CHAPTER – II

**OCCULT**

“Indeed, everything comes alive when contradictions accumulate.”

- Gaston Bachelard

1.0. There are a lot of things hidden in the history that contain several incredible things. Most of the people worship trees. For example Peter Underwood says “The Germans were especially addicted to tree-worship with laws for protection of living trees” (Underwood: 91). The religion is also formed in various ways. The religious masters preach everything to their followers. In India the religious heads wear wild animal’s teeth, bones, shells, nuts and leaves according to their belief. Julian Franklyn observes: “First belief of Cowries shell is earliest and most potent object of power. When people died they buried their bodies with the shell because they believe the dead person will reborn again in this world” (Franklyn: 195). They believe it is protecting from the evil spirits. Birth and death continuously happen surrounding them because of this they get more agitated. The fear is continuously present in their mind like a wild battle. The fear of death makes them more dreadful. The fear is endlessly leads to unknown power. The unknown power creates different kinds of fears. Religion is a way to escape from their fears. They feel the almighty is protecting them. Religious priests preach all kinds of beliefs to their followers.

People like Soothsayers, Astrologers, Seers, and Priests are equally treated as Gods. They predict what will happen in future and in their world the evil spirits like Demons, Satans, and Demigoddesses are considered as destroyers of God’s creations. Based on this belief several stories are spinned. Most of the stories focus on religious belief. The religious books contain numerous stories of battle between God and Evil spirits. Apart from this some people started worshipping the evil spirits. Based on this, black magic was raised in the
society. Different kinds of religious sects also make new rules and regulations according to their faith. Because of this black magic, devil worship, witch, demigods, and demon worship developed in the society.

The occult perception is present in all the languages for example Latin, Greek, English, Tamil, and Sanskrit. Aristotle and Plato have also used the concept of occult in their philosophical essays. Religious books contain all kinds of miracles and mysterious stuff and the occult events merge with them. The occult concept is present in all the religions. For example in Christianity and Hinduism the religious books like The Bible and Bhagavat Gita contain all kinds of miracles and beliefs. Like these occult thought is consciously or unconsciously mentioned in various languages and in the various texts. Folklore is the main source to being occult in literature. English and Tamil language also carry all kinds of occult perceptions in it. In every century different kinds of writers come out with different types of occult procedures in their novels. Occult events are blooming in various forms bringing unbelievable events with them.

There are several genres in literature, horror is one among them. Horror literature has several things to bring terror to the readers. All kinds of miracles, mysteries and incredible events are buried in it. There are different types of horror stories, novels, and dramas written at various centuries. Horror writers have used different characters to bring dreadful events in their works. Religious books lead the ways to write various horror novels and it also brings out all kinds of beliefs in the society. English and Tamil writers use this in most of the horror novels. Occult is the term mostly used in horror literature, it has numerous things in it.

2.0. The word, “occult” is derived from the Latin word, occultus, which means things that are mysterious, hidden, and very secretive. Good and evil forces play a large part in the practices which make up a part of the occult world. It can involve such subjects as
magic (alternatively spelled and defined as magic), alchemy, extra-sensory perception, astrology, spiritualism and numerology. There is often a strong religious element to these beliefs, and many occultists agree faithfulness to religious beliefs, for example Gnosticism, Luciferianism, Thelema, and Neopaganism follow this concept. In pre-modern cultures occultism was an integral part of a religious worldview deriving from the mystery, wonder, and fearfulness of the environment where human beings found themselves. In English and Tamil literature the occult concepts are present in genres like stories, poem, prose, drama, and novels.

In English literature ‘occult’ events play an important part in horror genre. Occult events mainly focus on beliefs of Evil spirits, supernatural, superstitious, Demon, Demigoddesses, Magic, White Magic, Black Magic, Sorcery, Ghosts, Witchcraft, Dracula, Fairies, Hypnotism, Mesmerism and Astrology (Fortune-tellers). It contains several frameworks like horoscope, zodiac, Psychics, Tarot cards, crystal balls, palm reading, rod and pendulum, snail shells, coconuts, Numerology, psychometric, dreams, Telepathy, Seer and clairvoyance. Julian Franklyn says “Magic, Witchcraft, Ghosts, Fairies and such like supernatural manifestation for the term “occult” is here held to embrace all. These have undoubtedly been more extensively exploited at some periods than at other yet at no time have writer been wholly dead to their direct imagination appeal or their power of stimulating spiritual qualities” (Franklyn: 148).

Supernatural events are briefly focused in literature. The Bible brings out “the Occult”. It is the secret doctrine and mysterious practice involving the action or influence of supernatural agencies or some secret knowledge of them, which transcend the natural senses, to seek their influence in our present or future lives, or the lives of others. The Bible teaches that the “Occult is from the Devil” (Lev.20, Deut.18, Acts 16) Literary effect of the
supernatural is largely independent of belief in it. The beginning of the story of the occult in English literature dates back more than 1,500 years to the early production of old English poetry. Particularly the occult concept focuses on supernatural manifestations which rest upon the original pagan and Folk lore of early people.

There are several genres present in English literature but short stories bring out the occult event in a better way. Most of the short stories are related to the religious and supernatural events. The early collections of ghost stories include Ludwig Lavater's *De Spectris* (1570), translated in 1572 as *Of Ghostes and Spirites Walking by Nyght and of Strange Noyses, Crackes, and Sundry Fore-warnynges* and Thomas Nashe's *The Terrors of the Night, or, a Dis-course of Apparitions* (1594). An influential work was Joseph Glanvil's *Saducismus Triumphatus, or, Full and Plain Evidence Concerning Witches and Apparitions* (1681), which includes the famous poltergeist story of *The Drummer of Ted Worth*. Following this, occult concept used in poems. The great English poet John Milton’s *Paradise Lost* (1667) and *Paradise Regained* (1671) bring out enormous changes in occult subject. It is a religious poem where he uses evil spirits such as Satan, Beelzebub, and other evil angels. The power of transformation, miracles and unbelievable atmosphere are used in these poems. The supernaturalism is used in Dante’s *Divina Commedia*. After Milton’s poem there is no considerable use of the supernatural power in poetry until the latter half of the eighteenth century.

In the middle of the eighteenth century the poets focus on the mystery of natural forces, to reveal the hidden meaning of the old mythologies. Because of this authors like Southey, Moore Byron, and Aloaddin wrote “*Thalala the destroyer, Vanthek, Lalla Rookh, Arabian Nights* and *The Curse of Kehama* which bring out characters like Witches, Ghosts, Sorcerers, and magicians. In Tragedy the horror (occult) has always played an important part
in evoking the emotion of awe and in creating the impression of universality by suggesting that unseen powers are at work influencing the fate of man. At the same time in the eighteenth century the occult fiction comes to the forefront with the creation of the Gothic novel genre. Horace Walpole's *The Castle of Otranto*, first published in 1764, was subtitled "A Gothic Story." Walpole was obsessed with the Gothic. It is considered as the first horror novels containing different occult events. Walpole's novel launched a thousand imitations and variations. After *Otranto* came Clara Reeve's *The Old English Baron: A Gothic Story* in 1778, Ann Radcliffe's *The Mysteries of Udolpho* (1794). Such "horrid mysteries" became the mainstay of the rapidly developing circulating libraries that were replacing the old-time ballad and chapbook peddlers in every large town and city in England. In this period revengeful ghost stories developed in most of the plays. Marson Chapman and Webster create powerful ghost stories.

The most familiar of all revenge ghosts is that of *Hamlet*. Shakespeare’s purely subjective apparitions of *Julius Caesar* and *Macbeth* illustrate the imaginative effect produced by relating the myths and emotions of the living (ghost of dead Caesar, Macbeth, Banquo’s ghost) and his other dramas such as *Midsummer Night Dreams* and *The Tempest* bring out the supernaturalism and symbolical representation of universal truth. In English literature the semi–religious dramas mainly focus on supernatural things such as God descending from heaven to intervene in human affairs. In the dramas most of the characters like Angels, Satan, Devils and the discarnate of almighty are present in most of the works. For example the plays on *The Fall of the Angels*, *The Temptation of Christ*, *The Transfigurations*, *The Harrowing of Hell* and *The Judgment Day* will illustrate how integral part of the conflict of human emotions is admirably seen in *The Sacrifice of Isaac*. 

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Emanuel Swedenborg published the *Arcana Coelestia* in London, 1749. In this he has explained the experience of seer incident which has happened in his life. Following this Franz Mesmer an Austrian physician introduced the idea of dream and the concept of *Animal Magnetism* in 1775. Matthew Lewis's *The Monk* (1795), an early example, is set in Madrid during the Inquisition and is the story of a monk who succumbs to sexual desire, a ghost known as the Bleeding Nun, and lovers separated by imprisonment. It is a story of terrifying encounters with the otherworldly, confinement in tombs, and violent hypocrisy. Coleridge’s *Ancient Mariner* and Keats’s *La Belle Dame sans Merci* are finest examples of its many offspring. The good fairies of Shakespeare and Herrick return in Bowles’s *Fairy Sketch*, Keats’s *Song of the Four Fairies*, Darley’s *Sylvia* and Hood’s *Plea of the Midsummer Fairies*. After this Shelley's *Queen Mob* (1813) and *Prometheus Unbound* (1820) bring out mythological believes. Sir Richard Blackmore’s *Prince Arthur* and *King Arthur* and Tennyson’s *Idylls of the King* (1889) bring out the soul of man.

Spiritualism is the base to bring occult events in literature. Some people developed this movement to follow believable events. Philip Holden says that “Spiritualism and the occult were omnipresent features of middle-class Victorian life. While middle-brow fiction such as Edward Bulwer-Lytton's *A Strange Story* and, most famously, George du Maurier's *Trilby* deal centrally with occult powers, it is difficult to find a late Victorian novel that does not in some way touch upon hypnotism, possession, somnambulism, or the paranormal” (Holden: 471).

Charles Dickens’s famous ghost story is *A Christmas Carol* (1843), and S. Baring-Gould, also wrote *Onward Christian Soldiers* (*Church Times*, 1865), and earned a good living providing tales of the supernatural to magazines. Despite the emphasis on ghosts and inexplicable events driven by forces of the spirit realm, much of the fiction classed as occult
or supernatural relied on down-to-earth depictions of events that could be investigated and contrasted with events from the spirit realm. In his first novel, *The Cock and Anchor* (1845), Joseph Sheridan’s *Le Fanu* established a pattern of horrifying atmosphere, inexplicable events, and material clues. In this story he presents a detailed understanding of the working of the system of justice and in later books he relies on material clues to advance parts of the plot.

During the Renaissance and Reformation there was unexpected development in the occult subject. In *The Woman in White* (1860) and *The Moonstone* (1868), a Gothic architectural setting is metamorphosed into a Gothic atmosphere of strange hidden mysteries, motives, crime, and sensational suspense. In Wylder's *Hand* (1864) the climax depends on identifying a particular kind of soil. Following this Henry James's *The Turn of the Screw* (1892), Dr. Holmes, *Elsie Venner* (1861) and F. Marion Crawford’s *The Upper Berth* are other examples. Mrs. Charlotte Perkins Gilman, a social worker, authored *The Yellow Wall Paper*, whilst the humorist, W. W. Jacobs, produced that able melodramatic bit called *The Monkey's Paw*. Wells was a prolific writer of short stories, many of which were of occult and fantasy themes, including such collections as *The Stolen Bacillus* (1895), *The Red Room* (1896), *The Plattner Story and Others* (1897), and *Thirty Strange Stories* (1897).

Bram Stoker's *Dracula* (1897) is only one of many vampire tales to capture readers' imagination. Guy Boothby's *Pharos the Egyptian* (1899), H.D. Everett's *Iras, A Mystery* (1896), and Ambrose Pratt's *The Living Mummy* (1910) are some of the novels carrying occult notion in different form. The early modern period is marked by the literal consumption of mummies as medicine, and the early nineteenth century by the visual consumption of the mummy as spectacle, the late nineteenth century is fascinated by the mummy as a sign that
may be consumed in popular fiction. Browning dreadful poem *Childe Roland to the Dark Tower* mentions the situation of horror in this way:

“Which while I forded – good saints how I feared
To set my foot upon a dead man’s cheek,
Each step or feel the spear I thrust to seek
For hollows, tangled in his hair or beard! (Albert: 1-4)

Following this the collections of Ghost stories like *The Stories of an Antiquary* (1904), *More Ghost Stories of an Antiquary* (1911), *A Thin Ghost* (1919), and *A Warning to the Curious* (1925) are published. These classics of the genre are some of the most powerful and disturbing ghost stories in the English language. Once again the modern period focused on all events of supernatural and superstitious events.

Supernatural and occult literature would also include determined horror as in M. R. James's *The Rats* (*Collected Ghost Stories*, 1931), or whimsy, as in E. G. Swain's *Bone to His Bone* (*The Stone Ground Ghost Tales: Compiled from the Recollections of the Reverend Roland Betchel, Vicar of the Parish*, 1912), or merely conveying the fantastic, as in the work of Lord Dunsany or James Branch Cabell. In *The Burning Court* (1937), for example, a woman claims to be the reincarnation of a seventeenth-century she-devil. In Toney Hillerman’s stories about the Navajo, many of the characters have extraordinary qualities, such as in *Listening Woman* (1978), or refer to mythical figures whose reality is left open as in *Skin walkers* (1987). Numerous people consult Horoscope, Demigoddess, Satanic Churches, Santero Priests and Witches. The beliefs of ancient are innumerous like the stars on the sky.
The occult thought is presented in most of the horror novels. In the modern period several novels are made into T.V serials, short films and films. 1970s, there were a number of attempts at occult detective television series. While not overtly occult detectives, the heroes and heroine of the sixties series *The Champions* starring Alexandra Bastedo, inherit occult powers from a Tibetan lama and use these powers to investigate crime.

Following this the occult novels are published by various authors such as Cherry Wilder *The Ghost Hunters* (1997), and *Aotearoa* (2001). Anne Rice is the author of horror/fantasy stories who wrote about vampires, mummies and witches. Her works have been a major influence on the Goth youth subculture, and she has published several works with sado-masochistic themes. She completed her first book, *Interview with the Vampire*, in 1973 and published it in 1976. In 1994, Neil Jordan directed a motion picture by the same name based on the story. Clive Barker, is one of the leading authors of contemporary horror/fantasy, starting out with pure horror writing early in his career, mostly in the form of short stories (collected in *Books of Blood 1 - 6*), and the construction of coherent, complex and detailed mythologies. Ramsey has also written several horror novels based on occult concept. Richard Carl Laymon, Stephen King and Dean Koontz published horror novels with occult concept such as *Amara* (2002), *The Lake* (2004), *The Glory Bus* (2005) and *The Woods are Dark* Restored and *Uncut* (2008).

Tamil literature is also one among the oldest literatures. Tamil literature is usually divided into three major divisions First Sangam, Middle Sangam and Last Sangam. There are countless writers who have written different kinds of poems, short stories, novels, and dramas. There is no proper evidence to identify its origin. The Sangam literatures consist of only poems and there are no other genres. The post-Sangam period (200-600 AD) is important for the composition of five great Tamil epics *Silappadikaaram, Manimekalai,
Jivaka-cintamani, Valaiyapati and Kundalakesi. These epics depict the beliefs of their society. For example in Silappadikaaram the woman protagonist has spiritual power to burn the entire Madurai city. Silappadikaaram gives us a full glimpse of the story indicating what to look for in the three settings at Puhar, Madurai and Vanji cities. The shock of sorrow kills the king and the queen on the spot. Kannagi's rage turns to the city of Madurai and she burns it down by her spiritual powers of a chaste wife. In the same way, the occult concept present in other epics.

It is believed that most of the works relating to the first two Sangams dealt with music and dance. Unfortunately all the works of these two Sangam are lost, except for Tolkappiyam, which is the oldest extant grammar dating back to 500 BC. The Sangam literature provides very valuable information on the social, economic and political life of the people living in deltaic Tamil Nadu in the early Christian centuries. All those works are focusing on different kinds of social beliefs and religious sects. When the writers write about the particular region or its ruler they compare their power with the God or other spirits. In this the occult events are merging with those of unbelievable imaginative powers.

Sangam literature is the base to bring all kinds of literary works. Most of the poetic works are fully based on religious faith. Vedic poets are called the rishis, the seers who visualized the archetypal truths of cosmic functioning at all levels of existence. Devatas of the Vedic poetry symbolize the manifestations of the divine force of the One Supreme. The Pandya king Malayattuvacan and his wife Kanchani (a Chola princess) performed sacrifice and a girl appeared in the sacrificial fire, aged three with three breasts. She was named Thathakai and she ruled over the land and conquered all the lands in her sight and went to Kailash and when she saw Shiva, she fell in love with him and her third breast disappeared and she married him in Madurai and became Meenakshi, while Shiva became Somasundarar.
and lived in Madurai. This legend is first written in Halasyamahatmayam (1400 AD) and later in a Tamil book based on it called Thiruvilayadalpuranam (around 16 century AD). The legend of Tatakai and Sundarapandiyan (1564) is also written by Sundarapantiyan. In this they have mentioned about the incarnation, fight with evil spirits, and superstitious events.

The religious works contain all kinds of beliefs of God and Goddesses. The Cholas were the great patrons of Tamil literature. One of the great figures of Tamil literature, Kamban, belonged to this period. He was the greatest of the court poets of Kulottunga Chola III (1178-1218 AD). He adapted Valmiki's Ramayana in Tamil in his Ramakatai or Kamba Ramayana, which is very unique in its style and technique. Valmiki, the poet of the Ramayana, is known as Adikavi (first among the poets), and the story of Rama is occasionally referred to in the Mahabharata. But both these epics were composed over a long period of time, not by one poet, but by many poets, for the purpose of oral transmission by singers and story tellers. The king Rama fights a battle with the demon king Ravana, who steals his wife, Sita, and holds her captive in his palace at Lanka (now Sri Lanka). Rama, with the help of the monkey army and Hanuman, rescues Sita. His triumph over Ravana symbolizes the victory of virtue over evil. This pattern, at the individual level, is a fight going on within the self between vice and virtue. The worship of the lingam associated with the cult of Siva was also in vogue as the Pattinap-Palai refers to temples where lingams were enshrined. Valmiki uses all kinds of occult concept in this epic. In these epic different kinds of monsters, ghost, Gods, demons, and demigoddess play important roles.

Crime and detective fiction is one more highly sought genre in Tamil literature of the modern era that has enjoyed extensive popularity in Tamil Nadu since 1930s. Well recognized writers in the years before Independence are Kurumbur Kuppusami and Vaduvur Duraisami Iyengar. From the 1980s to the present, top authors in crime fiction in modern...
Tamil literature comprise Subha, Pattukottai Prabakar, Sandilyan, Balakumaran, Sivan and Rajesh Kumar. These writers are often awfully creative, with hundreds or even thousands of short novels to their credit and one or more short novel issued in a monthly periodical. Indra Soundarajan, another iconic modern author, pens supernatural crime thrillers, normally pivoting around Hindu mythology.

In the modern Tamil literature various kinds of novels, dramas, and short stories are written under various genres. There are several writers writing different kinds of novels in the present occult concept. Some authors translated English novels into Tamil and some of them very much influenced by all kinds of beliefs. Akilan, Anuttama, Jayalakshmi Srinivasan, Kodainayaki Ammal, N.Parthsarthy, C.Subramanyam, Jayakant, Sundaram Ramaswamy, V.V.S. Aiyar, Kalki, Pudumaippittan, B.S.Ramayya, ASP Ayyar, Kalki Krishnamurthy, Sandilyan, Akilan, Vembu, Vikiraman, M. Karunanidhi V. Balakumaran, Sujatha, Prapanjan, Gothama Neelambaran, Aru, Ramanathan, Indra Soundarajan, Jegasiripiyavan, Na Parthasarathy, Mu Metha Sree Venugopal, Kovi Manisegaran, Ra Ki Rangarajan, Balasubramaniyam, Kannadasan Anusha, Venkatesh Venkatram, Dhiwakar, and Vish Waksen are considered as the famous Tamil writers and also they have written occult based novels.

Bram Stoker is one among the horror novelists. He has also written several horror novels and all those novels are bringing out various occult beliefs. The researcher has taken five of his major works - *Dracula* (1897), *The Mystery of the Sea* (1902), *The Jewel of Seven Stars* (1903), *The Lady of the Shroud* (1909), and *The Lair of the White Worm* (1911). In the same way Indira Soundarajan has also written various horror novels in Tamil literature. *Vittu Vidu Karuppa, Vikrama… Vikrama…Part – I, Sutriy Sutriy Varuvan, Jenma Jenmamai, and Vikrama… Vikrama Part – II*. In these novels he uses various occult thoughts. According to
the occult concept, the occult ideas are divided into several topics such as Beliefs of Evil (Demi God or Demigoddesses) power, Predictors, The role of Supernatural and Superstitious, Traditional Beliefs, Black Magic, Beliefs of Ghosts and Souls, Presence of hell and heaven and Re- Incarnation.

3.0. Nature is the foundation to bring the fear of unknown things. The supremacy of nature makes us fear. Human beings started to worship this nature in order to be away from their fears. Frenzy Hartman says “a person having created in himself an impersonal power may employ it for good or for evil, but if he employs it for his own personal gain, he bases that power, because in such case the sense of his personality become more permanent and his personality self has no power” (Frenzy: 126). Different kinds of worship are maintained in different types of religion. In that they create two types of worship, good and evil. There are several types of good and evil power present in this world. Human beings give separate name and form to those nature powers. Later the religious writers create more powerful characters in their religion in order to show their religious power and its supremacy. The notion reaches all the religions. The religious writers use different types of virtuous and evil characters in their works. In the end of the eighteenth century and the beginning of the nineteenth century, new genres rose to develop the art of writing in literature. In order to show their talents several writers introduced different kinds of evil characters in their novels. All those evil characters can be brought under the horror genre. When horror genre started to grow in literature various forms are given to the evil characters. For example Henry James’s The Turn of the Screw is best known horror story. It first appeared in book form, along with other stories, in 1898.

3.1. All the religion and society have several kinds of believers and with the beliefs they bring out the horror. Bram Stoker and Indira Soundarajan are very much used to such
believes and use various evil characters in their novels. Bram Stoker uses several kinds of character in his novel *Jewel of Seven Stars*. In this he brings out beliefs of an ancient Egyptian mummy. Pearcy Susan says “*The Jewel of seven Stars* becomes the mother of all mummy tales. It tells of an Egyptian queen (Tera) and of her reanimation in the contemporary world. Her tomb is discovered by an English Egyptologists…” (Susan: 197). In this characters such as Mr. Trelawny and Mr. Eugene Corbeck read a Van Huyn’s experiences. From his experience they knew the Valley of the Sorcerer and the Queen Tera. They are interested in finding the relevant information about a Queen’s Tomb which is located in the Valley of the Sorcerer. They find all the details about Queen Tera and the Tomb. They discuss their experiences with Miss. Margaret Trelawny and Malcolm Ross. In their discussion Mr. Trelawny believes that some power is present in the Queen’s Tomb.

Surely in both these cases there must have been some active intelligence awake, and with some other power to wild. “Mr. Trelawny’s answer was equally to the point: There was some active intelligence awake. I am convinced of it. And it wielded a power which it never lacks. I believe that on both those occasion hypnotism was the power wielded. (JSS: 108)

Demigoddess worship is popular in Hinduism. The religious people give different kinds of formation to their demigoddess. Numerous villagers believe in the power of demigoddess protecting their village.

Keshava clearly explains that “Demigod worship is generally frowned upon by Vaishnavas, those who are worshipers of Lord Vishnu or Krishna. According to Vedic teachings, the purpose of human life is to develop a love for God, so any other discipline or religious practice outside of loving God is seen as second class. The demigods, referred to as *devas*, are the chief deputies of the
Supreme Lord Krishna. …In the Bhagavad-Gita “Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods” (Keshava: 723).

In Indira Soundararajan’s *Athumattum Rakasiyam* the village people believe Demigoddess Kutti Nandaswami has some power to protect their village Aaeramvellikattu. Here Indira Soundararajan creates a group of village people and their belief of worshiping demigoddess Kutti Nandaswami. They are all accepting what the temple priest preaches because they believe in Demigod Kutti Nandaswami who speaks through the priest as a medium to deliver its ideas. After the theft of Kutti Nanda swami statue, the temple priest says.

We should not open the door for any reason. We should not install another idol of a deity in the temple at the same time Goddess herself guards the entire village. Goddess will punish those who are all against this and also there is no guarantee for their lives. The temple priest makes a chakra (it is made up of brass, in that the temple priest draws a chakra and writes some sacred words on it) and keeps it in front of the main door. After this no one create any trouble in this village. (AMR: 225)

3.2. Through the worship of demigoddess and evils spirits people believe that they may get blessings from it.

Geifodd Pwyll says “People who worship the Devil understand that they are animal organisms, and that they are subject to unconscious, animal urges. They understand that they are their bodies, they are their flesh, and that the shadow aspects of their selves are part of whom and what they are, no matter
how upsetting or disturbing these aspects might seem. They understand that
the more one knows about those dark aspects of the self, the less one fears
them‖ (Pwyll: 3).

Those who believe the presences of demigod or evil spirit practice all kinds of black
magic. With their meditation the demigoddesses or evil spirits appear in front of them and
give boon. With the notion several kinds of stories, legends and folk tales are available in all
the literatures to fetch fear.

These two writers mention the worshiping of evil spirits or demigoddess in their
novels. In Bram Stoker’s novel Dracula, one of the characters Dr. Seward runs to lunatic
asylum near Dracula’s new estate. Seward is the administrator of a lunatic asylum not far
from Dracula’s English home. Throughout the novel, Seward conducts ambitious interviews
with one of his patients, Renfield, in order to understand better the nature of life-consuming
psychosis. One of his patients Renfield believes that the evil spirit Dracula will give deathless
life. Dr. Seward keenly notices his activity and understands there is a power which controls
him. Renfield becomes totally normal in the full moon days but when he sees the giant Bat
(Dracula) he behaves differently. Ken Gelder observes “Dr. Seward, for example, the young
alienist who operates the private insane asylum so fortuitous locates next to count Dracula’s
London property”. (Gelder: 76). Ken notes the strange behavior of Renfield.

He suddenly redoubled his efforts, and then as suddenly grew calm. I looked
round instinctively, but could see nothing. Then I caught the patient’s eye and
followed it, but could trace nothing as it looked into the moonlight sky, except
a big bat, which was flapping its silent and ghostly way to the west. Bats
usually wheel about, but this one seemed to go straight on, as if it knew where
it was bound for or had some intention of its own…The patients grew calmer
every instant, and presently said, “You needn’t tie me. I shall go quietly!” without trouble, we came back to the house. I feel there is something ominous in his calm, and shall not forget this night (D: 85).

Hindu religious people worship several kinds of demigoddess or evil spirits. This kind of worship has started from the beginning itself. They get some blessings and boon from their demigoddess or evil spirits. Indira Soundarajan’s *Sutriy Sutriy Varuvan* is one of the horror novels that depict such kinds of worships. Jangama Nayaker is one of the characters in this novel. He believes and worships the demigod Naga. Due to his prayer of secret words, Naga (Snake) appears and gives blessings. He is proud of himself due to the achievement of his prayer. So he is discussing this with his worker Periyana.

What are you looking? Listen; have you seen the power of magical feats? He asks him like the victorious person and strokes his mustache. He takes the skin of the snake, folds into four and keeps inside the box. He takes the box then and goes into the puja room (SSV: 33).

3.3. The evil spirits or demigoddesses always create problems for the human beings. Without any form the evil spirits or demigoddess will kill those who are all going against them. This kind of horror creates more fear to the human beings. The horror writers use different kinds of unknown evil spirits and demigod in their works. Charles Partee observes “Evil spirits attack all human beings and while believers are greatly disturbed, they are not destroyed because Christ’s victory over death is extended to the members of Christ body” (Partee: 75). The same notion is mentioned by another critic regarding the evil spirits behavior. Campbell Thompson points out “There were the principal spirits, but which might attack man, witchcraft, sorcery, the evil eye, while cast a baneful glance…” (Thompson: 38).
In the same way several writers are written different kinds of novels in both English and Tamil literature.

Bram stoker’s novel Jewel of Seven Stars mentions the unknown evil spirit of mummy. Mr. Trelawny becomes unconscious due to the attack of some evil forces Mr. Sergeant Daw the criminal investigator wants to find out the exact reason. He is enquiring with Miss. Trelawny about the lamps which Mr. Corbeck missed in his hotel room. After examining everything he finds out some mysterious things have happened in the Mr. Trelawny house. Regarding this he discusses with Mr. Malcolm Rose. He believes that the evil spirit makes some problem in the house. Glennis Byron says “In the Jewel of Seven Stars he takes us into a strange and mysterious world, a world that seems to include various planes of existence and concludes simply by leaving us in a state of ‘complete uncertainty. This is a world ‘full of shadows’, a world in which, Malcolm Ross notes, it seems as though ‘all the real things had become shadows – shadows which moved … Shadows which had sentience’. On one level the novel initially seems to encourage the association of these shadowy disturbed effects with the occult, and set this in opposition to science, to the hard ‘region of fact’ with which Malcolm Ross and Sergeant Daw, a man characterized by the 'mechanical exactness of his mind' feel most comfortable” (Byron: 13). To bring out such concept in this novel Mr. Sergeant Daw says,

This is a strange affair altogether. Miss Trelawny has just been telling me about the stolen lamps, and of the finding of them in the Napoleon cabinet. It would seem to be another complication of the mystery; and yet, do you know, it is a relief to me. I have exhausted all human and natural possibilities of the case, and am beginning to fall back on superhuman and supernatural possibilities. Here are such strange things that, if I am not going mad, I think
we must have a solution before long. I wonder if I might ask some questions and some help from Mr. Corbeck, without making further complications and embarrassing us. He seems to know an amazing amount regarding Egypt and all relating to it” (JSS: 65).

In Hinduism the village people believe in the presence of God Karuppa. Ratnaveera says “Lord Karuppaswamy is considered to be the guardian God of the village where His temple is situated. According to common belief not only does this Great God scare away evil spirits and protect villagers against evil diseases and ill fortunes but also punishing erring persons. Gods other than Karuppaswamy are Lord Ayyanar and Lord Madurai Veeran. The statues of these deities are found at the boundaries of villages” (Ratnaveera: 2). Indira Soundarajana brings out the fearful believes of demigod Karuppa. In this novel the village people do everything with demigod Karuppa’s permission because those who are all doing anything wrong against demigod Karuppa will die soon and without his permission nothing will happen in the village. But in the village one of the robbers has stolen some ornaments and documents from the village people. When they come to know of this they assemble in demigod Karuppa temple and discuss the matter.

Hey old man….We do not do anything against Goddess Karuppa…why are you trembling…go bravely without any murmur. We are doing everything by Goddess Karuppa’s orders and nothing will happen to us. It will never give any problem….‖ (VVK: 30)

3.4. Everyone believes that most of evil spirits are wandering in the midnight. People worship different kind of evil spirits, demon, demigod, and demigoddess in the midnight. Those who worship different types of evil spirits in the midnight know the
supremacy of evil spirits. Those who sacrifice their soul to their favorite evil spirits or demigod’s get blessing from the evil spirits or demigoddess. The more powerful evil spirits have the power to control the other evil spirits and also they can appear in any form. The great poet Milton uses this notion in his epic *The Paradise Lost*. Josiah Priest says that “all evil spirits are under the control of one chief Satan, the devil, who is more powerful and wicked than those which his inferiors are” (Priest: 256).

Bram Stoker’s novel *Dracula* is the best example for this. The evil character Count Dracula has the power to do anything according to his wishes. Rulian Fajar says “The Count can defy gravity to a certain extent, being able to climb upside down vertical surfaces in a reptilian manner. He has powerful hypnotic and mind control abilities, and is also able to command the loyalty of nocturnal animals such as wolves and rats. Dracula can also manipulate the weather, usually creating mists to hide his presence, but also storms such as in his voyage in the Demeter. He can shape shift at will, his future forms in the novel being that of a wolf, bat, dust and fog. He requires no other sustenance but fresh blood, which has the effect of rejuvenating him. Without it, he physically ages at an accelerated rate” (Fajar: 7). After Lucy’s death Dr. Van Helsing and others make arrangement to kill the Dracula. Dr. Van Helsing explains the power of Dracula because the others may not know about it activities and behavior. In that he explains the experiences of Jonathan Harker. Then he explains about Dracula and it gets more power from the midnight and also it gives deathless life to those who dedicate their soul to him.

…..cunning be the growth of ages, he have still the aids of necromancy, which is, as his etymology imply, the divination by the dead, and all the dead that he can come nigh to are for him at command, he is brute, and more than brute, he is devil in callous, and the heret of him is not, he can, within his range, direct
the elements, the storm, the fog, the thunder, he can command all the meaner things, the rat, and the owl, and the bat, the moth, and the fox, and the wolf, he can grow and become small, and he can at times vanish and come unknown.

(D: 178)

The demigoddess Kali worshipers exist all over the world. Kali is the more powerful demigoddess. Those who sacrifice their soul to the Goddesses Kali will get whatever they want. This is common belief present in every century. There are different kinds of kali worship in Hinduism. To mention this Kalikapurana mention about the Goddesses kali and her power like “The demon started to worship Bhadra Kali and when Mahamaya appeared to him again in a later age to slaughter him again, he asked a boon of her. Devi replied that he could have his boon, and he asked her for the favor that he would never leave the service of her feet again. Devi replied that his boon was granted.

3.5. In English and Tamil literature writers use different types of portrayal in their novels. All these are basically present in the society. Most of the people believe that God or evil spirits give various boons to their worshipers. With the boon the worshipers can do unbelievable things in this world. Most of the horror writers use this concept in their novels to bring horror in their works. The Mummy brings out such events. Michael David Bailey says “Prayer and Blessings containing holy words might also be used to this effect. Moreover, these two elements could be combined in a ritual that begins to appear as more magical” (Bailey: 134).

These two writers bring out such unbelievable events in their novels. Dracula brings out such a powerful character. Count Dracula is doing unbelievable things in this novel. Count Dracula is approaching Miss. Lucy Westenra and Miss. Mena Murray in the form of mist. Dr. Seward explains the power of Dracula and how these women characters come under
his control. David Punter and Glennis Byron observes: “His presence is felt thereafter primarily as a troubling presence in the mind first Lucy and then Mina. When Arthur observes of Lucy that there is something preying on my dear girls mind” (Punter et.al: 231).

As Seward states that they "all recognized the Count," it is safe to infer that a discussion ensued...Seward, who is narrating at this point, notes that all of this was visible by moonlight. They never light the lamps in the room until a cloud passes before the moon. Once they light the lamps, the figure has escaped as a mist, despite the fact that the door was closed. When they claim to recognize the Count, Seward writes, "His face was turned from us, but the instant we saw, we all recognized the Count? In every way, even to the scar on his forehead. (D: 147-298).

In Tamil literature such concepts are used in the various forms. To identify this Dinesh Bishnoi says “...negative use of energies and power by jealous and malicious so called tantric (magic) whose main objective is to harm others for something or influence them to do wrong, negative or unsocial. It is the evil side of the celestial cycle or negative energies. Black magic can be used to harm or hurt another person by performing certain type of tantric rituals even at a faraway place (Bishnoi: 2). In Indira Soundarajan’s Vikrama...Vikrama Part – I the powerful character Nanthan Bhiragi is doing several unbelievable things. He is almost like Dracula. With the evil power he controls those who are against him. Wherever he wants to go, he changes his appearance or uses some black magic pigment in order to escape from others. He is identifies a person’s character with the blessings from evil power. He wants to meet Vikraman who is working in Udayajoth Newspaper. When he enters into the office the receptionist, Nirmala asks the details about Nathan Bhiragi in order to escape from her
questions. He tells all details about the receptionist Nirmala. She wonders as this is the first time Nanthan Bhiragi sees her. Nanthan Bhiragi and Nirmala talk with following way…

On the way…

Are you Nirmala?

Yes…How do you know my name?

Your birth date is 08-08-1975…right? (VV: 280)

Nirmala gets sudden shock…

How you are telling that?

That is Nanda…. If I see a person’s face the next moment I can tell about them.

How…how… how you are telling like that?

I am an Occult Science Doctor.

Do not know….. What is meant by Occult science…?

Sorry….

I never heard about such word so far? (VV: 280)

3.6. Finding the secret of evils power is difficult. In the occult subject knowing evil power brings more fear. Some group of people are trying to find evils power. Those who try to find this want to learn more from it. Most of the worshipers dedicate their life to finding the secret of evils power. Robert Rapley says “During the period, it was increasingly thought that the Devil’s evil was being practiced not only by demons but by men and women who worshipped and used his power malevolently on those around them. There were essential characteristics which or Sorcerer pact of allegiance to the Devil, in which homage of some kind was paid to him and a power that was given in return to do harm to others” (Rapley: 98).
These two writers include this idea in their novels to bring horror. Bram Stoker’s novel *Mystery of the Sea* belongs to this. Archibald Hunter and Marjory Dark find the secret of treasure with the help of cipher code. Every day they meet in the old chapel. Near this chapel they find the secret cave. It leads to reach several places. At the end they find that it leads to a treasure buried in the area over 300 years ago by the Spanish Armada. The secret blackmail gang wants to know the secret of the Old Chapel and also the activities of Marjory Dark. When they are discussing about this in the midnight near the Old Chapel Archibald Hunter and Marjory come together. After seeing them they hide near the place and listen to what they discuss. From the beginning they do not know about them and also predict that some fearful incidents are going to happen. To identify this McNally Raymond says “…adventurer Archie Hunter discovers sixteenth century Spanish writing in code which he deciphers with great difficulty it pinpoints the location of a treasure” (Raymond: 222). Here Archibald Hunter said to Marjory…

There are people there. I hered them talking!” My blood began to run cold. In an instant all the danger in which Marjory stood rushed back upon me. Of late we has been immune from trouble, so that danger which we did not know of seemed to stand far off; but now the place and the hour, the very reputation of the old chapel, all sent back in a flood the fearful imaginings which had assailed me sine first I had known of the plot against Marjory. (MS: 128)

Ayyanar or Sathanar worship is a very ancient ancestral clan-based worship system linked to nature and fertility worship. The festivals of Ayyanars are celebrated in Sacred Groves during spring season by all the related clan. Ayyanar shrines are usually located at the peripheries or boundaries of rural villages and the deity is seen riding a horse with a sword (Wikipedia). Indira Soundarajan’s novel *Athumattum Rakasiyam* leads to find the secret of
Demigod Kuttinanda Swami. Traditionally Village people worship demigod Kuttinanda Swami. Chandra Mohan wants to know the beliefs of the secret of village people. He wants to meet any one in the lower class and meets Ezhumali in Aaeram Velikkadu. Ezhumali is eager to tell the entire secret of the village. In their discussion he finds out some group of people are ready to give some problem to him. His wife’s death also occurs in an unbelievable way. Ezhumali warns him to protect his life because there is some secret behind in Kuttinanda Swami temple’s sanctum sanctorum. When they are discussing this Ezhumali says

Brother…here after you should be intelligence and beware of everything. My future is there, the way you are behaving here after. - When speaks with him at the time he looks surrounds again and again. (SSV: 50)

3.7. Miracles continuously happen in this world. To find this most of people sacrifice their entire life. They believe that miracle events are getting done by some powerful forces it may be good or evil spirits. "The meaning of spiritual used here is the same, but we believe that miracles are empowered and thus effectuated by the Holy Spirit or by the evil spirit. We will use the term spiritual as an etiologic descriptor of miracles since Paul in I Corinthians 12:10 states that one of the gifts of the spirit is miraculous powers. Miraculous happen by the power of the spirit. Others report miracles in our day. There are many books and articles relating to miracles in the literature” (Ellens: 265). The believers research in this and may get successes but a few of them dedicate their soul to achieve their goals. The Magicians and Sorceress are best examples for this. With the help of good or evil spirits they try to get success in their lives.

These two writers exactly use such things in their novels. Bram Stoker’s Mystery of the Sea brings out miraculous events. The protagonist Archibald Hunter comes to Cruden Bay, Aberdeen shire, for his annual holiday, he looks forward to a tranquil stay for a few days
by the sea. Here he feels something going to happen. Suddenly, he has a vision of the man carrying a coffin and the two women walking behind. Suddenly, he sees the three walking normally again. Then he sees a seer woman, Gormala. She has seen Archie’s shocked look and tells him that he has the gift (knowing future) of “Second Sight”. In *The Mystery of the sea* whose hero, Archie Hunter, has a vision of a grisly procession of wraiths from wrecks on the treacherous Scours coming ashore at Cruden Bay. After knowing this power Archie never believes that but later he comes to know all the mystery of the sea and the vision which he sees. The experience is narrated as follows:

In my secret here I not only believed but knew that some instinct within me was guiding my thoughts in some strange way. The sense of occult power which is so vital a part of divination was growing within me and asserting its masterdom, and with it came an equally forceful desire of secrecy. The Seer in me, latent so long, was becoming conscious of his strength, and jealous of it. At this time, as latent so long, the feeling of strength and consciousness grew, it seemed to lose something of its power from this very cause” (MS: 17).

Indira Soundarrajan has written different types of miracle novels. He uses such miracles in his novel *Vikrama...Vikrama Part – II*. Here one of the characters Bhiragi knows all the powers. Bhiragi is a Sorceress and can control several good and evil spirits. He feels that the Palm leaf - manuscript is a wonderful thing to know the future. He performs several miracles in his life and he controls some miracle events. He is eager to know his birth detail so he asks his devotee to read Palm leaf- manuscripts. In that he reads “the vision will depart from you, the heavy lightning and thunder will take it away from you”. After this he wants to know exactly about his future life so he calls one of the Yetcheans (Demon – like power). It
appears in a gigantic shape. Bhiragi asks about his future to the Yetchean because this angel knows the entire details of the three worlds. It explains everything clearly and disappears.

In occult subject nature powers and prediction play a major role to bring out several kinds of believes in human life. Unbelievable events bring all kinds of fear to the human beings. In order to escape from their fears, they want to know about the future. In these situations different types of people bring future events with the help of astrology and the power of nature. According to the great epics and religious books the horror writers identify Soothsayer, Astrologer, Seer, Sorceress, the believer of evil spirits and demigod worshiper, and foreteller to add spice to their works. Most of these characters are based on religion. People like Soothsayer and astrologer predict what will happen in future. In the present century, these kinds of people are still living and most of the people follow their words. In English literature Shakespeare has introduced people like soothsayer in his play Julius Caeser.

“Caesar: Who is it in the press that calls on me? I here a tongue shriller than all the music Cry "Caesar!" Speak, Caesar is turn'd to here.

Soothsayer: Beware the ides of March.

Caesar: What man is that?

Brutus: A soothsayer bids you beware the ides of March. (Shakespeare: 15-19).

Following these different types of predicting characters are introduced in English literature. Like this several characters are seen in Tamil literature for example in the early period Saints and Yogis predict what will happen in future.

4.1. Astrology is the base in most of the religion. The astrologer uses this as a tool to predict what will happen in future. With this power they can find out the secrets of one’s
life. Most of the horror writers are consciously or unconsciously use such beliefs in their novels. With the belief of astrology the evil or demigod worshiper chose a good time to start their activities. Several people follow this in their life in the present century.

Bram stoker brings out beliefs of Astrology in his novels. In The Jewel of Seven Stars, he uses this concept to bring out the belief of Astrology. Astrology is a more powerful fixation in the ancient period. As a "secondary superstition," however, it relies upon an irrational authority. In the ancient time queens and leaders used it. For example the Queen Tera is very much influenced by Astrology and because of that she exactly fixes the Tomb. Mr. Trelawny reads these things in Queen Tera tomb. He explains everything to his friends. Macfarlane Karen points out that “In The Jewel of the Seven Stars, Trelawny attempts to reconcile ancient and modern sciences by drawing ‘light rays and radium’ into his assertion that ‘we may find that Astrology (has) a scientific basis’ of which ‘we are profoundly ignorant’ (Stoker 1975: 180)...the occult and astrology operating as "an ideology for dependence, as an attempt to strengthen and somehow justify painful conditions which seem more tolerable if an affirmative attitude is taken towards them" (Karen: 21).

Astrology plays an important role in Hinduism. Most of the Puranas, Legends, and Epic are full of these things. Astrologer too plays a major role. Indira Soundarrajan uses belief as weapon to create Astrologer in most of the novels. For example in his novel Yanthira Jalam he brings out the power of astrology. In this novel characters like Narasimman, Rajagobal and Booma believe the Astrologers words. Narasimman decides to make an arrangement for his daughter. He goes to meet the Astrologer with his daughter horoscope, after verifying her horoscope the astrologer says “If your daughter gets married the bridegroom will die within a year” (Soundarrajan: 136). After this Narasimman is unable to do anything, his wife asks about this and he says “the Astrologer said: you should not
make engagement for your daughter. It will lead to death” (Soundararajan: 158). The beliefs of astrology and the astrologer present in most of his novels. For example Astrologers play a major role in his novel *Athumattum Rakasiyam*. Here Rathinasababathi is very much interested in astrology. After the death of Chandra Mohan’s wife, he disappears. His parents want to solve this problem, so they call an Astrologer. The astrologer uses some sea shell and finds the solution to their problem and also he says where he stays.

A girl will solve all the confusion with the blessing of Goddess Nanthankuti. She is the queen of knowledge and also she is a virgin woman (Radha). Here after everything is in her hand….. No….he takes rest in a place with solitude. I am seeing a hill temple where he stays. Within a few days great change will happen in Aeramvelikadu village... (AMR: 124 - 244)

4.2. If Evil spirits or Demigoddess occupy one’s mind it can easily drag them according to their wish. Those who are all affected like this know the entire movement of those evil powers. This kind of believes exist in all religions. There are several people possessed by the good or evil spirits. Angus Wilson says “evil is being destroyed all the time by our psychological knowledge. Old people, children, the simple- all our symbols of innocence can be turned inside out to express evil forces, but the strategy will no longer shock as it once did, because psychologists have told us now that children and old people and simpletons are capable of being very evil” (Wilson: 192). Based on this several novels are published in both English and Tamil.

Bram Stoker also uses this device in his novel *Dracula*. Mena Harker is affected by the Count Dracula. Van Helsing and other important characters try to destroy Dracula. Dracula escapes from them but mockingly he communicates with Mena Harker. Holden says
“The clearest metaphoric representation of a simultaneous desire for correspondence and split between exterior and interior in Stoker's novel is the Count's coffin. The coffin travels from London to Romania by water: one might call it a portable closet, into which Dracula can vanish at will. Mina's occult connection with the Count after he has made her ingest his blood enables her, under hypnosis, to reveal the contents of the coffin, contents which are, like much of the occult in the novel, banal. There is darkness, Mina repeats at times” (481).

Van Helsing and others do not identify him. In this situation Mena Harker is unable to sleep and feels something to say to Van Helsing. She requests Harker to bring Van Helsing. When he reaches her room she asks him to make her sleep. In her unconscious condition she starts to say about where the Count Dracula is. She says…

Where are you now?

The answer came dreamily, but with intention. It were as though she were interpreting something. I have hered her use the same tone when reading her shorthand notes.

I do not know. It is all strange to me!’

What do you see?

I can see nothing. It is all dark.

What do you here?’ I could detect the strain in the Professor’s patient voice.

The lapping of water. It is gurgling by, and little waves leap. I can hear them on the outside.’ (D: 236)

Indira Soundarajanan brings such characters in his novels. For example in his novel *Mandira Veral* he conveys such incidents. In this one of the characters Prabu knows what
will happen in future. He gets this power due to his previous birth of virtuous deeds. In his mind’s eye he sees an old saint coming to his home and discussing with his father. After a few days the same incident happens in his house, so he says “just now I saw the same incident in my mind’s eye, now directly... how...how?” (Soundarajan: 112). In *Sutriy Sutriy Varuvean* he portrays characters such as Pragalathan and Ranjitham who will very much predict what will happen in future. For example when Ranjitham starts to pronounce the sacred words she sees some scenery in her thought. In the beginning she is not at all bothered about such scenery. But when everything happens continuously in the real life she is fearful about it and also believes that she has the power to tell the future events related to her life. For example when her husband goes to school to pick up their daughter, unfortunately an elephant runs towards them and tries to attack them but luckily they escape from it. When Pragalathan starts to tell all these incidents to his wife Ranjitham, she eagerly listens and says the same incident she saw in her mind in the morning itself. But Pragalathan never believes these. But she tries to prove the appearance of the elephant.

> Bell was also in its neck... Isn’t it?
> Exactly... how do you know?
> It appears in my thought
> Listen .... Ranjitham says everything which is acceptable!
> Ho! If I am telling lie what is the use....I am not sour when I started to say those sacred words after that only I can get these scenery which are present in my thought” (SSV: 222).

4.3. Bram Stoker’s novel *Dracula* brings out possessed characters. For example Miss. Lucy Westenra and Mrs. Mina Harker are possessed by Count Dracula. After the death of Lucy Westenra Mrs. Mina Harker come across several problems particularly from count Dracula who tries to possess her. Regarding this Carol Margaret Davison say “Once Dracula
or psychoanalysis takes hold to borrow from Mina Harker who is equally possessed by both…because night largely becomes a space where eternally wakeful meaning rather than rest dwells…” (Davison: 119). When she is with Jonathan Harker she is finding Count Dracula appear as a young man. Jonathan Harker is unable to identify him but Mrs. Mina Harker easily finds him so she says.

I believe it is the Count, but he has grown young. My God, if this be so! Oh, my God! My God! If only I knew! If only I knew!’ He was distressing himself so much that I feared to keep his mind on the subject by asking him any questions, so I remained silent. I drew away quietly, and he, holding my arm, came easily. We walked a little further; and then went in and sat for a while in the green Park. (D: 131)

The demigoddess worshiper very much involves to hearing spiritual message. Indira Soundarrajan uses this in most of the novels. For instance in one of the novels Mandira Viral Kumarasami and the saint decide to go inside the forest to see the dead body of the saint guru. The dead body is preserved with some medical herbs. It looks like a mummy. According to the saint guru his body will get life again when a baby will born with magical fingers. But Kumarasami does not believe the saint master’s spiritual message regarding this. He says “Sami…there are so many miracles happening in this world. I saw such incident. But I never heard of a dead person or a dead body getting life. I thought that it will never happen”. But later a baby is born with the magical finger. Kumarasami believes the spiritual prediction of the saint guru” (Soundarrajan: 28). Indira Soundarrajan also brings out the same concept in his novel Vittu Vidu Karuppa. The village people and Anaimudi Dhaver believe that the temple Priest is possessed by a Spirit which sends spiritual message. The village people are waiting for his spiritual messages because everyone should do what the priest
says. Even marriages should also arrange through his spiritual message. The priest invites all of them to celebrate the temple festival. This festival happens in every full moon day. At the time of temple festival, the temple priest is possessed by Goddess Karuppa. In this situation any one can ask something related to their village and welfare of their family. The Possessed Priest gives sufficient answer for those questions and tells them what they should do in the days to come. At the time of festival they are sacrificing their animals to Goddess Karuppa.

The mob come together and starts to murmur “Karuppa (Demigod) possesses him….demigod Karuppa possesses him… the temple Priest never looks down his head always looks up the sky… Are you Karuppa… an aged man comes and asks him. “Yes…I have come over him” the answer comes from the Priest. (VVK – I: 148 - 149)

4.4. Bram Stoker and Indira Soundarrajan believe in this kind of secret things. This leads the story in a successful way. For example Bram Stoker’s novel *Mystery of the Sea* explains the secret of the codes. Archie helps Marjory from the thick tides. Later he visits the market place where he buys an old wooden table. In it Archie discovers a chest full of old documents, the documents that are made up of messages but all those are code revealing the location of the lost treasure of the Spanish Armada. Regarding this Mike says “Archie purchases an old oak chest from an auctioneer. In this chest are very old, yellowed, papers written in an odd cipher code. Being curious, Archie and Marjory undertake the task of deciphering the code. Once they do, they find that it leads to a treasure buried in the area over 300 years ago by the Spanish Armada” (Mike: 4). Archie Hunter wants to know the details of codes. So he decides to tell all the details to Marjory.

It was only a rudimentary idea, a surmise, a possibility; but still it was worth going into. It was not any cause of undue pride to me, for it came as a
corollary to an established conclusion, rather than as a fine piece of rea-soning from acute observation. The daters of the let-ters gave the period as the end of the sixteenth century, when one of the best ciphers of that time had been con-
ceived, the “Bilateral Cipher” of Francis Bacon. To this my attention has been directed by the work of John Wil-kins and I had followed it out with great care. As I was familiar with the principal and method of their cipher I was about to detect signs of its existence; and this being so, I had at once strong hopes of being able to find the key to it. (MS: 51)

In Tamil literature most of the poems in Sangam period were written on the palm leaf manuscripts. This notion was used as a weapon to make imagination real. Indira Soundararajan uses this notion in most of his novels. Thenkizakku Minnal, for example, is one among them. The characters such as Chandarmoulieswarar and Kulathu Nayaker know all kinds of evil worship. Chandarmoulieswarar has written everything about his worship and the power of evil spirits. The manuscript is kept on the idols room and also he warns them not to worship such evil spirits. After his death, his grandson reads those manuscripts and says “the book of magic says those who are all involving in the exorcist life will die of poison. But I overcome those things. My generation has violated this. It should be protected from the snakes…” (Soundararajan: 98). In the same way he uses the manuscript as a play in his novel Vikrama... Vikrama.... In this novel one of the characters Thillinayagam finds out the Vikraman’s palm-leaf manuscripts. When he gets that, he explains everything to his son. They believe that this is the thirty-second incarnations of King Vikramathithan because of that they get the palm leaf manuscripts. When they start to read the first manuscript it reads “do not open this in the absence of the concerned person”. At the same time it tells what are the natural events happen when the king comes to know about this. And also it tells “the problem is Vikraman never accepts all these things but later he accepts everything.”
My dear son...you go...King arriving here. In this modern century he was born again and coming here, everything will be successes...but due to his deeds he is unaware of all the incarnations. Little bit little only he will know about everything. (VV: 68)

4.5. From the time immemorial everyone believes in Saints, Yogis and Seers all over the world. They have the power to create all kinds of confusions. Horror writers use these kind characters in their novels. Ganga Ram Gary says that “Hindus have always honored and remembered Seers, Saints, Mystics, Yogis and the man of learning. These Godlike man who, from the remotest times, have written or spoken on the whole gamut of issues concerning man and his universe with their themes ranging between spiritual and scientific, sublime and secular, philosophical and earthly, mystical and mundane, enigmatic and even erotic. These mystics achieved the human spiritual potential. Through rigorous penance, austerity, asceticism and perhaps through certain yogi/mystic techniques to again a glimpse of higher reality behind the apparent phenomenal world” (Gary: 230).

These two writers use such characters in their novel. With these characters they bring out incredible situation in their novels. These characters can do whatever they want. Bram Stoker mentions a seer woman in his novel The Mystery of the Sea. The protagonist Archie wants to know the secret of mystery of the sea and also he is trying to know the secret of the cipher code. With the code he finds the secret way of heaven which is under the Lamed flood. He is finding this because he wants to protect his wife Marjory from the black-mail gang. In this situation Gormala helps him to find her. Snef Coral says “Gormala haunts Hunter thought the novel, frequently reminding him of his own occult abilities and reinforcing for the reader that science cannot provide the answer to everything. In fact, without Gormala, Archie would not have been able to swim to the boat where Marjory was held captive and
rescue her. The rescue scene is fully of mysterious details, for the dying Ghormala advises Archie to use her power” (Coral: 106). After her advice he rescues his wife.

Oh, Laddie, laddie!” and said no more. Then I told her of how Marjory has been carrid off by the black-mail gang; I felt that she was entitled to this confidence. When I had spoken, she beat with her shut hand on the top of the wall and said in a smothered way: Och! if I had but kent: if I had but kent! To think that I might hae been watching them instead of ‘speerin’ round yon hoose o’ your, watching to wring yer secret frae ye, an’ aidin’ yer enemies in their wark. First the outland man wi’ the dark hair, an’ then them along wi’ the black man wi’ the evil face that sought ye the nicht gone. (MS: 225)

In horror genre most of the writers use these types of characters in their. Saints, Yogis, and Seer characters are present in Indira Soundarajan novel Vikrama...Vikrama. Nanthan Bhiragi orders Vikraman to get his sword because then only he will get his power back and also he can know about his secret of birth. Vikraman decides to go Gana Mountain because there only he can get the sword. In the mountain some of the tribal people want to see the naked Yogis. Vikraman and others ask about this to the bus conductor and he explains all the details of the Yogis. In the same way Indira Soundarajan’s Maaya Vizhigal introduces the character Karuppaswamy as a powerful Yogi. He knows everything for example Natherikalari is a kind of power and with the help of this the yogis can do whatever they want. Regarding this the other character explains “Natherikalari’s power can make anything for you and me. With the single sight the yogi can order us to kill. We are also doing without any challenge and also die according to his order” (Soundarajan: 86). Vikraman gets out of the bus running in the same direction. Unfortunately Vikraman falls down from the mountain, gets injured and becomes unconscious. The Yogis secures him and gives proper treatment to
his wounds. When he wakes up from his unconscious state, he looks the entire place. There are several Yogis who do different types of meditations but they never bother about his looks. So the discussion starts with them.

Why are you laughing...? Who are you...? (V.V: 407)

Do not ask any question …first of all tell us about you….

I am…I am…in spite of that why do you bother about me? How do I come here? (VV: 408)

“If we subject everything to reason, our religion will have nothing mysterious or supernatural in it. If we violate the principles of reason, our religion will be absurd and ridiculous”

- Blaise Pacal

Supernatural is regarded as caused by some force beyond the laws of nature, superstitious means the excessive willingness of belief in the supernatural. Religious miracles are typical of such “supernatural” claims, such as spells and curses, divination, the belief that there is an afterlife for the dead, and innumerable others. Supernatural themes are often associated with magical and occult. Religion is the base to bring such beliefs for example A.J Carlson says “the supernatural in the sense of religions or a religious attitude toward nature and life is nearly universal among men at some stage of development” (Carlson: 86). There are different kinds of supernatural occurrences happening in this world. People believe and are afraid of supernatural and superstitious events because of its power of destruction. When they see it as more powerful they also get more fear. Believes reach everyone as they start to worship or get fear out of this.
5.1. Bram Stoker and Indira Soundarrajan bring out the presence of occult concept. These two writers use different forms of super natural and superstitious characters in their novel. Bram Stoker brings out certain supernatural events in his novel, *The Lair of the white Worm*. For example in the Lesser Hill, Adam Salton finds some snakes killed on the previous morning by the mongoose. Wright Julia says ‘Adam and those with whom he is allied, the orient is the source of forces that are used only when necessary for defiance…the powers are used to protect Lilla and the mongooses are used only to rid the area of dangerous snakes” (Julian: 200). From the beginning Adam discovers a child who is bitten on the neck. Adam has doubt about Lady Arabella because Sir Nathaniel said about the white worm. He wants to know the secrets so he goes to Diana’s Grove with the mongoose to prove his suspicion. At that time supernatural events happen in front of him because Arabella behaves in an unusual way. The mongoose attacks Arabella who shoots it to death. She tears another mongoose apart with her hands. Adam Salton gets confused due to her behavior. He finds some strangeness in her whether she is a woman or snake because the mongoose attacks snakes but here it attacks the woman.

Look out—look out! The animal is furious and means to attack.
Lady Arabella looked more than ever disdainful and was passing on; the mongoose jumped at her in a furious attack. Adam rushed forward with his stick, the only weapon he had. But just as he got within striking distance, the lady drew out a revolver and shot the animal, breaking his backbone. Not satisfied with this, she poured shot after shot into him till the magazine was exhausted. There was no coolness or hauteur about her now; she seemed more furious even than the animal, her face transformed with hate, and as determined to kill as he had appeared to be. Adam, not knowing exactly what to do, lifted his hat in apology and hurried on to Lesser Hill. (LWW: 26)
Indira Soundarrajan’s *Ueri Thirudathey* brings out supernatural events. The Cauvery River is as usual flouting but sometimes the water level is increasing as well as decreasing. But Sriranga Bhramanas do some kind of puja to the river Cauvery. Worshiping the water level is unusual but the supernatural belief makes them to worship. In *Athumattum Rakasiyam* he introduces a typical family. The family very much believes the presence of demigoddess Kuttinanda. The protagonist and his wife come from foreign country and they are unaware of all these things. The protagonist Chandra Mohan does not believe the presence of God and Demigoddess. When he is arguing this with his cousin Gobal in the coconut grove a bunch of unripe coconut fall on towards Chandra Mohan head but luckily he escapes from it. Chandra Mohan and others are watching this because there is no trace of cut on the stalk in the coconut bunch. Gobal and others believe that some power tries to kill him. Gobal calls Chandra Mohan to leave the place.

Gobal and Chandra Mohan are walking in the coconut grove.

Gobal… Where we are going?

They discuss about the presence of supernatural and superstitious events. As an educated person Chandra Mohan does not accept the presence of supernatural and superstitious event. He continuously speaks like that when all of a sudden, a bunch of raw fruits rush towards Chandra Mohan’s head but luckily he escapes. (AMR: 29)

5.2. In the superstitious events animals and birds are involved more than other beings. People believe that animals and birds are the symbol of God or evil power. Some animals are treated as good spirits but some animals are treated as evil spirits. For example animals like Wolf, Horse, Dog, Cat, and Buffalo, birds like Owl, Parrot, Peacock, and Crow, finally reptiles like Lizards and Snakes play most important role in religion. Denise Chao
says “The snake is a common symbol in the religious beliefs, ceremonies and legends in many cultures. The odd appearance of the snake, its unwinking eye and its awe-inspiring ability to cause instant death, the fear, horror and loathing with which it is regarded by men, all have combined to bring about mythological stories in many different parts of the world. Man's ideas of the snake have always been ambivalent; it is a creature crawling on the earth that also suggests rebirth in its ability to shed its skin and be revitalized every spring” (Chao 193).

Based on this belief several authors use different kinds of animals and birds in their novels. Religion is formed on all these kinds of beliefs. Most of the religions believe that snake has the supernatural power. With the help of this several writers have written different kinds of novels in both English and Tamil literature.

Bram Stoker and Indira Soundarrajan believe in the supernatural powers of Snake. In The Lair of the White Worm Arabella March believes in snake’s power. In Diana’s Grove, Arabella protects a big white worm (Snake) and also she gets power from it. It lives in a big well. Adam Salton and Oolanga are suspicious about this so they secretly go inside the Diana’s Grove with their pistol to kill the monster. Arabella March knows their idea and she also decides to kill Oolanga because he tells everyone about the secret of the pit and the white worm. When they are inside the Diana’s Grove, Adam Salton sees the terrible death of Oolanga. It is done by Arabella with the help of snake power. Here Gary Westfabl observes “The common belief that snake possesses the power of hypnotism, also relevant is Bram Stoker’s Lair of the White Worm, which futures a gigantic were-snake with hypnotic power who may also be Lady Arabella March” (Westfable: 730).

In Tamil horror novels various kinds of cults are present but snake is one among them. Snake belief is a major concept in most of the epics and legends in Hinduism.
Regarding this Denise Chao says “The period of penance, as in the case of mourning for the dead, is now happily reduced to a few days. In Madras, it is considered a great sin to kill a cobra. When this has happened, the people generally burn the body of the snake, just as they burn the bodies of human beings” (Chao: 195). Indira Soundararajan’s novel Sutry Sutry Varuvean talks about beliefs in Snake. In this novel a Tribal woman highlights the superstitious power of Snake skin. The Tribal woman tells the power of Jakkamma to Jangama Nayaker. He wonders about all its power because this is first time he hears about it power. Then, he starts to worship the Snake skin which he has brought from the hill station. He bought so many sacred books and read them line by line. After reading he started putting everything into practice. Continuously he started to worship Goddesses Jakkamma and the snake skin. When he chanted some sacred words the snake appears in front of him. Now he understands and realizes the power of sacred words.

5.3. Oracle is the unbelievable supernatural power in the world. It functions in all the religious faith. For example The Bible says "There must never be anyone among you who makes his son or daughter pass through the fire of sacrifice, who is a soothsayer, augur or sorcerer, weaver of spells, consulter of ghosts or mediums, or necromancer (who seeks oracles from the dead). Anyone who does such things is an abomination to God, and because of such abominations the Lord, your God, is driving out these nations before you" (Deuteronomy 18:10-12). William Shakespeare refers to this kind of Oracle in his play The Merchant of Venice.

As who should say, 'I am Sir Oracle,

And when I ope my lips, let no dog bark.' (Shakespeare: 17)

Hindu religious book the Krishna Avatar explains about the birth of Krishna. In these two characters know their birth by the oracle voice. Like this in all the religion we can easily
identify the presence of oracle voice. The oracle voice is heard from the sky. Most of the writers use this in their works.

Bram Stoker and Indira Soundarrajan, use this idea in their novels, Stoker’s *The Lady of the Shroud* brings out the oracle concept. The protagonist Rupert Sent Leger moves to the castle with his Aunt Janet Mackelpie. He asks the beliefs of the Blue Mountaineers. Once he comes across mysterious women, dressed in a shroud. The mountaineers believe that the mysterious woman is none other the ghost or vampire, who died several years back. After he sees the woman with the shroud, he comes across mysterious dreams and experiences. He says everything to his relative Aunt Janet Macke pie. He comes across the Second Sight (Seen or voice from somewhere) but he feels that it is pleasant for him.

Happily Second Sight cannot speak as clearly as it sees, or, rather, as it understands. For the translation of the vague beliefs which it inculcates is both nebulous and uncertain- a sort of Delphic oracle which always says things which no one can make out at the time, but which can be afterwards read in any one of several ways. This is all right, for in my case it is a kind of safety…

*(LS: 78)*

Indira Soundarrajan also uses oracle messages in his novels. For example *Ezhavathu Janmam* he highlights supernatural events. Pachu is an innocent character but he is continuously hears a voice from open places. After the death of his grandma it speaks in grandma voice “Now he hears the voice! There is no doubt that it is grandma voice: Pachu you can go to Prathiyonggapuram…” *(Soundarrajan: 141).* Like this he uses the same concept in different way. His novel *Sutriy Sutriy Varuvean* brings out such supernatural events. In this the protagonist Pragalathan is very much against all kinds of beliefs. He is well educated person. He starts real estate business in his land. He asks his site supervisor to clean the place.
The workers start cleaning the site but every day they have some problems. Two of them die when they try to demolish the old temple. When Pragalathan learns this he gets angry and says that he will demolish the temple with a machine. He wants to look the condition of temple so he goes inside the temple. At that time he hears a laughing sound. The sound is coming from inside of the demolished temple. He looks around to identify the person but no one is there. So he says…

Pragalathan starts wondering because of the rattling laugh and loitering sound.

With the confusion he feels somebody inside the temple. (SSV: 70)

5.4. The superstitious beliefs make people to worship animals and birds. But only a few animals and birds are considered as the symbol of good and evil spirit. Weissenborn includes “Gorilla, chimpanzee, Cercopithecus, and some other kinds of monkeys, three Lemurs, bats, cats (domestic and wild), lion, leopard, jackal, mice, porcupine, hare, elephant horse, zebra, antelope (A. dorvas), duiker, two kinds of pigs, wart-hog and Birds:-Birds in general, Irane, vulture, owl, dove, sugar-bird( Nectariniam etallica), various lizards, crocodile, tortoises, Sword-fish, bonito, eel, shark” in this list. (Weissenborn: 168)

These two writers also use such animals in their novels and they have given some power to them. Bram Stoker’s novel Jewel of Seven Stars brings out the beliefs of mummies and the evil spirits. Cat plays a major role in this novel. In this Trelawny becomes unconscious because something injures his wrist. Dr. Winchester examines the wound and he points out it must be the bit of some animals but he is unable to tell which animal so he asks his daughter Miss. Trelawny. She is able to explain that the pet cat (Silvio) must have caused it. But in their home her father brings several mummies from the Egypt (The Valley of the Sorcerer). Queen Tera gets some kind of power from the tiger cat. These people do not know about all these. But when they enter in the room the cat behaves in a different way. So Dr.
Winchester and Mr. Ross get clue from its behavior. Allan Lloyd Smith and Victor Sage criticize about this situation. So they say “The link with the unconscious could hardly be made clearer, further these anthropomorphic figures also have a set of associated symbols which serve as complementary expressions of the energy of the archetype. Foremost among these symbols are animals, in particular the wolf and the bat, Queen Tera, the Sorceress of the Jewel of seven Stars exercises her power through her familiar, the tiger cat” (Smith: 142)

The worship of animals is one among the superstitions. In Hinduism those who worship Gods Karuppa, Iayanar, Mathuraiveeran, and Kathavarayan, also worship animals like dog, horses, bullock, and elephant. This kind of belief is seen in several villages. The village people are worshiping horses and also celebrating festival of horses. Indira Soundararajan uses such animals in his novels. In *Et Tu Pomi Kaval* he mentions about the Bhirava God (here dog is considered as the Bhirava). This Bhirava God is protecting the entire village. When some friends are taking bath in the common pond, they keep their cloths on the Bhirava statue. They don’t know it is considered as the God because they are new to the village. One of the villagers scolds them for their stupidity. In *Vittu Vidu Karuppa* he brings out the horse as a vehicle of Goddess Karuppa. Once a few thieves killed a person in the demigod’s Karuppa temple and have stolen jewels and documents from the village. Inspector Babu is enquiring about it and he takes the sickle (which is considered as a Goddess Karuppa) as evidence because the thieves have used this as a weapon to murder. He brought that sickle to the police station. Everyone is afraid of his behavior because he is taking the sickle. One of them says that it is better to keep it but he never accepts and takes it to the police station. Because of the sickle that day evening a white horse comes inside the police station and stands near the sickle at the same time it starts to go around the sickle. It starts to demolish the tables and all other things. The place looks like a battle field. The police and the prisoners start worshipping it. Only then it goes out.
5.5. Supernatural is one of the most important subjects in occult lore. Bram Stoker’s novel *Dracula* carries out such supernatural things in various forms to heighten horror. One of the critics David Glover says “Stoker's supernatural romances spoke directly to these fears by imagining tests of character that would ascertain a person's true worth beyond all social and psychic complications, purging the self of its secret weaknesses, and providing a center of stability in a dangerous world of flux. Yet far from confirming "the reader's comparative freedom," (Glover: 1000). The belief is Count Dracula gets more power during the full moon days. Lucy Westenra and Mina Murray become sleepless because Count Dracula uses the supernatural power to reach Lucy. She is also fully affected by it and every day she is searching the bots because Count Dracula needs her to fulfill his ambition, so he uses it as a weapon to solve his problems. Mina Murray founds this superstitious thing when Lucy is affected by it. She says in her journals.

There was a bright full moon, with heavy black, driving clouds, which threw the whole scene into a fleeting diorama of light and shade as they sailed across. For a moment or two I could see nothing, as the shadow of a cloud obscured St. Mary’s Church and all around it. Then as the cloud passed I could see the ruins of the abbey coming into view, and as the edge of a narrow band of light as sharp as a sword-cut moved along, the church and churchyard became gradually visible. Whatever my expectation was, it was not disappointed, for there, on our favourite seat, the silver light of the moon struck a half reclining figure, snowy white. The coming of the cloud was too quick for me to see much, for shadow shut down on light almost immediately, but it seemed to me as though something dark stood behind the seat where the white figure shone, and bent over it. What it was, whether man or beast, I could not tell. (D: 71)
The fear reaches in any from: darkness hides so many things in it. When people find out a figure in the dark, it makes them fear since they are all watching it at the distance. Most of the writers use darkness as a tool to open horror subjects. Indira Soundarajian never misses it. In his novel *Olivatharkku Vazhiyillai* he brings out such terror. In the midnight Teacher Dheenathayalan, Inspector Ruther, and Journalist Rajanderanan search for some evidence regarding the murder which has happened in the village. In this situation they come across a fearful incident in the Kathan Karratu (small hill). Indira Soundarajian says “the free end of the sari confirm them a woman is standing like a statue. They are identifying her because her sari’s free end is flying in the wind. These three see the incident without motion in Kathan Karratu” (Soundarajian: 79). And also they are crossing a big woman, and in her begging plate they see a human hand with blood. All these things happen in a midnight.

*Vittu Vidu Karuppa* brings all kinds of fear to the entire village. Kattaiyan is doing all kinds of illegal activities. Everyone calls him rogue. Most of the village people complain to Goddess Karuppa to do something against him. He continuously does all sort of things in the village. Once he tries to rape a lower cast woman. At that time she cries and asks him to relieve her. He never bothers about her tears and continuously gives all kinds of sexual torture. She continuously calls Goddess Karuppa at the time a dark figure appears in front of them. The next minute it cuts Kattaiyan’s hand. Kattaiyan never expects this and the figure disappears from their vision. With the cut off hand Kattaiyan says everything to his brother Anaimudi Dhaver. Anaimudi Dhaver takes the cut off hand and asks Kattaiyan to reach the hospital but he never does anything because nature is totally against them. In this situation Kattaiyan explains everything to his brother again and his brother tries to go out from the village. The terrific wind, thunder, continuous rain and flood make them unable to go out of the village. In this situation Indira Soundarajian beautifully explain the power of nature.
In this situation the temple priest possessed by Goddess Karuppa delivers the spiritual message. In that “Katiyan should never do anything without Goddesses Karuppa consent” otherwise Goddess will kill all of them.

5.6. Some people believe that some superstitious power present in metals. The religious people make different kinds of weapon for their God, Demigods, Evil Spirits, Demon’s and Demigoddesses. For example in Milton’s *Paradise Lost* God uses heavy thunder as a weapon to send out Satan from the Heaven. Because of that Satan discusses with his fallen angels, the difference between him and God “And what I should be all but less than he, Whom Thunder hath made greater? Here at least, we shall be free…” (Milton, John: 198). The devotees believe that the metals contain some superstitious power. Because of that they have created Idols with the help of different metals. Some group of people worship weapons like Sword, Trident, Spear and Sickle because all these weapons are symbol of good or evil spirits. These weapons are made up of metals like Gold, Siler, Copper and Iron. We have sufficient evidence existing in all over the world. In Christianity and Hinduism the religious people make different kinds of weapon to their God or Goddesses.

These two writers use some jewel and weapons in their novels to bring certain superstitious beliefs. Bram Stoker’s novel *The Jewel of Seven Stars* moves by the Jewel and lamp. Archeologist Mr. Eugene Corbeck comes from Egypt to meet Mr. Trelawny because they are searching seven lamps to use for their experiments. But the Egyptians believe that the seven star lamp and Ruby Jewel have the power to awake the mummy. According to their superstitious belief they have made this and kept it in Queen Tera’s tomb. Regarding this Aviva Briefel says “The narrative depicts the mummy and her accessories as belonging to a irrecoverable artistic tradition as one character angrily responds to a detectives imputation that her sacred lamps may be copies, the queen herself appears as an irreproducible and
perfect art object. Although she is not literally as statue, her immaculate state of preservation makes her rival.

In Hinduism most of the God or Demigoddess, Demons and Evil spirits have a weapon. These weapons show their power. For example God Siva has a Trident and Demigod Iayanar has a Sword. Indira Soundarajan’s novel Vikrama...Vikrama Part – II brings out the superstitious believes of metal. Here he uses the sword as a weapon to bring out superstitious belief. In the thirty second incarnations Vikraman should get his powerful sword. It continuously happens in all his incarnations. He should get his sword then only he can get back his whole power. The sword has more power because it is the combination of five elements (water, air, land, sky and fire) and also it is rare to make such a powerful sword because this is given by one of the Good Angel (Kantharvan).

The sword is the mixture of five elements. It is rare to find like that. It has the power to suck those who are standing in front of it... This sword is not an ordinary one. This sword is made up of five different kinds of metals. The quantity of each metal is secret (VVP – II: 438)

5.7. The belief of supernatural concept in birds also considered as the symbol of holy or evil spirits. The belief is that birds like Dove, Parrot, Peacock, Cock, and Eagle are considered as symbols of good spirits but Crow, Raven, Owl, and Bat are symbols of evil spirits. The two novelists create supernatural situations in their novels. In their novels the birds indicate what will happen next. For example in Bram Stoker’s novel Dracula Bat and Owl are considered as supernatural creatures. Regarding this Rojer Altman says “Profound eyes of the torment, vampiric paraphernalia, deadly fanged fascination sinking into our suspension of belief in a swarm of agonizing lights, the numbing revelations of reason are corrupted. These bats from the belfry captivate out contemplation” (Altman: 34). In Lucy
Westenra’s diary she mentions several incidents. She is unable to sleep well because she comes across several dreadful events in her life. Count Dracula tries to approach her in different form and keeps her under his control. When she is disappointed due to this she becomes sleepless. Dr. Van Helsing and Dr. Seward are very much available near her room. Her mother is also sleeps in the opposite room without closing the door. But she becomes fearful because of the incident she comes across. When she looks at the window she sees a big Bat on the window.

I was afraid to wake mother, and so closed my door again. Then outside in the shrubbery I hered a sort of howl like a dog’s, but more fierce and deeper. I went to the window and looked out, but could see nothing, except a big bat, which had evidently been buffeting its wings against the window. (D: 109)

In the supernatural stories birds are considered as the symbols of both good and evil spirits. In Ramayana the eagle Sadayou fights with the Asuran Ravanan and he cuts its wing. The bird falls down. Indira Soundarrajan uses this in his novels for example Thenkizhakku Minnal Chandarmoulieswarar beliefs on the power of eagle. He gives food to the birds in a temple. After his death, he requests his successors to make friendship with them and give the puja food. So he says “Rajali is the name of the Eagle, those who read this manuscript may give food to the eagle and make friendship with it. My soul will occupy its body and watch my successors not to enter this temple” (Soundarrajan: 98).

Indira Soundarrajan uses supernatural events in his novels. In his novel Vikrama…Vikrama…Part – II the birds like Crow and Owl are mentioned. They are the symbols of death. Characters like Thillinayagam and Nanthan Bhiragi predict everything from the morning to the evening. Thillinayagam is a person like Astrologer; with the help of Palm leaf manuscript he can tell other’s future.
In every generation occult concept is emerging in different forms. Writers are bringing out various events in order to create horror in their novels. Society has to follow several traditional beliefs. According to the occult concept there are lots of unusual happenings. Those events are traditionally followed by all generations.

6.1. Bram Stoker’s novel *Jewel of Seven Stars* is bringing such traditional ways of belief. In this novel the woman protagonist Miss. Margaret Trelawny is a young and intelligent woman. The belief is Queen Tera is living several years with her astral body and finding a way to born again or gets another incarnation. Nina Auerbach says about the reincarnation of Tera “Queen Tera only through mysterious signs indicating that she is about to be reincarnated in our strapping heroine, Margaret Trelawny. The story builds ominously toward Margaret's amalgamation with her potent and ancient double” (Auerbach: 292). Miss. Margaret Trelawny, Mr. Trelawny, Mr. Corbeck, Mr. Rose and Doctor Winchester decide to do a great experiment in the Valley of the Sorcerer. At this situation the ancient Egyptian Queen Tera plans for reincarnating herself with the help of a beautiful jewel of seven stars. Miss. Margaret looks like Queen Tera with seven fingers. When she reaches there she is possessed by Queen Tera astral body and she is hurrying to do the experiment. Mr. Ross and Mr. Trelawny identify her behavioral changes. Mr. Ross says

She was generally more or less distrait, as though sunk in a brown study; from this she would recover herself with a start. This was usually when there occurred some marked episode in the journey, such as stopping at a station, or when the thunderous rumble of crossing a viaduct woke the echoes of the hills or cliffs around us. On each such occasion she would plunge into the conversation, taking such a part in it as to show that, whatever had been her abstracted thought, her senses had taken in fully all that had gone on around
her. Towards myself her manner was strange. Sometimes it was marked by a
distance, half shy, half haughty, which was new to me.” (JSS: 119)

In most of the villages in Tamil Nadu traditional worship has not faded despite the
arrival of rationalism. There are several beliefs in worshipping Demigod or Demigoddess.
Based on this there are several stories. Indira Soundarrajan mentions the traditional belief of
worship in his novel *Thenkizhakku Minnal*. In this novel the old man Chakkaravarthi says
about the traditional worship of Goddesses Sarathambal. The novelist uses such traditional
beliefs in his several novels. *Athumattum Rakasiyam* is one among them, in this the
characters Samathana Pandi, Rathina Sababathi, Gobal and the temple Priest traditionally
follow the beliefs of Goddess Kuttinanda Swami. These characters are following their
forefathers and ancestral way of worshiping Demigods Kuttinanda Swami. When Chandra
Mohan does not believe such things, his father Rathina Sababathi is discussing the same with
his cousin Gobal. Gobal surprised by Chandra Mohan behavior, explains everything with his
uncle Rathina Sababathi about their way of worshiping…

We are all known about our temple. All are worshiping the idle of sanctum
sanctorum but here we have closed the sanctum sanctorum and worship its
front door. Our traditional belief is we should worship the door. Once in a
year the sanctum sanctorum door will be opened. When the door is opened the
devotees they should tightly cover their eyes with cloth. When all kind of
decorations and poojs are done to the idol, they should close the door at once.

(AMR: 25-26)

6.2. In horror subject a haunted house or an isolated palace is of most important.
The atmosphere of the place itself makes horror novels more dreadful. The desolate house or
palace is the place for evil spirits. This kind of belief traditionally follows in most of the
societies. Based on this several novels are written. Regarding this Thammanna Chettiar says “Literature brings out different types of ghosts and its structure, size and behavior clearly mention. Bible brings out different types of ghost and Jesus Christ sends them into other bodies (Luke: 8, 26-35). In Ramayana, Valmigi brings out such war situations. It is described in Kalinggathu Bharani. “Here the ghosts are eating dead bodies” (Chettiar: 65-69)

Bram Stoker also uses this belief in his novels. Dracula, The Jewel of Seven Stars, The Lair of the White Worm and Mystery of the Sea bring out such beliefs for example in The Lair of the White Worm, Sir Nathaniel and Mr. Adam Salton talks about the Arabella March and her living place in Diana’s Grove. Sir Nathaniel knows the place and the beliefs of the people. Adam requests him to tell whatever he knows. Sir Nathaniel says about the mystery of the old house and its situation.

The house is very old—probably the first house of some sort that stood there was in the time of the Romans. This was probably renewed—perhaps several times at later periods. The house stands, or, rather, used to stand here when Mercia was a kingdom—I do not suppose that the basement can be later than the Norman Conquest...(LWW: 264)

Most of the horror writers use ghost as major character in their horror novels because it is traditionally used to bring horror. This kind of belief present in Indira Soundarajan’s novels. He uses old houses because it brings fear as well as it shows how the society believes in the mysteriousness of a desolate house. In his novel Vikrama...Vikrama...Part – II Thangavelu and Vedal Sing are searching a place to hide their black money and gold. Finally Thangavelu looks a desolate Palace and asks Vedal Sing to visit the place. Vedal Sing asks details about the place because it is comfortable to hide all those things safely. Thangavelu starts to say about the history of the Lala Palace. The Palace was constructed
during the British period. The Palace has become desolate and haunted because a woman committed suicide in the Palace after this no one is willing to stay here. All believe that her ghost is wandering here and the Palace is considered as the graveyard without any dead bodies. After hearing everything both of them go to visit the Palace. They visit the Palace during the night time. Thangavelu says…

Thangavelu shows the Palace behind the demolished compound wall. The outside Palace is fully covered with different varieties of trees and shrubs, they can see the Palace with the help of moonlight and the surroundings is as silent as the graveyard. There are four ways to reach the palace but no one likes to use it. Because of that thorn-trees are grown everywhere; there is a small way to reach the Palace. The root has several bends. (VVP – II: 51)

Black magic has a definite role to play in horror genre. There are various kinds of beliefs present in the black magic. The black magicians practice according to the situations. Horror writers use this subject in many ways. For example one can change his appearance, live for several years; they can control whatever they want, Hypnotism, Mesmerism and change anything according to their wish all those things are present under the black magic.

7.1. These two writers have introduced strange characters in their novels. Those characters have the power of black magic to control everything. Stoker’s novel such as Dracula, The Jewel of Seven Stars, and The Lair of the White Worm bring out the black magic events. For example, The Jewel of Seven Stars one of the characters Eugene Corbecke knows about the Queen Tera’s life history. He reads everything in her tomb which is located in the desert. He explains everything to Mr. Ross and others. In that – the king Antef comes to know the father of Tera, master in all events including the black magic. He wants to teach everything to his daughter Tera. She also learns all kinds of black magic. Tera is practicing
this in her life and also she comes across several dreadful things in her life. With this power she wants to born again in this world. He says…

But the King had gone to further lengths, and had had his daughter taught magic, by which she had power over Sleep and Will. This was real magic—"black" magic; not the magic of the temples, which, I may explain, was of the harmless or "white" order, and was intended to impress rather than to effect. She had been an apt pupil; and had gone further than her teachers. Her power and her resources had given her great opportunities, of which she had availed herself to the full. She had won secrets from nature in strange ways; and had even gone to the length of going down into the tomb herself, having been swathed and coffined and left as dead for a whole month. The priests had tried to make out that the real Princess Tera had died in the experiment, and that another girl had been substituted; but she had conclusively proved their error.

All this was told in pictures of great (JSS: 81)

Indira Soundarrajan’s horror novels deal with Namboothirgal Kerala pujaris. They do all kind of black magic. With the black magic power they can control evil spirits and Ghosts. In Indira Soundarrajan’s Katril Ketta Kural one of the characters Parasurama Pelli angrily smashes his wife Parukutti’s neck. Unfortunately she dies but her soul surrounds the entire place. It tries to kill him, to get relieve from the ghost. He goes to Kerala and meets the Namboothirgal. He also gives some idea to do destroy her. But there is no use because she occupies the woman’s body who is working in the place but later she is terribly does several things. Nambootheri hears everything and uses his black magic to control the ghost of Parukutti. He says “…from the dhoti he took some kind of ashes and blow them in front of her, she retreated her steps” (Soundarrajan: 261). Like this he uses the black magic in Sutriy
In this one of the characters Jangama Nayaker is keen on knowing about the black magic subject. He is interested in reading as well as practicing the black magic. But Periyana and others do not like it. They do not like to practice such things in their family. But, he never bothers about those things. He has started to read black magic and practice it, He learns many things from it and also he knows how to control others with the help of black magic. He is proud of himself as he can achieve many things. He says:

I am learning black magic…..because of this I know several beings, particularly the secret of soul and also I want to know its root. I may not able to explain everything. Through the experiences we can identify everything. Now I learn how to control the evil spirits and pronounce the sacred word.

(SSV: 137)

7.2. Starting from Dr. Faustus the abuse of black magic has been one of the favorite subjects of the horror literature. Bram Stoker uses it in Jewel of Seven Star. In this novel Stoker uses the beliefs of Egyptians and how they use black magic power in the early centuries. Mr. Trelawny knows all the details of Queen Tera. He explains how queen Tera uses black magic to live several centuries in her tomb with the astral body. She knows all kinds of black magic; with the power of black magic she rules the underworld and enters any other living creature body.

Indira Soundarajanan also uses power of black magic in Sutriy Sutriy Varuvean. In this novel one of the characters Thulasi decides to acquire Pragalathan’s properties. Because of this he invites a sorcerer from Kerala. He involves in all kinds of black magic and also he wants to get the real power from the Goddesses Jakama. He uses another character in his novel Kattril Ketta Kural. Achuthan Namboothirigal who does all kinds of black magic. Sankaran knows everything about him. So he says to Paranthaman that “…do not get fear.
Achuthan Namboothirigal is a great Magician. Goddesses Kali appears in front of him and gives boon and blessings” (Soundarajan: 237).

In the same way Thulasi and Jayadev go to Goddesses Jakama temple which is located in Pragalathan’s real estate. The temple is looks almost ruined. They reach exactly the sanctum sanctorum but there is no idol. Jayadev wants to remove the pedestal to know the exact power. After a few hours he gets it but unfortunately the broken upper part of the temple falls down on him. He is unable to do anything because he is injured. The blood oozes out from his body; Thulasi does not know what to do. He removes the debris from the Jayadev body. After this he drags Jayadve’s body from the demolished place. He keeps Jayadev body in his car and goes to hospital. He needs someone’s help so he goes near the telephone booth. He informs this to Thamarai Kannan. He gets ready to meet him. He reaches the car but is surprised because the wounds have disappeared from Jayadev body. Jayadev cured his wounds with the help of black magic.

When he comes back and sees Jayadev. He is unable to say any words because he sits without any blood blot. There is no wound on his body and he looks natural and also in his forehead there is sandal mark. So with the surprise he asks, how….Jayadev….? “Everything because of my Goddess’s power……. (SSV: 87)

7.3. Those who know the black magic they know about the Hypnotism and Mesmerism. Those who know these two things can control one’s activities. Regarding the power of Mesmerism and hypnotism Nina Auerbach says “Victim of paralysis possesses seemingly infinite capacities of regenerative being that turn on her triumphant mesmerizer and paralyzes him in turn. Dispossessed and seemingly empty, the women reveal a sort of
infinitely unfolding magic that is quite different from the formulaic spells of the men” (Auerbach: 284).

Bram Stoker’s novel *The Lair of the White Worm* and *Dracula* bring out the power of Hypnotism and Mesmerism. Here, characters like Mr. Caswall and Anton Mesmer practice this with the help of local girls like Lilla Watford and Mimi Watford in the novel *The Lair of the White Worm*. Mr. Caswall knows its power so he has a giant kite in the shape of a hawk to scare away pigeons which have gone mad and have attacked his fields. With the power he controls all the things.

The second victory of Mimi Watford made Edgar Caswall more moody than ever. He felt thrown back on himself, and this, added to his absorbing interest in the hope of a victory of his mesmeric powers, became a deep and settled purpose of revenge. The chief object of his animosity was, of course, Mimi, whose will had overcome his, but it was obscured in greater or lesser degree by all who had opposed him. Lilla was next to Mimi in his hate—Lilla, the harmless, tender-hereted, sweet-natured girl, whose heret was so full of love for all things that in it was no room for the passions of ordinary life—…(LWW: 258)

Hypnotism and Mesmerism are mentioned in Indira Soundarrajan’s novels. Indira Soundarrajan uses this in a different way. In *Olivatharkku Vazhiyillai* the character Dhenathayalan uses mesmerism because he wants to do everything under his plan. For this he uses characters such as Rajanderanan and Chenna Pachi. Once he practices this with Chenna Pachi, at that time inspector Ruthera sees and hears everything through the window Dhenathayalan says “Hai Ruthera…I am Ramasamy here. I know the secret of treasure trove. In the corner of North side, out of the village near the squire rock and also there is a Nona
tree” (Dhenathayalan: 253). In Vikrama...Vikrama Part – I the important characters like Nanthan Bhiragi, Vikraman, Kaliappa Sami and Vedalsing are eager to know about Hypnotism and Mesmerism. In occult subject beliefs in ghost is a familiar notion. The immense popularity of ghost stories in the nineteenth century and their universality in the literary periodicals of the time made most people believe that ghosts are present in the world. The ghost characters appear in early novels. William Shakespeare introduces the ghost in his drama *Hamlet*. Several horror writers have written different kinds of ghost stories. In Tamil literature ghost characters appear in Sangam literature. After that different types of ghost stories and novels are published in the later period. In Carlyle's Sartor Resartus (1833- 1834), the anti-hero Teufelsdrickh commits the fatal error of forsaking his divine gift of spiritual vision for the short-sighted eyes of skeptical empiricism. As a result of Teufelsdrickh's reclamation of spiritual vision, which also marks the turning point in the reclamation of his soul, he perceives that all matter is ephemeral and the corporeal body itself nothing but a spectral appearance, a ghostly illusion of human essence: "Ghosts! There are nigh a thousand million walking the Earth openly at noontide; some half-hundred have vanished from it, some half-hundred have arisen in it, ere thy watch ticks once." Not only do ghosts walk among the living, then, but the livings too are "(s)pirits, that are shaped into a body, into an Appearance; and that fade away again into air, and Invisibility" (194). There are number of research going on to identify the presence of ghost.

8.1. Bram Stoker and Indira Soundarrajan also introduce some ghost character in their novels. Those ghost characters appear in different forms. Bram Stoker mentions ghost characters in his novels *The Lady of the Shroud*, *Dracula*, *Mystery of the Sea* and *Lair of the White Women*. In these novels he reveals different kinds of ghost characters. For example in *Dracula*, Dr. Van Helsing explains the undead soul of Lucy. He calls the unbelievers to go to Lucy coffin. In the coffin they do not see the body of Lucy. Dr. Seward and Quincy Morris
are surprised. Dr. Van Helsing asks them to listen now and they come across the ghost of Lucy. She looks like a white streak, keeping a child in her hand and moving towards her churchyard. After a few seconds it disappears from their eyes.

A little ways off, beyond a line of scattered juniper trees, which marked the pathway to the church, a white dim figure flitted in the direction of the tomb. The tomb itself was hidden by trees, and I could not see where the figure had disappeared. I heard the rustle of actual movement where I had first seen the white figure, and coming over, found the Professor holding in his arms a tiny child. (D: 150)

Indira Soundararajan has also introduced several ghost characters in his novels. *Mandira Veral*, *Olivatharkku Vazhiyilli*, *Maaya Vizhigal*, *Vittu Vidu Karuppa*, *Vikrama…Vikrama – Part I & II* and *Sutriy Sutriy Varuvean* bring out different types of ghost. In his novel *Mandira Veral* brings out an old woman ghost. Pachi is one of the characters in this novel. After the death of his grandma he is sleeping near the warrant, in the midnight he is unable to sleep. He turns towards the front door side, there he sees the ghost of grandma. Author creates a fearful situation. He says “In the midnight a smoke like appearance comes and sits near the pot and it tries to drink the water, Paechi watches it keenly” (Soundararajan: 144). Indira Soundararajan brings out horror with his powerful character such as Priest, Ghost, and Demigoddesses. *Vittu Vidu Karuppa* is one among them to bring such ghost character. The old woman named as Pollaku Paechi is going against Goddesses Karuppa. Once the village priest possessed by Goddess Karuppa spirit says “soon I will kill Pollaku Paechi”. When Anaimudi Dhaver knows this he wants to know the detail of golden pot. He goes to his mother’s house. Unfortunately Goddesses Karuppa has killed his mother. He does not know about her murder so, he goes inside the house but no one is available. In the house he sees the ghost of his mother. In the beginning he feels it is his
mother but later only he knows it is the ghost of his mother. When his wife and all the relatives come to the house he stops them and goes back with them and locks the main door.

The house wears a desolate look. The silent occupies all the places and all the ways are opened. There is no lizard on the wall but they can see it everywhere. Other insect are also never make any sound. There is no living being inside the house. (VVK: 226)

Now both of them explain about the death of his mother. The next minute when he turns back no one is on the swing. With a lot of fear he moves them and runs out of the house. But continuously he hears the moving sound of swing. Later only he identifies it is none other than his mother’s ghost. All believe that her soul enters into her house and wanders everywhere. Her son does not like to stay there so he vacates the place. All believe that the house is haunted by the Pollaku Paechi ghost.

8.2. Ghost is the main character in most of the horror novels. Srdjan Smajic says it seems that a more daunting and discouraging obstacle for negotiating the ghost story's relation to nineteenth-century literature and culture has been the conspicuous omnipresence of the specter in Western literature. As Dorothy Scarborough remarked as early as 1917, the literary ghost "is absolutely indestructible. ... He appears as unapologetically at home in twentieth-century fiction as in classical mythology, Christian hagiology, medieval legend, or Gothic romance. He changes with the styles in fiction but he never goes out of fashion.” ‘Since ghosts evidently belong everywhere in literature and consequently, one might say, nowhere in particular-the ghost story appears better adapted to the climate of formalist or psychoanalytic, rather than historicist, readings” (Smajic: 1107). In Tamil literature Thammana Chettiar says “Kali is the head of these entire ghosts. Her living place is the
Bram Stoker and Indira Soundarrajan also use ghost as a main character in their novels. Bram Stoker uses ghost as a major material in his novel *The Lady of the Shroud*. In this novel the Blue mountaineers and Ernest Roger believe in the presence of ghost. One of the critic points out that “In *The Lady of the Shroud*, Stoker's one Radcliffian denial of the supernatural, the brave daughter of a Voivode nationalist disguises herself as an Undead. Before she reveals her mortal nature, the hero, obsessed with her as a lamia like vision, marries her in a secret ceremony. In this slight story, a woman takes over Dracula's role as Voivode nationalist with the powers of the Undead to transform and possess, but the rationalistic political context alchemizes male demonism into female heroism” (Auerbach: 291). Everyday night most of the mountaineers see the ghost in the midnight. When Ernest Roger arrives here he sees a ghost appearance in the midnight. In the beginning he never believes the presence of ghost but later he sees the ghost.

I looked more keenly, and in a very short time was satisfied that something was moving—something clad in white. It was natural enough that my thoughts should tend towards something uncanny—the belief that this place is haunted, conveyed in a thousand ways of speech and inference. Aunt Janet’s eerie beliefs fortified by her books on occult subjects—and of late, in our isolation from the rest of the world, the subject of daily conversations—helped to this end... (LS: 55)

Ghost is the common character in horror novels. Indira Soundarrajan uses this in most of his novels. In *Maaya Vizhigal* he brings out different types of ghost concept. In this novel Paranthaman sees his wife’s ghost. In *Vittu Vidu Karuppa* the village people are afraid of
ghost in Kasuthoppu house. Most of the village people see the old women’s ghost. Rathana wants to know the detail of the house so she calls Rajanderan to visit the house. In the midnight both of them stand in front of Kasuthoppu house main gate. Reena starts to ask questions about his grandmother whose ghost is wandering in the house. He also explains his grandmother and her activities in the village. Rajanderan opens the main door, inside the house they see drops of water scattered everywhere. It looks like someone using this place. Both of them start to look at the entire house. They find out the black and white half size photo of Pollaku Paechi. Suddenly they hear the ripple sound of water and it is like someone washing their leg. They are eager to know about it at the same time the fear occupy them. The next minutes the ripple sound is stopped. But they take their torch and goes to another room Rajanderan shows his grandmother graveyard. Reena sees it and looks up suddenly she gets shock because the ghost of Pollaku Peachi standing near the stair case.

The fear reflects in Reena’s bottom stomach because the figure of Grandmother’s ghost which she sees in the terrace.

Rajanderan ….Something strange” ___Reena searches Rajanderan’s hand, she wants to keep it and she speaks secretly with him. She moves towards stair case to see the place where the ghost stands.

Upstairs?

Yes

Reena… No…

Why?

I do not see grandma’s ghost so far but I hear she wanders here. Now I see her ghost. To me something has happened but I am unable to know it. (VVK: 129)
Both of them see the ghost and are afraid. Rajanderan and Reena come out from the house after seeing the ghost. They come out from the house but continuously they hear the rattling sound echoing everywhere. They do not know which way they have to go at the same time they hear the hoof sounds of horse. They do not know what to do but they almost come out from the house. Reena sees the same terrace at the time pale face ghost of grandma looking her again. She gets terrific fear due to her look.

8.3. World has numerous living beings are born as well as pass away, this is universal truth. But everyone has the question where will the spirit or souls go. Most of us believe that the unsatisfied souls are wandering in this world to fulfill its ambitions but the remaining souls reach God or Equivalent power. With this belief most of the ghost stories are written. In English several novels present various types of ghost stories. Ghost never enters into any soul. But, when a soul is not blessed by good spirits at the time it will occupy a soul. This kind of belief present everywhere and based on this belief several horror novels are written. Bram Stoker brings out the belief in his novel *The Jewel of Seven Stars*. Mr. Malcolm Ross is the protagonist in this novel. He has fallen in love with Miss. Margaret. She is also interested in him. Her father has also accepted their marriage proposal. But when they are ready to do the great experiment, he notices she is totally changed. He is afraid of her behavior. He feels that Queen Tera spirit occupy her soul and also the beliefs of Egyptian conception. He explains the changes of her behavior to her father Mr. Trelawny. He says Miss. Margaret looks like a Queen Tera and she has the birth mark in her wrist. According to these evidences he becomes more doubtful whether the woman is Queen Tera or Miss. Margaret.

Regarding this Nina Auerbach point out that “The ancient-Egyptian queen Tera, passionate and intellectual as Rider Haggard's mighty She-
Who-Must-Be-Obeyed. We see Queen Tera only through mysterious signs indicating that she is about to be reincarnated in our strapping heroine, Margaret Trelawny. The story builds ominously toward Margaret's amalgamation with her potent and ancient double, but at the designated moment the queen fails to appear: Stoker can no longer accommodate his noble Victorian wives-to-be with his vision of primordial, transfigured womanhood” (Auerbach: 292).

Here Mr. Ross gets confused so he explains everything to her father Mr. Trelawny. So he says...

If the Egyptian belief was true for Egyptians, then the "Ka" of the dead Queen and her "Khu" could animate what she might choose. In such case Margaret would not be an individual at all, but simply a phase of Queen Tera herself; an astral body obedient to her will! (JSS: 127)

In Tamil horror fiction the writers fetch different elements in their novels. Human soul is one among them. It brings out different types of boon or blessings. Indira Soundararajan’s Vikrama... Vikrama Part – II mentions about a ghost like evil spirit easily occupying a man’s body. This spirit occupies Pulayan (one who works in graveyard). Heavy lightning and thunder take away Nanthan Bhiragi’s vision. The next minute a ghost like evil spirit appears in front of him and is ready to do all kinds of help to Nanthan Bhiragi but it may not able to do anything because it needs a comfortable living body. In this situation it looks at Pulayan and tries to occupy his body. It also happens successfully. The evil spirit starts to help Nanthan Bhiragi. Nanthan Bhiragi remembers the power of controlling evil spirit, with the power he orders evil spirits. He takes him to the Pulayan house there the Pulayan’s dog easily identifies the ghost occupying Pulayan’s body.
Usually a dog never barks continuously during the night time. They believe that if a dog sees a ghost then only it will bark. With this belief he asks help from Nanthan Bhiragi. At the same he himself asks the questions “I am alone….Where is the Ghost…? He helps Nanthan Bhiragi to lie-down on the warranda and keeps all his things which he brings from the graveyard. The next minute he feels something entering his body…(VVP – 2: 219)

The presence of Hell and Heaven quite often occur in occult subject. The religious people believe that Heaven is the place where God, Arch-angels and good Angles are protecting the sinless souls offering all kinds of delight, and Hell is the place where Satan, Demigoddess, Evil- Angles are punishing to wicked souls. This kind of belief is present in all the religions. Based on this belief several religious books, novels, and short stories are written. For example in Christianity Bible clearly explains the ways to reach the heaven and also it explains the presence of Hell and its horror. In Hinduism the great epics Ramayana, Mahabharata and all the Puranas explain the presence of Heaven and Hell. John Milton beautifully explains the situation of Hell in his great poem Paradise Lost God punishes Satan with his powerful thunder. Satan and his fellow angels are fallen into the Hell and Satan says “…Hail horrours, hail, infernal world, and thou profoundest Hell Receive thy new Possessor” (Milton: 250-255). In Tamil literature several authors have written about Heaven and Hell Thirumandiram, an ancient Tamil scriptural classic of 600 A.D depicts the dwelling of the soul in hellish or heavenly states before it enters a new body. Regarding this Ashraf says

The Jiva pushed by Malas,

Enter hell, heaven and earth, and stand sore troubled,

All these vanished away when grace does descend.” (Ashraf: 3).

In the same way Bram Stoker and Indira Soundarajan believe the presence of Heaven and Hell. They are bringing out the belief in their novels.
9.1. Bram Stoker’s novel *The Jewel of Seven Stars* is best example for this. The protagonist Mr. Malcolm Rose and Miss. Margaret love each other and also they are going to marry after the great experiment. In this situation he comes across several changes in Margaret’s behavior. The changes make him doubt and fear her activities. Clive says “Stoker’s vampires are capable of transformation into phosphorescent specks, like those other Irish omens of death the water Sherries the soul of those refused permission to enter either heaven or hell” (Clive: 79). With confusion he wants to know the exact reason for her changes. The affection makes him more disparate regarding the experiment. The experiment is ready to take place in a particular time. He discusses this with Mr. Trelawny and others who are all involved in the great experiment. He mentions the faith of Heaven and Hell. So he says…

The history of ages is but an indefinite repetition of the history of hours. The record of a soul is but a multiple of the story of a moment. The Recording Angel writes in the Great Book in no rainbow tints; his pen is dipped in no colours but light and darkness. For the eye of infinite wisdom there is no need of shading. All things, all thoughts, all emotions, all experiences, all doubts and hopes and fears, all intentions, all wishes seen down to the lower strata of their concrete and multitudinous elements, are finally resolved into direct opposites. (JSS: 125)

The religious belief of hell and heaven is common in all the literature. Most of the people concentrate on heavenly life because the creation of hell is dreadful with all kinds of horrors. In Indira Soundarrajan’s *Sutriy Sutriy Varuvean* Jangama Nayaker does not like to live in this world. He considers that this world equal to hell so he wants to live heavenly life. With the knowledge of Astrology he finds something about his next birth. But he is unable to predict exactly so he wants to know the details of next birth. He writes a letter to his well-
known astrologer Thanulinga Sastheri. In that he mentions what he knows about his horoscope and requests him to write about the next birth.

As a sorcerer whatever I left in this birth those things I will do in my next birth. It continuously goes into my next birth. Is there any other way to get relief from this life? (SSV: 289)

Religion carries several events in it, when people start to worship they dump several things on it. The curse is one among them to inflict pain. According to the religious belief the curse can make several changes in the world. Those who worship God, Good Angels, Saints, Yogis, Evil Spirit, Bad Angels, Demigods and Demigoddess get boon as well as curse. There are several religious books based on this concept. In Christianity due to certain curse the entire world submerged under water. In Milton’s *Paradise Lost* almighty curses Adam and Eve and drive them out form the Garden of Eden. Like this in Tamil literature Ilangovadigal’s *Selapathigarm* brings out the power of curse. Like this several poems, novels, dramas and short stories are published in the later period.

10.1. Bram Stoker’s *Dracula* is the best example for this. Most of the critics bring out the curse of Count Dracula. “In *Dracula* vampirism can be likened to syphilis. The cure of undead can be transited through pseudo-sexual means penetration with teeth and an exchange of bodily fluids all done during relatively intimate contact” (6). In Dracula after the death of Lucy, Van Helsing and others believe that she is changed into a vampire. She is wandering everywhere in the midnight and bring child to the churchyard and suck its blood. Arthur and Quincy do not know how she gets everlasting life. They decide to give heavenly life so they are ready with their things. Before going to Lucy coffin, Van Helsing says what are the things he knows about the belief of vampire and how she gets the everlasting. So he says
When all was ready, Van Helsing said, ‘Before we do anything, let me tell you this. It is out of the lore and experience of the ancients and of all those who have studied the powers of the Un-Dead. When they become such, there comes with the change the curse of immortality. They cannot die, but must go on age after age adding new victims and multiplying the evils of the world. For all that die from the preying of the Undead become themselves Undead, and prey on their kind. And so the circle goes on ever widening, like as the ripples from a stone thrown in the water. (D: 162)

11.1. These two writers are aware of this kind of incarnations. Bram Stoker’s novels Dracula, Lady of the shroud, Mystery of the Sea, and Jewel of Seven Stars are finest examples for this. In Jewel of Seven Stars the characters like Mr. Corbeck and Mr. Trelawny come across several indications regarding Queen Tera’s power. Trelawny become unconscious due to some superstitious attack in his room. Mr. Corbeck did not know about his situation. He brings the occult lamps and waiting for him in front of his house. Miss. Margaret Trelawny comes out and says about her father’s illness. He is unable to speak anything, he is keenly observing her. After she goes he is surprised because she resembles like Queen Tera. Regarding this he discusses with Mr. Ross and he says she is none other than Queen Tera’s re incarnation. Mention this Nina Auerbach explains “We see Queen Tera only through mysterious signs indicating that she is about to be reincarnated in our strapping heroine Margret Trelawney…” (Auerbach: 25). Here Mr. Corbeck discuss with Mr. Rose. So he says…

…It seemed to have become in some way associated with his Egyptian studies, and more especially with the mysteries connected with the Queen. He
told me very little about his daughter; but that two forces struggled in his mind regarding her was apparent. I could see that he loved, almost idolized her. Yet he could never forget that her birth had cost her mother's life. Also, there was something whose existence seemed to wring his father's heart, though he would never tell me what it was. Again, he once said in a moment of relaxation of his purpose of silence: She is unlike her mother; but in both future and colour she has a marvelous resemblance to the pictures of Queen Tera. (JSS: 86)

Indira Soundarrajan *Vikrama... Vikrama...Part – I*, and *Vikrama...Vikram Part – II* he uses this incarnation idea. In these novels characters like Vikraman, Deepa, Pattabi, Nanthan Bhiragi and Veadal Shing are continuously born into this world to fulfill their boon. In these two novels this is the main idea that leads the entire story. In thirty second incarnation, King Vikramathithan should kill Nanthan Bhiragi who wants to kill him. In this situation, Nanthan Bhiragi wants to know Vikramans’s Palm leaf – manuscripts, so he meets Thillinayagam. Both of discuss about the incarnation…

In that case… are you speaking about continuous birth?

It depends on the deeds of one’s previous birth.

How…?

Bhiragi, what question is this? Vikraman takes thirty two incarnations, in every birth you are also continuously born in this world. In spite of that you are asking questions like that…Very good answer…for me an unfulfilled ambition is there. So birth continuously happens in me. But it happens to ordinary people (VVP – II: 85)
11.2. Transformation is changing one’s appearance with the power of boon or blessings. In horror literature this is common. For example Marlow’s Dr. Faustus clearly explains this concept. In this novel Mephistopheles changes his appearance like a Friar. In Hindu mythology Lord Vishnu changes his appearance into a beautiful woman.

Bram Stoker too uses this in his novel Dracula. For example Warren Louis says that “After turning Lucy into a vampire-whom the protagonists skewer with a huge wooden stake Dracula, bites Mina and forces her to suck his blood while she is in bed with her unconscious husband. Desperate to save Mina from becoming a vampire, Harker and his friends pursue the count back to Transylvania, where they arrest and reverse Mina's transformation by killing Dracula just before he reaches his castle” (Louis: 1148). The Count Dracula has the power to change his appearance like Man, Bat, Mist, Rat and Wolf. Van Helsing, Lord Godalming, Jonathan, Arthur and Quincey decide to destroy the boxes which Count Dracula brings from Transylvania because he uses it to stay. They are continuously searching the boxes finally they find it and use some holy water to destroy the earth boxes. At that time Godalming sees Count Dracula’s angry face in the form of shadow. After destroying some boxes Count Dracula decides to go his Palace. Van Helsing knows that he has the power to take some form but in water he may not able to do anything:

Van Helsing says that our chance will be to get on the boat between sunrise and sunset. The Count, even if he takes the form of a bat, cannot cross the running water of his own volition, and so cannot leave the ship. As he dare not change to man’s from without suspicion, which he evidently wishes to avoid, he must remain in the box. (D: 259)

Shape-shifting is used in horror novel. The belief of shape-shifting is common in all the religion. Religious books are best example for this. This concept is used commonly in
good and evil characters. Regarding this Montague Summers says that “The tradition of evil practices this shape-shifting and the foulest from of magic, all of which there can be no doubt were being extensively practiced throughout the countryside at that very times are extremely significant.” (Summers: 154). Indira Soundarajan also uses shape-shifting in both good and evil characters. This notion is present in most of his novels. For example his novel *Vikrama....Vikrama....Part – I & II* characters are constantly doing to solve their problems. In this one of the evil characters Nanthan Bhiragi has the power to change his appearance. Nanthan Bhiragi wants to get the Palm leaf-manuscript because in that he can understand about Vikraman’s activities. So he decides to go to Valluvakudi because here he can get those palm leaf-manuscripts. If he goes there someone will identify him so he wants to change his appearance as a devotee and get ready.

Nanthan Bhiragi changes his appearance like a God Iayappa devotees. He is master of changing his appearance. A bag is hanging on his shoulder. He uses some kind of black pigment in his eyebrows in order to make confuse other. Those who are all see him they should automatically give respect to him. The appearance of village Valluvakudi and the village people give respect to him because his way of walking and the evil power which always present within him. (VVP – 2: 38)

11.3. Reincarnation is believed to occur when the soul or spirit, after the death of the body, comes back to Earth as newborn body. This phenomenon is also known as transmigration of the soul. Everything is possible in human life. Transmigration means one’s soul passes into another body after death. In the early period most of the Princes learn transmigration from Yogis, Saints, Rishies, and Magicians. With this power their soul can
enter into any other dead bodies. In Hinduism most of the Puranas, Epics, and Yogis scripts clearly explain how God and Goddesses use this power in their incarnations.

Bram Stoker’s novel Dracula and The Jewel of Seven Stars mention this. In Dracula, count Dracula lives for several years. He has the power to do transmigration in his life. Mr. Jonathan Harker reaches the Count Dracula Palace. Here he comes across several incidents for example in the day time he never sees him. In order to escape from the palace he goes to Count Dracula’s room. Here he sees the soulless body of Count Dracula. Like this Lucy also finds some form of appearance in her room. The form is totally different and looks like a shadow…

I bent over him, and tried to find any sign of life, but in vain. He could not have lain there long, for the earthy smell would have passed away in a few hours. By the side of the box was its cover, pierced with holes here and there. I thought he might have the keys on him, but when I went to search I saw the dead eyes, and in them dead though they were, such a look of hate, though unconscious of me or my presence, that I fled from the place, and leaving the Count’s room by the window, crawled again up the castle wall. (D: 40)

After death man is reborn again in the world according to their karma (deeds in one’s previous birth the consequences of which one has to bear now). This is the basic belief of all the religions. One can transform their soul into another. All the religious books bring out God’s or Evil spirits transformation and re-incarnation in this world. W. Clothy Fred says “The myth of Asura’s transformation in the Ocean into a mango tree and then into a peacock and a cock, not found in epic myth, is common in Tamil Literature and eventually in the other Literature” (Clothey et…all: 108). Indira Soundararajan also uses this in his novel Vikrama...Vikrama Part – I & II. In this novel most of the characters use transmigration to
reach their destination. For example, one of the characters Thillinayagam stays in Valluvakudi and helps Vikraman to read his palm leaf-manuscripts. He passed away due to snake bite and this news reaches Vikraman who stays in Chennai. He is unable to go there because it will take more than two days to reach Valluvakudi but he must attend his funeral. In this situation he remembers his last incarnation the conjurer’s tricks. Because of that he remembers “Pragaya Preavasam” (transmigration). He wants to make use of it so he wants to practice it first. He asks his brother Pattabi to bring a bird’s corpse. He also brings the Eagle’s corpse and gives it to Vikraman. Vikraman lies on the floor near the Eagle’s corpse. He starts to say some sacred words and in the next few minutes his entire body become motionless and his soul enters into the Eagle’s corpse. The Eagle’s corpse gets a little movement then, it starts to fly over the sky. Eagle flies towards the Valluvakudi. Dhavaraj, Anna and Pattabi watch this like statues.

The movement of Vikraman’s body gradually ceases out but the dead Eagle’s wings get a little agitation. The movement continuously happens and in the next minute it starts to sit on the floor and ready to fly over the sky. (VVP – II: 123)

Bram Stoker and Indira Soundarrajan use occult in different ways. From the selective novels the occult beliefs are categorized into a few major themes. They are several topics such as Beliefs of Evil (Demi God or Demigoddesses) power, Predictors, The role of Supernatural and Superstitious, Traditional Beliefs, Black Magic, Beliefs of Ghosts and Souls, Presence of hell and heaven and Re-Incarntion. These two writers give importance to the occult characters. Their novels end with the occult beliefs. The occult characters deeply attain their goal at the end. The occult characters have sufficient power to change the course of life. These two writers lived in two different century but they have given importance only
to the occult beliefs. The occult beliefs can never be destroyed. In the internet world human beings are afraid of unknown things. The rational attitudes never give applicable solution to relieve from all these things. The occult power still creates the same fear to everyone according to these selective novels. In front of the occult beliefs everything stands apart.