APPENDICES

1.1 Instruments of Data Collection

3.1 An Order of the Mass for India

3.2 Lamentation of Mary

6.1 Translation of the Prayers in St. Anthony’s yantra

6.2 The Prayer to St. Anthony

8.1 neertikkaTan (Making a Vow)

9.1 Prayers in the Saccidananda Ashram

9.2 Glory to Saccidananda

10.1 The kooyilpiLLai
## APPENDIX 1.1

### INSTRUMENTS OF DATA COLLECTION

#### OBSERVATION CHART

<table>
<thead>
<tr>
<th>OCCASION</th>
<th>MEDIUM</th>
<th>PROCEDURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship and celebrations</td>
<td></td>
<td>Step-1: Noted the ‘Dos’ and ‘Don’ts’ governing the way the media are organised in the rituals.</td>
</tr>
<tr>
<td>2. Christmas</td>
<td>Native ritual items: flower, light, coconuts etc.</td>
<td></td>
</tr>
<tr>
<td>3. Lent and Easter</td>
<td>2. Actors</td>
<td>Step-3: Compared the similarities and dissimilarities between the Catholics and the Hindus.</td>
</tr>
<tr>
<td>4. All Souls Day</td>
<td>Priest, Catechist, Elders - men and women.</td>
<td></td>
</tr>
<tr>
<td>5. Patron’s feast</td>
<td>3. Sound</td>
<td>Step-4: Analysed the extent and nature of indigenisation in each of these areas.</td>
</tr>
<tr>
<td>a) Preparation for the feast, e.g., hoisting of the flag</td>
<td>Bells, musical instruments, vocal sounds, prayers.</td>
<td></td>
</tr>
<tr>
<td>b) Festival proper, e.g., liturgy and para-liturgy.</td>
<td>4. Space</td>
<td></td>
</tr>
<tr>
<td>c) Cultural performances.</td>
<td>Location and direction of the ritual objects, actors.</td>
<td></td>
</tr>
<tr>
<td>6. paaska (Passion play).</td>
<td>5. Time</td>
<td></td>
</tr>
<tr>
<td>7. paatayaattirai (pilgrimage on foot).</td>
<td>Timing of the rituals - Auspicious and inauspicious time.</td>
<td></td>
</tr>
<tr>
<td>Life-cycle Rituals</td>
<td>6. Movement</td>
<td></td>
</tr>
<tr>
<td>1. Baptism</td>
<td>Movement of objects and actors – direction.</td>
<td></td>
</tr>
<tr>
<td>2. Tonsuring and ear piercing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. First Holy Communion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Puberty ritual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Marriage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Pregnancy and child birth</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Anointing of the sick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Death</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agricultural Rituals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Ploughing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Sowing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Seeking rain</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Harvesting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Occasions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. House Construction</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Craft and rituals</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native Celebrations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. poMkal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. tiippaavaLi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. aayudapooyai</td>
<td>Indigenous Art, Architecture and Music in the place of worship.</td>
<td></td>
</tr>
</tbody>
</table>
The study covered four types of informants:

1. The Catholics and the Hindus engaged in day-to-day religious practices in the selected villages.
2. The Catholics and the Hindus in the selected pilgrim centers.
3. The Catholics residing in the Ashram and the visitors to the Ashram.
4. The Catholic clergy and lay religious leaders.

The first category of informants constituted the core of the universe in the study. The chart given above was devised mainly for this category of informants. The researcher covered all the events mentioned in the first column. By adopting observation (participatory in some occasions, e.g., village liturgical celebrations, pilgrimage and ashram) technique, the researcher noted down the details relating to various aspects of the rituals mentioned in the second column. Since the meanings of the ways in which the rituals have been organised are not always self-evident, the researcher adopted the interview method to ascertain the meanings from some of the participants in the rituals. The informants were selected across different age-groups in both the genders.

Following the symbolic constructions identified in the way rituals are organised in the communities and the deconstruction of the same by the people gathered in the interviews, the researcher analysed the rationalisations offered by the people in terms of what is right and what is not right. The researcher sought to identify the frame of reference against which their notions of right (the Dos) and wrong (Don’ts) are constructed. The similarities and dissimilarities noticed in the way the rituals are externally organised were recorded.

The following instruments guided the interviews with different actors in the process of indigenisation.

**INTERVIE GUIDE**

Identify the number of times an indigenous element occurs/belief held in a particular ceremony in the church, in the church complex and in the domestic circle. Focus on life cycle rituals, agricultural rituals, house construction rituals, auspiciousness and inauspiciousness, sickness, evil and exorcism.

Interview people and priests (1) How do they view these indigenous elements – Christian or non-Christian. If non-Christian, why have they retained or allowed? If Christian, in what way they are different from the Church-prescribed rituals and how are they different from the Hindus who carry out similar rituals? What is the underlying principle in retaining them? (2) Does the Church allow these practices? If ‘yes,’ why? If ‘no,’ why not?

**To the pilgrims to Vailankanni**

Persons preparing for the pilgrimage were interviewed

*Preparatory stage:*
How long the persons prepare for the pilgrimage and the kind of fast undertaken.

*Starting the journey:*
Where and what are the rituals followed.

*Journey to Vailankanni:*
The daily programme till they reach the pilgrimage sites (the route, the halting place, food, rest and bath).
Reaching the pilgrimage site and the rituals followed there.
Return journey and the way the individuals are reintegrated into the community.
1. Who organises the pilgrimage and how?
2. Who is the leader and how is the person referred?
3. What are the rules laid down by the leader?
4. What is the dress code? What is the significance of it?
5. Who undertake the pilgrimage, the purpose and the number of years?
6. What are the individual vows carried out in the pilgrimage site and their purpose?
7. Do you experience a special social status as a pilgrim?

Saccidananda Ashram

Observe the life in the ashram—Prayer, silence, dress and food habits, living quarters, etc.
Find out:
1. What is an ashram? On what basis is this called an Indian Catholic Ashram?
2. What kind of spirituality the ashram follows and the methods of prayer?
3. Monastery and ashram, guru and abbot, guru and priest - are they same? If not, how are they different?
4. Who is the guru, how does he assume this position?
5. In what way Saccidananda Ashram is different from Benedictine monastery?
6. What are the main objectives of the ashram?
7. Has the Ashram evolved an indigenous formative programme for the seekers? How does a person become the member of the Ashram?
8. Today there is no guru, how does the Ashram function?

Questions to the Knowledgeable Priests in the Parishes

1. Could you describe how you handle indigenous practices in your parish situation?
2. Have you been instrumental in introducing any indigenous practice?
   - Where and what kind of practices?
   - What was the response of the people/priests?
   - Did you succeed when you had opposition?
   - How did you succeed? OR
   - Did you oppose anything of indigenous practices of people?
   - To what extent and how did you succeed in your opposition?
3. What is your assessment of the approach and attitude of your bishop and the diocese as a whole regarding the indigenous practices found among the people?
4. What is your opinion regarding sanctification of social customs followed on occasions like puberty celebration?
5. What is your role as a priest during the village patron’s feast? Are there any indigenous practices that need to be dropped? Why?
6. What is your role as a religious functionary when the Catholics go on a pilgrimage to the Catholic shrines?
7. Could you specify some indigenous practice around which tension/conflict arose between the priests and the Catholics?
8. Do you notice any indigenous practice being dropped? What are the causes for it?
9. Do you find any new practices (be it ritual or doctrine) within the Church in recent past which could be considered overtly Western?
10. Do you find any new practices of indigenisation emerging in the recent past?
Questions to the Theologians in the Church

1. What role have the theologians played in the area of indigenisation of Roman Catholicism?
2. Could you describe how indigenisation occurred in Tamil Nadu? Is it that indigenisation occurred on its own and you as theologians, affirmed it by theologising on it or you provided a theology of indigenisation first and others evolved certain practice out of it?
3. There are many indigenous practices that people develop spontaneously. Could you say that the theologians theologise on them and help them to be integrating with the practices of the Church?
4. Which are the indigenous practices the Church is able to negotiate and not able to negotiate?
5. What are the difficulties/obstacles faced by the Church and the people vis-a-vis indigenisation?

On Ashrams

1. How far is ashram relevant to the Catholic community in India?
2. In what way do you find ashram as a part of the indigenisation process? Or in the process of indigenisation of the Church what role can the ashram play?

Indigenous Art

1. How far is the indigenous art being incorporated in the architecture of the places of worship and in the designing of the statues? And how important are they in the process of the Church becoming indigenous?
2. The indigenous art has not been welcomed by the priests at the parish level says Jyoti Sahi who has spent his lifetime in dialoguing with the Hindu and the Christian art. What is the reason for this?

NBCLC

1. The Indian Rite Mass is too Brahminical, say some of the priests and laity. How would you respond to this?
2. The Indian Rite Mass is celebrated in the NBCLC, some of the religious houses on special occasions and in the ashram. What do you think are the reason for not being celebrated in the parishes?
3. What are the responses from persons visiting the NBCLC with regard to the Indian Rite Mass?
4. What are your suggestions in the area of indigenous liturgy, music, art and architecture?
APPENDIX 3.1
AN ORDER OF THE MASS FOR INDIA

INTRODUCTORY RITE

Reception and Welcome:

As the people congregate bhajans or devotional hymns are sung. This serves as a remote preparation for the Eucharist. The participants leave their footwear outside the place of worship as a mark of reverence. They place near the entrance the offering, which they have brought with them. They squat on the floor covered with mat or carpet. Those who cannot sit on the floor may sit on chairs or benches. After the bhajan singings, the commentator reads the following commentary:

Today we celebrate the mystery of our salvation in the reality of our life and history through an authentic form of worship which springs from our religious and cultural traditions of centuries. Let us consecrate to the author of all good the deepest yearnings of our countrymen, the highest religious values of our ancestors, the whole heritage of the past, the present, achievements of our nation and our plans for future progress.

The celebrant, as a sign of Jesus Christ, is now welcomed on behalf of the community. arati is done with flowers (pushparati). The celebrant then welcomes the community with pushparati.

The celebrant sits down on the floor behind a peeta (low altar) and greets the community singing the following sloka:

\[\begin{align*}
\text{Om purnam adah purnam idam} &: \text{Fullness there, fullness here} \\
\text{Purnat purnam udacyate} &: \text{from fullness fullness proceeds} \\
\text{Purnasya purnam adaya} &: \text{once fullness has proceeded from fullness} \\
\text{Purnam evavashishyate} &: \text{fullness remains} \\
\text{Om shanti, shanti, shanti!} &: \text{peace, peace, peace}
\end{align*}\]

Celebrant introduces the Liturgy of the day - (The lightening of the lamp may be done at this time)

Reconciliation rites

Now we begin a process of five-fold reconciliation or purification, in order to experience harmony with the universe, fellowship with our sisters and brothers and peace within ourselves with God.

Long form:

Jala Shuddi : The vessel of water is placed on the peeta. The celebrant blesses the water with unbhavamudra, singing or saying:

\[\begin{align*}
\text{Om shuddhaya namah} &: \text{praise to the most holy} \\
\text{Om pavanaya namah} &: \text{praise to the sanctifier} \\
\text{Om vishva jivanaya namah} &: \text{praise to the life-giver}
\end{align*}\]
Sthala Shuddi: The priest sprinkles water on the four sides of the altar.

- **Om jagat rakshankaya namah**: praise to the savior of the world
- **Om jagannivasays namah**: praise to the one who indwells the entire universe
- **Om jagannadays namah**: praise to the Lord who rules over the Universe
- **Om sarvato mukhaya namah**: praise to him whose face is turned towards all things.

Dehatma Shuddi: The celebrant washes his hands and sips the water thrice saying: As our body is made clean by this water may our soul be made spotless by your grace.

Janaloka Shuddi: The priest sprinkles the congregation with water singing or saying:

- **Om vishveshvaraya namah**: praise to the Lord of all things
- **Om mekteshvaraya namah**: praise to the Lord of Salvation
- **Om uttaneshvarayan namah**: praise to the Lord who is our resurrection
- **Om amrteshvaraya namah**: praise to the Lord who imparts immortality

Purana Shuddi: The celebrant invites all to review their life. The people keep their hand crossed on their chest in silent recognition of their sinfulness.

Celebrant:

- **Om Sarvasya brahatasharanaya namah**: Praise to the great refuge of all
- **Om krpaKaraya namah**: Praise to the most merciful
- **Om nitya shuddhaya namha**: Praise to him who is eternal purity
- **Om nirmalaya namah**: Praise to the spotless one
- **Om pavanaya namah**: Praise to the destroyer of sin
- **Om shishha rakshakaya namah**: Praise to the protector of the justice
- **Om onjana nasakarine nama**: Praise to the remover of Ignorance

Shorter form of purification:

After blessing the water, the celebrant sprinkles the place of worship and the people with the water. He then invites all to review their life for a short period of silence. The rest of the Eucharist as follows.

As a sign of contrition for our sins and yearning for forgiveness and peace we shall make a deep bow or panchangapranam.

While they are in this posture, the celebrant pronounces the following or another formula of absolution, holding the right hand and abhayamudra and the left on his chest: May the God of peace who brought from the dead our Lord Jesus, The great shepherd of the sheep, by the blood of the eternal convene. Equip you with everything good, that you may do his will, working in you that which is pleasing in his sight, thought Jesus Christ to whom be glory for ever and ever.

Congregation: Amen.

All arise. The celebrant himself does panchangapranam.

When the celebrant rises, all exchange the sign of peace.

Lighting of the Lamp:
By reconciling us God removes all forms of darkness from us. We shall now experience the presence of the Lord who is light as the lamp is lit.

The celebrant lights the oil lamp while the congregation sings one of the following invocations to Christ the light:

- Divya jyotishe namah - Praise to the divine light
- Satya jyotishe namah - Praise to the true light
- Jivana jyotishe namah - Praise to the light of life
- Jagat jyotishe namah - Praise to the light of the world
- Atma jyotishe namah - Praise to the light of the self
- Antar jyotishe namah - Praise to the inner light.

The celebrant says:

Eternal light, shining beyond the heavens, Radiant sun illumining all regions, above, below and across, True light enlightening every man coming into the world, Dispel the darkness of our hearts. And enlighten us with the splendor of your glory.

Congregation: Your word is a lamp for our steps. A light on our path.

By stretching our hands towards the lamp and taking the flame to our hand to our forehead we shall accept Jesus Christ as the Light of our life.

The celebrant touches the flame with the tips of his fingers and then brings his fingers to his eyes. If the congregation is large all turn towards the light and perform the same gesture. In a small congregation the flame is taken around by the celebrant or a minister and each one does as the celebrant.

II LITURGY OF THE WORD

Homage to the Bible is paid to the Bible with double arati of flowers and incense (pushpa, dhupa) accompanied by an invocation.

As the celebrant incenses the Bible he sings the following chant:

Satyam jnanam anantam brahma- Brahman is truth, knowledge infinite.

The priest blesses the readers with malamudra, using the following formula: May he who quickens the intellect and kindles the heart strengthen you with his power to proclaim the saving word.

As a sign of our openness to receive God’s word into our life, we shall keep our palms open and turned upwards resting on our knees.

The Old Testament is read. This is followed by:

- Asato ma sadgamayya: From the unreal lead me to the real
- Tamaso ma jyotirgamayya: From the darkness lead me to light
- Mrityorma amritam gamayya: From death lead me immortality
- Om shanti shanti shanti -: peace, peace, peace

The reading of the Apostle. This is followed by a silent meditation. The people remain with one palm on the other, resting on the lap, both palms turned upwards.

The Gospel is read by the main celebrant. At the end of the reading he venerates the book. There follows the homily. The preacher (celebrant) holds the hands in upadesha mudra. The congregation remains seated with palms turned down on the knees.

(This is followed by a silent reflection).
III LITURGY OF THE EUCHARIST

Offerings are now brought in procession. In this procession the whole universe and all mankind are brought back to God through Jesus Christ. This is best symbolised by the offering of eight flowers, the eight directions of the universe from which the Lord gathers his people.

Preparation of the gifts:

The celebrant receives the gifts and places them on the peeta. Along with the offerings of bread and wine, other gifts, especially for the poor, may be brought.

The celebrant invites the community to formulate their intentions and concludes the prayers of the faithful.

The celebrant makes the arati with the tray of eight flowers – saying Father, send down your spirit upon these offering. The symbols of our self-gift to you. May we be pleasing in your sight. May we be united with the sacrifice of your Son.

The celebrant places the eight flowers on the tray in the eight directions saying each time one of the following attributes of Jesus Christ.

- **Om Shri Yesu bhagavate namah**: Jesus, the Lord
- **Om shri deva putraya namah**: Jesus, the son of God
- **Om shri mariya putraya namah**: Jesus, the son of Mary
- **Om shri deva naraya namah**: Jesus, the God-man
- **Om shri sat purushaya namah**: Jesus the true person
- **Om shri Yesu abhisikitaya namah**: Jesus, the anointed one
- **Om shri sad guruve namah**: Jesus, the true teacher
- **Om shri taraneshaya namah**: Jesus, the saviour.

Making the dhuparati over the offerings, the celebrant continues:
Celebrant: To whom with you and the holy spirit be honour and glory now and forever.
Congregation: Amen.

Eucharistic prayer:
During the Doxology: triple arati of flowers, incense and fire.
After the Doxology:

As a sign of our identification with Jesus Christ in his total self-oblation to His father and to his brother and sisters, let us now either bow deeply or do panchangapranam while the celebrant makes prostration.

COMMUNION RITE

The celebrant says a few words of introduction to the communion rite.
Then the celebrant says the prasada mantra:

This is the Bread that came down from Heaven; whoever eats this bread will never die, This is the cup of immortal nectar; Whoever drink the cup will live for ever. For the Lord said, He will have eternal life. And I will raise him up on the last day! Do you believe this?

Congregation: Yes, Lord, we believe, for you have the words of eternal life.

Then the celebrant invites the people to recite the ‘Lord’s prayer’. All recite with folded hands the Our Father ending with the doxology:
The celebrant breaks the bread for communion saying:
The cup of blessing which we bless is the communion with the blood of Christ. The bread which we break is the communion with the body of Christ.

Congregation: Because there is one Bread, we who are many are one Body, or we all partake of the one Bread.

Then the celebrant invites the congregation to partake of the sacred meal saying:
My feast is ready, say the Lord; Brothers and Sisters, let us joyfully share in His Banquet.
The tray and the cup are taken around by ministers for communion.
The congregation sings a namjap. This leads to complete silence.

Manasa Puja: (Interior Offering)
We shall offer our manasa puja to Christ who dwells in our hearts. To his humanity by flower, to his Divinity by light and to his Resurrection by ointment.

The celebrant places the flowers on the peeta saying:
Celebrant: Hail Jesus fully man.
Congregation: Accept, Lord, the homage of our hearts.

The celebrant places the light on the peeta saying:
Celebrant: Hail, Jesus fully God.
Congregation: Accept, Lord our adoration and thanksgiving.

The celebrant places the vessels of ointment on the peeta saying:
Celebrant: Hail Jesus, our Resurrection and our life.
Congregation: Come, Lord Jesus, come.

Celebrant says the following or another prayer after communion:
   Lord, the light of your glory has flooded our eyes. Your face is bent from above and your eyes have looked down on our eyes. We feel our limbs are made glorious by your touch, and now we humbly beg one final glance from your eyes and our lives will ever be your own. This we ask though the one who has made you known to us today in the breaking of the bread, Jesus Christ our Lord.
Congregation: Amen.

The celebrant addresses a few parting words, inspiring the community with a sense of mission.
Then he imparts the solemn blessing with abhayamudra of the right hand and varamudra of the left-hand saying:
-May God, beyond all name and form, share with you His glory beyond measure, And make you enter into the mystery of His presence.
Congregation: Amen.
-May God who became manifest in Jesus Christ enlightens your minds, strengthen your wills and fill your hearts with love.
Congregation: Amen.
-May God, the indweller in the cave of your hearts, animate you with His life.
Congregation: Amen.
-And may the grave of our Lord Jesus Christ, and the love of God and the fellowship of the Holly Sprit be with you all.
Congregation: Amen.

Concluding - a bhajan is sung.

Source: National Biblical Catechetical and Liturgical Center, Bangalore.
APPENDIX 3.2

maata pulampil (Lamentation of Mary)

Lamentation of Mary on the streets of Jerusalem

aiyaio inta rattam enatu tirukumaaranuTaya tiru rattamoo
en utirattil eTutta intta utiramtaanoo
en puttriran ezuntariliyatum intta vazitaanoo
jeevanuTan ponoro / maRRa upaataikalaal jeevan aTaMki poocoo
inta vicayam keTka yaatoruvaravaiyum kaamaamaTTenoo
centaamarai poo ponRa tekamuTaitaama enatu cutaneee
kanTatu unTaamaal coluMkal
jerucaleem stirikalee enatu tirukumaaranei ivvaliyaai kanTatu unTaamaal coluMkal
pavaLam niram ponRa paakiyamuLLa enatu tirukumaaranei kanTatu unTaamaal coluMkal.

(On the streets of Jerusalem Mary laments for her son Jesus. Alas! Is it not my son’s
holy blood? Oh! Is not this blood taken from my womb! Is it the way in which my son was
paraded. Is he alive! Or has he breathed his last due to the sufferings that came upon him. Oh!
Will I not find some one who can tell me about my son. You the women of Jerusalem, let me
know if you had seen my son, whose body is as soft as lotus. Let me know if you had seen my
holy son, who dazzling like a pearl).

ciluvai aTiyil (Under The Cross Mary Laments Her Son)

en makanee, en makanee iniya naayaka kanmaniee
enRumilla ratinamee iniya naayaka kanmaniyyee
ivaatai tunpam aTaintiir maTintiir.

naan ini eMkee paarpeen naan pizaikka
vakaivyum illai (aio)
naanilattor utavi illai naTu-naTaMka vaazpaayutee.

panpuTanee naan painRa paiMkiliiee aanimutee
paralooka pokisamee (aio)
paavikkal vinceeruvataRkko paaTupaTTu uirai izantiir.

ittuyram kaampatarkko eezai ummai payinReTutu
irukarattinaal anaittu (aio)
iravu pakaalaal Tirinte innilattai miiTpaayo.

(My dear Son, You have caused me pain. Where will I go, how will I live, I have no help.
Heavenly one, you spent your life to save this world and gave your life. Is it for this I gave birth
to you?).
APPENDIX 6.1

TRANSLATION OF THE PRAYERS IN ST. ANTHONY'S yantra (see Picture 6.2).

(Starting from top right to the left).
St. Antony, protect me from all the evil spirits that attack me from the east. In the name of Jesus command them to move away from me.

St. Santiago, win over all the evil powers that came upon me from the South. By the power of the holy cross let the devils move away from me.

St. Michael, the angel of God, fight against all those evil powers that come upon me from the West. Here I have installed the holy cross. By the power of Jesus get away from me. Jesus, the son of David, win over the evil. Jesus, hide thy servant in your heart and redeem me from this world.

Holy Lady of health protect me from all those evil powers. By the power of the holy cross let the evil be banished.

(In the center) Oh most sacred heart of Jesus: Fight against all the evil spirits that try to attack me from all directions and protect me from their hands. Save me Jesus.

(On the corners of the sheet) Holy cross of Jesus, protect me from all dangers.
APPENDIX 6.2

PRAYERS TO ST. ANTHONY

punita Anthoniyaar cattru caMkaara maalai (Prayers to St. Anthony)

maavaluru caitu mantiramoti vaciyarintu
kavuMkoTutu urve capitu karwiye enmael
eevaliruntu amupiya peyei eTupoTitu
kaavilumteny yaanTaruvaai cantanthonN raajatavamuniye.

piTipiTi enpatum tuTuyaana peykaLai piTitu nanTraai
eTieTi yaaka eTite enellai viTTu
aTiTiyaaka aTite pacace akaTriyapaal
kuTikuTiyaaka yezuntarulvaay cantanthonN raajatavamuniye.

kaaLiruci kaaTeri cacik karupanyum
kuLiyrLi kuutaatum pon vayiravanei
aLilumakan akaro veeramacmunTi naalvareium
kozipol muritervaay cantanthonN raajatavamuniye.

vaalikku vaali vaLi cantinom vanMumatil
koLliku munTan kazkuku raajaaLi karupanyum
cedakapaali nerintITTa vaali cuTramuni
vaali tiTukiTa varuvaai cantanthonN raajatavamuniye.

mupati mukoTi tevaati teva citamparatei
naarpatu tenayiran rishimuni vaaliyum
kapaalamuTaitu kazutai muritu kacaTarkaLai
appaal murerivaay cantanthonN raajatavamuniye.

(In the name of St. Anthony, who has the power over the devils, let me chant the caMkaara maalai having sought the protection of our Lord Jesus.

Oh! St. Anthony, the king of sages, protect me and break the waist of the devil that was driven to possess me through the malicious prayers, blood shedding and curses intended on me.
St. Anthony, the king of all sages. Tightly catch hold of the evil spirits and drive them thoroughly and come to live and fill over my living premises.
St. Anthony, the king of all sages, come to overpower the evil, who takes to heed seeing you out of fear.
St. Anthony, the king of all sages break of the neck of the great sage who rules the world of spirits).

arc ciluval maalai (Prayer to the Holy Cross)

muntiyutitta aatiparan mucuTare muTitaritu
tamiai pirappu taniyaka ninTra carvecu parane
untan valuvaai aacirvaatam oMki niTru
To mark myself with the sign of your cross oh Lord, who is the only son of the eternal God and light of God, your cross is the only powerful protection.

By these nails of the cross which pierced the Lord, I will strike the evil spirits, of all sorts of witchcraft and evil influence.

By the power of the nails of the cross I caste the malicious monsters Bathra kali, to unquenchable fire and away with them.

By these nails of the cross, oh devil present in the boundaries of the village, be gone).
# APPENDIX 8.1

**neer	tikkaTan (MAKING A VOW)**

<table>
<thead>
<tr>
<th>Purpose</th>
<th>neer	tikkaTan</th>
<th>Procedure for fulfilling the vows</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>maaviLakkut</td>
<td>Placing lamps made from rice flour and oil on the affected part of the person's body (see Photo 8.1.1).</td>
</tr>
<tr>
<td>General wellbeing</td>
<td>moTTaipoTutal</td>
<td>Tonsuring is done outside the shrine.1</td>
</tr>
<tr>
<td>To be married</td>
<td>manjaL kayirukaTTutal</td>
<td>Tie a saffron thread along with a piece of turmeric to a branch of a tree or to the flag mast in the church (see Photo 8.1.2).</td>
</tr>
<tr>
<td>Praying for a child</td>
<td>Offer silver cradle or toTTi	kaTTutal.</td>
<td>Tie a cradle to the tree in the shrine.</td>
</tr>
<tr>
<td>Being blessed with a child</td>
<td>karumputorTTil, offering candle and tennampiLLai</td>
<td>The wedding sari suspended from three sticks of sugarcane, and the child is carried in it around the shrine (see Photo 8.1.3). 2 Coconut sprout is also offered (see Photo 8.1.4).</td>
</tr>
<tr>
<td>Offering and thanksgiving</td>
<td>cenTu poTutal</td>
<td>In the broken halves of the coconut pour oil and burn. The coconut is then cut into pieces and distributed among people.</td>
</tr>
<tr>
<td>-do-</td>
<td>Offering Jasmin buds, salt, and pepper.</td>
<td>These are votive offerings to eliminate itch, warts and the like appearing on the body.3</td>
</tr>
<tr>
<td>Penance</td>
<td>uRunTu kumpiTutal (Rolling on the ground)</td>
<td>Roll around the church or flag mast three times.</td>
</tr>
<tr>
<td>-do-</td>
<td>Moving on the knees</td>
<td>Walk on the knees from the sea to the shrine.</td>
</tr>
<tr>
<td>-do-</td>
<td>kumpiTu caranam</td>
<td>In wet clothes go round the Church three times prostrating.</td>
</tr>
<tr>
<td>-do-</td>
<td>maTipiccai vaaMkutal</td>
<td>Begging from house to house and offering the alms received in the shrine or giving them to the beggars near the shrine.</td>
</tr>
<tr>
<td>Thanksgiving</td>
<td>kooTTai</td>
<td>Paddy covered with straw is offered as a thanksgiving for the good harvest. After offering they take a handful of paddy to add it at the time of sowing (see photo 8.1.5).</td>
</tr>
<tr>
<td>For all needs</td>
<td>muri elututal or muricciitTu</td>
<td>A written bond or agreement: About forty years back the Catholics wrote their request on a dry palm leaf, specifying at the same time the kind of obligation one intends to discharge as soon as their requests are granted. Today they write this on a sheet of paper. Once the vow is fulfilled the sheet is torn off.</td>
</tr>
<tr>
<td>Health</td>
<td>vittu vilakkaraiam caital</td>
<td>When a person falls sick frequently, he/she is sold to the church. Then he/she is bought back with a price, and the money goes to the church. This is explained in Chap. 6 as with reference to the cattle.</td>
</tr>
<tr>
<td>-------------------------</td>
<td>---------------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>General wellbeing</td>
<td>iTaikkam</td>
<td>A flag is taken around the church street.</td>
</tr>
<tr>
<td>-do-</td>
<td>Circumumbulating</td>
<td>Going round the church three times praying for their intentions.</td>
</tr>
<tr>
<td>-do-</td>
<td>attikkilaMkaai</td>
<td>Votive offering of steamed rice balls, which the Hindus call motakam, for boils and pimples and other similar ailments.</td>
</tr>
<tr>
<td>-do-</td>
<td>kaacci uttutal</td>
<td>An animal is sacrificed, cooked and served.</td>
</tr>
<tr>
<td>Deliverance from evil</td>
<td>Locks on the railings of the flag mast.</td>
<td>As a sign of locking the devil (peey-picaacu) at Vailankanni.</td>
</tr>
<tr>
<td>For every need</td>
<td>kaacukTTivaittal</td>
<td>Tie a piece of white cloth with a coin and offer at the shrine.</td>
</tr>
<tr>
<td>Offering and Thanksgiving</td>
<td>poMkaliTutal</td>
<td>Cook sweet-rice in front of the shrine and serve to persons who come to the shrine.</td>
</tr>
<tr>
<td>-do-</td>
<td>veenTutal taTTu</td>
<td>A tray of coconut, incense, candle, garland handed at the church, part of which is received back.</td>
</tr>
<tr>
<td>Wellbeing</td>
<td>melukuvatti eTuttuvaittal</td>
<td>Offering candles for various favours received or praying for an intention.</td>
</tr>
</tbody>
</table>

**Endnotes**

1. The underlying belief is expressed as 'uira koTutta aanTavamukku maeirai koTupatu' (I give my hair to the god who gave me life).

2. When carried out in the village church, especially during the uur tiruvizaa, this is done accompanied by a Parayar drummer. To the drummer an amount of Rs.10 or more is paid according to the individual’s capacity. After the fulfilment of the vow the sugar cane is distributed to children and people gathered in the church.

3. During the field visits it was observed that the Hindus make solemn promises to offer salt and pepper in Mariamman temple at Thiruvettryur. Similar offerings are made at a Muslim Dharga in Nagore.
8.1.1 maaviLakku

8.1.2 Saffron Thread and Cradle Tied to the Tree
APPENDIX 9.1
PRAYERS IN SACCIDANANDA ASHRAM

Morning Prayer

Om – Bhur- Bhuva – Svaha, Tat savitur Varenyam, Bhargo Devasya Dhimahi, Dhiyo yo nah prachodaya.
(Salutation to the world which is present in the earth heavens, and that which is beyond: Let us meditate on the glorious splendour of the divine giver of life. May he illuminate our meditation).

Archana (Litany to Jesus)

Om bhuta krute namah
Om bhuta bhrute namah
Om bhavaya namah
Om bhutatmane namah
Om bhutabhavanaya namah
Om paramatmane namah
Om avayayya namah
Om purushaya namah
Om sakshine namah
Om purushottamaya namah
Om ishvaraya namah
Om savyam bhuve namah
Om pavitraya namah

Salutation to the Creator
Supporter of beings
The Source of all
The self of beings
Giver of existence to being
The supreme self
Undecaying
Supreme person
Witness
Most high person
Lord
Self originating one
Pure

Archana (Litany to Mary)

Om Shri Matre namah
Shri Maharajnyai
Bhadramurtyai
Bhadrapiyai
Bhaktasahabhagya dayinyai
Bhaktapiyai
Bhaktigamyayai
Bhayapahai
Sharmadayinyai
Sadhvyai
Niranjanayai
Nirlepayai
Nirmaleyai
Nishkamayai
Nityashuddhayai
Nityabuddhayai
Nirmadayai
Madanashinyai
Nirmamayai
Nishpapayai
Papanashinyai
Dukhahantryai

Holy Mother
Holy queen
Lover of benevolence
Personification of benevolence
Bestower of prosperity on devotees
Lover of devotees
Won by devotion
Dispeller of fear
Giver of happiness
Of unequalled virtue
Unstained
Free from impurity
Free from blemish
Free from desire
Ever pure
Ever wakeful
Free from pride
Destroyer of pride
Free from thought to self
Free from sin
Destroyer of sin
Taking away sorrow
GLORY TO SACCIDANANDA (HOLY TRINITY)

Vande Saccidanandam - Vande
Bhogi lanchita yogivanchita charamanpadam
Parama purana paratparam purna akhanda paravaram
Trisangashuddhama sangabuddham dvurvedam.
Pitru savitru parameshham ajam bhavavrksa bijam abijam
Akhila karanaa ikshna srijana govindam vande
Anahata shabdamamantam - Prasuta Purusa sumahantam
Pitru svarupa chinmayarupa - sumukundam vande
Sacchidor melana saranam - shubha shvasitananda ghanam
Pavana javana vanivadana jivanadam- vande.

I bow to Him who is being, consciousness and Bliss.
I bow to Him whom worldly minds loathe, whom pure minds yearn for, the Supreme Abode.
He is the Supreme, the Ancient of days, the transcendent,
Indivisible Plenitude, Immanent yet above all things,
Three-fold relation, pure, unrelated knowledge beyond knowledge.
The Father, Sun, Supreme lord, unborn,
The seedless Seed of the tree of becoming,
The Cause of all, Creator; Providence, Lord of the universe.
The infinite and perfect Word, the Supreme Person begotten,
Sharing in the Father’s nature, Conscious by essence, Giver of true Salvation.
He who proceeds from Being and Consciousness,
Replete with the breath of perfect bliss,
The Purifier, the swift, the revealer of the Word, the Life-giver (Boyd 1969:70).

Source: Saccidananda Ashram, Thannirpalli, Karur District.
APPENDIX 10.1

THE *kooyilpiLLai*

The *kooyilpiLLai* is a Church approved religious functionary. He plays a significant role in the process of indigenisation, which we have referred to in various chapters covering different spheres of religious experience of the Catholics. Since his status and role did not form a specific focus of study in any of these chapters, we present here a brief introduction to his office.

Every village with a church has a Church-approved religious functionary called the catechist. In Tamil Nadu the catechist is known as *kooyilpiLLai* (literally, the child of the church) or *upateeclaaar* (spiritual instructor). From the point of view of the people the office of the *kooyilpiLLai* is a prestigious one and it ranks next only to that of the priest. The *kooyilpiLLai* assists the priest, and in the absence of the priest, he assumes charge of the religious life of the people.

The early missionaries appointed them to take care of the faith of the people in the absence of the priest (see Chap. 2). In the seventeenth and eighteenth centuries the Jesuits in the Madura Mission appointed *kooyilpiLLai* in all the villages where the Catholics lived. In keeping with the tradition of de Nobili’s adaptation method the missionaries appointed *kooyilpiLLai* from the upper castes and thus established a pattern of spiritual leadership. The *kooyilpiLLai* appointed by the missionaries were Vellalars, who though were non-Brahmins belonged to the Hindu priestly lineage and served in the temples as priests. The Vellalars also had the title of Pillaimar or Pillai, an honorific title (see Bayly 1992:411-14). From our informants we gather that the Vellalars were chosen to the role of *kooyilpiLLai* because they were learned and were able to read prayers in the church. The land-owning community of Udayars were ready to pay and have the services of a *kooyilpiLLai* rather than assuming that role themselves. However, the Catholic Nadars and Parayars were formerly excluded from the services of the Vellalar *kooyilpiLLai* and they had their own *kooyilpiLLai* chosen from their caste.

Not surprisingly, it was found that the *kooyilpiLLai*s in the villages under study belong to the numerically dominant castes of the respective villages. Thus, for the Nadar community in Keelauchani, a Nadar serves as a *kooyilpiLLai*, and for the Parayar Catholics in Valghiramanickam, a Parayar serves as a *kooyilpiLLai*. This is because the high caste Vellalars refuse to serve as *kooyilpiLLai* for the Nadars (low caste) and Parayars (the ‘untouchable’ caste). Even in villages where the Vellalars serve as *kooyilpiLLai*, they never enter the living quarters of the Nadars and Parayars and refused cooked food from them.

Today, in some villages this tradition of the Vellalars being the *kooyilpiLLai*s is undergoing change. Many educated Vellalars prefer to take up jobs other than that of the *kooyilpiLLai* and members of other caste communities are also accepted as *kooyilpiLLai*. For instance, an Udayar is a *kooyilpiLLai* for the Udayar community in Sengudi. At the same the tradition is continued in a few other villages, for example, in Andavooran an Udayar Catholic village, the Vellalar continues to function as a *kooyilpiLLai*.

The *kooyilpiLLai* does not generally receive any specialised training to merit his role and, as a rule, he does not belong to any Catholic organisation. In all our villages the sons succeeded their fathers as *kooyilpiLLai* and learned from their fathers the role of a *kooyilpiLLai*. Thus, the office of the *kooyilpiLLai* is more an inherited tradition than one achieved through formal training.

As a Church-approved religious functionary, the *kooyilpiLLai* has a definite routine role to play: ringing the church bell every morning and evening, and reciting morning and evening prayers in the church, including the rosary and other prayers to the saints. He also recites special
prayers during drought for rain, at the funeral rituals, in activities related to agriculture, and for
the sick and the dying. He officiates at the Mass. After the Sunday Mass, he reads out
announcements related to worship and religious activities, and the marriage banns, if any. He is
responsible for handling sacred objects, arranging for the Mass and keeping the altar and
tabernacle clean.

The kooyilpILai is economically supported by the villagers in the following manner.
Each family contributes a fixed amount annually to the Church from which the kooyilpILai is
paid. He gets a share of the paddy that is offered in the church before sowing (naaLvitaL eTuttaL),
after the harvest, during Lent and on All souls Day. He gets a share of the poMkal cooked in the
church compound. He gets a share in the money offered for the Mass on any day and on All
Souls Day (motcavillakku kaasu). The kooyilpILai prays for the dead and in turn is served food
by the concerned family on the day the person died and thus making it a weekly practice called
kizamaiccooru.

From our observation we find the kooyilpILai to be more integrated into the life of the
village community than the priests. Since they are men of the village and are familiar with the
various ritual practices carried out by the Catholics of the village, they are always invited to
officiate at the native rituals.

The kooyilpILai is present at both the Church-prescribed rituals (official) and the native
rituals (non-official) carried out by the Catholics. One of the strategies employed by the
Catholics to get religious recognition to the native socio-cultural rituals is by soliciting the
services of kooyilpILai who occupies a middle ground in the ritual hierarchy. He is lower than
the parish priest and therefore is eligible to perform non-official rituals on occasions that do not
fall within the prescribed sacred category.

Thus, he officiates in all the native rituals carried out by the Catholics as a community,
e.g., blessing the plough, cattle, the seeds, praying for the dead in the family, etc. The native
rituals are legitimately Christianised when the kooyilpILai officiates at the rituals. He plays a
significant role in helping the Catholics deal with the dichotomy between the official and non-
official rituals. His presence helps the Catholics carry on the ritual without doubting the validity
of the ritual or whether the ritual is Christian or not. When the kooyilpILai officiates any ritual
he makes use of Christian prayers and symbols that make the rituals Christian. Thus, from the
point of view of indigenisation of Catholicism the kooyilpILai is a crucial agency.
## GLOSSARY

This glossary provides the English translation of Tamil words and phrases that are used in this thesis. The Tamil words are transliterated into English by using the system of transliteration developed by the Mozi Trust (Chennai), and they are arranged in the English alphabetical order.

<table>
<thead>
<tr>
<th>Tamil Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>aacanti</td>
<td>a Catholic funeral cart/career.</td>
</tr>
<tr>
<td>aacirvaatam</td>
<td>blessing.</td>
</tr>
<tr>
<td>aalaatti/aaratti</td>
<td>an honourific greeting made by the waving of lights or a tray with turmeric water.</td>
</tr>
<tr>
<td>AaNi</td>
<td>the month of June-July.</td>
</tr>
<tr>
<td>AaTi</td>
<td>the month of July-August.</td>
</tr>
<tr>
<td>aatmaa</td>
<td>the soul, spirit.</td>
</tr>
<tr>
<td>AavaNi</td>
<td>the month of August-September.</td>
</tr>
<tr>
<td>Aippaci</td>
<td>he month of October-November.</td>
</tr>
<tr>
<td>aiyer</td>
<td>priest, father, superior, king.</td>
</tr>
<tr>
<td>akatti</td>
<td>sesbania grandiflora plant.</td>
</tr>
<tr>
<td>alaMkaaram</td>
<td>decoration.</td>
</tr>
<tr>
<td>amman</td>
<td>goddess.</td>
</tr>
<tr>
<td>ammaavaacai</td>
<td>new moon.</td>
</tr>
<tr>
<td>Ampataien</td>
<td>barber</td>
</tr>
<tr>
<td>amplaar</td>
<td>village headman</td>
</tr>
<tr>
<td>akatikiirai</td>
<td>a green bitter leaf sesbania grandiflora.</td>
</tr>
<tr>
<td>arici</td>
<td>rice.</td>
</tr>
<tr>
<td>aruL</td>
<td>grace, power.</td>
</tr>
<tr>
<td>aTTakkapuucai</td>
<td>the funeral Mass.</td>
</tr>
<tr>
<td>aTakkam</td>
<td>burial.</td>
</tr>
<tr>
<td>bhajan</td>
<td>a repetitive Hindu devotional song.</td>
</tr>
<tr>
<td>caami</td>
<td>lord, the Catholic priest is addressed thus.</td>
</tr>
<tr>
<td>cammantakkutikaarar</td>
<td>affinal relatives.</td>
</tr>
<tr>
<td>cani muuLai</td>
<td>the auspicious north-east corner.</td>
</tr>
<tr>
<td>cantanam</td>
<td>sandalwood paste.</td>
</tr>
<tr>
<td>cantippu</td>
<td>an honourific gift to an important person.</td>
</tr>
<tr>
<td>capparam</td>
<td>a decorated platform on which the statues of the deity or the Christian divinity are carried.</td>
</tr>
<tr>
<td>caastaram</td>
<td>astrology.</td>
</tr>
<tr>
<td>caavu</td>
<td>death.</td>
</tr>
<tr>
<td>caTaMku</td>
<td>a rite.</td>
</tr>
<tr>
<td>ciluvai</td>
<td>cross.</td>
</tr>
<tr>
<td>Cittirai</td>
<td>the month of June-July.</td>
</tr>
<tr>
<td>ciikaikaai</td>
<td>soap-nut powder.</td>
</tr>
<tr>
<td>cooRu</td>
<td>cooked rice.</td>
</tr>
<tr>
<td>numaMkali</td>
<td>married woman with children and husband</td>
</tr>
<tr>
<td>cuulam</td>
<td>inauspicious direction.</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
</tr>
<tr>
<td>cuTukaaTu</td>
<td>burning ghat.</td>
</tr>
<tr>
<td>guru</td>
<td>religious teacher, priest.</td>
</tr>
<tr>
<td>iRaivan</td>
<td>king, god.</td>
</tr>
<tr>
<td>jenmapaavam</td>
<td>original sin.</td>
</tr>
<tr>
<td>kalacam</td>
<td>small ritual vessel.</td>
</tr>
<tr>
<td>kallaRai caTaMku</td>
<td>the final death rite of a Catholic.</td>
</tr>
<tr>
<td>kallaRai tiruvizaa</td>
<td>All Souls Day.</td>
</tr>
<tr>
<td>kalyaaNam</td>
<td>marriage.</td>
</tr>
<tr>
<td>kaaNikkai</td>
<td>offering in the church.</td>
</tr>
<tr>
<td>kanni</td>
<td>virgin.</td>
</tr>
<tr>
<td>kaN tirsTi</td>
<td>the evil eye.</td>
</tr>
<tr>
<td>karumaati</td>
<td>the final death ritual for a Hindu.</td>
</tr>
<tr>
<td>kATavuL</td>
<td>god.</td>
</tr>
<tr>
<td>kaaTu</td>
<td>forest, wilderness.</td>
</tr>
<tr>
<td>kaappu</td>
<td>protection.</td>
</tr>
<tr>
<td>Kaarttikai</td>
<td>the month of November-December.</td>
</tr>
<tr>
<td>kaavi</td>
<td>ochre-coloured garb.</td>
</tr>
<tr>
<td>keetam-vicaarittal</td>
<td>to condole with mourners.</td>
</tr>
<tr>
<td>kiLai</td>
<td>matrilineal exogamous group.</td>
</tr>
<tr>
<td>kiraamam</td>
<td>village.</td>
</tr>
<tr>
<td>koLaaRu</td>
<td>problem.</td>
</tr>
<tr>
<td>koTieRRam</td>
<td>flag hoisting.</td>
</tr>
<tr>
<td>koTimaram</td>
<td>flag mast.</td>
</tr>
<tr>
<td>kooyl</td>
<td>temple/church.</td>
</tr>
<tr>
<td>kooyilpiLLai</td>
<td>catechist.</td>
</tr>
<tr>
<td>kula teyvam</td>
<td>lineage - or clan-deity.</td>
</tr>
<tr>
<td>kulavai-Tutal/vaital</td>
<td>a shrill cry made by women at important transition points in rituals.</td>
</tr>
<tr>
<td>kuMkumam</td>
<td>vermilion.</td>
</tr>
<tr>
<td>kuTumi</td>
<td>a lock or tuft of hair on the head of a Brahmin.</td>
</tr>
<tr>
<td>kuttuviLakku</td>
<td>a brass lamp.</td>
</tr>
<tr>
<td>Maaci</td>
<td>the month of February-March.</td>
</tr>
<tr>
<td>maalai</td>
<td>a garland.</td>
</tr>
<tr>
<td>Maata</td>
<td>Virgin Mary, Our Lady.</td>
</tr>
<tr>
<td>maattu</td>
<td>cloth provided by washerman for ritual purposes.</td>
</tr>
<tr>
<td>mazai</td>
<td>rain.</td>
</tr>
<tr>
<td>manai</td>
<td>house.</td>
</tr>
<tr>
<td>manjal</td>
<td>turmeric root or paste.</td>
</tr>
<tr>
<td>maNTakappaTi</td>
<td>expense incurred for receiving a deity during a festival.</td>
</tr>
<tr>
<td>mantiram</td>
<td>prescribed prayers.</td>
</tr>
<tr>
<td>mantiravaati</td>
<td>a sorcerer.</td>
</tr>
<tr>
<td>maTippecai</td>
<td>alms received in one's lion-cloth.</td>
</tr>
<tr>
<td>meeLam</td>
<td>a drum.</td>
</tr>
<tr>
<td>moccam</td>
<td>heaven.</td>
</tr>
<tr>
<td>moccaviLakku</td>
<td>payment for the Mass offered for the souls of the dead.</td>
</tr>
</tbody>
</table>
moTTai - tonsuring
muNi - demon.
uuTakkattaan - a green weed (*Cardiospermum*) used for purification and for the removal of harmful influences. Botanical name is.

nalla maranam - good death.
nampikkai - belief, trust.
naanastaanam - baptism.
nalleNNai - sesame.
narakam - hell.
nneerttiikkTan - a vow.
nirainaaLi - a full measure of paddy.
niirmaalai - bringing water to bathe the corpse.

oolai - a palm-leaf manuscript.
oppaari - mourning song

paccai arici - raw husked rice.
pallum palumum - 'milk and fruit.'
paaTai - a funeral bier of the Hindus.
paMkaaLi - brothers, male parallel relatives, co-heirs to property.
pantal - a canopy erected for ceremonial occasions.
paNtaaraacaami or pandaaraasaami - a non-Brahmin Saiva priest a Jesuit priest, working among the low castes.
paramparai - hereditary succession proceeding from generation to generation.
parivaTTam - garment, cloth, robe.
paTTam - title.
paurNami - full moon
peey-picaacu - evil spirit, demons, ghosts.
pilly cuuNiyam - sorcery.
piracaatam - food distributed after offering to the deity.
piranTai - *Cissus quadrangularis*.
poMkal - ceremonially cooked rice offering.
punita - pure.
PuraTTaaci - the month of September-October.
putunaNmai - he rite of First Holy Communion.
puucai - acts of religious worship Catholic Mass.
puucaari - a temple priest.

Tai - the month of January-February.
taali - an ornament worn as an emblem of marriage.
tappu - a round shaped Parayar drum made of calf skin.
tarmam - a religious gift.
teeipiRaikaalam - season of decrease.
teer - temple or church car.
tenampiLLai - young coconut tree.
teyvam - god.
tiicaTTi - fire-pot carried during the funeral procession or for fulfilling vows at temple or church.
tirusTi - a malevolent influence.
tiiTTu - impurity.
tuNTu - a towel.
tiruvizaa - festival.
toTTil - cradle.
tooraNaa-vaayil - ornamented gateway surmounted by an arch.
tuumpaa - bier.

uur - village.
urumi - a Parayar drum used specially during the funeral ritual.

Vaikaaci - the month of May-June.
vaakarici - rice offered to the deceased.
vaLarpaaRaakaalam - season of growth.
Vannaan - washerman
vari - tax.
veRRilai paakku - betel leaf and areca nut.
veesTi - dhoti, man's cloth (a mode of wearing cloth)
vimaanam - turret of a temple surmounting the cell in which the chief image is placed.

vipuuti - sacred ash.
viiTu - house.

yaattirai - pilgrimage.