

Calendar of Customs and Festivals.

October 23.

ST. SURLIN, OR ST. SEVERIN.—A saint held in veneration as one of the great patrons of Bordeaux, of which he was a native. On his return from Cologne, St. Armand gave up the bishopric to him. It is a tradition that the cemetery belonging to the church of St. Surin was consecrated by Christ himself accompanied by seven bishops, who founded the principal churches in Aquitaine and were afterwards canonised.

October 25.

ST. CRISPIN AND ST. CRISPINUS.—Martyrs who came from Rome to preach at Soissons towards the middle of the third century, working with their hands in the night and making shoes for the poor at a very low price, an angel supplying the leather. They, therefore, became the patron saints of shoemakers, cordwainers, and cobblers, who observed this day as a holiday on which no work could be done. At Hexham they held a dinner at which a King Crispin, a queen, prince, and princess were elected from their number and from their families. They afterwards went in procession through the streets with banners, etc. At Newcastle the cordwainers held a coronation of St. Crispin at the Freeman's Hospital, and walked in burlesque procession through the streets. At Cuckfield and Hurstpierpoint in Sussex the day was kept with much rejoicing and bonfires were lit, though a suggestion connected the celebration with Agincourt. At Tenby, in Wales, an effigy was hung on some prominent place the night before. On the saint's day it was taken down and carried about the town. A mock will was then read, distributing articles of its dress among the shoemakers until nothing remained.

October 26.

In Macedonia the month of October, the month of seed time, is known as the month of St. Demetrios from the observation of his feast on this day—a feast specially devoted to the celebration of marriage. The month is also known as 'the second little summer.'

October.

At about this time of the year a number of festivals are observed in India for the promotion of fertility in animals and crops. On the first day of the bright half of the month of Kārtik (October-November), a festival in which cattle play a leading part, is widely prevalent in northern India, but with many local variations. In Bihār and parts of Bengal the cattle are incited to worry and gore a pig or made to chase a mock pig, a bag or blankets stuffed with straw or chaff. In these provinces it is essentially a festival of the Ahirs, a cowherding caste now practically confined to northern and north central India. One of the most peculiar features is the eating of the pig, which is not the wild boar, but the village pig, the flesh of which is eaten by the despised classes only.

About mid-day the cattle, gaily decorated, are all turned out by the villagers, who carry big red sticks. A pig is purchased and brought to where the cattle are. A rope is attached to it and it is then dragged backward and forward while the cattle are incited to attack it. The owner of any cow or buffalo that gores it with its horns is praised; any timid beast that runs away is brought back and forced to attack with its horns by its owner. The pig is killed and eaten at a feast at which there is a good deal of intoxication, dancing, singing, and playing. The festival lasts about a week, and while it is going on the villagers go round to the houses of the owner of

the village and others and sing and dance before their doors, for which they receive presents.

DIVALI.—The Feast of Lamps, held at the new moon of the month of Kārtik, is intended to promote the fertility and prosperity of the cattle. The Bhils of northern India offer a thanksgiving to their godlings near the cattle sheds. A lamp and seven balls of rice are placed with a circle of rice grains. Five chickens are sacrificed and wine offered. Then the cattle, with their horns painted red, are released from their stalls and driven over the body of a Bhil lying face downward, for which he receives a present of a cloth or turban. In the Deccan cattle racing is used to foretell the prospects of the coming season.

The Divali is followed by the Govardhan, when cowherds, half drunk, collect gifts from their employers, singing "May this house grow as the sugar cane grows." In the Punjab the women make an image of Krishna lying on his back surrounded by little loaves of cow-dung which represent mountains, and cattle with cattle-men watching. On this structure the churn staff, sugar cane, and a lighted lamp are placed. The cowherds are then invited to come and salute the images as they feast on rice and sweets. The ceremony is connected with the sugar cane crop, for until it has been completed by a Brahman eating a bit of sugar cane, no one may eat, cut, or press the sugar cane.

In Bihār the Gwala cowherds at the Divali tie a pig by the feet and drive their cattle over the animal until it is crushed to death, after which they boil and eat the flesh in the fields. Both the Baigas of the Central Provinces and the Gonds sacrifice pigs to the sun-god, Narayan Deo, by laying the animal on a threshold and crushing it to death under a beam. That the pig has replaced a human victim is clear. In Madras a pig was buried at the boundary of a Telugu village and killed by cattle being driven over it; and this method of sacrifice, it is reported, had at one time been followed by the Todas in the case of a human victim.

In South Canara, Madras, certain Rakshasas (demons) known as Kambla Asura, who preside over the fields, are propitiated by buffalo races before the second crop is sown. If these are omitted the crop will fail. A ceremony called *panikkuluni*, or sitting under the dew, is performed the night before. Field labourers sit up all night singing songs to a band about their devil, Nicha, and offering toddy and rice pudding in an earthen pot, which is broken to leave the pudding a solid mass. The field in which the race is to take place is manured and ploughed in the morning, and the seed sown the next day. Cock-fighting follows for some days to propitiate various demons.

In a very interesting ceremony of the earth goddess among the Kazis, after the harvesting of the zonna (*Sorghum vulgare*) crop in the Godavery district, all the men had to go out to hunt and bring back some description of game, while the women dressed in men's clothes. Any man who did not bring back something, be it only a bird or mouse, was driven out with dung and mud, and did not dare return to the village until next day. This festival seems to revert to the primitive division of labour as between the sexes, hunting to men and agriculture to women.

Addendum.

Oct. 18, St. Luke's Day, was also known in York as Whip Dog Day, from the custom of whipping dogs as at Hull (see Oct. 10). The same custom was observed at Manchester on the first day of Acres Fair held at about this time. At Dish Fair held at York on Oct. 18, a wooden ladle was borne in a sling on two stangs by four labourers, each supported by another.