

gingelly bread and curds, and bathing and fuming form the treatment.

Kālā (Kālī) attacks the child during the ninth year. Feelings of fear, roaring etc. are the symptoms. Bali with gingelly rice, gingelly bread, gingelly powder, Kalmāṣa and pudding form the treatment.

Kalahānsī attacks the child during the tenth year. Fever, burning sensation and emaciation are the symptoms. Bali for five days with bread called Paulik and rice mixed with ghee, exposure to fumes of margosa leaf and smearing the body with a paste of Kottam form the treatment.

Devabhūti attacks the child when it is eleven years old. Then he will utter harsh and cruel words. Bali and smearing as above form the treatment.

Valikā attacks the child in the 12th year. Frequent hiccoughs is the symptom. Treatment is the same as above.

Vāyasī attacks the child when it is 13 years old. All the limbs except the face get emaciated. Treatment is as follows : bali with red rice, red sandal-wood and red flowers; bath in water boiled with the leaves of five trees; and exposure to the fumes of margosa and mustard.

Yakṣiṇī attacks the child when it is fourteen years old. Awkward physical expressions, stomach-ache, fever and thirst are the symptoms. Bali with flesh, rice etc. and bathing etc. as above form the treatment.

Muṇḍikā attacks the child when it is fifteen years old. Various kinds of pains, bleeding etc. are the symptoms. The mother of the child is to be treated for this.

Vānarī attacks the child during the 16th year. Falling down, continuous sleep and fever form the symptoms. Bali during three nights with pudding etc. and bathing and fuming as above form the treatment.

Gandhavatī attacks the child during the seventeenth year. Agitation of limbs and crying are the symptoms. Bali with Kalmāṣa etc. and bathing and fuming as above form the treatment.

The following mantra should be repeated in all balis and gifts.

Om namaḥ sarvamātrbhyo bālapiḍāsamyogaṁ bhūṅja bhūṅja cūṭa cūṭa Sphoṭaya sphoṭaya sphura sphura grhāṇa grhāṇa ākaṭṭaya ākaṭṭaya kaṭṭaya kaṭṭaya evam siddharūpo jñāpayati hara hara nirdoṣe kuru kuru bālikāṁ bālāṁ striyaṁ puruṣaṁ vā sarvagrahāṇāmupakramāt-cāmuṇḍe namo devyai hrūṁ hrūṁ hrīm apasara duṣṭagrahāṇ hram tadyathā gacchantu grhya-tām anyatra panthānam rudro jñāpayati. (Agni Purāṇa, Chapter 299).

GRĀMADEVATĀ. India is predominantly a rural country with a number of villages, and the rural folk depend mainly upon agriculture for living. Agricultural land, rain and epidemics which affect them as well as their cattle—these are the main concern of the villagers. Indians, from very ancient days, used to believe that each of the above has its own presiding devatās. Such devatās are the grāmadevatās.

Devī is the chief grāmadevatā of South India. Devī is called Durgā and Kālī also. But, Devī is worshipped in sixtyfour different forms or aspects. The gentle Devī, viz. in her gentle aspect or attitude has three forms, Kanyā, Kāmākṣī, and Mūkāmbikā. In Kerala Devī is called Bhagavatī also. Valiyaṅgādi Bhagavatī of Calicut is Lakṣmīdevī. Kālī temples in Karṇāṭaka are called 'Kotṭāpuram Lakṣmī Kṣetras'. There are such

temples in Andhra also. Most of them are Jokulāmbikā temples. In Tamil Nadu there are grāmadevatās called Mariamma, Kāliyamma, and Draupadiyamma. Not the Draupadī mentioned in the Mahābhārata; but the Kaṇṇakī of Cilappadikāra is the Devī worshipped in Tamil Nadu.

There are two kinds of Devīs called Saptamātr̥s and Saptakanyās. Saptamātr̥s have puruṣas (husbands) and saptakanyās have seven brothers for help and support. Devī pūjā is very much prevalent in South India. The custom is supposed to be as old as 5000 B.C. Idols of Devī have been unearthed from Mohanjo-daro and Harappa. Even the Buddhists worship the Devīs called Yakṣī and Hārītī. When in after years Hinduism was revitalised these grāmadevatās got promoted as the great Devatās of the epics and the Purāṇas. The Rāmāyaṇa mentions the incident of the Devī called Laṅkālakṣmī driving away Hanūmān. There are famous Kālī temples in Ujjayinī and Calcutta. It is believed that in the temple at Cidambaram also Kālī occupied a prominent place. But, according to legends, Śiva defeated Kālī in a dance competition and ousted her to her present temple at the outskirts of the city. Cāmuṇḍī is worshipped as the ancestral guardian deity in Mysore. The Kāmākṣī temple of Kāñcī, Mīnākṣī temple of Madura and Mūkāmbikā temple of North Karṇāṭaka may be cited as examples for the worship of the gentle form of Devī. Alarmel Maṅkattāyār temple at Tiruccānūr is a very important Devī temple. The 'Aditī' in the Vedas and Koṭṭravai of Tamil Saṅgha texts point to the very long past of the Devī in India. Kālidāsa and Kālamegha (a Tamil poet of the fifteenth century have worshipped Kālī. Śrī Rāmākṣṣṇa Paramahansa and the great modern Tamil poet Bhārati were devotees of Kālī.

There are also grāmadevas worshipped like the grāmadevatās. Muṅiśvara and Karuppan are two prominent grāmadevas. In certain villages Bhairava, Vira, Irula, Kāṭṭeri and Noṅgi are worshipped as grāmadevas. In South Karṇāṭaka a set of Devas called Bhūtas are worshipped, Pañcuruli being one of them. Śāstā or Ayyappa is another grāmadeva. Śāstā is most popular in Kerala and in Tamil Nāḍu. Buddha also is called Śāstā. In certain places idols of Śāstā with two wives, called Pūrṇā and Puṣkalā are also found. Śabarimala Śāstā is yogamūrti (in yogic pose).

In most of the grāmadeva temples idols of the Devas are not found. A pīṭha (stool-like seat) is supposed as the seat of the Deva and it represents the Deva also. But, in some temples weapons like the sword, the club etc. are found. Offerings to the deity in grāmakṣetras and annual festivals are common in such temples. (Nām vaṅamguṁ daivaṅgal-Tamil).

GRĀMAṆĪ. A bhūtagaṇa (set of attendants) of Śiva. Sins of those who worship this gaṇa will be removed. (Anuśāsana Parva, Chapter 150, Verse 25).

GRĀMAṆĪYA. One born in the family of the Kṣatriya, who is the governor of village. Nakula defeated the grāmaṇīyas during the conquest of lands in connection with the aśvamedha of Dharmaputra. (Sabhā Parva; Chapter 32, Verse 9).

GRANTHIKA. Name assumed by Nakula during his life incognito at the Virāṭa palace. (Virāṭa Parva, Chapter 3, Verse 4).