

## 7 COSMOLOGY

Appearance and movement of the celestial bodies like the sun (*ehey*) and the moon (*taape*) influence the economic activities of the Jarawas and their movement from one camp to another. Like the forest and the sea, the Jarawas consider the sun and the moon as important phenomena for their living and survival. They also recognise the sky (*pangne*), the stars (*chhilobe*) as distinct phenomena as also the cloud (*ethi-bithi*) and the rain (*o-ho*).

The term *ehey* is used to identify the sun as well as daytime or daylight. However, they identify different parts of a day by different names; dawn is *chapogiye*, morning is *kekame*, afternoon is *thepole*, dusk is *chokitaji* and night is *kethale*. The directions, east and west, are identified by the rising and setting sun. During day hours time is measured by the movement of the sun. They know that the *ehey* never dies, it comes back every morning. But unless the sun sets, the *taape* cannot come.

The *taape* or moon is differentiated on the basis of its size and appearance; like *taape-epadiwaiya* (very small moon), *ehaba-hutu-thame* (big moon) and *ehaba-tuhuma* (full moon). Complete disappearance of the moon is called *nademame*.

Rise and fall in the level of sea and its waves depend on appearance of moon, the Jarawas relate it with high tide (*chakthe*) and low tide (*chigi-a*).

They enjoy the moonlit nights with great joy by singing *gegap* (song) and *paaloha* dancing. During this period they can collect more honey from forest, get more fish or mollusc from sea and creeks (*ho-ag*). In moonlit nights they even go for hunting or fishing, which is not possible during dark nights. The new moon or dark nights are not preferred, as they are scared of evil spirits that may appear during dark nights.