

From Non Brahmin Priests of the Goddess to Ascetics of God Alekha

Lidia Guzy¹

Abstract

Mahima Dharma is an ascetic religion of Orissa showing a strong diversity in its regional configurations. It is proposed in the paper to see the main protagonists of the religion, the ascetics (*babas*), as non Brahmin priests, who have incorporated *shakti*, the power of the local Goddesses into their disciplined bodies and thus have transformed the feminine element of the Hindu belief into the belief of the indescribable and abstract God Alekha. Mahima Dharma is seen as a micro structure of *popular asceticism* and recent religious reforms in India which integrates as well as non Brahmin priesthood as the belief in Goddesses on a local level.

Mahima Dharma – Introduction

Mahima Dharma is the name of a recent monastic ascetic tradition in Orissa. Orissa is the Eastern region of India known for its rural and tribal character. For anthropologist and scientists of religion this region is of particular importance. Here, many socio-anthropological structures of diverse society formations, sociological and religious transformation processes as well as structures of common popular Hinduism can be depicted.

Mahima Dharma has existed in Orissa for more than a hundred years. The ascetic tradition is known for its two monk brotherhoods, the Balkaldhari and the Kaupindhari, and for its diversified lay groups. As a monastic organisation, Mahima Dharma is primarily dispersed throughout central Orissa (Dhenkanal). Its monastic centre is the holy city of Joranda, Central Orissa, where the majority of the most senior ascetics (*abadhuta samnyasin*) (photograph 1 and 2) live and where young ascetic students (*tyagis*) are educated. After *dikhya*, the initiation, ascetics who have examined their abstemious stamina for at least 15 years of practice vow a life long celibacy. They abandon their houses forever and devote

¹ Freie Universität Berlin, Institute for Academic Studies of Religions (Institut für Religionswissenschaft) Altensteinstr. 40, 14195 Berlin; E-mail: lidiaguzy@gmx.net. I thank the Deutsche Forschungsgemeinschaft (DFG) for giving me a generous grant (1999-2002) within the *Orissa Research Project*, without which this study could not have been carried out. In order to study the structure and forms of the Mahima Dharma ascetic tradition, I stayed for six months in Jaka, a *tirtha* of Mahima Dharma near the town of Dhenkanal. For their great help in the course of my research, I would like to thank Prof. Prasanna Kumar Nayak, the family of Jagmohan Sahu, and the respected Mahima Dharma ascetics Promot Das and Vira Das from the Jaka *tirtha* for their valuable help and assistance. In order to study tribal conversions I stayed six months in a Rona village in Koraput district. For his great help in this research, I thank Prof. Georg Pfeffer. This research was a French-German PhD project. I thank Prof. Georg Pfeffer and Prof. Hartmut Zinser from the FU Berlin and Prof. Jean-Claude Galey from the EHESS in Paris for being my advisers.

themselves to world renunciation in one of the monastic fraternities. Monasticism in Mahima Dharma illustrates a strong hierarchy of religious seniority and demonstrates an institutionalised corpus of the religion. On the other hand the laymen maintain an unsystematic diversity and plurality in their belief and worship.

Monks and laymen embody the ascetic religion Mahima Dharma, which literally means “the glorious *dharmā*”.² The primary features of this new religion are asceticism, in terms of a strict discipline of body and mind, a vegetarian diet, and a denial of caste. Mahima Dharmis worship Mahima Alekh as the highest, unwritten (*a-lekha*³), indescribable God. Mahima Alekh is conceived to be *sunya* – the void – all and nothing. This God can only be approached by meditation, an ascetic life-style, and the ritual practices. These ritual practices mainly consist of 1) fire rituals performed only by the ascetics (photograph 3) and 2) individual prayer practiced by ascetics as well as by laymen. The religious concepts and values go back to the founder of the religion, Mahima Gosvami, who lived at the beginning of the 19th century. His origin is unknown, but for his devotees, Mahima Gosvami is considered to be the incarnation of Mahima Alekh.

The itinerant ascetics are covered with only one red orange (*gerua*) coloured piece of clothing. For their living they accept only food from their donors and, as a shelter from rain and sun, they carry along with them an umbrella made out of dry palm leaves. Ascetics worship the only God Mahima Alekh conceptualised as *sunya* (the void), the all and nothingness of existence. For the well being of their patrons in particular and for the good of the macrocosm in general, Mahima Dharma ascetics perform fire rituals (*ghiopuro*, *jagia*). While playing *konjoni*, a small tambourine-like membranophone, iron bells (*gini*) and while singing religious songs (*bhajana*) ascetics pursue their religious tasks and worship.

The followers of Mahima Dharma belong mostly to the rural non Brahmin population that consists on the one hand of richer peasants and on the other hand of marginalized social strata, known as Harijan (Scheduled Castes) and tribal (Scheduled Tribes) groups/categories. In recent times especially, the Mahima Dharma religion proselytised

² Dharma is a polysemic socio-religious concept of South Asia. It can be translated as “religious code”. For discussion see O’ Flaherty and Derrett 1978.

³ *a-lekha* was explained to me as ‘not to write/ unwritten’ referring to everyday usage. In Sanskrit the term itself means ‘without writing’ indicating a pejorative meaning.

among tribal converts in Southern Orissa (Eschmann 1975: 9-22; *ibid* 1986 [1978]: 386-387 ; T.R.B. 1968-9; Guzy 2002a) .

Mahima Dharma has established diverse local religious features within its ascetic doctrine in the east Indian region Orissa. In Central Orissa (Dhenkanal) Mahima Dharma has grown from a subaltern reform movement (Dube 1999, 2001) into a powerful landowning ascetic religious formation (*sampradaya*)⁴. The monastic organisation in Central Orissa is often connected with local ruling elites who provide for the ascetics (*babas*). In Dhenkanal, the asceticism of Mahima Dharma reflects the patronage system between local leaders and ascetics. Politics on a rural level operate in Central Orissa within the idiom of patrons in relation to ascetics. By sponsoring the holy men, rituals as well as the places of worship, worldly patrons gain religious benefits and the moral reconfirmation of being a good ruler (Guzy 2003: 211-229).⁵

In Western Orissa (2001, 2006 forthcoming) Mahima Dharma has developed into its own religion which is centred on the legendary devotee Bhima Bhoi and the Sambalpuri literature written in the regional language Sambalpuri. Bhima Bhoi, a Khond in origin, according to the legends, was a mythical, blind poet who is regarded as the first enthusiastic propagator and devotee of the religion. Bhima Bhoi, the layman, is understood to have been surrounded by his followers in the 19th century. His popularity has been especially widespread in the former Redhakhol (Rairakhol) State where his sanctuary – Khalliapalli near Sonepur – has risen to great importance. Bhima Bhoi's devotion to Mahima Gosvami has left impressive masterpieces of Oriya literature.⁶ Bhima Bhoi's literary creations have been assembled in collections called the '*Stuti Chintamani*' and the '*Bhajan Mala*'. In regard to the formation of a theology of the Mahima Dharma religion, these poetic compositions have gained status as holy books with an obligatory character. Moreover, Bhima Bhoi's tradition displays something of an ambivalent character. As the followers do not respect the authority of Joranda and its ascetics but consider Bhima Bhoi as their main *guru*, the community of Bhima Bhoi represents a separate tradition within Mahima Dharma⁷.

⁴ The New Indian Express, Bhubaneswar reports on Dec. 4th 2003 about juridical disputes between the Kaupindharis and Balkaldharis concerning land properties.

⁵ For a broad discussion upon the topic of patronage and kinship in theories about South Asia, see Quigley 1999.

⁶ See Mohapatra 1983.

⁷ See the works of Beltz 2001; 2006 (forthcoming).

In Southern Orissa (Koraput) Mahima Dharma displays its locally specific tribal profile of asceticism. In Koraput professional ascetics are rare, appearing once a year from Dhenkanal to initiate new devotees (*dikhya*). In an indigenous context the new teachings have become ever more popular due to the ecstatic vocal rituals of the *alekh gurumai*, the local ritual specialists of the new religion. The ascetic ethic finds here its expression in the local shamanic tradition of ecstatic dialogues with the Divine. These ecstatic song séances of *alekh gurumai* are considered to be holy healing sessions. They play the crucial role in propagating the ascetic doctrine (Guzy 2002b, 2004).

Mahima Dharma as local religious transformation

The Mahima Dharma doctrine illustrates a dialectic transformation process from a local ascetic reform and religious cult to the brink of becoming an institutionalised religion. Actions of religious substitution of local concepts as well as of the integration of local beliefs into a new philosophy seem to interplay with the implementation of the script in order to organise and systematise a monastic order. The ascetic religion rejects the dominant Brahmin tradition on the one hand; on the other hand it reproduces its dominant ritual features. On the one hand ascetics of Mahima Dharma religion (*sampradaya*) carry out ritual functions similar to Brahmin priests and, while doing it, deny the existence of local Goddesses. On the other hand they continue to perform the ritual functions of former local non Brahmin priests who are especially responsible for the ritual worship of local goddesses. The differences between local forms of Goddesses worship and belief consist in Mahima Dharma asceticism in a) the rejection of blood sacrifices in ritual worship and b) in the negation of the existence of the Goddess within the ascetic theology. Instead of the Goddess, Mahima Dharma ascetics venerate the concept of *sunya* - the void - and the God Alekha - the absolute and the unwritten. The theology and ritual practice of the void substitutes and integrates the theology of the goddess.

Asceticism and the theological transformation – from local Goddess to *sunya*

In rural Orissa the worship of local goddesses with their manifold names and manifestations is omnipresent. Village goddesses are represented by the earth, stones, natural altars (trees), red ant hills, iron animal bronze figurines and finally in the ecstatic human bodies of their priests⁸. Ritual worship of local goddesses is mostly bloody, ecstatic and associated with fertility. Loud drum rhythms stimulate the goddess to come down to her priest in order to dance, to

⁸ See Mallebrein's works (1998; 1994, 2004) and exhibitions "Living Gods on Earth" in Delhi, Madras, Calcutta, Bombay .

speak, to heal and to bless. The sacrifice of domesticated animals (a.i. duck, hen, goat, pig, and buffalo) always represents the climax of local ritual.

Mahima Dharma doctrine is totally opposed to the ecstatic and non vegetarian worship of local goddesses. A transformation of local structures of priesthood, theologies and rituals can be traced in the concept of *sunya*. *Sunya* is synonymous to the God Alekha. Alekha is considered as the highest, unwritten (*a-lekh*⁹), indescribable, and only God. This God can only be approached by meditation, a vegetarian and disciplined life-style and through vegetarian ritual practices. The connecting axis between the abstract, eluding concept of the void and the practiced religion is the idea of asceticism. Asceticism means *niyam*, which means the respect of the rules and regulations of the Mahima Dharma ethic. A basic idea within the ascetic ethic of Mahima Dharma is the divination of the human body through discipline. The idea of the disciplined body through the rules of celibacy and daily prayer makes the ascetic's bodies sacred. In the context of Mahima Dharma asceticism the body is the medium of *darshana* – of the looking at the divine. The body thus represents a central concept in the ascetic philosophy. Through the every day performance of the bodily prayer the Mahima Dharma doctrine inscribes its ideas into the body of ascetics and devotees.¹⁰ In contrast to the classical concept of *darshana* where the images of gods and goddesses serve as medium for “seeing the divine”¹¹, the ascetic bodies themselves represent the image of divinity.

The asceticism of Mahima Dharma controls, in particular, the body and mind of its ritual specialists. The strict celibacy of the ascetics transforms them into representatives of *shakti*, the traditional concept of the power of the Goddess. The idea of the disciplined and thus sacred body in the Mahima Dharma doctrine integrates the theology of the Goddess which shows itself in the concept of *shakti* and in the concentration on the body of a ritual specialist as a crucial matrix of the divine. In their disciplined bodies ascetics incorporate the divine strength and at the same time they become the vegetarian and controlled priests of the God Alekha. As such, ascetics carry in their bodies the old power of the Goddess and the new supremacy of the God Alekh (photograph 4). With this divine strength they perform fire rituals for their peasant donors and followers. Laymen consider the ascetics to be living

⁹ *a-lekha* being explained to me as ‘not to write/ unwritten’ refers to the every day usage. The term itself means in sanscrit ‘without writing’, ‘illiterate’ indicating a pejorative meaning.

¹⁰ By using the metaphor of inscription into the body by bodily exercises and techniques I refer to the research on local theatre of Orissa and its bodily expressions by Schnepel, Burkhard 2000. "Der Körper im 'Tanz der Strafe' in Orissa". In: Klaus-Peter Köpping, Ursula Rao (Hrsg). *Im Rausch des Rituals*. Hamburg: Lit. Verlag, 156-171.

¹¹ In the context of Mahima Dharma *darshana* does not refer to the common visual devotion (see Eck, D. L. 1881. *Darshan: Seeing the Divine Image in India*. Chamberburg, Anima) to the deity, but to the physical exercise performed by the devotees in order to praise the God Alekh.

representatives of higher values and of the power of the God Alekha in addition to all other divine powers.

For laymen devotees, asceticism means bodily control but not celibacy, vegetarian diet, prayers twice a day and the wearing of only *gerua* coloured pieces of clothing as a symbol of the permanent presence of the God Alekha. Whereas ascetics worship only the indescribable and unwritten God Alekh, the laymen may still include some local Hindu or tribal gods and goddesses in their prayers. The *gerua* coloured clothes of ascetics and laymen allude to the red colour of the earth in Orissa which itself is the symbol of the earth goddess (photograph 5).

Literality and orality in Mahima Dharma

Paradoxically, even if the central concept of the Mahima Dharma doctrine focuses upon the theological idea of the God Alekha, the nothingness and the unwritten, many literal sources exist in Mahima Dharma and the monastic centre Joranda as the vital point in literary production. In discussions ascetics and laymen always refer to the literal works of Bhima Bhoi, the legendary blind poet considered to be the first propagator of God Alekha and of the ascetic religion. Religious books and theological brochures are published in the monastic centre Joranda and are circulated among laymen and ascetics. Regardless of whether or not in Joranda and among laymen and ascetics a strong reference to the script is noticeable, the worship and the reference to the new God Alekh prevail to be oral. The singing of *bhajana* and prayers are important elements in ritual devotion directed toward the God Alekh and to the ideology of abstention. The ritual worship of the God Alekh remains oral as it consists of the performance of fire rituals (*ghiopura, jagia*) by ascetics and of the singing and dancing of Bhima Bhoi's *bhajana* by ascetics and laymen during the ritual. The strong oral characteristic of ritual worship appears to be a sign of the incorporation and substitution of the worship of the Goddess in the doctrine of Mahima Dharma. Local ritual worship of the Goddess focuses upon oral ritual structures. Local priests of goddesses invoke the divine through singing and playing specific instruments. Their ecstatic speech and voice become a manifestation of the Goddess. In Mahima Dharma the devoted ritual singers and musicians are ascetics. With their tambourines (*konjoni*) and bells (*gini*) they sing religious songs (*bhajanas*) with all their devotion but in a controlled manner. No ecstasy will overcome them and the songs are not sung out of a sudden inspiration, however, they are learned from *Stuti Chintamoni* or *Granthaboli*, religious books containing *bhajanas*, prayers and poetics composed by Bhima

Bhoi. After evening prayer the laymen occasionally recite from *Stuti Chintamani* or *Granthaboli* while others listen to the recitations.

For marginalized social groups a literal shift is important for a higher self esteem. In rural Orissa literacy and the possibility of recitation demonstrate a high social status or a high self-esteem as it refers either to the value of education or to the traditionally intellectual elite understanding of the Brahmins.¹² Modern transformation processes in South Asia, called processes of „sanskritisation“ or „brahmanisation“,¹³ indicate the phenomenon of marginalized social categories imitating the ancient dominant script culture of Brahmins. Through this process they aim to obtain a higher social status. Within Mahima Dharma, the reference to literacy in terms of the value of the script can be regarded as emancipation from the dominant idea that only Brahmins can be the representatives of knowledge. For Mahima Dharma as a doctrine in the making, literality is more important for the creation of a new religious canon which will give a directive to ascetics and will create a systematisation of the diversified beliefs of the laymen. The ritual practice nevertheless prevails to be of oral character and it is evident that for an understanding of the Mahima Dharma doctrine as an ascetic reform movement on the verge of becoming an institutionalised religion, both techniques of knowledge transmission are of equal importance.

The Mahima Dharma doctrine can be thus approached in terms of a semi-literality, as an interface between oral and literal culture¹⁴. According to the differentiation between oral and literal culture by Goody¹⁵, oral culture is associated with all sorts of oral transmission of knowledge as poetic speech, virtuous mnemotechniques, as well as rhythms of the body, songs and dances.¹⁶ Literal cultures on the other hand render possible that normative sentences become fixed through the script. As such, they allow a „de-contextualisation“ or „universalisation“ of the ideas (Goody 1990 (1986): 16, 284, 297), crucial for all proselytising

¹² For this see Malamoud, Ch. 1977. *Le Svadhyayaya. Récitation Personnelle du Veda. Taittiriya Aranyaka, livre III. Texte Traduit et Commenté*, Paris: Publication de l'Institut de civilisation indienne (diffusion E. de Boccard).

¹³ Srinivas, M.N. 1962. 'A Note on Sanskritisation and Westernization', in ders., *Caste in Modern India and Other Essays*, London: Asia Publishing House, 42-62. See also Singh, Y. 1996. *Modernization of Indian Tradition. A Systemic Study of Social Change*, Jaipur and New Delhi: Rawat Publications, 1-27.

¹⁴ See for this aspect of intermixture between orality and literality: Falk, H. 1990. 'Goodies for India. Literacy, Orality and Vedic Culture', in W. Raible (Hrsg.), *Erscheinungsformen Kultureller Prozesse*, Tübingen: Gunter Narr Verlag, 103-119; Falk, H. 1993. *Schrift im Alten Indien. Ein Forschungsbericht mit Anmerkungen. ScriptOralia 56*, Tübingen: Gunter Narr Verlag.

¹⁵ For comparison see: Goody, J. 1990 (1986). *Die Logik der Schrift und die Organisation von Gesellschaft*, Frankfurt: Suhrkamp, 17. (eng. *The Logic of Writing and the Organization of Society*, Cambridge: Cambridge University Press)

¹⁶ Schlaffer, H. 1997. 'Einleitung', in J. Goody u.a. (Hrsg.), *Entstehung und Schrift und Folgen der Schriftkultur*, Frankfurt: Suhrkamp, 7-23.

religions. In this way the script becomes normative and creates a new quality of knowledge transmission and its organisation. This ultimately generates new specialists and their specialised knowledge which leads to structured organisational forms of religion (temples, monastic orders) and to the phenomenon of religious conversion (Goody 1990 (1986): 277-278).

Oral religions are characterised by a lack of any doctrine.¹⁷ As the transmission of knowledge is oral, knowledge remains only vital through the performance of rites and ceremonies. Parents tell their children the stories of their own community and connect them with the own ancestors. All that is not ritually enacted or told will be forgotten.

In contrast to oral religions, all religions with a script a doctrine is crucial. As the script forms new obliging references, systems and clear definitions on what is true or not, the script creates a new quality of religious transmission. The belief in the literal truth is finally the legitimisation for all proselytising activities of religions with a script.

Within the doctrine of Mahima Dharma literality and orality are mutually interconnected to each other. Mahima Dharma can be considered to be an interface between both categories and qualities of knowledge transmission. Its monastic structure and ascetic specialisation represent a literal shift indispensable for an administrative organisation and its proselytising ambitions. Its ritual structure and the diversity of lay beliefs remain of oral character.

Conclusion

The Orissan material of Mahima Dharma illustrates some general structures of religious transformation in South Asia. It was shown that ascetics of Mahima Dharma integrate the local concept of the power of the goddess via the idea of their disciplined and thus sacred bodies. Simultaneously the theology of the Goddess is substituted by the new theology of the God Alekha. Similar processes of integration and substitution are traceable within the mutual influence of oral and literal culture within the Mahima Dharma religion. A literal shift accelerates dynamics of institutionalisation and systematisation of a not yet canonised doctrine. As such the script contributes to the formation of a religion. It also creates a new religious self-esteem either of the non Brahmin or of the socially marginalized followers.

¹⁷ For example Fürer-Haimendorf, Ch.v. 1964. 'Die Religionen der Primitivvölker', in A. Bareau, W. Schubring, Ch.v. Fürer-Haimendorf (Hrsg.), *Die Religionen Indiens III Buddhismus - Jnismus - Primitivvölker*, Stuttgart: W. Kohlhammer Verlag, 243-294 or Bürkle, H. 1977. *Einführung in die Theologie der Religionen*, Darmstadt: Wiss. Buchgesellschaft, 94.

Further, oral values are assimilated into the literal culture of Mahima Dharma as all Bhima Bhoi's collected work is based on the lyrical inspirations of the blind poet. The strong oral transmission of ascetic ideas through the devoted singing of *bhajana* can be regarded as one of the reasons for the successful spread of the ascetic religion in rural and tribal regions of Orissa.

It can be concluded that in the Mahima Dharma doctrine processes of cultural substitution and integration are interlinked with each other and that the oral and literal knowledge techniques exist in mutual co-existence and influence.

The diversified regional character of the Mahima Dharma doctrine, its non Brahmin priesthood, its combination of the local *shakti* concept with ascetics and finally its intermixture between orality and literality show a micro structural pattern of *popular asceticism* in South Asian religions (photograph 6).

Bibliography

Beltz, Johannes

2001 Healing Practices and Mahima Dharma: A Short Note on Recent Fieldwork in Western Orissa. *Adivasi* 40–41: 92–102.

Beltz, Johannes

2006. Contested Authorities, Disputed Centres and Rejected Norms: Situating Mahima Dharma in its Regional Diversity, in G. Pfeffer (ed.). *Periphery and Centre: Groups, Categories and Values*, Delhi: Manohar (forthcoming).

Bürkle, Horst

1977 *Einführung in die Theologie der Religionen*, Darmstadt: Wiss. Buchgesellschaft.

Dube, Ishita B.

1999 Taming Traditions: Legalities and Histories in Twentieth-Century Orissa, in G. Bhadra, G. Prakash and S. Tharu (eds.), *Subaltern Studies X: Writing on South Asian history and Society*, New Delhi: Oxford University Press, pp. 98–125.

Dube, Ishita B.

2001 Issues of Faith, Enactments of Contest: The Founding of Mahima Dharma in Nineteenth-Century Orissa, in H. Kulke, B. Schnepel (eds.), *Jagannath Revisited: Studying Society, Religion and the State in Orissa*, Manohar: New Delhi, pp. 149–78.

Eck, Diana L.

1981 *Darshan: Seeing the Divine Image in India*, Anima: Chamberburg.

Eschmann, Annecharlotte

- 1975 Spread, Organisation and Cult of Mahima Dharma, in S.N. Senapati (ed.), *Satya Mahima Dharma*, Cuttack: Dharma Grantha Store, pp. 9-22.
- Eschmann, Annecharlotte*
- 1986 (1978) Mahima Dharma: An Autochthonous Hindu Reform Movement, in A. Eschmann, H. Kulke, G.T. Tripathi (eds), *The Cult of Jagannath and the Regional Tradition of Orissa*, New Delhi: Manohar, 374-410.
- Falk, Harry*
- 1990 Goodies for India. Literacy, Orality and Vedic Culture, in W. Raible (Hrsg.), *Erscheinungsformen Kultureller Prozesse*, Tübingen: Gunter Narr Verlag, 103-119;
- Falk, Harry*
- 1993 *Schrift im Alten Indien. Ein Forschungsbericht mit Anmerkungen. ScriptOralia 56*, Tübingen: Gunter Narr Verlag.
- Fürer-Haimendorf, Christoph von*
- 1964 Die Religionen der Primitivvölker, in A. Bareau, W. Schubring, Ch.v. Fürer-Haimendorf (Hrsg.), *Die Religionen Indiens III Buddhismus - Jinismus – Primitivvölker*, Stuttgart: W. Kohlhammer Verlag, pp. 243-294.
- Goody, Jack*
- 1968 *Literacy in Traditional Societies*. Cambridge: Cambridge University Press.
- Goody, Jack*
- 1990 (1986) Die Logik der Schrift und die Organisation von Gesellschaft, Frankfurt: Suhrkamp. (engl. 1968 *The Logic of Writing and the Organization of Society*, Cambridge: Cambridge University Press.)
- Guzy, Lidia*
- 2002a Voices of Gods. Ecstatic Alekhs and Local Configurations of Mahima Dharma, *ADIVASI* 40/41, Bhubaneswar: Orissa Government Press, pp. 61-70.
- Guzy, Lidia*
- 2002b *Baba-s und Alekh-s – Askese und Ekstase einer Religion im Werden. Vergleichende Untersuchungen der asketischen Tradition Mahima Dharma in Orissa/östliches Indien*, Berlin: Weissensee Verlag (PhD).
- Guzy, Lidia*
- 2003 Mahima Dharma Ascetics. A Case Study on Popular Asceticism and its Patronage Structure in Rural Orissa/India, in A. Copley (ed.), *Hinduism in Public and Private. Reform Hindutva Gender Sampradasay*, New Delhi: Oxford University Press, pp. 211-229.
- Guzy, Lidia*
- 2004 *Babas and Alekhs – A religion in its making*, in: *Journal of Social Sciences. Special Issue, Facets of Orissan Studies*, edited by C. Mallebrein & L. Guzy, 105-111.

Malamoud, Charles

1977 *Le Svadhyayaya. Récitation Personnelle du Veda. Taittiriya Aranyaka, livre III. Texte Traduit et Commenté*, Paris: Publication de l'Institut de civilisation indienne (diffusion E. de Boccard).

Mallebrein, Cornelia

1993 *Darshan - Blickkontakte mit den Göttern*, Berlin: Ethnologisches Museum.

Mallebrein, Cornelia

1996. Danteshwari - the Family Goddess (kulswamini) of the Raja of bastar, and the Dashara-festival of Jagdalpur, in A. Michaels, C. Vogelsanger, A. Wilke (1996), *Wild Goddesses in India and Nepal*, Berlin: Peter Lang Verlag, pp. 483-511.

Mallebrein, Cornelia

2004 Entering the Realm of Durga. Patkandha - a Hinduised Tribal Deity`, in A. Malinar, H. Frese, J. Beltz (eds.), *Text and Context in the history, Literature and Religion in Orissa*, Delhi: Manohar, pp. 273-299.

Mohapatra, Sitakant

1983 *Bhima Bhoi. Makers of Indian Literature*, Delhi: Sahitya Akademi.

O`Flaherty Doniger, Wendy and Duncan J. M. Derrett (eds.)

1978 *The Concept of Duty in South Asia*, SOAS London: Vikas Publishing House PVT Ltd.

Quigley, Delcan

1999 (1993) *The Interpretation of Caste*, New Delhi: Oxford University Press.

Schlaffer, Heinz

1997 Einleitung, in J. Goody u.a. (Hrsg.), *Entstehung und Schrift und Folgen der Schriftkultur*, Frankfurt: Suhrkamp, pp. 7-23.

Schnepel, Burkhard

2000 Der Körper im `Tanz der Strafe` in Orissa`, in K.-P. Köpping, U. Rao (Hrsg.), *Im Rausch des Rituals*, Hamburg: Lit. Verlag, pp. 156-171.

Singh, Yogendra

1996 *Modernization of Indian Tradition. A Systemic Study of Social Change*, Jaipur and New Delhi: Rawat Publications.

Srinivas, M.N.

1962 A Note on Sanscritisation and Westernization, in *ibid, Caste in Modern India and Other Essays*, London: Asia Publishing House, pp. 42-62.