

# **MALDIVIAN MYTHS**

## **by Hasan Ahmed Manik**

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# PRONUNCIATION GUIDE

The pronunciation given here are the English sounds closest to the corresponding Dhivehi sounds.

## CONSONANTS:

h as in hear.

sh as in shine (not exact. Look up Guide to Transliteration of Dhivehi).

n as in none.

r as in red.

b as in bear.

lh (retroflex l sound, look up Guide to Transliteration of Dhivehi)

k as in kill.

a, e, i, o, u, as in apple, orange etc. (look up Guide to Transliteration of Dhivehi).

v as in vivid.

m as in map.

f as in fifty.

dh as in this.

th as in thick.

l as in lead.

g as in gum.

gn as in minion.

s as in saint.

d as in dice.

t as in tie.

y as in yet.

p as in pepper.

j as in jam.

ch as in chain.

**VOWELS:**

a as in mud.

aa as in father.

i as in pin.

ee as in seen.

u as in put.

oo as in rude.

e as in bed.

ey as in say.

o as in cot.

oa as in caught.

Sukun – look up ‘sukun’ in Guide to Transliteration of Dhivehi.

# A

**ABOO-UFADHAANA** This is a DHEVI concerned with water.

**AISAAFAANU** See KADUMATHI

**AIYBANTHURA** This is a name given to a timing calculated in performing FANDITHA. It is an inauspicious time. It rules: (1) from mid-Miahelia to mid-Funos, (2) from mid-Fura to mid-Atha, (3) from mid-Dhinasha to mid-Furabadhuruva. According to some people this time coincides with the following signs of Zodiac: Mithuna (Gemini); Kaanga (Virgo); Dhana (Sagittarius) and Meenga (Pisces).

**AJAAMOOSA** This name is prevalent only in Fua Mulaku island. It inhabits land cleared for cultivation or cultivated lands.

**AJIDHA** This is an infidel DHEVI that inhabits the seas. It is seen in the form of a man of 5 cubits in height with a beard of 20 cubits. It will always stand with one hand and one leg folded. All schools of fish go towards it. It is the possessor of all this. This is an infidel DHEVI. It's superior is KADURASGE. This word could also mean sun.

**AMARUTHA-OAGA** A profitable and auspicious time in the performance of FANDITHA and in astrology.

**ARUFFANU FERETHA** This is a DHEVI prevalent in Fua Mulaku. It is said that this DHEVI first came from the sea on the beach area called Aruffanu (or Aruh Fannu) appearing as a very large monster, hence the name. People out fishing with a net saw it first as a big glowing flame hovering over the sea at night. This DHEVI killed people and sucked their blood. It killed so many people that the population of the island became so small that they feared the island would become completely depopulated. A master FANDITHA man was bought and he cast a magic spell and the DHEVI was turned into a big boulder in the reef of the island. The people of the island say that this boulder is still to be seen as if struck with an iron bar, still blood seeps from it. They call this boulder "Fereytha Gal".

**ABSA** A time calculated in the performance of FANDITHA and astrology. It is bad and destructive.

**AVATTEHI** See AVATTERI.

**AVATTERI** The other name for this is AVATTEHI. This may be seen as a woman with long hair and dressed in old clothes. It may work in the house as a domestic servant and may attend to all household chores. If cooking of fish is required at night, it will do the job after everyone in

the house is asleep. It will take away all the fish bones for its meal. It will not talk and must be spoken to in opposite terms; i.e., if something is to be washed, then it must be told that it is not to be washed. Any dresses left out at night is considered its property and will be taken away. According to some people it can be seen as a shadow passing through the house and is a friendly DHEVI. It is capable of changing its form very quickly and colour appear both as a man or as a woman. In any house where this inhabits, there will be an extra shadow cast by every object in the house. It is very obedient and helpful. Whatever job is asked to do, it will do at night.

**AVINDHAANA**            See AVINNAANA.

**AVINNAANA**            A timing calculated in the performance of FANDITHA and in astrology. It is destructive and ruinous. This is also written as AVINDHAANA.

# B

**BABARAA** This is a DHEVI that bother women only. If it lays its hands on a woman, the places where it touched will appear as dark patches and the menstrual cycle may be disturbed. This name is used in Huvadhoo atoll.

**BABAREY** This is a name used in the southern atolls. See BABURUKALOA.

**BABURUKALOA** This DHEVI is known by a number of names. They include BADI-EDHURUKALEYFAANU, BADI-EDHURUKALEYGE, BADIRASRAHAA, KALEYFAANU, MAABEI, KIRUFELI-HUNI HUSSAIN KALEYGE, BADIFUREYTHA, KUDA KUJJAA, HUDHU MEEHAA, BABAREY, KUDHU MEEHAA, KUDA HUSSAIN KALEYGE, KAHAFUREYTHAYAA, MAABEYA and BODU BABURU. This is an infidel DHEVI of the worst type. It is also very powerful. It always carries guns with it. Wherever its name is mentioned three times consecutively, it will be present there. It is especially expected to be around on quiet moonlit nights or after a drizzle of rain. Where it is in the vicinity the scent of the flower of Screw-pine (*Pandanus tectorius*) will be smelt. There is a short folk poem regarding it. That is:

Iru		dhoadhi		kamanaa		badun
(from	the	womb	of	the	noble	one who is the sunbeam)
Nooru				ree		rasgoshah
(sired	by	the	king	who	is	called light)
Kuffaaru		ras		badi		edhuru-kaleyfaaney ve
(O	the	infidel		kingly	Badi	Edhurukaleyfaanu)
Kaleyfaanee		kaleyfaanuge		mai	kamanaa	ai kaiveni
ballavaigen		hai		anhen	beyfulhunnaai	kaiveni
ballavaigen				hunnevi	keleygefaane	ve.
(thou art the noble one who is married to thy noble mother and also stay married to the seven noble daughters)						

This DHEVI can sometimes be seen. It may appear in the form of a human being and sometimes as a shadow. When seen in its true form, it will appear as a well-built man with wide shoulders. Some say that it is a very big dark man. It is also said that its teeth will be very large. Some people also say that when seen at a distance it will have eight heads, eight legs and eight hands. It is often seen under trees where fowls roost. It may also be seen in the jungles and near pens for fowls or goats. It may even suck blood from these. The worst afflictions from this are causing un-consciousness, scabies and skin rashes. This may attack men and women. It attacks men only if the man is in love with a woman for whom it has some affection. It attacks women only if they bathe without covering their bodies at night or walk about in the open at night. If it sees a naked woman it will approach her as a man. When it is near her she will fall un-conscious. When she re-gains consciousness she may find herself sexually molested. The person possessed may become very restless, but when ordered to sit at once place, compliance maybe forthcoming. Sometimes when FANDITHA on fishing boats are performed by inexperienced people, and it

goes wrong, such people are attacked by it. According to people of the southern atolls, it is seen at dirty places and will spit. It always carries a gun, the power used for this is the droppings of fowl. Wherever it touches there will be a skin rash.

**BABURU-KISSADHEVI** This DHEVI molests women. When possessed by this, the person may feel weak, may vomit and may suffer from high fever.

**BABURU KUJJAA** This is a DHEVI seen at night in the form of a “negro boy”. Some people consider this and BABURUKALOA to be the same DHEVI.

**BADI-EDHURUKALEYFAANU** See BABURUKALOA

**BADI-EDHURUKALEYGE** See BABURUKALOA

**BADI FEREYTHA** This is a name used in Huvadhoo Atoll. See also BABURUKALOA and BADI FUREYTHA.

**BADI FUREYTHA** In Fua Mulaku this name is used to indicate the spirit of a young man who died on the island and there is a story told about this. A long time ago a young man of royal blood was banished to Fua Mulaku for causing trouble in Male’. He made imitations of a gun out of coconut leaf centre ribs. He carried it along with him always. He used to go to the jungles and frighten girls there who were gathering fire-wood. On dark moonless nights he roamed around the island with his gun and frightened everyone. When he died his spirit haunted the island. It is said that this inhabits dark damp places near marshy ground. See also BABURUKALOA.

**BADIFUREYTHAYAA** See BABURUKALOA. This name was heard only in Huavdhoo Atoll Viligili.

**BADIRASRAHAA** See BABURUKALOA.

**BAIRA** This is a timing calculated in performing some FANDITHA. It is neither an extremely bad time nor a very auspicious time. It rules: (1) from mid-Kethi to mid-Miahelia, (2) from mid-Ahuliha to mid-Fura, (3) from mid-Hei to mid-Nora, and (4) from mid-Uthuruhala to mid-Dhinasha.

**BEYRI** This is usually not benevolent. This DHEVI comes from the sea. It is not very often seen by people. When it is in the vicinity, the sea appears different from the surrounding area. If this is seen near an island, there will be a number of deaths on that island.

**BIHIDHAITHA** This is the DHEVI concerned with causing diseases such as smallpox and measles. It is a female DHEVI. It appears in the form of a women in a red dress. Sometimes it may also appear as a very old, bent woman. It is never found naked. It is often seen by growing young girls. It will cause disturbances of the mind and eczema.

**BODHELHINVIYAA** This DHEVI comes on to uninhabited islands. It catches Parrot fishes (Scaridae) only to suck the eyes out. One of the islands known to be visited by this DHEVI is Huvadhoo (now Gaaf-Dhaal) Falhuverrehaa. This name was heard only in Huvadhoo atoll Viligili.

**BODU BABURU** See BABURUKALOA

**BUDDEVI** This is the spiritual leader of all DHEVI. Originally it inhabited the beaches. It may be seen where water drips from the coconut leaves after a shower of rain. It is often seen as a well-built man. This is a malevolent DHEVI. The one who sees it may fall ill and may suffer from head-ache, swelling of the body, poor appetite or a burning feeling all over the body. The most common affliction is a general weakness, poor appetite and a vexation of spirits. It also lives in thick jungles, on the beach, near thick undergrowth or on abandoned house compounds. It may sometimes be seen as a cat. According to some people it is the spirit of the idols, once worshipped as gods in pre-Islamic Maldives. In Huvadhoo Atoll this name is pronounced BUDDOVI.

**BUDDOVI** See BUDDEVI



# D

**DHAGINI** No information is available on this DHEVI.

**DHAIY FUREYTHA** In Fua Mulaku this name is pronounced as Dhaifereytha. On this island it is said that this DHEVI causes lock-jaw and grinding of teeth in sleep. This is also another name for SANTHI MARIYABU.

**DHAKOA** This is a constant companion to VIGANI. In Fua Mulaku this name is pronounced as Dhako.

**DHANDHAANU** This is a DHEVI that comes onto islands from the sea. It will be seen as large areas in bright light. It does not molest people. This name was heard only in Hadhdhummathi Atoll Hithadhoo.

**DHARUMANU** This appears in the form of a very lean and weak man in the colour of wood, its front or back is never seen and will have an extended jaw bone. When possessed by this DHEVI the person may have swollen joints, swollen eye lids and lips and on the sole of the foot there may be cracks. Another name for this is DHARUMURANA.

**DHARUMURANA** See DHARUMANU

**DHEYO** This belongs to the category of DHEVI that live on land, in the jungles and on mountains and it can also fly. It behaves like human beings and does not harm human beings. It belongs to the world of fairies. According to some, it is an imp or a devil and not a true DHEVI. It is said that the legendary Queen of Sheba was born among the household of this DHEVI.

**DHIDHA** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology this means an infidel king who lived in the world for a long time.

**DHOAGI** This is a DHEVI prevalent in Addu Atoll. They consider this as inhabiting the sea shore.

**DHOAGI-AIHAA-KABULEYGE** This is the true wife of BADI EDHURU-KALEYFAANU and daughter of VIGANI. The person afflicted by it will have swollen and stiff joints. This is thought to be responsible for causing rheumatism. Another name of this DHEVI is Dhoagi-Aihaa-Kabuloa.

**DHONAADHA** No information is available on this DHEVI.

**DHUN** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means a coughing male cat.

**DHUVARA** This is the name given to a timing calculated in performing FANDITHA. It rules (1) from mid-Assidha to mid-Kethi, (2) from mid-Funoas to mid-Ahuliha, (3) from mid-Atha to mid-Hei, and from mid-Mula to mid-Uthurahala.

**EESAANNA-OAGA** A timing calculated for FANDITHA and astrology. It is destructive.

**EGGAMU-KALEYGE** This is DHEVI in the category of BADI-EDHURUKALEYGE. This is an infidel DHEVI. It is to be feared as it is very dangerous. It inflicts fear into the hearts of everyone in its presence. It could be felt as a sudden gust of cool air. When possessed by it, the heartbeat of the person quickens and is excited. Extra amounts of urine may be passed and there may be loose bowels. Sometimes people are made blind by this DHEVI. It is invisible, except for its eye. Rarely, it is seen as a large, dark and naked man.

# E

**EH** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means a group of rich men.

**EMMULHA-OAGA** A timing calculated for FANDITHA and in astrology. It is destructive.

**ESHIBEDI FEREYTHA** This is a name used in Fua Mulaku. It is seen on clear and calm nights as a collection of mid-ribs of coconut palm leaves. In moving it is seen as discharging sparks of fire.

# F

**FANGADU FUREYTHA** This DHEVI comes from the sea. When it moves on land the sound of its movements will be heard as a number of coconut leaves being dragged on the ground.

**FAANDHOOSORU** It is a DHEVI of the seas.

**FILAAGADU FUREYTHA** In Addu it is called FILA FEREITHA. Elsewhere it is also called FILAAGADU HANDI and FILAAGADU HADIYA.

**FILA FUREYTHA** See FIYOFFUREYTHA

**FILAHANDI** See FIYOFFUREYTHA

**FIYOFFUREYTHA** Wherever this DHEVI is present, the sound of chicken will be heard. If it is seen by anyone, all the chicken will hide at nearby places. Soon after they are seen as very large birds and still later they are seen as big as houses. When they are seen in this state there may be a large army. They are able to defeat any other force, and usually they suck blood from victims. According to some people this is another name for HAAMUNDI. It is also called FILAHANDI and FILAFUREYTHA.

**FOOLHUDHIGU-HANDI** This inhabits the mosque compounds and is very learned in FANDITHA. If someone recites prayers it will repeat that after him. There are some verses from Koran which it will not recite, because it knows very well that if it recites these, it will be consumed by fire. It has a very long umbilical cord and large teeth. Mostly it will be seen in the mosque compounds and large teeth. Mostly it will be seen in the mosque compounds with a human skull, trying to fill it with sand. It is also said that this DHEVI is frequently seen in graveyards filling a skull with sand and pouring the sand from the skull on its head, as if taking a bath. It is capable of penetrating its long umbilical cord through fences and walls and when this happens, the people in the houses will fall unconscious. If it is seen by anyone, it will possess that person, and the troubles caused when possessed include, severe stomach ache, stiff neck and it may even suck blood from a person. Another name for this DHEVI is FOOLHUHANDI. This DHEVI appears frequently in folk stories as well.

One such story is the story of Hassan Thakuru and his wife Amina Bi. Hassan Thakuru, who was master boat builder once left his island and travelled to a distant island for work. While he was away Amina Bi went to the mosque well to collect water. There she saw FOOLHUDHIGU-HANDI scooping sand from a human skull and putting it on its head. Seeing this Amina Bi quickly filled her pot with water and went home. She told everyone in the island about what she saw. At night FOOLHUDHIGU-HANDI came and in a fearful voice asked "Did you tell everyone in the village that you saw me at the mosque compound putting sand from a human skull onto my head?" Amina Bi said "No. I said I saw you filling up a golden pot with golden sand." So FOOLHUDHIGU-HANDI went away laughing. Next night too it came. This went on until Hassan Thakuru came

back. When he came back he saw Amina Bi in a worried condition. He questioned and found out what had happened. He instructed Amina Bi to grind some chillies mixed with salt and he went and sharpened a razor. Then he blocked every means of entrance to the house and bore a hole on the main door to the house. He told Amina Bi not to say anything until FOOLHUDHIGU-HANDI came as usual. After some time of talking it got angry and then Amina Bi, on being instructed by Hassan Thakuru said that she saw FOOLHUDHIGU-HANDI at the mosque compound scooping sand from a human skull and putting it over its head and she told the whole village about it. FOOLHUDHIGU-HANDI got so angry that it started running around the house trying to find a way to enter the house. It saw the only hole in the door and started pushing its umbilical cord. Hassan Thakuru gathered it inside the house. When Hassan Thakuru thought that it was near the end he pulled it hard and cut it with the razor. He put the ground chillies at the cut end. FOOLHUDHIGU-HANDI was in pain and started running away shouting "Oh my umbilical cord. O my umbilical cord, the cord that Hassan Thakuru cut." It ran all the way to the sea and to this day no one has seen FOOLHUDHIGU-HANDI.

**FOOLHU-HANDI**      See FOOLHUDHIGU-HANDI

**FOSKALOA**      This is a DHEVI that is often seen as a tortoise and causes swelling of the body and is thought to be responsible for oedema. Sometimes it appears as an obese person.

**FUREYTHA**      This name is frequently used as a generic term for a whole group of DHEVI which is considered malevolent. When the name is applied to a specific DHEVI it denotes a very hungry DHEVI. If it is at a place, the entire area will smell bad. It is said that the entire army of the King of Binbisaara when died was born as FUREYTHA, numbering forty thousand in all. Any large and fearful apparition is called by this name. According to some people, this appears in the form of lights seen over the ocean and according to others it is the spirit of bad men and women who are dead and may walk in the shroud in which they are buried. It has only one eye at the top of its head and has to bend in order to see.

# G

**GABIDU** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means male rat.

**GALAGADI FEREYTHA** This is a name used in Fua Mulaku only. It is said that this DHEVI came ashore at a point called Galagadi on a Friday afternoon. When people left the mosque after Friday prayers they saw this standing at that point. It did not harm anyone and it did not go inland.

**GASKELHE HANDI** See GASKOLHU-HANDI

**GASKELHE JINNI** See GASKOLHU-HANDI

**GASKOLHU HANDI** This belongs to the clan of Tharaa Handi. It may appear in many forms and will present a very pleasing appearance with beautiful eyes. It is seen on or near trees, often during full moon. It is able to appear in the form of men and women. If seen in the form of a man, it will beckon women; and if seen in the form of a woman it will beckon men to it. It may take the person beckoned faraway places and may engage in sexual activity. If its long hair is tied to a tree, it will escape leaving parts of the locks on the tree. It is said that the fever caused by this DHEVI and treated with FANDITHA is typhoid fever. In the southern atolls this is called GASKELE JINNI or GASKELHE HANDI.

**GIRUNAVEDHAANA** This is a DHEVI that is seen seasonally, especially at the time of waxing or waning of the moon. It moves very fast on land and in the air. When possessed by it, the person may become dumb.

**GODUDHOSHUKAN** This belongs to the category of MULHADHEVI and is considered a sub-species of GODU MULHADHEVI. When afflicted by this, there may be a bad smell, may have swellings on the body especially on the legs, may have a drowsy feeling, may have a feeling like walking on soft muddy ground or may even change the appearance of the person. This may ultimately lead to a condition where the person thinks that he is disliked by all and start leading a life withdrawn from all and become a recluse. This DHEVI may appear in the form of a hairy man. According to people of Huvadhoo Atoll, it is called GODHATU-BABERAA and lives near the beach, where the white sand and black soil of the island meet.

**GODADHATU-BABERAA** See GODUDHOSHUKAN

# H

**HAAHARA** See HAAHOORA

**HAAHOORA** All destructive FANDITHA are called by this name. In Addu this word is pronounced HAAHARA.

**HAAMUNDI** This is a DHEVI that molests the domestic birds and pets. It resembles a grey hen with HIYA (96) chicks. But it may be a little larger. It often lives on the beach. It is first seen as a hen, a second time as a red cock and a third time it will be seen as a hen with all the chicks. If it is bothered the chicks will become larger than the HAAMUNDI itself and will attack the person who bothered it. The person afflicted by it may fall unconscious and may never regain consciousness, may suffer from lock-jaw, there may be skin rashes, may suffer from headaches, may see lights and may not speak. Sometimes the person afflicted may become mentally ill. It is also possible that HAAMUNDI may go without doing anything to anyone at all. It is often seen at night.

**HADAGATHAANA** This is met with either near or on the seas. It is said that this is the spirit of someone who died in the seas. It may be seen in the form of anything that lives in the sea. Seen in any form, it will inflict fear into the heart of the one who sees it. It is often seen on days when after bad weather the sea becomes calm and the swells are large. This is also a name given to a division of the day by performers of FANDITHA.

**HAIYBOA-RAAHI** This appears with seven heads.

**HANDI** This is a female DHEVI and is unclean and dirty. It kidnaps children. It is capable of moving very fast and could travel through the air at very great speeds. It may make a sound like a tongue click. It appears as a fair woman in a red dress. It may also be seen as a woman with unkempt long hair. Those who are afflicted with abhor anything red, old copper or brass utensils, will not like the smoke of turmeric (*Curcuma longa*) and sometimes spit onto other people. According to some people there are two types of HANDI, i.e. KADU-HANDI (sea HANDI) and EGGAMU-HANDI (land HANDI). Sometimes HANDI will help in household work such as preparing food. Where-ever it helps in household work, the house will be spotlessly clean as it eats up all the dirt. If it is antagonised, it will drive a person insane. The person possessed by HANDI will laugh frequently. More women are possessed than men by HANDI.

**HANGISKAARA** An epoch calculated by performers of FANDITHA and astrologers.

**HANUKISSAARA** This is a DHEVI which inhabits the land where garbage is dumped and also in dirty places. It appears in the form of a human being, but the head will be elongated like the unopened flower of the plantain tree. It will be elevated from the ground and the feet will not touch it. It is often met with near large trees. One who sees it will be so frightened that all movements may cease, may become unconscious and may expel froth from the mouth.

Sometimes the whole body may become swollen. It is also capable of making the afflicted person suffer Kyphosis or hunchback.

**HATHURUNBA-OAGAA** timing calculated by performers of FANDITHA and astrologers. It is good and beneficial in over-powering enemies.

**HEIMOOSA** It inhabits under the trees on which white hens and cocks roost. According to some people it inhabits the seas. In performing certain FANDITHA one may have to go looking for it. The colour in which it is seen when found in this exercise would indicate whether it would help or not. If seen in white it is benevolent. If it is seen in yellow it is malevolent. It is closely related to SIHURU (magic) FANDITHA. The person afflicted with its power may cry, may see apparitions, may be very talkative, may become restless, causing difficulties in looking after, the joints may become stiff and the person will try to hide from this DHEVI. This is a DHEVI that is to be feared. The person afflicted may try to hide. Those who see that it appears very dark, its face is rough and wrinkled and the eyes appear in different colours. It could also appear as a very small animal.

**HONIHIRU SAKKARU** A drawing used by astrologers and performers of FANDITHA to determine the mode and position of HONIHIRU (Saturday) on its travels around the world.

**HOOLA** A table used by performers of FANDITHA and astrologers to calculate their timings.

**HOOLI** This is a DHEVI which belongs to the category of BABURU KUDHIN.

**HUBA-OABA** A timing calculated by performers of FANDITHA and astrologers. It is auspicious and good for all activities.

**HUDHU MEEHAA** See BABURUKALOA



# I

**IFRUINFARAA** This is the mighty DHEVI king. Sacrifices are offered to it after lengthy incantations. In some FANDITHA where this is called upon, the afflicted person is kept near small coconut oil lamps and certain incantations recited. Sacrifices to it must always be red cocks. The flesh of such offerings could be consumed by all. It inhabits on abandoned land It inhabits on abandoned land, on the seas and sometimes on trees. It assumes no set shape, but could be seen as a shadow. It is to be feared. Its presence could be felt as a hot gust of air and could inhabit on the ground as well as in the air or in the seas. When possessed by this, the person may spit blood, may have convulsions of the entire body. It is also called IFURINFIRAA.

**IFURINFIRAA** See IFURINFARAA

**IRUDHASHU FUREYTHA** This DHEVI could be seen on land and sea. When possessed by it, the person may always look up, may stand always to one side, may have a disliking for food and will generally like a solitary life.

**ISFAROOFA** This is a DHEVI that is to be feared. It will be seen as a very large being either in red or yellow colour. It will be seen and lost quickly. It is most likely to be seen in the form of a very big human being. When possessed by it, the person may be always be frightened, may have loud and quick heart beats, may find it difficult to stand up and may even cry out of fear. This name is also applied to a division of the day in some astrological calculations.

**ISTHIRI-OAGA** A timing calculated by performers of FANDITHA and astrologers. It is profitable and good for gaining ground in love affairs.

# K

**KADDANA** This is a DHEVI that appears in the form of a coffin. This name is also written as KADDONNU. Some people say that this is a sound that can be heard in cemeteries, usually at the time of twilight or after mid-night. It is said that this sound like a number of wooden planks coming down together. If this is heard someone from a nearby house it will die.

**KADDEVI** This is the DHEVI concerned with death. It inhabits the cemeteries and it is thought that it helps corpses to rise from graves. In some islands it is believed that this is the malevolent spirit of a dead person risen from the grave. These come out of the graves and haunt the island at night hovering a few inches above ground, always standing up right. This DHEVI is only capable of walking in straight lines without bending its body. Therefore to prevent it coming into houses some islands have crooked pathways leading to their houses and in the olden days the roof of houses extended beyond the walls to the height of an average man's chest. This made anyone entering the house bend his body, which KADDEVI could not do. In some islands there were classes of KADDEVI such as White KADDEVI which glow in the dark. If KADDEVI is seen in the burial ground, the person may be afflicted with a terrible back-ache, with tense muscles accompanied with great pain and convulsions. People who die of its afflictions will have a fearsome grin on their face. In Huvadhoo atoll, this DHEVI is said to be connected with the sea, and when afflicted, the person may suffer from severe cough and trembling of the body. This name is also pronounced as KADDOVI.

**KADONNU** See KADDANA

**KADDOVI** See KADDEVI

**KADIHERA-EDHURUKALEYFAANU** This is a DHEVI that was prevalent in Addu Atoll. It first inhabited Meedhoo island, when a master performer of FANDITHA got hold of it and got it to swear not to come on this island, it went to Aboohuraa. On this island the people built for it a coral stone house (gau-ge) and a small boat out of coral stone (gau-bokkuraa). This house and boat were destroyed during World War II. It is seen as something constantly burning. From Aboohuraa it goes to Maahaa, from there to Viligili, from there to Maahaa again and from there to Kadihera, whence its names.

**KADU-GERI** Some people do not consider this a true DHEVI. They see it as a real animal which lives in the seas and comes onto islands for food. (It is very likely that this was the Dugong or Sea Cow [Dugong dugong], a large marine mammal of the order Sirenia). According to others this is a DHEVI which is malevolent. It is said that it looks like a domestic bull, but with a larger hump. It is able to walk on the waters of the sea and if it comes to know that people are looking at it, it will dive into the sea. It is able to devour human beings and therefore if it appears, people always try to make as little noise as possible and move away from it. It is seen at night. One island traditionally held to be frequented by this is Kaduoigiri of Male' Atoll.

**KADU-HANDI** This is the type of HANDI that inhabits the seas. Sometimes it appears in the form of a Grey Heron (*Ardea cinerea rectirostris*) or as an Eastern Cattle Egret (*Bubulcus ibis coromandus*). According to some people it could appear as a human being and could use its legs instead of firewood for cooking. It could put its hand inside wells and take live fish out of it. It could also marry human beings and live a normal life. According to others it causes trouble to men making them dream sexual dreams and makes them unconscious.

**KADU-KADDOVI** This name is used in the southern atolls. According to them, this will be met on the beach at twilight. If possessed by it, it will cause convulsions of the body.

**KADU-KUPPAAREYAA** This is a DHEVI seen as a “koshaaru” (large storage bin for grain made of wood). It is very dark. The person seeing it will die. This is a name used in the southern atolls.

**KADULABARI** This is a DHEVI that has the habit of repeating whatever it hears.

**KADUMATHI** This is always seen on the seas. It is also said that this is a DHEVI that causes trouble to sailors. This is seen in many forms. It could be seen as the sail of a sunken boat, as large luminous areas in the sea, as balls of fire, as an aeroplane on the sea, as a ship with lights, as a floating baby crying loudly, as a reef in the middle of the sea, as breakers but without a reef, as a glowing ball of light at the top of the mast, yard or on the boom or as a heavy shower of rain. The taste of this rainwater is always salty. When possessed by it the speed of the boat is affected. If seen from behind, the speed at which the boat travels will be greater; if seen from front, the speed will be reduced. When a person is possessed by it, such a person will always try to run to the sea. It is also said that all the troubles started by this DHEVI will come to an end when the boat reaches a shallow area or an island, or when the sun rises. This whole appearance is also called AISAAFAANU.

On 17<sup>th</sup> December 1980, “Nooraaree” dhoani of Mahibadhoo (Alif Atoll) travelled from Mahibadhoo island to Male’, in less than four hours. Usually this trip takes six to seven hours under sail. This boat had no engine and was a sailing boat. The wind was moderate. It was believed by the people on the dhoani they had been possessed by KADUMATHI and as it was from the stern they were affected, they gained speed. Sometimes what is associated with this can be explained as mirage and abnormal refraction. The phenomenon called “looming” also became involved. A phenomenon called “luminosity of the sea” closely resembles what has been described as KADUMATHI.

**KADURANIN** This is the queen DHEVI of the sea and consort of KADURASGEFAANU. It may cause people to hallucinate, bring about high fever and shivering. This is a malevolent DHEVI.

**KADURASGE** See KADURASGEFAANU

**KADURASGEFAANU** This is also called KADURASGE and is the king DHEVI of the seas. In some FANDITHA, there are ceremonies where after certain recitations flowers are thrown into the sea and in some FANDITHA sacrifices are made and the blood of the sacrificed animal poured into the sea. Such sacrifices are made to KADURASGE. If this is not done in a way pleasing to it, the blood of the man performing the FANDITHA may be sucked up by it. If it is invited to come, sometimes it makes an appearance with a large entourage of musicians and others in attendance, complete with all the pomp and splendour of a king. It could also be seen as an

ordinary one. In this manner it is possible to see it either lying or standing on the sea. If seen in any of these positions, there will be a shadow overhead. It is able to cure illnesses caused by many other DHEVI.

**KAHAFUREYTHAYAA** This is a name used in the southern atolls. See BABURUKALOA.

**KALEYFAANU** See BABURUKALOA.

**KASHI-HANDI** This is a type of KANDU-HANDI. But the true KASHI-HANDI will have spurs on the heels. When walking, the noise of these spurs clicking on one another could be heard. Its appearance is very fearful and it is able to appear in all ugly and frightening forms.

**KA-ULHU** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means a very swift male being.

**KIRUFELI-HUNI HUSSAIN KALEYGE** This is another name given to BABURUKALOA. The name is derived from the use by this DHEVI of grated coconut which has been thrown away after the extraction of milk from it, as powder for its guns. It is also said that it uses empty egg-shells thrown away without someone spitting into the shell. In the Maldives, especially in the islands, it is a practice to spit into the empty egg-shell before it is thrown away.

**KISSADHEVI** This is a DHEVI that lives in cemeteries and in mosque compounds. It is related to KUDAFUOLHU. It also inhabits infertile and abandoned land. When a person is afflicted by this, the persons face becomes long, the abdomen protrudes, the body becomes yellowish, the skin becomes rough and the eyes are discoloured. It is thought that the striations on the abdomen of pregnant women are caused by it. Sometimes the new born may have these lines on them too. It takes note of people who frequent cemeteries. The special times when one meets it are at the time of sunrise, at noon and at the time of sunset. Sometimes it appears as a young boy or as a small man. According to some people this is seen as a short and hairy man with a large head and scales all over the body.

**KODA HULHU KUDAFUOLHU**

**KOMMASBURI** This is a DHEVI that is seen in the form of a human being without the arms and legs.

**KUBUKOLHU-RESSI** This belongs to a category of KADUMATHI. It may settle on the mast of a boat as a ball of fire and may cause the boat to roll and pitch violently, resulting in delayed trips.

**KUDA-EDHURUKALEYGE** This is the DHEVI that is the cause of all illnesses. It could appear in many different forms, that include the form of a very big and dark man, as a laughing man or in the form of a large dog. Whenever it is seen it is always firmly held to the ground. It is mostly seen on waste dumping grounds or from the toilet area in house-compounds. It could cause many troubles including making people insane.

**KUDAFUOLHU** This is a very unclean DHEVI. It also causes many kinds of troubles. If afflicted, the person suffers from severe stomach ache and sudden pain at different parts of the body. According to some people it causes epilepsy. It appears as a tall and thin being with small eyes and a large mouth and its colour is either black or yellow. It is smooth and slimy all over. If successful in giving someone trouble it has the habit of laughing very loud. According to people

in Huvadhoo Atoll Gadhoo, when possessed by this there will be the sound of a small worm near the house. According to people in Addu Atoll this DHEVI is seen on the beach where the white sand meet the black soil of the island and they consider that KISSADHEVI is KODA HULHU turned bad. In Addu Atoll this name is pronounced as KODA HULHU. When children are afflicted, they have a great appetite for food.

**KUDA HUSSAIN KALEYGE** This is another name for BADI EDHURUKALEYGE.

**KUDA KUJJAA** See BABURUKALOA

**KUDHINGEBIRU** This is a female DHEVI and bothers children who are very young. When afflicted, the child may cry often, may have their eyes open while sleeping and may wake up suddenly. Also see UMMUSUBYAANU.

**KUDHU MEEHAA** This is a name used in the southern atolls. See BABURUKALOA.

**KULHIYAN** This is an auspicious timing that comes on Saturdays in the fore-noon.

# L

**LHAHI** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means a sentinel or a watchman.

**LHANGA-OAGA** A timing calculated by performers of FANDITHA and astrologers. It is destructive and ruinous.

# M

**MAALI** This is associated with various dancing and festivities. There are many types of MAALI. The most well known is what is called “Foa-Maali”. This is a kind of merriment in which dancing and singing is done. It comes in the month called “Maa-mas” and “Fus-mas”. Maa-mas is during Kunba (Aquarius). It begins on the sixth day of Dhinasha (6 February) and lasts all through Hiyavihaa and Furabadhuruva and ends on the third day of Fasbadhuruva (14<sup>th</sup> March). Fus-mas is during Makara (Capricornus). It begins on the ninth day of Uthuruhalha (14<sup>th</sup> January) and lasts all through Huvan and ends on the sixth day of Dhinasha (6<sup>th</sup> February).

It is said that this dance is performed for a better fishing season and better bait fish. In this dance there are people dressed in four ways and each is called by a different name associated with MAALI. They are (1) Velaa-Maali (lit. Turtle-maali). This is shown by a dress worn by dancers made from coconut leaves which resemble a turtle. (2) Kokaa-Maali (lit. Butterfly-maali). This is shown by a dress worn by dancers made from coconut leaves which resemble a butterfly. (3) Oogadu-Maali or Aiy-Maali (lit. Fork-Maali or Hand-Maali). This is shown by a dress worn by dancers made from coconut leaves which has hands woven in it. (4) Gonu-Maali (lit. Container-maali). This is shown by a dress worn by dancers made from coconut leaves which resembles a very large container. This is taller than an average man.

In this dance singing is done by elderly people and the dresses are worn by young men. When singing and dancing reaches its high pitch the leaves are torn and the wearer is exposed by the young women of the island. This dancing and singing lasts for three days. This festival is confined to the very north of Maldives.

**MAAMULI DHAITHA** See MAIMELI-DHAITHA

**MAAVADI FUREYTHA** Wherever it inhabits, the sound of carpenters at work could be heard at night. If a person visits such a place on the day following the night on which the sound was heard, that person could fall ill. If its footprints are examined, it will be found that it has only one foot and that it has always slipped on that foot.

**MAHAROAGA** No information available on this DHEVI.

**MAIMELI DHAITHA** In Fua-Mulaku, it is called MEYLIYA. Some people do not consider this a DHEVI. It is seen anywhere as an old woman with or without children. It bothers only those who bother it. If seen the person may fall unconscious. It could also be seen as a woman clean and well dressed. It may even beckon a person. This DHEVI frequently appears in folk stories. On some islands this name is pronounced as MAAMULI DHAITHA.

**MATHIMAGI MAABEY** This is a name used in Fua Mulaku. This is a mighty DHEVI and it approaches a person while asleep. It may sit on a person and press the body hard. It may cause a person to have horrible nightmares. It causes no illness or other afflictions. It only scares people. According to some people on Fua Mulaku this is not considered a malevolent DHEVI.

**MISKIY DHAARA** As the name implies, this DHEVI came into being after the Maldives was converted to Islam, or it could be that the concept of the guardian of the pre-Islamic temple was brought over into latter times, as was the planting of Temple Trees (*Plumeria acutifolia*, *P. obtuse* & *P. Rubra*) in mosque compounds. This is a believer among DHEVI so no harm could be caused by it, and all places it inhabits are free from evil and it will always try to save human beings from trouble. If there is a danger to a person walking, then MISKIY DHAARA will cross the path, this may appear as causing inconvenience, but it is trying to prevent the dangerous thing happening. There will be a sweet smell on its path. But according to the belief held in southern atolls, this one inhabits near cemeteries (on most islands, cemeteries are in mosque compounds) and harass women. It may be possible to employ this as AVATTEHI. It appears as a man in a white dress or may be seen as a Grey Heron (*Ardea cinerea-rectirostris*) in full white.

**MODADHOVI** See MULHADHEVI

**MOLHADHEVVAA** See MULHADHEVI

**MULHADHEVI** This DHEVI inhabits cemeteries. Some people say that this is a name given to the whole clan of DHEVI and divide it into two types. (1) Gondu Mulhadhevi (i.e. the MULHADHEVI that inhabits the dirty places such as garbage dumps), and (2) Kaddevi Mulhadhevi (i.e. the MULHADHEVI that is combined with KADDEVI). It is also said that this is the spirit of the dead and it is sure to possess people who are unkind to the dead. It makes a sound of pi..., pi..., pi.... The person afflicted, may suffer from general swelling of the body, may have the eyes coloured yellow, urine may turn yellow, may hear noises, may feel like having a large object in the stomach, may have fever in mid-morning (at the time when the sun rises and heats up the graves), may sleep at noon and may be generally lazy. It is often seen at noon in cemeteries. It appears as a tall and dark being. Sometimes it can be seen as emaciated or obese also. It could be heard as a very sharp shrill sound from underneath the bed.

A FANDITHA to cure from its affliction is: take a blue coloured string the length of which is equal to a dead human being, while reciting the seven Siraa tie knots on this and before the dead body is lowered into the grave pit, tie the string around the waist of the afflicted person. In Huvadhoo Atoll the name of this DHEVI is MOLHADHEVVAA and MODADHOVI.



# N

**NAAMAROOF** This is a DHEVI that comes on land from the sea once every year. It belongs to the category of VIGANI. It is sometimes seen as a human being with a large body and fair white eyes. Sometimes it is seen as a large white man. It mostly looks for women and often meets women who are waiting for men and women who bathe at night with bare bodies. The person possessed by it may become unconscious and “the inside of the body may become dry”. It is also said that this DHEVI molests women sexually.

**NAGOOSEYSARU** This is a DHEVI that comes on land at night. It is in the form of a camel with a very long tail which is stiff and hard. The tail may be arched on to the head. The entire body will appear luminous in the dark. It will smell like “the wet stones of the reef”. The one who sees it may be destroyed. It will walk on four legs. The footprints will leave the mark of three spikes on the ground. It will spit fire and will have one eye only. According to some people it resembles a goat with the tail coiled. Some people also describe it as a low long animal. It is able to eat human beings alive with the bones and all. Some people think of it as an unreal being spoken of only to inflict fear into the hearts of children and robbers.

**NAHAAS-KEE RAAJJE** The name of an island drawn by performers of FANDITHA to de-populate a populated area or an island.

**NARUSIGU** This is the name of a very thin and emaciated DHEVI. If the sand onto which it has urinated is thrown onto anything, it is said that at once the object will catch fire. This is seen in the form of a four legged animal.

**NOHOGAA** This is a DHEVI prevalent in Huvadhoo Atoll. It is thought of as the spirit of the dead which lingers on near the house of the dead person for about seven days. This is not a malevolent DHEVI, but if it possesses in a malevolent manner there will be people dying for three consecutive days. When this happens, the FANDITHA performed is to make a boat with wheels, load three pieces of flat bread from each house onto this, drag this all over the island and set it adrift with the following incantation: “Havoddekan Meradhuvekan soho boho”, (Even to Havvoddey, even to Meradhoo be off). When its name is mentioned the hearts of the people are inflicted with fear.

**NUBA-OAGA** A timing calculated by performers of FANDITHA and astrologers. It is destructive and ruinous.

# O

**OAGA** Time, good or bad as calculated by performers of FANDITHA and astrologers.

**ODITHAAN** This may be seen sailing on a flat grinding stone and having a sail of a leaf. This DHEVI is malevolent. It may appear as a man of large proportions, may appear as a very small man, as a medicine-man, as a dexterous worker or it may remain invisible. Its voice is like that of a beast. According to some people RAIVARU FUREYTHA is another name for this DHEVI. It will never be present where prayers are said. It is also said that this DHEVI was the one who composed “raivaru” (a form of poetry) which never went by the set rules.

There is a story connected with this DHEVI. In that was a very beautiful woman in Hadhummathi Atoll was set adrift because of her beauty. She was washed on Addu Atoll. The man who married her kept her in an underground cell in order to hide her from everyone else, because of her beauty. ODITHAAN (in some accounts ODITHAAN KALEYGE) was the son of this couple. He was given this name, because while a youth he frequently made Odi (boats) out of screw-pine (*Pandanus tectorius*) leaves and the wood of Kandhu (*Hernandia ovigera*). There was a bent coconut palm near the house where they lived. It was usual for a grey heron (*Ardea cinerea-rectirostris*) with a red beak and white feathers to come rest on this palm. This bird used to write with its beak on the fronts of this palm and was a close friend of ODITHAAN. The bird would allow ODITHAAN to come close and touch it. ODITHAAN used to read what the bird wrote. He would climb the palm when the bird comes. After a few days ODITHAAN stole a boat and sailed away to further lands. On the land where ODITHAAN landed, while walking, he saw a girl and asked her for some water. She was sewing something with a needle. Without even moving from where she was, she threw the string with her and got a punch of young coconuts from a palm. ODITHAAN thought that it was not well of him if could not empty all the water in all the nuts before the bunch touched the ground. He engaged the girl in many acts of this nature in order to assess her talents. After asserting her capabilities he married her. After being married for some many years he came to know that she sailed on a flat grinding stone with a leaf as a sail. One night before his wife woke up, he sailed on the flat grinding stone with a sail of Kandhu (*Hernandia ovigera*) to Hadhummathi Atoll. He sighted land at the point now called Golaa kan (outer south-eastern tip of the reef of Hadhummathi Olhuveli). He landed on Hadhummathi Hithadhoo at the place known as Baani Kolhu (the eastern tip of the island). He buried the flat grinding stone in the best field on that island and claimed that his mother owned land on the island. In order to prove his claim he said that his mother’s flat grinding stone could be found on the island and dug up the grinding stone he buried. Such was the manner in which he obtained land on the island.

There is a different version of this story told in the northern islands of the Maldives. In it ODITHAAN is invited to Colombo because people were dying in large numbers there. As he landed in the harbour he saw the FUREYTHA which was causing all this and killed it with his dagger which had a fish tooth for a handle. When he walked a little inland he met a woman on

whom he cast a spell and got her to marry him. They had a child. It was usual for the woman to keep the child with ODITHAAN and go out at night. ODITHAAN got suspicious and went after her once. He saw that she dug up a flat grinding stone from the river bank and sailed across the river on it, using a leaf as a sail. When she came back she buried the flat grinding stone on the river bank. ODITHAAN at once knew this was no ordinary woman but a FUREYTHA. He decided to abandon her and come back to the Maldives. So without the knowledge of the woman he went to the river bank, dug up the flat grinding stone and sailed on it with a leaf as a sail. He arrived at an island at night. He saw that there was a field of Bimbi (Eleusine coracana) nearby. He buried his flat grinding stone in the middle of this field. He went to the village and claimed that the field belonged to his father. As proof he said that his father's flat grinding stone would be found buried in the middle of the field. The people accepted and gave him the field.

There are many stories about this DHEVI. In one of these stories it is depicted as learned FANDITHA man. In that story a FUREYTHA is washed ashore on the beach of Kinolhas at the end of the road where the main mosque of the island stands. The Mudhimu of the island saw this in the form of a log and carried it home. After many days on the day of Eid (festival) the FUREYTHA changed itself to a man and stood on the road so that it would be asked to go to a house for saying prayers and for food. It was asked to come into the house of the Katheebu (island chief). The Katheebu who did not know it asked from where it came. Soon the FUREYTHA replied that it was a man from a distant island who happened to land on that island that day. The FUREYTHA also said that it wished to remain on Kinolhas. So the Katheebu seeing a pious man invited him to remain in his house and marry his daughter. This was soon arranged. After this people of Kinolhas started dying. It was caused by this FUREYTHA, who left the house after the wife went to sleep. It went to the grave-yard, dug up the dead, ate the liver and brought home the white shroud in which the dead were wrapped. The people of Kinolhas decided to go to Male' to get a good FANDITHA man. They went to Male' and spoke to the people of Male' and they were told that there was a good FANDITHA man called ODITHAAN KALEYGE in a house in Male' called Keyoge. They went and spoke to him who agreed to go to Kinolhas and help the people. He was taken to Kinolhas and before anyone went ashore he asked a crew member to bring a branch of Mirihi (Wedelia biflora) from the island. He performed a FANDITHA on it and asked it to be planted on the beach. Only after that were the people on the boat allowed to disembark. At night ODITHAAN KALEYGE pointed to the people of the island a hovering glow of light over their island and explained that their island was possessed by a DHEVI. ODITHAAN KALEYGE then went to the house of the Katheeb. As soon as he entered the house the Katheeb's son-in-law left the house by the back door. ODITHAAN KALEYGE asked the Katheeb who that was; and the Katheeb replied that it was his son-in-law who was from a distant island. ODITHAAN KALEYGE then explained everything to the Katheeb. The Katheeb instructed that the conch be blown to assemble all inhabitants of the island. When everyone was assembled they looked for the Katheeb's son-in-law who was not to be seen among them. Everyone started looking for him. He was hiding in an unused mosque. He was brought before ODITHAAN KALEYGE who performed a FANDITHA and drove a wooden stake into the ground so that the FUREYTHA was immobilised. He questioned the FUREYTHA as to how he came to be on Kinolhas. The FUREYTHA replied that he saw the island without any protection by FANDITHA and arrived in the shape of a log and later changed to a man on the Eid and was invited to the house of the Katheeb, who agreed to keep him in his house. It said that later it married the daughter of the Katheeb and killed the people of the island in order to get food for it. ODITHAAN KALEYGE ordered it to grow small. When the FUREYTHA grew to the size of a small worm

ODITHAAN KALEYGE picked it up and put it in a bottle. He sealed it with sealing-wax and had it sunk to the bottom of the sea. When they were about to sink it to the sea the FUREYTHA called out "My spirit will haunt Kinolhas from Beriyanfaru and strange things could happen on Beriyanfaru.". Even now people claim that strange things do happen on Beriyanfaru.

In another story, ODITHAAN KALEYGE who lives in Male' went to the Palace and told the people that they had no king but a FEREYTHA in his place. The people told him not to say that as the king may become angry. But ODITHAAN KALEYGE kept on saying that day after day. He told the people that he could prove that. He ordered everyone to collect all the fish entrails on the beach. He buried a big hook which was at the end of a strong chain. At night he asked everyone to remain indoors. The FUREYTHA in the Palace smelling of rotting fish grew tall like a coconut palm and bent down towards the heap of fish entrails. It started eating that and ate the hook too, which was caught in its mouth. In the morning people came looking for the chain and traced the end of the chain to the Palace and everyone saw the hook on the FUREYTHA who had assumed the posture of the King. ODITHAAN KALEYGE performed FANDITHA and got the FUREYTHA to shrink to the size of a worm and put him in a bottle which was sealed and sunk into Vaadhoo Kadu on the south of Male'. It is said that if there is a storm this channel will get very rough and all the swell in this channel will be across the channel because the sunken FUREYTHA causes that while at the bottom of the sea.

In another story it is said that that ODITHAAN was a very good and learned man who lived in an island of Hadhummathi Atoll. He was married and his wife was very beautiful. But unknown to him his wife engaged in evil activities. Someone told ODITHAAN about this and he refused to believe it. The man, who was well versed in FANDITHA asked ODITHAAN to stay awake on a moonless night and see what she did. ODITHAAN did as he was told. As she sneaked out of the house he followed her. She went out to a projecting cay of sand from the island and started dancing and saying some magic words. At this she started growing tall. She extended herself until she touched the clouds. She bent down towards other islands and killed people there and drank their blood. ODITHAAN lighted a fire nearby and threw embers at her feet. Suddenly she shrunk to her normal size and started at him with hate and loathing. She started uttering FANDITHA words at him to get rid of him. He too being a man of FANDITHA shielded himself against this. But she knew more powerful FANDITHA. Knowing this he ran to the house but found no escape there. He ran towards a boat but found no refuge there either. She set fire to the house and the boat. Desperately he searched for a way to get away from the island. He found none. At last he found a flat grinding stone and by the power of his FANDITHA made it float on the sea. He found a dragon fly's wings and using them as sails, sailed away on his flat grinding stone. Seeing this she gathered all her FANDITHA powers and cast a mighty spell, sending three huge waves after him. He sailed very fast and the waves followed him. He saw an island at some distance and sailed as fast as he could towards it. He managed beach his flat grinding stone on the shore just as the three waves broke on the reef. He was saved. The point where he landed was Golaakan in Hadhummathi Atoll. To this day ocean swells break at this point in three waves. It is said that there are always three ways swelling up and three waves breaking at this point. In Addu this name is pronounced VEDITHAN KALOA.

**ODITHAAN KALEYGE**                      See ODITHAAN

**ODIVARU DHOAGI**    This DHEVI causes the person possessed by it to suffer from swollen joints, formation of thick and rough skin around joints and puffed up face.

**ODIVALHU RESSI** This is a DHEVI that inhabits the sheds where boats are built. If it is seen in such a shed, then work on the boat may come to a complete stand-still, it may be impossible to get carpenters and others to work on the boat. When a person is possessed by it, FANDITHA is performed at the site where a boat has just been off the beach. This is not to be confused with ODIVARU RESSI.

**ODIVARU RESSI** It inhabits the seas. It causes harm to fishing boats, to fishermen, bait fish and schools of fish. If it strikes in a lucky way it could be benevolent. There is no particular form of appearance for this. But sometimes it could be seen as a long dark or red shadow overhead. It could also be seen as a sail-fish (*Istiphorus greyi*), a black marlin (*Istiompax marlina*) or a Wahoo (*Acanthocybium solandri*). It so happen that if some other FANDITHA on a boat is not successful, ODIVARU RESSI could possess such a boat. When it comes into possession of a boat doing good fishing, it would cause the school of fish to move away from the boat and fish cannot be caught at all. If afflicted, the people on the boat will have a scratchy feeling all over the body. If it strikes in a malevolent way, it is not possible to catch any fish on that boat. When individual people are possessed by it, it may cause continued fever, sever cough at night, excessive thirst, itching of the hands and feet and head ache. Some people attribute hernia also to this DHEVI. It is also called VODIVARU. This is not to be confused with ODIVALHU RESSI.

# R

**RAAVAA** See RAVOA. This name is used in the southern atolls.

**RAHADHAANA-OAGA** A timing calculated by performers of FANDITHA and astrologers. It is good for laying foundations for houses.

**RAIVARU FUREYTHA** It is said that this is a very small DHEVI with a large mouth and may resemble a four legged animal. It sometimes sits with stretched legs and dangling arms. It is always seen laughing. It is capable of making any sound one makes or thinks of making. If not seen it may sound like another human being. It may make such sounds and lure one far away. At last when one is away from all, it may suck blood of the person so taken.

There is a story about RAIVARU FUREYTHA, which states: "At the time of Sultan Ibrahim Iskandhar II (1720-1750) there was a person suffering from severe scabies. One day he went to the beach, while sitting on the beach and cleaning himself he repeated the following lines:

Ma ennoonas mi rashugaa...

(not only me on this island...)

To this he heard a reply without seeing anyone:

Ba heh kathu eba moshemuthaai

(thou go on uttering words)

Ga eh kahaa kehumaai

(and with a scratching of the body).

The one who replied was RAIVARU FUREYTHA. As soon as the sick person heard this, he had become proficient in composing "raivaru" (a form of poetry). It is said that this was the famous poet "Easa Dhari". It is also said that the one who taught Easa Dhari raivaru was RAIVARU FUREYTHA himself.

**RANNAAMAARI** According to folk lore this was a DHEVI which used to bother the people of Maldives in the reign of Koimalaa (presumably Sultan Muhammad-ul-Adil – 1141 – 1166).

This story related by Ibn Batuta and translated by Albert Gray in the Journal of the Ceylon Branch of the Royal Asiatic Society, Extra number 1882 is as follows: ".... that the population of the islands used to be idolaters, and that there appeared to them every month of an evil spirit from among the Jinn, who came from the direction of the sea. He resembled a ship full of lamps. The custom of the natives, as soon as they perceived him, was to take a young virgin, to adorn her, and conduct her to a boudkhanah, i.e., an idol temple, which was built on the sea shore and had a window by which she was seen. They left her there during the night and returned in the morning: then they found the young girl dishonoured and dead. They failed not every month to draw lots, and he upon whom the lot fell gave up his daughter. At length arrived among them a Maghrabin called Abou'lbercat the Berber, who knew by heart the glorious Kuran. He was lodged in the house of an old woman of the island Mahal. One day he visited his hostess and found that she had assembled her relatives, and that the women were weeping as if they were at

a funeral. He questioned them upon the subject of their affliction, but they could not make him understand the cause. An interpreter coming in informed him that the lot had fallen upon the old woman and she had one only daughter, who had to be slain by the evil Jinni. Abou'lbercat said to the woman: "I will go tonight in thy daughter's stead." At that time, he was entirely beardless. He was conducted the night following to the idol temple after he had done his ablutions. There he set himself to recite the Kuran, then by the window he perceived the demon, and continued this recitation. As soon as the Jinni came within hearing of the Kuran, he plunged into the sea; and when the people of the island came to take away the girl, according to their custom, and to burn the corpse, they found the stranger reciting the Kuran, and conducted him to their King, by name Chenourazah, whom they informed of this adventure. The king was astonished; the Maghrabin proposed to him to embrace Islam, and inspired him with a desire for it. Then said Chenourazah to him: "Remain with us till next month, and if you do again as you have just done and escape the evil Jinni, I will be converted." The stranger remained with the idolaters and God disposed the heart of the King to receive the true faith. He became Musalman before the end of the month, as well as his wives, children and court. At the beginning of the following month the Maghrabin was conducted to the idol-temple; but the demon came not, and the Berber recited the Kuran till the morning, when the Sultan and his subjects arrived and found him so employed. Then they broke the idols, and razed the temple to the ground. The people of the island embraced Islam, and sent messengers to the other islands, whose inhabitants were also converted."

According to another version of the same story, Abul Barkath got RANNAMAARI into a bottle, sealed it and had it sunk into the sea between North and South Male' Atoll (Vaadhoo Kadu), with a few claps of his hands on his buttocks, informing RANNAMAARI that as long as he himself was living in Male' the DHEVI would hear that sound at sunset every day. RANNAMAARI said if it does not hear the sound for three consecutive nights he would come onto Male' and bother its citizens as before. From that sunset there was the beating of a drum called "naaba" until it was stopped on 16<sup>th</sup> March 1963.

**RASDHOAGGAA**      See RASDHOAGI

**RASDHOAGI**    This DHEVI belongs to the family of DHOAGI. In Huvadhoo atoll this name is pronounced as RASDHOAGGAA.

**RAVOA**            This is a DHEVI that afflicts children. It may cause sickness and restlessness for children. It may afflict even the unborn. This belongs to the family of UMMUSYBYAAN. Common symptoms of this affliction are, retarding the growth of children, to whiten the pupil of the eye, crying while staring blankly straight up, unusual enlargement of the head, general leanness of the body and the refusal to take milk. It is seen as a cat. Its breathing is always heavy. It is often seen at the time of sunset. In Huvadhoo Atoll this name is pronounced as RAAVAA. It is also known as BADUVADHEVI. They also have many minor DHEVI named in combination with RAVOA. They are: (1) MAI RAVOA. This is the chief of all RAVOA and is considered to be very powerful. (2) FUMMA RAVOA. This is also sometimes pronounced as FUNNA RAVOA. If a woman comes out of her house for the first time after giving birth at the wrong time, then this RAVOA will afflict her. (3) GINI RAVOA. This causes a burning sensation all over the body. (4) DHOAGI RAVOA. This causes eyes to become yellow and swelling of the joints.

**REDHIN** This word is in plural and therefore indicates a group of people rather than an individual. This name refers to a group of mythological people who did extraordinary things in Maldives. As legend goes, they were tall and had long faces. They were people with yellow skins, with brown hair, big noses and blue eyes. It is related in stories that they worshipped both idols and fire. They were great builders and built many structures, ruins of some of these are still pointed out on some islands. They sailed using both sails and oars and were able to move very fast from one island to the other. It is also related that they came from the north and Thiladhummathi Ihavandhoo was the first island they settled. But gradually they occupied the entire Maldives. They all did not die in the Maldives, but some of them left when the present people came to settle. There is a story related in Felidhi Atoll Fulidhoo which says that the people were in the mosque attending Friday Congregational Prayers, when REDHIN came and set the mosque on fire. All the people, except for one, were burnt to death. The tomb of the survivor is still to be seen.

**REEHUL-AHMARU** This is a DHEVI that causes many different kinds of disturbances of the mind. The name is also applied to certain incantations used in the performance of FANDITHA. As the name is Arabic, this may be a DHEVI of recent invention.

**RESSI** This is a DHEVI that inhabits the seas

**REYFAAN** This is the name of an auspicious time at night

**RIYAAKOLHUKULHIYAA** This DHEVI occurs only in Huvadho Atoll. It inhabits on the beach or near marshy lands. Sometimes it is seen on sandy banks that jut out into the sea. It appears in the form of a naked man or as a woman only with a piece of waist cloth. It may also appear like a weak little bird. When it appears in this form, the bird will look very beautiful and easy to catch. But if one tries to catch it, it will run away and the person who tries to catch it will be lost, ultimately becoming unconscious. When consciousness is regained, the person is possessed. Sometimes when afflicted by it, it may cause head-aches and squint-eyes.

**RIYANKOLHU** Anyone of the eight divisions of Riyan (a lineal measure equal to 27 inches or 685.8 millimetres), which performers of FANDITHA or astrologers use. The names of these divisions are according to the other in which they are used: (1) DHIDHA, (2) DHUN, (3) SINGAA, (4) LHAHI, (5) UHABU, (6) GADIBU, (7) EH, (8) KA-LUHU.

**ROAHA** This is a term used in the Southern Atolls. See ROOHA.

**ROOFA** See ROOHA.

**ROOHA** This is a DHEVI that could appear in any form, when incantations are recited. It is most dangerous when the “antidote” recitations are not properly done. It is also said that if the person performing the FANDITHA is not proficient in his art, then he is possessed by this DHEVI in the form of great fear.



# S

**SAFARU KAIYDHA** This DHEVI is able to do whatever it wished to people. It has a large number of “children”. If it comes in a good way, then good will be plentiful on the island. If it is able to appear from no-where. If it possesses an island, no fruits will ripen on that island. It is said that this comes on land on the tenth night of the month of Safar (the second month of the Hijri calendar). In the olden days it was usual that on this night all the flat grinding stones with its round stones and dippers for water into wells to be hidden from sunset to sunrise and all the wells were covered, as it was thought that SAFARU KAIYDHA will bathe its children from wells and will prepare spices on the flat grinding stones for its family. It was also usual to make a fire outside the house and throw in leaves of Dhuburi (*Ochrosia oppositifolia*) which make a crackling noise, which in turn was thought to frighten these DHEVI. This was done at the time of twilight. It is also said that this DHEVI comes riding a horse. See also SANTHI MARIYAMBU.

**SANTHI MARIYAMBU** This is the name given to a DHEVI who carries a bag full of teeth. It comes on full moon nights and looks for people who had eaten Finger millet (*Elusine coracana*) and are asleep in the open without washing their mouths. If it sees one, it will pull out all the dirty teeth and fix beautiful teeth, on condition that the person remain absolutely quiet. Another name for this DHEVI is DHAIY FUREYTHA. On some islands SAFARU KAIYDHA and this DHEVI are taken to mean the same DHEVI.

**SINGAA** This is one of the eight divisions of RIYANKOLHU. In astrologers terminology it means an evil female being.

# T

**THIRUNA** This is the name given to any day on which it is not right to start activities such as building a house or boat.

# U

**UFADHAANA**      A division of the day calculated by performers of FANDITHA and astrologers.

**UHABU**      This is one of the divisions of RIYANKOLHU. In astrologers terminology this means a female snake.

**UMMUSUBYAANU**      This is a female DHEVI. Its dress and eye are always blue. It has seven heads. It is said that this is the daughter of a man who, unknowingly, married a DHEVI at the age of 80 years. When possessed by it, children may cry, may bring out froth from the mouth, may have body convulsions, may fall unconscious and this may in turn lead to epileptic fits in adult life. Sometimes children suffer from fever caused by it. In this type of fever, there is a sudden increase, and also a sudden drop in body temperature. In a FANDITHA performed to cure from afflictions of this DHEVI, the performer will carry the child while recruiting certain incantations and jump into a bathing tank with the child. Some people say that this is the Arabic name for KUUDHINGEBIRU.

**UPPANI-OAGA**      A timing calculated by performers of FANDITHA and astrologers. It is destructive.

# V

**VALU DHEVI** A DHEVI which inhabits the jungles and un-inhabited areas of an island.

**VANGADU FUREYTHA** This is a DHEVI that comes from the sea. It appears in the form of a “van” (wooden mortar used in cleaning grain). It has only one leg and walks on this.

**VEDHAANA** No information is available on this DHEVI

**VEDITHAAN KALOA** See ODITHAAN

**VIGANDU** See VIGANI.

**VIGANI** This is the DHEVI and lord of death. It inhabits the seas and may be seen on water, near the horizon with the clouds or as a small man. It is said that this is the father of DHOAGI-AIHAA-KABULEYGE and has a constant companion called DHAKOA. Some people describe it in the shape of a greyish monkey with a thick covering of hair. It also has a long trunk similar to that of an elephant, which it uses to drive into the graves in order to suck its food from the dead. It will never come on board a boat may appear suddenly. When too many people on an island die, and things such as fish become rotten on an island, then VIGANI will possess the island. It is capable of drawing in all these and other dirt with a single draught of its breath. When the cause of the epidemic is attributed to it, there are other signs too visible. They include a flying Grey Heron (*Ardea cinerea-rectirostris*) over the island or a beam of light across the sky over the island. There is a bow (like the rainbow) that go with it, and according to some people it will rest at one end of this bow. Unlike the rainbow this bow has only one colour in it. It is sometimes seen as the Grey Heron but the colour of the bird will be red. In order to frighten it and keep it away from the dead, a mirror or a razor is kept near the dead. If possessed by it the person may have a large abdomen, the colour of the skin may turn yellow, may suddenly wake up at night and may have nightmares. In the southern atolls this name is pronounced VIGAYYAA. One of the most well known FANDITHA for this DHEVI is called “udhares liyun” (writing on the horizon). In some islands where many people die suddenly, FANDITHA men look for the signs and determine the cause to be from VIGANI by looking at the sunset and the crimson clouds from the west. If a small compact cloud in the shape of a fish is seen glowing, then the cause of death is attributed to VIGANI. If he is unable to do this, it meant that the entire community will be obliterated. Then the community moved to another island and settled there.

**VIGAYYAA**    See VIGANI.

**VINNAANA**    This is a harmless DHEVI. It inhabits the lands and the seas.

**VODIVARU**    See ODIVARU RESSI

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