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LIGURIAN RELIGION—LINGAYATS

Equally balanced for and against the law, then a man without peril to his soul was free to use his liberty.

A doubtful law does not bind. But when two opposite opinions are equally or nearly equally probable, you have a right to act to the advantage of either. Therefore the law, being only doubtfully pronounced, has no binding force.

In your case, then, if you can follow an equally probable opinion in favour of liberty (Berti, Eng. tr., ii. 143).

A critical and definitive edition of the Theologia Moralis, equipped with adequate notes, has only recently been brought to completion: Theologiae Moralis S. Alphonsi Mariae de Liguori, ed. Leonardi Gaudé, 4 vols., Rome, 1866–1885. The editor in his preface gives a satisfactory explanation of the incoherence of so many of the saint's quotations as printed in the current editions.

LITURGY.—The fullest life of St. Alfonso di Liguori is that by Berti, 2 vols., Paris, 1865, Eng. tr., ii. Castle, 2 vols., Dublin, 1865 (the translation was put to use, but with great caution, in the current editions, and in many respects superior to the original). Other noteworthy biographies are those of A. Tumel, Vite et miracoli dell' onorevole Alfonso Maria Liguori, 3 vols., Naples, 1797, or written by the augustinian of the same name. See also C. Villenoue, Vita et miracoli de S. Alphonsi Mariae de Liguori, 4 vols., Tournai, 1834; K. D'Herelle, L'éloge du bienheureux Barbare di Liguori, vers 1787; A. Cappelletto, La vita di S. Alfonso di Liguori, Rome, 1872. A good sector of the Order with full bibliography will be found in M. Heinsius, Die Orden und Kongregationen der kathol. Kirche, Freiburg, 1905, iii. 318–336.

On the Probabilist and Equi-probabilist controversy see the anonymous book Sulla questione della probabilita, Rome, 1871, and Thesaurus of the Questione della probabilita, Rome, 1873; also J. de Caloghy, Apologia del lettore di Berthier in et Tatsch, 1874, and his answer, Prodefinizione della teoria della probabilita, Italy, 1873; J. Arents, Grundeiigenschaften der Wahrscheinlichkeit, Berlin, 1873.


LIGURIAN RELIGION.—Solitudes are certainly known of the early history and geographical distribution of the Ligurians that any attempt to give a general account of their religion is impossible. Some of the deities that were worshipped in Roman times in the Ligurian area strictly so-called may be mentioned. The most noteworthy are those closely connected with the Flaminia and the corn, who was probably, like his namesake in the north of Gaulia Transpadana, from whom the modern town of Bormio takes its name, a god of hot springs, and who gave the name to the Lucania in which he was venerated to the east of Albona. Intelligiblly, the modern Ventimiglia. Not less local was the worship of Mars Luscinulaus at Pede (ib. 762), possibly an apple-ripening deity, whose worship was made a occasion on one festival of waggoners or muleteers (plastalibues). Local, too, was the cult of the Matrona Vedintis, where the plural is interesting, also honoured at Cemeneli near the district of the Vedinti. The worship the Matrona with some local epithet or epithets was fairly common in N. Italy, sometimes combined with Ghini, as in an inscription from Tren- canto (Strabo, Conon (ib. 6277), generally with a local epithet, as Seremonio (ib. 762), found at Milan) or Coccia Cemnako (ib. 5384, found at Corbetta, north of Milan). They are often joined with Jupiter Optimus Maximus, and sometimes themselves called lunocerip or form which never appears in Latin inscriptions. It would be exceedingly unsafe, without other evidence, to see in this a trace of any polygenous strain in the Ligurian conception of Olympus; a nearer parallel is the (presumably) generalizing plural in such animistic figures as Nymphs, Faunus, or the 'Clouds' and 'Dows' of the Tabula Aquenica (see Italy [ANCIENT]); or the Anglins of the Marsians—now to speak of the Parce of Greek-Roman fable or the Zeus at Athens.

Other Ligurian examples of these 'Great Mothers' will be found in the Index (ib. 1180). The other deities of the locality are all of common occurrence in Italian communions.

On the important question of the ethnic character and connections of the Ligures, reference must be made to EBCII, art. 'Ligurians,' and the authorities there cited. If, and in so far as, the view of W. Ridgeway ('Who were the Romans?', Brit. Acad. Trans. iii. [1907] 49], with the present writer, ib.), may be accepted as sound, the early history of Ligurian religion would be the same thing as that of the pre-Lusitan population of Western Italy, in particular the Tiburians and other early dwellers on the soil afterwards was Latin (see Italy [ANCIENT], especially the paragraph on the archaic cult of Aricia.

LINGAYATS.—The Lingayats are a religious community in India, numbering nearly three millions in the census of 1911, of whom more than half are found in the southern districts of the Bombay Presidency. In the Bombay districts of Belgaum and Bijapur one-third of the population is Lingayat, and in the adjacent district of Dharwar they constitute nearly 80 per cent. of the total. Beyond the limits of the Bombay Presidency, Lingayats are numerous in the Mysore and Hyderabad States. They also form an important element in the population of the north-west corner of the Madras Presidency.

R Description.—The Lingayats, who are also known as Lingawats, Lingasits, Sivabhusakits, and Virasavits, derive their name from the bhr. word linga, the phallic emblem, with the suffix -aya, and are called the people who bear the linga habitually. Their name literally describes them for the true Lingayat wears on his body a small silver box containing a stone phallicus, which is the symbol of his faith, and the loss of which is equivalent to spiritual death. The emblem is worn by both sexes. The men carry the box on a red silk scarf or a thread tied round the neck; while the women wear it inside their costume, on a necklace. When working, the male wearer sometimes shifts it to his left arm.

The Lingayats are Dravidian, that is to say, they belong to a stock that was established in India before the arrival of the so-called Aryans. They are dark in complexion, in common with the races of Southern India, and speak Kannada, a Dravidian language. They have been not improperly described as a peaceable race of Hindu puritans, though it may be questioned how far their rejection of many of the chief dogmas of Brahmanical Hinduism leaves them the right to be styled Hindus at all. Of the Brahmanic trinity—Brahma, Vishnu, and Siva—they acknowledge only the god Siva, whose emblem, the linga, they bear on their persons. They reverence the Vedas, but disregard the later commentaries on which the Brahmanas rely. Originally they seem to have been the product of one of the numerous formations in India that have gone...
LINGAYATS

aimed against the supremacy and doctrines of the Brahman, whose selfish exploitation of the lower castes has frequently led to the rise of new sects essentially anti-Brahmanic in origin. It seems clear that, while its inception, Lingayatism not only rested heavily on a denial of the Brahman claim to supremacy over all other castes, but attempted to abolish all caste distinctions. All weavers of the linga were proclaimed equal in the eyes of God. The traditional Lingayat teacher, Basava, proclaimed

all men holy in proportion as they are temples of the great spirit, and thus, in his view, all men are born equal. The denial of the supremacy of the Brahman, coupled with the assertion of the essential equality of all men, constituted a vital departure from the doctrines of orthodox Hinduism. Other important innovations were; the prohibition of child-marriage; the removal of all restriction on widows remarrying; the burial, instead of burning, of the dead; and the abolition of the chief Hindu rites for the removal of ceremonial impurity.

The founders of the religion could scarcely have foreseen or property weapons for securing the bonds between their proselytes and the followers of the doctrines preached by contemporary Brahmanic Hinduism.

The reader must not assume that this brief description of the fundamental doctrines of a religious movement which dates from the 12th cent. A.D., conveys an accurate picture of the prevalent Lingayatism of the present day. In connexion with the attitude originally assumed towards caste distinctions, there has been a very noticeable departure from Basava’s teaching. The origin of caste in India is as yet a subject requiring much elucidation. In its development no mean influence must be allotted to non-religion, and political boundaries. Nor can differences of race have failed materially to assist the formation of Indian society on its present basis. One of the most interesting phenomena with the evolution of modern caste is the working of a religious reformation in which caste finds no place on the previously existing social structure of caste units. If caste is largely a manifestation of deep-rooted prejudices tending to raise and preserve barriers between the social intercourse of different sections of the human race, it would seem natural to expect that it would eventually disappear under the pressure of the intellectual and political forces which have been at work during the last 500 years. It is true that the Lingayat religion has been systematized, and in the same way not all members of the Lingayat community undergo the full ceremonial of initiation.

It would probably be safer to apply to the term “Lingayat” all weavers of the linga, who in whatever form they are entitled to the full aṣṭa-vāraṇa on birth or conversion, or to a few only of the eight sacraments. In so doing, the lower orders, from a social standpoint, of the Lingayat community will not be excluded, as they would otherwise be, from the fold

Lingayats are not permitted to touch meat or drink any kind of liquor. The greater number of them are either occupied in agriculture or are traders. They are generally reputed to be peaceful and law-abiding; but at times they are capable of dividing into violent factions with such rapidity and hostility that the dispute culminates in riots, and occasionally in murder. Among the educated members of the community there is a strong spirit of rivalry with the Brahmans, whose intellect and capacity have secured them a preponderating share of Government appointments. Except for these defects, the community may be described as steady and industrious, devoted to honest toil, whether in professional employment or occupied in trading or the cultivation of the soil.

2. History.—Until the recent publication of two inscriptions, which have been discovered and edited by J. F. Fleet, and throw an entirely new light on the origin of the Lingayat religion, the movement in favour of this special form of Siva-worship was commonly supposed to
have not been on foot by the great Lingayat saint, Basava, in the latter half of the 12th century. The acts and doctrines of Basava and of his nephew Channabasava are set forth in two purans, or sacred books, namely, the Basavpuran (ed. Poona, 1895) and the Channabasavapurana (ed. Mangalore, 1831). But these works were not written until some centuries had elapsed since the death of the saint; and it is certain that the substratum of fact which they contain had by that time become so overlaid with tradition and miraculous occurrences as to render it difficult to sift from it the threads of history. The Basavpurana describes Basava as the son of Brahman parents, Madaraja and Moolambika, inhabitants of Bagavegi, usually held to be the town of that name in the Bijapur district of the Bombay Presidency. Basava is the Kannarese name for 'bull,' an animal sacred to Siva, and thus a connexion is traced between Basava and the god Siva. At the age of eight, Basava refused to be initiated with the sacred thread of the twice-born caste, to which he belonged by birth, declaring himself a worshipper of Siva, and stating that he had come to destroy the distinctions of caste. By this knowledge of the Saiva scriptures he attracted the notice of his uncle Baladeva, then prime minister to the king of Kalyan, Bijjala. Baladeva gave him his daughter Gangadewi in marriage. Siva, in whose temple Basava was a priest, was also the chief deity of the Chalukyan kingdom of Kalyana in the middle of the 12th cent., installed Basava as his prime minister, and gave him his younger sister Nagalamba as wife. The passage further recites the birth of Channabasava from Basava's unmarriage sister Nagalamba, by the working of the spirit of the god Siva. The myth in connexion with this miraculous conception is interesting. Basava, while engaged in prayer, saw an angel emerge from the ground with a small seed in its mouth. He took the seed to his home, where his sister swallowed it and became pregnant. The issue of this unique conception was Channabasava. Uncle and nephew both preached the new doctrines, and in so doing encountered the hostility of the Jainas, whom they ruthlessly persecuted. A revolution, the outcome of these religious factions, led to the assassination of king Bijjala and to the flight of the king and his nephew Basava is said to have been finally absorbed into the linga at Kalid Sangameswar, and Channabasava to have lost his life at Ulvi in North Kanara, a district in the Bombay Presidency. A personal pilgrimage to Lingayats to the shrine of the latter takes place to this day.

Two important inscriptions bearing on these traditions of the origin of the Lingayats deserve consideration. The first was discovered at the village of Mangali, a few miles from Bagavegi, the traditional birthplace of Basava. This record (as also many others) shows that king Bijjala gained the kingdom of Kalyana in A.D. 1156. It also states that a certain Basava was the builder of the temple in which the inscription was first put up, and that Madaraja was worshipped, or held of the village, when the grains in aid of the temple were made. Basava is further described as the son of Vrishodas and son of Chandraja, and as the man of grace and virtue. The second inscription was found at Abbar in the Dharwar district of the Bombay Presidency, and belongs to about A.D. 1200. It relates the fortunes of a certain Pinnara, a servitor of the god Siva, who was the son of a Brahmin, and who, however, of his own accord took the vows of an ascetic, and went to the temple of Siva at Abbar, and was initiated into the Siva sect. It was in this temple that the Brahmanic and the Aryan influences were blended, and it was there that the Lingayat faith was founded. The story of the origin of the Lingayats, as told in the inscription, is another example of the manner in which the traditions of the Lingayats are preserved.

In dismissing the question of the origin of the Lingayat religion, it seems desirable to give an instance of the claims advanced by the sect for the importance of their religion as compared with Buddhism. The sect claims to have been established by the great Lingayat saint, Basava, in the latter half of the 12th century. The sect and doctrines of Basava and of his nephew Channabasava are set forth in two purans, or sacred books, namely, the Basavpuran (ed. Poona, 1895) and the Channabasavapurana (ed. Mangalore, 1831). But these works were not written until some centuries had elapsed since the death of the saint; and it is certain that the substratum of fact which they contain had by that time become so overlaid with tradition and miraculous occurrences as to render it difficult to sift from it the threads of history. The Basavpurana describes Basava as the son of Brahman parents, Madaraja and Moolambika, inhabitants of Bagavegi, usually held to be the town of that name in the Bijapur district of the Bombay Presidency. Basava is the Kannarese name for 'bull,' an animal sacred to Siva, and thus a connexion is traced between Basava and the god Siva. At the age of eight, Basava refused to be initiated with the sacred thread of the twice-born caste, to which he belonged by birth, declaring himself a worshipper of Siva, and stating that he had come to destroy the distinctions of caste. By this knowledge of the Saiva scriptures he attracted the notice of his uncle Baladeva, then prime minister to the king of Kalyan, Bijjala. Baladeva gave him his daughter Gangadewi in marriage. Siva, in whose temple Basava was a priest, was also the chief deity of the Chalukyan kingdom of Kalyana in the middle of the 12th cent., installed Basava as his prime minister, and gave him his younger sister Nagalamba as wife. The passage further recites the birth of Channabasava from Basava's unmarriage sister Nagalamba, by the working of the spirit of the god Siva. The myth in connexion with this miraculous conception is interesting. Basava, while engaged in prayer, saw an angel emerge from the ground with a small seed in its mouth. He took the seed to his home, where his sister swallowed it and became pregnant. The issue of this unique conception was Channabasava. Uncle and nephew both preached the new doctrines, and in so doing encountered the hostility of the Jainas, whom they ruthlessly persecuted. A revolution, the outcome of these religious factions, led to the assassination of king Bijjala and to the flight of the king and his nephew Basava is said to have been finally absorbed into the linga at Kalid Sangameswar, and Channabasava to have lost his life at Ulvi in North Kanara, a district in the Bombay Presidency. A personal pilgrimage to Lingayats to the shrine of the latter takes place to this day.

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it. Mr. Karibasavasubras, Professor of Sanskrit and Kannada in the State College of Mysore, contends that the Saiva sect of Hindus has always been divided into two groups, the one comprising the weavers of the Lingayat sect, and the other those who do not wear it. The former he designates Vira-saiva, and the latter the Vira-saiva consist of Brahmans, Kastriyas, Vaisyas, and Sdras, the fourfold caste division of Manus. Quoting from the 17th chapter of the Parasnet Paramasha Vyana, he declares that the Vira-saiva Brahman are also known as Sudha Vira-saivas, Vira-saiva kings as Marga Vira-saivas, Vira-saiva Vaisyas as Misra Vira-saivas, and the Sdras of the community as Ante Vira-saivas. In his opinion, the duties and penances imposed on the first of these classes are (1) the austerities (see p. 70), (2) penance and body commendation, (3) the worship of Siva without sacrifice, (4) the recital of the Vedas. Further he adds that the Hindu adharma, or conditions of life of brahmapuri, goshar, and vaisya, and the duties, householders, and ascetics, are binding on Vira-saivas, and quotes from various Sanskrit works, texts in support of this view. He furnishes a mythical account of the origin of the Lingayat sect with the time of the creation of the world. The importance of this summary of his views lies in the fact that it is completely typical of the claims that many members of the Lingayat sect have recently commenced to advance to be included, in a sense, within the fold of orthodox Hinduism, with the mistaken notion of thereby improving their social status. They divide themselves into Manu's fourfold caste scheme of Brahmans, Kastriyas, Vaisyas, and Sdras, regardless of the fact that theirs is in origin a non-caste religion, and that Manu's scheme, which can only with great inaccuracy be applied to the more orthodox Hindu castes, is totally unsuited to the Lingayats. A sign of this movement towards Brahmanic Hinduism among Lingayats is to be found in the occupation of their castes by certain Lingayats at recent censuses to enter themselves as Vira-saiva Brahmanas; and it seems probable that these claims to great antiquity for their religion and for a continuous origin are not more than the product of the present inclination of the educated members, who are jealous of the pre-eminence of the Brahmanas.

The second group of subdivisions, therefore, differs essentially from the Panchamsalis, though the members also have the austerities rites. It is described in BG under the name of "Affiliated Lingayats."  

(3) The third group of subdivisions can be divided into two classes of uncles, one of which is the trade of the weavers, and the other is the weaving trade. The weavers of this group may still dine together, but for purposes of marriage the subdivisions rank one above the other, and it is permissible for a bridegroom of one subdivision to take a bride only from the divisions below his. The reverse process, namely, of a bride marrying a youth of a lower division, is strictly forbidden. Members of the lower subdivisions of this group rise to the highest by performing certain rites and ceremonies. The marrying of a boy to a girl beneath him in social rank and of a girl to a boy above her is part of a system of isogamy and hypergamy, and is not all uncommon in many Indian castes. It is a probable speculation that the early converts in course of time came to rank themselves as superior to the more recent converts of the community, and the growth of this feeling would be in harmony with the ideas that prevail in all societies, to the early converts declining to wed their daughters to the newcomers, though they would accept brides from the latter as socially inferior, if only slightly so. The Panchamsalis, as they may be called for lack of a better name, are all entitled to the austeria rites, and rank socially above the remaining groups. In BG xxxii, 218 they are described as "Pure Lingayats."
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fore be complete unless they were included. On this point the evidence of J. A. Dubois is of inestimable value. He writes:

"Of even a Tarabai join the sect be considered in no way inferior to a Brahmin. Whenever a Lingayat is found, there, there are always the coven of the deity, without distinction of caste or rank." (Religious Customs and Ceremonies, p. 117).

Lingayats of this description marry only within their subdivision. They are described as 'Half Lingayats' in Bho, and their subdivisions just described smaller groups are found, known as exogamous sections, that is to say, groups of which the members are held to be so closely connected that, like blood-relations, they must marry outside their section. Little accurate information is available regarding the nature and origin of these sections; but it appears that in the higher ranks they are named after five Lingayat sages, Nandi, Bhagavat, Vira, Viga, and Avadhu, and in this respect closely resemble the ordinary Brahmanic gotras (q.v.). The Lingayats do not allow the children of brothers to intermarry, nor may sisters' children marry to.

Marriage is performed in every district under the protection of the Dharma Pujare (q.v.). The bride and bridegroom are looked upon with disfavour. Marriage is both infant and adult. Sexual licence is neither recognized nor tolerated, but is punished, if need be, by excommunication. Polygamy is permitted, but is usual only where the wife has been taken in the first wife has failed. The divorcement that arise on social or religious questions are settled by the panchayat, or committee of five elders, an appeal lying to the court of the math, or religious order. The land is often scattered over the tract of country in which Lingayats predominate; but there are five of special sanctity and importance, namely, at Ujir, Suris, Kusad, Gulesi, and Dhusar. From these decisions on vexed questions of doctrine and ritual issue from time to time.

4. Beliefs and customs.—It has been seen that the Lingayats are believers. In the god Shiva, the third person of the Hindu triad, signifying the creative and destructive forces in the universe. Thence they derive the phallic, or Linga, emblematic of recreation, and the sacred bull, Nandi. But the Lingayats are also a people of the gods, found in all their temples, and in all probability the emblem of strength. The ceremonies in vogue at birth, betrothal, marriage, and death have been accurately described by R. C. Carr in his monograph on the Lingayat community (Madras Government Press, 1906), and are given below.

One principal Lingayat ceremony known as the aastha, or eightfold sacrament, has also been already referred to in some detail (p. 70 above). The essentially Lingayat beliefs and ceremonies, such as the wearing of the Linga, the worship of the Linga, and the administration of aastha rituals, are, however, as usual in India, constantly mingled with many commonplace Hindu beliefs and customs. It is a common practice in India for Hindus to worship at the shrines of Muslimpirs, or saints, and in the same way Lingayats will combine the worship of the special objects prescribed by Shiva with the worship of purely Hindu deities such as Hanuman, Ganesha, Puthum, Narasimha, and many others. The investigations hitherto conducted do not clearly show how far Lingayat and Hindu ritual are liable to be combined; but it can be confidently predicted that the lower orders of the community, who still keep in touch with the unconverted sects, will in all probability continue to do so. Of course, speaking, they belong, will be found to adhere in many instances to the beliefs and customs of their unconverted fellow castemen, despite the teaching and influence of the aastha.

The specially Lingayat ceremonies described by Carr are:

(1) Birth.—It is customary for the female relatives attending a confinement to bathe both mother and child. On the second or third day boiled turmeric and water is applied to the mother, and a ceremony known as aastha, or the aastha ceremony, is performed. The pithi of the afterbirth by the offering of food, rice leaves, turmeric, and a coconut, is considered necessary for the safe sucking of the child. Within seven days the mother receives the "birth" or water in which the child has been washed (see above, p. 70), the mother also partakes of it.

(2) Betrothal.—In this ceremony the bridegroom's family come to the bride's house on an auspicious day in company with a jangam. They bring a woman's dress, a cloth, two coconuts, five pieces of turmeric, five leaves, and betel-leaf and arecanut. They also bring flowers for the sivaska (a cap of flowers made for the bride), gold and silver ornaments, and sugar and betel-nut for distribution to guests. The bride puts on the new clothes with the ornaments and flowers, and sits on a folded blanket on which various devices have been made with rice. Some married women fill her lap with fresh coconuts and other things brought by the bridegroom's party. Music is played, and the women sing. Five of them pick up the rice on the blanket and gently drop it on to the bride's knees, shoulders, and head. They do this three times with both hands; and sugar and betel-nuts are then distributed, and one of the bride's family proclaims the fact that the bride has been given to the bridegroom. One of the bridegroom's family then states that the bride is accepted. That night the bride's family feed the visitors on sweet things; dishes made of hot or pungent things are strictly prohibited.

(3) Marriage.—The marriage ceremony occupies from one to four days, according to circumstances. In the case of a four-day marriage, the first day is spent in worshipping ancestors. On the second day rice and oil are sent to the local mast, or religious house, and oil along to the relatives. New pots are brought with much shouting, and decorated in the god's room. A marriage hall is erected, and the bridegroom sits under it with twelve. A married woman's sister, and goes through a performance which is called surya. An enclosure is made round them with cotton thread passed ten times round four earthen pitchers placed at the four corners. Five married women come with boiled water and wash off the oil and turmeric with which the bride and the bridegroom and his companions have been anointed. The matrons then clothe them with the new clothes offered to the ancestors on the first day. After some ceremonial the thread forming the enclosure is removed and given to a jangam. The surya being over, the bridegroom and his relative are taken back to the god's room. The bride and her relative are then taken to the pandal, and another surya is gone through. When this is over, the bride is taken to her room and is decorated with flowers. At the same time the bridegroom is decorated in the god's room, and, mounting on a bullock, goes to the village temple, where he offers a coconut. A chain of flowers called basinga is tied to his forehead, and he returns to the house. In the god's room a patak, consisting of three metal vases with betel and ashes, has been arranged, one vase being placed at each corner and one in the middle. By each kalak is a coconut, a date fruit, a betel-leaf, an areca-nut, and a rice tied in a handkerchief. A rope is passed round the square, and round the centre kalak another thread, one end of which is held by the family gour and the other by the bridegroom, who sits opposite to him. The gour wears a ring.

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made of kasa grass on the big toe of his right foot. The bride sits on the left-hand side of the bridegroom, and the garu raises her right and left hands respectively with kusa grass. The joined hands of the bride and bridegroom are washed, and bīva (Eyalis ornata) leaves and flowers are offered. The offering priest then consecrates the neck ornament and the thread, ties the latter on the wrists of the joined hands, and gives the former to the bridegroom, who ties it round the bride's neck, repeating some words after the priest.

The tying of the tāli is the binding portion of the ceremony. Before the tāli is given to the bridegroom, it is passed round the assembly to be touched by all and blessed. As soon as the bridegroom ties it on the bride, all those present throw over the pair a shower of rice. The bridegroom places some cummin seed and jīpī, or unrefined sugar, on the bride's head, and the bride does the same to the bridegroom. Small quantities of these articles are tied in a corner of the cloth each, and the clothes are then knotted together. The bride washes the bridegroom's feet, and he throws rice on her head. The newly married couple offer fruits to five jāngams, and present them with five pies. The relatives worship the bride and bridegroom, wash their feet, and offer prayers, and the procession departs on the second day. On the third day, friends and relatives are fed. On the fourth day, bride and bridegroom ride in procession through the village on the same bullock, the bride in front. On arrival they throw scented powder at each other, and the guests join in the fun. Then follows the wedding breakfast, to which only the near relatives are admitted. They are seated at the jāngams and the elders, and take off the consecration thread from their wrists and tie it at the doorway. The five matrons who have assisted are given presents and discharged, and the marriage is now complete.

In a one-day marriage the above ceremonies are crowded into the short time allotted. The remarriage of widows was one of the points on which the Bānava insisted, and was probably one of the largest causes of contention with the Brahmans. Widow remarriage is allowed at the present day, but the authorities at Ujjini see fit to disregard it. They say that among jāngams it is prohibited; and among the upper classes of Lingayats it is the growth of custom.

(4) Death.—The dead are buried in a sitting posture facing towards the north, but an exception is made in the case of unmarried people, who are buried in a reclining position. Before the sick man dies, the ceremony called āhārā-tālē is performed. He is given a bath, and is made to drink holy water in which the jāngam's feet have been washed. He is made to give the jāngam a headkerchief with vībātī (ashes), rudhrās (seeds of the bastard cedar), daksīna (coin), and nābāsā (betal-leaf). This is followed by a meal, of which all the jāngams present and the relatives and friends of the patient partake. It appears to be immaterial whether the patient is still alive or not. It is stated that, if the invalid survives this ceremony, he must take to the jungles and disappear; but in practice this is not observed. The death party resembles in some respects an Irish ‘wake,’ though the latter does not commence until the deceased is well on his way to the next world.

After death the corpse is placed in a sitting posture, and the jāngam, who has received the offering before death, places his left hand on the right shoulder of the body, and on the left side of the corpse the usual distribution of coins and betel to jāngams follows. The body is then carried in a cōmū, or bamboo chair, to the burial-ground. The grave should be a cube of 9 feet dimensions, with a nick on one side in which the corpse is to sit. The linga is united and placed in the left hand, bīva leaves and vībātī are placed at the side, the body is wrapped in an orange-coloured cloth and flowers. The grave is filled in. A jāngam stands on the grave, and, after reciting the usual duḥsani, shouts out the name of the deceased, and says that he has gone to Kuṭāna, or heaven.

Memorial ceremonies are contrary to Lingayat tenets; but in this, as in other matters, the influence of the Brahmans appears, and among some sections an annual ceremony is performed. The performance of śrīḍālā, or the funeral ceremonies common to other Hindus, is unknown. Dubois tells us that a Lingayat is no sooner buried than he is forgotten.

*The point in the creed of the Brahmans which appears to me to be most remarkable is their entire rejection of that fundamental principle of the Hindu religion, maryastara, or utmaśaya (chānd.) (p. 106).

From this it would follow that they do not believe in ghosts. But there is a generally accepted idea that evil spirits sometimes take possession of females. This may be a rude way of expressing the fact that the gentle sex is ‘uncertain, coy, and hard to please.’ Although the ceremony of śrīḍālā is unknown, once in a year, and on the new moon day of the month Bhadrapada or in Asvina, they offer clothes and food to (a) ancestors in general, (b) childless ancestors, and (c) men who have died in violent death.

Among Lingayat widow remarriage is common, and divorce is permissible. The ordinary law of Hindus is followed in regard to inheritances. Lingayats regard their jāngams, or priests, as incarnation of Śiva, and will bathe their lingas in the water in which the jāngam has washed his feet and thus rendered holy. They have numerous superstitions regarding good and bad omens. Thus, it is lucky to meet a deer or a dog going from right to left, whereas the same animals passing from left to right will bring ill luck (monograph on Lingayats by R. C. Carr). They do not observe the pollution periods of the Hindus, and their insistence on the ordinary Hindu purification ceremonies is notorious (Dubois, pt. i. ch. ix.). Members of other religious communities who wish to become Lingayats are called on to undergo a three-days' ceremony of purification. On the first day they allow their face and head to be shaved, and bathe in the products of the cow, which alone they may feed on and drink that day. The second day they bathe in water in which the feet of a jāngam have been washed, and which is therefore holy water. They eat sugar and drink milk. On the third day they take a bath described as pānchāmrt, i.e., they apply to the head and body a paste made up of plantains, cow's milk, clarified butter, curds, and honey, and wash it off with water; they again drink the first, or water in which the feet of a jāngam have been washed, and are then invested with the linga, after which they are allowed to dine with Lingayats, and are considered members of the community. Women undergo the same ceremony, except the head-washing.

5. General remarks.—It will be gathered from the foregoing sketch of the origin and present-day social organization and customs of the Lingayats that the community is virtually a religious class section in process of reversion to a congeries of castes holding a common religion. It has been seen how, in the 12th cent., a movement was set on foot and spread abroad by two Brahmans, Kavantara Rāmānuja and Bānuḍa, in which, to abolish the ceremonies and restrictions that fettered the intercourse between the different ranks of orthodox Hindu society of the period, and to
establish a community on a basis of the equality of its members, irrespective of sex, by means of the purifying worship of the one god Siva. It seems clear that the movement found special favour in the last years of the Jain tradition of the period, which would have ranked, as Vaishyas, below both Brahm-\[\text{...}]

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plote hymnals and catechisms, in which the gling chos has been preserved for us almost untouched.

1. Is the gling chos the ancient religion of the whole of Tibet?—Although the sources in which gling chos materials were collected exclusively in Western Tibet, it is probable that the gling chos was the ancient religion of the whole country. (1) We are informed by a source of Tashilhunpo (in Central Tibet) that an endless variety of versions of the Karmapa-text (not the Karmo-sro, which belongs to the subject of Lamadh) are current, just as is the case in Ladakh (Western Tibet), where each village has one or even more versions of its own. (2) In the legends of Milarepa there are embodied several gling chos.

(1) Milarepa seems to be extremely clever in building a bridge from the gling chos to Lamayuru. He was a native of Eastern Tibet, Khangchen Lhunpo (or the Kampa-ba) being his native country. But, even if the gling chos can be proved to be, territorially a real Tibetan religion, the question still remains whether it is the original property of the Tibetans (Tibeto-Chinese) race or belongs to the Mongol and Chinese population, who are the true adherents and preservers of it at the present day, and who are not of Tibeto-Chinese; but possibly of Aryan and Mustang stock.

2. Cosmology of the gling chos.—In all the sources mentioned below, in the literature, three large realms are spoken of:

1) Tong lha, heaven (literally, 'the upper gods,' or 'the gods above').—A king reigns in Tong lha called Kyer dzong snyan-pa. He is also called dbang-po rgyal, and also dbang po rgyal-po. The name of his wife, the queen of heaven, is dbang-dam. Rgyal-po, Ane dbur, dun-mo, or also dbang po rgyal-po. They have three sons, Don yod, Don dpon, and Don grub. The youngest is the most prominent figure. Lightning flashes from his sword out of the middle of black clouds. Don grub descends to the earth and becomes king of gling. According to one theory, thunder seems to be caused by the walking of the gods, and, according to another, it is the groaning of the dragon-shaped dbang-po, dwelling in the dark clouds, when it is assailed by Kesar with his sword of lightning. Three daughters of the king of heaven are also mentioned.

The life of the gods is an idealized form of man's life. They constitute a State, with kings, ministers, servants, and subjects. They abide in perfect happiness, and live, free from illness, to a good old age. They tend, apparently on the earth, certain goats known as la ma. These must defend against the devil, Bsdun. Kesar later on discovers many of the la ma in the latter's realm. The king and the queen often change their shape. The former becomes a white bird or a yak, and the latter takes the shape of a woman, a dog between a cow and a yak, a golden or turquoise fly, or a dove.

(2) Bar dsum, the earth (literally, 'the firm place in the middle').—Other names are tsun yul, land of men, and gling, 'the continent.' The principal deity of this earth is mother Skyabs bhum (or Skyabs dman). It is probable that she is identical with b rim-ma, the goddess of the earth (H. A. Jachko, Tibetan-English Dictionary, London, 1881). She rides a horse called Wtan rta dmor chung. Of her subjects, the human race, we do not hear much in the saga.