

and is done with prayers to ancestors who are invoked for the prosperity of the crop. When the crops are grown up, the Siddi-Devaru is worshipped with offerings to avert insect pests. The fields and crops are placed under the protection of the village deity, after the offerings to the deities and after Hasta Pongalu during the Hasta rains.

When the crops are fully ripe, there is a special ceremony for bringing them to the family. The house is white-washed and decorated with drawings of rice flour mixed in water. The ground in front of the house is purified with cow-dung mixed with water, and decorated with seven kinds of leaves. The God Ganesa is propitiated and adored. The ears of corn are stuck to the wall with cow-dung. This is followed by a formal cooking of rice obtained from the newly cropped paddy, which is a survival of the Vedic ceremony of Agrāyana

The ceremony next in importance is the worship of the agricultural implements on the Vijayadasami day, during the Dasara of South India. This corresponds to the Viswakarma day in Bengal. There are also special forms of worship before harvest. At the time of reaping the sickle God is worshipped. A handful of the crop is then cut and placed in the central part of the field, and near it five stones are placed. The sickles of all the reapers are collected and deposited in a row in front of these stones. They are all worshipped with the breaking of cocoanuts and the burning of incense. The ears of

the corn are safely preserved at home and the grain obtained from them is mixed with the seed grain during the ensuing year. Before the grain is removed in carts or head-loads from the fields to the threshing floor, a cocoanut is broken and incense burned. When the threshing is done and the grain heaped together a similar offering is made to the *pillari*. It is also the universal custom that, before measuring, a small portion of grain is set apart for distribution to the poor villagers who may chance to go there.

There is also a similar ceremony at the end of Magh or Makaram, when the crops have been harvested, the agricultural operations have come to an end, and Mother Earth is supposed to take some rest or remain in a state of incubation. At the beginning of this period, the agricultural castes of Malabar observe a festival in honour of Mother Earth which is like the Roman Februria supposed to take place at the same time. It is believed that on the last day of the festival all agricultural leases connected with the land are supposed to expire. In some of the villages of the Walluvanad Taluk of Malabar, special festivals are celebrated with straw models taken out in procession to the Bhagawati Temples.

After the harvest the farmers and others in the villages find their granaries full. It is during this part of the year that all the village festivals are celebrated in honour of the Gods as thanks offerings with prayers for similar harvests in the following year.

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## ANNOUNCEMENT

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### SECOND INFOTERM SYMPOSIUM 'NETWORKING IN TERMINOLOGY'

The Second Infoterm Symposium 'Networking in Terminology' will be held in Vienna from 15 to 17 April 1985, under the auspices of UNESCO with the Technical University of Vienna and the Terminology and Documentation Branch of the Canadian Secretary of State functioning as co-organizers. The following topics will be discussed.

Important topics of the symposium: (1) Fundamentals and tools for networking in terminology, (2) Networking in energy terminology—practical aspects and applications, (3) Terminology as a prerequisite of

knowledge/technology transfer—networking in terminology facilitating, (4) Computer-aids for networking in terminology—Computer-assisted terminology work, (5) International networking in terminology—future perspectives and priorities, (6) Scientific foundation of terminology work—Terminology science and related fields contributing to networking in terminology.

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