

Encyclopædia of Religion and Ethics

EDITED BY

JAMES HASTINGS

WITH THE ASSISTANCE OF

JOHN A. SELBIE, M.A., D.D.

PROFESSOR OF OLD TESTAMENT LANGUAGE AND LITERATURE IN THE
UNITED FREE CHURCH COLLEGE, ABERDEEN

AND

LOUIS H. GRAY, M.A., Ph.D.

SOMETIME FELLOW IN INDO-IRANIAN LANGUAGES IN COLUMBIA UNIVERSITY, NEW YORK



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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 strict doubt as to the existence of the law. Therefore the law, being only doubtfully promulgated, has no binding force. Therefore it is true that you can follow an equally probable opinion in favour of liberty' (Berthe, Eng. tr., ii. 143).

A critical and definitive edition of the *Theologia Moralis*, equipped with adequate notes, has only recently been brought to completion: *Theologia Moralis S. Alphonsi Mariae de Liguori*, ed. Leonardi Gaudé, 4 vols., Rome, 1905-12. The editor in his preface gives a satisfactory explanation of the inaccuracy of so many of the saint's quotations as printed in the current editions.

LITERATURE.—The fullest life of St. Alfonso di Liguori is that by A. Berthe, 2 vols., Paris, 1900, Eng. tr., II. Castle, 2 vols., Dublin, 1905 (the translation has been subjected to careful revision and is in many respects superior to the original). Other noteworthy biographies are those of A. Tannoia, *Della Vita ed istituto del venerabile Alfonso Maria Liguori*, 3 vols., Naples, 1798-1802 (a valuable source written by a devoted disciple of the saint). See also C. Villecourt, *Vie et institut de S. Alphonse Marie de Liguori*, 4 vols., Tournai, 1863; K. Dligskron, *Leben des heil. Bischofs und Kirchenlehrers Alfonsus Maria de Liguori*, Regensburg, 1887; A. Capecelatro, *La Vita di S. Alfonso Maria de Liguori*, Rome, 1879. A good account of the Order with full bibliography will be found in M. Heimbucher, *Die Orden und Kongregationen der kathol. Kirche*², Paderborn, 1908, iii. 313-333.

On the Probabilist and Equiprobabilist controversy see the anonymous *Vindiciae Alphonsianae*², Brussels, 1874, and *Vindiciae Ballerianae*, Bruges, 1873; J. de Caigny, *Apologetica de Aequiprobabilismo Alphonsiano*, do. 1894, and *De genuino Probabilismo licito*, do. 1904; J. Arendt, *Crisis Aequiprobabilismi*, Brussels, 1902; J. Wouters, *De Minusprobabilismo*, Paris, 1905; A. Lehmkühl, *Probabilismus Vindicatus*, Freiburg, 1906. A severe indictment of the moral teaching of St. Alfonso di Liguori will be found in A. Harnack, *Lehrbuch der Dogmengeschichte*², Freiburg, 1898, iii. 591, 644 ff.; P. von Hoensbroech, *Die ultramontane Moral*, Berlin, 1902; J. J. I. Döllinger and F. H. Reusch, *Geschichte der Moralstreitigkeiten*, Munich, 1889, and the pamphlet of R. Grassmann, *Auszüge aus der Moraltheologie des heil. Alphons v. Liguori*, Stettin, 1895, which has been widely distributed as a controversial tract. In reply see, inter alia, J. H. Newman, *History of my Religious Opinions*, London, 1865, pp. 273 ff. and 348 ff.; A. Keller, *St. Alphons v. Liguori* oder Robert Grassmann I, Wiesbaden, 1901; 'Pilatus,' *Was ist Wahrheit?*, do. 1902, and *Quos Ego*², do. 1903; F. ter Haar, *Das Decret des Papstes Innocenz XI. über den Probabilismus*, Paderborn, 1904; V. Cathrein, *Moralphilosophie*², Freiburg, 1899, i. 397 ff.; H. Ryder, *Catholic Controversy*¹⁰, London, 1890.

H. THURSTON.

LIGURIAN RELIGION.—Solittle is 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 attached to a particular spot, such as Mars Cemenelus (*CIL* v. 7871), sometimes worshipped without the first name, and clearly connected with the town of Cemenelum; and Bormanus, who was probably, like his namesake in the north of Gallia Transpadana, from whom the modern town of Bormio takes its name, a god of hot springs, and who gave the name to the Lucus Bormani on the coast to the east of (Album) Intimelum, the modern Ventimiglia. Not less local was the worship of Mars Leucimalacus at Pedo (*ib.* 7862), possibly an apple-ripening deity, the dedication to whom was made on some festival of waggoners or muleteers (*plostraliibus*). Local, too, was the cult of the Matronæ Vediantæ, where the plural is interesting, also honoured at Cemenelum in the district of the Vediantii. The worship of Matronæ with some local epithet or epithets was fairly common in N. Italy, sometimes combined with Genii, as in an inscription from Tremezina on Lake Como (*ib.* 5277), generally with a local epithet, as *Deruonnæ* (*ib.* 5791, found at Milan) or *Vcellasice Concananæ* (*ib.* 5584, found at Corbetta, north of Milan). They are often

joined with Jupiter Optimus Maximus, and sometimes themselves called Iunones—a plural form which never appears in pure Latin inscriptions. It would be exceedingly unsafe, without other evidence, to see in this a trace of any polygamous strain in the Ligurian conception of Olympus; a nearer parallel is the (presumably) generalizing plural in such animistic figures as Nymphæ, Fauni, or the 'Clouds' and 'Dawns' of the Tabula Agnonsensis (see ITALY [ANCIENT]); or the Angitæ of the Marsians—not to speak of the Parcæ of Græco-Roman fable or the Σεμναι at Athens.

Other Ligurian examples of these 'Great Mothers' will be found in the Index to *CIL* (p. 1180). The other deities of the locality are all of common occurrence in Italian communities.

On the important question of the ethnic character and connexions of the Ligures, reference must be made to *EB*¹¹, 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] 42, with the comments of 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-Tuscan population of Western Italy, in particular of the Aurunci and other early dwellers on the soil of what afterwards was Latium (see ITALY [ANCIENT]), especially the paragraph on the archaic cult of Aricia).

R. S. CONWAY.

LINGAYATS.—The Lingayats are a religious community in India, numbering nearly three millions at 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 50 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.¹

1. Description.—The Lingayats, who are also known as Lingawants, Lingangis, Sivabhaktas, and Virasaivas, derive their name from the Skr. word *linga*, the phallic emblem, with the affix *āyta*, and are '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 phallus, 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 neck-string. 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 Kanarese, a Dravidian language. They have been not inaptly described as a peaceable race of Hindu puritans, though it may be questioned how far their rejection of many of the chief dogmas of Brahmanic Hinduism leaves them the right to be styled Hindus at all. Of the Brahmanic triad—Brahmā, Viṣṇu, and Śiva—they acknowledge only the god Śiva, whose emblem, the *linga*, they bear on their persons. They reverence the Vedas, but disregard the later commentaries on which the Brāhmins rely. Originally they seem to have been the product of one of the numerous reformations in India that have been

¹ The census of 1911 gives the following figures for Lingayats: Bombay Presidency, 729,431; Mysore, 1,339,248; Madras Presidency, 134,502; total India, 2,876,293.

aimed against the supremacy and doctrines of the Brāhmins, whose selfish exploitation of the lower castes has frequently led to the rise of new sects essentially anti-Brāhmanic in origin. It seems clear that, in its inception, Lingayatism not only rested largely on a denial of the Brāhman claim to supremacy over all other castes, but attempted to abolish all caste distinctions. All wearers 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 Brāhmins, 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 forged more potent weapons for severing the bonds between their proselytes and the followers of the doctrines preached by contemporary Brāhmanic 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 function, 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 connected 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 not unnatural to expect that it would tend to reassert itself within the fold of an essentially casteless religion so soon as the enthusiasm of the founders had spent itself; and it is not unlikely that the mere fact of converts having joined the movement at an early stage in its history would generate a claim to social precedence over the later converts, and thus in time reconstitute the old caste barrier that the reformers spent themselves in endeavouring to destroy. One of the most interesting pages in the history of caste evolution, therefore, must be that which deals with the evolution of caste inside the fold of a religious community originally formed on a non-caste basis. A remarkable instance of such evolution will be found in the history of Lingayatism. The Lingayats of the present day are divided into three well-defined groups, including numerous true castes, of which a description will be found in the section dealing with their social organization (see p. 72). With the rise of caste distinctions, numerous other changes occurred in the nature of the Lingayat religion. The *ayyas* or *jaṅgams*, the priests of the community, devised in time a ritual and ceremonies in which the influence of the rival Brāhman aristocracy can freely be traced. The more important of these ceremonies are described in § 4 below. But it is essential to a thorough understanding of the nature of Lingayatism that the most important ceremony of all, known as the *aṣṭavarṇa*, or the eightfold

sacrament, should be understood by the reader. It is commonly asserted nowadays by prominent members of the Lingayat community that the true test of a Lingayat is the right to receive the full *aṣṭavarṇa*, and that the possession of a few of these eight rites only does not entitle the possessor to be styled a member of the community. The contention seems scarcely in harmony with the popular usage of the term 'Lingayat.'

The *aṣṭavarṇa* consists of eight rites known as

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| 1. Guru. | 5. Mantra. |
| 2. Liṅga. | 6. Jaṅgam. |
| 3. Vibhūti. | 7. Tirth. |
| 4. Rudrākṣa. | 8. Prasād. |

On the birth of a Lingayat the parents send for the *guru*, or spiritual adviser, of the family, who is the representative of one of the five *āchāryas*, or holy men, from whom the father claims descent. The *guru* binds the *linga* on the child, besmears it with *vibhūti* (ashes), places a garland of *rudrākṣa* (seeds of the bastard cedar) round its neck, and teaches it the mystic *mantra*, or prayer, known as *Namah Sivāya*—i.e. 'Obeisance to the god Siva.' The child being incapable of acquiring a knowledge of the sacred text at this early stage of its existence, the prayer is merely recited in its ear by the *guru*. The child has then to be presented to the god Siva in the person of a *jaṅgam*, or Lingayat priest, who is summoned for this purpose. On his arrival the parents wash his feet, and the water in which the feet are washed is described as the *tirtha* or *charaṇatirtha* of Siva. This water is next poured over the *linga* attached to the infant. The *jaṅgam* is fed, and a portion of the food from the dish is placed in the child's mouth. This final ceremony is known as *prasād*. Occasionally the double characters of *guru* and *jaṅgam* are combined in one person. When the child attains the age of eight or ten, the ceremony is repeated with slight modifications.

It will be seen that this eightfold ceremony forms a very concise test of a Lingayat's religious status, and may be not unfitly compared to the rites of baptism and confirmation which are outward and visible signs of admission to the Catholic Church. But not all Christians are confirmed, and in the same way not all members of the Lingayat community undergo the full ceremony of initiation. It would probably be safer to apply the term 'Lingayat' to all wearers of the *linga*, whether they are entitled to the full *aṣṭavarṇa* 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 to 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 rancour 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 Brāhmins, 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 deciphered and edited by J. F. Fleet, and throw an entirely new light on the probable origin of the Lingayat religion, the movement in favour of this special form of Siva-worship was commonly supposed to

have been set 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 *purāṇas*, or sacred books, named, after them, the *Basavapurāṇa* (ed. Poona, 1905) and the *Channabasavapurāṇa* (ed. Mangalore, 1851). But these works were not written until some centuries had elapsed since the death of the saints; and it seems certain that the substratum of fact which they contain had by that time become so overlaid with tradition and miraculous occurrences as to render them of little historical value. The *Basavapurāṇa* describes Basava as the son of Brāhman parents, Madiraja and Madalambika, residents of Bagevadi, usually held to be the town of that name in the Bijapur district of the Bombay Presidency. Basava is the Kanarese 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 invested 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 his knowledge of the Saiva scriptures he attracted the attention of his uncle Baladeva, then prime minister to the king of Kalyan, Bijjala. Baladeva gave him his daughter Gangadevi in marriage. Subsequently Bijjala, a Kalachurya by race, who usurped the Chalukyan kingdom of Kalyan in the middle of the 12th cent., installed Basava as his prime minister, and gave him his younger sister Nilalochana to wife. The *purāṇas* further recount the birth of Channabasava from Basava's unmarried sister Nagalambika, 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 ant 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 Jains, whom they ruthlessly persecuted. A revolution, the outcome of these religious factions, led to the assassination of king Bijjala and to the flight of Basava and his nephew. Basava is said to have been finally absorbed into the *liṅga* at Kudal Sangameswar, and Channabasava to have lost his life at Ulvi in North Kanara, a district in the Bombay Presidency. An annual pilgrimage of Lingayats to the shrine of the latter at Ulvi 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 Managoli, a few miles from Bagevadi, the traditional birthplace of Basava. This record (as also many others) shows that king Bijjala gained the kingdom of Kalyan in A.D. 1156. It also states that a certain Basava was the builder of the temple in which the inscription was first put, and that Madiraja was *mahāprabhu*, or head of the village, when the grants in aid of the temple were made. Basava is further described as the grandson of Revadasa and son of Chandiraja, and as a man of great sanctity and virtue. The second inscription was found at Ablur in the Dharwar district of the Bombay Presidency, and belongs to about A.D. 1200. It relates the fortunes of a certain Ekantada-Ramayya, an ardent worshipper of the god Siva. Ramayya came into conflict with the Jains, and defeated them, both in dispute and, the inscription says, by performing a miracle—we may venture to say, by arranging matters so that he seemed to perform it—which consisted in cutting off his own head and having

it restored to him, safe and sound, by the grace of Siva, seven days later. All this came to the notice of King Bijjala, who summoned Ramayya into his presence. And Ramayya, making his cause good before the king, won his support, and was presented with gifts of lands for the temple founded by him at Ablur in the new faith. The incidents related of Ramayya are placed shortly before A.D. 1162, so that he would have been a contemporary of Basava. No mention, however, of the latter or of his nephew is found in this record.

If we accept the contemporary inscriptions as more entitled to credit than the tradition overlaid with myth recorded at a later date, it seems clear that both Basava and Ekantada-Ramayya were reformers who had much to do with the rise of the Lingayat doctrine, and that the event is to be placed in the 12th century. Lingayat scholars of the present day, indeed, claim a far earlier date for the origin of their faith. But their contention that its origin is contemporaneous with that of Brāhmanic Hinduism has yet to be established by adequate evidence. The best opinion seems to be that of Fleet, who considers that there is no doubt that the present Lingayat sect is more or less a development of the gild (mentioned in many inscriptions) of the 500 Swamis of Aihole, a village in the Bijapur district, the protectors of the Vira-Bananjū religion, who were always more or less strictly Saivas, but, with a free-mindedness which is not now common, patronized also Buddhism. The movement, however, in which the 500 Swamis of Aihole joined seems certainly to have originated with Ekantada-Ramayya at Ablur. And probably the prevalent tradition of the present day, that Basava was the originator of it and the founder of the community, must only be attributed to his having quickly become acquainted with the new development of Saivism started by Ramayya, and to his having taken a leading part in encouraging and propagating it in circumstances which rendered him more conspicuous than the real founder. Basava happened to be a member of the body of village elders at Managoli, and so to occupy a recognizable position in local matters, administrative as well as religious. Consequently, it seems likely that, when the first literary account of the rise of Lingayatism came to be written, which was unquestionably an appreciable time after the event, his name had survived, to the exclusion of Ramayya's. Accordingly, the writer of that account was unable to tell us anything particular about Ramayya, beyond duly recording the miracle performed by him, and attributed the movement entirely to Basava, assigning to him an assistant, his nephew Channabasava, who is perhaps only a mythical person. But it must be also admitted that the early history of the movement may be capable of further elucidation, and that the present-day claims of the leading Lingayats for a very early origin for their religion, though lacking the support of historical evidence, have this much to rely on, that it is essentially probable that the Dravidian races of Southern India, whose primitive deities were absorbed by the Aryan invaders into the personality of their god Siva, always leaned towards the special worship of Siva to the exclusion of the other members of the Brāhmanic triad, and combined with this preference a dislike of Brāhmanic ritual and caste ascendancy which is the real substratum of the movement ending in the recognition of Lingayatism.

In dismissing the question of the origin of the Lingayat religion, it seems desirable to give an instance of the claims advanced by learned members of the community for a greater antiquity for their religion than historical evidence would afford

it. Mr. Karibasavashastri, Professor of Sanskrit and Kanarese in the State College of Mysore, contends that the Saiva sect of Hindus has always been divided into two groups, the one comprising the wearers of the *linga*, and the other those who do not wear it. The former he designates Virāṣaiva, and declares that the Virāṣaivas consist of Brāhman, Kṣatriya, Vaiśya, and Śūdra, the fourfold caste division of Manu. Quoting from the 17th chapter of the *Paramēśvar āgama*, he declares that the Virāṣaiva Brāhmanas are also known as Suddha Virāṣaivas, Virāṣaiva kings as Marga Virāṣaivas, Virāṣaiva Vaiśyas as Mīra Virāṣaivas, and the Śūdras of the community as Anteve Virāṣaivas. In his opinion, the duties and penances imposed on the first of these classes are (1) the *aṣṭavarna* (see p. 70), (2) penances and bodily emaciation, (3) the worship of Śiva without sacrifice, (4) the recital of the Vedas. He further asserts that the Hindu *āśramas*, or conditions of life of *brahmachārī*, *gṛhastha*, and *sannyāsi*, i.e. student, householder, and ascetic, are binding on Virāṣaivas, and quotes, from various Sanskrit works, texts in support of this view. He furnishes a mythical account of the origin of Lingayats at 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 community 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 standing. They endeavour to divide themselves into Manu's fourfold caste scheme of Brāhman, Kṣatriya, Vaiśya, and Śūdra, 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 Brāhmanic Hinduism among Lingayats is to be found in the organized attempt made by certain Lingayats at recent censuses to enter themselves as Virāṣaiva Brāhmanas; and it seems probable that these claims to a great antiquity for their religion and for a caste scheme based on Manu's model are chiefly significant as signs of the social ambitions of the educated members, who are jealous of the precedence of the Brāhmanas.

3. Social organization.—The results of investigations undertaken in the Bombay Presidency in 1900 by committees of Lingayat gentlemen entrusted with the duty of preparing a classification of the numerous social subdivisions of the Lingayat community tend to show that the relation of these various groups to each other is one of some complexity. Broadly speaking, Lingayats appear to consist of three groups of subdivisions.

(1) The first, which for convenience may be named 'Panchamsalis with full *aṣṭavarna* rites' (see p. 70 above), contains the priests of the community, known as *ayyas* or *jaṅgams*, and the leading trader castes, or *banjigs*. It is probable that this group is the nearest approximation to the original converts, who, it will be remembered, could interline and intermarry without restriction. The seven subdivisions 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 may rise to the higher 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 at

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 lead, 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 *aṣṭavarna* rites, and rank socially above the remaining groups. In BG xxiii. 218 they are described as 'Pure Lingayats.'

(2) The next group is that of the 'non-Panchamsalis with *aṣṭavarna* rites.' This group contains over 70 subdivisions, which are functional groups, such as weavers, oil-pressers, bricklayers, dyers, cultivators, shepherds, and the like. It seems probable that they represent converts of a much later date than those whom we have styled Panchamsalis, and were never permitted to interline or intermarry with the latter. In this group each subdivision is self-contained in regard to marriage; that is to say, a *jādar*, or weaver, may marry only a *jādar* girl, a *bādig*, or carpenter, may marry only a *bādig* girl, and so on, resembling in this respect the ordinary Hindu castes, which are usually endogamous. Members of one subdivision may not pass to another. The names of the subdivisions are commonly indicative of the calling of the members, and it is of special interest to note here how the barriers erected by specialization of function have proved too strong for the original communal theories of equality which the Lingayats of early days adopted.

It is interesting to observe that considerable diversity of practice exists in connexion with the relations of the subdivisions of this group to the parent Hindu castes from which they separated to become Lingayats. In most cases it is found that, when a portion of an original Hindu caste has been converted to Lingayatism, both intermarriage and interlining with the unconverted members are finally abandoned, and the caste is broken into two divisions, of which one is to be recognized by the members wearing the *linga*, and the other by their wearing the sacred thread of the twice-born. But in some instances—e.g., the Jeers of the Belgaum district—the Lingayat members continue to take brides from the non-Lingayat section, though they will not marry their daughters to them; it is usual to invest the bride with the *linga* at the marriage ceremony, thus formally receiving her into the Lingayat community. In other cases the Lingayat and non-Lingayat sections live side by side and dine together at caste functions, intermarriage being forbidden. In this case, however, the former call in a *jaṅgam* to perform their religious ceremonies, and the latter employ a Brāhman. The more typical case seems to be that of a caste subdivision given in the Indian Census Report (*Bombay Census Report*, 1901, ch. viii. p. 182). In the last century a Lingayat priest of Ujjini converted a number of weavers in the village of Tuminkatti, Dharwar district, Bombay. These converts abandoned all social intercourse with their former caste brethren, and took their place as a new subdivision in the non-Panchamsali group under the name of Kurvinaras.

This second group of subdivisions, therefore, differs essentially from the Panchamsalis, though the members also have the *aṣṭavarna* rites. It is described in BG under the name of 'Affiliated Lingayats.'

(3) The third group of subdivisions is the 'non-Panchamsalis without *aṣṭavarna* rites.' It contains washermen, tanners, shoemakers, fishermen, etc., which would rank as unclean castes among Brāhmanic Hindus. It is the practice among Lingayats of the present day to deny that the members of this third group are entitled to be classed as Lingayats at all. They maintain that, since the possession of the full *aṣṭavarna* rites is the mark of a Lingayat, these lower divisions, who at most can claim three or four of the eight sacraments, are only the followers or servants of Lingayats. The contention is not unreasonable; yet it seems that these lower orders would be styled Lingayats by the other Hindus of the neighbourhood, and would describe themselves as such. A classification of the Lingayat community would not there-

fore be complete unless they were included. On this point the evidence of J. A. Dubois is of interest. He writes:

'If even a Pariah joins the sect he is considered in no way inferior to a Brahmin. Wherever the *lingam* is found, there, they say, is the throne of the deity, without distinction of class or rank' (*Hindu Manners, Customs, and Ceremonies*, p. 117).

Lingayats of this description marry only within their subdivision. They are described as 'Half-Lingayats' in BG.

Within the 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, Bhrngi, Vira, Vr̥ṣa, and Skanda, and in this respect closely resemble the ordinary Brāhmanic *gotras* (q.v.). The Lingayats do not allow the children of brothers to intermarry, nor may sisters' children marry together. Marriage with the children of a paternal uncle or maternal aunt is similarly forbidden. A man may marry his sister's daughter; but, if the sister be a younger sister, such a marriage is looked on 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 when the first wife fails to bear a son. The disputes that arise on social or religious questions are settled by the *pañchāyat*, or committee of five elders, an appeal lying to the head of the *maṭh*, or religious house. These *maṭhs* are found scattered over the tract of country in which Lingayats predominate; but there are five of special sanctity and importance, namely, at Ujjini, Śrīśaila, Kollepaka, Balehalli, and Benares. 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 Śiva, the third person of the Hindu triad, signifying the creative and destructive forces in the universe. Thence they derive the phallus, or *linga*, emblematic of reproduction, and the sacred bull, Nandi or Basava, 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 *aṣṭavarṇa*, or eightfold sacrament, has 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 *jaṅgam*, and the administration of *aṣṭavarṇa* rites, are, however, as is 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 shrine of Musalmān *pīrs*, or saints, and in the same way Lingayats will combine the worship of the special objects prescribed by Basava with the worship of purely Hindu deities such as Hanuman, Ganapati, Yellamma, Maruti, 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 section of the caste to which, professionally 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 *jaṅgams*.

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 *vīralu*, or the worship of the afterbirth, is performed. The propitiation of the afterbirth by the offering of food, *nīm* leaves, turmeric, and a coco-nut, is considered necessary for the safe suckling of the child. When the child receives the *tīrth*, or water in which the *jaṅgam*'s feet have been washed (see above, p. 70^b), the mother also partakes of it.

(2) *Betrothal*.—For a betrothal the bridegroom's family come to the bride's house on an auspicious day in company with a *jaṅgam*. They bring a woman's cloth, a jacket, two coco-nuts, five pieces of turmeric, five limes, and betel-leaf and areca-nut. They also bring flowers for the *sūśaka* (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 fantastic devices have been made with rice. Some married women fill her lap with coco-nuts 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; sugar and betel 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 *maṭh*, or religious house, and oil alone to the relatives. New pots are brought with much shouting, and deposited in the god's room. A marriage booth is erected, and the bridegroom sits under it side by side with a married female relative, and goes through a performance which is called *surige*. 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 *jaṅgam*. The *surige* being now 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 *surige* 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 coco-nut. A chaplet of flowers called *bāśinga* is tied to his forehead, and he returns to the house. In the god's room a *pañchkalāś*, consisting of five metal vases with betel and ashes, has been arranged, one vase being placed at each corner of a square and one in the middle. By each *kalāś* is a coco-nut, a date fruit, a betel-leaf, an areca-nut, and one piece tied in a handkerchief. A cotton thread is passed round the square, and round the centre *kalāś* another thread, one end of which is held by the family *guru* and the other by the bridegroom, who sits opposite to him. The *guru* wears a ring

made of *kusa* grass on the big toe of his right foot. The bride sits on the left-hand side of the bridegroom, and the *guru* ties their right and left hands respectively with *kusa* grass. The joined hands of the bride and bridegroom are washed, and *bilva* (*Aegle marmelos*) leaves and flowers are offered. The officiating 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 *tālī* is the binding portion of the ceremony. Before the *tālī* 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 *jāgrī*, 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 of each, and the cloths are then knotted together. The bride worships the bridegroom's feet, and he throws rice on her head. The newly married couple offer fruits to five *jaṅgams*, and present them with five pice. The relatives worship the bride and bridegroom, wash their feet, and offer presents, and the proceedings of the day terminate.

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 returning to the house 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. The married couple worship *jaṅgams* 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 dismissed, 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 Basava insisted, and was probably one of the biggest bones of contention with the Brāhmins. Widow remarriage is allowed at the present day, but the authorities at Ujjini see fit to disregard it. They say that among *jaṅgams* it is prohibited, and that among the other 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 *vibhūti-velai* is performed. He is given a bath, and is made to drink holy water in which the *jaṅgam*'s feet have been washed. He is made to give the *jaṅgam* a handkerchief with *vibhūti* (ashes), *rudrākṣa* (seeds of the bastard cedar), *daśiṇa* (coin), and *tāmbūla* (betel-leaf). This is followed by a meal, of which all the *jaṅgams* 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 *jaṅgam*, who has received the offering before death, places his left hand on the right thigh of the body. The people present worship the corpse, and the usual distribution of coins and betel to *jaṅgams* follows. The body is then carried in a *vimān*, or bamboo chair, to the burial-

ground. The grave should be a cube of 9 feet dimensions, with a niche on one side in which the corpse is to sit. The *linga* is untied and placed in the left hand, *bilva* leaves and *vibhūti* are placed at the side, the body is wrapped in an orange-coloured cloth, and the grave is filled in. A *jaṅgam* stands on the grave, and, after receiving the usual *douceur*, shouts out the name of the deceased, and says that he has gone to Kailāsa, or heaven.

Memorial ceremonies are contrary to Lingayat tenets; but in this, as in other matters, the influence of the Brāhmins appears, and among some sections an annual ceremony is performed. The performance of *śrāddha*, 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 Sivaites which appears to me to be most remarkable is their entire rejection of that fundamental principle of the Hindu religion, *maruṇa*, or metempsychosis' (p. 116).

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 *śrāddha* is unknown, once in a year on the new moon day of the month Bhādrapada or in Āśvina, they offer clothes and food to (a) ancestors in general, (b) childless ancestors, and (c) men who have died a violent death.

Among Lingayats widow remarriage is common, and divorce is permissible. The ordinary law of Hindus is followed in regard to inheritance. Lingayats regard their *jaṅgams*, or priests, as incarnations of Śiva, and will bathe their *lingas* in the water in which the *jaṅgam* 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 indifference to 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 *jaṅgam* 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 *pañcāmṛt*, 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 *tīrth*, or water in which the feet of a *jaṅgam* 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-shaving.

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 an original casteless 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 Brāhmins, Ekantada-Ramayya and Basava, devotees of Śiva, 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 eyes of the Jain traders of the period, who would have ranked, as Vaisyas, below both Brāhman priest and Kṣatriya warrior under the Hindu scheme of social precedence. The community encountered the hostility of the Jains, who remained unconverted, but clung tenaciously to its simple faith in the worship of Siva, and in his emblem, the *linga*. We must assume the probability that the Brāhman converts, of whose existence we possess historical evidence, tended by degrees to assert for themselves social precedence as *ayyas* or *jaṅgams*, i.e. the priests of the community, for which position their knowledge and descent would give them special fitness. In time, indeed, they came to be regarded as the very incarnations of the god Siva, and thus they were holy, imparting holiness in a special degree to the water in which they had bathed their feet, known as *tirth*, so that it plays a prominent part to this day in the Lingayat ceremonies. Once the original notion of universal equality of rank had yielded to the priests a precedence incompatible with such equality, the way was prepared for the introduction of further social gradations, and the older members of the community commenced to claim over the later converts a precedence modelled on that which the priests had established against them. In such a manner the essential doctrine of equality became completely undermined, and in the end gave place to certain rites and ceremonies as the test of Lingayat orthodoxy. Thus, when the more recent cases of caste conversion occurred, a section of a Hindu caste became Lingayat, not, as the founders of the religion would have wished, by being admitted to a footing of equality on the common ground of the worship of Siva and of his emblem the *linga*, but by investiture through certain rites and ceremonies with the *linga*, retaining their distinctive social status as a functional caste, with which other Lingayats would neither marry nor dine. It must be admitted that in the case of most of the Lingayat subdivisions the *jaṅgam* will take food in the house of the members, but here all trace of the original equality ceases; and the Lingayats of to-day present the curious and interesting spectacle of a religious sect broken in the course of centuries into social fragments, of which the older sections remain essentially sectarian, and the more recent in origin possess the typical attributes of ordinary Hindu castes. As in the case of Christianity in some parts of India, the social barriers of caste have proved too strong for the communal basis of the orthodox religion.

LITERATURE.—J. F. Fleet, *Epigraphia Indica*, v. (1899), also art. in *IA* xxx. (1901); C. P. Brown, 'Essay on the Creed, Customs, and Literature of the Jaṅgams,' in *Madras Journal of Literature and Science*, ser. i. vol. xi. (1840); J. A. Dubois, *Hindu Manners, Customs, and Ceremonies*, Oxford, 1906; B. L. Rice, *Manual of Mysore and Coorg*, i. (1895); *BG*, 'Bijapur and Dharwar,' 1880; *Census of India*, 1901, ix., 'Bombay'; R. C. Carr, *Lingayats*, Madras, 1906; R. G. Bhandardkar, *GIAP* iii. 6 (1913), pp. 131-140.

R. E. ENTHOVEN.

gLING CHOS.—The *gling chos* (*gling*-mythology), or *gling glu* (*gling*-song),¹ is the mythology contained in Tibetan folk-lore, and is perhaps the most ancient religion of that country. It is distinguished from the ancient mythology of countries such as Finland and Russia by the fact that it has not to be pieced together from fragmentary allusions scattered through the whole range of Tibetan folk-lore, but can be gathered from com-

¹ The term *gling chos* was first employed by the present writer. Among natives of Tibet the name *gling glu* ('songs of *gling*') is in more general use. In a hymnal discovered in Upper Kanawar the words *Lha chos* and *Bon chos* are used for this type of religion.

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

1. Is the *gling chos* the ancient religion of West Tibet only or of the whole of Tibet?—Although the present writer's materials were collected exclusively in West Tibet, it is probable that the *gling chos* was the ancient religion of the whole country. (1) We are informed by a lāma of Tashilhunpo (in Central Tibet) that an endless variety of versions of the Kesar-saga (not the Kesar-epic, which belongs to the subject of Lāmaism) are current, just as is the case in Ladākh (Western Tibet), where each village has one or even more versions of its own. (2) In the legends of Milārāspa there are embodied several *gling glu*.¹ Milārāspa seems to have been extremely clever in building a bridge from the *gling chos* to Lāmaism. He was a native of Eastern Tibet, Khang chen ābyung lngā (or the Kanchanjanga) 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 Tibetan (Indo-Chinese) race or belongs to the Mon and Bedha population, who are the principal preservers of it at the present day, and who are not of Indo-Chinese, but possibly of Aryan and Mundari, stock.

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

(1) *sTang lha*, heaven (literally, 'the upper gods,' or 'the gods above').—A king reigns in *sTang lha* called *sKyer rdzong snyanpo*.² He is also called *dBangpo rgyabzhin*, and *āBum khri rgyalpo*. The name of his wife, the queen of heaven, is *bKur dman rgyalmo*, *Ane bkur dmanmo*, or *āBum khri rgyalmo*. They have three sons, *Don yod*, *Don ldan*, 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 Kesar 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 *ābrug*, 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 king, 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 *lha ra*. These they must defend against the devil *bDud*. Kesar later on discovers many of the *lha ra* 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 *dzo* (hybrid between a cow and a yak), a golden or turquoise fly, or a dove.

(2) *Bar btsan*, the earth (literally, 'the firm place in the middle').—Other names are *mi yul*, 'land of men,' and *gling*, 'the continent.' The principal deity of this earth is mother Skyabs *bdun* (or Skyabs *mdun*). It is probable that she is identical with *brTanma*, the goddess of the earth (H. A. Jäschke, *Tibetan-English Dictionary*, London, 1881). She rides a horse called *bTsan rta dmar chung*. Of her subjects, the human race, we do not hear much in the saga. The

¹ Some of these *gling glu* will be found in B. Laufer's 'Zwei Legenden des Milārāspa,' in *ARW* iv. [1901] 100-123, *nga ni ngar seng dkarmai bu*, etc.; 131-143, *seng āgangsā āgyingba spar mi ākhyag*, etc.; 194-211, *ābus rībo mchog rab mchod rtenla*, etc.

² This is the actual pronunciation. In literature the name is spelt *brgya sbyin* (Satakratu or Indra).