by the highest court of justice.

A village includes nearly a complete establishment of occupations and trades to enable the communities to continue their collective life without assistance from outside. Besides the *Gavnkar* headmen, *Khots* as they are sometimes called, we find the Brahman accountant (*Kulkarni*), an important personage among an unlettered population, the *Sutar* or carpenter, the *Gurav* (worshipper in the temples), the *Ghadi* (who kills the animals offered), the *Devli* (male menial temple servant), the *Bhavin* (female temple servant), *Hajam* (barber), the *Parit* or *Madwal* (washerman), the inevitable *Mahar*, all holding lands in service tenure or paid by an allowance of grain or cash. The Gavnkars are the trustees and managers of the principal village temples They enjoy especial privileges—matman at the periodical village festivals, jatras and gatherings.

The Gavnkars and sometimes the Mahars are divided into two classes—the *Kulkars* and *Thalkars*. The idol of the *clan* or *kul* god of Gavnkars is in charge of the Kulkars, while the other village gods are in the custody of the Thalkars. Gavnkars are again divided into *Rajastha*, that is those who manage the affairs of the village and its temples, and *Purvastha*, those who carry out their directions and attend generally to the worship of the gods.

In former times, as even in these days, cultivated lands were occasionally abandoned by their holders. These deserted lands, called *gatkul*, passed under the management of the Gavnkars and were disposed of by them as if they were their joint property (*gavik samaik* estate), until the year 1853; when a rule approved by Government and the Court of Directors was proclaimed throughout the Savantvadi State to the effect that "Gavnkars are to be allowed the full latitude

sanctioned by usage to make any arrangement for the cultivation of deserted land for the period of their own individual responsibility to pay land revenue under their kabulayats but for no longer duration, and in case of more permanent arrangements being made necessary to induce cultivators to take up the lands, they must apply to the Political Superintendent." Deeds executed by Gavnkars in defiance of this rule are held void by the Courts and it is also held that the said rule only formulated a principle already sanctioned by usage and did not prescribe any new law. Gavnkars in fact are allowed to arrange for the cultivation of *gatkul* lands, but they have not as Gavnkars any proprietary right in them.

The question of the power of a village community to borrow money for village purposes and mortgage *gavik samaik* land was the subject of a prolonged litigation in the Savantvadi Courts in a case arising in the village of Kalsuli.

The principle enunciated in the final decision is instructive and deserves to be quoted here. "A village community is under the native system of Government regarded for many purposes as a *corporation* having rights in common lands vested in the body of the inhabitants, who are collectively liable for the demands of the State. To enable the community to discharge this common duty or obligation, it may as a corporation borrow money from a banker and in taking such a course it may be represented by the Gavnkars and principal men of the place."

The Marathas are Gavnkars in about 200 out of about 225 villages of which I have made a list, the Gaud Sarasvats in 12 villages, the Bhandaris in two and the Mahars in two. The Mahars got the Gavnki right in the villages of Zarap and Mandkuli in succession as the only heirs through illegitimate children by a Maharin to a Parab Gavnkar. It has yet to be ascertained whether the Mahars were the original Gavnkars of

any villages. They play yet an important though inferior part in the village administration.

In dwelling at this length on the Gavnki tenure, I wish to draw attention to the following points:—

(1) The tenacity with which the Marathas have clung to the old privilege of Gavnkars in most of the villages, that is, about ⅔rd of the total number of villages in all the three pethas, in the face of the rivalry of the more enterprising and educated classes, is indicative of the latent vitality of the caste, which is sure to be resuscitated into renewed energy with progress of education in the community.

(2) In reviving the village community system into an useful institution, it is of importance to bring and associate together the new landlord classes, generally the Gaud Sarasvats, that have supplanted the old Gavnkars as landlords almost everywhere.

PART THIRD.

The Religious Practices of the Villages.

We shall now try to throw some light on the formation of the several racial strata in the villages of the State by evidence of the religious practices of the villagers

Jainism was once the prevalent religion of the people in this corner of India. Its only vestiges now are the broken Jain images found thrown about outside the village temples and the Guravs, who are strict vegetarians and are worshippers in the principal temples in several villages of the State.

Mementoes of an extinct religious system are traced in two sorts of tablets with slight variations found generally outside village temples and in many a temple in some out of the way corner of it. The *first* is divided into two parts. In the upper

part is an indistinct representation of the sun and below it is an arm issuing from a pillar and bent at the elbow. To the right of the arm is the moon and to the left the linga of Mahadeo. In the lower part are three figures, two of females and one of a male. All are sitting and the female on the right has her hands clasped and is apparently engaged in prayer. The male is armed and holds a sword in his right hand.

The second is divided into three parts. In the first or uppermost part are representations of the sun and moon and somewhat below them is the linga, which is being worshipped by a man who holds in his right hand a censor and in his left a bell. An arm bent at the elbow and issuing from a pillar is seen on the right of the part of the tablet. In the second or central part is a palanquin in which are two persons who are being carried by two bearers. In the third part four men are standing each with a weapon in his hand.

Except a few villages, where the gods of the Hindu Triad are worshipped, all the villages have preferred to dedicate their best temples to their incarnations, *gans* (attendants) or demons. Among whom the best known is:—

Ravalnath. This god is generally wearing a crown which is surmounted by a representation of "kirti mukh" or the grinning face. He has ornaments in his ears and a medallion on his breast. He moreover has a garland around his neck and "khadaws" or sandals on his feet. This god is fully armed and holds in one hand a "damaru," in another a sword, in the third a trident and in the fourth a bowl, while alongside is a horse fully caparisoned and decorated with a "tura" or crest. On the right is a warrior, who is also armed and carries a sword in his right hand and a shield in his left. This deity is believed to be one of the three hundred "gans" or hosts attending on Siva.

The most important of the temples dedicated to Ravalnath is the famous temple at Otoana, built by the Sar Desais. Ravalnath is the family god of the chiefs of Savantvadi. The god's worship was carried it appears from their original village Matond to their new seat Otoana. The Sar Desai is the principal worshipper of the god as well the Gavnkar of the village. Otoana is situated on the Terekol river in the midst of the most charming surroundings. The grand natural and historical associations of the village attract crowds of worshippers to the temple. The Otoana god is largely consulted by all classes for omens and for a peep into the secrets of the future as well as the present and past.

The administration of the principal temples dedicated to these gods is in the hands of Gavnkars, who enjoy the highest *man* or honour at the religious festivities and assemblies. The honours are distributed among the other villagers and servants according to their rank. They are so much valued that they are the source of controversies and strifes, which end sometimes in finding their way to criminal or civil courts.

Besides the abovementioned deities, there are a number of *ancestral gods*, worshipped in every village, the spirits of original settlers and their servants. They go by the name of *Barachavansh*, the ancesters of the twelve, that is the principal families of Gavnkars and village servants. For instance take the town of Banda. Among its many temples, one can boast of the following gods :—

1. Parab Vansh } Representing the Maratha Parab
2. Gavda Vansh } and Gauda Gavnkar families now extinct;
3. Baracha Vansh—representing the "twelve;"
4. Purvasthal Khamba;
5. Kulachi Purvansh;
6. Mayecha Vansh;

7. Naik Vansh (representing the Maratha Naiks);
8. Kumbar Vansh (representing the Kumbar);
9. Nitkari (a police officer);
10. Kamda (another officer);
11. Ghadi (representing the Ghadi, who takes part in the worship of gods).

In addition to the twelve ancestor gods (*Baracha Vansh*), there are five gods or spirits worshipped in every village, the "*Panch*" (the Five) as they call them. In the prayers addressed to the village gods worshipped on important festivals, we hear the following:—

"Bara-Panch raji kar,"
"Bara-Panchachi samjut gal," *

Who these "Panch" are is an interesting question, on which there are conflicting opinions. Some say that they are the principal gods in the Savantvadi State, Ravalnath, Vetal, Sateri, Pavnai and Ling or any other combination of five gods. There are others who surmise that the Panch represent the ancestor of five menial servants, including Parmar and Nirankar—Police sepoys of two grades. I have found in several temples a single image representing the Baracha-Vansh, but none for the Panchacha-Vansh. It seems to me that the Panch are the principal gods worshipped in each village, like the five higher gods worshipped by the Brahmans.

We shall record now a few *curious religious beliefs and practices* in connection with the village gods.

Near the town of Vadi on the Amboli road, there is an enclosed spot with two conical stones, which is believed to be the meeting place of the goblins of the 360 villages of the State, as it was comprised of before the conquest of its four districts

* (Reconcile us with the Twelve-Five.)

by the Portuguese and the cession of the coast portion to the British. All these goblins still own allegiance to a supposed main spirit of the State, the *Uphral* demon, and meet for feasting and entertaining themselves at his hospitable board. We hear most interesting stories of strange incidents occurring at the place, curious pranks played by the spirits on human beings, wonderful cures effected, miraculous protection of the State from dangers and so on. A collection of these legends would be an useful addition to the folklore of this country. It is said that the gratitude of the Savantvadi Darbar for a miraculous escape from danger was given a solemn public expression to by the performance of a deopan in 1817 at the cost of the State by offering to the demons 12 candies of rice, 360 goats, 360 cocks, 360 cocoanuts, 360 rupees and 360 vidas. The goats and cocks were slaughtered and their legs and heads were buried in the ground, cooked rice besprinkled with blood was thrown round the shrine and the meat heaped about, only a little of the food having been served to the men present. After the people had left, the place was strictly guarded against intruders. On the assembling at night of the spirits of the 360 villages, they did, of course, full justice to the magnificient feast.

The ceremony of *Hook-swinging*, so common among the Dravidian tribes of Southern India *, was also once in vogue in several villages of the State. A Mahar was employed for undergoing the cruel torture, which it is said, he bore generally with wonderful patience and cheerfulness. The custom was stopped about fifty years ago by the authorities on account of the death of a Mahar by accident at the ceremony in the village of Pavsi near Kudal. It survives now in the Mahar going round the old hook-swinging post with a hook tied or hung on his back. The object of this old Dravidian custom is said to be to propitiate the evil spirits of the village.

* (See Abbe Dubois' Hindu Customs and Manners.)

In the village of Jambhawde, there was once the custom of offering twelve *buffaloes to the goddess Bhagvati* just before the sowing season, every year, but at present only two are sacrificed. At the festival of this sacrifice the Gavnkars and ryots of the surrounding villages assemble near the temple at night. After the usual prayers and mantras, the principal devotee, who holds the tarang and in whom the goddess is supposed to enter, drives a large knife right into the heart of the buffalo standing before him. The hot blood rushing out is caught in a vessel and mixed with boiled rice kept ready close by. The rice so mixed is scattered over the ground around. The people then disperse. The next morning not a grain of the rice is left by the goblins. This practice with slight variations is found to exist in several other villages.

In almost every village a festival generally known as *Deshrudha** is performed once a year at the end of *Ashad* and before the beginning of *Shrawan* in order to propitiate ghosts and ward off evils. On the day previous to the festival a Mahar and a Ghadi go round the whole village to collect grain or bread from each household, however poor. As the deshrudha is intended for the common benefit of the whole village, every villager is bound to subscribe something, at least a handful of grain, towards its performance. The grain is then ground into flour, which is made into cakes. The people also open a subscription wherewith to purchase a goat or a pair of cocks for sacrifice. When the people gather in the temple on the night of the festival, a Ghadi takes out a plate made of bamboo, inside of which a new piece of cloth is spread. On that cloth some rice, a cocoanut, some betelnut and betel leaves and some copper coins are placed. The Ghadi places the bamboo plate before the deity and offers prayers to the gods. After the prayers the Ghadi takes the plate on one of

* (Literally meaning custom of the country.)

his shoulders and proceeds to the village boundary with the Mahars beating the drums, walking in front of him, while the other people walk behind him. At the boundary of the village, the cakes and the cocks are offered to the village ghosts with prayers. A piece of cake and one of the two cocks are thrown into the river for the ghosts. The other cock is immolated and the flesh of it is cooked and eaten up with rice flour cakes by all who go there. In some villages a goat is sacrificed. Brahmans and other high caste people do not take part in the ceremony.

The desrudha festivities, the baffalo sacrifices before the sowing season, the hook-swinging, the offerings to the Uphral god, which I have referred to, all smack so much of Dravidian or pre-Dravidian and so little of Aryan spirit, that we should be justified in looking for their origin in the contact of the Aryans with older races. The Mahars probably represent the older element, the Mahrattas and the kindred castes the admixture of these races and the Brahmans the purer Aryan element. The harmonious co-operation and co-ordination of these classes in the village communities somewhat peculiar in Savantvadi and South Konkan with their curious privileges and customs, call for further research and study, which this sketch is only intended to stimulate.

"THE *KASHAS* OF THE IRÂNIAN BARASHNUM AND THE BOUNDARY LINES OF THE ROMAN LUSTRUM,"

By Shams-ul-Ulma Jivanji Jamshedji Modi, B.A.

In many Parsee rites and ceremonies, furrows or boundary lines have to be drawn. These furrows or lines are called Karsha (𐬐𐬀𐬉𐬱𐬀) in the Avesta, Kash (کش) in Pahlavi and Kash (کش) in Persian. As they are popularly spoken of as *kashas*, we will

What is a kasha?

use this word in this paper. The Avesta word Karsha is the same as Sanskrit Karshu (कर्षु). It comes from the Avesta root Karesh (Sanskrit कर्ष, Persian کشیدن) to draw.

The principal ceremonies in which the kashas are drawn.

(*a*) The principal ceremonies in which the Kashas are drawn are the purification ceremonies. The principal purification ceremony is that of the Barashnum. This form of purification has taken its name from the word 'bareshnum,' which is the accusative singular of the word 'bareshnu' which means 'head.' In the description of this particular kind of purification in the Vendidâd (Chap. VIII, 40), it is enjoined that the purification of the different parts of the body must begin from the head (bareshnu). Hence the word has given its name to the ceremony.

(*b*) The *kasha* or boundary lines are also drawn in the preliminary ceremony for the disposal of the dead. I have thus referred to this ceremony in my paper before this Society entitled "The Funeral Ceremonies of the Parsees: Their Origin and Explanation." [1]

"After placing the body on the slabs of stone or on the ground dug and prepared as above, one of the two persons draws with a metallic bar or nail three 'Kasha' or deep circles. This is intended to show that the ground within the circle is the ground temporarily set apart for the dead body and that nobody is to go to that part of the ground lest he catch contagion."

The object for which the kashas are drawn.

Thus the object of drawing the *kashas* in the purification ceremonies and in the funeral ceremonies, is to draw, as it were, "Boundary lines," within which the impurities or contagion or infection may be confined. It is to secure purity, safety

[1] P. 7; *vide* Journal of the Society, Vol. II, No. 7, p. 411.

and health to others outside the lines or circle. In cases of infected districts we now speak of "drawing the cordon." In the Avesta language, that would be spoken of as "drawing the kasha."

The *Kashas* in the liturgical services known as *pâvis*.

(c) There are other sets of ceremonies or rites in which also 'kashas' are drawn. They are generally known under the technical name of *pâvis*. The word pâvi comes from the word *pâv*, *i.e.*, pure. The word pâv is another form of *ba-âv* (ba-âp or ba-âb), *i.e.*, with water. As water is the principal thing with which an impure thing is purified, the word pâv is derived from âv, or âp or âb, *i.e.*, water. So, the word *pâvi*, which comes from the word pâv, means a boundary line which confines pure things within a limit and marks them off from impure things. So, the word *pâvi*, which is another form of kasha, and which also is a boundary line, has a signification, which, though similar, is reverse of that implied in the word '*kasha*' of the purificatory and funeral ceremonies. By the word *pâvi*, is meant a Boundary-line which confines and preserves the purity of sacred things enclosed within it, and which keeps away from it the impurities that are outside it.

These boundary lines (*pâvis*) of the third kind are drawn for the performance of liturgical ceremonies like the Yaçna, the Visparad, the Vendidâd and the Bâj. In the Fire-temples where these ceremonies are performed, these *pâvis* are permanently drawn[1] by grooves in the stone work of the floor. In places other than the temples, which are temporarily prepared or set apart for the performance of these ceremonies, the *pâvis* are either dug in the ground or are prepared by spreading a quantity of sand over the place and drawing a furrow into it.

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[1] *Vide* "Le Zend Avesta," par Darmesteter Vol. I, Introduction p. LVIII, plate I, for these *pâvis* in the Fire-temple of the Seth Jejeebhoy Dadabhoy Parsee Fire-temple at Colaba.

These *kashas* or '*pavis*' of the Parsis are similar to the boundary lines of some of the ceremonies of the ancient Romans. These boundary lines of the Romans resemble more the *pavis* of the Irânians than their *kashas*. They are intended to keep off impurities or evils from the place or places enclosed within the boundary lines.

The Boundary lines of the Romans.

The paper on "Lustratio" by Mr. W. W. Fowler in the book entitled "Anthropology and the Classics" edited by Mr. R. R. Marett, which has suggested to me the subject of my paper, gives us a good idea of the Roman *kashas* or boundary lines.

The Lustratio (purification) of the Romans resembles, to some extent, the Barashnum of the Irânians. Both are purificatory ceremonies. But, while the Irânians had confined their Barashnum to the purification of man, the Romans had extendeud their 'lustratio' to the purification of animals and even of cities and places. Among the Romans, processions, or "slow ordered movements in processions so characteristic of the old Roman character"[1] came to be associated with purifications. The processions which are "characteristic still of the grandeur and discipline of the Roman Church in Italy" are, as it were, an heritage from ancient Rome.

The Roman *Lustratio* and the Irânian *Barashnum*.

Among the Parsees, the practice of the Barashnum purification arose from the idea of removing physical impurities, caught, or believed as likely to have been caught, by coming into contact with dead bodies or with other decomposing matter. So, among the Romans also, the original idea of *lustratio* or purification arose from the idea of the removal of impurity caught by "some mysterious miasmatic contamination."[2]

[1] Anthropology and the Classics, p 169.
[2] *Ibid*. p. 170.

The Roman and the Irânian materials for purification.

The words *februim*, *februaire* are Latin words older than *lustrare* or *lustratio*. From them comes the word February, which was the month of purification among the ancient Romans. *Februum* was the material object which was used by the Romans on particular occasions for purification. "Water, fire, sulphur, laurel, wool, pine-twigs and cake made of certain 'holy' ingredients, and at the Lupercalia, strips of the skin of a victim" formed such purificatory materials among the Romans.

Among the Irânians, water, gaomez (cow's urine), fire or rather its product, ashes, and pomegranate twigs (urvarâm) formed the principal purifiactory materials. The *draona* or the sacred cake was required by the priest who performed the purificatory ceremony. Thus, we find that among the purificatory materials of the two nations, water, fire and the sacred bread were common.

From Physical purification to spiritual purification.

From the fact that fire and water are useful to give physical purification, they began to be used latterly as symbols of purification, both physical and mental or spiritual. Take for example fire. The very root of the word is *pu* Avesta *pu* (𐬯𐬎) Sanskrit पू to purify. Latin pu-nire, French pu-nir and English words, like purity, punishment, penalty, and purge, come from the same root 'pu' *i.e.*, to purify. Air was purified whenever and wherever fire was burning. Thus, fire, the physical purifier, became a symbol of purification. The symbolism was then extended to its product, ashes, also, among the Irânians.

The very word 'lustratio' or 'lustrum' has some indirect connection with fire. It is derived from "lucere, to shine." That, on which the light of sun, fire, etc., falls, is purified. So it is natural, that fire should play a prominent part in the "lustrum' of the Romans.

According to Mr. Fowler the abovenamed terms "*februum* and *februare* belong to an age when material contamination, *e.g.*, from a corpse or from blood—in other words, from things 'taboo'—could be got rid of by magical means, *lustrare* and *lustratio* to an age when the thing to be driven and kept away is spiritual mischief." [1]

Physical purification.

Mr. Fowler draws a line, in case of the Romans "between a magical period and a religious period." [2] I am inclined to draw a similar line in the case of the Irânian purification, and I would distinguish the period, not as magical and religious, but as physical and spiritual (*tani va ravâni*). It appears that, at first, the purification was meant as a remedy for physical impurities, such as those likely to be caught from contagion or infection from diceased or dead persons. One must remember here what Professor Darmesteter says of the Funeral Ceremonies of the Parsees, in the description of which, he makes a great use of a paper on the Funeral ceremonies read by me before our Society: He says:—

"On verra qu'elles (les cérémonies funéraires) se résument en deux mots,—deux mots d'hygiéniste: isoler le centre d'infection, détruire ce centre. Ce qui distingue la conception Zoroastrienne de la conception européenne, c'est que nous ne nous occupons d'isoler et de détruire l'élément mort qu'en cas de maladie dite infectieuse: dans le Zoroastrisme la mort est toujours infectieuse et contagieuse." [3]

Of the object of Zoroastrian purification, Professor Darmesteter says: "La purification a pour objet de chasser cette contagion qui passe du mort au vivant, du vivant, au vivant, et la théorie de l'impureté et de la purification se réduirait en fait à une théorie de l'hygiène, n'était que cette contagion

1 *Ibid*, p. 171. 2 *Ibid*.

3 "Le Zend Avesta", par Darmesteter, Vol. II, Introduction, p. XII.

est conçue comme l'œuvre d'êtres surnaturels, que nos microbes sont érigés en Daêvas." [1]

Shearing off the superfluities, the Avesta teaching of purification comes to the axiom of "Cleanliness is Godliness." Professor Darmesteter says on this point "L'axiome *Cleanliness is next to Godliness* serait tout à fait Zoroastrien, avec cette différence que dans le Zoroastrisme *Cleanliness* est une forme même de *Godliness*." [2]

Spiritual signification of purification.

From all these points, we see that the original idea of purification in Zoroastrianism was that of purification from physical inpurities. But latterly a spiritual signification began to be added. Physical purity was considered to be an emblem of mental and spiritual purity. Even when there was no chance of physical contagion or infection, and so, even when there was no necessity of a physical purification, the rites and ceremonies of purification were gone into for mental or spiritual purification. A Zoroastrian nowadays, when he goes through the purification of *nân* (Sanskrit *snân*, literally a bath), says that he goes through it for his *pâki-i-tan-va, yaozdathrya-i-ravânrâ, i.e.*, for the purity of his body and for the purification of his soul.

Things "taboo" from which physical purification was sought.

Mr. Fowler, in the passage quoted above, speaks of things 'taboo' among the Romans, such as a corpse or blood and says that material contamination from them was got rid of by what he calls magical means or purification. Among the Parsees, the things or sources 'taboo,' which give material contamination and which require purification, are the following :—

1. All dead matter, especially the corpse of a man or a dog, and things or persons that come into contact with these.

[1] *Ibid* p. X—XI. [2] *Ibid*, p. X,

2. Women in their menses.
3. Women in child birth.

Among the Romans and the Irânians we find the following cases of 'taboo' and purifications common to both.

1. The Flamen Dialis, a priest of Jupiter, "an official of a highly organized religious system," was "afflicted with an extraordinary number of Taboos." [1]

A Parsee priest who officiates within the inner circle of the fire-temple is similarly afflicted by various *taboos*.

2. Among both the nations, the women in child-birth required purification. The same was also the case with the newborn child.

3. After a funeral, the whole family was required to go through an ordinary purification.

Principal difference between Roman and Iranian purification.

There is one particular and principal difference between *februare* and *lustrare*, the Roman processes of purification, and the Barashnum and the *Nâ̊n*, the Irânian processes of purification. Among the Irânians, the purification was an individual matter. Not so among the Romans. Among the Irânians, it were individual men who had come into contact with impurities that went through the purification. We do not find the whole community or village or city going through a purification process, in a body or a group. This wholesale process of a whole city being purified, brought with it the process of processions and processional rites among the Romans, the like of which we do not see among the Irânians.

Roman processions as a part of the process of purification.

Mr. Fowler thus explains the Roman process. "In order to understand clearly how this necessity of getting rid of hostile spirits came to suggest those solemn processional rites which we associate with the word *lustratio*, we must fully

[1] Anthropolcgy and the Classics p. 172.

appreciate the fact that the earliest settlers in Italy who had any knowledge of agriculture found it a country of forest-clad hills; the river valleys were marshy and unhealthy, and the earliest settlements were in clearings made in the wood-land . . The first thing, then, to be done was to make a clearing, and this was a most perilous task, for when you cut down trees and dig up the soil, how were you to tell what unknown spirits you might be disturbing and aggravating? They might be in the trees and the plants, they might be in the animals whose homes were in the trees and the ground, the rocks and the springs . . . . . And when your clearing was complete, land you had settled down with your own household spirits . . . there was yet another difficulty of the greatest importance, *viz.*, to keep those wild ones still dwelling in the woodland around you from encroaching on your clearing or annoying you in your dwelling . . . . The permanent difficulty was to mark off your cultivated land from the forest and its dangerous spiritual population, in some way by which the latter might be prevented from making itself unpleasant. You must draw a definite line between good spirits and bad, between white spirits and black. Here it is that we find the origin of a practice which lasted all through Roman history, passed on into the ritual of the Church, and still survives, as at Oxford on Ascension Day, in the beating of parish bounds. The boundary of the cultivated land was marked out in some material way, perhaps by stones placed at intervals, like the *cippi* of the old Roman *pomerium*, from the woodland lying around it; and this boundary-line was made sacred by the passage round it (*lustratio*) at some fixed time of the year— in May as a rule, when the crops were ripening and especially liable to be attacked by hostile influences—of a procession occupied with sacrifice and prayer."[1]

[1] "Anthropology and the Classics" pp. 174-77.

The process of the extension of the idea of purification.

The boundary-lines in the above Roman process of marking out the lines within which evil influences cannot work,—a process which led to the extension of the process of "lustratio" to other spheres,—resemble the Kashas in the Irânian purification of the Barashnum.

As Mr. Fowler says: "This religious process, the fencing out of hostile spirits by a boundary-line, and the discovery of the proper formulæ for preserving it and all within it, may and indeed must have been the work of ages. But once discovered, the principle of it could be applied to any land or other property of man, and also to man himself." [1]

What Mr. Fowler means to say is this: The process of drawing out the boundary-lines round a city or a village, to keep off evil influences from the city or village, was extended to farms, to the property of man and then to man himself. In fact, what he means to say is, that, at first, the process of lustral purification applied to large acres of land, then to farms, then to individual man. I think it is more probable that the process was the reverse. The original idea was that of purifying a man individually from foreign impure influences, physical and spiritual. That idea was latterly extended to larger spheres, to land and to farms, villages, and cities. Among the Irânians, it began with man and remained confined to man and his personal belongings.

The lustral rites of the Romans gradually spread and "we know that there was at Rome a lustral rite called *Amburbium*, which probably took place at the beginning of the month of purification (February)." [2]

Mr. Fowler, on the authority of Livy, describes a Macedonian method of the lustral process for purifying an army. The method was "to march the whole host in spring before a

[1] *Ibid*, p. 180. [2] *Ibid* p. 182.

campaign between the severed limbs of a dog,"[1] This reminds us of the use of a dog in the Irânian purification rite of the Barashnum.

How the process of purification led to "Reviews of troops" and to "Census."

The event of a whole army passing through the purificatory process of the lustrum was taken advantage of for holding a grand review of troops. Hence the word lustration came to mean 'a review of troops.'

Similarly, the event of a whole city passing through the purificatory process of the lustrum was taken advantage of for holding a general census of the population. Hence the quinquennial periods of the Roman lustrum were the periods for taking the public census. In this connection one must note that a similar case existed among the Hebrews.

Just as the Romans took advantage of their quinquennial period of 'lustration' or general purification and took the census of their population at their Campus Martius, so among the Hebrews also, their purificatory ceremonies had some relation with their census. In fact, 'Numbers,' the very name of the Old Testament book, which refers to the purificatory ceremonies above referred to, shows, that it was so called because the people were numbered.

ORDINARY Monthly MEETING held on Wednesday, the 28th July, 1909.

Mr. Kharshedji Rustomji Cama, *Vice-President*, occupied the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. IV., Nos. 10 and 11 and Vol. V., No. 1.

[1] *Ibid*, p. 185.

From Poona—Monographs of the Ethnographical Survey of Bombay, Nos. 131, 134, 136, 137, 138, 140 and 143.

From London—Third Report, Welcome Research Laboratories at the Gordon Memorial College, Khartoum.

From Paris—Revue de L'École D'Anthropologie de Paris, Année VI, 1909.

From New York—Bulletin of the New York Public Library, Vol. XIII, No. 6, 1909.

From St. Pétersbourg—Bulletin de L'Académie Impériale des Sciences de St. Pétersbourg, Nos. 10 and 11, 1909, VI Série.

From Tokyo—Journal of the Anthropological Society of Tokyo, Vol. XXIV, Nos. 277 and 278.

From Manila—The Philippine Journal of Science, Vol. IV., No. 2.

From Mexico—Anales del Museo Nacional de Arqueologia Historiay Etnologia, Tomo I, Núm. 2.

From Montevideo—Anales del Museo Nacional de Montevideo, Tomo IV., Vol. VII.

The following paper was then read:—

"THE SUPPOSED MAYA ORIGIN OF THE ELAPHOCEPHALOUS DEITY GANESHA."

By Mr. Sarat Chandra Mitra, M. A., B L.

The attention of Orientalists has been recently drawn to the study of the origin of the worship of the Hindu elaphocephalous deity Ganesha and of the ceremonies performed in Western India in connection therewith, in a paper read before the Anthropological Society of Bombay, on the 30th August 1905, and published at pp. 479–491 of its *Journal*, Vol. VII., No. 7. In this paper, the author Mr. Ranganath Sadasiva

Jayakar has tried to prove (and, I think, he has succeeded in doing so) that the cult of the deity Ganesha has been known to the Hindus since a long time anterior to the period of the redaction of the Vedas, which is computed by competent Vedic scholars to have ranged from B.C. 2000 to B.C. 1400. He has further shewn therein that, in the Vedas, there are two Suktas, *viz.*, the Bramhanaspati and the Vinayak Sukta, that one of the hymns of the Rigveda opens with the words गणानां त्वा गणपतिं (*i. e.*, Ganpati is the *pati* or master of host or things which exist) and that, in the Rigveda, the name of Ganpati or Ganesha is not so prominent as that of Bramhanaspati, the two being identical. In fact, the whole trend of the author's argument therein is to the effect that the cult of Ganesha originated in India in pre-Vedic times.

But, as if by way of counterblast to the aforementioned argument about the Indian origin of Ganesha-worship, a startling theory was propounded about thirteen years ago to the effect that the cult of the elaphocephalous deity Ganesha originated among the Mayas[1] of Yucatan in Central America and that it was introduced into India from thence. The author of this theory is the eminent American explorer and archæologist, Dr. Augustus le Plongeon, who spent some twelve years of his life in exploring the wondrous antiquarian remains of Yucatan in Central America, and in deciphering the inscriptions carved on the walls of those ancient buildings. A popular and fascinating account of these researches of Dr. Plongeon and of his accomplished wife, Madame le Plongeon, who shared with him the hardships and perils of that long period of exploration in the wild and obscure recesses of Yucatan, was published by

[1] Squiers, who has more than any other traveller, studied the different races of America, has proposed the term Nahuatls for the people of Mexico and Central America. The southern branch of the Nahuatls was known as the Aztecs who occupied Mexico and were subjugated by the Spaniards. The Mayas were another branch of the Nahuatls, who occupied Yucatan and were very nearly affiliated to the Aztecs of Mexico.

his friend, Mr. D. R. O'Sullivan, H.B.M. Vice-Consul at Pemba, under the title of "*A Fairy Tale of Central American Travel*" in the *Review of Reviews* (English) for September, 1895, pp. 271—281. In the course of this paper, Mr. O'Sullivan has set forth, *inter alia*, Dr. Plongeon's conclusions (based on his discovery and decipherment of the Yucatan inscriptions) to the effect that Egypt was colonized from Yucatan; that the legend about Cain and Abel (given in the Book of Genesis) had its birth-place in the latter country; that the Sphinx was a monument erected by his sorrowing spouse to the memory of her slain lord Abel; that the ancient Egyptian mysteries were transplanted wholesale from Yucatan; and that the Greek alphabet is simply a Yucatanese version of the destruction of the lost Atlantis.

Among the other bold speculations of Dr. Plongeon, of which an extremely interesting account has been given in the aforementioned paper, is the theory, referred to above, that the cult of the elaphocephalous deity did not originate in India but that it had its inception among the Mayas of Yucatan, and was introduced by them into India, and that King *Can* deified, who was figured as a human being with the head of a mastodon, was the antetype of the Hindu elephant-headed god Ganesha. This bold conclusion is sought to be supported with the arguments that, (1) because the deity Ganesha is painted red, which is the peculiar colour of the American race, and (2) as the practice of children being carried by their mothers astride their hips, and (3) the custom of imprinting the figure of a hand dipped in a red liquid prevail both in Yucatan and India, the introduction into India of the cult of the elaphocephalous deity by Maya colonists from Yucatan, becomes all the more plausible. Dr. Plongeon's reasoning will be best

set forth in his own words as contained in the following extract from the aforesaid paper :—

"Dr. le Plongeon's researches also give a clue to the probable origin of elephant-worship in India. The Hindus, as is well known, represent Ganesha, the god of wisdom, as a human body, coloured red, and surmounted with the head of an elephant. This is the most popular of all their images, and it is sculptured or painted over the door of every house as a protection against evil. The legends, purporting to account for this form of worship, are so numerous and so contradictory that it may safely be assumed that the true origin is not known. Turning to Yucatan, we find in the Troano MS. that the "Master of the Land," King *Can* deified, is therein depicted under the guise of a human form with the head of a mastodon. Presumably the Mayas adopted that animal as the symbol of their great ruler, from the fact of its being the largest and strongest creature with which they were acquainted, and as such would naturally be for them symbolical of strength and power. On the façade of the building at Chichin-Itza, called by the natives "Kuna" (the house of God),—the same building to which Stevens gives the name of Iglesia,—there is a sculptured tableau representing the worship of that great pachyderm, the head of which with the trunk constitutes the principal decoration of the temples and palaces which were built by members of the family of King *Can*. Here, then, is another most curious "coincidence." May not the truth be, as Dr. le Plongeon suggests, that the worship of the elephant was introduced into India by colonists from Mayax, where the worship of the mastodon was so general? The fact of the body of Ganesha being invariably painted red, which is the characteristic colour of the American race, lends additional probability to this view. Certain characteristic customs, moreover, which obtain in India, such for example, as the habit of mothers carrying the

child astride on the hip, and of worshippers impressing upon the walls of the temples the imprint of the hand dipped in a red liquid, serve to strengthen the theory of a Mayan immigration, since the red imprint of a human hand is commonly met with on the walls of the temples in Yucatan, and the women of that country still carry their children astride on the hips."

In refutation of the aforesaid theory, it may be asserted that the customs, from the simultaneous prevalence whereof in Yucatan and India, the inference about a Mayan immigration into the latter country has been drawn, are of so insignificant a character that it is not safe to rely on them at all. Firstly, the practice of depicting the symbol of the outstretched hand, in red colour, on temples and houses, is not confined to Yucatan and India only, but it prevails in other countries also. Mr. S. M. Edwardes, I.C.S., in his very interesting Presidential Address, delivered at the Annual Meeting of the Anthropological Society of Bombay, on the 26th February 1907, referred to this custom and, after describing the various forms in which it is practised in India, observed as follows* :—

"But India is not the only country that acknowledges and reveres the Mystic Hand. The aborigines of Australia place it on their caves and shelters, coloured white to ward off death by incantation, and red to protect against the evil eye; and they even preserve the severed hand of a dead chieftain as a tribal protective charm. It appears on the Alhambra Palace in Spain, a relic perchance of Moslem sovereignty during the days of the Khalifs: carved out of red coral, it hangs round the necks of the children of Italy: it was an oft-repeated image upon the *ex-voto* of ancient Carthage, and is figured at the present day upon houses in Morocco and Palestine, to ward off

* *Vide* the *Journal of the Anthropological Society of Bombay*, Vol. VIII, pp. 24-25.

evil from the dwellers therein. Among the Semitic races, it appears to have typified Divine Might. The celebrated pyramid of Borsippa was called "The temple of the right hand;" one of the names of Babylon was "the city of the celestial hand;" while the hand emerging from a pyramidal base, stamped on a Chaldean cylinder, has served as the prototype of our modern Hand of Justice. And if we turn to Christian countries and Christian symbolism we again find the Hand, emerging from a cloud or encircling a cross, used as a simulacrum of Providence in its highest conception. Remark also how the mystic power of the Hand gives rise in succeeding ages to the *mudras* of Hinduism, the *indigitamenta* of Ancient Rome, the imposition of hands in the Christian Scriptures: let us recall the primitive red hand emblem of the Phœnicians and the *lam derg erinn* or red hand of Ireland ; and we shall realize that even in this one small matter of the symbolic Hand there is a link, albeit perhaps a broken one, between peoples of widely differing nationality."

This being so, are we justified in arguing that, because the custom of depicting the red imprint of a human hand, which prevails in Yucatan, is also in vogue in such far-off lands as Australia, Spain, Carthage, Morocco, Palestine and other countries, a band of Maya colonists must have emigrated from Yucatan and introduced the aforementioned custom into the latter regions ? My answer to this query is an emphatic No! It is my humble opinion that it would be foolish on our part if we argue in this strain, because there is not extant any evidence at all from which it can be proved that there was ever any communication between the inhabitants of the former and those of the latter countries during any period of time of which we have got record.

Secondly, the practice of women carrying children astride the hips is not confined to any particular race of people. On

the contrary, it is prevalent among many races of people and in many lands. Is it, therefore, consistent with reason to argue that, because the practice of carrying the children astride the hips, which is in vogue in Yucatan, is also prevalent among the womenfolk of other lands, the same must have been introduced thither by Maya colonists? There is no proof whatever of any intercourse having existed, at any time of which we have record, between the womenfolk of Yucatan and those of the latter countries. Consequently, this argument, too, of Dr. Augustus le Plongeon in support of his theory of the Maya origin of the elaphocephalous deity Ganesha also falls to the ground.

Thirdly, Dr. Augustus le Plongeon argues that, because the characteristic colour of the American people is red, and because the elaphocephalous deity Ganesha is also invariably painted red, *ergo* the Mayas of Yucatan in Central America must have introduced the cult of the said divinity into India. But we find that red is the characteristic color of British heraldry, as it is the chief color of the very valiant and courageous nation of Spain. A writer in the *Globe* (of London), discussing the interesting subject of the symbolism of color, says:—"Red has always been the badge of courage. In heraldry, it has the added significance of magnanimity. Therefore, have not Britons done well to make it their own, for do they not pride themselves on never hitting a man who is down? Moreover, it is the chief color of that very valiant and very courteous nation of Spain. Christian symbolism calls red the bloodshed for the faith, and employs it on the days sacred to martyrs. Red is the color of magic, and the pointed caps of the Good People have never varied from the hue which lies under the influence of the ruby planet Mars."[1] Are we, therefore, warranted in coming to the conclusion that, because red is the peculiar color of the American

[1] Quoted in the *Hindu Patriot* (daily) of Friday, the 21st April 1899.

race, and because red is also the characteristic color of British heraldry and the chief color of the Spaniards, the Mayas of Yucatan must have emigrated to England and introduced the red color into the latter country ? There is ample historical evidence to prove that, in remote antiquity, maritime and commercial intercourse existed between the ancient Britons and those "Pedlars of the Ancient World"—the Phœnicians, the Ancient Romans and many other nations and races of by-gone ages. But, for aught we know, there is not a tittle of evidence to show that any communication ever existed between the Mayas of Yucatan on the one hand, and the anfient Britons on the other. Nor has the search-light of modern research been able to discover in English culture and civilization the least trace whatever of Mayan or Aztec influence. Thus, the third argument of Dr. Augustus le Plongeon also fails.

On the other hand, there is extant evidence of a somewhat satisfactory character which shows that, before the arrival of the Spaniards in the New World, there existed communication between the people of Central America and East Asia, and most likely through East Asia with India. Now there is extraordinary coincidence between the chronological and astronomical systems of the Nahuatls or ancient Mexicans and the Eastern Asiatics. The system of reckoning cycles of years in vogue among the ancient Mexicans, bears a striking resemblance to that found in use in different parts of Asia. But both the aforesaid systems are so artificial in their construction and so troublesome in practice that it is very unlikely that they were evolved independently in the two continents. Moreover, the ancient Mexicans correctly oriented the sides of their pyramidal temples towards the different quarters of the heavens, and had also ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters. From these striking resemblances, the celebrated German savant, Baron

von Humboldt, sought to prove that the ancient Mexicans originally came from Asia, as will appear from his following arguments :—

"I inferred the probability of the western nations of the new continent having had communication with the east of Asia long before the arrival of the Spaniards from a comparison of the Mexican and Tibeto-Japanese calendars,—from the correct orientation of the steps of the pyramidal elevations towards the different quarters of the heavens, and from the ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters.[1]

But another scholar the late Mr. Thomas Belt, F. G. S., the author of that charming book of travels and natural history observations entitled : "*The Naturalist in Nicaragua,*" who has studied the aforesaid question, is of opinion that the extraordinary coincidences between the chronological and astronomical systems of the Nahuatls or ancient Mexicans and of the Eastern Asiatics might have been brought about by some of the latter having been stranded on the shores of America—a fact, which he says, is very probable, considering that there is perfectly reliable evidence extant of a Japanese ship with its crew having been stranded on the coast of California. The evidence referred to above is contained in Kotzebue's narrative of his voyage round the world and is as follows :—"Looking over Adams' diary, I found the following notice—'Brig Forester, March 24, 1815, at sea, upon the coast of California, latitude 32° 45′ N. longitude 133° 3′ W. We saw this morning, at a short distance, a ship, the confused state of whose sails showed that they wanted assistance. We bent our course towards her, and made out the distressed vessel to be Japanese, which had lost both mast and helm. Only three

[1] Humboldt's "*Aspects of Nature,*" vol. ii, p. 174.

dying Japanese, the captain and two sailors, were found in the vessel. We took these unfortunate people on board our brig, and, after four months' nursing, they entirely recovered. We learned from these people that they had sailed from the harbour of Osaka, in Japan, bound for another seaport, but were overtaken by a storm, in which they lost the helm and mast. Till that day their ship had been drifting about, a mere butt for the winds and waves, during seventeen months; and of thirty-five men only three remained, all the others having died of hunger'."

Relying on the aforesaid evidence, Mr. Belt argues thus:—

"Is it not likely that in ancient times such accidents may have occurred again and again and that information of the astronomical and chronological systems of Eastern Asia may thus have been brought to the Nahuatls, who, from the ease with which they embraced the religion of the Spaniards, are shewn to have been open to receive foreign ideas?

"The three arguments on which Humboldt principally relied to prove that a communication had existed between the east of Asia and the Mexicans, may be explained without adopting his theory that the Nahuatls had travelled round from the old world. The remarkable resemblance of the Mexican and Tibeto-Japanese calendars might result from the accidental stranding of a Japanese or Chinese vessel on their shores bringing to them some man learned in the astronomy of the Old World. The correct orientation of the sides of their pyramidal temples was but the result of their great astronomical knowledge and of the worship of the sun. And the resemblance of their traditions of four epochs of destruction and of the dispersion of mankind after a great flood of waters arose from the fact that the great catastrophes that befell the

human race at the melting of the ice of the glacial period were universal over the world." [1]

Weighing the evidence adduced in support of the theory of the emigration of the Nahuatls or ancient Mexicans from Eastern Asia, against that brought forward to prove the hypothesis of the accidental stranding, on the shores of Central America, of a Japanese or Chinese vessel which brought to their country some man learned in all the wisdom and lore of Eastern Asia, I am humbly of opinion that the evidence preponderates in favor of the latter theory which appears to be a more plausible one. This being so, we may conclude that some learned man from Eastern Asia communicated to the ancient inhabitants of Mexico, and, for the matter of that, of Central America the knowledge of astronomy and kindred subjects.

Now Yucatan is adjacent to Mexico. If it be possible for a learned man from East Asia to have communicated to the ancient inhabitants of Mexico the knowledge of all the wisdom and lore of Eastern Asia, is it not possible for the same man to have communicated knowledge of the religious ideas of Eastern Asia to the ancient people of Yucatan which is so closely adjacent to Mexico? I humbly think that such an event is possible.

Now it may be asked: "Is there any evidence extant from which it can be shown that Hindu religion and civilization had ever been transplanted to Eastern Asia?" In reply to this query, it may be stated that there is ample testimony, and that of a very convincing character, to prove that, at an early period of history, the culture of the Hindus flourished in all its vigour in East Asia and that Hindu missionaries propagat-

[1] For a fuller discussion of this subject, *vide The Naturalist in Nicaragua* by Thomas Belt, F. G. S., 2nd Edition, London: Edward Bumpus, 1888, pp. 370-373.

ed in the Far East the doctrines of Hindu religion. The discovery of extensive Hindu architectural remains and Sanskrit inscriptions have shown that the Hindus had established a powerful kingdom in Cambodia in the Far East. It is mentioned as Champâ in the classical writings of the Hindus and is also alluded to by the Chinese annalists and the celebrated Venetian traveller of the Middle Ages—Marco Polo, The French Orientalists, M. M. Barth and Bergaigne, have deciphered the aforesaid inscriptions in Sanskrit; and their researches into these epigraphic records have shown that, as early as the seventh century A. D. the whole religious and philosophical systems of classical India, and all its rhetoric and literary habits were naturalised in far-off Cambodia on the outskirts of China; that Saivas, Vaishnavas, and Buddhists lived side by side and in some sort of promiscuity that the *Ramayana* and the *Mahabharat* were considered sacred on the borderlands of distant Laos; and that King Somasarman presented a temple with copies of the two aforementioned epic poems and of the *Puranas* and had them recited every day.[1]

We have further historical evidence to show that several Indian princes ruled in Upper Burma and Siam. As far back as 105 A. D., an Indian king named Samuda reigned in Upper Burma; whereas in 322 A. D., a prince of Cambod in north-west India established a kingdom in Siam.[2]

In some remote period of antiquity, the Hindus established their supremacy in Java also, where they appear to have disseminated the tenets of their religion most

[1] For a fuller account of this subject, see the late Mr. E. Rehatsek's excellent article on *Hindu Civilization in the Far East* which appeared in Vol. I., pages 505-532 of the Bombay Anthropological Society's *Journal*; as also a review of M. Barth's *Inscriptions Sanskrites Du Cambodge* in the *Indian Antiquary*, Vol. XVII. for 1888, pp. 31-32.

[2] *A History of Assam*. By E. A. Gait, I. C. S. Calcutta: Thacker Spink & Co., 1906, p. 14.

successfully, as is testified to by the numerous remains of great temples and beautifully carved sculptures of Hindu deities which exist there even at the present day. The Hindu religion flourished there till about 1478 A. D. when it was supplanted by Islam. The ruins of the great temple at Borobodo and those at Brambanam and Gunong Prau still attest to the civilized world to what pitch of greatness the Hindu religion had attained at not a very remote period of history. The Hindu goddess Durga, called in Java, Lora Jonggrang (the Exalted Virgin) was the favourite deity of the old Javanese; and her image (a bas-relief representing her being figured in Wallace's *The Malay Archipelago*) is often found in the ruined temples which abound in the eastern part of the island.[1] Various other deities of the Hindu pantheon were also worshipped there; and their images too exist there even at the present day—facts which can be ascertained by any one visiting the Archæological Galleries of the Indian Museum at Calcutta, wherein various sculptured figures of Hindu gods brought from Java are exhibited in the ground-floor halls to the right of the entrance-vestibule.

Among these are two images of the elaphocephalous deity Ganesha, in an excellent state of preservation, to which the attention of the visitor is particularly drawn and which have been described as follows[2]:—

(1) "A fine figure of Bitāra Gāna or Ganesa seated on a lotus throne. The figure has a richly foliated coronal *mukuṭa* with a human skull in front of it. Two long ringlets hang down on each shoulder, and the Brahman's thread is over the left shoulder. Only one hand of the four arms remains, and it

[1] For a fuller account of the Hindu architectural remains and of the sculptures of Hindu deities, see A. R. Wallace's *The Malay Archipelago* (*Colonial Edition*, 1892), pp. 77-81.

[2] *Catalogue and Handbook of the Archæological Collections in the Indian Museum*. By J. Anderson, M. D., Part II., Calcutta: Printed by Order of the Trustees, 1883, pp. 358-9; 361-2.

holds a rosary. There are the usual ornaments on the arms and round the neck, but the waist is girt with an ornamented belt or *sābuk*, which holds up the richly figured *sārong* or *jārit* that reaches down to the chubby feet of the statue. A Ganesa similar to this has been figured by Sir Stamford Raffles." [1]

(2) "A figure of Ganesa The figure, as in the previous one, is seated cross-legged, with the soles of the club feet opposed. He has four arms, and, in his right upper hand is a rosary, and in the other right hand a lotus flower, while his up-raised left hand holds an axe, and the lower left hand a bowl in which he inserts his trunk. The head-dress is much the same as in *Ja. 12*, and, like it, bears a human skull in front. There is a nimbus behind the head sculptured on the plain back slab. The ears are thrown outwards as in the previous figure of Ganesa, and the ornaments are much the same as in it. Figures similar to it are figured by Sir Stamford Raffles." [2]

Similarly, India exercised a powerful religious influence over Japan in the past. Mr. J. N. Farquhar, M. A., a gentleman well-known in Calcutta for his evangelistic labours in connection with the Theistic Mission, went to Japan sometime ago. In the course of his sojourn there, he found there many images of Buddhist deities which are extremely Hindu in appearance. He writes that a large number of deities of the Hindu pantheon have found their way to the Land of the Rising Sun, that, in some of the shrines there, he actually came across the images of Indra and Brahma and that Yama, the Hindu god of death, is one of those deities whose carved representations are commonly found in Japanese temples. The

[1] Raffles's *History of Java* (1817), Vol. II., p. 13.

[2] *Catalogue and Handbook of the Archæological Collections in the Indian Museum.* By J. Anderson, M. D., Part II., Calcutta: Printed by Order of the Trustees. 1883. pp. 358-9; 361-2.

cult of the Tantras as also the doctrines of Pantheism and Avatars also appear to have exercised a potent sway over the Japanese mind. Shintoism, the state religion of Japan, is only the doctrine of Avatars adapted to the spiritual requirements of the Japanese. Architecture and sculpture were also introduced into Japan from India. The Japanese shrines and the images installed therein display, in a striking way, the influence of Indian art and thought, so much so that Mr. Farquhar says that "no one who knows India can walk through Japan to-day without being strikingly impressed with the many Indian features which still remain visible after so many centuries." Another noteworthy fact is that, just as in India all the sacred hymns and formulæ of the Hindus are composed in Sanskrit—their sacred language, the rituals in the Buddhist temples of Japan are, in the same way, still chanted in the Sanskrit language. The religious books of the Japanese are written in Sanskrit language but in Chinese characters. During the last half century or thereabouts, a goodly number of ancient Sanskrit MSS. and inscriptions have been discovered in Japan. All these facts prove, beyond the shadow of a doubt, that Sanskrit, the sacred language of the Hindus, was studied extensively in the Land of the Rising Sun in the remote periods of antiquity, and that, by means of this medium, the Japanese must have acquired an intimate knowledge of the religious system and lore of the ancient Hindus. To put the whole matter in a nutshell, it may be stated that India is the fountain-head, the *fons et origo* of Japanese culture. It is with a good deal of truth that Mr. Farquhar says that the same good offices, which India performed towards Japan, she also did, in varying measure, for China, Mongolia, Tibet, Annam, Siam, Java, Burma, not to mention Ceylon. "All the peoples of the East," he adds, "learned from Hindustan; all were proud to acknowledge her supremacy and to drink from the flowing fountain. For a

thousand years, counting from Asoka, India continued to give out of the riches of her store-house to the nations of the East; but after 750 years after Christ, this spontaneity gradually ceased. But though India no longer continued to give forth as before, yet the influence of Buddhism in the East was neither short-lived nor superficial. It moulded the life and character of these peoples to an extraordinary degree; and the results have lasted down into our days." [1]

By the evidence adduced in the preceding paragraphs, it has been proved to the very hilt that the religious and philosophical systems and lore, the whole body of religious customs and rituals, nay, the whole culture of the ancient Hindus had been transplanted into the countries of the Far East, where the same flourished in all their strength and vigour till a late period of history. This being so, is it not possible for a man, learned in all the religious lore of the ancient Hindus, to have been stranded on the shores of Central America in some remote period of antiquity, and to have communicated to the ancient inhabitants of Yucatan the knowledge of the various gods and goddesses of the Hindu pantheon, including that of the elaphocephalous deity Ganesha? If we rely on the late Mr. Belt's arguments *supra* which are based on a substratum of fact, we think we are justified in concluding that this is possible, and that, at least, the theory about the knowledge of the Hindu elaphocephalous deity Ganesha having been communicated from India to the ancient inhabitants of Yucatan, is a more plausible one than the counter-hypothesis, propounded by Dr. Augustus le Plongeon, of a body of Maya colonists having emigrated from Yucatan to India and introduced into the latter country the cult of the mastodon-headed King *Can* which ultimately took the shape of the elephant headed deity Ganesha.

[1] *Vide* an article entitled: "*India's Influence upon Japan in the Past*" in *The Maha-Bodhi and the United Buddhist World* (published from Colombo, Ceylon) for June 1908, pp. 85-87.

The nett results of the foregoing discussion may be stated as follows:—

(1) The theory of the cult of the mastodon-headed King *Can* having been introduced from Yucatan in Central America to India by a body of Maya colonists is not borne out even by a single fact.

(2) On the contrary, there is reliable evidence to show that the Japanese have occasionally been stranded on the shores of America.

(3) It is possible that some learned man from the Far East of Asia might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and disseminated among the ancient inhabitants of the latter country, a knowledge of the culture of Far-Eastern Asia.

(4) There is overwhelming evidence to show that the ancient Hindus had transplanted their religion into some of the countries of Far-Eastern Asia, not excepting Japan where images of several Hindu deities exist even at the present day.

(5) It is possible that some Eastern Asiatic, learned in all the religious lore of the ancient Hindus, might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and propagated in Yucatan the cult of the Hindu elaphocephalous deity Ganesha which took the shape there of the mastodon-headed King *Can*.

ANTHROPOLOGICAL SCRAPS.

EXTRACT *from the late* MR. EDWARD TYRRELL LEITH'S MANUSCRIPT NOTES *on the* SUBJECT OF "*The* DOG *in* MYTH *and* CUSTOM."

(*Continued from page 476, Vol. VIII., No. 6.*)

The Dogs. (Canidæ) [Brehm Ghierleben 1st Bd. 9th Abth p. 518.]

In primitive times Dogs were widely spread, at least in Europe. It is certain that they appeared very rarely on the Earth. They are found all over the inhabited globe. Secluded, quiet regions and wastes (whether mountainous or flat), extensive gloomy forests, thickets, steppes and deserts are their dwelling-places. Some are always roving about and only stay in a place so long as their litters are dependent on them; others dig caves in the ground or use places already dug as habitations. The ones are purely nocturnal, the others only semi-nocturnal, many complete lovers of daylight. All dogs have highly developed senses. That of hearing is hardly less than the Cat's, that of smell is on the other hand educated to an astonishing degree, and also that of sight is superior to the Cat's, for the Nocturnal Dog's is equal to the Cat's and the Diurnal Dog surpasses their's.

Still more remarkable are the intellectual capacities of Dogs. The lower kinds exhibit a singular cunning and treachery, partly at the expense of courage, which the higher kinds possess in a high degree. These superior specimens, and especially those who associate with man and are devoted to

him body and soul, show daily that their intellectual capacities have reached a development such as no other animal's. The tame dog and the wild Fox act with sensible reflection and carry out carefully well-considered plans. This reason has connected the Dog most closely with Man and places it above all other animals; for one must always remember that the Dog is a *Beast of Prey*, accustomed to rule over other creatures and nevertheless subordinates his reason to the mind of Man willingly and on really sensible grounds.

Dog.—In Australia in the magic ceremonies of initiation is a Dog-dance. Bastian. Rechts.

Night and *death.*—They do not believe a person is really dead till the Sun goes down. (See Backhouse.)

The Dog [Canis Familiaris L.]—*Vogt* points out that no trace of the Dog or of any other domestic animal has been found among the bones of the Reindeer Period, while immediately afterwards the Dog appears in the kitchenmiddens of Denmark.

The Bongos, who, unlike their Southern and South-eastern neighbours, abhor the consumption of dog-flesh as much as they do human flesh, have a superstition that if the body of a dog is buried, there will be want of rain. Schweinfurth M. Herzen von Afrika. Leipz. 1878, P. 102.

All tribes who eat dog's flesh betray, according to Schweinfurth, a tendency towards cannibalism. He quotes Bernadin de St. Pierre's dictum that eating dog's flesh is the first step to cannibalism. This idea appears, according to Schweinfurth, to be confirmed, when we find those races *Ib.* p.158. The Dog is fattened and eaten in China and the South-Sea Islands. *Reich* (*E*).

who are more or less cannibals regard especially the *Dog* as the most toothsome food.

Nilsson. Bastian, p. 11 Note. Dog's skulls are found among human bones. In Greenland the Dog's skulls are the guide of children's souls.

Ib. The Indians who dwell to the south of the *Eskimo* employ the *Dog* as *guide* into Spirit-Land.

Liebrecht. Gervasius. The *Dog* passes through two opposite doors of a house and sets it on fire.

von Tilbury III, 70. *Ib.* p. 199. *Dame Gaude* flings a *dog* into the open doors of houses and immediately sets them on fire.

Ib. p. 200. This *dog* resembles Loki. Giant,, devil god of fire—all are united in this supernatural *dog*.

Liebrecht. Ger. von Tilbury, p. 113 Note, p. 115 Note. The *dog* discovers murderers. The *dog* of Aubrey.

Also a *bird*.

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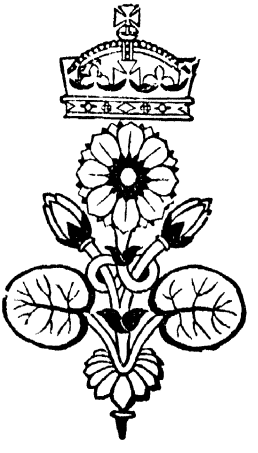

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OF

BOMBAY.

ORDINARY MONTHLY MEETING held on Wednesday, the 25th August 1909.

Mr. James MacDonald, *Vice-President*, occupied the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

From Paris—Revue de L'Ecole D'Anthropologie de Paris, Année VII, 1909.

From Leipzig—Zeitschrift der Deutschen Morgenländischen Gesellschaft, II, Heft.

From Berlin—Zeitschrift für Ethnologie, Heft III and IV, 1909.

From New York—Bulletin of the New York Public Library, Vol. XIII, No. 7.

From Chicago—Annual Report of the Director to the Board of Trustees, Vol. III, No. 3.

From Philadelphia—Proceedings of the Academy of Natural Sciences of Philadelphia, Vol LX, Parts I, II & III, 1908.

From Mexico—Anales del Museo Nacional de Arqueologia Historia y Etnologia, Tomo I, Num 3.

From Manila—The Philippine Journal of Science, Vol. IV, No. 3.

From Hanoi—Bulletin de l'Ecole Française D'Extrême-Orient, Tome IX, No. 2.

THE LATE MR. K. R. CAMA.

The President, Mr. James MacDonald, proposed the following resolution:—

"The Society records its deep sense of the great loss sustained by it at the death of its Vice-President, Mr. Kharshedjee Rustomjee Cama. Mr. Cama was one of the first members of the Society and of its Council, as well as an Auditor, since its foundation in 1886. He was one of its Vice-Presidents since the year 1890. He was its President for the year 1901. He was regular in his attendance at the Society's meetings and took a very active and zealous part in its work and in its literary discussions. Together with many literary Societies of Bombay, this Society mourns the death of a member, who was a moving spirit in the literary and educational activity of this City.

A copy of the resolution be sent by the President of this meeting and by the Honorary Secretary with a proper letter to the eldest son of the deceased."

While proposing the Resolution, Mr. MacDonald said:—

"I knew the late Mr. K. R. Cama for nearly half-a-century, and I found him to be one of the kindest souls I ever looked upon. I have known him as a Scholar, as a Zoroastrian of the very highest type, and as a person of the greatest unselfishness. He discussed with me on several occasions as to the ways and means by which we Christians instructed our children. He wanted to know all these things with a view to introduce religious education in Parsee schools in Bombay, so that the rising generation might turn out good Zoroastrians. Many a Society in Bombay mourns his loss, but we, members of the Anthropological Society of

Bombay, have a greater reason to be sorry for his death, as he served our Society in different capacities, since its very foundation. Not only did he act as a Member of the Committee, but he was our President for one year, and an Auditor from the very beginning of the Society. He was exceedingly able in grasping the subjects before the Society. This appeared from the remarks that he made at the end of the papers read. He was always willing to give advice wherever and whenever asked, and always in a most charmingly modest manner. It is no wonder therefore that those under his direct or indirect teaching should mourn his loss. They all will remember him for a long time to come. I do not remember any person of whom I thought more highly than of him for a long number of years. He sought the good of the rising generation in physical, intellectual, moral and religious matters. I feel his loss as that of a friend whom I very highly esteemed. I have hardly attended any meeting for social, moral or intellectual purposes where I did not find Mr. Cama. I will now call upon our Secretary, who had most to do with him, and who had come into great contact with him, to second the resolution which I have moved."

Mr. Jivanji Jamshedji Modi seconded the resolution and while doing so, he said that the work of the Society was brought to his notice by the late Mr. Kharshedjee Cama. It was he who first introduced him to the Society. During his long connection with the Society, he had found no President, Vice-President, Member of the Committee or Member of the Society who so regularly attended the monthly meetings and took an active part in its deliberations and discussions as the late Mr. Cama. He was the most exemplary man whom he had come into contact with, during the last thirty years. He admired him and loved him, not only for his scholarly acquirements, for his indefatigable industry, and active habits, but also, and mostly for his noble character. He was a man of

sweet angelic nature, who always inspired one with high ideals. It was always a pleasure to see him, and to meet him. After a short conversation with him, one found that he had become wiser when he left him than what he was when he joined him. He was always simple-minded, open-hearted and extremely tolerant. He would never entertain a revengeful thought for any person, however hostile to him. He was known at times to go even to the houses of persons with whom he had discussions, to talk over the subjects which caused the difference of opinion. There was hardly any literary Society or Institution in Bombay with which he was not associated as an active member. During these last two or three days, Mr. Modi said he had received circulars from a number of Societies and Institutions in which he had the pleasure of working with Mr. Cama, all bemoaning his loss and convening their meetings to record their sense of loss at his death. All these facts showed how esteemed and useful a member Mr. Cama was of all these Societies. The speaker added that with several others of his friends, he looked to him as a *Guru*, and members present at the meeting, especially his Hindu colleagues of the Society, knew well what that sacred word "*Guru*" meant in India with its old sacred associations.

In supporting the resolution Rao Saheb P. B. Joshi said :—

As one of the oldest members of the Anthropological Society of Bombay, I consider it my duty to strongly support the resolution so ably proposed by Mr. MacDonald and seconded by our Secretary. Words fail to express adequately the sorrow which all of us feel at the sad death of such an esteemed friend and so great a scholar, reformer and antiquarian as the late Mr. K. R. Cama. In him our Society loses one of its most zealous workers; and the occasions on which Mr. Cama graced the meetings of this Society were not few, for in the past, when many of our Presidents, like Sir R. Temple, Sir D. Ibbetson, Mr. Fawcett and others were chosen from places

outside of Bombay, in their absence the scholarly services of Mr. Cama were always available to us. Shums-ul-Ulma Modi has observed that Mr. Cama was like a Guru to him. In my opinion, he was a Guru to many of us here. Nay, he was something more. To us Mr. Cama appeared like a Guru as well as a *Sadhu*, that is a truly good man —a saint. A Sanskrit poet in giving the characteristics of a *Sadhu* says :—*Jnyánáya dánáya cha rakshanáya* that is to a true Sadhu his learning is for the sake of learning-for the sake of knowledge alone, his wealth is for the sake of charitable objects and his power or strength for the support of or protection of the helpless. And Mr. Cama was in every way worthy of all these attributes. By his death, the Anthropological Society of Bombay loses one of its most zealous workers, the Parsi Community one of its most prominent members, and the city of Bombay one of its learned scholars and highly respected citizens.

Mr. Jivanji Jamshedji Modi proposed that Mr. S. M. Edwardes, I.C.S., our Ex-President, be elected the Vice-President and Mr. R. K. Dadachanji, B.A., LL.B. be elected the Hony. Auditor of our Society in place of the late Mr. K. R. Cama.

The proposition was seconded by Mr. Tribhowandas Manguldas Nathubhoy and was carried unanimously.

Mr. Tribhowandas Manguldas Nathubhoy then read the following paper :—

"Hindu Ideas and Ideals."

As the Paper has been published by the author in a book form before its publication in the Journal, it is not printed here.

ORDINARY MONTHLY MEETING held on Wednesday, the 29th September 1909.

Mr. James MacDonald, *Vice-President*, occupied the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks:—

From London—The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. XXXIX, 1909 (January to June).

From Stockholm—Fornvännen Meddelanden fran K. Vitterhets Historie och Antikvitets Akademien, 1908.

From New York—Bulletin of the New York Public Library, Vol. XIII, No. 8.

From Mexico—Anales del Museo Nacional de Arqueologia Historia y Etnología, Tomo I, Núm. 4.

From Vienna—International Review of Ethnology and Linguistics, Band IV, Heft 5, 6, 1909.

From Wien—Annalen des K. K. Naturhistorischen Hofmuseums, Band XXII, Nr. 4.

The Hony. Secretary read before the Society, Mr. Rustum K. R. Cama's letter dated 2nd September 1909, expressing his and his family's deep sense of gratitude for the kind expressions of sympathy and the appreciation of his father's life-work, contained in the resolution passed by our Society.

The Hony. Secretary read Mr. S. M. Edwardes' letter dated 2nd September 1909, accepting his appointment as Vice-President of the Society in place of the late Mr. K. R. Cama.

On the proposal of the Hony. Secretary, seconded by Mr. S. T. Bhandare, Mr. James MacDonald was elected an

account-holder of the invested funds of the Society, in place of the late Mr. K. R. Cama.

Mr. Jivanji Jamshedji Modi, B.A., then read the following paper :—

"TWO IRANIAN INCANTATIONS FOR BURYING HAIR AND NAILS."

Mr. R. Campbell Thompson's recent book, entitled "Semitic Magic. Its origin and Development," has suggested to me the subject of this paper. While speaking of exorcism, the author says :—

"In all magic, three things are necessary for the perfect exorcism. First, the Word of Power, by which the sorcerer invokes divine or supernatural aid to influence the object of his undertaking. Secondly, the knowledge of the name or description of the person or demon he is working his charm against, with something more tangible, be it nail-parings or hair, in the human case. Thirdly, some drug, to which was originally ascribed a power vouchsafed by the gods for the welfare of mankind, or some charm or amulet, or, in the broadest sense, something material, even a wax figure or 'atonement' sacrifice, to aid the physician in his final effort. Almost all incantations can be split up into three main divisions, each with its origin in these three desideratives.

"The Word of Power consists in its simplest form of the name of some divine being or thing, called in to help the magician with superhuman aid. In the New Testament its use is obvious. 'Master, we saw one casting out devils in thy name,' exactly expresses the beliefs of all time . . . . . A Christian monk, Rabban Hormizd the Persian, banned 'the devils of the impure Ignatius' with the words 'By Jesus Christ I bind you, O ye trembling horde'[1]. . . . . .

"The second component of the perfect charm was that the magician should know something, even if only the name, of

[1] Semitic Magic, by R. C. Thompson, Introduction, pp. XLVI-XLVII.

the person or demon whom he hoped to bring into subjection. The origin of this would appear to have arisen in the beliefs about hair, rags, or nail-parings, which are collected and wrought into the charm as the connecting links between it and the victim. If these are wanting, then the name alone will be enough, for want of anything better; in the case of a demon it is obviously the only emanation that the sorcerer can obtain of him, and hence to learn the name came to be regarded as the equivalent of obtaining something more tangible. This is the reason for the long catalogues of devils that the Babylonian wizard repeats in the hope that he may hit on the correct diagnosis of the disease demon, who will straightway come forth when he perceives that his name is known "[1]. . . . . .

"The third and last part of the spell, ... is the ceremony with water, drugs, amulets, wax figures, etc. The simplest form that this can take is pure water with which the demoniac is washed, plainly with the principle of cleansing lying underneath it"[2].

Then speaking of sympathetic magic, the author adds: "Much of the magician's art consisted in his ability to transfer a spiritual power from its abode into some object under his control. In other words, he employed a form of that peculiar wizardry which is known as sympathetic magic. This force . . . . . is a species of sorcery which shows itself in its crudest form in the use of small figures of wax or other plastic materials fashioned with incantations in the likeness of some enemy, and then pierced with nails and pins, or melted before the fire, that their human counterpart may by these means be made to suffer all kinds of torment. This is the more intelligible when, by the recognized rules of magic, it is considered more effective to obtain some portion of the

[1] *Ibid*, pp. L-LI.
[2] *Ibid*. p. LI.

victim's nails or hair, or earth from his footsteps, or even his name, as an additional connection whereby the wax figure may be brought into still closer affinity with its prototype."[1]

This belief, *viz.*, that a magician or an evil-doer tries his magic or his evil machinations through one's hair or nails, seems to be common among many other nations besides the Semitic nations, referred to by Mr. Thompson. This belief, among other reasons, seems to be the origin of the custom of burying hair and nail-paring observed by some people.

We find in the Vendidâd of the Parsees an injunction to bury the hair and the nails, and not to leave them exposed. The cause assigned there is different. But it appears, that even in Irân, latterly, the hair and nail have been considered to be the instruments of the magic of a magician. This injunction has led to the formation of two separate *nirangs* or incantations in later times. We are not sure whether the Vendidâd injunction began with the idea of saving the original owner of the hair and nails from the clutches of the magician. What we find there, is a belief, that the hair and nails, if left unburied, bring harm and injury to mankind, and give additional power and strength to the Daêvas or demons to do harm to mankind.

I give below the two *nirangs* as given in an old manuscript of Dârâb Hormuzdyâr's Revâyet in the Library of the Bombay University, correcting the incorrect orthography of the Avesta quotation here and there from the text of Westergaard.

In the Persian Revâyets[2], we find two *nirangs* (incantations) with directions as to how a Zoroastrian was to dispose of his superfluous hair and nails. They are given under the

[1] *Ibid*, pp. 142-143.

[2] *Vide* the Manuscript of Dârâb Hormuzdyâr's Revâyet at the Bombay University Library, Vol. I, folio 157.

headings نیرنگ ناخون پریختن and نیرنگ موی پریختن *i.e.*, incantations for taking care of, or for being cautious about hair and nails. These *nirangs* are also given in some of the Avesta books in Gujarati characters under the headings નીરંગ વાલ પરહેજવાની અને નીરંગ નખ પરહેજવાની *i.e.*, the *nirang* to take care of the hair and the *nirang* to take care of the nails.

(۱) (نیرنگ موی پریختن را در زمین چهار انگشت زیر پس گرد کش کشیدن)

(۲) [illegible] گاه آنچه باشد [illegible] و اوّ ایذا اهوویریو سه خواندن

و سه کش کشیدن یعني بهر یک کش یک ایذا اهوویریو خواندن پس زمین کم کنده است موي اندرون نهادن و کش کشیدن پس این لفظ باید خواندن [illegible] پس واج بگذاشتن و خاک بر موي نهادن و واج گذاشتن بواج گفتن [illegible] دو [illegible] تا سر [illegible] یک [illegible] تا سر خواندن

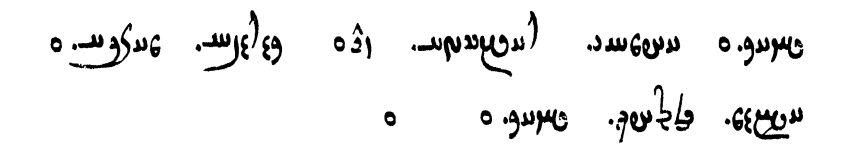
(۱) Since this paper was written, this *nirang* has been published in the "Pazend Texts" by Ervad Edalji Kersaspji Antia (p. 176)

(نیرنگ ناخن پرهیاختن میذویسم چونکر ناخنها چیده شد بروی
کهذر کاغذ کردن و پس این نیرنگ خواندن)

(۷) [illegible] گاه آنچه بید [illegible]

ایذااهو ویریو سر گفتن سر کش گرد بگرد کشیده هر یک کش ایذااهو
-ویریو یک سر کش ایذااهوویریو سر گفتن پس این نیرنگ خواندن

[illegible] از هر سر کش پارهٔ خاک بذاخن-
-چین برداشتن اژه [illegible]



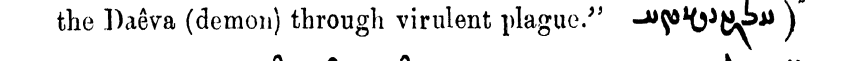
The direction for the first *nirang, viz.,* that for the hair runs as follows in the Gujarati Avesta books.

ચ્યાર આંગળ પ્રમાણે ખાડો ઉંડો અણીએ બાકી પોહોલો અણી રેખા (૩) અહુનવર (૩) પઢતાં કાહાડીને તે ઠેકાણે વચે બાલ મુકીને સરોશબાજ અષેહ સુધી પઢીઆ પછી એ નીરંગ પઢવી *i.e.*, a hole (in the ground) must be dug 4 fingers deep. The rest must be (proportionately) broad. Three lines must be drawn round it reciting three Ahunavars. The hair may then be put in the middle of the hole. Then the Sarosh-bâj must be recited up to the word Ashahê. Then the following words which form the nirang must be recited:

"At akhyâi ashâ Mazdâo urvarâo vakhshat."[1] Then the direction says, that the recital of the Sarosh-bâj may be finished.

Similar directions are given for the nails but the nirang or incantation in this case is different.

These nirangs are based upon the 17th chapter of the Vendidâd, which speaks of the disposal of hair and nail-parings. It directs that the superfluous hair, which a man removes from his body, and the nails, which he pares off, must not be thrown haphazard but must be carefully buried. If one does not attend to this injunction, he invokes "the death caused by the Daêva (demon) through virulent plague."[2]



A disregard for this injunction causes the spread of the power

[1] *Vide* Infra for translation.

[2] Vendidad XVII, 1.

of the demons, inasmuch as it leads to the spread in this world of noxious creatures (*Khrafçtras*) of the type of the lice (دیدیوی).[1]

To avoid this calamity, it is enjoined that the hair and the nails must be buried in the ground, a little away from the habitations of men,—ten steps away from pious men, twenty steps from fire, thirty steps from water, and fifty from the Barsam used in liturgical service.

In the case of hair, if the ground is hard, one must dig a hole half a span of the hand (*dishti*) deep, but, if it is soft, one span. In the case of nails, one must dig a hole of the depth of the top-joint of a finger. Having dug these holes, one must put the hair or the nails in three respective holes or pits. While doing so, in the case of the hair, one must recite the words "At akhyâi ashâ Mazdâo urvarâo vakhshat[2]" *i.e.*, Mazda made the vegetation grow through Asha for it (*i.e.*, the cattle)". In the case of nails, one must recite the words: "Ashâ Vohû mananghâ yâ sruyê parê magaônô"[3] *i.e.*, "With Asha and Vohu-manô, who are to be praised before the greatest."[4]

Having thus buried the nails, one has to recite again a short formula. "Paiti tê marêga . . . .[5] which is rendered thus:—

"To thee, O Bird Asho-zusta,[6] I show these nails.

"These nails I devote to thee.

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[1] This ancient idea of the connection of virulent plague with the spread of noxious creatures of the type of the lice, reminds us of the modern notion of the connection of plague with flees. Have hair and nail-parings, as filth, any connection with plague?

[2] This is a quotation from Yaçna XLVIII, 6.

[3] A quotation from Yaçna XXXIII, 7.

[4] Spiegel's Avesta, translated by Bleeck, Vol. II, p, 92.

[5] Vendidad, XVII, 9.

[6] The word Asho-zushta literally means, "The friend of purity", "loving purity."

"May these nails, O Bird Asho-zusta, be thy lances, swords, bows, thine arrows the swift flying, thy sling-stones which are to be employed against the Mazanian Daêvas." [1]

It is further said, that if the nails are not thus disposed of and dedicated to the Bird Asho-zusta, instead of serving men as means or instruments to be used against the Mâzanian Daêvas (*i.e.*, the Daêvas of the country of Mazendarân), they would be used by the Daêvas against men. It is further enjoined that after thus burying the hair and the nails, one has to draw round the hole, three or six or nine kashas,[2] (lines of demarcation or limit) reciting three or six or nine Ahunavar formulæ.

We thus find from the above description of the Vendidâd, that hair and nails were directed to be buried with the recital of particular *nirangs*, with a view to avoid some mischief in the future. When they were carelessly thrown round about, it was believed that, that would lead to the growth and increase of noxious creatures like the lice which destroyed corn and clothes. If properly disposed of, as directed, they served as weapons or instruments in the hands of men for the destruction of the demons or evil powers. If not, they served as instruments or weapons in the hands of the evil powers to work destruction among mankind. Due attention to the directions for the disposal of the hair and the nails led to good for mankind in general, and carelessness in the matter led to harm. The good or harm was general and not individual.

These injunctions, though more honoured in the breach than in their observance by the modern Parsees, are still followed by some of the priests, especially those who observe the Barashnum and perform what are called the inner liturgical

[1] Spiegel's Avesta, translated by Bleeck I., p. 125.

[2] *Vide* my paper on "The *Kashas* of the Irânian Barashnum and the boundary lines of the Roman Lustrum," in the Journal of the Anthropological Society of Bombay, Vol. VIII, No. 7, pp. 520-530.

ceremonies, *i. e.*, the liturgical ceremonies within the temples. Their strict observance now, in a city like Bombay, is not possible, because, if one were to dig the ground in front of his house or temple, he would be subject to Municipal fines, &c. But in case of Fire-temples which have a compound of their own, or which have some similar convenience, the practice is still followed. It is followed to a greater extent by the priests of a place like Naosari which is the head-quarters of the priesthood. In the case of nails, it is more generally followed than in the case of hair. The knife[1] with which they pare the nails serves as an instrument to draw the *kashas* or the demarcating lines round the hole in which the nails are buried.

The Pahlavi Shâyast lâ Shayast also refers to the above injunction of the Vendidâd. It says, "They should not leave nail-paring unprayed for (*anâfsudak*), for, if it be not prayed over (afsârd), it turns into the arms and equipments of the Mazanân demons."[2]

Now what is the abovementioned bird 'Asho-zusta?' Literally, it means "the friend of purity or piety" or "loving purity." According to the Sad-dar (chap. xiv), it is the owl which is believed to eat away the nails.

Then, the question arises, why is this bird called Asho-zusta? Prof. Darmesteter thinks that it is called the bird Asho-zusta in the Vendidâd, and the bird of Bahman (Vohumana) in the Sad-dar, because the words Asha and Vohumana begin the formula of exorcism that is recited while burying the nails according to the direction of the Vendidâd. I think it is perhaps so called, because the bird is believed to eat off the nails which were considered as impure and as a source of filth and infection.

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[1] This knife is called ناخن چین *nâkhunchin*, *i. e.*, "the parer of nails," in the above incantation. *Vide* supra p. 561, l. 17.

[2] Chap. XII, 6. S. B. E., Vol V, p. 342. The word *anâfsudak*, translated as "unprayed for," by Dr. West, would be better translated by "on which no incantations are recited."

Again, one may ask, if the following tradition about the owl may not entitle this much-abused and hated bird to be honoured with the epithet of "friend of piety or purity." It is given in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. III., No. 3, of 1907, pp. 173-174 under the title of "THE BIRDS' COMPLAINT BEFORE SOLOMON, being an extract with a translation from the *Kitab u'l-Jamharah filml'l-Bazyarah,*" BY LIEUT.-COLONEL D. C. PHILLOTT AND MR. R. F. AZOO.

"It is said that once, by the inspiration of the Almighty, the birds went to the Prophet of God, to Solomon the son of David (peace and blessings on both of them), and saluted him with all reverence and said: 'Oh Prophet of God! we have come before thee, and stand here in thy presence that thou mayest regard us as thou regardest the rest of thy subjects, and mete out full justice to us, commending us to each other's care, and directing that no bird, either in the heavens or on the earth should oppress another; for we are now complaining to thee about four species of birds, well-known to us all. The first is the Hawk, who has succeeded in gaining the affection of man, and has risen in station to the highest degree, having no other foot-stool for his feet than the hand of kings, so that he now speaks not to us from pride, nor answers us out of hauteur and grandeur. We entreat thee to ask him what the cause of this silence is: to what is it due? The second bird is that hated bird known to men by the name of "Owl". He dwells secluded in ruins and avoids habitations, nor does he repair to branched trees; and when we ask him the reason for this he says no more to us than "*Yâ hû yâ hû*". We entreat thee to ask him what is the meaning of this expression, and to whom he alludes in these words. ....

"Then Solomon was surprised at their language and pondered on their intelligence and their way of putting things, and replied, 'I will see that you obtain your wishes in this, and I will put your questions to those against whom you have lodged objection.'

"He then summoned the first, namely, the Hawk. .... Then Solomon summoned the second, namely, the Owl, and said to him, 'Oh odious bird! why dost thou seclude thyself in ruins, avoiding habitations; and why hast thou forsaken the companionship of birds on branching trees?'

"The Owl said, 'Oh Prophet of God! He that regards the world is seduced, and he that knows that he will be called to account for his actions is sorrowful; so I busied myself with the thought of the One I fear and the One I dread; and I love no other friend but Him, and there is none in my heart except Him (*Hū*). So praise be to Him of whom it is said there is none but Him (*Hū*). Then he added:—

"'Repeating the name of the only God is food for the souls of those that are lost in His love.

"'Their bodies are emaciated through their fear of God, and through the sallowness of their cheeks they have risen to high eminence' ".

Prof. Darmesteter, while speaking of the 17th chapter of the Vendidad on which I have based my paper, says that the ideas about hair and nails referred to in the Vendidad "are connected among certain people at certain times with resurrection. So, in Ireland, it is directed that the hair may be buried, not burned. The Christian martyrs were, owing to this idea afraid of the punishment of being burnt. The miracles of St. Eulalie were affected with this idea." The

Roman flamines also buried their hair and nails under a fruit tree. Prof. Darmesteter thinks that among the Parsees, the idea of hygiene is the principal idea. Whatever is separated from the body is dead and is therefore subject to corruption and infection. Hence its isolation. He says:

"Le culte des cheveux et des ongles qui fait l'objet de ce Fargard, s'est, chez certains peuples et á une certain époque, combiné avec les idées relatives à la rèsurrection. En Irlande, il est défendu de bruler les cheveux, it faut les enterer, le possesseur les retrouvera à la rèsurrection. C'est la même idée qui fasait tant redouter aux martyrs le supplice du feu et ramena tant de fois le miracle de sainte Eulalie. Les flamines devaient enterrer sous un arbre fruitier leurs ongles et leurs cheveux; dans ce cas-là au moins la résurrection est hors de cause. Le point de départ de ces précautions est probablement dans cette impression, si sensible dans le Parsisme, que tout, ce qui est séparé du corps est mort et par suite est un siège de corruption et d'infection. Des idées d'hygiène n'y étaient donc pas étrangères."[1]

Though not the nails, the hair were connected with the idea of resurrection among the ancient Irânians also. That appears from the Bundehesh (XXX 6) where we read:

"Pavan zak hangâm min minô-i-jamik ast va min maya khun, min ûrvar mui, min âtash khaya chigunshân pavan bundehesh padiraft khâhad" (Justi's text, p. 72).

I. e., at that time (of resurrection) will be demanded bones from the spirit of the earth, blood from water, hair from the plants and life from fire, as they were accepted by them in the creation."[2]

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[1] Le Zend Avesta, par Darmesteter, II, p. 236.

[2] *Vide* my paper on Astodân (Journal of the Anthropological Society, Vol. I, No. 7, p. 446.)

Now, though we do not see directly in the Vendidâd, the belief, that hair and nails are the instruments of a magician's magic, we find that, latterly, that belief was prevalent in Irân, and it was this very chapter of the Vendidâd that was referred to by later writers as the authority for their statements. The 14th chapter of the Sad-dar, a much later writing, refers to this injunction and custom of burying the hair and the nails. It gives out in details the directions referred to in the Vendidâd, adding something of its own to what is contained in the Vendidad which it follows in the main. For example, it adds the following further injunctions and observations. 1. An Ahunavar should be recited while paring each of the nails. 2. The observation of all the directions in the matter makes the observer happy in both the worlds. 3. If one is away from his country, and if he does not know by heart the incantation of the section (in the Vendidâd) known as that of "*paetité mêrêga,*" he must at least recite the Ahunavars. 4. The nails must be interred in barren or hilly ground which is least frequented by man and which is free from moisture. 5. The bird 'Asha-zusta,' referred to, as said above in the Vendidâd, is here spoken of, as one living upon the nails of man. It is also known as 'Koof' or 'Bahman morg'. The owl is the bird referred to. 6. Again, it is said that, if the nails are carelessly thrown away, and if one of them falls in some eatables, it brings on sickness and disease (بیماری باریک) 7. It refers specially to the belief, that the nails and the hair serve as instruments in the hands of wizards. It says: "It is altogether necessary that they do not leave them unbroken, for they would come into use as weapons (Silâ'h) of wizards. And they have also said that, "if that fall in the midst of food, there is danger of pulmonary consumption.'"

According to the Persian Zarthusht-nâmeh, the enemies of Zoroaster accused him of sorcery by secretly placing

[1] S. B. E. Vol. XXIV., p. 276.

hair, nails, blood and such other impurities in his room,[1] and got him imprisoned for sorcery. They did not like his new reformed religion. So, when he was preaching to king Vishtâsp the tenets of his religion, they bribed his door-keeper, got the key of his room from him, and secretly concealed in his bed, hair, nails and such other impure things. They then accused him of practising magic through these impurities. The king sent his men to look for them in Zoroaster's room, and finding them in his room, found him guilty of practising magic and imprisoned him.

I may here refer to one or two other customs in connection with hair as observed among the Parsees.

The Parsee priests are enjoined by custom to keep beards. They are asked not to get their hair cut by barbers. They must cut their hair themselves or get that done by their co-religionists. The priests of the Kadmi sect of the Parsees are indifferent in observing this custom. I remember having read in a book that the late Dastur Moola Firoze, the learned and famous head priest of the Kadmi Parsees, got his head shaved by a barber openly in the compound of his Fire-temple, and that while he was engaged in this operation, his devotees who visited the Temple at the time placed his *ashodâd* (money gifts) before him at a distance. The idea of not getting the hair cut by an ordinary barber seems to have arisen from the fact, that these barbers, at times, carried skin-diseases from one person to another through their unwashed razors, etc.

The custom that a priest should keep his beard, and cut the hair of his head but not shave it, has given rise to several

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[1] همان ناخن وموي وريم استخوان .·. كه افتاده از تن مردگان
(Livre de Zoroastre publié et traduit par F. Rosenberg, Persian text, chap. 43, p. 47, l. 916.

special phrases in Gujarati which are common to the Parsees only and especially to the priests. For example, if one were to say, "ફલાનાએ માથું ઓડાવી નાખ્યું," *i.e.*, "such and such a person has got his head shaved," meant, that he gave up the profession of priesthood. At one time in Naosari, the headquarters of the Parsee priesthood, barbers were not generally admitted in Parsee houses or even in the streets. So people had to go to adjoining villages to get their hair cut or shaved. Two of these villages are Manockpore and Takori. They are situated on the other side of the river Purna, on the left of the road leading to Surat from Naosari. So, if one were to say, "So and so had been to Manockpore Takori", it meant that "he has got his head shaved."

Hair being considered impure from the point of view of the Vendidâd, a Parsee custom, not generlly observed now, enjoined that one must bathe after shaving, and not only that, but he must get all the clothes, which may be on the body at the time, washed separately before being mixed with the ordinary clothes to be sent to the washermen.

Up to a few years ago, the hair-cutting of an infant or child was something like a special event in a family. In some cases, a mother, who often lost her children in their infancy, took a vow, that she would not cut the hair of her children until at a certain age. I remember having heard that such and such a family went to Udwârâ, the seat of their ancient sacred Fire in India, to get the hair of their child cut there. That was in consequence of a sacred vow. They got the hair cut, and the first thing done after that was that the child was taken to the Fire-temple to offer thanks to God for keeping it alive so long. This custom seems to have been taken up from the hair-cutting ceremony of the Hindus.

We will note here a few more beliefs and customs in connection with hair and nails referred to by Mr. Thompson.

The Syrian Arabs believed that one can get at another's soul through his hair. "The story of Samson guarding his strength in his hair seems to have something in keeping with this belief."[1] I think it is the same belief which leads the clergy of almost all oriental nations to preserve their beards and to keep their hair.

The Arabs had a special ceremony known as the *'akîkah* or the hair-cutting ceremony for a child, on which occasion they sacrificed a sheep.[2]

"To this day in Syria women vow to give a son to God, who is regarded as a sort of Nazarite, and his hair is not cut until he comes of age."[3]

ORDINARY MONTHLY MEETING of the Society, held on Wednesday the 24th November 1909.

Mr. James MacDonald, *Vice-President*, in the Chair.

The Minutes of the last Meeting were read and confirmed.

The following presents were announced with thanks :—

From Calcutta—Journal and Proceedings of the Asiatic Society of Bengal, Vol. LXXIV, Part 4, Vol. V, Nos. 2, 3, 4 and 5.

Memoirs of the Asiatic Society of Bengal, Vol. II, Nos. 8 & 9.

From London—(John M. Watkins)—The Perfect Way or The Finding of Christ, by Anna Kingsford and Edward Maitland.

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[1] Semitic Magic, by Thompson, p. 38.

[2] *Ibid.*, p. 229.

[3] *Ibid.*, p. 236, note 1.

From Paris—Revue de L'École D'Anthropologie de Paris, Année—VIII-IX, Septembre 1909, and Année X, Octobre 1909.

From Roma—Atti della Società Romana di Antropologia, Vol. XIV, Fasc. III.

From Stockholm—Svenska Landsmål ock Svenskt Folkliv, H. 1, 2, 3, 4 and 5 of 1908.

From Amsterdam—Geologische-en Technische Aanteekeningen over de Goudindustrie in Suriname Door E. Middelberg (1908).

From New York—Bulletin of the New York Public Library, Vol. XIII, No. 9, 1909.

Feom Berkeley—University of California Publications in American Archæology and Ethnology, Vol. 8, No. 5, pp. 235-269.

From Berlin—Zeitschrift fur Ethnologie, Heft V, 1909.

From St. Petersbourg—Bulletin de L'Académie Impériale des Sciences de St. Pétersbourg, Nos. 12, 13 and 14, 1909 (VI Serie).

From Mexico—Anales del Museo Nacional de Arqueología Historia y Etnología Tomo I, Num. 5 and 6.

From Manila—The Philippine Journal of Science, Vol. IV, Nos. 4 and 5, 1909.

From Tokyo—The Journal of the Anthropological Society of Tokyo, Vol. XXIV. Nos. 279, 280 and 281, 1909.

From Washington—Bureau of American Ethnology, Bulletin 34.

Annual Report of the Smithsonian Institution.

From Philadelphia—Proceedings of the Academy of Natural Sciences of Philadelphia, Vol. LXI, Part I, 1909.

From Gravenhage—Bijdragen tot de Taal-Land-En Volkenkunde van Nederlandsch-Indie, Zevende Volgreeks-Negende Deel.

From Hanoi—Bulletin de l'Ecole Française d'Extrême-Orient, Tome IX, No. 3.

From Wien—Mitteilungen der Anthropologischen Gesellschaft in Wien, XXXIX Band, III und IV Heft.

The Honorary Secretary said that the last meeting, which was announced to be held on 27th October 1909, could not be held as there was no quorum. The following paper on "The Mangelas, a caste of Konkan Mariners," by Rao Saheb P. B. Joshi, announced to be read at that meeting, was taken as read:

"THE MANGELAS, A CASTE OF KONKAN MARINERS."

The Mangelas a caste of Konkan Seafarers, are found mostly in the Thana District and in the city of Bombay. They take their name from the compound word Mangheriwala, Mángeri meaning a large vessel and wala meaning a possessor. Others believe that the name Mangela is derived from the word Mag meaning a loom or net. Apparently they belonged to the same stock of the Konkan Seafarers as the Sea-Kolis and ther Kolis of Bombay; but the Mangelas claim superiority over the Kolis and prefer to call themselves Mangelas, Tandels or Nakhwas. And they say that they are called Mangelas because originally they possessed the ships called Mangeris. They have no gotras, but they have the following *nukhs* or family surnames, *viz*:—Chodri, Dhanu, Kini, Meher, Negak, Pagdhari, and Sumte. Before their marriages are settled a great care is taken to see that the bride and bridegroom do not belong to the same *nukh* or bear the same family surname. They have no endogamus sub-divisions.

Marriage with the daughter of the maternal uncle and of maternal and paternal aunts is prohibited. A man may marry his wife's sister or two sisters at a time. Polygamy is allowed, but if the first wife takes objection, then the consent of the jamat or caste is required and the husband has to satisfy the jamat by giving such reasons as the constant illness or barrenness of his first wife. Palyandry is unknown.

Infant marriages are not disallowed, but generally the wedding ages of the boys are between fifteen and thirty, and of girls between eleven and twenty. Matches are settled by the parents of the bride and bridegroom. In cases where the bride's father is in poor circumstances, the boy's father is required to pay a sum of rupees twenty to the bride's father for marriage expenses. A lucky day for the wedding is chosen in consultation with the family priest. One day previous to the wedding the ceremony of consecrating the wedding booth is performed. Two branches of the *Umbar* (Ficus glomerata) tree are brought, one of them is fixed in the wedding booth and the other inside the house, and with the aid of the family priest both are worshipped with sandal paste, turmeric flowers and incense.

The wedding generally takes place in the evening. The chief ceremonies performed are *Paya-dhuni* or washing the bridegroom's feet, *Kanya-dán* or giving away the bride, *Chanri-hom* or kindling of the holy fire when the bride is presented with the *Chauri* ornament, and *Saptapadi* or the seven steps ceremony in which the bride and bridegroom are made to walk seven times round the holy fire. An elderly woman whose husband is alive first ties the *Galashri* or wedding necklace round the bride's neck, and then she ties together the ends of the garments of the bride and bridegroom, grains of rice are thrown over the head of the bride and bridegroom by the Brahman priest and the wedding is over.

Widows are allowed to re-marry, but they are not allowed to take with them children of the first marriage. It is not necessary to choose any auspicious or special day for the marriage of a widow. Every widow marriage must be performed under a mango-tree, and the chief guests are those who have married widows. A Brahman priest is called and he is requested to perform a ceremony called the *Sutaka Nivritti* for propitiating the spirit of the widow's first husband and his ancestors. Next, the ceremony called *Ganesh-pujan* is gone through after which the priest asks the bridegroom to tie the wedding necklace round the bride's neck, and a re-married woman ties together the ends of the garments of the bride and bridegroom. In the cases where the intending husband is a bachelor, he is required to get himself married to a *rui* (*Calotropis gigantea*) tree before he marries a widow.

The members of the caste follow the Hindu law of inheritance and worship the Hindu gods. But their chief deities are Mahadeo, Hanuman, Vira, and Chedoba. They make pilgrimages to Pandharpur, Nasik and Jejuri. They burn their dead, and on the 11th day after death engage a Brahman priest to offer *pindas*, balls of boiled rice to the spirit of the dead. And every year in the month of Bhadrapada (September) they perform the Shráddh or anniversary of the dead and on this occasion caste-men and relations are feasted.

They state that their original occupation was twofold that is (1) to carry merchandise between Bombay, Thana, Surat, Bhavnagar, Cambay and other ports, and (2) to catch fish for sale. Before the construction of the B. B. & C. I. and the G. I. P. Railways, the Mangelas enjoyed the sole monopoly of conveying passengers and goods to Bombay. They carried in their ships for Bombay markets plantains, rice, sugarcane, timber, cocoanuts, betelnuts, ginger, turmeric, fruits and vegetables. At present all these articles are carried by the

B. B. & C. I. Railway. They say that before the introduction of the Railways they were a flourishing people, but now their occupation is gone. They often express their dislike of the Railway in their songs. One of these songs is given below :—

"Nákhwa Dáda tujya hodicha mól káire
Jasi Sáhebáchi ghodi tasi maji hai hodi
Tujya ghodicha mól kaire.
Ali ágichi gádi, máji gheto kón hodi
Anta hodicha mól kaire.
Tuji Janglácbi ját maji Mángelachi ját
Donghe bháwáche gát, kela hodicha ghát
Anta hodicha mól kaire.

i. e.—Uncle Nakhwa, what is the value of your boat?
My boat is as good (fast) as the Saheb's mare.
What is the value of your mare?
As the fire engine (railway) has come here
Who cares for my boat now?
You are a Jángala and I am a Mángala
Both are brethren (meaning mariners)
Then why did you ruin my boat?
Now it has no value.

The Mangelas are fond of three things, the sea, the song and the drink. Formerly many Mangelas owned vessels like Mangeris and Fatimaris, but now very few of them possess large ships. Their chief occupation at present is to catch fish for sale. Some of them also work as day-labourers in fields and gardens. They eat at the hands of all higher castes of Hindus but consider themselves superior to Várlis, Fudgis and Kolis.

Mr. Ruttonshaw Kershaspji Dadachanji B.A. LL.B., then read the following paper:—

"THE MIGRATION OF A FORM OF IRANIAN RELIGIOUS IDEAS TO ANCIENT ROME AND OTHER COUNTRIES OF EUROPE, AND THE NARROW ESCAPE OF EARLY CHRISTIANITY IN ITS CONFLICT WITH THEM FOR THE DOMINION OF THE WORLD."

In one of his recent learned and interesting papers, entitled "The Kashas of the Iranian Barashnum and the Boundary Lines of the Roman Lustrum" read by our indefatigable Honorary Secretary, Shams-ul-Ulma J. J. Mody, he called attention to a marked similarity observed by him between certain ancient Roman and Zoroastrian religious ceremonies. The criticism that such a comparison is likely to provoke at first sight is that the ancient Romans could never have borrowed any of their religious ideas from the ancient Persians; that the civilization and the religions of the West were and are independent of the civilization and the religions of the East; that therefore, if any resemblance were discerned between any ancient Roman and Iranian religious practices, it must be ascribed either to accident or to imagination. But the author of this paper has ventured to start the following theory and to adduce from time to time what he regards as reasonably sufficient proofs in its support:—

All human civilization and progress of the Occident and the Orient combined have had a common origin and are the results of the evolution of thought from its simplest to the most complex forms step by step throughout all ages and among all the races of mankind, Aryan and non-Aryan. This single stream of human civilization and progress had originally two fountain-heads, one in the north of Asia, the home of the Aryans, and the other in the south of Asia, the home of the non-Aryans. From both these heads there issued the original

currents of human civilization. These mingled their waters together and formed the later single stream of human civilization and progress, when the two great races—the Aryans and the non-Aryans migrated from their respective homes and came into contact with each other. Since this union of waters the river of civilization and progress has flowed and will flow on, though it has changed and will in future change its bed from time to time. This paper aims at throwing further historical light on this theory.

2. It is also generally supposed, that every new religion absolutely breaks up with the old order of ideas which it aims at supplanting. But as was shown in the authors' paper on the Fravashees, and as will also be shown to some extent in this paper, a new religion has, necessarily, on the above evolution theory, to absorb and adopt old religious ideas, and to adapt and improve upon them, so as to make them fit in with its main new conceptions.

3. As already stated, from a superficial point of view, it seems to be impossible, that the ancient proud Romans could ever have subjected themselves to the sway of any Iranian religious ideas. But we know, that the culture and literature of ancient Greece had made a conquest of its Roman conquerors; and that the Romans had no indigenous culture and literature of their own to start with;—that in fact, they were not gifted with any genius for literature and arts, as the ancient Greeks were. And as we shall see, when ancient Rome was probably under the stress of changed political conditions moved by the spirit of religious reform, which breaks out from time to time as pointed out in the author's last paper but one, it did not scruple to borrow the main new conceptions of its proposed new religion from ancient Iranianism.

4. It seems, that for ten years M. Franz Cumont made a deep study of all the extant literature, texts, inscriptions and

monuments bearing upon Mithraism and published the results of his labours in a large work, which is described as a "monument of scholarship and industry." As an epitome of his larger work, M. Cumont has published a smaller work entitled the "Mysteries of Mithra" from which alone this paper will hereafter make quotations.

5. On the power and influence which Mithraism attained to in Europe and the narrow escape which early Christianity had in its conflict with Mithraism, M. Cumont delivers himself as follows:—"Never perhaps, not even in the epoch of the Mussalman invasion was Europe in the greater danger of being Asiatized than in the third century of our era.—Mithraism reached the apogee of its power towards the middle of the third century, and it appeared as if the world was about to become Mithraic.....The important thing to understand is how Mithraism lived and grew great and why it failed to win the empire of the world." And in reviewing the above-mentioned smaller work of M. Cumont, *the Mind* (new series for April 1904, p. 287), observes:—"M. Renan declared that Mithraism but for Christianity would have been the religion of the West. At the beginning of the Christian era Mithraism suddenly appeared in the valleys of the Danube and the Rhine and even in Italy; and while it is true, that it disappeared before Christianity, it is also correct to state, that it was succeeded by Manichœsm. For a time, however, it seemed, as if Mithra would conquer." And M. Cumont has annexed to his smaller work a valuable and instructive map, showing that Mithraism had spread over almost the hole of ancient Europe, and that Mithræums and monuments of undoubted Mithraic origin are still to be found in England, France, Germany, Belgium, Italy and other countries of Europe.

6. The supplemental volumes of the Encyclopædia Britannica contain the following note on Mithraism:—"The cult of

Mithras is one of the most important cults which were introduced at Rome. From Iran his worship spread to Babylon and from there Mithras travelled to Pontus and Cappadocia and while little known to the Greeks was brought to Rome by soldiers and slaves . . . . . First favoured by the lower class, the cult spread upwards . . . The Christians regarded Mithraism as a dangerous rival of Christianity." And M. Cumont thus describes the decline and fall of Mithraism at Rome :—"The first invasions of the Barbarians and especially the definitive loss of Dacia (A. D. 275) soon followed by that of the Agri Decimates administered a terrible blow to the Mazdeian sect. The conversion of Constantine shattered the hopes which the policy of his predecessors had held out to the worshippers of the sun . . . His successors were outspokenly hostile. To latent defiance succeeded open persecution . . . The proclamation of Julian the Apostate (A. D. 331—363) suddenly inaugurated an unexpected turn in the affairs. Scarcely had he ascended the throne than he made haste to introduce the cult at Constantinople. But the Apostate met his death in the historic expedition against the Persians. Thus perished this spasmodic attempt at re-action and Christianity now definitively victor addressed itself to the task of extirpating the erroneous belief that had caused it so much anxiety."

7. Having satisfied ourselves that Mithraism had planted itself in ancient Rome and was on the point of ejecting Christianity from the West, we are naturally pressed by the following questions which suggest themselves to us :—

I. What are the true conceptions of Mithra according to the Avesta?

II. What were the conceptions of Mithra according to Mithraism?

III. What were the doctrines and ceremonies inculcated by Mithraism?

IV. How did the Iranian religious ideas relating to Mithra happen to migrate to Rome and other countries of Europe?

V. What influence, if any, did Mithraism exercise on Christianity?

The object of this paper is to consider and discuss as briefly as possible all these questions except the last which may be reserved for a later paper.

8. We must first examine and correct some curious blunders which European writers beginning with Herodotus, and not excluding Cumont himself, have committed regarding the identity of the Avestan Mithra. Herodotus (I-131) says:—"At a later period the Persians began the worship of Urania which they borrowed from the Arabians and Assyrians. Mylitta is the name by which the Assyrians knew this Goddess, whom the Arabians call the Alitta, and the Persians Mitra." As we shall see the Avestic Mithra is a male Yazata, and warrior, the patron of warriors and armies; and could not be compared to a goddess at all. In fact the Avesta recognizes only two principal female Yazatas, Aredwisoor and Arshashang. They are described and addressed and referred to in the Yashatas dedicated to them as females. While on the other hand, Mithra is described and addressed in the Yashata sacred to him as a male Yazata.

9. Dr. Rawlinson, the learned translator and commentator of Herodotus makes the following observations in a footnote to the above passage:—"The mistake of Herodotus does not appear to have been discovered by the Greeks before the time of Alexander. Xenophon mentions Mithras and also the Persian Sun-worship but does not in any way connect the two. Strabo is the first classical writer who distinctly lays it down, that the Persian Mithras is the sun god. After him Plutarch shows acquaintance with the fact which thenceforth becomes generally recognised."

In the passage cited in para. 6 above, M. Cumont also designates the Mithraists as "worshippers of the sun." But we shall point out, and prove, that this opinion of the Avestan Mithra being the sun-god, or sun Yazata is erroneous; that even the Mithraists' Mithra was not the sun; and that Mithra of both the Avesta and Mithraism is distinct from the sun. We shall also explain how and why Mithra comes to be confounded with the sun.

10. In the Khorshed Nyayesh and Yashta the sun Hvare is addressed as Yazata in his own name. The Khorshed Nyayesh gives pictures of the beneficent effects of the sun shining; and the evil consequences of the sun not shining. It says:—"when the sun rises, purity is imparted to the earth, to the water in the running streams, to the ocean, to standing waters, and to all the pious creations . . . If the sun did not rise, all (the world) would be destroyed by the daevas." On the other hand the Meher Yashta, sacred to Mithra, records a detailed description of his place of abode, his arms and weapons, his chariot and horses, his attributes and powers, which all distinguish him indubitably from the sun Yazata. It proclaims "Ahuramazda (got) constructed a mansion for Mithra on the shining Alburz (mountain) round which numerous stars revolve, where there is neither night nor darkness nor bleak wind nor hot wind nor filth produced by the daevas. . . . This mansion was constructed by the sun Yazata and his companion Yazatas." This passage proves that Mithra was distinct from the sun, Hvare; but the following passage places the distinction beyond all doubt:—"Just as the moon shines, so does Mithra cause his body to shine." Again if Mitra were identical with the sun Hvare a special and separate Nyayesh, as well as Yashta would not have been assigned by the Avesta to Mithra alone as there are a Nyayesh and a Yashta assigned to Hvare, the sun alone.

11. Before proceeding further in the inquiry, we must note certain explanations in order to do justice to the pure doctrines of the Avesta, and prevent their being confounded with the Mithraic doctrines. The teachings of Mithraism about Mithra, as a god, and his worship in the form of an idol and in temples and before altars are absolutely repugnant to the spirit and ordinances of Zoroastrianism. The sum and substance of Zoroastrian doctrines have been crystallized by Herodotus for all times in the following passage: "The Persians have no gods, no temples, nor altars and consider the use of them a sign of folly. This comes I think from their not believing the gods to have the nature of man." This formula of Herodotus strikes the keynote to the true interpretation of the Avestic texts. In order to reach the popular intelligence of those times the Avesta had to describe all the Yazatas except Ahuramazda in terms of descriptions of human beings. But those descriptions are to be understood in the light of the above formula of Herodotus, and are to be taken only in their metaphorical sense. And the Vendidad and the rest of the Avesta and Zoroastrian usages and practices have been vehemently opposed to the worship of idols and daevas.

12. As already stated the Meher Yashta gives the fullest description of the Avestic Mithra. Most of the Yazatas have ascribed to each of them a Yashta. But the longest of all the Yashtas is the Meher Yashta consisting of thirty-three sections. The Yashtas next in point of length are the Frawardeen Yashta with thirty-one, and the Aredwisoor Yashta with thirty sections. The rest of the Yashtas are comparatively much shorter. This fact proves, that Mithra held the place of the most favoured Yazata; and that the Frawashees and Aredwisoor occupied the next but still most highly favoured places in the estimation of the ancient Iranians. This demonstrates the author's theory, that no new religion can wholly break up the religious ideas existing

prior to its establishment. We have shown elsewhere that the Frawashees, as representing the primitive universal ghost-worship, had a hold upon the Iranians, which Zoroastrianism could not dissolve. And Aredwisoor personifying probably the river Oxus was also a favourite object of worship to the Iranian Zoroastrians, as it is still to their descendants, just as their brethren the Hindoos worshipped and still worship the great rivers in India. And Zoroastrianism adopted these and other pre-Zoroastrian divinities, and, as it were, spiritualized them. But Mithra must have held the premier place in pre-Zoroastrian worship, as the god of war, appealing most to a warlike people like the ancient Persians. And it is this popularity of Mithra, that, as we shall see, brought about his migration to ancient Rome and other countries of Europe.

13. The Meher Yashta contains the following description of Mithra:—He is Mathra-bodied, a strong-armed, puissant warrior, a valorous ruler. He is 10,000 times watchful, valorous, all-knowing, undeceivable. He has a chariot drawn by four horses of a spotless white colour, eating spiritual food and having the hoofs of their fore-legs shod with gold shoes, and those of the hind legs with silver shoes. They are all tied to one pole. On the outside of his chariot Mithra carries 1,000 bows, 1,000 spears, 1,000 double-edged discs, 1,000 double-edged swords, 1,000 iron rods, 1,000 maces—all as powerful and deadly as could be. But Mithra's mace is particularly terrible. It has 100 knobs, and 100 edges, and is made of brass and is gilded with gold. His attributes are as follows :—I. He grants victory to whichever of two contending hosts first worships him.—II. He grants to those warriors who worship him and invoke his aid strength and health for their bodies, strength to smite their enemies, and strength for their chargers.—III. He who is protected by Mithra is proof against the well-pointed lance, and the swift-flying shaft.—IV. Mithra is stern, as well

as most beneficient for countries, as well as men.—V. He grants to those who worship him among other things valour and strength to smite enemies.—VI. He is the bitterest and deadliest enemy and punisher of those who violate their promises. He is a terror to and a deadly enemy of daevas. His function is to keep a watch on the world with his eight companions in his mansion on the Alburz mountain, and from there he constantly descends swiftly to the earth in his chariot to succour and protect those who deserve his aid and protection and to overwhelm those who offend him. The ceremonies for worshipping Mithra and winning his favour are as follows:—I. Offering sacrifices of beasts, cattle, winged and flying birds.—II. Undergoing ablutions for three or two days and nights accompanied with thirty or twenty penances of the "upajans."

14. But as bearing testimony to the true spirit of Zoroastrianism underlying all this anthropomorphic description of Mithra, and also as showing the wonderful contempt of the spirit of that religion for the mere forms and ritual of worship, as distinguished from rectitude of conduct and piety, we may reproduce the following most striking passage in the Meher Yashta:—"It is not sufficient to perform religious ceremonies and spread out barcem and recite long Yejeshnes. If he who performs them be without piety, be immoral, do not control himself according to the commandments, he does not please Ahuramazda, nor the other Ameshaspandas nor Mithra".

15. As already shown, the worship of Mithra held the foremost rank in the Zoroastrian system of worship, especially among the Iranian military classes, who could not help invoking that patron Yazata of warriors. And, as shown elsewhere, the worship of the sun arose amongst the Aryans after the worship of the ghost and before the worship of other divinities, like Mithra. The worship of the sun would therefore hold the

same premier place of honour with Mithra amongst the Iranians. And it does so still amongst their descendants in India. Parsi religious practices still require the morning prayers to be begun with prayers to the sun and Mithra at the same time, to the latter immediately after the former. Prayers are then offered to the other Yazatas, including Ahuramazda. This explains why the two Yazatas are confounded and by mistake held to be identical, though most clearly distinct. The fact of the pre-eminence achieved by the worship of Mithra amongst the Iranians proves that they themselves attributed their truly great achievements, as an imperial people, to that worship principally. And naturally non-Iranians would take the same view, and attribute all the Iranian successes to the superhuman being principally worshipped by the Iranians especially when he happened to be, as it were, the god of war. Hence it is easy to imagine that the ancient Romans, when they came into contact with the Iranians, learnt of and adopted in time this view. And there were points of contact between the two nations. The boundaries of their respective dominions touched each other in Asia.

16. The Encyclopædia Britannica says: "The worship of Mithras gained a footing in Rome under Dominitian, was regularly established about 100 A.D., and by Commodus about 190. Finally the mysteries were prohibited." There is nothing to fix the exact date, when Mithraism was evolved in Rome. It is certain that the process of evolution must have gone on long before the recognition of the cult by Dominitian. And the political and social condition of ancient Rome about the beginning of the Christian era was quite favourable to the growth and expansion of the new religion. The Romans were a military people, and had founded a large empire by conquests both in Europe and Asia. The Roman soldiers played a most important, if not the leading, part in the Roman government. Even the Emperors were elected by the senate and the soldiers both.

The Romans were also susceptible to foreign influences. As Gibbon remarks: "It is a just but trite observation that victorious Rome was herself subdued by the arts of Greece." Further the Romans were a tolerant people. "Such was the mild spirit of antiquity," says Gibbon, "that the nations were less attentive to the difference than to the resemblance of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves that under various names and with various ceremonies they adored the same deities." And the Romans were not averse even to the continual deification of men. Says Gibbon: "The deification of the emperors is the only instance in which the Romans departed from their accustomed prudence and modesty. The Asiatic Greeks were the first inventors and the successors of Alexander the first objects of this servile and impious mode of adulation. It was easily transferred from the kings to the governors of Asia; and the Roman magistrates very frequently were adored as provincial deities, with the pomp of altars and temples, of festivals and sacrifices. . . . It was natural that the emperors should not refuse what the proconsuls had accepted . . . and the imperious spirit of the first Cæsar too easily consented to assume during his lifetime a place among the tutelar deities of Rome." It was therefore most easy for the warrior god Mithras and his cult to be accepted by a people like the Romans. Moreover the fall of the republic and the growth of despotism under the empire must have induced the Romans to distrust their early gods who could no longer protect them and their political power in the state. Thus the entry into Rome of Mithraism is easily intelligible. And from Rome as a centre Mithraism must have spread to the other countries of Europe, occupied by Rome, being carried there direct by the Roman military classes; and the Asiatic auxiliary troops of the Romans would also convey the cult to the Roman provinces in Europe. And the propagation of Mithraism must have received

a great impulse from the successes attending the Persian arms in the wars with the Romans of Artaxerxes and of Sapore, whose capture of the Emperor Valerian must have very considerably strengthened the worship of the Persian war-god Mithras. But it is certain that Mithraism received no countenance from the Iranians. Otherwise the expedition of a professed Mithraist like Julian against them in which he perished would be inexplicable. And we have shown how antagonistic Mithraism is to the spirit of Zoroastrianism.

17. The Encyclopædia Brittanica is of opinion, as already stated, that Mithraism spread upwards from the lower classes. On the contrary the probability on the facts already set out is that by a reverse process it must have been disseminated amongst the Romans. And M. Cumont seems to favour this view. Referring to the measures for the suppression of Mithraism adopted at Rome after the death of Julian he observes: "The hope of restoration was especially tenacious at Rome, which remained the capital of Paganism. The aristocracy still faithful to the traditions of their ancestors still supported the religion with their wealth and prestige." But it could not withstand for any long time the power of the Roman Empire and its established Christian religion when directed towards its extirpation.

18. Having briefly traced the history of Mithraism in Rome, we may examine its tenets and its ritual. At the outset what strikes us most about the cult is the resemblance it bears to Freemasonry to which probably it supplied a model, if nothing more. As M. Cumont observes: "It must not be supposed that Mithraism exhibited nothing more than the benignant phantasmagoria of a species of ancient Freemasonry. In the Roman towns the worship was performed in subterranean vaults. In these artificial grottos the scenes of initiation were calculated to produce on the neophyte a profound impression

. . . . . There were seven degrees of initiation the fifth of which was called Perses or Persian. . . The Mystics were called brethren by one another, because the fellow initiates were expected to cherish mutual affection." Thus the Mithraic ceremonial performances came to be denominated mysteries. But the secrecy observed by Mithraism was derived from Zoroastrianism, which is the only religion in the world that zealously shields from the gaze of the non-Zoroastrians the celebration of its ritual. It imposes restrictions even on Zoroastrians and such of the Zoroastrian priesthood also who are not duly qualified, and prohibits their entry into certain places, marked out by the Kasha as explained by Mr. Mody in his above-mentioned paper. Again, Zoroastrianism also confers degrees but upon initiated priests only; while initiation is an Aryan ceremony, observed by both Iranians and Hindus. Another circumstance, which is peculiar to Mithraism, is that no female was initiated. M. Cumont notes: "Among hundreds of inscriptions that have come down to us not one mentions either a priestess, a woman initiate or even a donatress." Zoroastrianism has never admitted a female to the rank of a priestess. As regards the ceremony of initiation M. Cumont says:

"If we can believe a Christian writer of the 4th century, the eyes of the neophyte were bandaged, his hands were bound with the entrails of chickens, and he was compelled to leap over a ditch filled with water; finally a liberator approached with a sword, and sundered his loathsome bands. . . It was the moral courage of the initiate that was tried." As we have seen, the worship of the Avestic Mithra enjoins ablutions attended with certain penances. The worship of the Roman Mithra imposed a similar rule. M. Cumont says:—"The ritual required repeated lustration and ablutions. This catharsis or purification . . . conformed to the Mazdean traditions." Again Mithraism enjoined like

Zoroastrianism reverence for fire and water, the sun and the moon. M. Cumont says:—"Fire personified in the name of vulcan was worshipped in all its manifestations . . . . . In the deep recesses of the subterraneous crypts it burned perpetually on the altars; and its votaries were fearful to contaminate its purity by sacrilegious contact . . . . . The Mithraists opined, that fire and water were brother and sister; and they entertained the same respect for the one as for the other. A perpetual spring bubbled in the vicinity of the temples and was the recipient of the homage and offerings of its visitors . . . . . The votaries of Mithra like the ancient Persians adored the sun and the moon." Zoroastrianism keeps the fire perpetually burning in certain places of worship and though it reveres water, it does not keep any perpetual spring running near any place of worship. Mithraism seems to have aimed at out-doing Zoroastrianism in this respect.

19. It would be natural to assume, that if Mithraism borrowed ideas regarding Mithra, it would borrow other ideas also. But M. Cumont finds himself compelled to combat the contrary of this obvious view. He says: "The belief appears generally to prevail that Mithra was the only Iranian God that was introduced into the Occident and that everything in his religion that does not relate directly to him was adventitious and recent. This is a gratuitous and erroneous supposition. Mithra was accompanied in his migrations by a large representation from the Mazdean Panthean and if he was in the eyes of his devotee the principal hero of the religion to which he gave his name, he was nevertheless not its Supreme God."

20. We shall now consider the question, whether Mithra was the sun, according to Mithraism. The answer seems to be in the negative; but M. Cumont appears to be in doubt as

to the answer and to be inclined to the opinion, that the sun is the embodiment of Mithra. He says: "The double system of interpretation was particularly applied to the sun; conceived now as indentical with Mithra and now as distinct from him. In reality there were two solar divinities in the mysteries, one Iranian and the heir of the Persian Hvare, the other Semitic, the substitute of the Babylonian Shamash identified with Mithra." But the Mithraic legends about the birth and exploits of Mithra as given by M. Cumont himself conclusively prove that Mithra was not the sun. And we have seen that the Avestic Mithra is distinct from the sun Yazata.

21. The Mithraic cosmogony including the birth and adventures and functions of Mithra may be summarised as follows for the most part in M. Cumont's own luminous language: "At the beginning of the divine hierarchy, and at the origin of things the Mithraic theology, the heir of the Zervanitic Magi placed Kronos, or boundless, infinite time. He creates and destroys all things, he is the Lord and Master of the four elements, that compose the universe; he virtually unites in his person the powers of all the gods, whom he alone has begotten." But we shall see, that Mithra was not begotten by Kronos who begot Jupiter or Ormazd, the heavens, and his wife, Juno or Spenta-Armaiti the earth. From this couple there sprung other deities including (*a*) Neptune or Apąm Napat, the ocean, (*b*) Mars or Shahrivar, the god of metals, (*c*) Vulcan or Atar, the god of fire, (*d*) Bacchus or Haoma, (*e*) Silvanius or Dravaspa, (*f*) Anahitta, the goddess of the fecundating waters, (*g*) Vanaimiti or Nike, (*h*) Arete or Asha, perfect virtue. "All these divinities were enthroned on mount Olympus" corresponding to the Avestic Alburz. We may note here that the Mithraic Mars is not the god of war but is the god of metals, thus leaving Mithra alone as the god of war. Pluto, or Ahriman also born of Kronos, and his wife Hecate,

and their progeny, the demons or monsters (daevas) "occupied in the bowels of the earth a dark and dismal domain. The demons attempted to dethrone Jupiter but were repulsed. They then wandered about on earth to spread misery and corrupt the hearts of men." It was at this stage of the Mithraic history of the world, that Mithra was born to save mankind from the evil machinations of the demons. He was, as already stated, not born of Kronos, or of Jupiter and Juno, but was, as it were, self-born, or self-created. He issued from a rock of which a standing image was worshipped in the temples, with a Phrygian cap on his head. In one of his hands he held a knife and in the other a torch. We may observe that these two articles are significant. With the knife Mithra was to wage war; and with the torch to carry light and illumination into the world, as well as to detect the daevas. The torch was also emblematic of the fire. The Avestic Mithra carries as we have seen all weapons but no knife and relies principally on his formidable mace. Again no such birth is ascribed to the Avestic Mithra showing how the Avesta kept within due limits its metaphorical description of spiritual powers. Soon after his birth Mithra measured his strength with the sun who was forced to do homage to him; and on his so doing he was reinstated by Mithra in his former position, and the two gods remained friends afterwards, supporting each other in all their enterprises. This legend also leaves no doubt but that Mithra was distinct from the sun. The next adventure of Mithra is with a bull. He subdues and tames it, but eventually, under the command of the sun, he slays it. Out of the body of this bull there sprung all the useful herbs and plants that cover the earth with verdure. "This was the first act performed by the Mithraic saviour of men for the benefit of humanity. His next act was to save mankind from the destruction persistently planned by the implacable enemy of man, *viz.*, Ahriman, first through drought, then a deluge and

finally a huge conflagration. From all these calamities one after the other Mithra saved mankind and thus carried out his first mission. After it was over, he partook of a last supper with the other gods and ascended with them to the Heavens from the earth, where he was all this time ever since his birth. "Borne by the sun on his radiant quadriga, Mithra crossed the ocean, which sought in vain to engulf him, and took up his habitation with the rest of the immortals." The function of Mithra after his ascent to the Olympus was to sit in judgment over the souls of dead men; and to protect the faithful ones that piously served him. "He is also the god of armies, who causes his protégés to triumph over their barbarous adversaries." His future and final mission will be to re-descend to the earth after all men are dead; and to re-awaken them to life and then such of them as are just and righteous will be preserved. Thus Mithraism inculcated a belief in the immortality of the soul, and also in resurrection and redemption. And we observe that Mithra of Mithraism is less of a god and more of a man, owes his birth wholly to the earth but is still superior to the gods. This accounts for his popularity. And the legends recounting his birth and exploits are all tainted by the mythology of the times.

22. We need not here go into further details as regards the doctrines of Mithraism. M. Cumont is of opinion, that it "in fact satisfied alike both the intelligence of the educated and the hearts of the simple-minded." And as regards the ethics of the Mithraists M. Cumont is certain, that "it made no concession to the licence of the Babylonian and that it had still preserved the lofty character of the ethics of the ancient Persians. Perfect purity had remained for the Mithraists the cult towards which the life of the faithful was to tend."

23. Before concluding, we must examine a certain proposition of M. Cumont. He says: "The sacred books of Mithraism which contain the prayers recited or chanted during the services, the ritual of the initiations and the ceremonials of the feasts have vanished and left scarce a trace behind." But it is probable that there were no such books at all; and that the prayers, or at least the instructions regarding the ritual, were preserved only in memory and were never reduced to writing. And M. Cumont himself observes at another place: "The tradition of the occult ceremonial was scrupulously observed by a priesthood instructed in the divine science, and distinct from all classes of initiates." This is in exact harmony with the practice of Zoroastrianism, which has never yet preserved any records of its ritual; but has entrusted their preservation to priestly traditions alone.

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