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FOLKLORE ON THE FOOT IN PRE-MODERN INDIA

Introduction.

An Indian equivalent of Bächtold-Stäubli's manual of German superstition, or perhaps better, folklore¹, is an urgent desideratum for which the present study may be the basis of a contribution, because Auboyer's (1987) and Meyer's (1938) articles dealing with the feet are not very detailed and thus less suitable for the purpose. A comparison of beliefs in central Europe and in India, the virtual extremes of the Indo-Aryan territory, shows little concord²; at most both hold that footprints stand for their owner³, as we shall see later on (sub A 3.2.3.2). Generally the ideas appear to be rather local and it does not seem to make much sense to assume that in religious figurative language in India the foot plays the role of the hand in Europe⁴. Some

* The author is obliged to Miss Andrea Polden for polishing his English style, and to Dr Mrs Anna Esposito for procuring several articles. – Abbreviations: Sanskrit texts follow the sigla in Monier-Williams 1899, Pali texts those in the *Epilegomena* of the *Critical Pali Dictionary*, and Jain texts those in Schubring 2000: xi.

1. Bächtold-Stäubli 1927 the article on "foot" (*Fuss*) being in vol. 3 (1931, cols 224-247).

2. No parallel could even be found for the North Hungarian gypsy custom where bride and groom smear each other's left foot with their blood before going to the wedding ceremony (Bächtold-Stäubli 3 [1931], col. 239), and, e.g., the Italians do not *ragionare coi piedi* instead of their hands.

3. Bächtold-Stäubli, *op. cit.*, col. 240.

4. Otto 1923: 75. Even inside Europe 'close at hand' is 'ἐν ποσὶ'.

phenomena in one culture do not exist in the other, as, e. g., the burning of widows and the *satī* stones with their right hands to commemorate them⁵. However, in both regions the feet are a category in the “attractivity stereotype”, though in Europe apparently much later⁶; they occur in many heterogeneous beliefs and practices, and right and left are meaningful.

Emphasis, customary in oriental society, was placed on the feet being the lowliest part of one’s anatomy. Thus “ordinary people take great care not to come into contact with each other’s feet, even in the press of a seated, bare-footed crowd. (...) It was not the fact of this discrimination between the head and the feet which was unfamiliar; to some extent Westerners share this evaluation. The difference lies in the intensity of the feeling which Hindus invest in the subject”⁷. Stepping on some one’s foot, even by accident, requires an immediate apology by stretching out both hands towards the feet of the offended person⁸, as if wishing to touch them and thus beg pardon, whereas outside India a simple “sorry” or the question “have I hurt you ?” would suffice.

The words for ‘foot’ in Sanskrit most commonly used are *aṅghri(-nāman)*, *carāṇa*, *calana*, *pad(a)*, *pāda*, and the rare *lañja*; they often mean ‘root’ as well, but *lañja* apparently also ‘tail.’

In the course of this study we shall first deal with feet that touch the earth (A), viz 1. those of holy men, 2. kings and 3. profane feet, 4. feet as instruments, followed by 5. phrases and similes, 6. feet of animals and 7. feet of theriomorphic beings. Subsequently, feet that do not touch the earth (B), that is divine ones. Some final remarks (C) will conclude our treatise. A study such as this cannot be exhaustive, and occasional repetition and overlapping of the categories are unavoidable. A Subject Index therefore tries to make up for any inconvenience caused.

5. Sontheimer 1982: 277f. and fig. 36. P. 278 Sontheimer interprets the right hand and arm with bangles on *satī*-stones as the *satī* giving her blessings; Young 2002: 15 thinks the power of the bangles on her raised arm facilitates a better rebirth or even liberation. See also Bruhn 2008: 107.

6. See Subject index s.v.

7. Carstairs 1961: 79.

8. Dubois 1978: 329.

A. Feet which touch the earth.

A 1. Feet of *mahā-puruṣas*.

These are, as is well-known, characterized by special marks, *lakṣaṇas*, indicating a future Buddha/Jina, ruler or deity. One of these signs is a wheel (*cakra*) such as that of the sun's chariot⁹, which once, in a difference with Indra, happened to come under his foot and may have left an impression on it¹⁰. At any rate, the late JaimBr 2,369 tells us that in the same way Indra's successor Prajāpati trod on the materialized Evil which embraced his foot, and that thus the arch of his feet came about¹¹. According to another theory, the wheel stems from the Viṣṇu-mythology¹². It occurs not only on the feet of the Buddha¹³, but also, e.g., on those of the Jinist Pratyeka-Buddha Nami¹⁴; it is found on

9. RV 7,63,2.

10. Bollée 1977: 373ff. – This *lakṣaṇa* cannot be explained, as done by Mme Auboyer, by analogically comparing the sun's rays with the spokes of a wheel because the meaning of Skt *pada* 'ray', which follows from ('schliesst sich an' [PWB]) the basic meaning 'foot', does not also mean 'spoke', as French *rayon* does. Mme Auboyer then being very ill probably did not see the English translation of her article (1987: 125), which also contains many printing errors, e.g. 'all' for 'ill'.

11. Accordingly the Buddha's instep: D II 17,24; III 143,20; of the Jina: Aup § 16 (Leumann 1883: 31,6) and Tandulaveyāliya (Schubring 1969: 8).

12. Mbh cr. ed. 12,331,25. The Viṣṇupada at Gayā is preserved in a silver basin under a canopy and within a shrine (Crooke 1972: 231). For further literature see Mette 1973: 21 note 3.

13. DN II 17,13f. – For pictures see, e.g., Sivaramamurti 1983: 13 (women worshipping at Amarāvati, 150 C.E.); Mode 1987 Tafel xviii; Van Lohuizen 1949 fig. 31 (Kaṭrā); Macquitty 1969: 46f. (Bodh Gayā); Karutz 1906: 23 (Thai woodcut in the Museum für Völkerkunde at Lübeck); Armelin 1975: 68 (Wat Jetubon); Zimmer 1968 fig. 556 (Angkor Vat). – Of the famous "left footprint" of the Buddha at Adam's Peak in Śrī Laṅkā, which is a hollow 5 feet long and 21/2 wide (Aigremont 1909: 10; Crooke 1972: 231), I have no picture; it is also venerated by Śaivites as of Śiva and by Muslims as that of "Father Adam" (Crooke, l.c.). See also Karunaratna 1976, esp. 57 for Wat Jetubon (note 50 read Wat Po instead of Wat Phe).

14. Utt 9,60, cf. regarding Mahāvira: Aup § 16 (Leumann 1883: 31,12) and re. Rṣabha: Hemac, *Tri*^o 1,2,686. – At Hemac, *Tri*^o 1,3,380 a *dharma-cakra* is put over the footprints of Rṣabha to prevent their being trodden upon. The footprints of the Śrutakevalin Bhadrabāhu are depicted in Doshi 1981: 93, those of Pārśvanāth in Hampī, which top-to-bottom alongside one another may point to the omniscience of their owner, occur in Sivaramamurti 1983: 12 fig. 3. The wheel may indicate the movement, spread, of the religion started by the saint, cf. the representation of Dao in Chinese as a wheel (Daodejing 11; Möller 2001: 33ff.).

pillars and in *dharmacakra* as well, and may originally be the sun¹⁵. Another mark of interest here is the palmated (*jāla*) (hand and) feet of divine beings such as Nara and Narāyaṇa, and of *mahā-puruṣas*¹⁶.

The feet of the holy Ṛṣabha, which have a *śrīvatsa*, *nandyāvarta*, and other auspicious signs on them (Hemac, *Tri*^o I 2, 689ff.), purify the earth¹⁷; their mere sight destroys karman¹⁸. A hermit's feet representing the person are worshipped, and he is thus asked for pardon in the Kathākośa (16th c.; ed. Hoffmann 143,3). As with St Peter in Rome¹⁹, devotees kiss the big toe of the statue of Jagannāth Śaṅkarseth in Mumbai²⁰. Healing physical illnesses by means of laying on of a foot by saints and other persons to be respected, as already handed down by the Emperor Vespasian²¹, will be discussed below (sub A 2)²². Considering these characteristics it is not surprising that, in order to cleanse themselves from "sins", devotees sprinkle their body with the washings of the Buddha's feet (*pādya*) or those of other holy men²³. Finally some things must be treated here which arise on or under the

15. Foucher in Irwin 1987: 638 note 9.

16. Mbh 12,331,25 *jāla-pāda-bhujau tau tu pādayoś cakra-lakṣaṇau*. – Of the Buddha DN II 17,23 *jāla-hattha-pāda*; III 143,19. The Jina has them only on his hands (Aup § 16 = Leumann 1883: 30,6); Kālidāsa (*Śak* 7,16), too, mentions only webs between the fingers of a Cakravartin *cakravarti-lakṣaṇam* (...) *jāla-grathitāṅgu liḥ karaḥ*, but in Viṣṇu DhPur 37,5 they are said to be also between the toes. The first Jina's feet are described in Kuvalaya-mālā 116,18f. with palmated feet: *-jala-jāmala-dala-lavaṇya-maṇḍitaṃ prathama-Jina-carana-yugalam*.

17. Hemac, *Tri*^o 1,3,298; 1,6,258; – cf. 8,3,698.

18. Hemac, *Tri*^o 1,4,780; the same holds true for touching them: *tvat-padām-bhoja-saṃsparśād dīryate karma dehinām* (Hemac, *Tri*^o 1,6,179).

19. The foot is not kissed just because the statue stands on a high pedestal, but in order to enable devotees to kiss the foot comfortably (Lamer et al. 1952: 229f.).

20. Campbell 1895: 293.

21. Suetonius, *Vesp* 7. See also, e.g. Bozzano 1948: 202 which deals with a case in South Africa; Webster 1973: 107 (countermagic with the Todas).

22. The lifting of Ahalyā's curse is not clear: in Rām 1,48,31 Agastya says to her: *yadā tv etad vanaṃ ghoram Rāmo (...) / āgamiṣyati (...), tadā pūtā bhaviṣyasi* which in 7,30,43 will occur when perceiving him: *taṃ draṅṣyasi yadā, bhadre, tataḥ pūtā bhaviṣyasi*. Cursed to be invisible, she assumes form again when Rāma and Lakṣmaṇa set foot in the *āśram*. The brothers then touch her feet while she is washing theirs (1,49,13-18). – The scene is depicted, e.g. in Deogarh (5th century), see Sivaramamurti 1978 fig. 332.

23. See Low 1835: 62. For water as life-giving or life-renewing principle see Dundes 1981: 273.

feet, first hair, after which a king of Aṅga was called Lomapāda²⁴.

Plants that in consequence of the fructifying contact grow in the footprints of holy persons and of women²⁵, represent a widespread folk-tale motif²⁶ for the foot belongs to the masculine parts of the body²⁷. Thus Buddha statues are often pictured standing on a lotus²⁸. If the lotuses do not grow by themselves, gods or men give a helping hand, as in the case of the Tīrthakara Ṛṣabha, for whom the deities created nine lotuses on which he put his feet one after the other²⁹, or as to the footprints of the Buddha on which devotees throw flowers³⁰. Under the feet of the Jain saint Vṛṣabha there arose nine treasures in the shape of golden lotuses³¹. Footprints can be considered as left-overs of foot steps, just as seed or dung are leavings which are the beginning of something new³². Gopīs followed them in order to find Kṛṣṇa (Ruben 1944: 149 note 10). Stone-carved pairs of feet of Buddhas and Jinas are frequent, of the former, e.g. in Amarāvati (Schlingloff 1987: 401 fig. 25), of the latter esp. in the Himālaya (*Meghadūta* 55; Jinasena, *Pārśvābhayudaya* 2, 65; on Mt Sammeta in Bihar; of Ādināth at Ranakpur and Palitana (Singhvi 2002: 111 respectively 127) and of Mahāvīra at Pāvapuri³³. Footprints show a nocturnal visit of Sathya Sai Baba (Babb 1986: 161; 180).

24. At Mbh 3,110,19 (at BhāgPur 9,23,7 his name is Romapāda). – Vin I 179,8 mentions a monk named Sona with hairy feet.

25. Thompson 1955-8 Nos A 2621 and 26200.

26. As, e.g. in the case of queen Padumāvati, the daughter of the seer Māṇḍavya and a deer, in whose footprints lotuses emerge (Mvu III 155,4f.; 156,2; 170,1; – Chavannes 1962: A 81 and D 98).

27. Varāhamihira, *BṛhatSaṃhitā* 51,8; cf. Aigremont 1909: 7 (pertains only to the right foot).

28. See, e.g. Sivaramamurti 1970: 85f. with a drawing of a *carāṇa-kamala* made after a painting in Ajaṅṭā (5th c. C.E.) and Schlingloff 1999, fig 92 (at the *mahāprātihārya*). – In a ditch with glowing coal a lotus emerges under the feet of a Bodhisatta as a protection (Ja I 233,18ff.). The feet of the Buddha respectively Bodhisatta radiate a blessing power which elsewhere is particularly said of the feet of women who represent Mother Earth: Aigremont 1909: 8f.

29. Hemac, *Tri*^o 1,3,461. As shown by Foucher, the lotus on which certain important beings sit, or are placed, also lends these divine origin (quoted after Viennot 1954: 155).

30. Macquitty 1969: 46f.

31. Hemacandra, *Tri*^o 1,4,715.

32. Malamoud 1972.

33. Titze 1998: 229 respectively 207. For footprints of those died after ritual fasting see Settar 1986: 189 p.

As well as flowers, the dust must be mentioned. In Mahāvastu (I 168,12*) dust does not stick to the Buddha's feet, otherwise a characteristic of deities³⁴. Hemacandra³⁵, however, says of Rṣabha's feet: "The dust of your feet, as you wander on earth, has become a great elephant for rooting up the tree of evil for men" (Johnson I 1931: 300); possibly here a kind of dust bath is imagined³⁶. In Daṇḍin's *Daś* 244,8 dust particles from an ascetic's feet strewn on the head of patients, an antithesis, cures a disease long incurable by physicians: *tac-caraṇa-rajah-kaṇaiḥ kaiścana śirasi kīrṇair an-ekasyāneka ātaṅkaś ciraṃ cikitsakair a-saṃhāryaḥ saṃhṛtaḥ*. Hemac, *Tri*° II 3,300 lets king Brahmadata prepare a platform of jewels over the footprints of the future Jina Ajita in order to prevent people stepping on them³⁷ and worships it three times a day with flowers. To call oneself a grain of dust on someone's foot can be considered an oriental politeness: *te caraṇa-sarasija-rajah-kaṇikā tathāhaṃ cintanīyā*³⁸ and in Daṇḍin's *Daś* 240,4 a woman wants to be considered a dust grain on her lover's foot. Thus also a man calls himself dust on the feet of the king (Merutunga 78,5).

The sandals of saints, as containing magic power (*śakti*), must always be protected from the more powerful sunshine, just as king Jitaśatru is like a broad sunshade warding off heat (pain) from his citizens (Hemac, *Tri*° II 2,4), and are therefore carried in a palanquin (Abbott 1932: 474), and water is poured on those of a small-pox deity to cool her hot *śakti* (ibidem, 477). The shade of Rṣabha's "feet is equal to the shade of an umbrella for persons subject to misery from the sunshine of the pain of existence" (Johnson; *Tri*° I 6,143). The footprint cult of Prāṇanātha, believed to be an incarnation of Kṛṣṇa in Bundelkhand, is combined with the cult of a book, the Kuljum or Śrī-Mukhavānī, in every Prāṇanātha temple (Ghurye 1964: 196).

34. For the Buddha as a *yakṣa* see Kern 1896; 59 note 9; as a *deva* Gombrich 1991: 10f. et passim, 132 (*devâtideva*).

35. Hemacandra, *Tri*° 1,5,400.

36. Cf. Bollée 1971: 87f.

37. Cf. the childless Belgian women who put their foot on the footprint of the saint Remacle near Spa after drinking water of the river Groesbeek in the morning, in the hope of becoming pregnant (Saintyves 1908: 37f.).

38. Daṇḍin, *Daś* 240,4.

A 2. Royal feet.

Where not metaphorical, the feet of worldly *mahāpuruṣas*, viz kings, are mostly mentioned in connection with their characteristics (*lakṣaṇas*)³⁹, which by the way are shown by their spouses, too⁴⁰. According to Ruben these bodily marks point to a possible assumption of the soles of the feet as seat of the soul⁴¹, that is, that in them the life of the individual was very much distinct (which, when correct, might explain much of the Indian foot taboo. The soles then were a kind of counterpart to Samson's hair). Apart from the characteristics there is an attractivity stereotype in *GaruḍaPur* 65,2f.: the feet of kings do not perspire, have soft soles, resemble the inner part of the calyx of a lotus flower and have toes sitting firmly beside each other, with shining red nails; feet with handsome heels, warm, without protruding veins, with embedded ankles and are arched like a tortoise.

In the Black Yajurveda the King is no longer allowed to touch the earth without shoes⁴² in the first year⁴³ after his initiation (*dīkṣā*) – in a later text the question is of a lifelong interdiction⁴⁴ so as to prevent the earth from absorbing his magic charge⁴⁵ – and the same holds true *mutatis mutandis* for his going out without a sunshade when the sun would be the absorber. If he does so, nevertheless, it is a sign of par-

39. E. g., Spk II 188, 10f.; Mp I 171, 26ff.; Pv-a 74,18f. (soles of the feet with 2.000 isles enabling their owners to autocracy); Ja VI 39,30; KSS 86,76; Varāhamihira, *BS* 69,17 and 34.

40. Varāhamihira, *BS* 70, 3.

41. Ruben 1944: 244. As to this, the Marāṭhī notion *pāya-guṇa* 'men's inherent qualities' is very important (Abbott 1932: 20ff.). An association, possible only in English-speaking psychiatry, is sole – soul: "the basis of personality and that which must be in contact with the earth" (Faraday 1975: 294).

42. In *ĀpŚS* 18,17,12 and 18,22,1 the shoes should be made of boar leather, of a quite strong animal considered a partner of the earth because of its rooting in it (*ŚpBr* 14,1,2,11).

43. *Kāthakasamhitā* 15,8,29.

44. *ŚpBr* 5,5,3,6f.

45. Cf. Frazer 1922: 594. – The King does not touch the earth because he is of divine origin (Hocart 1923: 80ff.) and in fact a god (see later on sub B). To him applies what applies to the gods and these do not touch the earth, perhaps because this characteristic of the spirits of the dead was transferred to them.

ticular humility⁴⁶. Thus King Sagara goes out barefoot, followed by many minor rulers as servants, to worship the *cakra-maṇi*, an approach on foot being more than a *pūjā* adoration⁴⁷, while Śreyāṃsa, his successor to the throne, even runs toward the holy Ṛṣabha without sunshade or slippers⁴⁸. A queen goes *padbhyām eva dhīram āgatya* to her husband (Daṇḍin, *Daś* 182,11) and in Rām 4,25,44 queens, on foot, stride after the bier of their spouse and by using their feet thus also show the difference between the living and the dead. In the case of emotions of another character feet also play a role: the golden embroidery in the form of the Ceylonese king's feet on a blouse of his consort leads King Mihirakula of Cashmere to undertake an expedition against the island and to cause the fall of its ruler⁴⁹.

What has been said before only concerns normal feet for theoretically neither saints nor kings can be physically defective⁵⁰, otherwise

46. The prince Śaṅkaravarman of Cashmere was forced by his father to accompany him barefoot in order to learn the misery of the common people (Rājatarāṅgini 5,196) and in Chavannes 1910 no 13 a royal pair was compelled to serve a brahmin barefooted.

47. Hemac, *Tri*^o 2,4,11 (...) *pāda-cārenōpasthānam pūjāto 'py atiricyate* (12 ...) *so 'nvaḡāmi nṛpaiḥ pāda-cāribhiḥ kim-karair iva*; cf. 2,3,414.

48. Hemac, *Tri*^o 1,3,277f. *yuva-rājo 'pi (...) adhāvat pāda-cāreṇa (...) chatrōpānaham utsṛjya* (...). Cf. 2,4,11f. Often "barefoot" apparently does not exclude shoes, e.g. Hcar 160,16 *upasthāpīte 'pi turaṅge caraṇābhyām evājagāma* when a king in his grief goes thus.

49. Rājat 1,294ff. – Cf. BhāḡPur 10,89,12.

50. When in Mbh 11,15, 7 the angry queen Gāndhārī by her evil eye causes Yudhiṣṭhira to be *ku-nakhī-bhūta*, Arjuna and the other Pāṇḡavas move away. – The religious orders disqualify for admission aspirants with sick members as being unfit for the wandering life: Vinaya I 91,8ff.; a Bodhisatta is never born a cripple (Pj II 50). – Ṭhāṅga 164b and 165b (cty.). – A King is not only addressed as '*deva*', but he is one (Manu 7,5ff.). See further Frazer 1950: 100f. Vakraṅghri Saṃgrāma of Cashmere apparently was a king with bad feet (Rājat 6,276), whereas king Nirjītavarman only got the nick name '*Paṅgu*' ('lame') because he slept in the day and debauched at night (Rājat 5,254). Mahāvīra, too, is spoken of as '*deva*' (Jaini 1979 : 162; Stevenson 1915: 222). – An Oedipal figure in Freud's sense (Obeyesekere 1990: 71ff.; Ramanujan 1983; Kakar 1989: 159) does exist in India, but not as a man with swollen feet, Οἰδί-πους, whose father ran a spike through his feet as a baby when exposing him (see Levin cited in Lessa 1965: 123), and therefore Aigremont's (1909: 11) association with male generative power of his feet seems wrong. Charioteers and an elephant driver refusing to give way at a gate in Haribhadra, *Samar* 408,17ff. and Brhatkathāślokaśaṃgraha 10,53 are not father and son and no one is killed. On the Oedipus-type stories being neither constant in form nor universal see Lessa 1965: 125.

they would also be unable to heal, which was an important royal function. Healing by a king's feet with one's head, or by the laying on of the king's foot on the sick person, is rare in literature, e.g. in the mediæval Dānāṣṭakakathā 1,6 *etasya (...) pādaḥ (tvam) śirasā sprśya yena śighraṃ nīrogo bhavasi*⁵¹. Here, however, it concerns the Vidyādhara king Vajravega who became an ascetic. – Mostly healing takes place by laying on hands, thus said of a seer as early as RV 10,137,7 *hástābhyām (...) an-āmayitnúbhyām (...) tvópa sprśāmasi* and of magicians in 10,60,12 (there the gesture is taken by Geldner as a benediction): *ayám me hásto (...) viśvá-bheṣajo, 'yám śivābhi-marśanaḥ*. – The Buddha calls himself a healer: Sn 560; AN IV 340,15*; in Ja VI 331,11 the Bodhisatta is born with a medicinal herb in his hand, a donation of Sakka (Indra), and therefore is given the name Osadhakumāra. See also Viennot 1954: 192; Eliade 1975: 85 and the bibliographical references in Pfandt 1983: 14. – For the healing power of the king see, e.g., Mbh 15,6,28 *pāṇi-sparśena rājñas tu rājā samjñām avāpa ha*; Harṣa, *Priyadarśikā* 4,10 *hastam upa samhr̥tya*; further Van der Leeuw 1948: 109f.; Paudler 1932: 211f. (by laying on of a foot); royal healing particularly in Europe as by king Pyrrhus with his big toe⁵²; see also Bloch 1924; Hocart 1927: 37ff.; Paudler 1932: 209ff., note 93; Feijóo 1979 I 25 and Le Goff 1990: 338ff. The dust of Rāma's feet revives Ahalyā whom Gautama, her husband, had turned into a stone for adultery with Indra (Zvelebil 1973: 213).

Moreover lifting the foot from the earth as done by King Bāhubali, who had become a monk, may occasionally lead to a satori-like liberation⁵³. A king's healing power is based, according to Hocart 1927: 41ff. on his being a sun-god: at his coronation he is sprinkled

51. Balbir 1982: 116.29.

52. Plutarch, *Vita Pyrrhi* III,2 τοῖς δε σπληνιῶσιν ἐδόκει βοηθεῖν, ἀλεκτρούνα θύων λευκόν, ὑπτίων τε κατακειμένων τῷ δεξιῷ ποδὶ πιέζων ἀτρέμα τὸ σπλάγγνον.

53. Hemac, *Tri*^o 1,5,795f., cf. Kathākośa (Hoffmann 1974) 473,20 *vāvad viṣito muniś caraṇam utpāṭayati, tato (...) utpede kevala-jñānam* 'when the ascetic (Bāhubali) had given up (the *kāyōtsarga* posture) and lifted one foot he at once obtained omniscience', for to lift up a foot means neither floating nor standing normally – an in-between such as dawn, in which Indra killed Namuci: "It is no wonder, then, that the Mahāvira's feat is so often described as having been performed 'suddenly' and 'once and for all' (*sakṛt*, etc.), for whatever is done when it is neither day

with heat (ŚpBr 5,3,5,8), apparently also the kings of the moon dynasty.

After his bath a king puts on bathing slippers with no heels which can be made of *śrīparṇī* or *haricandana* wood, or of leather of various colours decorated with ivory or gold⁵⁴.

Because of pressure from his ministers the prince Agnivarṇa gave darshan only by means of a foot hung out of a bull's eye (Raghuvamśa 19,7).

A footwear exceptional for India, viz boots, were worn by Kuṣāṇa kings such as Kaniṣka and Vima Kadphises who invaded India from the northwest⁵⁵.

Finally, royalty sometimes likes faster means of transport than horses and thus the legendary king Vikrama owned magic shoes – *yoga-pādukā* – with which he could overcome the missing trunk road network⁵⁶; according to Wilson, *siddhi* can have the same meaning (MW). Such shoes also occur in the Harivaṃsapurāṇa 91,16,5 *gayan'-angaṇa-gamaṇau* (Alsdorf 1936: 314).

We now pass on from the *mahāpuruṣa* feet to those of the common folk; here healthy and bad feet are distinguished.

or night (cf. ṚV 10,129,3) is done ex tempore, sub specie aeternitatis, and for ever” (Coomaraswamy 1977: I 528), to whom Eliade 1958: 65 refers. – For Śiva's uplifted foot which bestows liberation see below note 503. Perhaps Śiva's dance can be considered as a variation of the Symplegades or Planctae motif.

54. *Śrīparṇī-dāru-ghaṭite hari-candana-nirmite ... gaja-danta-samudbhūte suvarṇa-racanānvite* (Mānasollāsa II 3: 954ff. [p. 83]).

55. See e.g. Craven 1976: 103, 105; Taddei 1974: 83.

56. *Siṃhāsana-dvātriṃśikā* 11 in Weber 1878: 348. Cf. KSS 3,47; Kṣemendra, *Bṛhatkathāmañjarī* I 2,51; Hemac, *Pari.* 3,72ff. and see also Thompson/Balys 1958 no D 1065.2 and 5; Bhayani 1993: 334.

A 3. Profane feet.

A 3.1. Feet in rest (breech feet; sexual meaning of the foot; foot unction, foot-washing, foot care; incantation).

A 3.1.1. Bad feet.

Crippled persons on the one hand belong (together with handicapped and orphans) to the protégés of a king⁵⁷, on the other hand to those despised⁵⁸, to whom women dare to go because of their general depravedness⁵⁹. They are excluded from the king's advisory council⁶⁰ and meeting them represents a bad omen for a king setting off on a campaign of conquest⁶¹, as was also the case in our classical antiquity⁶². Also animal feet as *Aśvapāda*⁶³, *Kalmāṣa-pāda*⁶⁴, *Kroṣṭupāda*⁶⁵ and *Vyāghrapad* may fall as nicknames into the frame of these associations⁶⁶, on which more below (p. 38). The name *Khañjadeva* should actually not be meant so⁶⁷, because according to *Manu* 8, 274 calling a person *khañja*, even when used rightly, should be punished by a fine in *kārṣāpana*, but proper names

57. Mbh 2,5,113 *pañgūn vyaṅgāna-bāndhavān pitēva pāsi*, cf. 13,25,11 *pañgulasya jaḍasya vā hareta yo vai sarva svaṃ, taṃ vidyād brahma-ghātinam* and AVPar xix b 5.3.

58. As early as VS 30,21; TB 3,4,1,17.

59. Mbh 13,38,21 quoted and translated in Bollée 1970: 118f.; Daṇḍin, *Daś* 219,7f. – The opinion of Aigremont 1909: 24 that men and women with crippled feet actually appear more libidinous than those with healthy feet is beyond my judgement, though in India it occasionally finds support in misogynist stories. – The excruciating practice in imperial China of the previous millennium of tying up girls' feet is not found in India. According to Levy 1966: 151 and 295ff. this crippling caused changes in the pelvic region (cf., however, *ibidem* 145) and influenced sexual experiences (*ibidem* 135, 169 and 281). More details are found in Aigremont 1909: 25 and 32. In Europe in the Middle Ages small feet of women went for beautiful (Bumke 1986: 452).

60. *Manu* 7,149. As in the case of Prince Temiya (the Bodhisatta) they could be executed and buried (Ja VI 12, 24* et passim) or cremated without mantras (GobhilaGS 3,8,12).

61. *Karmapradīpa* II 10 quoted after Kohlbrugge 1938:12.

62. See e.g. Stemplinger 1948: 65.

63. The name of a pseudo-Pāśupata ascetic (Rājāt 3,267).

64. *Saudāsa*; I thank this reference to Professor D. Schlingloff.

65. On Pāṇini 2,4,63 *Yāskādayah* : 31.

66. On nicknames see Hilka 1910: 124.

67. *Mahāvamśa* XXIII 78, cf. above Rājāt 5,253f. (Paṅgu).

often have a negative meaning for apotropaic reasons. Moreover, physical cripples, in fact even breech births, sometimes are considered immune against the evil eye, magic, etc. (see further below, sub A 3.1.3.2a).

Omina shown by a woman's foot are given by the Skandhapurāṇa IV 37,16f.: if a little toe does not touch the ground the owner will kill her husband; if the arch of the foot has a depression, she will be wretched, and if her feet raise dust she has a low character (*pāmsulā*); similarly Vasudevahiṇḍī (Jamkhedkar 1984; 85). Bad *pāyguṇ* is betrayed in a woman inter alia by flat feet. The Marāṭhī word *pāyguṇ* (**pāda-guṇa*) refers to man's inherent qualities and is originally associated with his foot or leg and hence applied to any other thing that comes for the first time into contact with man. It is determined by the conjunction of stars at his birth⁶⁹.

A 3.1.3. Healthy feet.

A 3.1.3.1. Marks and colour. Women's long feet are hold to be beautiful in the epics⁶⁹. A paragon of female feet occurs in Daṇḍin, *Daś* 47,6f. when Kāma is said to have formed them with the sweetness of autumn lilies in his own pleasure-pond (*nārī-viśeṣaṃ viracyātmanah kriḍā-kāsāra-sāradāravinda-saundaryeṇa pāda-dvayam*) and in *Daś* 221,11 they should be plump, not stringy: *māṃsalāv a-sīrālau cāṅghrī*. The soles are treated with red dye⁷⁰, performed by the husband on his

68. Abbott 1932: 20.

69. Rām 2.9.44 *pādaū ca vyāyatāv ubhau*, said of Mantharā, the humpbacked servant of queen Kaikeyī. Cf. above note 59.

70. See Gode 1961: I 347ff. – Lac and henna are mentioned often, the former e.g., in Hcar 133,9; 242, 14. To the latter Sārojinī Naidu dedicated her poem 'In Praise of Henna' (1905: 39):

"Hasten, maidens, hasten away
To gather the leaves of the henna-tree.
The tilka's red for the brow of the bride,

...

But, for lily-like fingers and feet,
The red, the red of the henna-tree".

I have not found the references stated by Jain (1984: 135 note 12), but Daṇḍin mentions red soles (*Daś* 221,9). – For the use of henna in the marriage ritual in Malaysia see Skeat 1900: 375.

legitimate wife as an honour⁷¹. The feet of ideal men and women are like a tortoise (Vdh 204,23; 355,11); those of a woman with a *priyangu*-like dark complexion are big, delicate and considered good (Vdh 355,3), of a light-skinned one, charming, fleshy, large and desirable (Vdh 351,25); cf. the feet of an ideal woman in the 178th Arabian Night: slim and pointed like a spear. Men's feet when looking like winnows point to poverty and misery⁷²; red-brown feet destroy the family; feet the colour of baked clay lead to murder of a brahmin, yellow feet to intercourse with forbidden women⁷³. In Vdh 248,30 a woman is recognized by her feet.

A 3.1.3.2. The use of the foot can be classified after its function as support (a) or as instrument for going without specification (b), as a tool (c) or as an weapon (d); (b) can be subdivided 'in bare foot or not indicated' and 'with foot gear.' Finally we separate the naked feet as such from the marks they leave behind them.

(a) Feet as support⁷⁴ serve the Indian quite well for asceticism: both feet at the *kāyōtsarga* of the Jain monks (an exercise, a contemplative posture in which one remains, slightly leaning forward and with arms hanging down stiffly) or one only as *stante pede à l'indienne*⁷⁵. The latter case is met with also in the Epic⁷⁶ in order to win

71. Perhaps mentioned as early as Sūyagaḍa 1,4,2,5 (Bollée 1988: 168). The dark princess Sāmālī in Vdh 123,6 has red soles by nature (*-bhāva-ratta-talā*). – The left foot should be painted first (Kālidāsa, *Kumār* 4,19). See also Kl. Fischer 1979: 52 and 198 fig. 99.

72. Cf. GaruḍaPur 65,3 (Meyer : 117).

73. Varāhamihira, BS 68,3. The colour *kaśāya* is indeterminate – red, dark red, yellow-red; it can be used of mice, certain snakes and human sperma ['roth, dunkel-roth; gelbroth'; sie kann von Mäusen, best. Schlangen und von menschlichem Samen gebraucht werden] (PWB). Therefore it is difficult to determine a relation here which accordingly holds for the other colours. Yellow, though, is sometimes associated with love; it is also the 2nd *cakra* in the *liṅga* (Nowotny 1958: 28f.).

74. The foot as the *pratiṣṭhā* of man: AV 10,2,1; ŚpBr 8,7,2,17.

75. Depicted in Kl. Fischer 1979: 225. – This posture, which is connected with staring at the sun, is prohibited to Jain nuns (Schubring 1905: 33 [5,22]; Bollée 1977: 376f.; Shāntā 1985: 251ff.; Johnson 1995: 39).

76. Mbh 13,27,39; Rām 7,10,6.

over the gods⁷⁷ or e.g., to obtain a son⁷⁸. The asceticism does not only torment the person performing it but also the gods who in this way are pressed to fulfil wishes. Further, near Lahore, Campbell Oman photographed a Bairāgi standing on one leg and worshipping the sun⁷⁹.

Of the other ideas in this paragraph, first the breech birth may be mentioned⁸⁰. In classical antiquity this was considered inauspicious or at any rate as a sign of future foot disease⁸¹; Agrippa was such a person (Schulze 1904: 230 note). In East Africa, among the Baganda children born feet first were strangled and buried at cross roads⁸². In India, however, one only thinks that they are immune against the evil eye and are able to heal rheumatism and other diseases through foot friction⁸³. In view of Asian sensitivity to turning the feet towards a

77. In Mbh 13,14,86 Upamanyu stands one thousand years on the point of his left foot in order to gain Śiva's favour, and in Māmallapuram one sees the ascetic Bhagīratha behave likewise to induce the river Ganges to flow down on the earth and make it fructile with its waters (see Craven 1976: 145f.; Singh 1974: 23).

78. Mbh 13,82,25.

79. Oman 1905: 231f., cf. BKŚS 14,48 *aṅguṣṭhāgreṇa tiṣṭhati*.

80. The breech birth is the first of eight difficult births (*mūḍha-garbha*), see Müller 1958: 51. In order to estimate the approximate frequency of the phenomenon, the occurrence of which is favoured by premature deliveries and multiple pregnancies, it may be added that presently in Germany the number of breech births amounts to about one percent; hereof 0,4% pertain to imperfect foot position (one foot), 0,6% perfect position (both feet), see Knörr et al. 1982: 364f.

81. Stemplinger 1948: 65. In Plinius, *Nat. hist.* X § 149 (ed. Teubner. Stuttgart 1985-) it is said that birds have a breech birth (? *aves nascuntur ad pedes*; p.c. from Prof. R. Rieks).

82. Roscoe 1911: 124f.

83. Crooke 1896: II 36; Campbell 1898:158 (in Dhārwar). Such a child (*pāyālū*) can also see spirits and hidden treasures, when his eyes are rubbed with ointment, but it is endangered by water and lightning and brings the midwife ill luck so that he must be protected against child murder (Abbott 1932: 65; cf. Campbell 1898: 270 who states that in North Kānaḍa a *pāyālu* man exorcises a woman attacked by the spirit Alvantin). – Among the Swedes in Estonia, however, breech birth children even are thought to be afflicted with the evil eye (Seligmann 1910: 170; 1922: 264).

On massage with the feet, *utsādana*, see Gede 1969: 130, and against rheumatism see in general Paudler 1932: 175 note 25. In Italy it is done up to the present day where the healers are especially mothers of twins. Thus Di Nola (1983) writes “*In Abruzzo, fino a qualche decennio addietro, chi soffriva di dolori lombari, doveva distendersi bocconi a terra e una donna che era stata madre di gemelli, reggendo un aspo in mano, poggiava uno dei suoi piedi sulle reni del paziente e lo scavalcava pronunziando una particolare formula che è riportata nelle raccolte del Finamore.*”

person, the African would have been more comprehensible, for disrespect with the feet is found as early as in the Pāli canon when king Pasenadi Kosala perceives that two of his officers lay themselves down, turning their feet towards him but with their head in the direction of the Buddha, and thus show him less respect than the Master⁸⁴. The belief that such children would be safe from the *malocchio* may concern the feet regarded as masculine parts of the body.

The following references may point to a sexual meaning of the feet⁸⁵. In an AtharvaVeda love charm in order to obtain a woman's affection it says: 'Want my body, my feet; want my eyes, want my thighs'⁸⁶. What the man expects might be either stroking or tickling/scratching, unless the feet here stand for the whole person, which may not be the case. The former may namely be expressed by Hemacandra when he makes a woman, who sees a foot chopped off in an air combat and fall to the earth,

Codesti usi erano (e in parte sono) molto diffusi in Italia. Un potere eccezionale sembra attribuito alle madri di gemelli". Di Nola himself saw in Lettere near Naples in 1968 such a healing of rheumatism, etc.: "*La donna, che operava da guaritrice, interveniva con estrema energia, circondando il paziente, disteso a terra, con il ventre volto in alto, con un passo ritmato di tripudium classico. La formula, per quanto ricordo, invocava, secondo una ripetizione cerimoniale, San Callisto: 'Leva, leva, Sante Calliste, lu male ch'hai fatte a quiste' ('Togli, toglì, San Callisto, il male che hai dato a costui')*". – As to this one should know that the meridional saint San Callisto in northern Italy is associated in folk etymology/jokingly with *callo* 'callus' (personal communication from Dr Mrs L. Pighi). More may be found in Giuseppe Pitrè's twentyfive-volumed *Biblioteca delle Tradizioni Popolari Siciliane* (Palermo, 1870-1913) to which the present author has no access. – Among the inhabitants of Salsette, the island north of Mumbai, in the past an old left sandal was suspended against the evil eye (D'Penha 1899: 117), but elsewhere it is the foot or another bone employed against the *malocchio*, as among the Italians, especially in Naples, the *zampa di coniglio* ('rabbit's leg'), or among the Tatars who on their beehives hang a horse's head, a foot or other bones, in order that the gaze first falls on these things by which in their view the evil influence of the magic glance will be diverted (Bastian 1860: II 292 who gives Pallas as his source).

84. MN II 124,6 (*thapatayo*) *yato assosum kho Bhagavantam, tato sīsam katvā maṃ pādato karitvā nipajjimsu*, cf. Mahāvamsa XXV 92.

85. On this see, e.g., Fenichel 1946: 341; Fodor 1949: 162 (futt: foot); Peerbolte 1975: 427; German *fusseln, füsseln*; footsie 'amorous play with the feet' (COD), etc. As to the pigeon feet of the Apsaras the rosy or red colour may not only be the point, but also the character of these birds in the Indian appreciation, see below note 475. – Indirectly the feet obtain a sexual notion also with Aristotle when in his *Problemata* IV 5 (877a) he opines that naked feet cause dryness and thus would be unfavourable to sexual intercourse.

86. AV 6,9,1.

exclaim: “That is my husband’s foot which I have long oiled, massaged, washed and ointed myself; (...) which never grew tired of being stroked by my lotus hand in my lap”⁸⁷. This was done by Śārada Devī, too, with her husband Rāmākṛṣṇa⁸⁸, and for similar things with the gods see below (p. 48). A woman who wants to start a baby has to put her (right) foot into the hand of a *mantra-vādin* (‘enchanter’) to be bespoken (Daṇḍin, *Daś* 232,16). Jayadeva, finally, marks the sentiment evoked in Hari by seeing the feet of his beloved Rādhā as heartwarming (*hr̥daya-rañjana*); he would very much love to lacquer them nicely.

A passage in the *Bṛhatsaṃhitā* may point to the question of tickling/scratching; it says that a soothsayer’s client when scratching his feet thinks of a female slave⁸⁹. Otherwise foot massage is a service which a son renders his parents as, e.g., *Suvaṇṇa-sāma* in the *Sāma-jātaka*⁹⁰, or younger monks render older ones⁹¹, but also a female servant her mistress, as can be seen on a relief carving depicting the queen *Māyā*’s feet massaged by a female servant⁹², and a miniature of

87. Hemac, *Tri*° 2,6,424-9. As to what follows, here the calf could be meant (as well), an opaque expression which is found also in classical antiquity, see Sittle 1890: 164. The foot massage by the woman, which her husband experiences as sexually stimulating, is described by Levy 1966: 131.

88. Roy Choudhury 1967: 16; 19. In the Buddhist cave in Lonad the feet of Vessantara’s father are “shampooed” by a young maid (Deshpande & Jamkhedkar 1987 I:166).

89. *Varāhamihira*, BS 51,13 *hastena pādau kaṇḍūyeta tasya dāsī-mayī ca sā (cintayā)*. Is here *devadāsī* meant – Cf. Vdh 102,18ff. where *Bhogamālinī* after *Buddhisena*’s *pāe saṃvāhiṇā* says: “*thaṇehiṃ vo uraṃ saṃvāhissam*” ; BKŚS 10,144 where the courtesan who *Gomukha*’s *saṃvāhya caraṇau muhūrtam* wants to go on with *stanōtpīḍitakaṃ saṃvāhanam* and *Hemavijaya* (*Kathār.* 12,10) who makes shoes symbolize women; cf. Bollée 2006a: 135. – If it is about tickling, which seems likely here, we have parallels from classical antiquity even as statuary representations (*Aigremont* 1909: 30). The superficial association with the feet as man’s slaves is prevented by their belonging to the masculine parts of the body.

90. *Ja* VI 80,17*. – On massage see *Gode* III (VI, part 1) 1969: 115-138.

91. *Dhp*-a I 38,20 “*āsanam abhiharitvā pāda-sambāhanam kataṃ ?*” the Buddha asks the old *Tissa* who, though just ordained, had not rendered senior monks this honour, for which they had reproached him. – Cf. Hemac, *Tri*° 8,3,260 where a herdsman *praṇamya munīśvaraṃ pāda-saṃvāhanā-pūrvam ity uvāca kṛtāñjaliḥ (...)*.

92. Gupta period (*Munsterberg* 1970: 63). Such a scene is depicted in *Amarāvati*, but *Sivaramamurti* 1942 (1984): 63 declares it to be an illustration of *Kālidāsa*’s *Raghuvamśa* 7,7, the application of the *alaktaka* to the foot and the slipping on it of the *nūpura*, of which nothing can be seen on *Siv.*’s drawing 34.

the Mewar school representing a Lalitarāgini⁹³. According to Budhasvāmin (8-9th c. C. E.) the shampooing of the feet can be performed by anybody⁹⁴; thus Hanuman massages Rāma's feet at the Rām darbar⁹⁵. Details of the foot massage (*pādābhyaṅga*) are given in Mānasollāsa II 15: 1630ff. (p. 138f.). A *vajrī* (baked brick) is used for this (Gode 1969: 116 <*subhāṣitaratna-bhāṇḍāgāra*>).

Pressing the feet can also be done to awaken a person as Vāsudatta tries with sleeping maid-servants in Vdh 178,30 or Naravāhanadatta with Vegavati in BKŚS 13,47 (*carāṇa-pīḍayā*), cf. 28,62.

For scratching the ground see sub A 4 below.

In connection with the above AV passage the application of foot salve may be touched here, which is often mentioned together with eye ointment, both of which, e.g. at the *piṇḍa-pitṛyajña*, the ancestor worship of the Śrauta ritual, are offered to the fathers besides water in order to wash the feet⁹⁶. Ghee could serve as foot salve⁹⁷, but, smeared on the soles, also to deceive spirits (Abbott 1932: 432). Moreover, the feet and eyes, thus representing the entirety of a magic puppet, are anointed in order to return an incantation to its originator⁹⁸. Foot salve is also said to make women willing⁹⁹: according to a Purāṇa the substance in question is distributed for happiness and bene-

93. Barrett/Gray 1980: 135.

94. Bṛhatkalpasūtrasaṃgraha 10,141 *pāda-saṃvāhanam kāryam bhadam syād yena kenacit*. In queen Tirumalāmbā's *campū*, women shampoo the king's feet (Sarup 1933: 93).

95. On a picture in Raghogarh (1840), now in the National Museum, Janpath, New Delhi.

96. Caland 1893: 63. Suśruta (*Cik* 24,46) considers the *pādābhyaṅga* good for the eyes and sleep. – Eyes and feet are often mentioned together, e.g. Ohanijutti 326 and in the legend of Kannappa who with his foot with *cappal* tried to find the left eye cavity of the *mukha-liṅga* while cutting out his own left eye with both hands, in order to give it to Śiva. It is pictured in Vellūr (140 kms west of Chennai), see Jouveau-Dubreuil 1914: II 15f.; a painting of Kannappa Nāyaṅmār, Śiva's hunter devotee, (ca 1830) from Thanjāvur or Trichinipoly is in an album of sacred images in temples in the British Museum (The British Museum OA 1962 12-31 013 [72]). – Apparently no one thinks anything of the devotee's *cappal* touching Śiva's *mukha-liṅga*.

97. Mbh (Poona, 1930) 3,200,23 (cr. ed. 3 App. 21A 47) *yatasvātithi-bhojane pādōdakam pāda-ghṛtaṃ dīpam annam pratiśrayam*.

98. KauśS 39,18.

99. AVPar 35,2,2 *yās ca striyo 'bhigacchanti, tā vaśāḥ pāda-lepataḥ*.

fit from door to door by prostitutes – auspicious persons¹⁰⁰, that is – free of charge, or, as Meyer thinks, smeared on the feet of the inhabitants¹⁰¹. Apart from that, three very different applications of foot-salve may be mentioned here: one from the old MārkaṇḍeyaPur 61,15 which enabled a brahmin to do one thousand leagues to the Himālaya in half a day. This reminds us of Arabic stories such as that of Bulūkiya¹⁰², and the Tibetan *lung-gom-pas* (David-Néel 1929: 201ff.). The second application concerns the left-over rice pudding of Durvāsas with which the epic hero Kṛṣṇa anointed his whole body except the soles of his feet; these then became his Achilles' heel¹⁰³. Finally, the soles of the feet can be smeared with ghee in order to deceive spirits (Abbott 1932: 432).

Anointing in fact precedes washing which is done in different ways: normally, of course, yet then not at night¹⁰⁴. As is well-known, much cannot be done at night, inter alia, because in the dark one can easily kill small and very small living beings that are not clearly perceivable in the dark, and water is considered animate, at least among the Jains. A student of the Veda has to wash the feet of his guru every day¹⁰⁵ (but not those of his teacher's family)¹⁰⁶, and a *snātaka* – a person, that is, who has finished his study – should wash his feet westward¹⁰⁷, and apart from that not the one foot with the other¹⁰⁸, and not

100. See Meyer 1937: I 8; II 152ff.

101. BhaviṣyōttaraPur 140,31 *veśyā vilāsini-sārdhaṃ svasti-maṅgala-kāriṇī / gṛhād gṛhaṃ vrajantī ca pādābhyaṅga-pradāyini* // The last word “rather means: anointing the feet” (Meyer 1937: II 154).

102. Littmann 1953: III 778ff. (487th night and following). Here the point is the sap of a herb.

103. Mbh 13, 144, 39. The soles are also sensitive in another way: according to physicians one should not go into water immediately when warm after walking because “the blood of two arteries of the sole of the foot moves upward and breaks through the neck” (Vdh 134,16ff. *tiḡicchagā vaṇṇanti: addhāṅgaṃ parikkamiya ṇa sahasā jalam avayariyavaṃ; duve kira pāya-tala-saṃstiyāo sirāo uḍḍha-gāmiṇīo gīvaṃ pāuṇiya bhijjanti* trsl. by Jain 1977: 230).

104. Manu 4,219; Crooke 1896: 242.

105. ĀpDhS 1,2,6,1.

106. GautamaDhS 2,32. On the washing of the guru's feet with *pañcāmṛta*, i.e. with *ghī*, milk, honey, sugar and water see Enthoven 1924: 151.

107. ĀpDhS 1,11,31,1.

108. GautamaDhS 9,32.

in a brass vessel¹⁰⁹. Washing the feet is also left out after the *upanayana*, the introduction of an Aryan child to his teacher¹¹⁰. Lingāyats put five leaves into the water in which they wash their guru's feet (Abbott 1932: 297).

According to GobhilaGS 6 one should start his ritual self-purification with one's feet.

Foot washing at the sacrifice to the dead takes place for a brahmin in a quadrangle, for a *kṣatriya* in a triangle, for a Vaiśya in a circle, whereas a Śūdra's feet are only sprinkled. Unclear, apparently also to Meyer 1926:362,14ff. and Kangle 1965: II 334 as shown by their different translations, seems Kauṭilya 4,13,15 where it is said that being killed by an enraged elephant equals the bath at the end of the horse sacrifice and that therefore the feet (of the victim) are washed (*aśva-medhāvabhṛta-snānena tulyo hastinā vadha iti pāda-prakṣālanam*). The victim for Kangle desired this death and therefore had to provide food, wine, etc., for the animal and a piece of cloth to wipe its tusks; for Meyer, the heir of the executed person had to do that. In the context the question is rather of an accident than of execution, but that someone should want to be killed by an elephant enraged for this very purpose seems absurd.

Finally, in view of the constitution and condition of Indian latrines, though the rule in rural India is the open air convenience, *viyāra-bhūmi*¹¹¹, washing the feet after a visit there is understandably prescribed¹¹². However, purifying from dirt is not only the point as is proved by the epic story of king Nala who forgot this act and set himself thus, i.e. unpu-

109. Manu 4,65. As they come into contact then with the yellow metal, respectively can appear yellow? For the association of yellow feet and (the intercourse with) forbidden women see the above reference Varāhamihira 68,3 (note 73).

110. KhādīraGS 2,5,12.

111. Bollée, *BKBh* III 1998: 218.

112. Such privies, similar to the traditional French ones and depicted in the first Memoir of the Archaeological Survey of Ceylon (Colombo, 1924), plate 50, are provided with 'privy-shoes' (Horner) called *passāva-pādukā* (Vinaya II 141,3) which, according to Buddhaghosa, consisted of baked bricks, stone or wood, and the same holds true for the *vacca-pādukā* (Sp 1214,26f.). One uses the latrine always sitting (Vinaya IV 205,16) and the Aryans with their holy thread hanging down over the right ear (Stevenson 1920: 211). Rāy 62 (Suttāgame II 88,22f.) *vacca-gharaṃsi thiccā* is wrongly translated by Tripathi by 'standing in a latrine' (1936/7: 26) for urinating while standing upright is forbidden as early as AV 7,102 and √ STHĀ can also mean 'to be found, to sit' (PWB). – On the "privy shoes" see Van Lohuizen 1978: 137-141.

rified, for his evening-meditation. Then the dice demon Kali could creep in through his feet and thus seize hold of him ¹¹³. Above all it concerns removing possible alien spirits ¹¹⁴. In this direction also the ground for the rule may be sought according to which Jain monks must clean their feet before entering a village for their alms tour, for the *sādhu* is not allowed to wash himself ¹¹⁵, though the commentator Droṇa substantiates this rule with the dust at the feet being wholly or partly animate, the dust in the village, however, is certainly devoid of life ¹¹⁶. Prince Arthapāla thinks himself honoured by sprinklings of dust from the feet of king Rājavāhana in Daṇḍin (*Daś* 189,8 *abhūvaṃ ca bhavat-pāda-paṅkaja-rajo 'nugrāhyaḥ*). To hand a guest water to wash his feet (*pādyā*) is of course part of the hospitality ¹¹⁷, probably not only for the removal of physical dirt. To this end non-Brahmin castes often put five leaves of the fig or other tree near the house door (Abbott 1932: 297). A *pater familias* can wash the feet of his guests either himself or have it performed by his wife (Ja III 9,7) or by two Śūdras ¹¹⁸; in Kaṇva's hermitage Śakuntalā is asked to get water for king Duṣyanta's feet (Śak 1,25) as Kaṇva charged her to perform the rites of hospitality (Śak 1,13), and for royal travellers in KSS 18,113 it is once

113. Mbh 3,56,3 (...) *sandhyām āste sma Naiṣadhaḥ / a-kṛtvā pādayoḥ śaucam; tarānaṃ Kalir āviśat*; cf. Dubois 1906: 239 and the case of Diti whose inadvertence gave Indra the opportunity to cut the child in her lap into seven parts (MatsyaPur 7,53f.); less explicitly in MS 2,5,6 *gātrāṇi devā abhisamviśantu* said of the death deities Varuṇa and Yama. Important is here also Abbott 1932: 162.

114. Crooke 1896: I 242; Campbell 1898: 158. "Washing the feet is a measure of protection against evil-eye, against *pāyguṇ* and also against spirits who attach themselves to the feet of men" (Abbott 1932: 431).

115. Schubring 2000: § 148. Foot washing is called *calaṇa-dhoya* in PN 504, in Vdh 207,27 et passim *pāya-soya*.

116. OhaNijjuttī 433, see Mette 1973: 63.

117. E.g. at Rām 2,91,2 = 1,49,18; Daṇḍin, *Daś* 138,4; Vdh 205,15.

118. ApDhS 2,3,9. The ideas about this, however, differ: according to BaudhGS 1,2,23 it is done as a rule by both host and hostess, but ibidem § 21 a brahmin should wash the right foot, a Śūdra the left one. In JaimBr I 69 to wash the feet provides for the subsistence of Śūdras. In Vdh 182,25 a maid-servant has to wash the feet of a guest, 199,6 the wife of an elder brother washes the feet of the younger brother; further references are given by Gonda (1980: 330) with reference to a rite for the effectuation of concord, found mentioned in KauśS 42,6, a rite which is to be performed on two persons with wet feet. Gonda voices the likely supposition that in both cases the solemn act serves less the physical purification than the removal of enmity, etc. It should, however, also be taken into account that the road is not only used by beings with pure feet such as brahmins (Chaudhuri 1979: 205f.).

done by female servants. The captured king Meghasena for pride refuses foot washing and mouth rinse (Vdh 207,26f.). In rural Chattisgarh the parents of the bride wash the couple's feet after marriage (Babb 1975: 89). Finally the occurrence of washing the feet as a story motif, connected as early as the 5th century B.C.E. with the name of Skiron¹¹⁹, should be touched upon here. This Skiron namely was a robber who on the Isthmus of Corinth (Greece) had his feet washed by travellers in order to then kick them into the sea¹²⁰. In the Indian version it is the dacoit Maṇḍiya, who orders his sister to wash the feet of the beggar Mūladeva and thereby drop him into the well. Maṇḍiya had compelled Mūladeva to carry the booty of a burglary into his cave¹²¹.

Bathing is often done more than once a day; according to an old tradition, however, one should not lay oneself down to sleep with wet feet¹²². Yet eating thus portends a long life¹²³. An Indian source for the Chinese Jātaka tradition, according to which one can become a serpent demon (*nāga*) when getting water under one's feet, could not be found¹²⁴. In the Svabhāva-vāda a footbath is used as an example for the doctrine of natural disposition as the cause of human inequality, its being made from the same kind of stone as, e.g., a Rudra statue¹²⁵.

Above, the intensive Indian feelings regarding the turning of the feet towards a person have been touched that occasionally can escalate to a personal offence¹²⁶. This is probably meant also when a *snātaka* is prohibited from warming his feet at a fire or from placing fire at the foot of a bed¹²⁷.

Another turning of the feet concerns that of the dead towards a certain direction. Most brahmanical schools prescribe for this the north as the *regio fausta*¹²⁸, the Āśvalāyanīyas the west or north-

119. Liddell & Scott 1940, s.v.

120. Rose 1953: 264; Roscher 1909 s.v. Skiron.

121. Jacobi 1886: 66,2f.

122. BhāgPur 6,18,51 and 60; Varāhamihira, BS 53, 124.

123. Manu 4,76 = Mbh 13,107,29. Before cooking one has to wash one's feet because the rice has to be trampled (Daś 223,5); the same *pāda-sauca* must be done before eating (Jātaka VI 366,25; Vdh 145,7 *kaya-pāya-soya*).

124. Chavannes 1962 no 207.

125. Bollée 1977: 66.

126. Carstairs 1961: 79.

127. Manu 4,53f.

128. Caland 1896: 16.

west¹²⁹, but the Buddha had his last bed made head northward, thus with his feet southward¹³⁰, towards the realm of Yama, the deity of the dead. The north is Kubera's region, of the lord of the Yakṣas, whose heavenly floating palace Puṣpaka is drawn by innumerable Yakṣas, Naras, etc. (Hopkins 1915 § 86)¹³¹; for that reason perhaps Kubera is also called Naravāhana (Rām 3,36,15), as Sharma thinks¹³². Despite Rank¹³³, the dead seem to be carried out of their hut as they were born, head first that is¹³⁴, with a branch with leaves tied to the bier to cover the traces, in order to prevent death to discover the way back to the living¹³⁵.

If it is, therefore, in general improper to turn the feet towards a person so also, at least in one case, the opposite is not allowed: pregnant women are interdicted to sit with their feet backward¹³⁶, perhaps because it could attract demons, whose toes also show backward (see further down, note 451 and Abbott 1932: 432).

The foot of a nautch girl can be compared to the tongue of a hound (Zvelebil 1973: 58 note 1 et passim).

Herewith we turn from the resting foot to the mobile one.

A 3.2. Mobile feet (steps, fire-walk etc., footprints, shoes)

A 3.2.1. Steps.

Three steps usually are an imitation of the Viṣṇu steps (on which more below, sub B 2), e.g. in order to defeat enemies¹³⁷.

129. Ibidem, p. 17 note 73.

130. DN II 137,13 *uttara-sīsakaṃ mañcakaṃ paññāpehi*. Cf. Beal 1884: II 37. Visual art does not always stick to the tradition: thus, e.g., the dying Buddha in Wat Jetubon lies with his feet westward (Clarac 1979: 87; Dittmar 1981: 254. – Iron age graves found near Benares are oriented east-west as well as north-south (Singh 1970: 134). Singh (ibidem, p. 133) does not state the direction of the graves at Lauria and Bloch's article which he quotes is not available to me.

131. For the relationship between Buddha and Yakṣa see note 453 below.

132. Sharma 1971: 202.

133. Rank 1988: 126.

134. Caland 1896: 23 (§ 12).

135. Oldenberg 1917: 574.

136. Thomas 1950 (?): 85.

137. TS 5,2,1,1.

In a Vedic rite the *yajamāna* (the man who pays for the sacrifice and obtains its results) takes possession of the universe by means of the universal number of five steps symbolizing the directions and the zenith¹³⁸. The theatre director representing Brahmā, the universal deity of the 2nd creation, performs several times five steps on the scene with the *jarjara*¹³⁹, the Indra tree of the drama, in his hand (Nāṭyaśāstra 5,85; 94; 125: 133). The five steps to the sanctum of the Cidambara represent *pañcākṣaras*¹⁴⁰.

As to this, above all, special steps and the use of the right or left foot in a certain act are of interest here. First the circumambulation (*pradakṣiṇā*) around Agni, the sacred fire, is to be mentioned, which is attested as early as ṚV 5,60,1 when he is called upon for assistance at a chariot race for the desired reward of the Maruts. It is also performed by the future married couple in the course of the wedding ritual, after which the bride steps on a stone in order to become as firm as it. Here the fire god Agni is witness and guarantee of the contract, just as with the contract of friendship between Rāma and the monkey king Sugrīva¹⁴¹. More on the *pradakṣiṇā* below (sub A 5.3).

The marriage, however, only becomes irrevocable by the seven steps where the groom makes his bride go to the north-east, when each time she moves her right foot first¹⁴². Originally she then trod on seven little heaps of rice, but since the beginning of the 20th century, as Stevenson tells us¹⁴³, she has remained sitting and touched the heaplets only with her protruded (right) toe. Another kind of seven steps is meant in

138. KātyŚS 15,5,23 et passim.

139. See also Kuiper 1979: 168.

140. Nagaraja Rao 1987: 243.

141. Rām 4,5,15 *tayor madhye tu su-prīto nidadhau su-samāhitaḥ tato 'gniṃ dīpyamānaṃ tau cakratuś ca pradakṣiṇam*. 16 *Sugrīvo Rāhavaś cāiva vayasyatvam upāgatau*. According to Stevenson (1920: 89) such friendship rituals still existed in Colleges in her time. – On the meaning of friendship between coevals see Bollée 1981: 187ff.

142. Caland 1898: 280; Jolly 1903: 177-181; Stevenson 1920: 89f.; Kane 1974: II,1 534. *Śāpta-pada* ‘based on seven steps’ gets the meaning ‘true, sincere’ (MW). – The wedding of Śiva and Pārvatī, too, is once, through reinterpretation of the “smart groom” motif (*kalyāna-sundara*) in a Pāla time sculpture, represented by the *śapta-padī* ceremony (Sivaramamurti 1978: 82).

143. Stevenson 1920: 90.

the case of the general Suṣeṇa when after preparative rites such as fasting and incense burning, he approaches the gate of the Khaṇḍaprapātā cave and opens it by a mere touch of his staff¹⁴⁴. The same number of steps (*hat* or *sat aḍiya*) further serves in Ceylon to expel diseases and for various other kinds of exorcisms; here in the foot is connected with the powers of the Buddha, the sole and the toe with Kataragama Deva¹⁴⁵.

At these ritual steps, therefore, the number as well as the particular foot, the direction and the object trod upon are important. Just like the bride¹⁴⁶ the boy introduced by a teacher puts his right foot on a stone¹⁴⁷, the stable condition of which both take hold and thus become staunch. Yet the bride is not allowed to take hold of the threshold of her new home. Therefore she must raise her right foot over it first and not stand on it¹⁴⁸, otherwise she would become like the threshold, i.e., neither housewife nor alien, neither laywoman nor religious. The foot here obtains the function of an instrument. On accidentally or deliberately stepping over something, which brings the power of the person into conflict with the power of the object stepped over, see Abbott 1932: 510f. In order to be safe and successful on voyages one takes the first step with the right foot¹⁴⁹; to go southward in a dream, however, is in auspicious¹⁵⁰. In an attractivity stereotype in Vdh 121,24 the gait of women is charming as that of a swan (*kala-haṃsa-lalia-gamaṇāo*; cf.

144. Hemac, *Tri°* 1,4,560 *padāny apētya saptātha* (v.l. *saptāṣṭa*) *kapāṭōdghājanāya sa / upādade daṇḍa-ratnam*. The *varia lectio* seems to me to be the *lectio facilior* which was rejected also by Helen Johnson. – For the story motif of opening a cave by magic cf. Thompson 1955-8 sub D 1552 and F 92.3.

145. Barnett 1916: 29f.

146. In Ceylonese Buddhism this is a reminder of Akālikai, the unchaste wife of a seer, who was turned into a stone (Cartman 1957: 155), i.e. originally stoned ?

147. BaudhGS 2,5,10.

148. ApGS 6,8. – There may be many taboos pertaining to stepping on the threshold, especially in connection with the first step. In Scotland and the North of England we have the first footing, i.e. the belief that the first fine and pretty figure of a woman, who should not be blond, though, crossing one's threshold on New Year's day with a piece of coal in her hand will bring happiness into the house (private communication from Mrs E. Tidbury of Oxford). – When the first part of the word 'threshold' is related to 'thresh' (COD), the second part could be "hold": to hold the tread, as was thought already in the 16th c., but because of Islandic *terskel* it may contain a word for wood, as in German 'Holz' (private communication of Prof. Mrs Gabriele Knappe).

149. KauśS 50,1; Bāṇa, *Hcar* 57,8.

150. Jagaddeva, *Svapnac* II 71; 92.

132,25 and 349,10), whereas that of an ideal man is like a bull (*kumbhō vamāṇa-calaṇo dappiya-vara-vasaha-laliya-gamaṇo*, Vdh 204,22f.).

Before we leave the solid ground, dancing must be touched upon, a movement of the feet that may have existed as early as the Mohenjo-Daro culture ¹⁵¹, and which also played a role in fertility rites ¹⁵². Beating the feet in tune to music is also known in India ¹⁵³.

A 3.2.2. Finally we have to mention here the fire-walk, evidence of which for Cappadocia was given by Strabo ¹⁵⁴. It is performed, e.g. in the former North-Western Provinces at the Rāhu cult of some lowly tribes ¹⁵⁵, and in the south of India, because of a vow made in order to be healed of an illness ¹⁵⁶. In the OhaNijjutti 40 it is called *ḍevaṇa* ¹⁵⁷. After striding over the fire pit one is often hit with leaved boughs of a certain tree ¹⁵⁸. As to this it may be about a purification rite, or

151. Craven 1976: 20f.

152. Meyer 1937: I 57.

153. BKSS 17,181 *mandam pāda-talena tālam anayā yat kuṭṭayantyāciram*.

154. Geographia XII 537 (2,7) ὄν ἐν τοῖς Κασταβάλοις ἐστὶ τὸ τῆς Περασίας Ἀρτέμιδος ἱερὸν ὅπου φασὶ τὰς ἱερείας γυμνοῖς τοῖς ποσὶ δι' ἀνθρακιᾶς βαδίξειν ἀπαθεῖς.

155. Crooke 1896: I 19; – in Bihār: Mitra: 1936; Rosner 1966; in Bengal: Roy Choudhury 1967: 122 note 6 "Fire-walking rituals are common among some of the tribals. The tribals of (the) Ranchi district regularly observe this ritual at (the) villages (of) Turudana, Bikuadag, etc. near Ranchi. The participants are known as Pat-Bhaktas and they even play by picking up and throwing cinders"; at the Śiva Ekapāda temple in Ektēśvar (2 miles from Bankur), the fire-walk on the last day of the month Caitra is called *agun sannyās* (Roy Choudhury, loc. cit.); in Rājasthān, as the late Mr J. Raendchen testified to me (p. c.) from Jodhpur in 1982.

156. Dubois 1906: 598; Diehl 1956: 256f.; Haddon 1902: 89f.; Brewster 1962: 56ff. (deals with the fire-walk in honour of the goddess Kālī in Cochīn); Hildebeitel 1978; Clothey 1978: 126 (on the Vaikāci Vicākam festival in Tirupparaikunram near Madurai on Murukan's birthday); D'Penha 1902: 392 ("The object of this 'feast' is to enable the devotees of the goddess Amman – better known, perhaps, by the name Kālī – to walk down a pathway of hot cinders (...). There were about 500 men, each with a stick in his hand, decorated (...)").

157. Explained by Droṇa as: *upānahau paridhāya ḍevaṇam – laṅghanam – agneḥ kṛtvā vrajati* (Bollée 1994:224).

158. In the Tahiti archipelago on the island of Raiatea, as well as on Hawaii, for this purpose leaves of the *ti*-plant are used, i.e. the *Dracaena terminalis*: its long and broad yellow leaves have a sweetish smell, see Henry 1893 (p.c. of the late Dr Chris Corne, Auckland).

apotropaic magic, which is found also outside India ¹⁵⁹, e.g. in the Eastern Province of Ceylon in the Tirupati Amman temple about the beginning of September on the last day of the eighteen day festival. All day long a log fire burns in a trench of about twelve yards in length and one in breadth. The devotees bathe in the sea and afterwards are daubed from head to foot with saffron paste and leafy branches are fastened to their body. Then they walk barefooted in a procession across the burning charcoal pit (Cartman 1957: 119 with picture). The fire-walk was introduced by Indians also to Réunion, as we know from Lourdeaux, who even participated three times himself ¹⁶⁰. In Singapore the rite is called *timiti* and performed at the Śrī Mariamman temple by men only; it is exhaustively described by Babb 1974, esp. p. 23ff.

Besides fire-walk, walking on water is not unknown in India either ¹⁶¹. Thus in order to persuade and convert unbelievers, the Buddha once performed a miracle near Śrāvastī in creating the phantom of a man who walked across the river Aciravatī ¹⁶². A foot-salve may be necessary for the purpose: *Devaśarma-nāmā kula-patiḥ ... tāpasaiḥ parivṛtaḥ pāda-lepena Kṛṣṇāṃ nadīm uttīryācala-puram āgacchati* (PN 144a5f., cf. NisBh 4470 and Cū). Walking on water in a dream is a good omen ¹⁶³.

For walking in the air, or better: attempts thereto, there are various references from the religious as well as from the profane sphere, of which the ascension of the sacrificial post by the organizer of the sacrifice (*yajamāna*) and his wife at the Vājapeya rite ¹⁶⁴ and the rope

159. Tawney & Penzer 1924: II 169. – For Ceylon see, e.g. Cartman 1957: 120f.; the commentarial reference Ja I 233,18ff. quoted above (note 28) may be a reminiscence of a fire-walk; – on the Indonesian island of Java I saw for myself a watery form of the fire-walk. Its existence on the island of Bali is testified to by a picture in Black 1976: 153, cf. Spitzing 1983: 159. For further literature see Meyer 1937: I 191; Harva 1938: 462f.; Eliade 1960: 94 and do, 1964: 63. – Scepticism is expressed by Rawcliffe 1952, ch. 17; Benz 1982:251.

160. Lourdeaux 1979.

161. Chavannes 1934: III 314ff. – Petavatthu III 1:1 (386) mentions a *peta* ('ghost') walking on the river Ganges; in Mahāvastu II 302,6 a *bodhisatta* walks on the river Nairanjanā (Seckel 1976: 16 and fig. 18).

162. See Brown 1928; Klatt 1982: 182ff.

163. Jagaddeva, *Svapnac* I 90.

164. Eliade 1951: 363; Keith 1925: 339.

trick of the jugglers – as is well-known, both derive from the Siberian shaman's flight ¹⁶⁵ – can only be stated here in passing. The oldest reference may be RV 10,136,3 where a shaman-like long-haired muni says that in a state of ecstasy he had ascended to the chariot of the winds. Later, flying becomes common, at least for monks ¹⁶⁶; it is a characteristic of *arhats* (Dhp-a III 200ff.). Thus it is said in Mvu I 308,13 the Buddha's feet hover four fingers over the earth, just as those of the gods ¹⁶⁷, yet leave therein marks with a wheel; and in a Jātaka stanza ¹⁶⁸ it is said of the Bodhisatta that he is moving through space ¹⁶⁹. Flying monks are mentioned more than once and if the required *iddhi* is missing it is helped occasionally in order to avoid contact with the earth. Thus king Liḍaya of Sukhodaya has five-coloured cloths spread out on the road at the visit of the Saṅgharājā, the head of Ceylon's monastic community ¹⁷⁰.

165. Eliade 1951: 379f.: do, 1982, ch. IV; Rawcliffe 1952 ch. 18.

166. Canonically in Vin II 110f., etc., where the Buddha vituperates Piṇḍola Bhāradvāja because of the misuse of his paranormal properties for unworthy ends. Later in Sihalavatthu (Colombo, 1959) 34,15; 91,18; 138,28; 169,13f. and 21; Buddhaghosa, *Samantapāsādikā* 633,10. Coomaraswamy 1977 I 457 deals with Jātaka passages; Aśvaghōṣa, *Buddhacarita* 5,21. – Flying up through a temple roof into the sky: Kalhaṇa, *Rājat* III 374. – In the Jaina Siddhānta: Schubring 2000: § 181; later Hemac, *Tri*° 1,3,233; 8,3,240. – Sometimes a carpet is used: Dipavaṃsa I 60ff.; Ja V 315,22; Hemac, *Pari*° XII 321f.

167. Vdh 135,20 *devā kira caur-angulaṃ bhūmiṃ na chivanti*. Merutunga, *Prab.* 95,9 (§ 170) makes even Hemaçandra sit *catur-aṅgula-bhūmi-tyāgād*. Inflation does not halt before the gods: Puruṣa still stood ten fingers over the earth (RV 10,90,1; see Bollée in Lancaster 1977: 376).

168. Ja IV 383,8*.

169. Said of the Buddha himself, e.g. in Ja V 413,29; Mvu III 114,16. Buddhaghosa, *Vism* 144,17 calls flying the quality of *khīṇāsava*. – The wonder at Śrāvastī, at which the Buddha walks through the air (e.g. in Ja IV 264ff.), is depicted in Sāñchi, see e.g., Naudou 1973: 154 and 167. Here in the shape of a horizontal rock he hovers over the mango tree. – See also Waldschmidt 1930: 3-9; Coomaraswamy I 1977: 457. – For the meaning of emancipated persons' walking on air, apart from popular narrative literature, see Eliade 1957, ch. vi, do, 1979: 120; do, 1975: 78 and 101 "flight proves that one has transcended the human condition, has arisen above it, by transmuting it through an excess of spirituality". – Moreover, the descending of the Buddha on a jewelled ladder from the Trayastriṃśa heaven earthward, in order to go the way of men, found in Dhp-a III 225,3ff. and on reliefs, for which see Van Lohuizen 1949: 80ff. and do, 1981: 391 fig. 20 (Gāyatrī Ṭilā, Mathurā) and clearer fig. 21 (Butkara I in the Swat Museum); Seckel 1976: 16 fig. 26 (Bhārhut); Schlingloff 2000: 476ff.

170. Coedès 1917: 15.

The science is called *khecarī vidyā*¹⁷¹ or *utpatinī vidyā* (KSS 86,158); flying ascetics are *cāraṇa-samaṇa* (Vdh 369,13), *janṅhā-cāraṇa*, *vidyā-cāraṇa* (Hemac, *Tri*^o I 1, 874 and 878), etc. Others need a magic spell¹⁷² for it, more often an unguent¹⁷³, mustard seeds (KSS 18,179; – white mustard seeds (*siddhatthaka*) are auspicious [Vdh 225,23]), a plant juice¹⁷⁴ or magic sandals¹⁷⁵. Preparatory rites are given in Vdh 229,25 and 251,10. On quite different grounds the air route was of interest for robbers: such a one named Satyaki obtained the Mahā-rohini, the charm necessary for flying in seven nights by stacking up wood near an abandoned corpse, kindled it and, as long as it was burning walked on a wet skin he had extended over it on his left big toe¹⁷⁶.

In order to prevent feet from moving they are bound, as those of a naughty princess in jail (*nigaḍita-caraṇā cāraṇe*) (Daś 67,5) experienced, or of the man whose love through a hermit's curse became a silver chain on his feet (Daś 69,5).

A 3.2.3. We now come to tracks and footmarks. They are the visible remains of a being that has passed by and are thus closely connected with him or her. According to Renou, the word *pada* owes its semantic development to 'word' the magical and liturgical meaning of the foot prints¹⁷⁷. First the prints as such are dealt with, then their role in contact magic and ominology.

171. Jain 1984: 266 (the reference ĀvBhH 814a is wrong).

172. ĀvNH 769; Vdh 128,24 *gagaṇa-gāmiṇi*; 195,7 flying by repeating the *sumbha* and *nisumbha* mantras 1008 times.

173. *Pāda-lepa*, Merutuṅga, *Prab.* 119,26ff.; † on BKBh 1235.

174. Glasenapp 1929: 315.

175. See also above, note 56 and Zvelebil 1987: 108; Goudriaan 1978: 263 (*pādukā-gaṭi*).

176. Āvassaya-cuṇṇi (Indore, 1929) II 175,5f. *Saccāi (...)* *aṇāha-maṭṭe citikāṃ kātūṇaṃ ujjālettā alla-cammaṃ vitaddettā vāmeṇaṃ aṅgutthaṇaṃ caṅkkaṃṃmaṭṭi, jāva kaṭṭhāṇi jalanti* (read with Haribhadra, *Āvaśyaka-vṛtti* (Bombay, 1917) fol. 686a 4f. *aṇāha-maḍḍae ci(t)iyāṃ (...)* *viyaḍittā (...)* *tāva caṅkamaṭṭi (...)*).

177. Renou 1955: 10.21; see also Minard 1956 § 211a.

A 3.2.3.1. There were, of course, experts in perceiving footprints¹⁷⁸. Yudhiṣṭhira marks the close resemblance between the feet of Kuntī and those of Karṇa (Mbh XII 1,41). The feet of men, especially of irascible men, leave prints with a deep impression of the forefoot¹⁷⁹; in contrast, women produce deep hind feet¹⁸⁰. Elder women do not always have larger feet than younger ones, as the king and his son discovered in the 24th Vetāla story, when they fell in love with the tracks left by two women unknown to them¹⁸¹. A discussion between Gomuha and Harisiha on the characteristics of footprints in the sand of the Ganges bank is found in Vdh 135, 10ff. (J.C. Jain 1977: 233ff., cf. BKŚS 9,16). Footprints of secret actions are obliterated (Daś 161,1 *mat-pada-cihnāni cōpavane ... pramārajaye*).

A 3.2.3.2. In contact magic, the intention is mostly to get hold of the person to whom the footprints belong or to do something to him/her – rarely, to effect that that person seizes some thing him/herself. The latter is the case in the well-known passage MS 2,2,1. In this, people want, by means of incantations, to return his realm to a king who had been expelled from it. They therefore take some dust from his track and sprinkle it going from the *sabhā* (‘assembly hall’) of a *grāmya vādin* (‘village bailiff’) against the wind¹⁸². Instances of the first category are a late-Vedic, regrettably unspecified, love charm in the tracks of a girl¹⁸³, and an incantation to damage an enemy when he is going southward. For this purpose one makes cuts with an axe¹⁸⁴ three times lengthwise, three times breadthways and finally also diagonally through the track of his left foot while softly reciting the AV hymn 2,12 in order to eliminate precautionary measures against magic¹⁸⁵ on the part of the victim¹⁸⁶.

178. Ja III 501,23; IV 221,15; – Kālidāsa, Śak III 51*; Veṇiṣaṃhāra VI 1 (fishermen, cowherds, hunters, etc.); KSS 18,355.

179. Āvaśyaka-cūrṇi 553, 2ff.; – Chavannes 1962: A p. 124f.

180. Kālidāsa, Śak III 7*.

181. KSS 98, 25f.

182. See Rau 1957: 76 and cf. Caland 1908: 68.

183. SVB 2,6,9.

184. Yet see also Caland 1900: 162 note 23, and KauśS 47,25ff.

185. Cf. KauśS 48,11 where the tracks of cattle thieves are torn up and AV 5,17 recited over them.

186. E.g., SVB 3,5,5ff.

The belief that damaging the tracks means damaging the feet and thereby their owner which made them ¹⁸⁷, makes it often seem advisable to cover them. As to the tracks of the seven steps of the bride and groom, for instance, this is done with water ¹⁸⁸. Concerning the footprints of the sacrificial priest before him, the Āgnīdhra does this with the *sphya* when the fire is carried across from the Āhavaniya ¹⁸⁹, and after a cremation the relatives cover their tracks with reed or something like that ¹⁹⁰. An ordeal by means of footprints is handed down by Kalhaṇa, in that he makes Viṣṇu announce to king Candrapīḍa in a dream that the murderer of a brahmin is the man who circumambulates his shrine three times at night, when behind his tracks those of the personified *brahmahatya* ('brahmin murder') appear ¹⁹¹. No Indian parallels for footprint magic in connection with an oath, as occurs in the German middle ages ¹⁹², are available to me.

Footprints of *mahā-puruṣas* have been touched upon above sub A 1. As signs of presence they serve also done in stone, unrealistic and sometimes even made after centuries, as memorials of others. Pilgrim age sites are full of them, e.g. the cave at Candragiri with Bhadrabāhu's feet on a large boulder ¹⁹³. The imprint of the foot of a man or deity is sometimes found in stone in front of a temple in order to deflect the evil eye (Woodburne 1992: 58). Occasionally the feet of a saint are represented head to foot alongside one another, as those of Pārśvanāth in Hampī marking the spreading of Jinism in south India (10th c.; Nagarajaiah 2007: 49); with a snake around them they suggest P's omniscience (Sivaramamurti 1983: 12).

187. The reference KauśS 36,36 is not quite clear to me: in it, for the elimination of a rival it is recommended to break a bow of *bādhaka* wood over the track of an impotent person (*klība*) at which the adjectival sense of *bādhaka* ('hindering, annulling') has, of course, to be taken into account. This passage "presupposes the possibility of transferring the specific quality of a eunuch to the paramour by means of the former's footprint" (Gonda 1980: 98), but a reference to the person of the rival, namely that over his tracks the bow of a *klība* should be broken, is missing.

188. ŚāṅkhGS 1,14,7.

189. Schwab 1886: 32.

190. MānavaGS 2,1,12f.

191. Rājat 4,103.

192. See Conrad 1962: 35.

193. Nagarajaiah 2006: 6f. and 2007: 49f.; see also Van Alphen 2000: 132 for a beautiful example.

A 3.2.4. The words for shoe or sandal in Sanskrit are *upānah*, *pādukā* and, less commonly, e.g. *pāda-pa*, *pāda-pradhāraṇa*, *pada-tvarā*, *pādatra* and *prāṇahitā*; for the latter MW does not state references from literature which Upadhye then does from Hariṣeṇa's *Brhatka-thākośa* (ca 930 C.E.)¹⁹⁴. Various shoe-types have come down in NisBh 914ff. and BKBh 3847ff., viz with one (*ega-puḍa*), two or more soles (*du-puḍādi*), sandals only covering the toes to protect the nails against stones, etc. (*kosaga*), *vaggurī* which cover the toes also from above¹⁹⁵, shoes covering the entire feet or only half of them (*khallaga*, *addha-khalla*)¹⁹⁶, men's high leg boots (*khavusā*), boots covering half the thigh or the whole of it (*[addha-] janghā*). Kuṭṭānīmata 64 mentions *khumbhika* as a kind of boot. As Vinaya I 190 informs us, shoes consisted of various materials: leather, wood, grass, wool, etc. and were provided with coloured vamps¹⁹⁷; sandal wood, however, is defiled when used to make them¹⁹⁸. The monks originally went out barefooted¹⁹⁹ – footwear at any rate does not belong to the standing items of equipment (*parikkhāra*)²⁰⁰ – however in the Vinaya the Buddha apparently permits leather sandals²⁰¹, but at the same time forbids them to be made of other materials, either because thereby plants had to be destroyed²⁰², or as luxury²⁰³; wooden shoes were forbidden because in the early morning insects could be killed, or

194. BKK 55,66 *prāṇahitaṃ (-āṃ ?) yugmaṃ kṛtvā*; 68, 41 *muktvā prāṇahitāḥ* and 45.

195. Comm. on BKBh 3850 *yā pādayor aṅgulīś chādayitvôpary api chādayati, sâ vāgurā bhavati*.

196. For pictures see Moti Chandra 1973: 77.

197. Vinaya I 185,28ff. BaudhŚS 18,24 mentions the Vṛātyas' sandals with claws (Hauer 1927: 107; 136f.).

198. Kālidāsa, *Mālav* prose on V 9 (p. 146,42f.) *candaṇaṃ khu mae pāduā-pari-hoēṇa dūsidāṃ*.

199. See Kern 1898: 80.

200. Ibidem; as little things they are available in the monastery together with needles, scissors, belts, etc.

201. One-soled, that is (Vin I 185,24ff.; Ja III 79,13), for laymen sometimes attempted to appear taller through the thickness of their sandal soles as Arrian, *Indica* XVI 5 informs us: 'Υποδήματα δὲ λευκοῦ δέρματος φορέουσι, περιττῶς καὶ ταῦτα ἡσκημένα καὶ τὰ ἔχνη τῶν ὑποδημάτων αὐτοῖσι ποικίλα καὶ ὑψηλά, τοῦ μέζονας φαίνεσθαι.

202. Vinaya I 189,11.

203. Vinaya I 190,24.

because of the noise which would distract the meditation of other monks²⁰⁴. Once again, brahmanical tradition can be the example for footwear. In the Jain canon there is no question of shoes for monks; only later they are declared admissible for the weak and the sick, as well as in the wandering period. Eight kinds are mentioned which apply to a given purpose²⁰⁵. Though Jain monks actually are not allowed to go out at night, in BKBh there is nevertheless a kind of footwear²⁰⁶ as a protection against thorns, etc.²⁰⁷

The Buddhist monk does not wear shoes on his alms tour²⁰⁸ or in the presence of a barefoot teacher²⁰⁹, the former presumably for reasons of humility, the latter because of etiquette. On his way they hang in a bag suspended from his girdle, since it allegedly happened that a lay devotee greeted a *bhikkhu* on his alms tour in a village with much respect and then touched his sandals which were loosely fastened to his waistband with his head thus embarrassing the monk²¹⁰.

204. Vinaya I 188,20ff. *chabbaggiyā bhikkhū rattiyaṃ paccūsa-samayaṃ paccut-thāya kaṭṭha-pādukāyo abhiruhitvā ajjhokāse caṅkamanti uccā-saddā (...) kītakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi (...). Na, bhikkhave, kaṭṭha-pādukā dhāretabbā.* – The mention of the killing of *kītakā* is curious here, as avoiding killing insects is otherwise a typical concern of the Jains. – Vin II 143,1.

205. BKBh IV 3847ff., see Jain 1984: 180, in contrast to whom, however, shoes are neither “important articles of costume” nor in fact “prescribed” in the BKBh. Moreover, *jaṅghikā* probably a kind of top-boots and not “shoes which covered (...) full shanks”, as inadvertently taken over by Deo 1956: 411. See also PWB s.v. *maṇḍa-pūla*.

206. BKBh III 2884 *talīyāu ratti-gamaṇe kaṇṭ’-uppaha-teṇ-sāvae a-sāhu (...).*

207. Here Malayagiri remarks: *tālikāḥ – kramaṇikās tāś ca rātrau gamane kaṇṭaka-rakṣaṇārthaṃ pādeṣu badhyante. Sārtha-vaśād vā panthānāṃ muktivôṭpa-thena gacchatiṃ stena-śvāpada-bhayena vā tvaritaṃ gamyamāne divāpi badhyante.* At Śak 1,33 Śakuntalā, who wears no shoes in the hermitage, complains of her foot being cut by a fresh *kuśa* grass blade.

208. E.g., Vinaya II 118,5; (forest dwellers) 217,22. A ground for this is not given. No shoes are mentioned in the rules for the alms tour 213,13ff. and 215,32ff.

209. Vinaya I 187,28.

210. Vinaya II 118,5. Cf. Carstairs 1961: 79 “to be struck on the head by another’s shoe conveyed a humiliation out of all proportion to the physical hurt”, because of the loss of *puṇya* (Abbott 1932: 14). – In this connection also the simile of the brahmin woman is of interest, adduced by Hemacandra Maladhārin in his commentary on Viśeṣāvbh 928 as an instance of a bad character test, as it leads one into the *samsāra*: a well-meaning mother advises her three newly-married daughters to kick their husbands’ head in order to get to know them, when on their coming home the husbands might blame the wives for something. Treated this way her husband tells

Some thing similar applies to the Veda student: in the village he should not wear shoes²¹¹ and not approach his teacher with shoes on²¹². Gautama even forbids him shoes at all²¹³. The *snātaka*, how ever, needs white shoes upon his return home²¹⁴: he is allowed sandals and wooden shoes²¹⁵; but when he has them on he should not eat, squat on the toilet²¹⁶, greet, or worship the gods²¹⁷. In fact he is not permitted to take off his shoes himself²¹⁸. It is not surprising that he does not use another's shoes as he enters a new state of life, that of a family father, one that requires new clothes, etc. The opinion of clothing as a personal possession has been generalized then²¹⁹. Dubois (1906: 330) remarks that no Hindu should ever enter his own house, let alone someone else's, with leather shoes on his feet²²⁰; wooden shoes, however, may be taken across the threshold of a house, as Abbott records²²¹, together with various other occasions where shoes may not be worn, e.g. when shearing sheep, when eating, on entering a crop of sweet potatoes, on crossing a bridge, lighting a lamp, milking a cow, ploughing, etc.

Finally the case of a shoe in architecture should not be forgotten. In Kamala Nehru park, laid out in 1952, there is a large stone boot,

the first daughter: "Your soft foot will have hurt you" and rubs it. Of her the mother opines she could do at home what she wants. The second husband remarks: "Women of a good family do not do such a thing" and leaves it at that. He would be the same as the first husband. The man of the third daughter scolds vehemently and turns her out of the house. Brought back by her mother she is advised to appease her husband with attentions like the highest deity; see Bollée 2007: 127, 255, 257 and 259. – As the title of a modern polemic treatise Winternitz (1962 I 487 note 1) eventually states the "Slipper in the face of Villains" (*Durjana-mukhapadma-pādukā*), where *pādukā* is an enhancement of *capetikā* ('slap in the face, box on the ear').

211. GobhilaGS 3,1,25. After his initiation (*upanayana*) he receives shoes (Stevenson 1920: 20).

212. ĀpDhS 1,2,6,19; cf. Dubois 1906: 330.

213. GautamaDhS 2,13.

214. MānavaGS 1,2,17. In Bollywood films in the 1970ies and eighties bad characters could be recognized by white shoes (Zirnstein 2008), probably under American influence (p. c. Dr Ms B. Lotz)

215. ĀpDhS 1,2,8,2.

216. ĀpDhS 1,11,30,18.

217. GautamaDhS 9,45.

218. Manusmṛti 4,74.

219. Manusmṛti 4,66.

220. On the shoe etiquette see also, e.g., Crooke 1906: 185f.

221. Abbott 1932: 381 note.

Juta Ghar, for children to play in, built after an English nursery rhyme. The rhyme, which has also a (longer) Scottish variant, runs: “There was an old woman who lived in a shoe, She had so many children she didn’t know what to do; She gave them some broth without any bread; She whipped them all soundly and put them to bed”²²².

A 4. Feet and shoes as instruments and weapons.

The foot or feet are a frequent symbol of power and possession, and a means to conquer (and humiliate) someone as early as the RV where the poet, eulogizing addresses the king Asamāti and says: “You put your foot on the Paṇis” (Geldner)²²³. Indra severs the demon Namuci’s head with a kick²²⁴ and, because Yama wanted to kick his mother’s shadow (*Chāyā*), the latter cursed him that his foot should be eaten by worms²²⁵. Bhīma swears to push Suyodhana’s head into the earth with his foot (Mbh 2,68,28) and in Mudrārākṣasa III 1 Kañcukī says in a depressive mood: “Old age has placed its foot on your head.”

Shoe-beating as a form of punishment is much feared or hold in contempt in Northern India because of the power of leather²²⁶. In the introductory stanza to Daṇḍin’s *Daśumāracarita* it says in Ryder’s translation: “May everlasting joy be thine, conferred by Viṣṇu’s foot divine, which when it trod the devils flat,”²²⁷. Moreover, when the demon Rāvaṇa tried to raise Mt Kailās, Śiva pressed him down with his big toe²²⁸ and when dancing he stands with one foot on the demon Muḃalaka (Tamil for Apasmāra)²²⁹.

222. I thank Mr Manish Modi, of Mumbai, who drew my attention to this rhyme. It is found in Opie 1955: 45.

223. RV 10,60,6 *Paṇin ny ākramiḥ*.

224. VS 10,14; ŚpBr 5,4,1,9.

225. MatsyaPur 11,11; ViṣṇuPur 3,2,5; BhaviṣyaPur 1,47,14ff. According to BrahmaPur 6,22f. Yama’s leg would fall off. Yama then becomes *śirṇa-pāda* (MW).

226. Crooke II 1896: 34.

227. *Aṅghri-daṇḍaḥ śreyas Traivikramas te vitaratu Vibudha-dveṣiṇām Kāla-daṇḍaḥ*.

228. Hcar 196,22; Bhagavadajjukam 2006 introductory stanza and fig. 8 (Ellora, cave xiv [6-7 c.]). – Ions 1967: 114.

229. Zimmer I 1968: 122, II 411.

Often a combat *manibus pedibusque* is mentioned²³⁰, and in the same way, of course, that as a sign of seizure a conqueror puts his foot on his adversary's head²³¹ or neck²³², though in the case of wounded enemies this is regarded as dishonourable²³³. The expression 'to put one's foot on another's head' may be used also metaphorically²³⁴; one might think of it in a stanza of the *Itthiparinnā*, in which it is said that a woman tramples or hits on the head a monk who broke his vow and became involved with her, because in view of the great respect for monks and the Indian sentiments regarding head and foot this would otherwise no doubt be a grave offence. Such a one is actually shown in an illustration for the *Amaruśataka*: a jealous mistress kicks at the head of her repentant lover²³⁵.

When Indra put Rāji's foot on his head he thus acknowledged the latter as his father²³⁶, as before he had seized his unknown physical father by his feet (*ṚV* 4,18,12 *pāda-gṛhya*) and smashed him to death, just as later Kāṃsa did with Yaśodā/Devakī's daughter (Ruben 1939: 225).

Kicks at or on other parts of the body produce various reactions. Thus the female servant who kicked the brahmin Cānakya from his seat caused the fall of the Nanda dynasty²³⁷, whereas the kicks Kīrtisenā received from her mother-in-law resulted in a number of

230. E. g. *Rām* 3,4,7ff. (*Rāma* and *Lakṣmaṇa* against the giant *Virādha*); 3,51,40 (the demon king *Rāvaṇa* against the vulture *Jaṭāyus*).

231. *Daś* 235,1 *muṣṭi-pāda-prahāraiḥ*; 249,8 *kara-caraṇa-ghātaiḥ*; *KSS* 20,190 *rājñāṃ mūrdhni padam kuru*; *Veṇiśaṃhāra* 3,22; *Rājāt* VIII 2273. See also *Zachariae* 1977: 808; *Verhoeven* 1957: 236.

232. *Mvu* III 31,4; *KSS* 20,190. Cf. Latin *pedem imponere super cervicem*.

233. *Mbh* 9,58, 5 *vāmena* (!) *padā maulim upāsprṣat śiraś ca rājasimhasya pādēna samaloḍayat*. King *Mūlarāja* touches the beard of his dead enemy *Lakṣa* with his foot (*Merutuṅga, Prab.* 29,10 *śmaśruṇi padā sprṣan*).

234. *Sūyagaḍa* 1,4,2,2 *bhikkhuṃ (...) pāy' uddhattu muddhi pahaṇanti* (Bollée 1988: 166). Cf. ὕπὸ πόδαζ τίθεισθαί 'to trample under foot, scorn' (*Liddell & Scott*).

235. *Kl. Fischer* 1979: fig. 102. – Here is not the question of a "gentle rule of (Indian) women" (*G. Tölle*). That is also true for, e.g., the princess *Śāntā* who hits her unfaithful husband *Ṛṣyaśṛṅga* on his head with her shoe and thus makes him return to asceticism (*Lüders* 1940: 22); and *Vasantasēnā*, too, when she angrily kicks the head of *Śakāra* lying at her feet; this again sets him against her (*Mṛcchakaṭika* 8,19), cf. *Daṇḍin, Daś* 232,16f.

236. *Saletore* 1985: 559.

237. *Hemacandra, Par* 8,223.

adventures that, however, ended well ²³⁸. Even brahmins do not feel awkward to use their feet as means of revenge for offences ²³⁹. Moreover, an angry king kicked his wazir ²⁴⁰, and a princess dealt a general (put to the test for the succession to the throne) a bad kick in his chest when he massaged her feet, knocked him over and had him cast out (Ja VI 38,20). In Daṇḍin, *Daś* 128,4 after such a kick a man is stabbed. When in Kumaon, where hail is much dreaded, hail does fall, a wizard is sent out, or one possessed by some deity, and made to beat the hailstones with a shoe as a punishment or apotropaic, or both ²⁴¹. In order to protect the grain on the floor in Gujarat and Kāṇara a shoe is placed upside-down at each end of the path which leads to the floor, or it is tied to a tree nearby ²⁴², while in the Deccan shoes with their soles turned upward are hung on the doors against witchcraft; a suspected witch is made to drink water brought from the shoemaker's earthen pot, by which her black art is believed to become ineffective ²⁴³.

The contact with the foot need not always be intended: at the victim representing Viṣṇu the *adhvaryu* priest says excusingly: "That I do not sin against you with my foot" (VS 2,8). Other beings not to be touched with the foot are fire, a teacher, a brahmin, a cow, a girl, an old man and a child ²⁴⁴, and a *snātaka* should not draw a seat towards him with his foot ²⁴⁵. Stepping on food is done by someone acting up ²⁴⁶, but it looks rather like foot sadism. A brahmin should not eat food touched on purpose with the foot (Manu 4,207).

Yet kicks are not always felt as disagreeable: thus Viṣṇu feels very honoured and happy when the seer Bhṛḡu wakes him up by means of a kick in his chest, and even strokes the foot of the sage ²⁴⁷.

238. KSS 29,86.

239. KSS 20,14, but brahmins have pure feet (Varāhamihira, *BS* 74,8).

240. Bollée 2005: 18. Cf. *Mbh* 9, 63,15 and KSS XX 14.

241. Crooke I 1894: 34.

242. Abbott 1932: 372.

243. Enthoven 1924: 238.

244. *MārḡPur* 14,59f.; *Vṛddhacāṇakya* 7,6 in Böhtlingk 1966: 4038. For the cow see *Mbh* 13,95,56 (Hara 1987).

245. GautamaDhS 9,49.

246. KSS 18,249 *āhāras tena sahasā pādenāhatya cikṣipe*. To touch honey with the foot brings ill (Abbott 1932: 313).

247. *PadmaPur* quoted by Winternitz 1962: 476.

Moreover, a lover's kicks can enhance a woman's pleasant sensation²⁴⁸, whereas those of a beauty may cause an Aśoka tree to flower²⁴⁹, for according to an old popular belief women possess powers to fertilize the vegetation²⁵⁰, the desire of which to be touched by their foot is even referred to as 'pregnancy whim' (*dohada*) such as in Indian belief also plants at budding time (Raghuvamśa 19,12), and animals can have²⁵¹. The feet of a sleeper can be touched in order to awaken him (Vdh 178,30 *pāehi vi chikkā na cetenti*).

When a Tibetan guru hits some one with his shoe, the person in question will reach *mukti* (David-Néel 1929: 183).

Some special actions with the foot are scratching the earth to kill time, or out of contempt, was done, e.g., by Duryodhana because of Maitreya's admonition²⁵²; when in low spirits as done by Devahuti at her husband's departure²⁵³, or by a horse which hits the earth with its

248. KSS 21,75. – For the woman-is-late motif see Bollée 1970: 148ff.

249. Kālidāsa, *Mālavikāgnimitra* 3,16f. (*locus classicus*); *Kum* 3, 26; Subandhu, *Vās.* § 132 (Gray 1913: 84); Hcar 164,6; Karpūramañjarī II 43 where beside Aśoka also Kurabaka and Tilaka are mentioned; Hemac, *Tri*^o 1, 2, 989; 2, 3, 245; Bhāvadeva, *Pārśvanātha-car* VI 796; Sarojinī Naidu 1926: 64

“If a lovely maiden's foot
Treads on the Aśoka root,
Its branches sway and swell, –
So our eastern legends tell, –
Into gleaming flower, ...”

A plastic representation of such a scene is found on the railing pillar J 55 in the Mathurā Museum, see Vogel 1909: 531f.; Coomaraswamy 1928: 35 fig. 6:3. The Jonesia Asoka tree is also called *kāntā-carāṇa*.

250. See e.g., Frazer 1950: 28. – In her poem "In a Time of Flowers" Naidu (1926: 43) rhymes:

“The old earth breaks into passionate bloom
At the kiss of her (spring's) fleet, gay foot”.

– Meyer 1937: I 29; 34; 36 and passim pointed to the identity of the love and vegetation deity Kāma with the Aśoka tree. The contact with the (foot)lotus may be on the same footing with hitting with (green) bows, etc., at vegetation festivals by which the evil powers of sloth and delay are expelled and new activity is evoked in animate beings or trees treated this way (cf. Meyer, *ibidem* I 194ff.). – On the lifegiving power of female feet see Aigremont 1909: 9ff.; 17.

251. See, e.g., Konow 1901: 233 note 3 on Karpūr I 27; Tawney & Penzer 1924: I 222; Rowland 1953 Glossary s.v. *dohada*; Raghavan 1979: 89.

252. Mbh 3,11,29. A stick can replace the foot, see Bollée 1970: note 104 on p. 39, 22.

253. BhāgavataPur 3,23: 50.

hoofs one after the other (Bāṇa, *Kād.* 620,9); out of nervousness (Daṇḍin, *Daś* 239,9 where the amorous princess Kanakalekhā *caraṇâgreṇa ... dharāṇi-talaṃ ... likhantī*) or at the thought of land²⁵⁴. Incantations can be performed by scratching the victim's left footprint (KauśS 47,25ff and 48,11). A mahout uses his toes to score the roots of the ears of an elephant (Daś 74,4).

Davadantī further reminds us of Mose, when with the words: “if my mind is possessed by right belief pure water should spring here in waves (*udvīci-vārya*)” she hit the earth with her (right) heel and thus produced water in a dry river-bed²⁵⁵. In cases of bewitching the left foot is of course the instrument²⁵⁶. A curious activity is performed by the royal *yajamāna* when at his anointment he steps on a tiger hide and pushes a piece of lead with his right foot at a eunuch, with his left one a piece of brass at a barber²⁵⁷. It is not quite understandable either, when a king, with a desire for ascetism and determined to abandon the world, should apply fire to his right (big) toe²⁵⁸.

If in first instance shoes serve to isolate and protect – materially and magically – the feet, the distance to the apotropaicum is short. This is perhaps found as early as KauśS 41,6 where someone wants to produce magically rain in that he ties the heads of a dog and a ram, (human) hair and a pair of old shoes to the end of a bamboo pole and then beats with it in the air as if to combat a demon²⁵⁹ while reciting AV 4,15 or 7,18. This interpretation of Zachariae seems preferable²⁶⁰,

254. Varāhamihira, BS 51,13.

255. Hemac, Tri° 8,3,717f., cf. Kumārapālapratibodha 62,17 *panhi-pahāreṇa sīla-ppabhāvaḥ uppāyaṃ tattha pāṇiyaṃ*. See also Balbir 1993: 163 sub IX 58,5.

256. KauśS 47,4 (cf. Caland 1898: 209).

257. See Heesterman 1957: 209.

258. Merutuṅga, Prab. 19,20 *dakṣiṇa-caraṇâṅguṣṭhe vahni-niyoga-pūrvam*.

259. *Śva-śira-eṭaka-śiraḥ-keśa-jarad-upānaho (-au) vaṃśâgre prabadhya yodhayati*. The age of persons and objects enhances their magical power (Preuss 1914: 31). See also Zachariae 1977: 506.

260. Zachariae 1903: 137f. = 1977: 505f.; Keith 1925: 389. – Cf. the Kumāon, in the west Nepalese border region, who dispatch a magician to combat the hail demon or hailstones by means of a shoe, for spirits and demons would be afraid of leather (Croke 1896: I 80). Also connected with this may be that formerly someone in the Sirsā district (250 kms northwest of Delhi) would be able to heal a horse that had all of a sudden fallen ill, in that after taking off his clothes he hit the horse's head seven times with his shoe (Croke 1919: 238). Here the man's nudity may have enhanced the

because the objects mentioned seem to express a totality of weapons, to which their pentad may also point²⁶¹ – in contrast to Caland, who wants the heads and the shoes made of human hair (!) to combat each other, the assumed sense of which he does not explain. On scrutiny of this “apotropaic unity” a special function may be ascribed to its ram’s head, because of the relationship the animal has with the post-Ṛgvedic aspect of Indra as a rain god²⁶². In this connection too, the umbrella with which the bride’s uncle carries the *hālgamba* (a post in the marriage booth to which symbols are tied) merits mention, because old shoes and torn rags are attached to it, as the *hālgamba* must be protected (Abbott 1932: 457); a further example is the shoe on a pole²⁶³ which is held over a demoness about to be carried off to be executed; it may have had the purpose of preventing attempts to free her, for shoes are objects that ward off thorns, etc. The menacing character of dog heads and (horned) rams needs no proof. Further, it is a good omen when a dog approaches a person with a piece of an old shoe in its mouth²⁶⁴, but when a man on his way to a temple sees a dog chewing a shoe, he cannot continue, but has first to take a bath²⁶⁵.

If a child repeatedly feels his nose itching an old woman in Rajasthan touches it secretly with a shoe in order to prevent a disease²⁶⁶. Children are sometimes weighed against shoes or sandals, and also

averting of the illness through the shoe; on the apotropaic power of nudity see Negelein 1912: 270. – See also Campbell 1898: 296ff. and Mitra 1905: 347 and 355. – Differently Caland 1900: 141; Henri 1904: 110f. Beating with a shoe on the sole of the foot or on the heel as a prevention of cholera also falls into this category, because the illness causes cramps there, see Yule & Burnell 1886: col. 587b, 588a and 586b.

261. For the fivefold totality see, e.g., Tawney & Penzer 1924: I 255; Held 1935: 93; Kirfel 1954: 97ff. and 150; Balbir 1982: 67; Dubois 1906: 239; Curtius 1965: 501; Abbott 1932: 295ff.

262. Here the ram’s horns are implicitly important; their double function – apotropaic and pertaining to fertility – is to be taken into account for the correct understanding of this passage; moreover, the ram is in fact the animal representation of Varuṇa, his *vāhana*. In Sicily the horn is a common means against the evil eye (Pitrè 1981: 136).

263. Kathākośa 26 in Tawney 1895: 108. Hoffmann 1974: 266 note renders the semantically unclear word *chittvara* by *alte Futterschwinge* (‘old winnow’ [?]).

264. Padfield 1975: 256.

265. Abbott 1932: 419; Bollée 2006: 99.

266. Gupta 1979: 161.

against cowdung, as a protection against the evil eye²⁶⁷. In Agra, Oman writes²⁶⁸, a cure for quasi-epileptic fits is to let the sufferer smell his shoes.

Another remarkable use of a shoe is as an oracle; thus after a theft in Oman's household his Muslim cook stuck an awl into the inside of a shoe and with another man raised the shoe up in that each applied one finger under the awl's handle. Then the other servants' names written on scraps of paper were thrown into the shoe which would turn round horizontally when the thief's name fell into it. This was the case (Oman, 1908: 274).

When old shoes are used in KauśS 84,9 to destroy an empty pot during obsequies this, according to Oldenberg 1917: 502, was originally done to scare away evil spirits by the noise which, however, might have been achieved more effectively with another instrument. The apotropaic intention of the shoes is certainly right, but what is represented by the empty pot (*rikta-kumbha*)^{269?}

As an unusual and unclear instrument, in the sheep creation myth of the Mangwani Gond (cf. Thompson-Balys B 782), Elwin 1949: 228 mentions a shoe, tied to the ear of a sheep to make it sleep: a frustrated ascetic cursed Śiva, who thereupon turned him into a sheep saying that if anyone would tie a shoe to its ear it would have to lie down like a dead man on the ground. From that day sheep exist ...

Shoes can also be used in a ruse. Once a man called Viṭa, familiar (*pratyāsanna-varī*) with a king, offended the queen and was banned. On leaving he appeared before the royals with a large load of shoes; asked about these he replied that with so many shoes he would be able to walk far and spread the reputation (*kīrti*) of the queen. The latter then became afraid and the ban was revoked²⁷⁰.

As horses are supposed to have exceptional power against spirits, horseshoes are used correspondingly as amulets (Abbott 1932: 424),

267. Enthoven 1924: 234. In the Deccan, water in which old shoes have been soaked must be drunk by a person suspected of casting the evil eye (Woodburne 1992: 64). An old shoe is sometimes hung from the branches of a tree with beautiful blossoms or fruit against the evil eye (McCartney 1981: 27).

268. Oman 1908: 287.

269. See also Zachariae 1977: 506.

270. Malayagiri 153a 10ff. (ed. Bombay, 1924) on Nandi.

all the more because they are made of iron much feared by demons. Sleeping enemies are attacked with elephants wearing leather cases (*carma-kośa*) on their feet (Kauṭ 10,3,20).

Finally the role of the shoemaker at south-Indian weddings be touched upon, for he must approve to them which he is requested to do by means of a present accompanying his invitation to the ceremony²⁷¹.

A 5. The foot in sayings, metaphors (*pradakṣiṇā*, prostration, touching the feet, water for washing the feet, oath by the feet), proper names and footprints as an ornament.

A 5.1. First, a saying from an indigenous collection quoted by Boehtlingk may be taken: “vehement pain torments a lowly person more than one of high standing, for the sensation of cold seizes the feet quickly, but not the eyes”²⁷², – as compared to English “to get cold feet”: it offers a good example of the semantic development of the same metaphor in two languages which are, after all, related. A dog will gnaw a shoe even if made king²⁷³. Furthermore I mention a single expression of the Jātaka-commentator, when he has a Caṇḍāla tell the arrogant Veda student Setaketu: “If you cannot answer my question I shall take you between my feet”; this contact with an out-cast is of course very grave for a brahmin²⁷⁴. Trees in the city of Ku-sumapura “show the beauty of an untimely evening by thousands of ... young shoots produced by sprinkling with quantities of drops of

271. Zachariae 1977: 712f.; Saraswati 1977 is silent on this, but Aigremont (1909: 53) connects shoe and female organ, a shift downward, which may be an explanation, if this association exists, but for which I have no evidence in Dravidian languages. I rather think the shoemaker here is the producer of the apotropaeic objects used at the seven steps of marriage, cf. Oldsaxonian *bryd-hlop* ‘wedding’ (*-hlop* is related to Eng. to lope), originally the fetching of the bride from her father’s house by the groom, Sa. *vivāha*. See also Zachariae 1977: 505f. and Vysoký 1915: 593 with reference to Samter 1911: 195ff.

272. Boehtlingk I 1870 no 214 < Drṣṭāntaśataka 64.

273. Bollée 2006: 46.

274. Ja III 233,9ff. *pādantare taṃ gamemi*. Whether the point is a *façon de parler* emphasized by the social contrast; a slang expression or whether another idea (wrestling bout ?) is implied must remain open in view of the apparent *hapax legomenon*.

ambrosia adhering to the feet of the gazelle in the moon”²⁷⁵.

The process of going caused an ancient ṛgvedic poet to use the following image: “just as one puts one foot before the other, so he (the god Indra) turns the man in front into the one behind by his power” (RV 6,47,15). Differently, however, it is said much later in a Pañcatantra stanza (I 83): “The sage moves off with one foot, with the other he stands; he does not leave his former place before scrutinizing the next”²⁷⁶. ‘To imitate, equal’ is expressed by *tat-padavyām padam dadhāti* ‘to put one’s foot in another’s footstep’ (Daṇḍin, *Kāvyad.* II 64). Moreover, we may remember the idiom current in the entire older literature, viz “seven or eight” for ‘several’²⁷⁷ as in *Viy* 15,1,541 (p. 1214,9); Hemacandra likes to use it of steps, e.g., at stepping back in front of a teacher²⁷⁸ or to approach a person in order to beat him²⁷⁹ or for other purposes²⁸⁰. ‘To have something under the nail of one’s left big toe’ apparently is the equivalent of Eng. ‘to have something at one’s fingertips’ (Hemavijaya, *Kathār.* 116,2).

Persons deserving respect are looked at from the feet upwards because the looker lies prostrate before him²⁸¹; conversely the higher person observes others from top to toe: *sa-Gomukham apaśyan mām ā śiraś caraṇam* (BKŚS 24,38).

‘Taking to the heels’ is expressed in Sa. by *jañghā-bala*²⁸². The gynaeophobia of ascetic literature seems to be still present with the Punjabis and Gujaratis: *strīni akkal eḍi māṃ* (‘the intelligence of a woman is in her heels’). Similarly: “Better to keep the race of women under the heel of a shoe”²⁸³. A proverb which has no English equivalent is: “The barber washes the feet of others but is ashamed to wash his own”²⁸⁴.

275. Subandhu, *Vās.* § 120 in Gray 1913: 79.

276. Boehtlingk 1870-73 no 2264; Lokanīti 159 (7:22).

277. In the Sa. epics *saptâṣṭau*: Pāli: *satt’-aṭṭha* in *Jātaka* II 101, 25 (said of days); II 369,6 (of thousands of people). – Cf. also Balbir 1982: 93 and Caraka, *Sūtrasthāna* 14,46 (7-8 *arāṇi*).

278. Hemac, *Tri*° 1,4,10.

279. Hemac, *Tri*° 1,4,294.

280. Hemac, *Tri*° 1,2,328; 1,6,152.

281. Thus, e.g., in the rare attractivity stereotype of a man, king Acyuta Rai of Vijayanagara, by a woman, queen Tīrumalāmbā (see Sarup 1933: 93).

282. *Mālavikāgnimitra* III 19 prose.

283. Kakar 1989: 12.

284. Tawney & Penzer III 1925: 101.

A 5.2.1. We now come to the foot metaphors of which even the Ṛgveda provides us with instances, e.g. when it speaks of the one-footed he-goat (Aja Ekapad) – perhaps the designation of the support of heaven²⁸⁵; of trees and rainclouds drawing water with their feet, i.e. through their roots (*vrkṣânghri*) or through the sunrays²⁸⁶. Varuṇa, the deity of royal power, puts his foot, a ray of the sun, on the magic of nocturnal monsters and thus conquers them²⁸⁷. The sun, however, has no feet (below, n. 390), yet has come before them (the cows) who have feet ... it has made thirty steps (viz, the hours of the day, ṚV 6,59,6); the poet will have seen a shadow slowly moving. Further, e.g. *khaṭvânga* and *khinkhira* ‘a club shaped like the foot of a bedstead’, i.e. with a skull on top, a weapon of Śiva and thus also carried by his ascetics; *pāda-mūla* ‘a polite designation of a person’; *ratha-caraṇa* and °-*pada* ‘wheel’; *vakrânghri* ‘crooked foot > treacherous fight’? (MW < Rājāt); *Viṣṇu-pada* ‘zenith’. Later, items such as trees and mountains have feet as well²⁸⁸, which Sanskrit shares with Greek and Latin; this also holds true for the foot as a measure of length and in prosody.

The semantic development of ‘foot’ to ‘part’ is ṛgvedic, too, for which the starting point may have been the quadruped: thus after the five seasons the year is called five-footed²⁸⁹, whereas the verse quarter in India and Greece turns up independently²⁹⁰. According to the ChUp, Brahman, the religious summum, has four parts: speech, eye, ear and breath²⁹¹. The Magadhan *pāda* coin, one quarter of a *kaḥāpa-*

285. See, e.g. Dumont 1933:326-334; Coomaraswamy 1938: 113 note 3; Horsch 1967; Renou & Filliozat I 1947 § 643. – As to Roth’s opinion of Aja as a storm genius it be remarked that in spring and autumn indeed twisters do occur in Northern Pakistan which arise in the Bay of Bengal and move northwest over India, or when they have reached Central India or Rājasthān, turn north and northwest or even continue westward and bring rain to the lower Indus valley; see Kureshy 1977: 31 and 36 for which piece of information I am indebted to Dr J.D. Janzen of Berlin..

286. ṚV 1,164,7, cf. MatsyaPur 11,30.

287. ṚV 8,41,8. A similar representation with moon rays is found in Boehlingk 1870-73 no 4036.

288. See PWB s.v. *pāda*.

289. ṚV 1,164,12. See also, e.g., Couture 2007: 168 *dharmā-pāda*.

290. AitBr 4,4, etc.; Aristophanes, *Ranae* 1323.

291. ChUp 3,18,2ff. Thieme 1966: 25 translates *-pād* by ‘quarter’ (*Viertel*).

*ṇa*²⁹², and *pāda* in the sense of ‘Veda school’ also fall into this category²⁹³. Furthermore, the iron dog’s paw must be mentioned which is branded on the forehead of thieves and adulterers as a *pars pro toto* for a dog²⁹⁴; the “elephant’s nail” (*hasti-nakha*), ‘a kind of protection on a city gate’ (PWB)²⁹⁵, and the lotus feet of persons worthy of respect. The latter simile seems to prove Carstairs right in that it raises the normally unmentionable by means of the image of the flower²⁹⁶. Holstein shows the “tiger claw” (*wagh nakh*)²⁹⁷. A “red-feet” (*rakta-pādā*) is not only Vāsavadattā, but also a red line in grammar marking sections (Subandhu, in Winternitz, *HIL* III 1967: 398, but not in Subandhu’s edd.), cf. “rubric”. For lack of parallels I cannot say if the golden elephant-feet belong here, with which the sheth Sotthiya in the Buddha Vessabhu’s time covered a terrain in order to buy it and have a big monastery built on it²⁹⁸. “Elephant gait” (*gaja-pada*) and “horse gait” (*turaga-pada*) are two kinds of riddle poetry described by Lienhard (1984: 154f.). The French *pied-de-biche* ‘crowbar,’ German

292. Vinaya II 294,16; Ja I 340,30; in the *purāṇa-ṭīkā* on Ja II 240,12 put on a par with *jaṅgha-kahāpaṇa*. See also CPD s.v. *atireka-pāda* and Jain 1995: 63f. *pāda-kārṣāpaṇa*.

293. Couture 2007: 168. Cf. Hcar 122,2.

294. Kautilya 4.8.28 (for theft); KSS 13,148 *śunaḥ pādena dattvāṅkam lalāṭe*; Rājat 6,109. Adulterers are a kind of thief. The paw may also be meant when the “dog sign” is spoken of, the punishment of people who wrong a brahmin, as in Rāy (ed. Suttāgame) II 94,7 *śuṇaga-lacchāṇa*; see also Bollée 2006: 26f.

295. Turned by MW into “A sort of turret or raised mound of earth or masonry protecting the access to the gate of a city or fort (described as furnished with an inner staircase and with loopholes for discharging arrows, etc.)”. For Coomaraswamy 1928: 258f.; do, 1930: 221; do, 1931: 207f. “the technical term ‘elephant nail’ is evidently derived from the projection of the elephant’s feet beyond the abacus (of a pillar) making the nails conspicuous when seen from below,” but a simpler explanation seems to be ‘nail or spike against elephants’ such as in the middle of the gate of Bidar fort (15th century, p.c. from Dr Brigitte Majlis of Cologne). Schlingloff gives as the meaning of *hasti-nakha* ‘ramp (of the causeway in front of the citygate)’ (*WZKSA* XI 1967: 72 note 103; p.c. from Dr Monika Zin).

296. Cf. Verhoeven 1956: 108 though the Indians designate the human extremities equally as hand- or foot-lotus or -shoot.

297. Holstein 1931: table xxii: 92.

298. Ja I 94,14 *suvāṇṇa-hatthipada*. Rhys Davids’s translation has no note on it. Coins with an elephant symbol are known from Sūrasena, Pañcāla and Kośala, later of the Maurya dynasty (R. Jain 1995: 46; 48 and 76). Gold *kārṣāpaṇas* are seldom referred to in literature and apparently not found (Jain 1995: 63 is silent on symbols).

Geissfuss has no equivalent in Sa. *loha-daṇḍa*, and Daṇḍin's *Daś* 185,8 *uragâsya* 'snake's-head spade' (Ryder) probably is a different tool, one for making a hole in a wall.

As for other animal metaphors, crow's feet can be cited to which pollution in diamonds are compared (VarBrS 80,15) and perhaps even were designated as such in the trade. Buddhaghosa also thought of this at splits or cracks in the firmament as a natural disaster²⁹⁹; at wounds caused by a chopper in this form³⁰⁰, and this also pertains to the *vidūṣaka*³⁰¹, and asterisks to mark omissions in lists are called thus (Rājat 4,117). – A "peacock foot" (*mayūra-padaka*)³⁰² is a certain nail-mark and at the same time a frame consisting of two posts and a connecting beam above, for weighing wood³⁰³.

Pada developed the meaning 'footing, presence' in Daṇḍin 264,6 *kathamcid a-bhraṣṭa-padas tiṣṭheyam* 'I may somehow keep my footing (at court)' (Ryder 1927: 208). Thus also, when Budhasvāmin (8-9th c.) says: "the two feet of this great saint were pleased with me"³⁰⁴, and much later Rāmprasād sings: "aux pieds de la Mère je prendrai refuge" the goddess Kālī herself is meant³⁰⁵, just as Renou et al. in their *Dictionnaire sanskrit-français* indicated *pāda* as "une façon respectueuse de désigner une personne". Thus 'at the command of His Majesty' is *deva-pādājñayā* (Daś 111,12). Neither his foot nor the rest of his body, i.e. the person himself, may ever be touched by a broom because, as an implement to sweep evil, it is of dangerous potentiality³⁰⁶. The feet of the Jina occur also in a prayer: "O Lord of Saints ! may thy feet which dispel the pitchy darkness of ignorance like a bril-

299. Sāratthappakāsinī I 174,4 *kāka-padaṃ viya hīra-hīraso* on SN I 107,3* *nabhaṃ phaleyya* (cf. Ja IV 462, 20*).

300. Visuddhimagga 179,10.

301. Nāṭyaśāstra (Calcutta, 1967) 23,151; also Mṛcch I 50 *kāka-pada-śīṣa-māstaka* and IX 30. What exactly is meant is not clear: 'whose head is with a crow's foot or feet'; perhaps wrinkles are meant.

302. Kāmasūtra (Bombay, 1934) 2,4,4 and 19. For the peacock as an erotic animal-symbol see Kl. Fischer 1979: 63.

303. Bhattasvāmi on Kauṭilya 2,19,25, see Meyer 1926: 160 note 3.

304. BKŚS 22,250 *āśir cāsya prasannau me pādāv asya mahātmanaḥ*, cf. 24,23; Hemac, *Tri°* 2 3,149 *Prabho! Pādau na mokṣyāmi* and, e.g. Sa. *bhaṭṭa-pāda* '(my) lord' (MW).

305. Lupsa 1967: 27.

306. Abbott 1932: 482.

liantly lit lamp ...”³⁰⁷. In Bāṇa’s *Kād.* 640,2 the life of the princess depend on Candrapīḍa’s feet which Kāḍambarī worships on many pages: *Candrapīḍa-carāṇa-tala-nibaddha-jīvitāya rājaputra-lokāya*; cf. 666,12 et passim.

For the identification of feet and person see also Bloomfield 1913: 644.

In Hemacandra a saint teaches growth, decay and duration to be three steps in accordance with which the main disciples then compose the canon³⁰⁸. Finally the three steps of the future Buddha, an imitation of Viṣṇu’s strides (sub B 2 below), may be mentioned here, with which he ascended to the Tāvatiṃsa heaven³⁰⁹, and the seven steps he made northward after his birth. Here a symbolical ascension of the peak of the world may be meant³¹⁰. The four elephant footsteps (*hatthi-pada*) compared to feet or footprints of the Buddha in MN I 176,3 seem also allegorically meant, for the Buddha is called a *nāga* in Sn 522, etc.; here *pada* may be taken as ‘characteristic, mark’³¹¹.

A 5.2.2. Addressing a ruler is mostly connected with prostrating oneself before him. It is not done out of mere respect³¹² but also takes place at a reunion³¹³, out of gratitude³¹⁴ or accompanies a request for

307. Quoted by Titze 1998: 228 without source.

308. Hemac, *Tri*^o 1,4,784; 2,3,815; 3,1,374; 3,2,152 et passim.

309. Dhp-a III 216,20.

310. See Coomaraswamy 1977 II 306. – Winternitz II 1983: 240 note 2; Eliade 1950. For the representation in Nāgārjunikonda (3rd century C.E.) see Härtel & Auboyer 1971, fig. 32 and 1976: 13 and fig. 8.

311. Buddhaghosa’s gloss *nāna-pada*, *nāna-valañja* (Ps II 197,10) seems not so helpful.

312. Thus it says, e.g. in Ramakrishna 1911: 165, of sons-in-law visiting their parents with their wives at the Pongal festival and receive presents from them, that then “they fell at the feet of their fathers-in-law and mothers-in-law as a token of gratitude and respect”.

313. In Mbh 3,204,7f. a pious hunter sees his parents; Rām 7,44,17 (reunion of Rāma with his brothers); Ja VI 33,1; Daṇḍin, *Daś* 285,15 *pitroś carāṇābhivandanāyā-gantavyam*; KSS 29,181; in Jinakīrti (15th century), Pāla-Gopāla-kathānaka vs 218 two princes bow down to their mother’s feet.

314. Daṇḍin, *Daś* 103,8 (for bringing back his girl-friend); KSS 71,7 (when seeing the saviour of his life).

protection³¹⁵, forgiveness³¹⁶ or something else³¹⁷.

Often the texts mention in addition touching someone's feet with the hands or hair; in the latter case the highest and thereby the best part of the person showing deference in a polarization the lowest and thereby lowliest part of the person to receive respect. Examples are the *rājā* Pasenadi's salutation of the Buddha when he kissed the latter's feet as a sign of submissiveness³¹⁸, and stroked them³¹⁹; in Daṇḍin, *Daś* 23,13 a boy's *kāka-pakṣa* ('black locks') cluster near a hermit's feet and in Hemac, *Tri*^o II 3, 308 laymen wipe the lotus-feet of the second Jina Ajita with their hair; in the third *āvassaya* vow the Jain monk, with reverent address to his superior, touches the latter's feet with his hands, followed by a request for indulgence towards offences committed during day and night³²⁰; the brahmin student Megha lets the Buddha Dīpaṃkara walk over his extended hair³²¹, and the falling of queen Sunandā at the feet of the monk Sambhūta, which she touches

315. Rām 6,19,3; the feet of Marici are known as a defense of the afflicted (*ārtābhyupapatti-vitta*) in Daṇḍin, *Daś* 79,7. – In Homer a suppliant asked his besieger to spare his life with a ritual prayer (ἱκεσία) touching the latter's knees (Liddell & Scott s.v.; Patzer 1996: 178f.).

316. Mbh 13,12,37 the seer Bhaṅgāsavana who offended Indra asks his pardon; the same is done in Rām 4,20,25 by the she-monkey Tārā with her dying husband in case she unknowingly should have offended him. In KSS 74,308 king Bhimabhaṭa in this way tries to appease the hermit Uttānka who has cursed him.

317. In Rām 2,112,14 (in order to confirm a request); 2,12,36 (as a sign of loyalty or obedience); KSS 27,54 (at parting, or out of gratitude for a doctrine of salvation that one has heard); 69,62 a mahout whose wife has made off with his money falls down before an ascetic hoping for information that could lead to recovering the fugitive. – In front of his wife who had thrown herself imploringly at his feet king Śibi cuts a piece of flesh out of his upper arm in Ajanta (Schlingloff 2000: 229). For other requests the ancient Greeks and Romans extended their hands toward the knees of the entreated person, see Onians 1954: 180 and 185.

318. Aigremont 1909: 6.

319. MN II 120,1f.

320. See Schubring 2000: § 151 and cf. the *āvarta* worship at which the devotee recites a *sūtra* and at six places therein touches his teacher's feet when present (otherwise, the earth) for which see the Pañcapratikramaṇasūtra, Suguruvandanasūtra 72ff. quoted after Johnson V 1962: 120 note 134. – An instance of touching the feet when departing is Mbh 12,58,27; out of care about a sick person (KSS 73,218); out of joy (Rām 1,49,17; KSS 73,8; 74, 319; 75,6).

321. Mvu I 238,13 (...) *Bhagavato Dīpaṃkarasya (...) keśehi pada-talāni sam-parimārjanto*; see fig. 72 in Hallade 1975 (Shotorak, Afghanistan); Foucher 1905, figs 139-141. See also Babb 1974: 16.

with her long hair, which again did not leave the monk cold³²². In Burma in 1965 I myself saw a woman throw her hair over the feet of the mummified corpse of Sun Lun Saya in Myingyan. The hair of the executed minister Sandhimati falling on the feet of his guru, when the latter takes down his corpse from the pole, is a posthumous case³²³.

It is still customary to touch the feet of the father and other older and respected persons³²⁴ even such as politicians, e.g. when in February 1983 the “bandit queen” Phoolan Devi surrendered with her gang to the chief Minister of Madhya Pradeś, Arjun Singh³²⁵, and it is other wise still done especially in the religious domain³²⁶, when Viṣṇu-devotees regularly put the offprints of their *ācārya*’s feet on a silk cloth in place of the real ones on their head³²⁷. The followers of Sathya Sai Baba also are keen on touching their saint’s feet (Babb 1986: 174).

However, showing respect with this gesture to persons who do not deserve it causes strong disapproval as with a female servant, when the ascetic Śāṅḍilya touched the feet of a prostitute: *mā mā pādāṇi āmissidum* ! (Bhagavadajjukam 42:19).

The action as such is peculiar to certain animals as, e.g. a deer licks the feet of a hermit³²⁸ or a dog puts his head on the feet of his mistress³²⁹.

Human behaviour transferred to animals is found in the case of the Kaṅṭhaka horse, which at parting from the Bodhisatta licked his master’s feet and shed scalding tears³³⁰. Thus also, in order to save his

322. Jacobi 1886; 3,33; cf. Hemac, *Tri*° 9,1,96 *tasyāś cālaka-saṃsprṣaṃ Sambhūta-munir anvabhūt*. – Hemac, *Tri*° 1,3,280 *Bhartur luṭhivā pāda-paṅkaje Śreyāṃso ’mārjayat keśaiḥ* and the representation of Rādhā touching Kṛṣṇa’s right foot with her head in the Victoria & Albert Museum, depicted in Ions 1967: 56; Hemac, *Tri*° 2,3,308; Frazer 1950: 235.

323. Rājatarāṅgini 2,88.

324. This was doubted by Spratt 1977: 53.

325. The Observer of Febr. 13, 1983.

326. See, e.g. Ross 1982 with regard to Dudu Bābā, a “holy man” with an *āśram* near Hardvār.

327. Kirfel 1959: 90.

328. Hcar 237,12.

329. Godden & Snead 1972: 334 > Bollée 2006: 58.

330. Kl. Fischer 1980: 265; 286.

monkeys, the Great Monkey (Mahākapi) leaps over to the other river-bank, attaches a creeper to his feet and returns to the fig tree with it so as to enable the other monkeys to move across his body and the creeper to safety (illustrated in Ajaṅṭā; see Schlingloff 1999: 47 and fig. 31).

A 5.2.3. Difficult for us to conceive is drinking footwash – *pādōdaka* or *caraṇāmṛta*³³¹ – of holy or even merely loved persons³³². This “foot water” is only a part of the bathing water, which is also used as such, e.g. when the gods poured that of the first Tirthakara Ṛṣabha, as soon as it had fallen on the earth, over their heads or sprinkled their bodies with it³³³. *Calañōdaya* of monks healed the vulture Jaḍāgī³³⁴, and that of (even false) hermits is said to purify charmed heads (Daṇḍin, *Daś* 244,10), but footwash was also used as a solvent in poisoning Mīrā Bāi³³⁵.

Gupta states the Subacani rite in Bengal at which married women sprinkle holy water they have touched with their feet on the heads of a married couple wishing progeny³³⁶.

Foot-washing (*pāda-śauca*) is done before a bath (Vdh 205,15), but a lazy man washing his feet misses the auspicious hour for the bath³³⁷. As a *pars pro toto* the foot can be represented by a toe: thus a pious wife drinks the washings of her husband’s left toe³³⁸. Prince

331. The lexica (PWB and Schmidt 1928) do not list these words with references. *Pādōdaka* occurs in VaikhānasaGS 3,22,13 and apocryphally in the Mbh and in the half śloka line kindly sent to me by the late Professor K.C. Lalwani of Calcutta: *Viṣṇu-pādōdakam pītva śirasā dhārayāmy aham*. Further in the Vinaya Pāli I 9,8 *et passim*, and as *pādōdaya* in Śak 1,25.

332. See e.g., BhāgPur 10,87,23 (of Kṛṣṇa); – Crooke 1896 I 242; Stevenson 1920: 388; Campbell 1898: 158 (instances from Kāthiāwār and Dhārāwār to the east of Goa; Campbell Oman 1905: 195; Saraswati 1977: 193 (groom drinks footwash of his bride in Nepal) and 287 (the reverse). – Something similar is known of Chinese lovers (Levy 1966: 51).

333. Hemac, *Tri*° I 2,526.

334. Vimalasūri, *Paumacariyaṃ* 41,14.

335. Macauliffe 1903: 331.

336. Gupta 1983: 153.

337. Hemac, *Tri*° I 2, 48.

338. Stevenson 1920: 388. In the Patipūjāvīdhāna 30 it says: *nārī pati-pādōdakam pibet* (Siegel 1989: 134).

Malladīna of Mithilā has an artist, who needs to see only a part of a person's body to be able to depict him entirely, paints his sister Mallī after once perceiving her big toe³³⁹. At his initiation a Veda student touches a stone with his right toe in order thereby to transfer its robust quality and weight onto himself³⁴⁰, and in Gujarat at the *aśmārohaṇa* the bride's brother hits the groom's toe lightly with a millstone as a symbol of the obstacles on the way of wedlock³⁴¹. Furthermore, as formerly in Prussia³⁴², the toes of a corpse are tied together to prevent the dead from returning³⁴³. In ornate poetry (*kāvya*), the toe-nails of royalty often serve to reflect the crown jewels of lower princes³⁴⁴ or acknowledge the earth with their rays³⁴⁵.

A 5.2.4. The oath by the feet.

As Oldenberg has explained, the ancient Indian oath is the curse of the person himself, (later also of his property and that of his relatives)³⁴⁶ to be destroyed in case of untruth of his words³⁴⁷. The person can be represented by the feet, as when Rāma swears by his feet and his life to consider all as enemies who want to dissuade him from having Sītā brought to Vālmiki's hermitage³⁴⁸. The oath can also be turned into a joke, as when Śākāra swears not only by his feet but also

339. Schubring 1978: 28; Roth 1983: 195ff.; Hertel 1917: 100.

340. VaikhānasaGS 2,5.

341. Saraswati1977: 191; Negelein 1931: 54f.

342. Negelein 1931: 55.

343. Caland 1896: 14f.

344. Hcar 52,8 etc.

345. Hcar 72,6.

346. *Śape, Sātvata, putrābhyām iṣṭena sukrtena ca* (Mbh 7,131,6).

347. Oldenberg 1917: 518; Negelein 1931: 224 “Die Schwur als Selbstverfluchung ist zugleich ein eventuelles Selbstopfer (...), wie beim Opfer berührt der Schwörende den eigenen Körper oder die statt dessen verpfändeten lebenden oder leblosen Dinge, so z.B. das Haupt des Sohnes oder der Gattin, in jedem Falle aber natürlich einen integrierenden Teil des eigenen Selbst (...)”.

348. *Śāpitā hi mayā yūyaṃ pādābhyām jīvitena ca* (Rām 7,45,21). Life and feet (which represent the person) belong together just as sons and good deeds stated above. Moreover, in *Mṛcchakaṭika* 8,37 Śākāra tells Viṭa “*śavāmi Bhāvaśśa śiṣaṃ ataṇa-kelakehiṃ pādehiṃ*” and Merutunga, Prab. 86,25, where the minister Udaya vows by the feet of Rṣabha-deva to rebuild a delapidated temple on Mt Vimala.

by the head of Bhāva, the proper way having been to swear by his own head and by the other's feet³⁴⁹. Anaṅgadeva adjures the *yakṣiṇī* Madanamañjarī by the touch of the feet of King Vikramāditya to tell him her name³⁵⁰. The oath by the feet can be compared to our occasional oath by the shoes:

*“Ich treib si in ain enges hol,
tût si icht anders dann ich tû,
das han ich gesworn bei meinem schû”*³⁵¹

Another oath procedure is found later in Kalhaṇa's history of Kashmere (1150 C.E.): after losing his throne king Cakravarma taps the Dāmara Saṃgrāma for help who, mindful of the proverbial ingratitude of kings, promises him this only in a mutual assistance pact to be confirmed with an oath. For this, both place their (right ?) foot on a bloody sheepskin and swear, sword in hand, loyalty with a libation³⁵². For this procedure there seems to be no parallel in India. From Kāthiāwār taking an oath is reported with the hand on Śiva's foot³⁵³, and finally, as an enhancement the oath by the foot dust of the king be mentioned as told us by Bāṇa³⁵⁴.

In Somadeva's *Yaśastilaka* II 370,6 a man curses his feet not for an oath, but as punishment for having taken him to the town of Kā-kandī, and he therefore pounds them with a grindstone. An ascetic's curse hits a man to have his feet bound by a chain for two months in a future birth, because in his present one he had tied the feet of a *rāja-haṃsa* together (Daṇḍin, *Daś* 50,16).

349. Mrcch. I 31 with Karmarkar's explanation on p. 365.

350. KSS 120.127 *Vikramādityāṅghri-sparśa-śāpitā tvaṃ mayā ...*

351. Grimm IX 1851 Art. "Schwören beim Schuh" sub *χαππα*.

352. Rājatarāṅgini 5,326 with Stein's note, and 8,3006; see also Meyer 1903: 18 note 2, and Zachariae 1920: 336ff. – Cf, however, the ὄρκια τέμνειν, at which the swearing person puts his foot on the cut off testicles of the sacrificial victim (Nilsson I 1940: 129; Burkert 1972: 46; do, 1977: 381).

353. Campbell 1898: 158, cf. KSS 66,94 *śamāmy atra pāda-sparśena Dhūr-jateḥ* and Rājat 7,561 "Bijja (...) ever swore by the feet of (king) Kalaśadeva as if (he were) a deity" (trsl. A. Stein). See also Abbott 1932: 434ff.

354. Hcar 194,5 *śrūyatām me pratijñā: “śapāmy āryasyāiva pāda-pāṃsu-sparśena, yadi (...) na karomi, (...) pātakī pātayāmi ātmānam”*.

A 5.2.5. Feet on ornaments.

Zachariae (1920: 223) refers to ornaments made of footprints of Kāma on which a *makara*, his emblem, was incised, and Enthoven (1916: 117) mentions such footmarks with unspecified apotropaic-appeasing effect: "Most high caste people, on the death of their first wives, take an impression of their feet on gold leaves or leaf-like tablets of gold and cause their second wives to wear them around their necks. These impresses of feet are called *shok-pagalāns* or mourning footprints. Among the lower castes, the hands or feet of the second wives are tattooed in the belief that this prevents the deceased wife from causing injury to the second wife"³⁵⁵. Today they are also stylized in medallion form, see B. Fischer 1980: 19 (Saroj, the woman wearing it often appears to be possessed at night by the ghost of a former wife of her husband) and Abbott 1932: 293.

A 5.3. Proper names.

We now come to the foot in proper names dealt with by Hilka³⁵⁶. First the fabulous race of the Eka-pāda 'Monopodes' is stated who are listed in the Mbh, etc., together with the inhabitants of Kerala³⁵⁷. They remind us of the legendary Σκιάποδες or shade-feet whom Skylax, the Greek sailor to India (6th century B.C.E.), introduced into European literature as a wonder of the Orient³⁵⁸ – and, as a transition to the next item, the Vaiśeṣika philosopher Praśasta-pāda whose name seems somehow to mean 'the praised one' or 'the excellent', in which

355. In Oman 1908: 297 the second wife should wear a *ṭhappā*, the likeness of a woman done in silver that is, representing her predecessor, as a locket, and at every meal offer a pinch of food to it before beginning to eat herself. Thus gratified the spirit of the first wife was won over to spare her successor.

356. Hilka 1910: 130.

357. Eka-pādas: Mbh 2,28,47; 47,16, but the Eka-caraṇas of Varāhamihira, BS 14,31 are supposed to reside in the northeast of India, see Bodding 1925: 126 "The traditional Kamru country is a country of strange people with strange powers; the inhabitants can at will turn a man into a dog or any other animal. In those parts of the world the fabulous *ekagūḍia* and *ghoṛmuha* are found, with one leg and heads like those of horses, otherwise human beings, who buy and eat people."

358. See Pfister 1955: 127ff.; Gruber 1955: 106 and 118.

pāda apparently lost its meaning, unless Praśasta would be the name of a deity. In this case Sivaramamurti speaks of a “suffix, when respectful mention is intended” – for which as instances he adduces *bhagavat-pāda*, Śrī-Śaṅkarācārya-pāda and Gauḍa-pāda – also meant mockingly as in Kukkuṭa-miśra-pāda³⁵⁹. This symbolic or synecdochic use of *pāda* occurs as early as RV 6,29,3 where the poet tells Indra: “The veneration in your honour come to your feet”³⁶⁰, and in the Mbh we read that king Drupada vows obeisance to an ascetic’s feet³⁶¹. Further also e.g., Mudrārākṣasa II 114 where Siddhārthaka says: “*icchāmy aham amātyasya caraṇāv eva śuśrūṣitum*”. These formations then could be somehow compared to the periphrastic, stereotyped combinations with the appositive genitive of the βίη Διομήδεος type in Homer’s Ilias E 781³⁶², and of πούς in the tragedy³⁶³, where the latter describes those persons who come, and in “coming” one thinks of feet.

Formations with *-pāda* appear particularly in Vaiṣṇava circles in Bengal and Orissa, e.g. Prabhu-pāda³⁶⁴ and Bhagavat-pādācārya³⁶⁵. Though Gauḍa is an old name of Bengal, Gauḍa-pāda apparently is no more a proper name than is Akṣa-pāda. Monier-Williams explains the name of the composer of the Nyāyasūtras as ‘having his eyes fixed in abstraction on his feet’, though one could also think of ‘whose feet are provided with a wheel (or: like a die)’. Proper names are, with Hilka,

359. Sivaramamurti 1970:86. Cf. Marathe who at *tāta-pādāḥ* in Uttarakāmarita I 19 remarked: “*pāda* when an *uttara-pada* in such compounds (i.e. *karma-dhārayas*), indicates *praśamsā*. The *samāsa* is regulated by the rule *praśamsā-vacanaś ca* (Pāṇini 2,1,66). The plural is due to *gaurava* – revered father” (Bhavabhūti’s *Utt* II 33). Similarly already Pischel 1896: 102: “Bei Mammaṭa ist *pādāḥ* in Abhinavagupta-pādāḥ lediglich Ausdruck der Hochachtung vor Abhinavagupta”. Cf. Renou 1961: 276. – The poet Nārāyaṇa Bhaṭṭa-pāda of Kerala (15th century) is mentioned in Sivaramamurti 1981: 220.

360. “Dir zu Ehren kommen die Huldigungen zu deinen Füßen” (Geldner).

361. Mbh 1,155,10 (*Drupado rājā ...*) *pāda-śuśrūṣaṇe yuktaḥ*.

362. Liddell & Scott s.v. βίη.

363. See also Schwyzer/Debrunner II 1950: 122.

364. In Caitanya-caritāmṛta, Madya-lilā 10,23 translated as ‘Lord of (all) prabhūs.’

365. Adduced in MW as usual only by ‘name of an author’ he was the famous Bengali translator and favourite of Caitanya (p.c. from Dr A. Dasgupta of Heidelberg).

often nicknames of unclear origin, or abbreviations³⁶⁶. *-pāda* seems to alternate with *-pada* in Drupada (lit.: ‘wooden pillar’; Mbh)³⁶⁷ as the suffix of *abstracta* like *indra-pada* = *indratā* ‘the power and dignity of Indra’ (MW).

In Bengal *-pada*, too, is found, in modern proper names that is, as Tārāpada, Bishnupada Bhattacharya, Haripada Chakraborti, etc. According to Dr Dasgupta *-pada* here means ‘resort, shelter’ or ‘devotion’³⁶⁸, and by lexicographers it is given as a synonym of *trāṇa* ‘protection’ (pwb). Then some Khmer kings posthumously obtained such names: Jayavarman IV Parama-Śiva-pada, Jayavarman V Parama-kaivalya-pada and Sūryavarman I Nirvāṇa-pada³⁶⁹.

Śiva’s foot is asked for protection in the introductory stanza to Mahedrarvarman’s Bhagavadajjukam; in Somadeva a Śabara resorts to the feet of the goddess Bhavānī³⁷⁰, and Hemacandra *tantis verbis* puts the feet of Ṛṣabha, the first Tīrthakara, on a par with his person³⁷¹. The idea lives on in the title of the ruler of Surakarta, Susuhunan, on the island of Java, which in fact was that ‘what one respectfully puts on one’s head’, then: ‘the royal feet’³⁷². In Rajasthan near the present temple of Eklinga once lived the saint Harita who at the end of his life, when on his way to heaven in a chariot, by way of a blessing spat

366. Hilka 1910: 124.

367. As in German, also in Sa. a large man can be compared to a tree: Hemac, *Parīśiṣṭap* I 107 (cf. Freud 1954: 26).

368. Datta 1981 was regrettably unproductive on this subject.

369. See Sharan 1974: 139; 259; 264.

370. KSS 22,88 *ahaṃ Bhavānī-padāika-śaraṇaḥ Śabarādhipaḥ*. Cf. BhāgPur 4,29,50 (resort to Hari’s feet).

371. Hemac, *Tri*^o 1,3,378 *kuliśāṅkuśa-cakrābja-dhvaja-matsyādi-lāñchitaiḥ dṛṣṭaiḥ svāmi-pada-nyāsair dṛṣṭaḥ svāmy eva bhāvataḥ*. – On the title page of the Viśeṣāvaśyakabhāṣya (Ahmadābād V.S. 2489) the author Jinabhadra obtains the honorificum *pūjya-pāda*. – Two expressions also belong into this category, taken from Chatterjee 1978: 165 “This inscription (...) tells us that (...) Indra III who meditated on the feet of his grandfather Kṛṣṇa II (...) granted two villages to a Jain monastery” and on p. 297: “Śivārya, who studied the Mūlasūtra under the feet of Ārya Jinanandī Gani (...)”. As a suffix *-pada* forms honorary titles with the Jains too, see Balbir 1987: 236, e.g. *mantri-pada*, the provisional title of laymen who spent money for a ceremony.

372. Cf. the title “Divine feet” of the Siamese king (see Karutz 1906: 24 note 33), just as the Khmer king had him self called *Vrah pād* ‘Holy feet’ (Giteau 1976: 194). *Deva-pāda* is the king’s majesty (MW).

on the foot of his pupil Bappa, the founder of the Rajput dynasty of Mewar thus ensuring his kingdom remained with him for ever³⁷³.

Furthermore, the feet of the south-Indian rice goddess Gaurī are an interesting case, as during the harvest festival they are depicted with red powder on the floor of the hall³⁷⁴.

Above (sub A 3.2.1) the *pradakṣiṇā* of Agni at the wedding was discussed. It is continued here around human feet, when Lakṣmaṇa circumambulates Rāma, his brother³⁷⁵; Cāru does so three times with an ascetic practising penance while standing on one leg³⁷⁶, and even a twelvefold circumambulation is found (Hemac, *Par* II 44). It points to a certain bondage in connection with which a comparison of some words for servant in the old Indo-Aryan languages may be permitted: ἄνδρῶποδα, attested since Herodotus and formed after τετράποδα ‘quadruped’, originally designates prisoners of war, then foreigners turned into slaves, in contrast to δοῦλοι ‘those born unfree’; – the *servus a pedibus* ‘errand boy’, cf. Engl. footman³⁷⁷; the *pādōpajivin* ‘living off a person’s grace’, factually ‘off his feet or person’ in the Divyāvadāna³⁷⁸, with which the *pāda-mūlika* in the Lalitavistara³⁷⁹ and the *pāda-paricārika* (probably ‘servant of someone’s feet’) in Hemacandra³⁸⁰ may be compared; and finally the biped cattle in PVB 20,14,6 *gacchati paśūnām bhūmānaṃ dvi-padām catuspadām ya evaṃ veda*, by which probably slaves are meant, since humans are considered to be a kind of animal, as in Kāṭhaka VI 2 (one of seven village animals) and ŚpBr 7,5,2,32 (biped animal; cf. Oldenberg 1919: 43 and German *Stimmvieh* ‘herd of voters’). This view is affirmed by

373. Gupta 1979: 48.

374. Kirfel 1954: 46.

375. Rām 2,60,6 *Lakṣmaṇas cāpi Rāmasya pādaḥ paricaran vane*. – Circumambulation of a dead person: Rām 4,25,50; Hemac, *Tri*^o 2,6,463. – The god Sakka pays his respect to the Pratyekabuddha Nami in Utt 9,59.

376. Vdh 150,6 *tiṅṅa-payāhiṇā*. A brahmin standing on one foot is a *pañcāṅga-vratin*; a *kṣatriya* is called *Rudra-vrata* (MW).

377. “Originally, a man who ran on foot beside his master’s horse or carriage” (Webster 1972, s.v.), Sa. *pada-ga*.

378. Divy 537,4 (< Schmidt 1928).

379. LV 2,20; also in secondary Pāli.

380. Mahāvīracaritra (MW without reference). That servants go on foot (so *’nvaḡāmi nṛpaiḥ pāda-cāribhiḥ kiṃ-karair iva*, Hemac, *Tri*^o 2,4,12) is too evident to be designated thereafter.

the poet of Sūyagaḍa 1,2,2,25 when he says: “Sex is their main interest, people say”³⁸¹ and thus reproduction, as with other animals, – as and though we do not know who we are and what we are here for.

Finally the Homeric ἀμφίπολος ‘the female servant moving around > attending to her mistress’, Engl. handmaid is to be compared here. If therefore paying respect is done the feet representing the person as *pars pro toto*, then it is not surprising that refusal to pay this kind of respect is punished by cutting off a foot, as a young brahmin had to experience at the hands of a shepherd king³⁸².

Royal feet themselves must not touch the earth, and therefore are mostly shod³⁸³; thus the shoes represent the person of the ruler, as clearly emerges from the Rāmāyaṇa when namely Rāma before starting his banishment hands his sandals as symbol of his royal authority to the prince Bharata³⁸⁴, who respectfully circumambulates them and then puts them on his head³⁸⁵. On the isle of Java, as is well-known, one addresses the sultan of Yogyakarta only via his sandals – *pādukāḥ* – because the personal address is only possible between socially equal persons. Thus Jav. *pādukah* obtained the meaning ‘Lord, Majesty’³⁸⁶.

A 6. Animal feet and tracks.

Human feet are now followed by animal feet, first those of real animals, subsequently those of other beings in animal form. The statue of Bhaddaga, a threefooted buffalo made of gold and precious stones, with ruby hooves, is found in Vdh 268,21; in its lifetime it had one

381. Bollée 1988: 66 and Meyer 1902: 212 note.

382. KSS 18,36. Hcar 78,5 states as mildness on the part of king Harṣa that during his reign cutting off the feet as punishment for lèse-majesté was by exception performed only in the metre (viz, of metrical feet). In Rāy (Suttāgama II) 87,15 it is the punishment for the king’s rival, whereas Manu 8,280 recommends it for śūdras who wish to kick an Āryan. Cf. the curse of Yama above, note 225).

383. Sandals (*pādukā*) are therefore part of the royal insignia (Sa. *pañca-kakudāni*; Pāli *pañca kakudhāni*)

384. *Rāmo* (...) *pāduke cāsya (Bharatasya) rājyāya nyāsaṃ datvā* (Rām 1,1,37b), cf. 2,112,21 and 23; 115,15f. – See also Auboyer 1949: 63.

385. Rām 2,112,29 depicted e.g. in Vijayanagar in the 15th century, see Sivaramamurti 1983, fig. 5.

386. Gonda 1953: 78; 132; 33f.

foot hacked off by a prince and after death was reborn as a deity who gave a merchant money for a temple with statues of the former prince and a threefooted buffalo³⁸⁷. “A horseshoe from the foot of a black horse, picked from the road on a Saturday and nailed to the threshold averts the *pīḍā*”³⁸⁸, i.e. the evil influence of Saturn. In Karnal and Rohtak in the Punjab, after the birth of a *telar* i.e. a son born after three girls, “a horseshoe, painted with vermilion figures, is burnt on the 3rd or tenth day after the birth. It is lucky if this day falls on a Sunday” (Rose 1902: 66f.). In South India a horseshoe is also burnt while repeating the name of a person supposed of having the evil eye³⁸⁹.

The colour of the legs of animals, especially of those which play a role in ritual, is also important. A horse with white feet is mentioned at the *aśvamedha* (TS 7,3,17,1), whereas a sheep with white legs as a victim for the fathers fulfills all desires (AV 3,29,1ff.). Also auspicious are a similar goat³⁹⁰ and a bull with one white foot³⁹¹. A black animal with one white hoof (*eka-śiti-pad*) must be offered to Varuṇa by a person who is in the god’s noose.

Cows or sheep with white feet (*śitipad-*) – which according to the commentaries have been smeared with the left-overs of sacrificial butter and are dismissed after an incantation in the direction of the enemy army – should rather be viewed, with Caland, as arrows with white feathers³⁹². Even then the colour remains curious as one would rather expect the use of black animals or objects in such a rite. A few times it is prescribed to wash the feet of the sacrificial victim in order to remove the evil it has attracted through the sacrifice³⁹³. Moreover, the left forefoot of the sacrificial cow (*‘anustaraṇī’*) dedicated to the *pitara*s is tied (to the pole)³⁹⁴.

387. See Jain 1977: 463, 466f., 472.

388. Abbott 1932: 279.

389. Woodburne 1992: 58.

390. Varāhamihira 65,6 (it may, however, also have black feet; thus the colour apparently is irrelevant here).

391. Ibidem, 61,19; here, too, the colour is not important.

392. AV 11,10,6 (cow); KauśS 14,22 (sheep), see Caland’s note thereon and cf. 14,12f. – One could also think of an unlucky bird like a pigeon with white feet; in that case the colour of the feet had no meaning here.

393. AV 9,5,3 and KauśS 64,9; Caland 1910: 30.

394. Caland 1896: 20; 1898: 281.

The tiger as such does not occur in the ṚV yet must have been known in its younger parts when Vyāghrāpad really is the name of the poet who composed ṚV 9,97,16-18. Mbh 13,14,75 states that there was a seer in the Kṛta-yuga with the thematic name Vyāghra-pāda ‘tiger-foot.’ Are these nicknames given after a foot abnormality, or are the persons mentioned somehow connected with the tiger-men known from the ŚpBr ?³⁹⁵ In Gujarat people put tiger claws around their neck as an apotropaeic³⁹⁶.

Elephants’ feet were used as a means of execution criminals in India³⁹⁷ and Burma³⁹⁸, whereas being trampled to death by cattle is the punishment for female murderers in Kauṭilya IV 11.

From the quadrupeds we turn to the birds: KauśS 26,18 recommends as a method against angina pectoris, hepatitis, etc. tying three yellow birds with a yellow cord on their left feet under the bed of the affected patient, then to pour water over him in such a way that it runs from him onto the birds, and these consequently take the illness from him³⁹⁹. In contrast to this, a thunder storm gives rise to an agreeable excitement in that peacocks then start to dance for joy⁴⁰⁰. At that, however, “the place where the food comes out”⁴⁰¹ becomes visible and therefore dancing peafowl represent the embodiment of shamelessness⁴⁰². These birds behave similarly at the sight of poisoned food meant for the king, as is clear from narrative literature⁴⁰³. In the Kathākośa⁴⁰⁴ a parrot’s foot carries a letter; a *haṃsa-pada* is a particular weight (MW).

When, at an amorous tête-à-tête near a pond, the king Śāmba ties the feet of a sleeping *rāja-haṃsa* and tells his love he has bound the

395. See Negelein 1903: 11 note 2; Mitra 1905: 342ff. (in Orissa, Central India, Chota Nāgpur, etc.); Bollée 1981: 173; Grof 1978: 203.

396. Enthoven 1916: 120 and 125; Woodburne 1992: 62 sub 20.

397. Daṇḍin, *Daś 67,9 tam hastinaḥ kṛīḍanakam kṛtvā*. Crooke 1906:173; Saletore 1985a: 167f.

398. Yoe 1910: 520.

399. Something similar happens with a frog in KauśS 32,17.

400. See Thaker 1963: 428f.; Sivaramamurti 1974: 28ff. and fig. 81 (Kāngṛā school, end 18th century); Nair 1977: 89 et passim.

401. Boehtlingk 1873: III no 5051.

402. Mbh 12,115,9, etc.; Ja I 207,16.

403. Śukraniti I 654f.; Hemavijaya, *Kathāratnākara* I story 6.

404. Hoffmann 1974: 77,14.

feet of a *marāla* the latter, who professes to be a saint (*muni*), curses him to have his feet tied for two months and warns him not to do so in future⁴⁰⁵. One of the words for ‘cock’ is *carañâyudha* ‘whose weapon is his foot’ (Caraka vi 2 < MW) attesting to the cockfight⁴⁰⁶.

A bird’s foot occurs also in geography, in the name of a mountain (Kukkuṭa-pāda). Finally with Hemacandra we find a persiflage of the unreason of asceticism in the Vedānta where the image of the quail which, afraid of falling down, dances on one foot just as a man performs penance standing on one leg, for fear of otherwise dropping into hell⁴⁰⁷.

Animal tracks are met with as early as the ṚgVeda where in a hymn to Agni Vaiśvānara it says: “the bull (...) has found the double large sound, (the word) which is hidden like the cow’s track”⁴⁰⁸, on which Geldner observes: “here the cow’s hidden track is an image for the expression or thought the seer has to find (...). Thus the meaning ‘word’ of *pāda* developed from ‘track’.” Normally, the cow’s track is visible and usable, e.g. in order to put in it the leftovers⁴⁰⁹ of the honey and ghee of a newly born boy – just as in the track in question these would stand here as *pars pro toto* – in order to recycle the remainder through the contact with the cow’s fertility⁴¹⁰ and to provide a connection for the weak child with the powerful and auspicious animal⁴¹¹. Caland refers to this place in a note on Kauś 39,23 where, during a rite to return the incantation to the originator, a brahmin and the beneficiary of the magic who carries the magical puppet go to a place where there are no cattle tracks. The footmarks of the Somakrayaṇī cow are of special importance: ghee is poured into them⁴¹², which exorcizes the evil spirits in them, in that one surrounds

405. Daṇḍin, *Daś* 50,18 *marāla-bandhanaṃ na karaṇīyaṃ tvayā*. Dave 2005: 300 only mentions *marula* without a reference, defining it as a coot, which in contrast to a swan is a gregarious bird.

406. On cockfights see Bollée, Subject Index of Daṇḍin’s *Daśakumāracarita*, s.v.

407. Hemac, *Tri*^o 1,1,389. Penance on one leg already in Vdh 150,4 *sāhū ekka-pādo ... āyāvayanto ciṭṭhai*.

408. RV 4,5,3.

409. Reminders are the beginning of something new, see e.g., Malamoud 1972.

410. Cf. Aigremont 1909: 17.

411. BaudhGS 2,1,8.

412. ŚpBr 3,3,1,4.

them with the wooden sword (*sphya*)⁴¹³, etc. When Devakī in white garments sought her exposed little son she worshipped the tracks of the cows and thus started the *go-magga* festival⁴¹⁴.

The cow's water-filled tracks, *goṣpada*, are often a simile of transitoriness⁴¹⁵ or insignificance⁴¹⁶ and thus are contrasted with the ocean⁴¹⁷, e.g. in a proverbial expression for an anticlimax: "after crossing the ocean drown in a cow's track filled with rainwater"⁴¹⁸.

In the Vedic period we also read of sacrifices in the tracks of horses, for the horse is Agni, the fire god⁴¹⁹. The authorities diverge on the question whether they, as representing power (*vīrya*), may be touched with fire⁴²⁰. Furthermore, as the horse is identified with royal power (ŚpBr 13,2,2,15), it is not surprising, when we read of princes touching the dust of the horse tracks of a *mahārāja* with their foreheads⁴²¹.

Then the hoof sandals, the equivalent of the Roman *soleae ferreae*, in Harṣa's time (1st half of the 7th century) should at least be mentioned here, for shoeing with nails did not exist in ancient India as far as I know⁴²².

Wolf tracks have found their way into philosophy: they appear once in the Mbh as an example of a futile subject of discussion, and further with the Buddhist Candrakīrti when he explains the view of a materialist who – by means of fingerprints in the sand of the road and their interpretation by people who did not see their being made yet

413. ĀpŚS 10,23,2.

414. Vdh 369,27. With *go-magga*, which is in no dictionary, perhaps the *go-anugamana*, the third part of the *gopāṣṭamī* is meant, see Raghavan 1979: 245.

415. AN IV 102,7.

416. AN III 188,10; Buddhaghosa, *Sumaṅgalavilāsinī* 283,28. – In Skt e.g., in Mbh 1,27,9. – Cf. the horse foot in the French expression *un honnête homme ne se trouve pas sous le pied d'un cheval* (Imbs 1977: 670f.); it stands for something quite trivial.

417. Milindapañha 287,13.

418. Hemac, *Tri*^o 1,5,247.

419. ŚpBr 6,3,3,22 (with a circle around the footprints).

420. Yes: ŚpBr 2,1,4,24; 13,4,3,4 (with a circle around the footprints). – No: TB 1,1,5,9.

421. Bhāsa, *Pratijñā-yaugandharāyaṇa*, 2nd act quoted after Hertel 1917: 124.

422. Thus Bāṇa, *Hcar* 63,1 speaks of horses with *loha-pīṭha-kāṭhina-khura-maṇḍalaiḥ*. – AgniPur 210,30 and 32 speak of silvered cow hoofs and Kauṭilya 10,3,20 mentions leather elephant shoes (Meyer 1926: 569,26 and 570,25f.).

think them to be wolf tracks – attempts to force the view on his hearers that in the same way the existence of a soul may not be postulated which to date no one has perceived⁴²³.

Sa. *śaśapada* does not mean coward, as in German, but hare track, i.e. something one gets over lightly (pwb)⁴²⁴.

Birds' tracks have been used since the ṚV as a symbol of the invisible and secret when the poet says (ṚV 4,5,8): “Agni guards (as his secret) the beloved summit of the earth, the bird's track”⁴²⁵.

More than once tracks of inauspicious birds are found, especially those of pigeons: in the ṚV (10,165,5 ‘chase away the pigeon with a stanza; lead the cow around (...) and wipe out all evil tracks’) and later⁴²⁶.

Insects are named after the number of their feet: thus bees are *ṣaṭpada*, *ṣaḍ-aṅghri* ‘hexaped’ (MW); accordingly, a spider is an *aṣṭapāda* and *aṣṭāpada*.

A 7. Feet of theriomorph beings.

Apart from real animals India also knows of various kinds of animallike beings, e.g. the *śarabha*, – which in the Vedic period is mentioned in connection with the goat⁴²⁷ and in mediaeval times is described as soliped, together with gaur and yak⁴²⁸, – consequently seems to be thought of as a genuine animal, but in the Epics occurs as an eight-footed monster which kills lions and elephants⁴²⁹. There is also the flying white horse Valāha or Balāha, with a crow's beak and a skin like *muñja* grass, a reincarnation of the Bodhisatta or Lokeśvara, which saved 250 merchants who were stranded near an island inhabited by

423. See Bollée 1977: 58 note 20.

424. Hcar 214,4f. The hare represents a measure of a Śūdra and is the smallest virility type in erotics (Zimmer 1926: 158).

425. Cf. ṚV 10,5,1; – 1,25,7 (hymn to Varuṇa): “Who knows the birds' track which fly in the air (...)”, etc.

426. ŚāṅkhGS 5,5; BhāradvājaGS 2,32; ĀśvGS 3,7,7 (cf. Caland1900: 150 note 2); VārāhaGP 12.

427. AV 9,5,9; ŚpBr 1,2,3,9. In Schlingloff 1999: 55 tentatively identified with chamois.

428. BhāgPur (Benares, 1952) 3,10,22.

429. Mbh 3,134,14; 12,117,34 and 38.

Rākṣasīs⁴³⁰. The most famous representation of this is found in Neak Pean⁴³¹; the legend, which inter alia contains the Circe motif, was popular with the whole of south and southeast Asia, as is proved by a picture roll from Nepal recently acquired by the Museum of Indian art in Berlin and treated by Lienhard⁴³². The appearance of some of these beings is described variously, e.g. the Gandharvas and Kinnaras, famous in Indian literature as divine singers, as half human, half horse⁴³³. The first mentioned occur also as humans with wings⁴³⁴, the latter are represented as a kind of Siren in extra-Indian art⁴³⁵, who can appear as temple guards⁴³⁶, as in Wat Phra Keo⁴³⁷, but also, as in Burma, as standing on poles (*tagundaings*)⁴³⁸ and as coffin supports⁴³⁹.

Among other fabulous birds the *bhāraṇḍa* or *bhāruṇḍa*⁴⁴⁰ from

430. Ja II 129,10; Mvu III 85,8. See also Goloubew 1928: 223ff.

431. Excellent colour photo to be found in Giteau 1976 fig. 90 belonging to p. 150 and 273f.; Marchal 1964: 178f.

432. Lienhard 1985.

433. Centaur-like, with human heads and horse bodies (Upadhyāya 1947: 242) or the reverse (ibidem, 318); Tawney & Penzer I 1924: 202. Buddhaghosa mentions them together with elephants and monkeys (Sp 255,15), but sometimes they are numbered among the Gandharvas (Hopkins 1915: 152), just as we read about an Aśvapāda among the Siddhas (Rājāt 3,267).

434. Michell 1982 fig. 80.

435. E.g., in Anurādhapura (Thomas 1961 fig. 151 as well as a Gandharva from Ajaṅṭā, also as a bird-man, and Hertel & Auboyer 1971 fig. 327b: a *kinnara* and a *kinnarī* to the right and left of a (divine ?) tree at the foot of which there are several (water- ?) vessels (Caṇḍi Pawon in Java). – The depiction in the Pali-English Dictionary ‘a little bird with a head like a man’s’ is not clear from the places adduced. They sing wonderfully (Ja IV 284,1, etc.; Setubandha 9,87), but do not speak for, he who talks much (Ja IV 252,12), lies (AN I 77,32 *kiṃpurisā*; explained in Mp II 151,2 as *kinnarā*). – It is curious that *kinnaras* do not occur in certain texts, as e.g., Dh-p, just as the *kiṃpuruṣas* are not found in KSS (see Tawney/Penzer 1924). – On the origin of the birdman-idea see Gruber 1955: 89ff., esp. 93, 98 and table 1,4.

436. For the *kinnaras* as park guardians see Hopkins 1915: 142.

437. Davies 1970: 29; Dittmar 1981 colour picture 4.

438. Ferrars 1901: 37.

439. do, 194. – The Indian Epic knows the Kinnaras already as worshippers of the *pitaras*, see Hopkins 1915: 32.

440. Aup § 27 (*īkā* 35b 12) = ḍhā 9,3,693 (*īkā* 464b 13): Vdh 149, Vdh 149,26. Pañcatantra II 2; Brhatkathā ślokaśaṃgraha 18: 499 and 526; Buddhaghosa, Spk III 69,3 *pakkhiṃ* (SN IV 198,29) *ti hatthi-sonḍa-sakunaṃ* which can show that he may have actually known the bird; – Bollée 2005 § 703; Jacobi 1886: 29,13; Kapadia 1962: 81ff.; Jain 1977: 290 note 22.

the northern Kuru region may be mentioned here; there would have two heads and three feet, a miniature of which is depicted by Shah⁴⁴¹, but which in fact is the Gigantic or Adjutant stork that the authors and painters apparently never actually saw. The octopode *haṃsa*, however, is a mystic creation of thought⁴⁴².

Another kind of semi-anthropomorphic being forms the *nāgas* or snake demons, often represented as humans with multiple cobrahoods and a serpent tail instead of feet⁴⁴³. One of them called Hastipada should, however, have had elephant-feet⁴⁴⁴.

The Ṛgveda knows of the Indian arch-demon Vṛtra, not designated until the Epic as Asura⁴⁴⁵, ‘evil spirit’, that is⁴⁴⁶, as a footless dragon (3,30,8 *vṛtram* ... *a-pādām*). The Asura Ararau, however, had four feet⁴⁴⁷, the epic demon Tripāda apparently three⁴⁴⁸. King Saudāsa, too, was (nick)named after a foot peculiarity, as he spilled curse water on his own feet⁴⁴⁹ and, turned into a man-eater (*rākṣasa*), bore the name ‘Spot-foot’ (Kalmāṣa-pāda)⁴⁵⁰. The feet of *rākṣasas*, which are turned backwards⁴⁵¹, naturally are particularly big⁴⁵²;

441. Shah 1975 fig. 19 (p. 52) and 57 (p. 70). The birds have two heads but otherwise do not resemble the Adjutant stork.

442. MaitrāyaṇīyaUp 6,35.

443. Depicted, e.g. in Sivaramamurti 1983: 311 and 318; Michell 1982: 98f.; Thomas 1961 fig. 170.

444. Mbh 1,31,9.

445. Mbh 1,59,32, etc. Vṛtra’s double Namuci is called an Asura in RV 10,131,4.

446. MS 4,1, 10 (p. 13,8).

447. RV 10,99,10.

448. Mbh 9,45,65.

449. Donations are made in that one pours water on the hand of the donee, by which gesture the gift is valid. By pouring water on his own feet the curse became valid against himself. On the donation water see Tawney 1901: 84 note 5 and Kane II,2 1974: 855f.

450. Rām 7,65,31, Ja V 503,13*. – See also Bosch 1960: 208f. and Schlingloff 2000: 451ff.

451. KSS 73,245 *viparītāṅghribhir yakṣair*; Crooke 1896 I 238, 262, 270; Grierson 1885: 408; Enthoven 1915 suppl. 106; Kipling 1982: 156. – Michell 1982 fig. 273 (Basohli, 1710); Sivaramamurti 1978 table 75 (Kāngrā school, 18th century: a *piśācī* emerging from a tree). The Vindhya goddess of sleep, a form of the goddess Kālī, also has feet turned back (Ruben 1944: 56). – This idea is still living as is proved by the testimony of Saroj: “When the ghost of my husband’s former wife stands in front of me, I clearly see her. Her eyes are very large. When she comes to me she has feet turned backward” (B. Fischer 1980: 21), but also by the Balinese belief that cer-

sometimes also their colour is pointed to; thus the Jātaka commentator ascribes to an evil *yakṣa* – these are mostly benevolent spirits⁴⁵³ – black hands and feet⁴⁵⁴, to a water-demon red ones⁴⁵⁵. That they are not earth-bound is self-evident, yet Somadeva tells of the magic shoes of Maya, the epic architect and magician of the Asuras, which enabled him to move in the air (KSS 1,3,47). Like other living beings demons, too, perform penance on one foot, thus Kālanemi in Rām 6,82 B⁴⁵⁶.

B. Feet which do not touch the earth: divine feet.

B 1. Feet at rest. Here, naturally it is concerned with gods and those beings who are put on a par with them. As far as conceived in human shape – as is well-known, some of them as the R̥bhus⁴⁵⁷ and Aṅgiras⁴⁵⁸ are exalted mortals, one should also remember the Puruṣa, primordial

tain magicians can change themselves into motorcycles without drivers riding backwards (McPhee 1946: 141). In Tibet the feet of the dead are turned backwards (David Néel 1929: 29) just as those of a woman died in childbirth in Chota-Nāgpur (Ruben, loc. cit.). – In Sind it is believed that children engendered during a solar or lunar eclipse are born with hands and feet distorted (Abbott 1932: 267).

452. Vasudevahiṇḍi I 135,20f. *tesim̐ maha-ppamāṇāni payāni*.

453. In an old stanza, MN I 386,31*, even the Buddha is called a *yakkha*, perhaps because his mother is said to have him born under a Śāl tree, see Bollée 2005: 17; thus the process is depicted in Gandhāra as early as the 2nd century C.E. (Craven 1976: 89; Kl. Fischer 1980: 257f.). Moreover, the scene shows a group of figures from Nepal made of plated brass (18th century) which is of great interest because the future Buddha emerges there like an axillary shoot with extended arms (cf. Ja I 53,2 *dve ca hatthe dve ca pāde pasāretvā*) under the right arm of his mother Māyā who is leaning like a *śāla-bhañjikā* against a tree – a rare depiction, though the female armpit has a *pudendum*-like function also elsewhere (e.g., Mahānisihasutta 1,120 where armpit, thigh, lap, navel and groin are listed in the same breath; Ja V 434,5**). The Buddha's birth which is thought free from the usual dirt, is literally raised here, i.e. moved upward. This work of art is described in Lommel 1958: 72. – For the *yakṣa*-like sculptures in Mathurā see Viennot 1954: 127ff., and for those in Ceylon, Rahula 1956, ch. 3.

454. Ja I 273,18 *Silesaloma-yakkho (...) nīla-hattha-pādo* and similarly in Ceylon the *Kōla-sanni-yaka* (Barnett 1916: 47).

455. Ja I 171,1.

456. A picture of this is provided by Kl. Fischer 1979: 17.

457. RV 1,110,4.

458. Keith 1925: 223; Frazer 1950: 93ff. and, as to south India in recent times, Aiyappam 1976.

giant and lord of immortality⁴⁵⁹ – qualities are ascribed to them rarely owned by living humans, as, e.g., that they avoid contact with the earth⁴⁶⁰, which may pertain already to Puruṣa⁴⁶¹. This and other characteristics otherwise typify the dead – but only their coarse-material body – The Indians were not the only ones whose ghosts always are above the earth⁴⁶², though pertinent indications for the dead are rare, at least in literature⁴⁶³. To go by air apparently was the main characteristic of the Vidyādhara, a kind of aerial genii inhabiting the Himālaya and belonging to Śiva's retinue; they are also called *khe-caras*⁴⁶⁴. When we first consider the feet of some deities⁴⁶⁵ we notice that originally those of Indra and Prajāpati apparently were flat (like those of the footprints), and the same may be true for Puruṣa's feet⁴⁶⁶, later they were arched⁴⁶⁷. Indra's feet are high (RV 10,73,3), whereas in Mbh (13,17, 82) Śiva, in a series of adjectives with *mahā-*, the epithet is also conferred 'with large feet', which induces Merutunga to say of king Bhoja's faith that it extends to the measure of Śiva's feet⁴⁶⁸. Viṣṇu's feet are broad⁴⁶⁹,

459. RV 10,90,2.

460. Mbh 3,54,23 for which see the Pahārī drawing no 2, with deities placed a little higher, in Eastman 1959; Hemac, *Par* 8,400; KSS 28,61; J.Ch. Jain 1977: 235 where it is erroneously said that the gods float one finger breadth over the earth, though the text, I 135,20, runs *devā kira catur-aṅgulaṃ bhūmiṃ na chivanti*.

461. See Bollée 1977: 376.

462. Thus, e.g. the Burjats, see Harva 1938: 262; Bozzano 1975:17ff. – Perhaps the theophanies and the appearance of Patroclus in Homer may also be mentioned here, who stand over the heads of the dreamers (Hundt 1934: 57, 73 et passim). – For pertinent observations in parapsychology see, e.g., Mattiesen III 1968 19 and 25; Green & McCreery 1975: 163; Bollée 1983: 186.

463. Without stating a text source and therefore probably from his own ethnological collection Crooke (1896: I 237) says: "Bhūts can never sit on the ground, apparently, because, as has been shown already [28f.], the earth, personified as a goddess, scares away all evil influence".

464. E.g., Hemac, *Tri*° 8,3,58. – On pictorial representations the heavenly beings often move in the so-called knee flight for which see, e.g., Sivaramamurti 1942 table 33,3c; Levi 1951, fig. 91 (Ellora); Keilhauer 1983: 146 fig 102 (Māmallapuram).

465. Uṣas is called footless in RV 6,59,6 and 1,152,3, as is Agni (4,1,11) and Savitar (1,24,8).

466. Bollée 1977: 376.

467. do, 1977: 374, cf. Varāhamihira's depiction of royal feet as possessed of a tortoise-like arch (*BS* 68,2).

sometimes depicted as red⁴⁷⁰, and are occasionally depicted with various signs as, e.g., fish, conch, halfmoon, *svastika*, etc.⁴⁷¹; the prince Kandarpaketu clung to them “as an autumn cloud has a lurid centre”⁴⁷². However, when performing asceticism, Viṣṇu’s feet stand in a termite hill⁴⁷³, just as do those of Bāhubali. His foot in his Trivikrama form is the supporting stalk of the lotus (*aṅghrī-daṇḍa*), which is conceived as the world, in one of the invocatory verses of the Pathārī inscription of Parabala⁴⁷⁴. The feet of the Apsaras are beautiful like those of pigeons⁴⁷⁵ – perhaps red (of lac or henna), as it is once said of the goddess Bhramaravāsini in human form⁴⁷⁶; To Sarasvatī, Bāṇa ascribes naturally-red feet (Hcar 8,9) as Subandhu does to Vāsavadattā (above, A 5.2.1). Preṇī, the beloved of Agni, has hairy soles⁴⁷⁷. Like other parts of the body, the feet of some gods are generative: thus the Śūdras, the lowest social class, emerge from the feet of Puruṣa⁴⁷⁸, or Prajāpati⁴⁷⁹, Brahmā⁴⁸⁰ or Viṣṇu⁴⁸¹. The ViṣṇuPur 1,5,49 lets the ani-

468. Merutunga, Prab. 43,7 (vs 106) *śraddhā Parvata-putrikā-pati-pada-dvandva-praṇāmāvadhīḥ śrīmad-Bhoja-mahī-pater*.

469. *Urū-pāda* in BrahmaPur 122,72. In the Vasudevahiṇḍī broad feet pass for inauspicious (Jamkhedkar 1984: 85).

470. When collecting lotus in Tañjāvūr (17th c.; Sivaramamurti 1968, fig. 76). Jinasena speaks of Viṣṇu’s black (*śyāma*) foot raised to crush Bali (Pārśvābhyudaya 2,70).

471. See Hansmann & Kriss-Rettenbeck 1977, fig. 616; – for the Pahārī painting, see Dahmen-Dallapiccola 1976 fig. 33; – in tantrism, Rawson 1973 fig. 35; Mookerjee & Khanna 1977: 82; Mookerjee 1982: 70f.

472. Subandhu, Vās § 33 in Gray 1913: 52.

473. SkandaPur 2,1,9,82; König 1984: 203 note 81.

474. Epigraphia Indica IX, p. 252 in Sivaramamurti 1970: 85 who compares Daṇḍin, *Daś* 1,8f.

475. Jātaka II 93,5 and 7; Dh-p-a I 119,26; – In Divy 300 (185,30 in the ed. of Mithila, 1959) pigeons are the symbol of passion (*rāga*), and in the AgniPur 244,1 ideal women have pigeon eyes full of lust (*matta-pārāvātēkṣaṇa*). See also van Lohuizen-De Leeuw 1987. Each of the animals referred to in the Chinese Jātaka there considers the quality associated with it to be the main cause of *duḥkha*, suffering; thus the pigeon, love; the poisonous snake, wrath, etc. See also van Skyhawk 1983: 348ff.

476. Kalhaṇa, *Rājat* 3,415; said of Lakṣmi: Hcar 74,3.

477. JB 2,270 (Caland § 151) *lomaśau hāsya adhasṭāt pādāv āsatuḥ*. This quality, as Caland note 45 remarks, is not noted anywhere else. See also O’Flaherty 1987:105ff.

478. RV 10,90,12.

479. JB I 69 (Caland § 8).

480. Manu I 31; 87.

481. BrahmaPur 56,23 (see Sheth 1979: 181).

mals arise from Prajāpati's feet, where as in an interpolation in the *Harivaṃśa* the same is said of Naras and Kinnaras out of Brahmā's feet⁴⁸². For birth from the feet of Lokêśvara in Nepal see Getty 1928 plate xxii. From the nail of Viṣṇu's left big toe the Ganges arose⁴⁸³; according to the *BrahmaPur* 119,9ff. the *Brahmamayī* (*Godāvārī*) river arose out of Brahmā's feet.

If royal feet might be entreated for protection, this is really true of course for divine feet, especially those of Viṣṇu and Śiva in prayer-stanzas at the beginning of literary works⁴⁸⁴, but also, e.g. Yama when a spy in the *Mudrārākṣasa* 1,17 says: "Bow down (only) in front of Yama's feet ! to which end other deities are necessary, as he takes the pulsing life of those worshipping others besides him." Brahmā's feet are venerated in the *Brahmapādastotra*. Many devotees also paint Viṣṇu's feet as *ūrdhva-puṇḍra* or *°-tilaka* in a U shape with a vertical line in the centre on their forehead⁴⁸⁵. Besides this it may be remarked that for reasons of humility the divine image is represented from the toes upward, whereas human figures are perceived from the hair downward⁴⁸⁶.

Regarding their men, divine wives have the same habit as their earthly counterparts in that they occasionally stroke their feet or their calves, as shown by a relief in Deogarh, with Viṣṇu resting and Bhūdevī sitting at his foot⁴⁸⁷.

482. *Harivaṃśa* 11794 (no longer in the critical edition).

483. The left toe because Gaṅgā is a goddess. *ViṣṇuDhPur* 2,8,111; *Lilāsuka*, *Kṛṣṇakarmāmṛta* 3,85; *Gītagovinda* 1,5; *Kālidāsa*, *Kum* 6,70 speaks of emergence from the toe, from the washing water of the feet (*Kum* 10,31), or simply calls the Ganges: *Viṣṇupadī*. A plastic representation is found at a small pond near Kallikote (*Ganjam*, *Orissa*) in *Darian* 1978: 28.

484. As, e.g., Viṣṇu: *Daṇḍin* in the benedictory mantra of the *Daśumāracarita*; *Bhāttanārāyaṇa* at the beginning of the *Veṇiśaṃhāra*; *Lilāsuka* 1,16; 2,110; 3,10 and 15; – Śiva: *Kālidāsa*, *Ṛtusaṃhāra* first introductory stanza.

485. PWB s.v. *ūrdhva-puṇḍra*; *Keilhauer* 1979: 167; *Bhattacharya* 1973: 411f.; *Kirfel* 1954: 90. On the antiquity of the worship of Viṣṇu's feet see *Jayaswal* 1918: 84.

486. *Mallinātha* on *Kālidāsa*, *Kum* 1,33.

487. A very beautiful reproduction is in *Sivaramamurti* 1978 fig. 1. This author dates the relief to the 5th century C.E., whereas *Munsterberg* 1970: 77 dates it to the 6th century. – Cf. *Kālidāsa*, *Raghuvaṃśa* 10,8. Indications for the composition are given in the *ViṣṇuPur* 3,85,6f.: *strī-rūpa-dhāriṇī kṣoṇī kāryā tat-pāda-madhya-gā | tat-kara-sthānghri-yugalo devaḥ kāryo (...)* 'one should place the earth, in the shape of a woman centrally between one's feet, with the god's feet in her hands.'

Though in the following the feet occur only implicitly, an Āvasaya-cuṇṇi reference may be stated here⁴⁸⁸, in which a woman wants to go between a *yakṣa*'s legs to prove her purity, though the text only says that an adulteress is brought in in the evening to a *yakṣa*-temple and shut up there with a man. The next day they will be led before the king and punished. However, the rule is given: *yo kāri, so laggati antaraṇḍeṇa bolentao; a-kāri muccati* 'a guilty person could not walk between the legs of a *yakṣa* without being trapped between the *yakṣa*'s testicles; an innocent person would be released'⁴⁸⁹. Passing through the legs of another woman can be an initiatory rite⁴⁹⁰, but when a man crawls between a woman's legs it is considered an ultimate expression of self-debasement⁴⁹¹, probably because it simulates birth and thus infantilizes him. A similar birth ceremony is recorded by Frazer⁴⁹²: "When a Hindu child's horoscope portends misfortune or crime, he is born again from a cow thus: being dressed in scarlet, and tied on a new sieve, he is passed between the hind-legs of a cow forward through the fore-legs, and again in the reverse direction, to simulate birth. The ordinary birth ceremonies are then gone through, and the father smells his son as a cow smells her calf." This will be done only in the case of a son and with the auspicious cow, also showing the relation between son and *vatsa*.

488. ĀvCū I 463,2 = Dasaveyāliya-Cuṇṇi (Indore, 1933) 90,11f.

489. Balbir 1990: 22. Cf. Hemac, *Pariśiṣṭaparvan* 2,535 *Śobhana-Yakṣasya jaṅghāntar nissarāmi* and 542 *taj-jaṅghayor antas tvaritaṃ nirjagāma sā* and 3,75. A *yakṣa* as a chastity guard also occurs in Ja IV 107ff., see further Meyer 1902: 178 note 1; 1937 I 4; Goto 1982: 102ff. and Mette 1980, esp. 551. Zachariae 1977: 616 refers to the after-cremation rite, when the relatives on their way home pass under two branches placed in the ground and connected by a cord; the last relative cuts the cord so that the spirit of the dead cannot follow. He then remarks that in his view the frequent acts of passing through are no more than an imitation of the birth act, the μύμησις τῆς γενέσεως, and Negelein 1931 I 278 speaks of sympathetic magic ('*magische Übertragung*'). This is especially clear when passing through is a means to facilitate delivering, as in Persia to this end women creep three times between the legs of a she-camel (Zachariae 1902: 110ff.; 1920: 240ff.; Bächtold-Stäubli 7 [1935]: 1425; Turner 1977: 77 and 91).

490. Eliade 1960: 215.

491. Siegel 1989: 69 < Śāradā-tilaka prose after 71. Here one cannot say very well: 'licking her boots'.

492. Frazer 1887: 33 cited by Thurston 1912: 80.

In Dr Mrs Manju Nahata's modern mural painting of *ācārya* Tulsī's life is a "yakṣa (as protector) whose face resembles Gaṇeśa's. He is shown with his left foot towards the space of the entire mural (signifying past) and his right foot towards the present"⁴⁹³.

As well as men gods also perform asceticism standing on one foot, thus Mahādeva⁴⁹⁴ and the goddesses Surabhi⁴⁹⁵ and Pārvatī⁴⁹⁶. In Vdh 83,2 a sky-moving ascetic stands motionless in meditation in the air: *naha-cārī samaṇo jhāṇa-niccalañayaṇo*.

As long as the gods speak the truth, their feet do not touch the earth (Vdh 135,20), yet at Palni, in Madurai in Tamil Nadu, devotees put large sandals as votive gifts in the temple of the god Velayuda, who is believed to wear them out on his jungle hunts. The priests then rub the new sandals lightly on the ground and in the dust, then sell them as worn on Velayuda's feet to pilgrims bidding highest for such "holy relics"⁴⁹⁷.

B 2. Flying. The deity par excellence of the moving feet and of going is of course Viṣṇu⁴⁹⁸ "Gradivus"⁴⁹⁹ because of his three steps – the synthesis after the thesis of the primordial world, and the antithesis of Indra's creation by besieging the force of resistance (*vṛtra*) of the Primordial Mound – with which he created space where gods and other beings could move⁵⁰⁰. He goes fast⁵⁰¹, whereas the planetary

493. In the internet: HereNow4U Newsletter 07-27-2007. The painting was exhibited in the Indian Museum in Kolkata from 2nd-7th August, 2006.

494. The Śiva Ekapāda temple with the pertinent one-footed religious symbol is in Ekteśvar (Choudhury 1967: 118). See also Douglas 1971: 28.

495. Mbh 12,314,22 and 13,82,28.

496. Vettam Mani 1979: 577B bottom; it is depicted in Gopinath Rao II 1916 (1971) fig. 120.

497. Dubois 1906: 603; similar practice at the Trimurti shrine at the foot of the Ānaimalai mountains in Tamil Nadu (Thurston 1912: 157).

498. RV 7,100,1ff. et passim; Mbh 12,301,1; 14,42,33. Reliefs of this myth are found, e.g., in Bādāmi (6th century C.E.) and Rājīm (beginning of the 8th century), see Härtel & Auboyer 1971 figs 56-60.

499. 'The Strider', in Latin an epitheton of the god of war and agriculture, Mars.

500. Kuiper 1983: 53 against the earlier theory which connected Viṣṇu with the sun (sunrise, zenith and sundown), yet later Daṇḍin, *Daś* 122,4 describes sunlight as yellow as Viṣṇu's robe, cf. Subandhu, *Vās.* § 173 in Gray 1913. See also Irwin 1987: 651 note 36.

god Saturn's name Śanaīścara is due to his slow movement⁵⁰².

The dance of the deities is a popular subject of visual art, as in particular the representations of the cosmic dancer Śiva⁵⁰³ and the *apsaras*-reliefs show⁵⁰⁴, but occasionally also other gods just as Kṛṣṇa on the Kāliya snake⁵⁰⁵, Gaṇeśa⁵⁰⁶, Gajāntaka⁵⁰⁷, Hevajra⁵⁰⁸, etc. Flying celestials can be seen, e.g., at Ajaṇṭā and Ellorā (Sivaramamurti 1968, figs. 11 and 33).

501. RV 7,40,5.

502. Mbh 12,337.52 etc. Other names for him are Pañju, Manda, Śani and Śauri, see Thomas 1961: 120. – Subandhu, *Vās* § 64 (Gray 1913) says it of Vāsavadattā: *śanaīścarena pādena*.

503. E. g. Härtel/Auboyer 1971 fig 86 (Hampi, 12th century); Munsterberg 1970: 130f. In the South Śiva dances on one leg, but elsewhere and in the older period he is often represented on two feet, e.g. in Elūrā and in Rājasthān (Härtel/Auboyer 1971 fig. 65 and 67b). – See also Sivaramamurti 1974; Coomaraswamy 1948: 66f. The latter scholar describes to us the symbolism of Śiva's dance from Tamil sources (p. 71, in as far as relevant here it says there: "the foot held aloft gives release" and "Thy sacred foot, planted on the ground, gives an abode to the tired soul struggling in the toils of casualty. It is Thy lifted foot that grants eternal bliss to those that approach Thee"). For the meaning of the raised foot see also above, note 53.

504. As early as in Bhārhut (2nd century B.C.E.), see Sivaramamurti 1974: 21; as painting in the Brhadiśvara-temple in Tanjāvūr (11th century); Ramacandran 1951: 5-25 and fig. IX; Banerjee 1982; – in Angkor: Giteau 1976 figs. 79 (Bayon) and 137 (Preah Khan); Thierry 1970: 157ff.

505. Huxley 1979 fig. 83 (South India, Chola period, 10-11th century); Barrett/Gray 1980: 141 (at the latter picture in the BhāḡPur [Būndī school, ca 1640] note the peculiar, Chinese-looking wooden sandals and the small white and crowned figure in the upper half of the picture). Similar shoes are worn by Kṛṣṇa on the figure on p. 144 where he is dancing to the music made by two *gopīs*, just as on the book miniatures 8 and 15 (Basohli) in Dahmen-Dallapiccola 1976. Such *cappals* are often reserved for gods, for we find them also with Śiva Bhikṣāṭana in Tiruvalaṅṅūḷi (17th century), depicted in Sivaramamurti 1968: 130, fig. 82 and at the same period in Ci-dambaram (Sivaramamurti 1968: 126f., fig. 78f.) as also with Siva Virabhadra in Karnāṭaka (19th century), for which see Jayakar 1981: 149 fig. 132. On a Moghul miniature (ca 1700), however, they are worn by a distinguished lady (princess ?), see Waldschmidt 1960, table 5 opposite p. 104, described there on p. 284 with no mention of the golden *cappals*. – Another kind of sandal, made of leather and very large, is worn by gods such as Mailār/ Khaṇḍobā and Murukaṅ, to protect their feet on the hunt (Sontheimer 1981-4: 12).

506. Härtel/Auboyer 1971: 95a (Hampi, ca 1500).

507. Sivaramamurti 1978, fig. 647 (Perūr, 16th century).

508. Giteau 1976 fig. 11 (Banteay Kdei, ca 1200).

Though in theory divine feet do not touch the earth, there are many footprints of them there, e.g. at the bathing place Brahmapada⁵⁰⁹, and the Viṣṇupada in Gayā⁵¹⁰, where in 1508 the philosopher Caitanya is said to have had his first mystic vision when meeting the hermit and Śāṅkara-disciple Īsvara Purī⁵¹¹, as well as the footprints (*pādukā*) of the teacher of gods and men in a temple at the Dattātreyā Ghāt⁵¹², to mention only a few instances. Moreover, Kṛṣṇa's track is in a serpentine form and thus confers sanctity, so that snakes are safe from the attacks of Garuḍa birds; therefore Hindus do not kill snakes⁵¹³. Bāṇa eventually proverbializes Śiva's footmarks as objects of worship⁵¹⁴. Because of the weight of *rākṣasas* their feet make deep imprints (Vdh 135,20).

If in the preceding, (tracks of) bare feet were the point, in the north of India we often see the sun-god Sūrya with boots⁵¹⁵, recording the Kuṣāṇas who gave his cult fresh impetus, and in connection with a mythological tradition according to which the sun's feet shine so brightly that *sub poena* of leprosy⁵¹⁶ and hell they cannot be painted or pictured in temples⁵¹⁷. The dust of the sun god's feet has a purifying effect (MārkPur 107,9).

509. VarāhaPur 147,36.

510. See Crooke 1906: 231f.; Kane IV 1973: 646ff. – *A pāda-nyāsōdbhavaṃ Hareḥ tīrtham* in Kaśmīr is mentioned in KSS 73,95.

511. Hein 1976: 17.

512. Rau 1978: 349. – For the *pādukā* of Khaṇḍobā at Phalṭan see Sontheimer 1982: 273, fig. 23, where the feet are surrounded by two rams' heads and two human heads; the same is seen in the Khaṇḍobā temple in Jejuri (fig. 21) and on a *yoni* in the Khaṇḍobā temple in Āklūj (fig. 22).

513. Ruben 1944: 90.

514. Hcar 141,11f. and, e.g., GaruḍaPur 25 teaches a *pādukā-pūjā*.

515. Rosenfeld 1967: 189, fig. 43 (Kaṅkālī Ṭilā, Mathurā, ca 100 C.E.); von Stietencron 1966: 256; Auboyer 1968: 98; Puri & Fischer 1959, Catalogue no 265 (Koṅārak, 12th century); Gupta 1977, fig. 10 (Mārtāṇḍa, Kaśmīr, 6th century), 25 (Calcutta, 5th century), 13 (Kolal, Afghanistan), etc. For the Mitra with boots in the southern temple at Koṅārak see Boner et al. 1972, fig. 41a.

516. On leprosy as the punishment for an offence against the sun (which according to Herodotus was a Persian belief) see Crooke 1906 (1972): 305.

517. *Citreṣv āyataneṣu ca na kvacit kārayet pādau Deva-devasya* (MatsyaPur 11, (30-)33. In the same text, 261,4, the sun's feet are called radiating. The sun's wife, Saṃjñā, had complained that her husband was so hot whereupon the latter had his father-in-law, Viśvakarman, cut his scorching heat (MārkPur 78,41 where, however,

Sometimes involuntarily the feet of wrestlers rise from the earth⁵¹⁸.

C. Final consideration.

The instances presented above allow the conclusion that in Indian thinking, including figurative language and customs, the foot or feet perhaps play a greater role than the hand with us, also because of the intensity of feeling in us, but that the foot is *geradezu eine dritte Hand*⁵¹⁹ ('just like a third hand') is out of the question, even if the difference in religion is taken into account. One more example may clarify this. The equivalent in Sanskrit of benediction⁵²⁰, which in Christianity is a cross with the hand, is *āśis* 'a wish pronounced for the well-being of a person' (PWB). This word is frequent but the possible gesture: putting the foot of one's guru on one's head⁵²¹, is rare in literature⁵²². A late instance of both is that of the two Jain *sādhus* uttering a benediction for the king Sanatkumāra in which they raise their hand⁵²³, and that of Caitanya embracing Bhavānanda and touching the heads of his sons with his feet⁵²⁴, which here may be considered an

there is no question of the feet). – In Mbh 13,96,6 and 14 it is Sūrya bestowing sandals and a sunshade on Jamadagni thus introducing these objects to mankind. – In RV 1,24,8 the sun-god Savitar is stated to be footless and obtains a pair of feet from Varuṇa. This old dealing with the sun's footless movement may go back to the children's question: "And how can the sun move all day without any feet?", like in Mulk Ānand, *Seven Summers*, ch. 6.

518. See Bollée 1981: 182 and for a picture Hallade 1975: 7.

519. Otto 1923: 75.

520. Blessing may not be Christian as it originally was a mark with blood (COD).

521. Cf. David-Néel 1929: 180. – After the ceremony of a svāmi's right foot being placed on the head of a dead man there is no mourning and contact with the corpse is not unclean (Abbott 1932: 502, cf. Campbell 1898: 158).

522. The same may hold true for *maṅgala* 'good luck, benediction' (PWB).

523. Hemac, *Tri°* 9,1,90 *uddakṣiṇa-karau tau tam āśaśaṃsatur aśiṣā*. Cf. Viṣṇu blessed by Śiva on fig. 84 in Sivaramamurti 1968. When M.S. Nagaraja Rao asked the blessing of Paramāchārya Chandra Sekharendra Saraswati of Kāñchi Kāmakoti Pīṭham for Sivaramamurti's Commemoration volume "Swamiji put his right hand on his left chest and blessed in Varada mudrā" (Nagaraja Rao 1987: I vii). Sontheimer explains the representation of the arm and right hand on *sati*-stones as blessings (Sontheimer 1982: 278).

524. Kṛṣṇadāsa (16th century), *Caitanya-caritāmṛta* (ed. Prabhupāda. Vaduz,

expression of favour and seems to belong especially to the Bhakti-movement. Monks often bless a layman by placing *vāskṣep* on their head⁵²⁵ as happened to the present author by Munirāj Jambūvijaya. A gesture with the hand is also performed at the opposite of blessing, viz in cursing, when a handful of water carrying the malediction is thrown on the intended person⁵²⁶.

Now the question is still to be answered as to why in India and southeast Asia the foot or feet are ascribed so much more importance than in our culture. Only Ruben seems to have reflected on that, in that he takes the sole to be a possible residence of the soul (see above, sub A 2 and note 41). Here we may remember Suśruta, according to whom there are two places (*marma*) in the sole the wounding of which is mortal (*Śarīrasthāna* 6,32f.)⁵²⁷.

Beings, especially man because of his sole, have their support, basis, *pratiṣṭhā*, etc. on or in the earth. In this respect the feet are more important than the hands and thereby also more endangered which can additionally explain why one should not turn his (bare) feet towards a person: they would perhaps be exposed to his evil eye⁵²⁸. This is especially true for the soles, which represent the natural passage between the earth and what is on it⁵²⁹, and passages are always points of attack for evil powers⁵³⁰. In this respect the feet, again particularly the soles,

1981) 10,60 *tāmra putra saba śire dharila carana*. – The dying Haridāsa begs Caitanya to put his feet on his chest (Stursberg 1907: 45) whereas Sanātana wants to have Caitanya's feet on his head and asks the guru to say then: "May become clear to you what I have taught you" (Stursberg, p. 31).

525. With a picture in Babb 1996: 62.

526. Ja V 87,23* (see CPD, s.v. *āsitta-matta*); Rām 7,26,53; Hcar 10,7. BhāgPur IX 9,23, etc.

527. Possibly heel and big toe are meant, which in the esoteric Hindu tradition "contain subtle channels second in importance only to the *nāḍīs* of the spine" (Mookerjee 1982: 71).

528. At all Hindu weddings in South India the bride and bridegroom, seated opposite each other and being the central figures of the ceremony, are the subjects of the gaze of everybody and thus susceptible to their evil eye. In order to avert any calamity from this source their feet are coloured with a mixture of saffron paste and lime for their protection (Woodburne 1992: 64).

529. Mentioned frequently, see Bollée 1977 141; Sihalavattu 20:2, etc.

530. Jayadeva, *Gītagovinda* 7,15 designates Kṛṣṇa's (protective ?) painting of/on the feet of a *gopī* as *bahir apavaraṇam*. See also above note 103.

are more important than the hands, in that much more is associated with them: remember the *mahā-puruṣa*-feet especially in the pictorial arts imparting, besides sermons and doctrinal addresses, religious truths to a largely illiterate society.

The foot of a standing or upright person in motion, i.e. fully functioning human⁵³¹ (in contrast to children, the sick or dead), connects him with the earth on which his (re-)birth in the *saṃsāra* is based. Looked at in this way asceticism, by standing on one foot could represent the attempt to give up this connection and be liberated (see above, A 2).

Furthermore, already the AitBr (2,1,4,1) quoted by Stella Kramrisch⁵³² knows of the idea that the Brahman penetrates into the body as *prāṇa* ‘breath; life’ (PWB) through the tips of the toes and, as Kramrisch may add from a tantrist source: “this inflation swells them to a great extent before Prāṇa proceeds and equally distributes itself through the limbs while it ascends the high road of the Suṣumnā.” Also the following view in Ceylon, told by Perera, is of interest in this connection: “The principle of life (*kalāva*) that is in man rises with the new moon and travels every month from the left foot to the head and down again on the right side; its movement is reversed in a woman, where it goes up the right side and comes down the left; it resides every day in a particular place, an injury to which causes death. The course it takes is the big toe, sole of the foot, calf, knee cap, *yoni* or *lingam*, stomach, pap, armpit, neck, throat, lip, cheek, eye, part of the head and down the other part of the head, eye, cheek, etc”⁵³³. With *kalāva* (Sa. *kalā*) no

531. See Bollée 1977 (A Note ...): 377. The importance of this distinctive human feature to the Indians becomes clear from their designation of animal, viz Sa. *tiryāñc*, Pāli *tiraçchāna(-gata)* ‘horizontal being’.

532. Kramrisch 1936: 160 (in note 2 read: AitĀr for AitUp).

533. Perera 1903: 434. Cf. Sa. *kāma-cālana* (Schmidt 1928: 143) about which I have no further information. “A similar “inflow” of “moon power” may be the case on the island of Bali with the *asmara wanita* (‘arousal of a woman’s sexual desire’) by which a certain spot on the body is understood, which when touched excites the woman’s desire. This changes daily according to the single days of the month. A well-enlightened man knows these spots: on the first day of the month it is the right big toe, on the 2nd the sole of the foot (...), on the 15th the forehead. From the 16th until the 30th one returns the other way round, but at the end one follows the left leg up to its big toe. When a man on the right day softly strokes the relevant spot and talks to the girl, she gets excited (...)” (Weck 1937: 127).

life principle is meant, but a 'supposed influence of the moon on the human body'⁵³⁴. It is remarkable that this "moon power" works from the toes upward, that is it, too, finds access into the body via the feet⁵³⁵. The above vague and heterogeneous allusions do not allow an answer to the question of the presence of a particular power or soul in the feet, such as, e.g., Onians' attempt to work out a procreative power/substance/life soul/ spermatic soul in our classical antiquity⁵³⁶. Perhaps, however, tantric⁵³⁷ or Hāṭhayoga sources inaccessible to me can provide information on it for, though in the classic descriptions the awak-

534. Carter 1924 s.v. – For the lunar influence in general see, e.g., Suśruta I 21.6.

535. On the belief in this Professor Jayawickrama wrote to me "Even the most sophisticated Sinhalese who has been trained to spurn native lore will think twice before he undergoes a surgical operation on a part of the body with the *viṣa-kalāva* falling on it or near it on the day of the operation. I do not know of any literature on this" (p.c. of 5/4/83). See also, e.g., Nowotny 1958: 54.

536. Onians 1954: 246; 524ff. In this context Onians (p. 529) refers to the sense of shame of Italian and Spanish ladies with respect to their feet. Of the former he mentions, without exact reference, Brantôme (1907: 189) who, in order to illustrate the antiquity of these ideas, remarks that Poppea Sabina also showed her feet to men other than her husband Nero, and that Suetonius, *Vita Vitellii* II relates the story of Lucius Vitellius, the emperor's father, who asked and was allowed to take off Messalina's shoes, of which he always kept one with him and kissed it, as he was in love with its owner. As for Spain, Onians points to the baroness d'Aulnoy (1650-1705) 1926: 321 and in particular 332 where she says: "J'ay entendu dire (Mme d'Aulnoy never was in Spain herself), qu'après qu'une Dame a eu toutes les complaisances possibles pour un Cavalier, c'est en luy montrant son pied, qu'elle luy confirme sa tendresse; et c'est qu'on appelle ici la dernière faveur." A quotation from de Montesquieu's *Lettres persanes* can be added: "Ils (the Spanish) permettent à leurs femmes de paroître avec le sein découvert; mais ils ne veulent pas qu'on leur voie le talon, et qu'on les prenne par le bout des pieds" (p.c. from Dr N. Rivero Salavert); see further Kossoff 1971: 381-6; Díez Borque 1976: 44ff. (p. c. from Professor M. Tietz). Perhaps the same goes for mediaeval France (Robert de Blois [13th c.] quoted in Bumke 1986: 478 note 124) and Germany (Thomasin 2004: 457f. *ein rîter sol niht vor vrouwen gên parschinc* 'a knight must not visit ladies with uncovered ankles'). Does this show a fear of the feet and what is associated with them being endangered by the evil eye – ? The involuntary denudation of a woman's foot in front of men apparently was then by no means as comic as that of male thighs in public was with us in mediaeval times (Curtius 1965: 433). – Nowadays high-heeled shoes apparently increase the attractivity also of Thai masseuses, as the German *Pattaya Magazin* advertises in its edition of March 7, 1989. Such shoes emphasize the hip-wriggling and thus sexy gait (Aigremont 1909: 48).

537. See e.g., Agehānanda Bhārati 1978: 166 quoting Nowotny 1957: 115 without evidence.

ening Kuṇḍalinī moves from the end of the spine upward, experience shows exceptions to them. Thus, e.g., Rāmakṛṣṇa narrates that something arose from his feet up to his head with a prickling sensation⁵³⁸. The American physician Sannella states something similar of several cases from his practice⁵³⁹ and the phenomenon is confirmed by laboratory experiments of his colleague Bentov⁵⁴⁰. As for the rest, the latter notes, certainly unaware of the Ceylonese ideas mentioned above, that “the process most frequently begins on the left side and ascends in a sequential manner from foot, leg, hip, to involve completely the left side of the body, including the face” (ibidem, p. 87)⁵⁴¹.

The differences between theory and practice may be eliminated by the traditional representations of the *kuṇḍalinī-yoga*, in particular on ancient scrolls, which prove here their great importance as well as the texts, for there the depths of the unconscious are generally depicted by the gigantic snake Śeṣa – an archetype emerging from the primary waters⁵⁴².

Moreover, similar ideas as in the reflexuology – the doctrine of the relationship of hands and feet to the whole body⁵⁴³ – and acupuncture may exist in India, too. At any rate the Indian views about the feet are very ancient: in many places their tracks can be found in impressions from the Neolithic period⁵⁴⁴.

538. Mookerjee 1982: 83.

539. Sannella 1978: 25; 38; 42 and esp. 46.

540. Sannella 1978: 52; 87 “the symptom-sign of this ‘sensory-motor cortex syndrome’, or what has been characterized as the kuṇḍalinī process in ancient literature can be quite variable and sporadic. Its complete presentation usually begins as a transient paraesthesia of the toes or ankle with numbness and tingling. Occasionally, there is diminished sensitivity to touch or pain, or even partial paralysis of the foot or leg”, – Basham 1954: 327 thought that “the ancient mystical physiology of India needs further study, not only by professional Indologists, but by open-minded biologists and psychologists, who may reveal the true secret of the yogī.”

541. In this connection here the attention should be drawn to the fact that, especially in the Siddhayoga, the guru’s big toe is worshipped, see Sannella 1978: 52.

542. Mookerjee 1982: 83.

543. See, e.g., Fitzgerald & Bowers 1917; Ingham 1938 (p.c. Mrs E. Tidbury).

544. Heine-Geldern 1928: 289.

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