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OUR TOUR

IN

SOUTHERN INDIA.

BY

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'OUR VISIT TO HINDOSTAN, KASHMIR AND LADAKH,' AND 'FROM SIMLA TO LAHOUL.'

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PREFACE.

THE continent between the Himalayas and Cape Comorin, though spoken of generally as India, contains as many, or perhaps more distinct peoples than Europe. With few exceptions, the rulers of this vast extent of country have been at some time or other aliens, who originally invaded and took possession of the land by force of arms. The civilization or barbarism introduced by the conquering princes and those they brought with them, combined with the inevitable amalgamation of the races, has left its impress on the people and the monuments of the subjugated districts. Without some knowledge of its history, it would therefore be next to impossible to understand why such a variety of races are found in each state, or to enter into the spirit of its art. On this account I have introduced here and there slight historical

sketches, for with no previous knowledge of past events, much that I have written regarding the people, their customs, and the architecture of the different districts would be unintelligible.

H. G. M. M. A.

GAYA, BENGAL,
March 4th, 1881.

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OUR TOUR IN SOUTHERN INDIA.

CHAPTER I.

On October 22nd, 1879, we left England for our second tour in India. Spending one night only in Paris, we passed through the Mont Cenis tunnel and Turin to Venice—a city which used to be sung in story as the 'Bride of the Adriatic,' but which, alas, may now rather be compared to its poor old neglected widow! We had not been at Venice for nearly twenty years; and in that interval, many of the old palaces which two decades ago still recalled the days of its greatness, have either been removed as ruinous, or modernized—a work of necessity, I believe, for their present owners cannot afford to re-build them in their old style, and have therefore adopted the cheaper mode of the present day.

During the first days of our stay in Venice, the weather was lovely; we had come in for a part of what is popularly called with us, 'St. Luke's little summer;' but before our departure for Trieste on the

30th, the sky had begun to be ominously clouded over, and on the 1st of November, the day we were to leave Trieste for Bombay by the Austrian Lloyd's Navigation Company's steam-ship *Hungaria* the heavens were all over of a dull leaden colour, but the sea was without a ripple; it was so still, that it reminded me of what a little five-year-old Spanish-American boy once said to me when I asked him if he had suffered much on the voyage from his own country to France:

'Mais non, madame, la mer était comme du lait endormi.'

This state of things was too good to last, and at the end of forty-eight hours' pleasant steaming, a strong south-wind sprung up; twenty-four hours' later, Boreas showed himself in his true colours, and for four days and nights the sea worked its wild will upon the vessel and upon ourselves.

The ship rolled fearfully; my berth being across the vessel, the movement to me was that of violent pitching; every moment or two my heels were a foot or so above my head, or as much below it. In the midst of it all I could not help thinking how cruel the happily almost exploded custom was of using cradles with rockers for infants, if one only reflects a moment, the movement caused by it must occasion a perpetual feeling of *mal de mer* to the poor little mortal, and in its worst form, too, that of a *rolling* and not a *pitching* vessel!

Our ship was a slow one; we did not reach Port Saïd till about seven a.m. on Saturday the 8th, and when there we took on board the Persian Ambassador from Constantinople, and his wife (or wives?) and suite, in all forty persons, who were to bear us company as far as Djeddah, whither they were going in order to make a pilgrimage to Mecca. Very soon after they had joined our vessel, the Ambassador, a jolly-looking, fat old fellow, came into the saloon with one veiled lady. He appeared to be much struck with the looking-glasses and the Utrecht velvet furniture, and kept on exclaiming 'Wah! wah! wah!' From the tone in which these sounds were uttered, I should judge them to have been expressive of intense admiration.

We were detained at Port Saïd the remainder of that day, for our vessel having, till then, run on the Mediterranean line only, and this being her first voyage through the Canal, it was necessary to take her measurements for the amount of tonnage due to the Suez Canal Company. On Sunday morning about six a.m. we were under weigh again, but were forced to stop when we had proceeded only a few miles, for an English merchant vessel going home, owing to some defect in her rudder, had become fixed across the Canal the day previous. All the usual means had been tried to get her off, but in vain; at length they were forced to discharge the greater part of her cargo, and about four p.m. on the 10th

the way was again clear, and we were able to advance.

We left Suez at daybreak on the 12th, and reached Djeddah about midday on Saturday the 15th. The navigation off this port is very dangerous, owing to a large number of coral reefs which extend a considerable distance from the shore. Our ship was anchored some way out, on account of these reefs; it took us more than half an hour to reach Djeddah in a swift little sailing-boat. We were surprised to see numbers of natives to all appearance walking upon the sea, when they were at least a mile distant from the land. One man was dragging his little boat after him, which had a droll effect. These were coral fishermen; in many cases the water barely reached to their ankles.

Djeddah was under Egyptian rule till 1840, but is now again Turkish. This place is the principal mart along the Arabian coast for the export of pearls, mother o' pearl, and black coral; and last, but not least, this is one of the places to which coffee is brought from the interior, which is believed to be comparatively rich and fertile. I could not find out that any European now in that place knows exactly where the coffee plantations are situated.

In 1858 the Mahomedans rose up against its few Christian inhabitants, and murdered the English and the French consuls; one European lady escaped with her life, having been protected and concealed by a

Mahomedan family. Shortly after this, the place was bombarded by the English. Djeddah is the port where pilgrims land who are proceeding to Mecca; about 100,000 are said to pass through it in the course of the year. Mecca, though almost unknown to us, is only thirty-five miles from thence. The distinguished traveller, Captain Burton, who disguised himself as a Mahomedan pilgrim in order to do so, is the only European who has ever penetrated there in the recollection of people now at Djeddah.

The bazaar at Djeddah is one of the most perfectly Oriental ones I have ever seen. The centre of one part was covered with the most beautiful Eastern carpets piled one upon another; some of the shops contained good amber, which I suppose comes from the Baltic. It was not easy to thread one's way in and out of the bazaar, owing to the number of camels which were waiting to be loaded. A kind of wooden frame fixed on the back of one of these animals, contains a couple of not uncomfortable-looking beds. This mode of conveyance is used by the pilgrims. The journey to Mecca is performed in one night. The town of Djeddah contains a great many very large houses, built in the true Arab style; long, narrow rooms within, and projecting windows, with divans in each; externally these windows were all of wood, and richly carved. The natives say that Eve's tomb stands at a short distance outside Djeddah (this word signifies grandmother, and thence

the name of the place). Rather doubting how they could have arrived at any certainty regarding this fact, I did not go to see it with the rest of our party, and heard from them afterwards that I had not lost much. If our first parents were really exiled to that part of Arabia, it must indeed have been a punishment to them; one cannot conceive a greater contrast than between paradise, as it is described to us, and this district, which is a dry treeless desert. The normal population of Djeddah is said to be about 30,000. It seems somewhat strange that so large a population should have collected there, for the Austrian consul (who is also the agent of the Austrian Lloyd's Company), told us that there is no fresh water in or very near the town. All the drinking water has to be brought in skins on the backs of camels from some little distance, and when we were there they had had no rain for two years.

After we left it, on the night of the 16th or 17th, we had a violent storm of rain (a most unusual circumstance in the Red Sea), and on the two following days a great deal more motion was perceptible than was perfectly agreeable to our feelings. About two p.m. on the 20th we reached Aden, and left it again at ten the same evening. On the 22nd and the three following days we encountered a strong head wind, a taste of the north-east monsoon, I believe. This caused sufficient movement to make our vessel imitate the motions of a ballet dancer, and to render

us also rather uncomfortable; our ship was considerably lightened by this time, having discharged a great deal of her cargo at Djeddah and Aden. However, 'all's well that ends well,' and at last, on the morning of the 29th (when I at least was feeling that we had got into a certain routine, which might go on indefinitely), we found ourselves at Bombay, which we had left only nine months previously. The time seemed much longer to look back upon; we had seen so much in this interval, having visited Cairo, Greece, and Constantinople, besides three months passed in England.

After staying a few days in Bombay, and paying a short visit to some friends at Poona, we went from this latter place direct by railway to Bangalore in Mysore, a forty-eight hours' journey. The first twelve hours took us over the part of the line we had passed through the previous spring on our way to Hyderabad, the Nizam's capital; but after that we went through a district unknown to us. As long as we were in the Nizam's territory, the country apparently was thinly peopled, and there were only patches of cultivation here and there. This is probably partly to be accounted for by the poverty of the soil in that district. Its aspect is curious; the railway goes over large plains many miles in extent, out of which arise detached hills formed of large stones piled one upon the other in a singular manner. Some of these hills are linked with four or five others; some of the

higher ones, which are rocky eminences three or four hundred feet in height, have forts upon them which are still kept up; on others again are the remains of similar buildings. We had left Poona in the evening; about ten the following morning we came upon the gneiss formation, of which the greater part of the southern peninsula of India is composed.

An immense tract of land in the Bombay Presidency extending far beyond Poona in a southerly direction consists of basalt. The vast rock temples were hewn out of this material, and the Mahrattas built their famous forts on the flat summits of isolated basaltic rocks, whose perpendicular sides rendered them almost impregnable.

When we again got into British territory the country began to be more fertile, or at least better cultivated. We followed the main line as far as Arconum (only an hour and a half distant from Madras), and there changed trains, going through a more fruitful district than before. The villages were more numerous; near each of these were groves of palm (from which toddy is made), and many tamarind trees; also a certain amount of rice cultivation: some of this last was already in the ear.

We had much wished to break our journey at Vellore, a station about forty miles from Arconum, in the Bangalore direction, but on inquiry we learnt that the railway station at Vellore is four miles from the fort; and that no conveyances were to be had unless

ordered beforehand. Moreover, the travellers' bungalow had been done away with, and having no friends in the place, we were unable to accomplish a visit to the old temples existing in its fort. Vellore has an especial interest for us: a very old friend of ours was an unconscious actor in a scene which happened there at the beginning of the present century, when, as far as I know, the first mutiny of native troops took place in India under our rule—the Sepoys rose up and murdered their European officers.

The story itself is too well known to be repeated here, but I think every English woman, above all every English wife and mother, will read with interest Mrs. Fancourt's own account of that one day, which I have been permitted to publish—it has never before appeared in print. The 'Charles' mentioned in this account is our old friend.

I will give the narrative in her own words: 'On Wednesday night, July 9th, 1806, Colonel Fancourt and I retired to rest about ten p.m.; at the hour of two in the morning we were suddenly awakened by a tremendous firing. We both got up; Colonel Fancourt went into the adjoining room, opened the window, and called out aloud repeatedly to know the cause of the disturbance, to which he received no other reply than by a rapid continuation of the firing by numberless Sepoys assembled at the main-guard; upon which Colonel Fancourt went downstairs, returning about five minutes afterwards to his

writing-room. I shut down the window, as the men were firing in all directions from the main-guard. My husband desired me to retire to my room; two minutes afterwards I heard him leave his writing-room and quit the house. The firing at the main-guard ceased, I believe; between three and four o'clock in the morning I heard the drums beat, which I afterwards learnt arose from my husband's exertions to quiet the Sepoys. I heard no more firing for some time; it recommenced at the European barracks, the Sepoys firing upon the men of the 69th (Colonel Fancourt's own regiment), who were closed in and had no officer to direct them. After my husband left the house, I hear that he returned again, though I imagine but for a moment. I heard the door of his writing-room tried, very soon after the firing at the main-guard ceased. I bolted all the doors of my bedroom, and brought my two children into it. Having dressed myself, I twice cautiously opened the door, feeling my way to the lower end of the dining-room, to ascertain where they were firing most. I perceived it was chiefly directed at the European barracks.

'Between the hours of four and five a.m., the last time I ventured to leave my room, as I stood at the lower end of the hall, which was perfectly open to the veranda, a figure approached me; it was still so dark I could only see at intervals by the light arising from the continual firing at the barracks. I took

courage to inquire who was there, the answer I received was: "Madam, I am an officer of the main-guard." When I inquired what was the matter, he told me it was a mutiny, and that every European on guard had been murdered but himself. I made no reply, but walked away to the room where my babes and female servants were. The officer went out at the opposite door of the hall where we had spoken together; he never got downstairs alive, for he was cruelly murdered in Colonel Fancourt's dressing-room.

'As soon as daylight appeared, I ventured to go into my husband's writing-room; and looking through the Venetian blinds, I observed some soldiers of the 69th lying dead on the parade. Four Sepoys were at that moment watching on guard at Colonel Marriot's door (he was paymaster of the stipends, and he had entire charge of the domestic arrangements of the Mysore princes). I saw several more Sepoys issuing from the gates of the palace; they were not firing—indeed, I think they were unarmed—but making a great noise.

'The mutineers were at this time on the ramparts, firing apparently upon all parts of the fort. At this time I gave up all for lost, for the Sepoys seemed intent upon murdering and plundering; they were then employed in ransacking the houses. I heard a loud knocking noise in the hall adjoining my bed-room, and on looking through the key-hole I saw

two Sepoys employed in breaking a chest of drawers to pieces. I was struck with horror, knowing that their next visit would be to my apartment.

'My children and three female servants were at this time lying on a mat just before a door opening into the back veranda, which at the beginning of the mutiny seemed to be the safest place, as shots were fired into the windows, consequently we were obliged to remove as far as possible from them. I whispered to my ayah that the Sepoys were in the hall, desiring her to move away from the door. She took my little ones under the bed, and begged me to go there also. I had neither time to reply nor to deliberate, for the door we had quitted was at that instant burst open. I accordingly got under the bed, and had hardly done so before several shots were fired into the room; but although the door had been forced open, no one entered. I took up a ball which fell close to me under the bed. My children were screaming with terror at the firing into the room; I consequently expected we should all be murdered. But wishing to make one more effort to save ourselves, I crept along on my hands and knees into a small apartment adjoining and opened the window, from which I could only discover two horse-keepers. I then returned to my bedroom, telling the ayah to take my little baby in her arms, and taking Charles in my own.

'I opened the door of the little room off the back staircase, and running down the stairs quickly, found

at the bottom a Sepoy on guard, and some others in the court behind the house. I showed him my babes, and told the ayah to say that they might take all we had if they would only spare our lives. The Sepoy on guard told us to go and sit down in the stable or fowl-house. The latter, I knew, had a bamboo front to it; so there we entered, and by the assistance of a mat brought us by the same man, we were not exposed to view. Here we sat nearly three hours.

'I saw the Sepoys removing immense loads of our goods on their backs, the things being tied up in sheets and table-cloths. They all went through the compound by way of the ramparts, which made me fear that they still had possession of the works. I hoped for the arrival of the 19th Dragoons from Arcot. The few lines Colonel Fancourt wrote in his room, I thought, were most probably intended to be sent express to Colonel Gillespie (who was coming this morning to pass a few days with us); but whether my husband had the means of sending off this dispatch or not, I was in ignorance. I thought, however, that the news must reach Colonel Gillespie on the road by some means or other, and the tremendous firing kept up at the gates strengthened my hopes that the 19th Regiment had arrived. At this time our own house appeared to be quite deserted by the Sepoys; but suddenly several of them rushed into the compound, and called out (my ayah said) to find me. She begged me to remove to the farther corner of

the fowl-house, which I did, hiding Charles under my gown.

'The firing at the gates increased, and the Sepoys were obliged to fly to them, by which means we probably escaped death. At last I heard distinctly the horses of the 19th Dragoons on the drawbridge, repeated loud huzzas, and presently after heard them enter the fort. An officer rode into the compound, calling out for me by name; but I could neither answer nor move. Again I heard my own name repeated, and saw an officer in a red jacket, who, I fancied, looked like my husband. I sprang forward to meet him, and found it was Mr. Macleane, the Fort-Adjutant. I inquired for my husband, and was assured that he was alive. Colonel Gillespie and Mr. Macleane then joined us. They took me upstairs, and placed me on a chair, giving me some wine and water to drink. When the extreme agitation of my mind abated, they told me that Colonel Fancourt was wounded, and that he must be kept quiet. About an hour afterwards I was told by the surgeon of the 19th Dragoons (Mr. Abercrombie) that my husband was in danger. I would not even ask to see him, fearing that the sight of me might agitate him too much. I found, too late, that there was no hope of recovery from the first. He breathed his last about four p.m. the same day. Thank God, he died easily, and met his death in the faithful discharge of his duty. Shortly after the entrance of the deliverers,

the body of Colonel Fancourt was found near the steps of his own door. He was alive, but had received two mortal wounds that passed in different directions right through his body. He was aware of his fate; he had lain so many hours bleeding, that it was a matter of surprise that he lived so long.'

Colonel Fancourt, who was at that time Commandant of the fort at Vellore, seems to have feared that mutiny was imminent, and wanted Tippoo's sons, who were confined there in a species of honourable captivity, to be put under closer surveillance; but their tutor, an Englishman, took the opposite view, which also seems to have been that of the Government; and at the moment the mutiny broke out, Colonel Fancourt had serious thoughts of resigning his post.

At Jollarpett, in order to reach Bangalore, we had again to change trains, and take a branch line which winds like a snake up the ghauts through singular scenery. These hills form, as it were, the gate to the high table-land of Mysore. Near the summit of the ghauts, the railroad has been carried through gneiss rocks, which for a long time were considered by engineers an impassable barrier to the iron-horse. Before coming to them, the valley was a fairly wide one; it then contracted by degrees, the country became first a jungle, and then absolutely sterile. The character of the state of Mysore is that of an immense table-land, the surface of which attains in

some parts a height of about 3,000 feet above the sea. A range of lofty hills to the west, and its elevation, secure for it a temperate climate.

Bangalore is situated in one of its choicest districts. European fruits, such as apples, plums, and strawberries, flourish there; whilst at the same time mangoes, oranges, and other fruits of a warmer clime, are produced in great perfection.

The state of Mysore was formerly governed by Hindu princes, who sometimes paid homage and even tribute to the Mahomedan rulers of the Dekhan. The British interest in this state dates from the year 1765, at the time of one of our wars in the Carnatic, when a young adventurer named Hyder first came into notice. His grandfather, Mahomed Bhelól, a religious personage, came from the Punjaub and founded a small mosque near Hyderabad. Hyder's father, Futtee Mahomed, took military service under a Mysore chief, and rose rapidly to a high command; his advancement being considerably assisted by a widow lady of rank, who gave him her two daughters in marriage. By the youngest of these he had two sons, Shabez, and the afterwards celebrated Hyder Ali. These were both of them still quite children when their father and his chief were killed in battle. Hyder had thus entirely to make his own fortune. His brother, when very young, took military service with Nangi Raj, who, with his brother Deoraj, had then risen as joint ministers to the head of affairs in

the then Hindu kingdom of Mysore. Up to the age of twenty-seven, Hyder devoted himself to indolent enjoyment, or to the pleasures of the chase, but he then entered the army, and on his accompanying Nanja Raj in an expedition to Trichinopoly, his ambition and greed of gain first began to show themselves. For some time he was little better than a brigand chief, being the leader of a band of free-booters, giving his men no pay and obliging them to give him half their spoils. Hyder and his followers were in the habit of stopping even women and children, and taking their clothes and personal ornaments from them, not disdaining such small game when richer prizes were not available. Having by such means accumulated enormous wealth, Hyder began to aspire to the throne of Mysore.

The joint Ministers endeavoured to keep the young Rajah as their puppet. At a time when the troops had become very clamorous for arrears of pay, Deoraj left his brother, taking with him a large amount of plunder which he had amassed by oppressing the people. The soldiers went to the gates of Nanja Raj's palace, and resorted to the expedient called *dhurna*. This, which is in India a sacred institution amongst the Hindus, consists in the aggrieved one, or the petitioner for any favour, seating himself at the gate of the person whom he considers has offended him, or of whom he has asked a favour and been refused, and then declaring that he intends to perform

dhurna, that is, he will not eat or drink till his request is complied with; it is a point of honour with them that the man who is thus besieged should do the same—were he to persist in his refusal to grant his suppliant's request, and the man without die before his gate, he would be considered to have committed a great sin. It is not uncommon for the petitioner to perform his part by proxy, and pay a Brahmin to fast for him; no Hindu would willingly cause the death of a man of that caste—the supernatural penalty would be too terrible.*

When Nanja Raj was thus besieged, Hyder came to the rescue. He started off on a marauding expedition, and soon brought back sufficient money or treasure to satisfy the claims of the troops. On the

* In a lecture on Ancient Law delivered at Oxford a few years ago by Sir H. Maine, he says, when speaking of a manuscript of Irish law called the 'Senchus Nor,' which was compiled by the Brehons, or professional lawyers, whose office was generally hereditary, and who formed almost a caste apart, that under circumstances similar to those which cause the Hindus to perform *dhurna* a like practice was enjoined by this code, and adds: 'If you have a legal claim against a man of a certain rank, the "Senchus Nor" tells you to "fast upon him;"' and in Lecture X, when again alluding to the same subject, Sir H. Maine says he has been told that a similar custom exists to this day in Persia, where a man intending to enforce payment of a demand by fasting begins by sowing some barley at his debtor's door and sitting down in the middle. 'The symbolism of this,' he continues, 'is plain enough; the creditor means that he will stay where he is without food either until he is paid, or till the barley seed grows up and gives him bread to eat.'

same thing again occurring, Hyder (though he was a Mahomedan) made *dhurna* himself with the soldiers.

Nanja Raj, when thus pressed, retired from Seringapatam to Kunur, about twenty-five miles distant from Mysore, on a pension, and Hyder and a Hindu named Kunde Rao were entrusted by the Rajah with the whole administration, both civil and military. Nanja Raj made an attempt to regain his former position by an appeal to Hyder's feelings, saying that it was to himself that Hyder owed his advancement, but without success.

Though this latter, however, seemed now at the height of his power, there were still difficulties in his way: the Rajah, together with his mother, who assisted him with her counsels, found that they had only put down one Minister to raise up another who was still more intractable. Kunde Rao was gained over by them, and at a time when Hyder's troops were dispersed, and he lay encamped under the walls of Seringapatam, its guns opened fire upon him. He tried to come to terms, but could only obtain permission to steal off in the night with a few armed men, leaving all his treasures behind him, and also his son Tippoo, then a child of nine. After a time, by pretended protestations of submission, Hyder got himself taken into favour again, collected troops, gained a signal advantage, and caused the Rajah to be privately informed what conditions he would be pleased to accept.

The Rajah, finding that Hyder was too strong for him, perceived that his only course was to beg this latter to relieve him of the cares of government, only stipulating for three lakhs of rupees yearly for his own use, and one lakh for his Minister (Nanja Raj) from its revenues.

Titular Rajahs existed till after Hyder's death, who were by his orders annually paraded at the feast of the Dassera, the Rajah being exhibited seated in state on his ivory throne, Hyder himself occupying the place of Commander-in-Chief and Prime Minister; the Prince was merely a puppet, kept in close confinement in the palace at other times.

Tippoo discontinued this farce; and on the death of Cham Rajah in 1795, leaving a son only two years old, the palace was ransacked; the child, his mother, and their personal attendants were all despoiled of their ornaments and driven forth. The mother and her infant boy took refuge in a small hovel near, where they were found in 1799, when Seringapatam was captured by the British.

A rather curious story is told of Cham Raja, the father of this child. On the death of the previous Prince without lineal male heirs, all the children who were supposed to be related to the royal family in any way, however remote, were brought together, and turned loose into a large room strewn with play-things—*arms, money, sweetmeats, fruits, etc.* Of course, there was a general scramble; one little boy

seized a bright dagger in his right hand and a lime in his left, on which Hyder called out, 'That is our Rajah; his first thought is military protection, and his next to secure the produce of the land; bring him to me, that I may embrace him.' This mode of selection delighted the people.

Hyder revenged himself in a singular manner on his colleague, Kunde Rao. The ladies of the palace intreated that he would be kind to him; Hyder replied that 'he meant to treat him like a paroquet,' by which they understood a favourite or pet; but he carried this out literally, and imprisoned the unfortunate man for life in an iron cage, feeding him daily on rice and milk.

Hyder now began to apply himself to increasing his possessions, and made some important conquests; on which some of the Great Powers of India became alarmed. The Nizam of the Dekhan, and the then Peishwa Mudoo Rao united to crush him, and an English force was also sent to assist the Nizam. The allied armies met in 1767, but there was no combined action between them.

The Peishwas, who had been at first merely Generals of the forces in the service of the Mahratta Princes, had gradually acquired the entire administration of the country, and the disposal of all favours and offices. The Rajahs, descendants of Sivaji, still possessed a certain prestige in the eyes of the people; therefore it would not have been the interest of the

Peishwa to have assumed supreme authority; these Princes were retained by him to serve as a splendid pageant on state occasions, whilst all authority in the army or in the country was vested in himself; and, before long, the office of Peishwa became hereditary in one family. This had already taken place before the time of Mudoo Rao. This latter, having on one occasion reproached Hyder for his behaviour towards his Rajah, was confounded by a *tu quoque* launched against him by a messenger of Hyder's which raised a general laugh; for he held a descendant of Sivaji's in the same species of thraldom in which the Rajah of Mysore was kept by Hyder. Mudoo Rao, in the end, consented to withdraw from the alliance, on being paid thirty-five lakhs of rupees (or £350,000).

The British troops had, in the meantime, entered Mysore; but their commander, Colonel Smith, on finding that matters were beginning to assume a new aspect, and that Hyder seemed to have formed an offensive alliance with the Mahrattas against the English and the Nizam, requested this latter's permission to retire, for he and his English troops found themselves alone in an enemy's country. At first a part, and shortly after the whole of the British force was withdrawn. After this an English army, consisting of two detachments, was formally sent against Hyder, who steadily avoided coming to an open engagement; and by making a circuitous march among the hills he almost entirely destroyed one of them.

At an interview he subsequently had with Captain Brooke, who had been sent to treat with him, Hyder said that he much wished to be on good terms with the English Government; it was a matter of importance to him to be so, he frankly declared, as his territories were liable to periodical incursions from the Mahrattas. Their usual time of coming was at hand, and as he could not cope with *both*, he *might* find it convenient policy to make friends with *them* against *us*. Accordingly, in 1769 a treaty was concluded between the British and Hyder, by which, with slight exceptions, each party was to retain what it had possessed before the war.

Shortly before this Hyder's son, Tippoo, then a lad of seventeen, first comes upon the scene. He made an incursion into the neighbourhood of Madras at the head of 5,000 horse, and surprised some European residents in their country houses. The Mahrattas came at their usual period, and Hyder, who about this time seems to have taken to habits of inebriety, one day, when in this condition, beat his son Tippoo severely. This latter went to the head of his division, threw his rich robe, his turban, and his sword on the ground, and said, 'My father may fight his own battle; I swear, by Allah, that I will not draw my sword for him to-day!' The army, on this, became totally disorganized, and a general flight ensued. Whilst the Mahrattas were busied with plunder, Hyder mounted a fleet horse and reached

Seringapatam almost alone; and Tippoo, having disguised himself in mean attire, passed through the enemy, and reached the capital the same night.

The Mahrattas besieged Seringapatam, and kept up a month's cannonade; after a desultory warfare of eighteen months they retired, Hyder ceding to them the greater part of his northern dominions, and agreeing to pay them fifteen lakhs of rupees, and *fifteen more hereafter*, which time never came. After this Hyder invaded and subdued Coorg. This little state was necessary to him in order that he might keep open his communications with the Malabar coast. He accused the English Government of not adhering to the terms of the treaty between them, by virtue of which he considered the British were bound to help him against the Mahrattas, and made friends with the French, with whom we were at war at that time. In 1780 Hyder took the field at the head of 90,000 men, the largest force he had ever possessed, ravaged the Carnatic, and advanced within a few miles of Madras.

The English troops numbered only 8,000 men, who were scattered about that part of the country. Hyder managed to place himself so as to separate Baillie, who was in command of 2,800 soldiers, from the larger force, but Fletcher, with 1,000 men, contrived with much difficulty to join Baillie. It is said that the British troops performed prodigies of valour, but their leader was eventually obliged to make a

signal to demand quarter. It is possible that his white flag was not understood, for Hyder's troops still continued firing upon them, and the greater part of this corps perished on the field; the remainder, including about 200 Europeans, were taken prisoners. This is the engagement which is represented on the walls of Tippoo's summer palace at Seringapatam, which I shall describe in its proper place. Hyder then endeavouring to reduce Arcot, the English Government became fairly roused, and began to see the necessity of a more active policy; matters were becoming serious—Vellore and other important points were held by him in a state of siege. A force of 7,000 men, under Sir Eyre Coote, was sent against Hyder, who still, however, pursued his former tactics, and avoided a pitched battle, though the English army forced him to raise the siege of all the places on their line of march which he had invested. On one occasion, when, trusting to the presence of a French fleet off the coast, Hyder had entrenched himself near Cuddalore, Sir E. Coote, making use of a narrow passage or defile which the enemy had formed for themselves, brought his batteries and cavalry to bear upon them.

Hyder, thus taken by surprise, is said to have burst into a furious rage, and would not move from his seat till an old retainer put his shoes on his feet and forced him to mount a swift horse. The war still continued, sometimes one side, and sometimes

the other, gaining some slight advantage, till at length, by a rapid march to Sholinghur, a place not far from Vellore, General Coote once more surprised Hyder's troops; he fled with a loss of 5,000 men, whilst the British lost only 100.

In consequence of this defeat, Hyder was obliged to raise the siege of Vellore; and though he received reinforcements and assistance from France, he was still unable to face the English in the open field.

Hyder's health had now been for some time on the decline; he expired in 1782, at an age, as is believed, of more than 80 years.

His career is a remarkable instance of a man utterly without education, unable even to read or write, raising himself to a most exalted position.

CHAPTER II.

Tippoo (who was just at this time engaged in a campaign on the Malabar coast against the English) hurried across the peninsula on hearing of his father's death, and finding all was tranquil, entered privately into the camp, and was acknowledged by the army as their commander and Sovereign, though a conspiracy had been made to place his distant cousin, a youth of weak intellect, on the throne, as a puppet ruler. Tippoo's character differed essentially from that of his father. Hyder, as we have seen, did not hesitate even to join in the Hindu custom of *dhurna;* his son was a most zealous Mahomedan; to his fanaticism was eventually owing the fall of a kingdom which his father had raised out of nothing. Tippoo persecuted the Christians on the coast of Canara: at one time he formed a circle of troops round Coorg, carried off 70,000 victims into captivity or death; those whom he spared, he forced to profess Islamism.

In 1786, the Mahrattas and the Nizam joined in an alliance against him. Their movements were impeded and delayed by the monsoon, but Tippoo,

having the resources of the country of his command, caused timber to be felled, and rafts and boats to be constructed, by means of which his army was enabled to cross the Toombuddra river, which was to the north of his dominions; the allies having withdrawn to the other side before the rain commenced, remained there in fancied security, little dreaming that Tippoo would thus take them by surprise. He gained a partial advantage, and the result was a treaty between these three powers, by the terms of which Tippoo seems to have been rather a gainer, as, in return for a certain amount of tribute he was to be recognised ruler of nearly all the part of Western India south of the Toombuddra.

Tippoo afterwards coveted the little kingdom of Travancore, and attacked it with a considerable force; but his troops meeting with opposition at one point from a handful of Travancoreans, fell into confusion on the death of their leader. Tippoo himself narrowly escaped with his life on this occasion; such was the panic amongst his soldiers, that those flying away drove before them a detachment which was coming to their assistance, and these again forced back those behind them. Tippoo, furious, vowed to be avenged, and spent the next three months in collecting troops; he caused cannon to be brought down from Seringapatam and Bangalore; his guns in a short time made a breach in a wall which had been built along the whole line of the frontier. The

enemy's troops fled before him, and the whole of that country was at his mercy. He was now becoming a powerful and formidable foe. The English Government, considering that he had broken faith with them by invading the territories of their ally, the Rajah of Travancore, organized several corps to attack Tippoo's forces at different points.

Lord Cornwallis, the then Governor-General and Commander-in-Chief in India, directed this war in person; he took command early in 1791, and decided to attack the fort of Bangalore. He came upon that place by a circuitous route, and on March 5th planted himself before it, and commenced its siege. The fort was taken in a night attack on the 21st. That place and the town of Bangalore, which was also fortified, though not so strongly, were both surrounded by a formidable thicket of an Indian thorn, which forms an almost impenetrable barrier. Tippoo himself then returned to Seringapatam, where he concentrated the greater part of his forces. The English army, which in the interval had been employed in reducing Nundidroog and various other important forts in Mysore, reached the heights above the capital in 1792, and though they at times met with severe repulses, the general result of the campaign was that they carried all before them. In the end, Tippoo was glad to treat for peace; he sent as his ambassadors to Lord Cornwallis two British officers whom he had for some time detained in captivity at Seringapatam.

Through these envoys Lord Cornwallis submitted the following conditions to Tippoo: He was to surrender half his kingdom, to pay a sum of money equivalent to four millions sterling, and to give his two sons as hostages. These were hard terms; but seeing that works were in progress, and batteries being placed in position to storm the city, Tippoo summoned all his chief officers to meet him in the principal mosque, stated to them the conditions which had been offered to him, and added, 'You have heard what are the terms proposed to me; you have now also to hear and to answer this question: Shall it be war, or shall it be peace?' They all agreed that there was no alternative but to accept the conditions offered.

A touching scene took place when Tippoo's two sons, lads of eight and ten years old, were delivered over to Lord Cornwallis, the officer who accompanied them saying, 'My master says, "These were *my* sons, they are now *yours*."' A large sum of money was also paid over; but a knotty point still remained undecided. This was, what territory should be given up by Tippoo. The Mahrattas and the Nizam seem to have been contented with the portions given them as our allies, but the part which fell to the English was in detached bits, one of which comprised Coorg, towards the inhabitants of which province Tippoo had been guilty of great atrocities and oppression. It was just this portion which he was most unwilling

to resign. He burst into the most furious rage on the proposal being made to him. No doubt he felt that the commanding position of that country would afford an enemy easy means of approach to his capital; but we, on the other hand, were bound to protect our faithful allies, the Coorgs and their Rajah, who had been previously cruelly and unjustly treated by Tippoo. On hostilities being again threatened, he was forced to give in, and the treaty was definitely concluded.

In 1794 the two young Princes were sent back to their father, some little time having elapsed without any violation of the treaty. During this interval Tippoo seems to have remained pretty quiet, though always occupying himself with warlike preparations. In 1798, however, shortly after the arrival of Lord Mornington as Governor-General, he began intriguing with the French, which was held to be sufficient grounds for considering that he had broken faith with us, as well as with the Courts of Poona and Hyderabad.

The want of transport necessarily delayed operations for some time; but by the month of October in that year a large force was ready to take the field. Troops were also sent to the Nizam, in virtue of an alliance offensive and defensive which we had made with him against all his enemies. This Prince had still certain regiments in his pay commanded by French officers. He seemed undecided whether to keep friends with

us or with the French. Either course was galling to him. He foresaw that if he sided with us he would become the vassal of England; but, on the other hand, he had been disgusted with the insolent and overbearing manners of the French officers. However, in the end the question was settled for him. The troops headed by these last, being in arrears of pay, mutinied, and laid down their arms on finding themselves surrounded by the British force.

Early in November, 1798, Lord Mornington wrote Tippoo a letter of remonstrance on his still holding communication with the French. No reply was received to this letter till December 18th, when Tippoo wrote and said that the French who had come with him were only a casual party of strangers in search of employment, and that he was astonished that this circumstance should cause any interruption in our friendly relations with him. Lord Mornington did not see the matter in the same light. He answered that, judging from a proclamation which had been issued by the French Governor of the Mauritius, he inferred that Tippoo's ambassadors had concluded a close alliance with that nation against the Company and its allies. Tippoo seemed determined to try the force of his arms. Accordingly the British resolved to invade Mysore. An army was collected of more than 18,000 fighting men, and placed under the command of General, afterwards Lord, Harris.

Of this force upwards of 4,000 were Europeans.

Together with these were united about 17,000 of the Nizam's troops, and also more than 6,000 men from Malabar under General Stewart, and 104 pieces of cannon.

This time Tippoo seems to have resolved to fight the English in the open field, after their own method. The English forces steadily advanced towards Seringapatam, bringing with them provisions for several months. An engagement took place within thirty miles of Tippoo's capital, which resulted in the retreat of his army. The invading troops did not pursue them, but made a circuit by which they came opposite the western gate. Tippoo had imagined they would attack the eastern side, and was accordingly encamped about two miles from the fortress on that side. The British troops successively carried some of the entrenched posts of the enemy.

Tippoo once more found himself obliged to sue for peace, but received for reply that nothing less would be accepted from him than the cession of half his dominions, the payment of two crores of rupees (two millions sterling), and he was also told that he must deliver up four of his sons and four of his principal chiefs as hostages, an answer being demanded within twenty-four hours to this ultimatum. On receipt of these conditions, he stormed and raved, and said he would rather die with his arms in his hand than submit to such terms. At the end of six days he made one more attempt to negotiate, but the general

in command sent back word that those conditions, and those alone, were still offered to him, though the time which had been granted him for deliberation had been much exceeded. Tippoo on this seems to have fallen alternately into a state of stupor and rage.

Accordingly, after some days spent in preparations, the 4th of May, 1799, was fixed for the commencement of the assault on Seringapatam, a breach having been made in the walls the day before. In less than seven minutes the right column of the assailants had crossed the river, entered the breach, and planted the British colours on the summit of the fort, though they met with severe resistance. The left column encountered still more violent opposition.

Once in the fort, the object of the British Commander was to secure the person of the Sultan. Every place was searched except the zenana, which was strictly guarded without. Two of Tippoo's sons were found, but he himself was missing, until the killedar, or governor, of the fort confessed that his master was lying wounded in a gateway. On going to the spot indicated, many dead bodies had to be removed before the Prince's horse and palanquin were found. At length they came upon his corpse. The features were so little changed that the party of searchers, on seeing the body, could hardly believe that he was dead. It would appear that Tippoo had been carried on by the rush of the fugitives, and had received two musket-balls in his side. His horse

being killed under him, one of his attendants besought him to make himself known; but he steadily forbade his name being disclosed. An English soldier made a clutch at his sword-belt. Tippoo still had sufficient strength to give this man a cut on the knee with his sabre. The trooper then fired at him, and the ball was mortal.

Thus ended the most eventful period in the history of this part of India. It comprises the rise and fall of a dynasty which only lasted for two generations. The ambition and talents of the father created it, and its extinction was due to the fanaticism of the son. The object of the former was to increase his power by adding to his possessions; the latter in many cases simply hunted down the inhabitants of a country or of a district as if they were wild beasts; and the result was that a large extent of land became depopulated—as in Coorg, for instance.

On taking possession of the territory of Mysore in the name of the British Government, Lord Mornington, who had then become Marquis of Wellesley, divided it into three parts: one he gave to the Nizam of Hyderabad; another, comprising the coast of Canara, the district of Coimbatore, the passes of the ghauts, and Seringapatam itself, he took in full sovereignty for the British Government; and the third portion he decided upon bestowing (as the vassal of the English Government) on the little boy who, as I have already stated, was found in a hovel

when Seringapatam was taken. To have chosen a son of Tippoo to succeed his father would have been to have once more subjected the Hindu population of Mysore to the oppression and insolence of a Mahomedan ruler, and might, over and above this, have brought trouble and retribution on ourselves.

During the minority of the little Rajah, the administration was conducted by a Brahmin named Purnia; a Resident was appointed, and Colonel Arthur Wellesley (afterwards the Duke of Wellington) placed in command of the troops for a time.

In 1811, the Rajah being then of age, the reins of government were given over to him. In the short space of two years he dissipated a large amount of treasure which had been accumulated by Purnia; and then began a fearful system of oppression; the taxes were farmed out to the highest bidder; till at length, in 1830, the *ryots* (as the smaller landed proprietors are called) of one district broke out into open revolt, and set up a pretender, on which the Rajah appealed to British protection.

Our troops completely quashed the insurrection, and a special committee was appointed to enquire into its origin. On receiving their report, Lord W. Bentinck (the then Governor-General), in order to prevent the entire ruin of the kingdom, decided to place the administration in the hands of British officers, and appointed two commissioners who, as he

apprised the Rajah, were to enter upon their duties within ten days, and added that a certain sum of money would be apportioned him for his maintenance. The Rajah acquiesced in this arrangement, and continued to reside in his palace at Mysore.

The post of Resident was abolished, and in 1834, General, afterwards Sir, Mark Cubbon, became sole Commissioner, the inconvenience of the joint officials having led to the appointment of one only. Sir Mark occupied this position till 1861, and died within a few months of quitting office.

The Rajah continued to live in Mysore till his death in 1868. Three years previously, having no son of his own, he had adopted a child, the son of one of the leading families of his house; this boy at that time received the name of Chamrajendra. The adoption was not recognised by the English Government till two years later, shortly before the Rajah's death, upon which his adopted son, then a child between six and seven years of age, was installed in Mysore. It was then settled that during his minority the affairs of the state should be administered in his name by the British Government. The Rajah was placed under the charge of a British officer, who was to act as his guardian. A school was formed in one of the palaces of Mysore, and some sons of nobles and officers of the state were selected to join him in his studies.

At Christmas, 1879, whilst we were in Mysore,

we were told that the young Rajah, then about sixteen and a half, had taken keenly to hunting, cricket, and other English sports. The Rajah of Mysore's family is divided into two branches; some of its male members are followers of Vishnu, some of Shiva. The sovereign, on ascending the throne, even if he has been brought up a Shivite, thenceforward conforms to the Vishnuvite ceremonial. The ladies of both branches follow Shivite customs.

The word 'Mysore' is a corruption of *Mahesh Asura*, the name of a buffalo-headed monster whose overthrow is one of the exploits attributed to the goddess Kali, the name of the wife of Shiva when she is represented as the destroyer.

But now to return to Bangalore itself. This place is situated at a height of rather more than 3,000 feet above the sea. One of its most striking and interesting features is its public garden, called the Lal Bagh, or Red Garden. This place is said to have been first laid out in the time of Hyder Ali; it is now under the charge of a Scotch gardener, sent out from Kew. In no other place in India have I seen a garden which at all equals this in beauty.

Bangalore, though it possesses a temperate climate, owing to its being situated at such a height above the sea, is yet only thirteen degrees from the Equator, and the result of this is, that its vegetation partakes both of a European and of a tropical character. European fruits, such as plums, grapes, apples and

peaches flourish there; and side by side with these are seen tropical fruits, and plants which in Europe are only found in a stove or in a hothouse. One of the most remarkable trees we saw is the *Spathodea*, said to come from Australia; these trees have attained the height of fifty or sixty feet; at the end of their branches are large tufts of orange-red flowers, which, when the sun is shining, cause their summits to look all ablaze.

I have already spoken of the geological aspect of the country we passed through on our journey from Bombay, and I then also mentioned that on leaving the basaltic formation the rocks were all composed of gneiss; but on visiting the Ulsoor tank, which supplies the barracks and a portion of Bangalore with water, I learnt from the engineer in charge that near one corner of this tank a small bed of laterite, about a mile in extent, overlies the gneiss, and forms a most perfect natural filter for the water of the tank, which percolates to several wells in the neighbourhood. But for this singular circumstance they would have had to filter this water by artificial means. From the roof of the engineer's house we saw the hill called Nundidroog, which is about thirty miles distant from Bangalore. This name is given to the highest summit of a low mountain-chain which there rises abruptly from the plain.

Wilks in his 'History of Mysore,' says, "that the word *Droog* was an appellative derived from Durga,

or Kali, the wife of Shiva, a goddess who delights in blood.' When written thus—*Durga*—without the final accent, this word signifies in Hindustanee, 'impenetrable,' 'impassable,' 'inaccessible,' 'unattainable;' also, 'a strong fort,' and 'a difficult pass or defile.' Human sacrifices were formerly offered to the goddess Durga, and a temple dedicated to her was erected on the summit of a Droog, the people believing that so long as her rites should be duly performed therein, the fortress would be *Durgan*, or 'inaccessible.' Nundidroog, or the fortress of Nundi, the sacred bull of Shiva, had been strongly fortified before the time of Hyder Ali; he and his son Tippoo did much to increase its strength. As we have already seen, it was taken in 1791 by the British forces under Lord Cornwallis.

There are a few houses on the top of this hill, which are occupied during the hot season by some of the residents at Bangalore, being 1,800 feet higher than the plain below; it forms a pleasant change. Above, and looking down upon the Ulsoor tank, is one of the four watch-towers which were erected in the old times to protect Bangalore from sudden incursions. This little building is decidedly Hindu in character. Its roof, which is of the pyramidal form, rests upon four square pillars.

The people of this part of India, Hindús nominally by religion, are not so in race; but belong to what is called the Dravidian people, who, I believe,

are generally said to have come to India before the Sanscrit-speaking ancestors of the Brahmins and other high-caste Hindus, and are commonly supposed to be of Turanian origin; but great doubt has been thrown on this of late by good authorities, and on the evidence of language an Aryan descent has been ascribed to them. They seem to possess a perfectly distinct type of features from the Hindus in Northern India, and I have remarked as almost universal amongst them, the same want of control over the muscles of the mouth which I had observed in the Gonds (an aboriginal race in the central provinces, who seem to be incapable of receiving much civilization). This appears to be one of the most marked characteristics of an inferior race.

The dress of the women in Mysore is both modest and becoming. They wear a short, tight-fitting jacket, which leaves the arms bare; the two ends of this bodice are tied together in front. A sari, or sheet, of a dull red or blue cotton stuff with a yellow border is wrapped round the body from the waist downwards; it reaches nearly to the ankles. When it is put on, one end is gathered into a number of folds in front, the rest, brought round the figure, forms a petticoat, and then passing round the bust and over the head, hangs freely over the right shoulder. Except in the case of the very poorest, a silver zone is very commonly worn round the waist. The *Vaisya* women, whose husbands belong to one of

the five divisions of the trading classes, are similarly attired, though in a more expensive style.

Admiring the golden olive complexion which is natural to most girls and women of the Brahmin caste, the Vaisya females not unfrequently daub their faces, hands, and the exposed portions of their lower limbs with saffron, to produce, as *they* think, the desired effect; but, to my mind, it gives them a most ghastly appearance.

Nag or snake worship is now extensively practised by the people of Mysore; it is said that within the present century they have returned to the open profession of their ancient Naga worship, for fifteen centuries suppressed by Brahminical influence. Now that they are free to choose, they would appear to have flung aside their Aryan-Hindu gods, and to have taken with zeal to their old tree and serpent worship. At two different spots, not far from the Lal Bagh, there are remarkably good sculptures in bas-relief on stones from four to five feet in height. In each case these stones (similar ones are found all over Mysore) are three in number: on the centre one is carved a figure ef the chief of the Naga, or serpent group of gods, called by the natives 'Naga Moodum-ma.' This is a graceful figure which possesses the bust of a woman, but the extremity of a serpent; a snake's head also appears above each shoulder. She is looked upon as a divinity, and is, I believe, peculiar to Mysore; at any rate, to this part of India.

This goddess is of a pleasing aspect and smiling countenance; on her right and left are two other stones, on one of which is represented the five or the seven-headed Nag, and on the other two serpents entwined like the caduceus of Mercury. These objects of worship seem invariably to be placed under either a peepul or a banyan tree, both of them sacred trees.

The original fort at Bangalore was built of mud, and is said to have dated from the year 1537. This place was under Hindu governors, who were for a short time subordinate to the kings of the Adil Shahi dynasty at Bijapore. Later on, in 1761, under the rule of Hyder Ali, the fortress was enlarged and rebuilt with stone. The *mehal*, or palace within it, which was occupied by Hyder Ali, was of mud only, though it was a building of some pretensions, and the walls were painted and adorned with gilding. A very few years ago, one portion of this palace was still intact; some of the rooms could still be used on occasions, as, for instance, when a ball was given by any European regiment in the station; but since then some part fell down, and a good deal of the remainder has been demolished, being considered unsafe.

About the middle of the seventeenth century, Christianity is known to have found its way to Mysore. The missionaries who penetrated thither were Roman Catholic priests belonging to the Canarese mission.

They are said to have come by way of Coimbatore, through wild tracts of jungle to the banks of the river Kaveri, and to have established congregations, whose descendants are still found in certain villages.

At one spot is still pointed out a ruined chapel, near which are four large stones, on which are inscriptions dated 1704, which state that the land was given to the Sunniyasis (a class of Hindu devotees), of Rome. After the fall of Seringapatam, A.D. 1799, the Abbé Dubois was invited thither from the South of India by a Roman Catholic congregation. He had escaped from France during the first Revolution, and had sought refuge in India. Following the example of Robert de Nobilis at Madura, he accommodated himself to the customs and mode of life of the natives, living as they did, conforming to their style of clothing, and adopting many of their practices, in order to acquire their confidence. The Abbé Dubois founded a church in the town of Mysore, and also established a Christian community at Sathalli, near Hassan, labouring in that district for twenty-two years. When we were at Hassan we were informed that there is now a convent of native nuns at Sathalli, who devote themselves to female education.

The population of Mysore has been estimated at five millions, that of Bangalore at about 132,000, of which 79,000 belong to the cantonments, and 53,000 to the native city. Of these a vast majority are Hindus, only 11,000 Mussulmans, and 3,900

Europeans, including English soldiers, and 2,500 Eurasians. A greater variety of languages is spoken in Bangalore than in most Indian cities: Tamil is spoken by the merchant and the servant; the Brahmins, gardeners, and Sepoys talk Telegu; the cultivators, shepherds, and bullock-drivers speak Canarese. Besides these, there are Mussulmen, who talk Hindustanee with their family and friends, and also a sprinkling of Arabs, Afghans, and Parsis, Englishmen, and Eurasians. Our head servant (a native Christian) understands Tamil and Canarese, English and Hindustanee; but it is to be hoped he speaks the two former better than the two latter.

On December 29th we left Bangalore for Coorg. Our heavy baggage, our *dhurzie* (or tailor) in charge, together with my pony and his *saïs* (or groom), had started two days before. The only mode of conveyance for ourselves was a long, high, four-wheeled, covered vehicle, painted bright yellow, which, both in form and colour, resembled a travelling caravan, or the kind of covered cart that hawkers use in some parts of England—only minus the chimney, and much smaller. This machine is drawn by bullocks, which are changed every four or five miles. The floor inside is filled up to a certain ledge with the necessary baggage for the road. Boards are then placed across, resting upon this ledge. A mattress and pillows are put over these, on which the traveller is supposed to sleep. This is not an easy process, for every two

hours the would-be slumberer is awoke by sundry shouts intended to rouse the guardian of the next pair of bullocks from his repose; but from the length of time these noises last on each occasion, his sleep must be sounder than that of the poor victim within the cart. To give an idea of the rate at which we travelled—we left Bangalore at nine p.m, and it took us more than fifteen hours to accomplish forty-seven miles. This included, however, a stoppage of one hour for our early tea. Fortunately we had a late moon, so that it was light till nearly daybreak.

At dawn we crossed a bridge over a river which was clear, but not deep. Immediately after, on making a sharp turn, a lovely view disclosed itself. A slight mist gave the whole the effect of a scene upon the stage. In the foreground was the river; the bridge on our left; on the opposite side of the river a grove of palm-trees; and in the distance the hazy outlines of some high hills. The population of that district would appear to be mixed Mussulman and Hindu. We saw both mosques and temples, though the latter greatly preponderated. All the temples seemed small and insignificant. They were built of stone or concrete, and their ornamental work of stucco. The general aspect of Mysore presents a great contrast to that of the Dekhan. The former is thickly wooded in parts, and its soil is much more fertile than is the case in the latter district.

At Muddoor, in the grounds of the bungalow where

we rested a few hours, is a tomb erected in 1857 to the memory of a Mr. West (a surgeon-major on the Madras establishment). I was glad to see that the grave had been respected, and a low hedge planted round it.

Leaving Mudoor at nine p.m. on the 30th, we found ourselves at 7.30 the next morning at the *Dariya-daulat-bagh* (or Garden of the River of Wealth). This was Tippoo's summer-house, and his favourite retreat from business. It is situated about half a mile from the fortress of Seringapatam. This word is properly *Sri-ranga-patna* (or The City of Sri Ranga), an epithet applied to Vishnu as the preserving power.

A few hundred yards before reaching the garden we crossed a branch of the river Cauveri, and again a second branch about two miles on the other side of it, so that both the summer palace and the fortress of Seringapatam are built upon this island. In both instances the river is spanned by what is called a Hindu bridge—that is to say, a bridge without arches. A double row of great slabs of gneiss stand on end parallel to, and at short distances from, each other; a small stone forms the capital of each, and a longer slab binds every two pillars together; and on this avenue of pillars the roadway is supported. The architecture of the summer palace reminded us a good deal of the Rajah of Bhurtpore's palace at Deeg, in Rajputana, though Tippoo's house is of wood, instead of stone or of marble. This building is on a raised

platform about four feet in height; a colonnade surrounds it, supported on carved wooden pillars; and serves as a protection from the weather for the outer walls, which are covered with bright-coloured paintings. Two of these walls are ornamented with flowers and geometrical designs, the other two are covered with figures, on one of them we see Tippoo at home, in his garden, in the mosque, etc., etc.; on the fourth wall he is represented in command during one of the few victorious engagements of the Mysore army against the British, of which I have already given an account, when in 1780 Hyder had collected the largest force he ever brought against us —altogether 90,000 men, in which were included French officers and soldiers, whilst our troops opposed to him numbered barely 4,000.

In this picture, Tippoo is seen riding on an elephant; native horse and footmen are represented armed, some with bows and arrows, and some with scimitars. The French troops, composed chiefly, if not entirely, of artillerymen, are directing their cannon against the British troops; the French General, Lally, is close by, mounted on a white horse, and giving his orders. The British Grenadiers have formed in an open square; in their midst is Colonel Baillie in a palanquin—a tumbrel has just exploded near him. Two other British officers are on horseback within this square: their attitudes are slightly ludicrous. The foremost is turning round to his friend with a

dismayed expression of countenance, as though he were saying, 'Here we are, in a pretty pickle.' The latter has a would-be solemnly-wise look on his face; his right forefinger is touching the tip of his nose, and the artist has represented him looking as completely at a loss what to do next as his companion.

Colonel Baillie was wounded and taken prisoner in this engagement; possibly he was afterwards murdered in cold blood, as history says was the fate of many captives on this occasion. They show his tomb, near that of Hyder Ali, about two miles from the *Dariya-dowlat*. This latter building, which was probably only a place to pass a happy day in (as it is too small for a royal residence), has two stories; on each floor is a large central hall, and at each of the four corners is a small square room, which, by means of hangings, could be rendered private; the intermediate spaces are open on one side to the colonnade. Four narrow and steep staircases, taken out of the thickness of the interior walls, lead to the upper story, which is precisely on the same plan, except that each of the four small upper rooms has a projecting balcony. The whole of the interior is very richly decorated with raised stucco-work, painted in bright colours, and picked out with gold. After the taking of Seringapatam, it was for some time the residence of the Duke of Wellington (then Colonel Wellesley).

About two miles off is a square-domed building, which contains the tombs of Hyder Ali, his wife, and their son Tippoo. A colonnade surrounds the exterior; the walls, up to the height of the pillars supporting the colonnade, and also the pillars themselves, are of gneiss, the upper part and the dome would appear to be built of brick, which has been stuccoed over. It has four entrances, one in the centre of each side; the jambs of the doors are of black wood (*Dalbergia latifolia*); the doors themselves are of the same material, richly inlaid with ivory. The three tombs are side by side beneath the dome; over them, at a height of about eight feet from the ground, is suspended a canopy of rich silken stuff; each of the tombs is also covered with a pall of the same material. To the west of this building is a small mosque; its interior, and the inside of its colonnade, are ornamented with raised stucco-work. This mausoleum stands in a large garden, like all Mahomedan tombs of great or royal personages, and the grounds are well kept up.

We only remained a few hours at Seringapatam, and after walking through the fort on our way, we went on to Mysore the same evening.

Tippoo, in order to obliterate all traces of Hindu rule, caused the town and fort of Mysore to be razed to the ground, together with the ancient residence of its Rajahs, and deported all its inhabitants to Seringapatam. The fort at this latter place, though but

slightly raised above the level of the river, has been a very strong one in its day. Three dry ditches and three high walls formed its defence. The space it covers is very large; a considerable native population now resides within it, and it contains several mosques, though we only saw one of any size. Near the gate by which we entered there are some bomb-proof buildings, which were probably Tippoo's arsenal; his palace, we were told, no longer exists. Seringapatam superseded Mysore as the capital during thirty years only.

We reached this latter place about eight p.m., going direct to the house of a gentleman, who, though absent himself, had kindly ordered his servants to have all things ready for us. I must here plead guilty to having seen nothing of the town of Mysore: the two previous nights and days spent chiefly in a bullock-coach, and the sight-seeing at Seringapatam during the heat of the day, had made me feel thoroughly lazy. I passed New Year's Day in the house and veranda, not exactly idle, but in reading some interesting books about India belonging to our absent host. Even at this time of the year the weather was as warm, or even warmer, than in summer with us.

After dinner on the evening of this day we again set forth on our travels, and reached a bungalow at Hoonsoor about half-past seven a.m. the following morning; stopped there for bath and breakfast, and before mid-

day were again *en route* for Frazerpett, which was the goal of our journey in our little house upon wheels. A short distance beyond Hoonsoor we passed through a forest of wild date-palms, in which every tree of any size bore marks of having been tapped at various stages of its growth for the sake of procuring toddy, which is a Government monopoly. The sap of several palms when fermented becomes very spirituous. A very large extent of this part of the country is covered with wild jungle; the trees composing this are often evergreen. About fifteen miles from Hoonsoor we passed the now dismantled fortress of Periyapatna. Tippoo is said to have confined in it numbers of the natives of Coorg, whom he drove from their homes and made prisoners. This fort has originally been a very large one; it had, however, only one dry ditch and a single line of walls round it, which were built of mud, and cased externally with large squared stones, placed one upon the other with no mortar between them. The Rajah of Coorg, when taken captive by Tippoo, was confined in this fort for four years. Since it was dismantled, it was at one time infested by tigers; and it is said that now panthers are occasionally found there.

Periyapatna was the site of many conflicts between the Coorgs and the Mysoreans. On the approach of General Abercromby's force in 1790, its houses were demolished, and its fort rendered useless. The number of tigers in this part of India has greatly

decreased within the last seventy years, owing to the spread of firearms amongst the inhabitants, and the increase of cultivation. During the year 1867, eight people in all were killed by wild beasts in the Periyapatna and Heggadavankote districts, against the fact that in the last century not unfrequently all the inhabitants of a village were driven away by the increase of tigers. Buchanan (whose account of his tour in India in 1800-1801 was published in 1807, and reprinted in 1870) relates with regard to Periyapatna, that in his time (only ten years after the fort had been demolished) tigers had taken possession of the inner fort, and especially of the temples. To such an extent had these animals increased, that it was not safe to enter that part even in the day-time; and he adds, the inhabitants of the outer fort were also obliged to shut themselves up at sunset.

CHAPTER III.

We reached Frazerpett about nine p.m. on the 2nd, having just before entered Coorg territory. Coorg, like many other portions of this continent, has its early mythical history; but its legends, which are for the most part late inventions of the Brahmins, have not much interest for the general reader.

The Kauveri, its principal river, like the Ganges, is sacred to Shiva, whilst the Krishna and the Godavery are considered sacred to Vishnu. Three stone inscriptions have been found in Coorg, dating from the ninth century, at which time its rulers were probably of the Jain religion, as these inscriptions record grants of land to Jain communities. In the tenth century the Hoysala Ballala dynasty became the paramount power in a considerable part of Southern India, but was overthrown in 1310 by the Mahomedans under Kafur, the general of Ala-ud-din, the second King of the house of Khilzi, or second Patan dynasty.

Coorg, at that time, escaped the ravages of the Moslem; but it is supposed to have been included in the territory acquired by Mahomed III., the son of

Toghlak, when in 1326 his forces reduced the Carnatic. Ferishta, the Persian historian, mentions that in the middle of the sixteenth century Coorg was subdivided amongst many chiefs, whom the secluded and almost inaccessible nature of that country enabled to exercise sovereign rights over their own people. Shortly after the fall of the Vijayanagar Empire in A.D. 1564, certain of its Palegars assumed virtual independence. The Palegars were vassal chiefs, who had had sundry tracts of land given them, on condition of paying tribute and rendering military service to the Kings of Vijayanagar. One of these chiefs was the Naick of Keladi, Ikeri, or Bednur (now comprised in the Nugger division of Mysore). His descendants possessed the government of that district up to the year 1763. The exact date of the rise of the Coorg Rajahs does not appear to be known; the time given for the accession of its third ruler is 1633. At some period preceding this, an Ikeri Prince went to Coorg, and settled in the Haleri *nad*, or district. He came at first in the garb of a priest, and gained much influence over the people. After a time he began to impose a small house-tax upon his followers, and also required them to give him a certain quantity of good rice instead of the previous voluntary offering of the dusty rice of the threshing-floor; it finally ended by the whole country submitting to him.

The Coorg Rajahs were aliens and worshippers of Shiva; the people still retain and follow to this

day their old form of ancestor and demon worship, though since we have had possession of the country they are gradually becoming Brahminized. The later Rajahs of the Haleri line were perfect despots; they insisted that anyone coming into their presence should pay them the same reverence as they give to their gods. The last Rajah of all, named Vira, who came to the throne in 1820, was, if possible, a greater tyrant than his predecessors. At length some of his relations, flying for their lives, came to the British Resident in Mysore, and related the tale of his barbarities. On being remonstrated with by the British official, the Rajah addressed the most insolent letters to the Governor of Madras and the Governor-General, on which Lord William Bentinck (who was then occupying the latter position) issued a proclamation in which, after enlarging upon his oppressions and cruelties, he declared that in consequence the Rajah had ceased to reign.

A force of 6,000 British troops was accordingly sent to attack Coorg. These were to be divided into four columns, and surround it on all sides. The division which entered the country from the eastward did not meet with much opposition. On April 6th, 1834, it entered Mercara, took down the Rajah's flag, and hoisted the British standard.

The northern column met with considerable resistance from the mountaineers, who had made numerous stockades in order to bar their advance; and was

obliged to retreat on account of the number of its killed and wounded.

The western division, which came up from Cannanore, was obliged to fight for almost every inch of the way from the moment its troops set foot in Coorg territory. They had to surmount and capture a succession of stockades and breast-works. Barriers of felled trees had also been made to impede their progress. One day, from six a.m. till four p.m., they were incessantly occupied in such work, at which time they took the last stockade of the enemy. The next day (April 4th) the commander of this detachment was met by a flag of truce from the Rajah: the former said he would order his troops to cease firing if the Coorgs would engage to do the same; but that his orders were to go up the Ghâts,* and go up he would. He accordingly proceeded on his way without any further opposition.

The fourth, or western auxiliary column was intended to lend its protection to such of the people as might be well affected towards the Company, and also to guard a portion of the Company's territory. It carried the first stockade which opposed its progress without much difficulty, and marched on some little distance without opposition, but afterwards a reconnoitring party sent on in advance was attacked by the enemy at a second and very strong stockade, and forced to retire with many of its number killed and wounded.

* A mountain range in the Indian peninsula is called a Ghât, the word means a step.

The commander judged it useless to attempt to carry this barricade without strong reinforcements, and commenced a retreat, his troops being harassed all the time by crowds of skirmishers, who massacred the sick and wounded. By the time this force reached Kasergode, to which place it retired, the issue of the war had been decided in our favour, and the eastern column had occupied the capital.

On April 10th the Rajah found himself forced to surrender his person to Colonel Frazer, the then Political Agent, who, acting under the Governor-General's orders, put forth a proclamation in May, 1834, annexing Coorg to the Company's dominions. In January, 1835, Colonel Frazer, in order to defer to the religious prejudices of the people in Coorg, issued instructions to his subordinate, Lieutenant le Hardy, to prohibit the slaughter of oxen or cows for food in that country. A short time after we took possession of Coorg, the Rajah was made to leave it under an escort of the Madras Native Infantry; he was delivered over by them into the charge of the Commissioner of Mysore, went on to Vellore, and finally to Benares, where he drew a monthly pension of £600 from the Coorg revenues; but was still under British surveillance. This sum, and the jewels he had carried off with him, enabled him to play the *rôle* of an Indian prince. These jewels had been, for the most part, the property of his cousin Devammaji, the daughter of his uncle Vira Rajendra, whom,

together with her sister, he had caused to be cruelly murdered in 1832 near Mercara; the three children of the former were afterwards killed by this monster's orders in 1834 at Malknad, when the British troops crossed the frontier into Coorg. The entire list of his victims has been put at 1,500, thus giving more than 100 for every year of his reign.

Devammaji was a minor at the time of her father's death; he had named her as his successor, which he had a right to do, as by a law in the Ikeri family females were allowed to govern. Immediately the Rajah died, the assembled chiefs had acknowledged her as their Ranee. Her husband, the Rajah of Sode, who was Vira Rajendra's Prime Minister, should have acted as Regent. All seemed going on well, till her uncle Linga interfered, and under pretence of protecting her interests made himself Regent; and at the expiration of four years set his niece entirely aside, obtaining the sanction, or at least the acquiescence, of the British Government to this step. Linga Rajah reigned thirteen years, and died in 1820, when his son Vira took possession of the throne and of the treasures he had left behind him. After being exiled to Benares, Vira Rajah for some time endeavoured to keep up a secret correspondence with people in his own country; but when he found that there was no hope of his ever regaining his principality, he demanded from the Company a sum of money which had been invested in their funds by his uncle Vira

Rajendra, for his daughter's benefit; this amounted to about £70,000, of which he had drawn the interest till 1833; but of course this claim was not allowed. In 1852 Lord Dalhousie gave the Rajah leave to go to England, taking with him his favourite daughter Gouramma, then a child of ten years old, in order that she might receive an European education. He expressed a wish that she should be brought up in the Christian faith; she was accordingly baptized, her Majesty being her sponsor. Thinking perhaps that by this means he had secured the favour of the Government, the Rajah then began a suit against the East India Company to recover the moneys of which I have spoken. This matter was not decided, when in 1858 the Government of India was placed under the Crown, and the suit fell to the ground. The Coorg Princess was placed under the care of an English officer and his wife, and was carefully educated; she eventually married a British officer, and died in 1864. Her husband and her child afterwards mysteriously disappeared, and have never since been heard of. The Rajah, who had died before this, was buried at Kensal Green, as a heathen. He seems never to have adopted either Christian faith or morality. Four of his sons are said to be still living at Benares on a small pension from the Government. They sent to Coorg a few years ago to endeavour to procure wives from some of the leading families; but an alliance with them was declined by all.

I have already stated that we reached Frazerpett on the evening of January 2nd. On waking the next morning we were greeted with the voice of our nephew E——, who had come down from his coffee-plantation to meet us, and drive us up to his house at Sunti-Koppa,* which was about eleven miles distant. The road was against the collar the whole way, and when we reached his bungalow, which is the highest point of the estate, a most extensive view was spread out before us. The house is situated at a height of about 3,500 feet above the sea; the ground sinks abruptly down from it on all sides; behind it is a chain of rugged hills at least 1,500 feet higher, and in front is an immense extent of forest in undulating waves, beyond which a view of the plains, or rather of the high plateau of Mysore, is obtained at two different points in the extreme distance. Here and there, small clearings in the forest can be distinguished; but except where this has been felled and fired to plant coffee, it is a primitive jungle of bamboos, palms, sandal-wood, and forest trees, which are in parts thickly interlaced with various creepers —an especially striking one was then in bloom: it had large white flowers at least three inches in diameter, with crimson centres, and I hope before we leave Coorg to send some of its seeds to England.

Coffee can only be grown within the tropics, and at a certain elevation; it improves in quality the

* Signifying 'ginger-store' in the Canarese language.

higher it is planted, but at that point where it is liable to be touched by the frost, its cultivation ceases to be profitable. Its market value had greatly increased for several years before 1879.

This is said to be due to the emancipation of slaves in Brazil, and the consequent augmentation of the price of labour in that country, which exports by far the largest portion of the world's supply.

We had arrived during one of the most busy seasons of a coffee-planter's year: the picking of the ripe berries was in full swing—a few of the trees were being gone over a second, or even a third time, but most of them were loaded with fruit. The berries (or cherries as they call them in Coorg) should properly be of a bright red colour before they are gathered. They are collected by men, women, and children, who are paid so much for each bushel. It was a pretty sight to go down in the evening after the gong had sounded for work to cease, and to watch the pickers come trooping down the hill to a large shed, each carrying a basket-load of bright berries on their head; these they emptied into the measuring trough, which, when full, was cleared for the next comer by means of a trap-door. Little slips of paper were given as vouchers to the coolies, and these were exchanged for hard cash at the end of the week, or in some cases they were presented once a month only.

Another set of workers then take the coffee in

hand. For coffee of the best quality, the pulp is removed at once. By means of what is called a pulping machine, worked in this instance by two pair of oxen, the soft outside part of the berry is separated from the inner or hard substance, which is the coffee of commerce. A strong stream of water passes with the cherries through the machine into small tanks below, and another stream conveys away the refuse, some of which, however, unavoidably passes through with the coffee-berries; but the second day after, the water is let on into the tank, and the berries subjected to two or three washings, when the pulp which had escaped rises to the surface, and is carried away.

The coffee is then carefully spread out on mats and dried in the sun, after which it is packed in bags and sent down to the coast, where it is again manipulated, and the two skins or parchments (which is the technical term), consisting of the outer and the silver or inner skin, are removed by machinery adapted for the purpose. Besides the bright red berries, there are necessarily on all coffee estates a large number of them, some of which for want of sufficient shade have been burnt by the sun, and rendered quite hard; others also (the very late crop), must be picked green, for they would never ripen. For obvious reasons, neither of these kinds could pass through the pulping machine; the latter are first thoroughly dried in the sun, and then

pounded together with the former, by which means the pulp (by this time become a hard husk) is got rid of; but the berries are broken by this process, and are sold in the market as inferior or native coffee. The natives prepare coffee only in this manner.

Since we have been in India, we have been told that the opinion is, that neither coffee nor tea (at least what is grown in this country) should be drunk till it is two years old; coffee, they say, is preferable when it is even older than that. Our friend Mr. M——, the tea-planter in Kulu, never allows any tea grown on his estate to leave his storeroom till it is at least two years old; and yet in the shops in England one sees large placards headed 'Fresh plantation coffee,' 'This season's teas.'

The first European coffee estate in Coorg was opened out in 1843. One of the principal obstacles to coffee planting is the difficulty of procuring labour. Since the famine which prevailed in Mysore and Coorg in 1876-77, the difficulty of getting coolies has greatly increased. According to the printed statistics, the number of people who died in these countries at that time is put at one million; some say it was much more in reality, and that many died of cholera the year after the famine, whose lives might have been saved had they received help sooner. They were not considered in sufficiently bad condition to be the recipients of famine relief, and contrived to struggle on for a time; but were so weakened

for want of proper nourishment that they quickly fell a prey to cholera, a not unfrequent follower of famine—as we had also heard in Algeria, some years previously. A peculiarity in the character of the natives of India exhibited itself in a marked manner during the famine. They are much attached to their own family circle, and do much more for their relations in many ways than we ourselves; but at this dreadful time they showed themselves most defective in general human sympathy.

E—— and others told us that during the famine they could rarely ride into Mercara without seeing corpses lying by the roadside, sometimes as many as a dozen in one day. On one occasion a European gentleman saw a native, deputed by Government to inter such corpses, in the act of burying a poor man. Whilst riding by, the Englishman fancied he perceived a slight movement in one of the arms, he got down from his horse, and satisfied himself that life was not extinct. On being remonstrated with, the Government servant said, 'Oh, he will be dead directly.' In another such instance, we were assured the man thus rescued lived two days.

The maistries, or foremen, on the coffee estates in Coorg are now constantly telling their English employers (and as they belong to the cultivating class, of course they are likely to know the general feeling of the people) that the Mysoreans are looking forward with considerable anxiety, and even dread, to the approaching change from English to native

rule which will occur in 1881, when the young Maharajah will be of an age to govern.* The feelings of the Brahmins are of course very much the reverse, for they, though forming but a small part of the population, will then become the virtual rulers of the state, and form the aristocracy of the country—the result of their superior inherited intelligence and education. It is said that the Brahmins have no sympathy with the people, and are feared and respected by them mainly on superstitious grounds; their influence is much less in the north of India, where the people are more their equals in general ability and knowledge than here, where the people recognise their claim to a kind of divine descent, which gives them supernatural powers.

The Coorg coolies for the most part come from Mysore: they are brought up in gangs by a headman or foreman (called in the vernacular a maistry), who comes round and inquires where he can procure work for them, at the same time requiring from the European gentleman who may wish to engage them, an advance varying from £10 to £30 and upwards. The system of giving advances to the maistries, which was not general before the famine, is now much on the increase, and urgently calls for some legislation to protect the coffee industry. Unless an advance be given, no coolies are forthcoming; but not unfrequently the foreman receives this money

* This was written in 1880.

and then disappears. It is possible that he may be caught and put in gaol by the planter, at the cost of further rupees and of considerable loss of time to give evidence against him; but much the maistry cares for a couple of months in prison, where he is well lodged and well fed and at no expense to himself: he possesses a large sum of money when he comes out, which in the meantime had been either hid away or deposited in the care of some of his relations. I was told of a planter who had lost as much as £1,500 in one season in this manner. A labour law is greatly needed in Coorg, such as exists in Ceylon, which is a Crown Colony. A case in point came under our notice whilst we were staying with our nephew. Two maistries having stood security for a third, who had received a sum of money, but had failed either to bring his coolies or return the cash, brought the delinquent one day to E——. The defaulter had left his wife behind, and had been caught when returning to fetch her. On being threatened by E——, he gave up the 80 rupees he owed our nephew and went off; but no sooner had he departed than another native informed E—— that he had gone off with 400 rupees which he had obtained as an advance from another planter. Had he not been frightened into giving up the 80 rupees, the law, as it is now administered in Coorg, would not have compelled him to do so.

There are also many impediments in the way of

those who wish to buy land, and prepare it for coffee-cultivation. Some of the jungle belongs to the temples—this, the natives will neither sell nor let on lease; some land is not the property of one man, but of a whole family, or else it belongs to a village, and for these reasons cannot be alienated, and much also is held under a perpetual entail. Even in the case of a piece of jungle which is Government property, it not unfrequently happens that several years elapse after a planter's application for a piece of land is sent in, before he can gain possession of it. Delays of this nature much retard the opening out of the country, and consequently greatly hinder the civilization of the people and their general prosperity. Even now the amount of money which the cultivation of coffee causes to circulate is very large; but were such facilities given as I have hinted at, many more Europeans would make Coorg their home.

Another serious inconvenience to the coffee-planter is the number of cattle which roam about and wander into the coffee-plantations, doing an immense deal of mischief by trampling down and breaking the coffee trees and eating the leaves of the young seedling jak trees* (*Artocarpus integrifolia*) and of other trees

* Unlike most trees, which bear fruit on the new wood only, the jak fruit grows from the trunk and large boughs, supported by powerful stalks. In form it is a long oval, and is said to vary in weight from five to fifty pounds. The leaves of this tree are bright and glossy, and the fruit when ripe assumes a greenish-yellow colour.

which have been planted to afford shade to the coffee-plants; and yet there is no doubt that where their direct interests are involved, the natives can watch their cattle and prevent them from trespassing, for they find no difficulty in doing so as long as their rice-fields require guarding; but the moment this crop is harvested, the cattle are permitted to wander about unheeded. Were the European gentleman to try and send them to the pound, the labour of several coolies would be lost for that day; and moreover, with scarcely any exceptions all these animals are so wild that to catch them is next to impossible.

To show of what importance it is to the welfare of Coorg that the cultivation of coffee should not be discouraged, I will quote the relative amount of exports from that country, taken from the valuable and comprehensive Gazetteer compiled by the Rev. G. Richter, now at the head of the educational department in Coorg. Speaking of the years 1875-76, Mr. Richter says: 'In that year coffee was sent out of the country to the value of £400,000, whereas all the other exports put together, consisting of rice, cardamoms, wood, and charcoal, were estimated at only £20,000.

European gentlemen are occasionally taken at their word in a way that they do not intend, as the following little anecdote will show. A coffee-planter of our acquaintance, noticing one day that certain of his coolies had not come to work, went down to their

lines, and found their huts empty; but saw his men sitting in a circle on the ground not far off. He went up to them, and found a Hindu devotee in their midst, who was relating a story to them. He turned to his maistry, or foreman, who had followed him, and said, 'Do you see what those men are about? is that the way they work for me?' and then, in joke, added, 'Take that fellow, and duck him in the river.' Before he could turn round, his maistry, who is a Christian, and another man had caught up the devotee, got him down the bank and had given him a dip in the river, which was only a yard or two distant. This maistry, as far as I remember, received a certain percentage on the day's pay of each coolie employed under him instead of a fixed monthly wage, so that if the coolies did not come to work, he would be personally a loser.

The bamboo is liable to the attacks of an insect which, from its method of working, has been styled the *borer*. When the bamboo plants seed, which they all appear to do almost simultaneously, they die. In Coorg, they say, this happens at intervals of from sixty to eighty years, and occurs when there have been several seasons of drought, which means scarcity of food for the people. The bamboo seeds, which are not unlike small grains of rice, are then eagerly sought for, and eaten by them. Naturally when the bamboo dies out so universally, the borer loses its usual aliment. This came to pass ten or twelve

years ago; and these little insects, which are first a grub and then a black fly, took to the coffee-trees, and committed such ravages that many estates had to be abandoned in consequence. Now that the bamboos have once more grown to a considerable height, it is hoped the borer may disappear, as its ravages were unknown previous to the dying down of this plant; if the conjectures on the subject are correct, it will probably be more than half a century before this plague again visits the coffee-plantations.

There is another industry which is deserving of mention, although inferior in importance to the cultivation of coffee or rice. It is practised by the Yeravas and others, who are considered to be the wild tribes of the country; this is forming what are called cardamom gardens. The seeds of this plant have a pungent and aromatic taste, and enter largely into the preparation of the food eaten by the Hindus; they are also exported, and used in medicine. During the reigns of the Coorg Rajahs, and for some time after we took over the country, the cardamom jungles were a Government monopoly, managed on the same system as opium is now; but afterwards they were held on lease from the State on a term of years for a certain sum. The cardamom grows spontaneously in the evergreen jungles along the line of the Western Ghauts, and on the spurs of those hills, at a height of from 3,000 to 5,000 feet above the sea. But though growing of itself, this

plant may be made immensely more fruitful by a singular process which is pursued by the natives in order to make those seeds germinate which have been kept in a state of vitality in the ground; but which without this would probably remain for years unproductive.

Other plants and trees spring up in these jungles, when the conditions are fulfilled, which are necessary to their germination. One of these is the so-called 'charcoal-tree' (*Sponia wightii*), which comes up in great numbers on any portion of the jungle which has been cleared and burnt to prepare it for the cultivation of coffee. These trees are most useful in forming a natural shade for the young plants at first, though, as time goes on, they are cut down, and more suitable trees planted in their stead.

But to return to the cardamom. In the months of February or March, a gang of some ten or more of the natives start for the jungle; they choose a spot where they know that these plants already exist, build themselves a hut, mark for felling one of the largest trees that they can find, and then set to work, first cutting down some of the small trees and brushwood near the giant which they intend to fell. They take care that this latter shall be a tree situated on the slope of the hill. On the lower side of the slope, and close to the large tree, they make a platform some ten feet high, and begin to fell the monster, cutting almost through it on that side. The men

relieve each other by turns in this work, and they consider it unlucky if their felling is not finished by noon. When the tree is nearly cut through, one or two men with a few strokes of the axe on the upper side cause the tree to topple and fall with a great crash, carrying down with it others in its descent.

The space thus cleared is called a garden; a gang will occasionally clear as many as four or five such gardens in the course of a single forenoon. The object of this operation is thoroughly to *shake* the ground; three months afterwards the young cardamom plants begin to appear; these attain perhaps about a foot in height the first year, though it is not till the third year that the fruit-bearing racemes shoot up; these bear simple white flowers with blue-violet stripes in their centre. The seed becomes ripe in September or October, and the crop is gathered; but being the *first*, it is dedicated to a deity called Devakottu (God's gift). A full crop is only obtained the fourth year. These plants usually go on giving a good return for seven years, when to reinvigorate them another tree is felled on the top of them. When the crop is ripe, the Coorgs, and their coolies belonging to the wild tribes (no Holeya, or low caste, man of Coorg is allowed to set foot in these gardens), set up a camp in the neighbourhood and commence picking.

Though the market value of these seeds has lately been depressed, owing to a large area of virgin forest having been brought under this cultivation, and

though consequently the supply for the moment exceeds the demand; yet as this spice is much prized by the Asiatics, it is believed that its price will go up again. It usually fetches in Coorg from £5 to £6 10s. per maund of 80 lb. when dried. Some persons will gather and prepare as much as from thirty to fifty maunds in the course of the season. As far as I could learn, this industry is mainly in the hands of the wealthier class of natives; very few Europeans have hitherto turned their attention to it.

Not far from E——'s bungalow, in the midst of a thick jungle, is a small Coorg temple, dedicated to Ayappa, their forest god. It is a most primitive building, consisting mainly of a rude platform about eight feet square, and raised about three feet from the ground, at each corner of which are rough logs, supporting a thatched roof. The sides, up to the height of about two feet, are closed by interlaced branches; above this, they are open. Within the temple, inside a small shrine formed of mud, are tiny brass gods, an iron trident, and other small articles; on the ground near the shrine we saw a couple of dozen small clay dogs, as we imagined them to be, but it was not easy to say what animal the artist intended to represent.

The Coorgs believe that the spirits of their ancestors abide with them, or occasionally descend to visit them. For the use of these ghosts the richer men erect small buildings, called *kaymada* or *kaimatta*,

near their houses; whilst the poorer have a niche wherein they place thin silver plates small and rude, embossed with figures, knives, brass cups and other small objects. We saw one such niche in a large tree of the fig species on our nephew's estate: various articles were hung up there, and on the ground in front were remnants of cocoa-nuts which had been offered at this shrine, also the feathers of fowls which had been killed as sacrifices. The people of Coorg have also a great dread of demons, and at certain seasons demon masks are performed by the Kaniyas, or fraternity of wizards, with the object of propitiating the evil spirits (the Kaniyas are said to be descendants of Brahmins from the western coast, and low-caste women).

When coolies come to work on an estate where they have never been before, if new lines have been built for them to live in, or if they are beginning any new work, and in all such like cases, they beg their master to give them a sheep or a goat, or they will even buy one for themselves; they sacrifice this animal and anoint their houses or tools with the blood; were this ceremony to be omitted, they think some evil would befall them.

A year or two ago, some of our nephew's servants came to him (there were native Christians among them) and said that at night demons came near their houses and threw stones, which came through the thatched roofs. E—— and a friend of his went out one

evening and stationed themselves, one in front and one behind the servants' quarters; a stone thrown over one of the houses fell near each of them; it was too dark to see the offender, though they tried to find him, but not long after, the nightly stone-throwing still continuing, one of the servants came to the young men and said, if they would give them a Bible they thought that would quiet the evil spirit. Their wish was complied with; no demons were complained of after that, but the book was one day found all scrawled over with representations of demons and monsters.

Tree and serpent worship also exists in Coorg. There are spots, called by them *natas*, on which they say a cobra has died. They believe that he lives a thousand years, and that when he has reached the half of this period the animal begins to shrink, and becomes as bright as silver, till on his attaining the age of 600 or 700 years he only measures three feet in length. Later on, they say the cobra turns a gold colour; by this time he is only one foot long, and when he is reduced to five or six inches in length, the serpent one day rises high up in the air, dies, sinks to the ground, and disappears entirely. They carefully surround these *natas* with stones, for should anyone through inadventure tread on the spot, they are convinced he would have some incurable skin disease, and rot away by degrees. During the month Scorpio (December) a lamp is lighted to the snake-

god every evening, and cocoa-nuts offered as oblations to him. No one of course ever sees the cobra fall; they say the Kaniyas alone know the spot, and sell the secret to the proprietor of the land for a consideration.

Certain of the natives of Mysore, however, do not object to killing a cobra. A dead one was brought to us one day, which, when roughly measured, was five feet five inches in length. The coolie who had killed it, and who then came to the bungalow to claim the reward of four annas which E—— gives for every cobra they kill, said the beast came at him, and that he killed it with a big stick which he had in his hand. The head of the snake was a good deal smashed, but one of the poison fangs was visible.

Some two or three years ago, E—— had a small black monkey given him, of a species which is not uncommon in Southern India. This little animal was very tame, he told me, but in the end was killed by kindness. He was very fond of cayenne lozenges: one day they allowed him to eat too many, and he died in consequence. E——'s horsekeepers, who are Pariahs, or men of no caste, begged to be allowed to perform funeral honours to the deceased animal. They collected money amongst themselves, and almost every coolie on the estate subscribed to this fund, in order that this ceremony should be performed in a suitable manner. A sum of fifteen

rupees (30s.) was got together; the monkey was laid upon a bier, dressed up in new yellow cloths, and his face painted with the caste-mark of Vishnu. The procession then started: four men carried the bier, preceded by some musicians with tom-toms and fifes. They dug a grave under a tree not far from their master's house, and hold this spot sacred, still doing *pooja*, or worship, at it occasionally.

The coolies on the estate not unfrequently brought in some of the so-called leaf insects for us to see; till they move, it is next to impossible to distinguish them from the foliage on which they may happen to be; some simulate green leaves, others faded ones. A long-legged spider (*Phalangium bisignatum*) is also common in Coorg; it has a very small body. Occasionally numbers will be seen in a dwelling-house, but we constantly saw them in the hollows and crevices of the banks by the side of the paths in the coffee-plantations. Their bodies were inside, their legs hung outside; so numerous were the creatures, that the mass looked like a large piece of fine dark fur.

CHAPTER IV.

NATURE has made their country very inaccessible; but the Coorgs still further increased their security from invasion by cutting deep dykes, and throwing up the earth they took out to form banks. These trenches are called *kadangas;* in the lower districts they intersect the country in almost every direction; in some cases pass right over, and in others run along the tops of the hills. Occasionally these dykes are nearly forty feet in depth, and faced with rough stone walls at some of their openings. In former times the Coorgs placed guard-houses wherever the dykes were crossed by a road or pathway. Some of these trenches were probably intended to serve as village boundaries, and many are believed to be very ancient; one is mentioned in an inscription of the ninth century. A Rajah of Coorg, who reigned from 1687 to 1736, is known to have added new ones to those which already existed. In our walks near Sunti Koppa, we constantly came upon one or more of these *kadangas.* They formed serious obstacles to the advance of the British troops in 1834, when we took possession of the country.

At the last census, taken in 1871, the *Codagu*, or true Coorg population, was 26,389. It was very much larger, and this country was more highly cultivated than at present, before the time of Hyder Ali and Tippoo Saïb; the latter on a single occasion deported 70,000 of its inhabitants. The remaining civilized population Hindu, Canarese, etc., is fully six times as numerous, the Jains number 112, the Mahomedans 11,000, Christians 2,400.

Unfortunately some of the members of this race of brave mountaineers have taken to habits of intemperance. E—— told us he has not unfrequently seen a Coorg go into a spirit-shop in Mercara, where arrack and other strong drinks are sold, buy a bottle of some stuff they call brandy, but which is like liquid fire, knock off the top of the bottle, and drink the whole at a draught. Drunkenness prevails chiefly amongst the older men, and I am glad to be able to add that the younger generation, especially those who have been educated in the English schools, are said to avoid this pernicious habit. *Old* Coorg, however, objects to innovations as regards fashion in dress. On seeing one of his young fellow-countrymen attired very smartly, and wearing patent-leather boots, old Coorg looked at him from head to foot and said, 'The next thing he will be requiring is a tooth-brush, I suppose.'

Besides the races I have already enumerated, there are in Coorg, wandering and wild forest tribes also;

these altogether number more than 50,000. The most important of these are the wild or semi-wild people called Kurubas (by some, Kurumbas), of which there are two divisions: those who have no fixed abode, and wander about in search of honey, etc., and others who are basket-makers and woodcutters by trade; these last are employed to fell the jungle when a coffee estate is being opened out. The Kurumbas have matted unkempt hair, and are a wild-looking race; but have the character of being a good-humoured, peaceable set of people. Their women are rarely if ever seen by Europeans. When they entered a village a few years ago, some are said to have been clad in the costume selected by mother Eve before our first parents were driven out of Paradise.

Our nephew J——, the same who was with us in Kashmir in 1876, is now opening out and planting a coffee estate in Coorg. Soon after our arrival in that district, some of these Kurumbas (about twenty men) came to him with their head-man, seeking employment. He engaged them, and they immediately set to work to build huts for themselves. He hopes to keep them permanently, and to employ them not only as woodcutters, but in other work as well, for these men, contrary to their usual habit, agreed to do the work of ordinary coolies likewise.

During our stay in Coorg, we more than once went over to visit friends in Mercara, the capital. The fort at Mercara is surrounded with high well-built

stone walls. It is placed on a considerable eminence, and under former conditions of warfare it was no doubt a strong fortress; but being commanded by other hills, it can never be made a place of much strength in these days. The Rajah's palace was within the fort. This building is now used as quarters for the chaplain and European military officers. It is said that the last Rajah used to seat himself on the balcony of his palace, and thence pursue a most barbarous species of sport. In the wall of the fort facing this building there is a small door on the left hand, which is the entrance to the dungeons where prisoners were formerly confined. They were placed outside this door, and promised their freedom if they could manage to run across the courtyard from this point and make their escape through the archway leading out of the fort. The prospect of life and liberty was sweet to the poor captives; they often made the attempt, but the Rajah was on this balcony with his rifle ready to take a shot at them, and as he was a good marksman, a prisoner was rarely, if ever, known to succeed in getting away.

There is a lovely spot about three miles beyond Mercara, which has been styled the 'Fern Valley.' This is a deep cutting, as narrow as a Devonshire lane, only that the banks on either side are much higher: these are covered with gigantic ferns and many other varieties of tropical plants; the fronds of

one kind of fern—a species of Osmunda, I think—must have measured, at least, from eight to ten feet in length.

I noticed a singular thing with regard to the vegetation in Coorg, which I never remember to have seen elsewhere. On returning from Mercara about the middle of February, the aspect of all the four seasons of the year was exhibited. Some kinds of trees stretched out their bare and leafless branches like giant skeletons; on others the tender leaf-buds were just beginning to appear; some again were in all their summer glory, and on others autumn tints lent varied colours to the landscape.

About the same time we one day made a picnic to the coffee-plantation of a friend, in order to assist at the opening of a prehistoric tomb, exactly resembling in form the kistvaens of the archeologists. These kistvaens, or dolmans, are very numerous in Coorg; they consist of four slabs of gneiss, about five feet long and the same in depth, in the form of a square, with a fifth slab supplying the roof. Pottery, spear-heads, and beads of red cornelian have been found in these graves; but in this instance we were not fortunate: some one had been beforehand with us and had rifled its contents. We only found some fragments of vases of pottery, and also a certain amount of burnt earth. At a depth of about four feet was a large flat stone, which had evidently been the floor of the grave; judging from the look of the

soil round this stone, it would appear never to have been moved since it was first placed there. It bore certain peculiar marks of the tool on one side, showing that the people in those early days practised the art of stone-splitting in the same way as now used in Mysore.

A *gauda*, or sort of head-man of the village, came by whilst the excavation was going on. When he was asked what these places were, he said that they were the habitations of pygmy men, who were about two feet high; and on its being suggested to him that such small people could not have moved stones of that size, the native replied that by night these little men are strong enough to move anything.

In the time of Tippoo, in order to guard their possessions from his rapacity, many Coorgs placed their jewels and money in these tombs for safety, and no doubt in most cases disinterred their valuables again. Some of these kistvaens have been opened of late years in a careless manner, in the hope of finding treasure; but many no doubt are still intact, as left by their unknown builders. A day or two after our picnic, on clearing away some more of the jungle near this spot, our friend's coolies came upon a tomb of the same kind, which was overgrown with grass, and apparently had never been disturbed. I regretted much that this discovery had not been made a little sooner, in order that we might have been present when it was opened.

We had now been nearly two months in Coorg, an unusually long time for us to remain stationary; and as we wished to see some old temples in Mysore before going to the Neilgherry Hills, we left Sunti Koppa on March 3rd, again making use of a bullock-coach as our mode of conveyance, but this time travelling by day, which we found much less fatiguing than our former plan, as the heat was not so great as to be very unpleasant.

Our road as far as Mysore was the same as that which we had previously followed. At Periyapatna we saw a singular mode of catching fish in use by the natives. About a dozen men were in the water, each provided with a funnel-shaped wicker-work basket (in Sir J. Emerson Tennent's work on 'Ceylon,' he describes the natives there as using a similar method). Each grasped the smaller end of the basket with his hands. The whole number set to work, rapidly pressing the baskets down, and then withdrawing them. Two or three other natives standing in the centre of the pool, at the same time threw in casting-nets. A great fuss was made, with but small results: They only seemed to have caught a very few small fish.

As our return journey was entirely made by daylight, we saw much more of the jungle vegetation than before. Between Hoonsoor and Mysore numerous trees of the *Plumieria alba* were in full blossom. They bear large cream-coloured flowers at the end of each branch. These are very sweet-scented, and have

one peculiarity, that they do not wither before they fall off the tree. I have been told that in some parts of India the natives look upon them, for this reason, as emblems of immortality. I noted a difference in the growth of the wild and the cultivated date palm-tree. In the latter the smaller leaves are at right angles with the midrib, as in an ostrich-feather; whereas in the case of the wild date palm these project at various angles, and resemble a kind of *chevaux de frise*.

The cocoa-nut palm, and the plantain also, are seen to much greater advantage in Mysore than at Bombay and other places where we have found them, for they are much less knocked about and injured by the wind, and greatly add to the beauty of the vegetation.

Every spring the natives are in the habit of setting fire to the jungles, with the object of causing fresh grass to spring up when the first rains come; but the benefit accruing in this manner is more than counterbalanced by the injury done to the seedlings and young trees. The older and larger trees remain unscathed by the fire, but all undergrowth is entirely checked over vast areas of ground.

The long continuance of the present system seems to have contributed to render large tracts of land barren and unfruitful; for having no wood, the people use their cattle-manure for fuel in the districts which have been thus denuded. I fear it is looking rather far ahead, and we can expect to see no change in

this respect during the present generation; but were the Hindus to commence to eat beef, they would have to grow crops for fodder, and thereby increase the value of the manure for their fields, besides becoming themselves a stronger race from the use of more nourishing food. They prefer to cultivate rice instead of any other crop, because less labour is required. Beyond the sowing and planting out the rice afterwards, little or no care is necessary; not nearly so much weeding is required as in the case of other grain crops.

The people of Mysore appear to be much more wealthy than the natives of the same class in the north of India. With the women gold ornaments appear to be as plentiful as silver ones are in the north; they also wear strings of pearls in their ears, and gold nose-rings are not uncommon; in Mysore, almost every bullock-driver possesses one or two gold earrings. We found it difficult to reconcile this circumstance with the fact that Mysore had at this time only just passed through so severe a famine that at least one-sixth of its population had perished, and the coolies left alive had by no means recovered their former strength.

On our way down from Coorg we stayed a few days at Mysore with Colonel and Mrs. H——, and saw the various sights of the place, including the native city, and the Rajah's palace which is within the fort. The young Rajah's private apartment

which we had also permission to visit, are furnished quite in the English style, and are void of the tawdry ornaments which one meets with in many native houses. His tastes may be guessed from the number of sporting pictures which adorn the walls. All the literature on the tables and the bookcases is English; he is said to be fond of music, and a fair performer on the pianoforte. We were also taken to see the library, which is entirely composed of native works. These are all in manuscript, being written on strips prepared from the leaf of the talipat palm, each page being about two inches wide, and from eight to twelve inches long; they are kept in place by a cord which is passed through each end, and which serves to hold in position the two pieces of ivory or japanned wood which form the cover of these books —if in truth they may be styled such. The characters are first traced with a sharp pointed iron instrument, and then painted over, a most laborious process, as the writing is very minute. Two statues of Saraswati, the consort of Brahma, who is considered the goddess of learning and eloquence, were on the shelves of the library; she seems unknown in the north of India.

There is also a small armoury in the palace; but the so-called ivory throne interested me more than the weapons. The throne is of fig-wood, covered with plaques of ivory; these again are overlaid with plates of gold, or of silver-gilt; an umbrella either

gold or gilt forms its canopy. The throne is embossed with a mass of figures in high relief: the most notable of these is the *Sinha*, or popular Hindu representation of a lion, which is the device of Mysore; and on this account its Maharajah bears the title of *Sinhásan adipati*, or ruler enthroned. This seat is only used on the most important state occasions, and as it is considerably raised from the ground, a small silver movable flight of steps is used to enable the prince to instal himself in it. This throne is generally said to have been sent by Aurungzebe to Rajah Chikka Deva in 1699. Various legends are current regarding it; but I believe it may have been buried probably during some troublous times, its hiding-place forgotten, and then, after a time, been re-discovered. After Tippoo's death and the fall of Seringapatam, it was found in a lumber-room of the palace, and used at the installation of the late Rajah. A smaller throne, covered with plates of silver, which is styled the 'auspicious seat,' is used for minor ceremonies. The palace tradition is, that during the time of Hari-hara or Hakka, and Bukka, the founders of the Vijayanagar Empire, this throne was discovered buried at Pennaconda, a place then comprised in the limits of that kingdom, but now included in the Bellary district, and that it was handed down from dynasty to dynasty, until it came into the hands of Rajah Wadeyar, who, in the latter part of the sixteenth century, from being one of the chiefs

of Mysore, rapidly rose to a position of supremacy, and in 1610 gained possession of Seringapatam. The town of Mysore has no pretensions to be considered an old city, for at the beginning of the sixteenth century its site is known to have been occupied by a village called Puragere.

Bettada Cham Rajah, who reigned in Mysore between the years 1513-1551, made a partition of his dominions during his life between his three sons; and it is from the descendants of these three branches that wives are now found for the reigning Rajahs; and in case of a failure of heirs in the direct line, they have furnished children for adoption.

Early in 1881* the young Maharajah will be eighteen years of age, at which time, according to the agreement made when the English Government sanctioned his adoption by the old Rajah, all the British officials who have hitherto directed the administration in that state will leave it, and Mysore will be entirely under native rule.

An official friend of ours was asked one day by an educated and wealthy native:

'Why are you leaving this district, and abandoning it to native rule?'

Our friend gave the conventional official reply:

'That we wished to satisfy the people of India generally that we were an honourable nation, and had no desire to annex native territory; and when we

* This was written in 1880.

allowed the adoption of their young Rajah, we had agreed to give up the government to him on his attaining full age.'

On which the native replied:

'That is not the way in which we regard it;' and went on to say, 'When a man wishes to train a young bullock to draw steadily he does not yoke it with another young one, but gives him an old companion. We suppose the object of your Government is to prove that native rule is impossible, and we think that in a few years' time you will be taking back Mysore.'

The British Government did not recognize the Hindu's law of adoption, as regards native princes, till after the mutiny of 1857. As far as I have been able to ascertain, the sons of any man who are not his offspring by wives of equal caste with himself, are incapable of inheriting. The old Rajah left several such sons, who now live as private persons in Mysore. A nephew cannot succeed his uncle except by adoption. The child to be adopted must be a kinsman, though perhaps a very distant one, and he must not be an *eldest* son. According to the native idea, he becomes verily and indeed the child of his adopted father; and for this reason a second or third son must be chosen, as the Hindus lay great stress on a man having a son who can pray for his soul after his death. A boy to be legally adopted must not be more than five years old; tonsure and other ceremonies should not have been performed upon him

by his natural parents. If his father and mother give him to another for adoption, he becomes what is styled 'a son given' (this is strictly speaking when both his natural parents are living); 'still if either be dead, the boy may be given by the survivor. Should however, the man be deceased, the child can only be given away by the woman provided she has the father's consent, given before his death.' A man having no sons of his own may adopt his grandson, the son of his daughter, to be his son on his naming one of his girls his '*appointed daughter.*'

We left Mysore again on the 10th. A carriage and pair belonging to the Maharajah was lent us to go as far as Seringapatam; after which we again took to a bullock-coach, its pace averaging between three and four miles an hour. We reached Chinraipatam (about fifty miles from Mysore) on the afternoon of the 11th, and remained there the following day, in order to see the Jain Monuments at Sravana Belgula, about eight miles distant. Jainism is said to have been introduced into Mysore by a large company of emigrants from Ujjain, in Malwa, who left their own country on hearing that a twelve years' famine had been predicted. This event is by some supposed to have occurred in the fourth century B.C., but although Jainism claims to have preceded Buddhism, I am not aware that there is any actual proof of the existence of the former sect at that early date. The population of Sravana Belgula is principally Jain,

though a few Mahomedans have settled there. The village lies between two hills: on one side is that called Indragiri, which we guessed to be between 300 and 400 feet high, and on the other side is the hill called Chandragiri, which is not more than half that height. The name of these hills would give some grounds for the supposition that the Jains in this part of the country came southwards at some period antecedent to our era. *Indra* was the chief of the gods of the ancient Hindu pantheon, and we find the termination *giri* (rock?) in the name of a place called *Jamal-giri*, the site of a ruined Buddhist monastery in the district of Peshawer; and also in Ceylon, where there is a Vihara or monastery at Mul-giri-galle, near Tangalle. This is one amongst the many indications of the early connection of Jainism with Buddhism.

On the summit of Indragiri is a statue, the largest of three colossal Jain statues known to exist in Mysore. This has been carefully measured, and was found to be fifty-seven feet in height, and the two others are said to be forty-one and thirty-five feet respectively. The statue is formed of one piece of rock, and is believed to have been carved out of the hill itself, or out of a mass of stone which was there *in situ*. Clever as the ancient Hindus were in moving great weights, it seems impossible that they could have conveyed this enormous mass of stone up such a hill; it is not its height alone, but the nature of

the rock which would seem to forbid this. Two-thirds of the ascent is up a tremendously steep, slippery slope of gneiss, which we mounted with some difficulty, and could only descend with safety by taking off our boots. Near the top are flights of steps, which lead to the precincts of the *Bettu*, as those Jain temples are called which have a courtyard open to the sky. The gateway we passed through is built of two immense stones only: one forms the threshold and the right-hand jamb of the doorway, the other the lintel and the left-hand jamb. The courtyard is about fourteen yards square, and is surrounded on three sides by a colonnade; in several of the divisions between its pillars are beautiful Jain roofs of somewhat similar construction to those of the old temple (afterwards a mosque) at Ajmere; in these ceilings the central stone is richly carved. An enclosed colonnade runs behind the statue; within this, and on either side of the colonnade in the court-yard, are seventy-two recesses, and as many statues of Jain saints, answering in number to the Tir-thankars, though the head-man of the village (him-self a Jain) did not seem to know this name for them. The Jains at Sravana Belgula belong to the *Digambara* (clad with space, or sky-clad) sect, con-sequently all the statues are undraped. Most of them had a small canopy over their heads, in form not unlike the Pope's tiara; one, which they style Parswanath (which is the name of the twenty-

third of the Tirthankaras), is made of black hornblende; a serpent, his special emblem, is behind the figure, and the seven-headed Nag, or serpent, overshadows its head. Another statue, which they called Chandernath, is of white marble; this is a seated figure, in the attitude in which Buddha is usually represented.

At the farther end of the courtyard is a colossal figure of Baugaballi Swami, or Goomtanath, as they called this statue. On each side of the figure is an immense mass of rock, covered with inscriptions; at the base of these are sculptured serpents, three on either side. Two Bodhi trees, or trees of Buddha, carved in high relief, rise close to the snakes; their branches terminate at the fingers of the colossus. Between its feet issues a third tree, which divides into two branches; these diverging, wind each of them twice round its arms and finish at the shoulders. The whole statue is utterly out of proportion: the limbs, more especially the legs below the knee, are much too short for the rest of the figure. If this was a detached mass or tor, the measurements were probably not accurately calculated beforehand; or if part of the living rock, the labour of adding the requisite number of feet to its height might have been considered too great. The shoulders are very square, the neck remarkably short and thick. The ears have the elongated form common to Buddhist statues, and the face has the marked expression of

repose which is also characteristic of the Buddhist type. The mechanical part of the sculptor's work in the upper part of the figure, more especially in the face, is most highly finished. On either side of Goomtanath is a modern Hindu statue carved in black stone, these have *chauris* or fans of yaks' tails in their hands, and they form a marked contrast in style to the large statue. This latter bears a strong resemblance in some points to the ancient Buddhist sculptures which we saw at Muttra and in the museum at Lahore; and this, taken in connection with the name of the hill, may perhaps assist to justify the idea of the early migration of the Jains to this part of India. Though I am personally inclined to attribute considerable antiquity to this statue, its actual age is quite unknown; but I believe it is generally thought to date from between the sixth and twelfth centuries A.D., which was the era of Jain ascendency in Southern India. Be this, however, as it may, it is clear that those who fashioned it still adhered to the traditions of the Buddhist type of sculpture, which their progenitors had brought with them from the north. A certain conventional manner of treating the human figure in religious paintings or sculptures had been established either by law or custom, and would appear to be universal amongst peoples in an early stage of civilization. We find it practised by the Egyptians, Byzantines, and also by the early Italian painters in their delineations of religious

subjects, and it is perpetuated to this day in the numerous pictures in the Greek churches.

A great many Jains accompanied us up the hill. On entering the courtyard of this Bettu or temple, they performed their devotions. First taking a white cotton cloth from their shoulders, they spread it on the ground, and then lying down flat on their faces in front of the large statue, they touched the stones of the pavement, first with the left cheek, then with the right; after this they kissed the ground, imitated the action of swimming once or twice with their hands, then rose, and appeared to say a secret prayer. The Jain community at that place must be a wealthy one, for several of the women wore very beautiful gold ornaments.

A great many of the houses in this village were far superior in size and appearance to any we had seen in India of equal population. The Jains are very frequently bankers. The head-man who went up to Indragiri with us was a *Sahoukar*, or banker. The Jains are very frequently bankers, possibly they are the 'Jews' of this part of the world, and make money by the necessities of their neighbours. On the other hill, which is called Chandragiri (*Chand* signifies the moon, also one of the great deities of ancient Hinduism), there are several buildings, but of a different kind, which are called *Bastis*. These consist of temples and what may be called pavilions, about ten of the former and five of the latter, exist-

ing within an enclosure about four acres in extent. The arch has not been employed in their construction, and they are consequently in what is sometimes called the *trabiated* style.

The roofs of most of the temples are supported by either two or four rows of columns. There is a recess at the far end of each Basti containing a central figure; and a small statue is placed on either side of the recess. The only light admitted is through the doorway. In all which we entered, the statues looked to the north, facing the same way as the large statue Goomtanath, which, as seen from Chandragiri, has a grand and impressive effect. We took the exterior measurements of the largest of this group of temples, and found it to be sixty-six feet six inches in length, by thirty-six feet ten in width. It has a receding step-like roof to its shrine, surmounted by a small dome, or cupola, whereas the roofs of the others are flat, or nearly so. All these temples are raised on a basement about four feet in height; which is deeply cut in horizontal mouldings, so that when standing at a little distance, this peculiar feature greatly enhanced the effect of the whole.

It is impossible for me to attempt to give any date to these temples. The bases of some of them would appear to be older than the upper part, which in some instances at least is only bricks and stucco; the lower part, I should say, belongs to the same style of architecture as the temples at Belgaum—but I should suppose

these last are of a much earlier date; those on Chandragiri are by no means so rich in decoration. A few of the buildings I have classed as temples are so small that they may rather be called shrines; they have no columns in the interior, but, as in the larger temples, there is a principal statue, and two others of a smaller size.

What I have styled pavilions are small erections with overhanging eaves supported on four pillars. Within each of these are large slabs, or rather rectangular columns of gneiss, covered with inscriptions on all four sides; a portion of the natural stone of the hill has also writing upon it. On inquiry, we were informed that these latter inscriptions are in a character belonging to an ancient and obsolete form of the Canarese language; some of them have been deciphered by the same means as the arrow-head inscriptions, and have been found to refer to grants of land made to the temples. On Chandragiri is also a statue carved out of the living rock; it is about eight feet high, and only descends as far as the middle of the thighs. This, and another figure in a small shrine near, the natives called Goomtanath's brothers. From their position they could neither of them see him; one had his back turned, and the other, though facing him, had his view impeded by a small temple. The group of temples on Chandragiri seemed less frequented than those on the opposite hill; and when I asked the reason why, our guide replied that only *children* came up to worship there, the *men* went to Indra-

giri. Within the same enclosure was a pillar, with a platform composed of several steps; and on the rise of each step are horizontal mouldings, which are even more deeply cut than those round the temples. On all the four sides of the base of the column a Jain saint is carved in low relief, and above it rises a graceful sixteen-sided shaft; resting on the top of which is a square stone with bells at each corner; above this again are four small pillars, surmounted with a pyramid-like spire; and in the space enclosed by the pillars is a stone with figures carved upon it.

After leaving Chinraipatam, our next stopping-place was Hassan, about twenty-four miles farther on, and the capital of a district. From thence we went to Belur, and Halabeed, but the description of the monuments at these places must be left to the next chapter.

CHAPTER V.

THE country between Hassan and Belur (twenty-three miles) is a succession of high downs, with here and there a patch of jungle; in the hollows are tanks; near which there is rice and sugar-cane cultivation. Belur was at one time the capital of the Hoysala Ballala dynasty, who are said to have come from Kalian, in the Nizam's country, and to have reigned supreme in this part of India from A.D. 984, till the Mahomedan invasion in 1310-11. One of this line, called Bethi Deva, who reigned from A.D. 1114 to 1115, was famed for the extent of his conquests. He was converted from the Jain to the Vishnuvite faith, and his name was changed to Vishnu Verddhana; his successors all professed either the Vishnuvite or the Shivite faith. Velapura, or Belur, was first the capital, and to this Vishnu Verddhana is ascribed the founding of its celebrated Temple. His son greatly increased the Ballala possessions, especially to the north. Vira Someswara, the fourth in succession from Vishnu Verddhana, reigned between the years 1249 and 1268. He removed the capital to a place ten miles from Belur, now known as

Halabeed, but then styled *Dora Samudra*, 'thread or line of the sea,' or *Dwartipura*, the 'gate of the city;' and the double temple there is said to have been begun by him. In the time of Vira's son, Narasimha, the Hoysala Ballala dynasty came to an end. Out of very small beginnings their power finally extended to the river Krishna on the north, being bounded on the west by what was anciently called Tulava (South Canara at present), on the east by Dravida, and on the north-east by a part of Telingana, of which Warangol, now within the Nizam's dominions, was the capital.

Hindu architecture may be classed under three great divisions: the *Indo-Aryan*, as Mr. Fergusson styles it—we have not yet seen the finest examples, but the temples we visited at Bijnath in the Kangra valley, and at Bajoura, in the Kulu valley, are specimens of this style; secondly, the *Chalukyan*, of which I shall now give a description in the architecture of the temples at Belur and Halabeed in Mysore; thirdly, the *Dravidian*, of which we hope to see some of the finest examples a few months hence, when we visit the extreme South of India.

The temple at Belur stands in an enclosure surrounded by a high wall; this area measures 440 by 360 feet. Within this space are also other small temples and buildings of no great importance. The Gópura, or gateway by which we entered, is in what is called the Dravidian order of architecture, which properly belongs to Southern India. This gateway, when seen

at a distance, looks imposing; but on a nearer view it has nothing but its size to recommend it. It is comparatively modern; its roof is pyramidal, like the one on the temple at Bindrabun, near Muttra, built by the late Seth Govind Das. The principal temple belongs to the Chalukyan order; its worshippers are Vishnuvites, and wear the same caste-marks as those worn at Bindrabun. For some reason or other they objected to allow us to enter this building, and of course we did not press it; though there was a smaller one a few yards off, equally belonging to this sect, which we were permitted to examine in every part. A great part of the courtyard between the gateway and the temple is occupied with a large open pavilion or pillared porch, supported on many columns.

The style of architecture to which this temple belongs seems now to be extinct. At the time of the Chalukyan supremacy it extended right across the peninsula of India, from the mouths of the Khistna, almost to those of the river Mahanuddy in the Bay of Bengal; and on its western side, from Mysore as far north as Rajputana. The large temple at Belur measures 115 feet from the east door to the back of the cell, and stands on a terrace or platform about five feet high, and from twelve to fifteen feet wide. Its walls, up to the height of about twelve feet, are formed of deeply cut horizontal bands of sculpture. Above this are pierced stone windows, about six feet high, over which are sloping stone eaves and a mould-

ing; between each of the windows are stone pillars, which look as if they had been turned in a lathe. Above the moulding is a kind of balustrade with monkeys and lions carved upon it; this, and the friezes over the north and south doors, I have no hesitation in pronouncing to be modern. Not including the terrace, the height of the whole building is not more than twenty-five feet.

The carving on the principal front of this temple is exquisitely fine, though sadly disfigured with white-wash. Two diminutive shrines with pyramidal roofs, flank the steps of the platform at each of its three openings, and similar ones are on either side of the three doorways giving entrance to the building. Several small figures are rudely scratched on the stones forming the steps of the large temple, which have their arms extended, and feet foremost, as though they were being forcibly and hurriedly driven out of the sacred precincts; a native, whom I asked about them, said they were *Shaitans* (or devils).

The roof of the temple at Belur existed as lately as five years ago; it was of brick and stucco, in perpendicular flutes and horizontal bands, somewhat in the style of the roof of the Kait Iswara (a small but very ruined temple at Halabeed). Part of the roof was covered with brass plates, and there was also a brass ball on its summit. At that time it was found to be in a very unsafe state, and was removed by order of the Government, which was anxious to replace it

with another; but this has not been done, for there was a fear that the foundations of the temple were defective, and would not bear the weight. To ascertain the real state of the case our engineer ought to go inside the temple, which, however, no European is permitted to do; though once in the year even certain workers in leather, who are the lowest of the low, are allowed to enter it, in order to bring a new pair of shoes for the god, who is supposed to have worn out the former ones on certain expeditions he is believed to have made in the interval. The necessity for these walks (the natives say) arises from the circumstance, that when the image of the god, whom they style Chenna Kesava, was brought from the Baba Budan Hills, which are no great distance from Hassan, that of the goddess was by some mistake left behind, and he is therefore obliged to go thither occasionally to see her. The right of supplying these shoes devolves upon the cobblers of two villages, and when the old shoes are worn out, the fact is revealed to them in a dream, in order that they may provide new ones.

In the bands of sculpture which encircle the lower part of the external walls of this temple, elephants form the lowest row; the two next rows are filled with scrollwork of graceful design; above this are detached figures about eight inches high, each standing or seated within its own little canopy. These last (in the delicacy and finish of their execution) resemble more nearly figures cast in bronze than carved in stone.

They are deeply cut, and every detail is most carefully worked out; no doubt because they were at the line of the eye. Some of the most highly finished figures have been carved separately, and simply fixed in their present position; a few have fallen out.

Above these again are groups of figures, each about a yard high; the work in these is very inferior to that on the former rows of sculptures. The carving on the pierced windows (twenty-eight in number) is very highly finished work; in which respect the temple at Belur surpasses the twin-temples at Halabeed. All the little openings for light in the squares are different in form; between each of these are lovely raised designs in bas-relief; in parts, small groups of figures are also introduced. The smaller temple to which I have alluded, and of which we could examine the interior, is a purely Vishnuvite one, and it contains many representations of the god Vishnu. When we saw them, they had all been freshly adorned with the peculiar caste-marks of the Vishnuvite sect. The carvings over the ante-shrines also exhibited Vishnu in some of his *avatars*,* as his incarnations or appearances upon earth are called.

* The natives believe that of Vishnu's ten avatars, *nine* have been already fulfilled; the *tenth* is yet to come. Those completed are: 1st, the Fish; 2nd, the Tortoise; 3rd, the Boar; 4th, the Man-Lion; 5th, the Dwarf; 6th, as Parasu Rama; 7th, as Rama; 8th, as Krishna; 9th, as Buddha. The tenth is still in the future; it is to take place when the world is hopelessly depraved. Its object will be the final destruction of wickedness, and the

In the ante-temple there is the well-known Hindu ceiling, divided into nine squares, each of them richly and deeply carved, and no two are alike. Four pillars support a central square, eight outer squares rest on them, and also in part on the pillars of the two porches, and on others inserted in the walls of the building: there are thus in all sixteen columns supporting the roof. The thought expended on the working out of the elaborate designs in these Chalukyan buildings is as marvellous as the manual labour required in their execution; it seems hardly possible that one mind only should have been employed in working out the details, for the designs within this little building alone are infinitely various.

On the 16th we drove to Halabeed. The character of the country is much the same as that between Hassan and Belur. In parts there were long lines of aloe-plants; their numerous unopened flower-spikes, each from ten to fifteen feet in height, looking like very gigantic heads of asparagus. I suspect the resemblance was an outward one only; at any rate we did not put them to the test of cooking and eating them. About half a mile from the principal or twin-temples at Hallabeed are some mounds, which (as we were

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establishment of righteousness and peace on the earth. The age of innocence will then be restored. A great white horse will appear, named Kalki, or Kalkin; it will stamp with its right fore-leg, as the sign of the end of all things. The animal is represented as fully caparisoned, with wings on its shoulders, and with a kneeling figure of a man holding a sword before it.

told afterwards, for we had not time to go there) are supposed to cover the remains of the old palace; but without extensive excavations they cannot be brought to light.

The natives say that a curse rests on Halabeed, which was laid upon it by a widow, the sister of King Narasimha, whose two sons were falsely accused of a crime by one of the King's wives and immediately executed. On which their mother said, that on this account the whole city should disappear from the face of the earth; only the temples, which were sacred ground, should remain, and also the Potters' Street, because one of that trade had given her a draught of water when she was driven forth from the palace, and all had been forbidden to befriend her. It is a fact that only the temples and one street of miserable houses, called the Potters' Street, are left of its former grandeur.

The natives have a deep-seated dread of a curse: the following story will illustrate its effect not only on one individual, but on all the male members of a family, even to the second or third generation.

I have already spoken of a native named Purnia, who was regent and prime minister during the minority of the late Rajah, whom the English Government placed on the throne of Mysore in 1799. A lineal descendant of Purnia, named Krishna Murti (Purnia's grandson or great-grandson), is now about twenty-seven years of age. Being a young

man of education and possessed of considerable talent, he has been raised by degrees to the post of Deputy Commissioner of a district in Mysore. Owing to a curse which was laid upon his family, it is his fixed idea that he will not survive his thirty-second year. Purnia is said to have been an excellent administrator; but for some reason he caused one of his sons-in-law to be falsely accused of a crime, and afterwards executed. This man, before his death, declared that no son or descendant of his father-in-law would ever live to reach more than *his* then age, thirty-one; and we were informed, as a positive fact, that since that time it has invariably been the case, that the male members of this family have died before attaining that age. Probably the feeling that their doom was fixed has worked upon the minds of these persons, and contributed to the fulfilment of this prophecy.

The first Mussulman force which crossed the mountains to the south of the river Tapti, was led, in 1293, by Ala-ud-din Khilgi, the nephew and successor of Feroze, the Patán King of Delhi. He soon retired, but the desire to plunder the city of Dowlatabad (or Deogiri) induced the return of the Moslems in 1306, when that city was taken, and its Rajah sent captive to Delhi by Kafur, Ala-ud-din's general, who, in 1310-11, crossed the Krishna, plundered Halabeed, and took immense treasure back with him to Delhi. The story goes, that after this the Patán King's

daughter fell in love with the Ballala King, from hearing reports of his valour, and threatened to destroy herself if not allowed to marry him. Eventually, this union was brought about, and they lived happily together for ten years; after which, it being represented to the Ballala ruler that he, a Rajpoot, had married a Mahomedan woman, he decided to put her away, which circumstance, it is said, provoked another Mahomedan invasion in 1326, when their army carried off what treasures yet remained, and totally destroyed the city.

Fortunately for posterity, the object of these Mussulman invaders seems to have been solely the acquisition of plunder; they did not care to become iconoclasts, and therefore these splendid buildings, untouched save by the hand of Time, have come down to us as they were left by their architects.

The non-existence of a roof to the shrines of the double temple at Halabeed detracts much from the general effect; though after seeing the remains of the Kait Iswara, or smaller temple there, it is possible to form an idea of the kind of roof with which it was intended to cover them.

Even as they now are, in their unfinished and ruined condition, the buildings at Halabeed are worth going thousands of miles to see.

There is no bungalow nearer than that at Belur; we could, therefore, only spend a few hours at Halabeed. Though the distance there and back is only

twenty-one miles, the time necessary to accomplish this took up nearly half of our working day. The district round Halabeed is a fertile plain, almost surrounded with low hills, and a more favourable site for a great city than Belur. Its principal temple is much larger than the one I have described at that place; it is, in fact, a *double* temple. The two are side by side, distinct from each other as seen in front, though behind they form but one building, and are connected in the interior by a closed colonnade.

Each temple has its separate porch and its ante-temple. These last have both of them a kind of ambulatory running round a portion of them; which is raised in steps four or five feet from the ground. In the centre of each of the ante-temples is a space about twelve feet square, slightly raised, and enclosed by four pillars.

The ornamentation is the richest on the western side, at the back of the temple shrines. The pierced stone windows on the eastern, or entrance side are by no means so rich in decoration as those at Belur; there are the same kind of sloping eaves above the windows. As taken from Fergusson's work on 'Indian Architecture,' the dimensions of this double temple are 160 feet from north to south, and 122 from east to west, but this does not include two separate pavilions at the east end. Its external height is twenty-five feet to the top of the sloping eaves, the point where the roof would have commenced had the building ever been com-

pleted. We judged the interior height of the temples to be about twenty feet. The space between some of the pillars is covered by a single stone, more than twelve feet long, and many of the columns, which were about sixteen feet in height, appeared to be monoliths. Unfinished as they are, the amount of labour which has been bestowed upon these buildings passes belief; the expression and action of the figures has been most carefully worked out, but some of the subjects are repeated several times.

In the interior, the *western*, or sacred, side is almost in total darkness, receiving all its light from the pierced slabs at the *eastern* side. I will here observe, that the sacred part of all mosques in India is their *western* side, in order that it may point towards the Kaaba, or sacred stone, at Mecca; the Hindus choose the same aspect for their shrines, as some have supposed with the view of making *their* temples face the rising sun. The general style of the decoration in the twin-temples at Halabeed is similar to that at Belur; and they are both equally raised on a platform or terrace; but the bands of ornamentation, which start from the basement of the temples, are in the former case *six* in number, instead of *five* as at Belur.

The Halabeed temples are dedicated to the worship of Shiva. We could freely enter them, and examine every part. At Halabeed, the first band of sculpture starting from the base is composed of elephants, then come lions, then a scroll, which divides these from

a band composed of men on horseback; then a second scroll, more rich than the former one. Above this, again, are figures of musicians and of people dancing. This last band varies much; and besides treating of other subjects, it illustrates numerous scenes from the Hindu epics. Above these first six bands a row of nondescript animals (technically called *Makara-torana*) are seen rushing along; these have an elephant's head, the teeth and jaw of a crocodile, the paws of a lion, and the tail of a fish. The eighth row is composed of strange mythological birds. All these bands and scrolls vary from six to twelve inches in height.

The principal frieze is above this ornamentation, and consists of separate figures, each about four feet high, standing on its own pedestal; and of larger groups of two or three figures: amongst these are Iswara (or Shiva, as the guardian of the temples translated this word)—he, together with his wife Parbuti, is seen riding on the bull Nundi; the boar incarnation of Vishnu; Indra on his elephant; Krishna; also Kali carrying a human head, and having a string of heads hanging round her body and descending below her knees, and skeleton figures on either side of her; and another group—which was quite new to me—of Shiva embracing a statue of the Naga Moodum-ma with the seven-headed cobra above its head. This is a figure with the bust of a woman, and the extremity of a serpent; it is armed with a sword. A somewhat

similar statue lies at the feet of Shiva, apparently a vanquished foe. Vishnu is there in his man-lion incarnation also. He is represented tearing open a human body which he holds on his knees—that of Hiranya-Kasipa, the terrible demon who tyrannized over the world. Brahma, the three-headed god, is there too; the centre head has a *beard.*

The interior wall of the colonnade which unites the temples is covered with inscriptions in two different characters. The interior of both these temples has the usual highly decorated Hindu roof, divided by pillars into compartments. In the centre of each architrave, between the pillars, is carved a lotus blossom. The columns differ considerably in form, but have all of them treble capitals; the upper one is of the ordinary Hindu bracket form, the second is a shallow cup, and the lower one does not bear a very remote resemblance to a saucer. Two of the pillars are encircled at a height of about five feet from the ground with a broad band of bead-work in stone; on another, a few inches only of such work has been completed, but traces of the pattern intended to be executed can be seen on the stone. On the western side of each ante-temple is a small chamber, which may be called an ante-shrine. Two large stone figures guard the entrance on either side, each of which has its attendant statue, bearing in its hand the *chauri*, or fan, made of a yak's tail. Both the shrines are in use at the present day; each contains one of the emblems of Shiva.

Facing the eastern doors of the temples, and consequently exactly opposite the shrines, are two buildings which we will style detached pillared porches or pavilions, each supported on twenty-four pillars, and each having in the centre a colossal statue of the bull *Nundi;* the heads of both these animals look to the west. We measured the one which was on our left hand when we stood facing the temple; it was thirteen feet in length from head to tail, and about nine feet high from the ground to the top of its head. This pavilion is larger than the other, for it has a kind of prolongation or cell at the east end, containing a statue.

One of these bulls is minus an ear; the natives account for this by the following legend: they say that a great treasure was hid in the body of this animal; but the only man who could ever possess it must be one who had killed a thousand living creatures. One day a fisherman came, hung his net on the ear of this bull, and then fell asleep. The weight of the net broke off the ear, and this caused a shower of gold to fall through the orifice into the net; another man coming by, seeing it full of gold pieces, was about to put in his hand and take some; but the fisherman, awaking just at that moment, said to him, 'Never put your hand into another man's net.' *Moral*—if your friend has found a treasure, it does not follow that he will share it with you.

The terrace or platform of the smaller Nundi

pavilion is carved in the same style as the base of the temples; we therefore supposed that it was the original intention of the architect to carry such decoration round the whole platform of the temple likewise.

Considering the intimate connection that appears to exist between snake-worship and the worship of Shiva, it is strange to find so few traces of the former at this place. Contrary to the custom in the north, where Shiva is represented with horror-inspiring attributes—such as a necklace of human skulls, and with a trident for a weapon—in Mysore he is rather a jovial and happy-looking god, on good terms with himself and with his consort Parbuti; nor did we see a trident associated with his statues in any way.

Possibly these temples were erected at a time when the Hindu faith was at its purest and best, and serpent-worship had declined; but judging from the small modern altars seen by the roadside in Mysore at the present day, it is now again in the ascendant, most likely because all classes of the people are less enlightened than they were seven centuries ago.

In the carvings on the frieze of this platform, the serpent seemed to be treated in an almost grotesque manner. We found one group in which a regular game of 'French and English' is apparently being played by twelve persons. The five-headed nag, or cobra, takes the place of the rope. The centre of the body of the serpent is coiled once round a species of capstan; six men are pulling at the tail-end. These

seemed to have the best of it, for of their six opponents one has fallen down beneath the head of the cobra. We were much puzzled at the time with these figures, but heard shortly afterwards that Moore gives a drawing of this subject in his 'Hindu Pantheon;' the number of figures in his illustration are six instead of twelve. The centre part, or capstan, as I have styled it, is too much injured in the example at Halabeed for its true form to be distinguished; but this great authority (Moore) states that it represents Mount Meru, and refers to Vishnu's second avatár. The mountain rests upon a tortoise; the Asuras and the gods tug at the five-headed nag, or cobra. To quote Moore's own words: 'Vishnu is fabled to have become incarnate again in the form of a tortoise, in which shape he sustained the mountain Meru, placed on his back to serve as an axis, whereon the gods and demons, the vast serpent Vasoky serving as a rope, churned the ocean for the recovery of the Amrita, or beverage of immortality.'

The scroll-work of this platform is much finer and more deeply cut than that of the other buildings. Anyone coming to this part of the country to study the temples at Belur and Halabeed should not fail also to see the *Kait-Iswara*, which is also a Shivite temple.*

* We find this termination, with the difference of one vowel only, in the names of several temples in Kashmir. The word *Iswara* is said to signify the Supreme Spirit. In a Hindu play, written by Kalidasa, the manager comes forward and makes an invocation to Shiva in the following terms: 'May that Shiva,

Mr. Fergusson, in his volume on 'Indian Architecture,' gives a drawing of the Kait-Iswara, taken from a photograph, in which a tree is seen growing out of one side of this building; its branches have since been lopped off, but its roots are not destroyed: it has done, and is doing, irrreparable damage. The proposed, but not sanctioned, expenditure of £300, if given a few years ago when the mischief was first observed, would have saved this lovely little temple, which is now fast becoming a ruin. It is sad to think that this mischief should have been allowed to have taken place during our administration of Mysore, and no steps have been taken to remedy it.*

The Kait-Iswara, and a temple at Somnathpore, about nineteen miles south of the town of Mysore, afford two of the rare existing examples of the Chalukyan roof. Dr. Birdwood, in his work on the Hindu Pantheon, mentions two others, one at Buchropully, near Hyderabad, and the other at Hammoncondah, or Warangol, both in the Nizam's dominions, in parts little visited by Europeans. The exterior walls of the Kait-Iswara are covered with bands of sculpture in the same style as those on

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who is attainable by devotion and faith . . . . to whom alone the name Iswara is applicable,' etc., etc.

* Since sending the above to press, I have been told that the Kait-Iswara is now a perfect ruin, and that there is some idea of transporting it to Europe; besides the stones on the spot, fragments exist at Hasun, in the Museum at Bangalore, and likewise in the Madras Museum.

the temples at Belur and Halabeed. In the Kait-Iswara these bands are seven in number, including the frieze. At the base are elephants, then a band composed of men on horseback; a scroll follows this, then a band of lions, and a second scroll, above which are carved subjects from the ancient Hindu epic poems; next is a band consisting of elephants rushing along open-mouthed, with their trunks high in the air; over that again are mythological birds, and then a frieze of large single figures, very similar to those on the exterior of the other temples already described, only they are finer in execution. Above the frieze are projecting and slightly sloping eaves, which are again surmounted by about five feet of wall, ornamented with architectural designs. The true eaves are above this, and from that point the roof starts at an angle of from fifty to sixty degrees.

The architecture of the roof carries up and continues the numerous and intricate angles of the massive stone walls; horizontal bands of sculpture, of a similar character to those on the walls at the base of the temple, cover the roof up to its summit. The roof has, no doubt, originally terminated almost in a point; but, thanks to the fig-tree, its apex has disappeared. We scrambled over a mass of fallen stones and earth into the interior. Compared with the other temples, it is small, but built on precisely the same plan. The space in the centre of the ante-temple is little more than eight feet square, and is

supported on four columns only. The divisions of the Hindu roof supporting this, and the colonnade round it, are even more highly decorated than the similar portions of the larger temples. Mr. Fergusson gives the latter half of the twelfth century as the date of the Kait-Iswara. He places that of the double temples at Halabeed a century later.

Had he known of them, I think the same authority would surely have spoken of the two Jain Bastis or temples which exist in a small village adjoining that of Halabeed. Our going thither was purely an accident, for we, too, had never heard of them; they are slightly out of the direct path, between the twin-temples and the Kait-Iswara. The exterior of both these Bastis is of hewn stones, without sculpture or ornament of any kind; their roofs are quite flat, and they are both built upon the same plan. In the centre of the interior is a Hindu roof, resting on four large columns; two smaller ones are between each of these, and give one the idea of having been added afterwards to give strength to the building. In order to form the roof, the space between these columns is first square, then becomes an octagon, in the usual Hindu style; the octagons are three in number, and recede upwards in steps. In the middle, the roof is again formed into a square; this part is covered by a single large slab adorned with rich carving. The lower part of the pillars is square; they are of highly polished black hornblende; the horizontal lines of their shafts look as

if they had been turned in a lathe, and bands of ornament which encircle some of them are as delicate and as finely executed as if finished by a goldsmith.

In both these Bastis, round and beyond the spaces covered by the Hindu roof, is a colonnade, resting partly on the centre columns and partly on the outer walls. The centre space in the first (the smaller temple) is about twelve feet square; the corresponding part of the other one is fifteen feet. The larger temple is entered through a pavilion, supported on thirty-two columns; this pavilion is built on the same plan as the Bastis themselves. The smaller temple has ten small shrines round the walls of the interior, which appear to be now disused. In its principal shrine is a semi-colossal statue of Pars'vanátha, the seven-headed serpent being behind the figure. Outside this temple are upright slabs of stone which are covered with inscriptions, and on either side of the doorway the figure of an elephant. The other Basti, which stands side by side with this building, is slightly larger, but the work in the interior is by no means so highly finished as in the one I have just described; in fact, I should judge that this temple had never been completed: its form is precisely the same as that of the other. In its shrine is a gigantic statue, to which our guide gave the name of Chandernath; it is about eighteen feet high, and in style and expression resembles the Buddhist type.

On our return journey as far as Chinraipatam, we followed the same road by which we had come

from Mysore. At Chinraipatam we found the Deputy Commissioner encamped; his tents were surrounded with two or three hundred natives. A thirty years' land settlement was then being made in Mysore, and it was a question what tax or rent each cultivator should pay. One fine-looking old native was there who belongs, we were told, to one of the old Palegar families; the Palegars were heads of a district styled a Paliyam. This title, originally, belonged to the chiefs of the Telinga colonies; but Palegars were afterwards placed in parts of the country to keep the aborigines in order; they are said to have become robber hill chiefs, somewhat resembling the Border chieftains of Scotland in the olden time. The man we saw had formerly been in the Rajah's army, and now receives a pension; on great occasions (that was one) he wears a rich gold-embroidered waistcoat, a part of his old Hussar uniform. In his hand he carried a singular-looking stick, which I asked to be allowed to examine; it was made of the wood of a jungle tree called *Bombax Malabaricum*, one of the cotton trees. Its trunk and all its branches are armed with formidable spiky projections. The natives believe that a walking-stick made of this wood acts as a devil-killer or devil-crusher; and they say that a man who is provided with such a one may walk at night through the thickest jungles, and need not fear the demons.

At Chinraipatam we were one day's journey on the direct road between Hassan and Bangalore. The

first night after leaving Chinraipatam we slept at a place called Nagathully. The native village at this place is constructed in a singular manner, and shows the mode in which its inhabitants formerly protected themselves from the raids of the Mahratta horse. It is surrounded with a stone-built wall, about ten feet high; this formed the back wall of the houses. Their roofs were flat, so that the people by standing on the tops of the houses could defend their walls. The houses all faced inwards. In the centre an open space was left, into which their cattle were probably driven when an invasion was apprehended.

Whilst traversing the Nelamángala district the next day, we had a near view of a most singular-shaped hill, called Sivagunga. It rises abruptly from the plain of Mysore; its summit is 4,559 feet above the sea. Seen from the east, its shape is said to resemble a bull; from the west, the god Ganesha, the elephant-headed god, son of Shiva and Parbuti; from the north, a serpent; and from the south, one of the emblems of Mahadeo (the great god), or Shiva. I could trace its likeness to the first and the last of these forms, but our route did not enable us to see this hill from the west or the north. An ascent to the top of this hill is considered by the worshippers of Shiva to be equivalent to a pilgrimage made to Benares. As we did not think it necessary to make the ascent, I can only write from hearsay of what is to be seen, but we were told that on this hill are several sacred

buildings. The two principal temples are formed out of large natural caverns. Its name of Gunga, or Ganges, is derived from one of the eight springs of water which have their rise there. This source is called the Palata Gunga, or Ganges of the lower regions, and is contained in a deep and narrow cleft of the rock. Its water-level is said to rise considerably during the hot season, and to sink during the rains. This is doubtless due to natural causes, but the natives consider it miraculous.

In the compound of the public bungalow at Nelamángala, about eighteen miles from Bangalore, are several small cells containing what are called 'hero stones,' which I purpose describing more at length in the next chapter.

Overshadowing these monuments were some large trees, of a species which we had not previously seen. The fallen blossoms had a most unpleasant odour. On inquiry, we were told that this tree was the *Bassia latifolia*, commonly called the Mahwa, or Mowa. Its flowers are of a pale pink colour, and are said when dried to resemble raisins in colour and appearance. The fruit, a small nut containing an astringent oil, is roasted and eaten. The fleshy calyx is pressed, and when fermented, the liquor derived from it becomes a strong spirit.

We reached Bangalore the following day, having made a cruise, upon wheels, of about 350 miles since we left Coorg.

On our return to Bangalore, I went to the museum, which I had not found time to see on our former visit. The objects which interested me the most were in the entrance-hall, which contains many fragments of sculpture. Two statues, coming from Belzami, in the Shimoga district of Mysore, resemble those which guard the entrance to the shrines of the twin-temples at Halabeed. Resting against the left-hand spiral staircase which gives access to the upper rooms is a very graceful female dancing-figure, about three feet high. Other figures, again, are rather grotesque. All have carved stone canopies above their heads. Beneath the right-hand staircase is a four-handed statue, with three heads, all of which have beards and moustaches. This is a most unusual feature in Hindu sculptures, and is probably a reminiscence of the ancient religion of Brahma, as brought from the north, and which has all over India been almost, if not entirely, superseded by the worship of Shiva and Vishnu.* This statue is covered from head to foot with strings of ornaments. Two little figures, each about ten inches high, are on either side of it.

* The bearded statues, according to Mr. Fergusson, probably represented the Aryans, who early settled in India, and most likely were the dominant race till the time of the invasion of Alexander. The *beardless* people, on the other hand, represent the less pure races, who inhabited the whole of the valley of the Ganges, and were practically the people who were converted by Buddha to the new form of faith.

Amongst other detached statues is one of a woman with a sort of petticoat of feathers, like that worn by North American Indian women. The right arm of this figure is imperfect; the left is uplifted, and holds a bow (only a fragment of this weapon is left). She is looking upwards; her head is bent far back to watch the flight of an arrow she has shot. Strings of heads are carved on the feet, ankles, neck, and arms of this statue; the hair, which had been loosely bound at the back, is undone; tight curls rest on the forehead. To the left of the doorway of the entrance-hall is a large slab of sculpture, about seven feet square. It came from Begur, a place about thirty miles north-west of Bangalore. An inscription covers a portion of the upper part of this stone. Below this are sculptured an immense number of figures in bas-relief. The subject appears to be a procession after a victory. The vanquished captives are being thrown under the feet of an elephant to be trampled to death, at the orders of the conqueror, who is seen on horse-back, followed by two attendants.

Along one of the side walls are two portions of a frieze, each about eight feet long; these came from the Kait-Iswara temple at Halabeed, and are about eighteen inches in breadth. In the centre of one of them is a medallion containing a small figure of Krishna playing on the flute. His audience are women, the traditional *Gopis*, or milkmaids, and also cows. On either side of the central figure are open-

mouthed *Makara-torana*, the nondescript animals already described as existing in the sculptures at Halabeed, and also numerous smaller statues, chiefly of musicians. Between these two portions of this frieze is what I believe to be a Jain statue. It probably came out of one of the Bastis near Halabeed. It is a four-armed seated female figure of black hornblende; the two upper hands appear to hold a kind of sceptre; the right lower one holds a string of beads; the contents of the corresponding left hand are indistinguishable.

Below this is a female statue which puzzled me much. Above the head is a scroll-work canopy; on the head a tight-fitting skull-cap straight across the forehead. Behind, this cap descends nearly to the shoulders like a cape, which is slightly turned back at each of the front corners. This figure has two necklaces, one tight round the throat, the other reaching down to the chest. A broad band passes over the left shoulder, and crosses to the right side, reaching almost to the knee. The most singular part of the costume of this statue is a long kind of coat with lappels turned back on the chest. This garment is closed at the waist, and open from thence downwards. The skirt of the coat forms two tails, and reaches down behind almost to the feet of the figure. On some of the later Gupta coins may be seen a figure somewhat similarly attired, as far as the shape of the coat is concerned. The fingers of the right hand of

this statue are covered with rings, and so are the toes also; the arms are both encircled with a snake. A portion of the girdle is just visible below where the coat opens; from this depend ornaments which hang down to the middle of the thighs.

Near this statue are also detached figures, which a native informed me are statues of the goddess Parbuti, and of Lakhsmi, the goddess of abundance and fortune, who is called the wife of Vishnu. In both cases their drapery is formed of sculptured strings of beads, and the legs are bound together by the coils of a three-headed snake. Parbuti holds a serpent in one hand; the other is raised over her head. Lakhsmi is dancing; she holds a serpent aloft with both hands. On the sole of her uplifted foot is carved a lotus blossom. The manner in which the snake is introduced into these carvings would serve also to bear out what I remarked with regard to those we saw at Halabeed, viz., that the serpent was not *worshipped* in those temples, but rather, as I should judge, introduced as an accessory to the important statues, and doubtless with some emblematical intention.

In the museum there are also some sad and touching souvenirs of the children and attendants of Devammaji, daughter of Vira Rajendra, and cousin to the last Rajah of Coorg. Excavations were made not long since at Nalknad, possibly with the object of ascertaining the truth of the story current, that these persons had been murdered by the Rajah's orders

when the British troops entered that country in 1834. At the spot where they are said to have been killed, articles were brought to light during the investigation which seem to prove its correctness beyond a doubt. These are small pieces of the gold fringe of a woman's cloth, tiny fragments of gold ornaments, a child's gold earring, small bits of silver bangles, and earrings of the same metal.

CHAPTER VI.

We again quitted Bangalore on the eve of March 28th, *en route* for the Neilgherry Hills, taking the railway as far as Mettapollium. As soon as it was light the next morning we came upon groves of cocoa-nut palm interspersed with grain and other crops; while hedges of aloe and of the Indian fig diversified the landscape. About seven a.m. we caught a glimpse of the first spurs of the Neilgherries looming in the distance: a blue shimmer was over these mountains—whence their name possibly. *Nil* signifies blue in the vernacular of Hindostan, though some say these hills derive their name from a small blue flower which carpets them at certain seasons of the year. At this point, the line of railway passes through a rich plain; crowds of natives, men, women, and children, were at that time busied in getting in their crops. Irrigation is largely used; each proprietor appeared to have his own well, whence the water is raised by bullocks. The mode of cultivation practised there seemed to be much more careful and thorough than is usually the case amongst the natives in India. Cucumbers were being grown by the acre, each patch closely watched

by its owner, who had made himself a tiny hut of palm-leaves as a shelter from the sun. Cotton was being gathered, tobacco hanging up to dry, and the land being prepared for another crop. We reached Mettapollium at ten a.m.; the railway goes no farther at present, though I hear that before long it is likely to be continued as far as Ootacamund. Our luggage was here transferred to a cart, and did not reach us till the next day. We ourselves went on in a tonga, a small carriage, which holds three persons besides the driver; this is drawn by ponies or small horses, which are changed every four or five miles.

We reached Coonoor, a distance of about twenty-one miles, in four hours, by a most perfectly engineered road; the gradient was so easy that we trotted the whole way. Our road wound up and round the hills, through splendid tropical vegetation; a wealth of bamboos, tree-ferns, and deciduous trees lined the gorge, whilst at intervals we had peeps of hills above and around us, and also of the plain below. When we had accomplished half the distance we saw the first coffee plantations; this plant is cultivated more or less all the way from that point to Coonoor.

The Neilgherry plateau is from thirty to forty miles in length, and from ten to twenty-four miles in breadth. This district first began to be known to Europeans rather more than forty years ago; we were told that a lady, resident in Ootacamund, recollects that when she was a child tigers were not unknown at the spot where

the assembly rooms now are, which was then pure jungle.

Coonoor, lies at a height of 5,886 feet above the sea. Its climate, when we first arrived there, reminded me of that on the top of the Righi, where we spent twelve days some years ago. The general colouring of the landscape is very varied and gay, owing to the immense number of different kinds of trees. The *Eucalyptus globulus* adds especially to this effect, as its colouring when young is very marked and distinctive. The flora of Coonoor is also surprisingly beautiful; English flowers grow in great perfection. At the end of March the roses were in full beauty, and many other kinds of plants which with us do not flourish in the open air. Some varieties of the cinchona tree (from which quinine is made) seem also to do well at that place.

On April 1st we went to Ootacamund, where we had previously engaged rooms for a couple of months. We had been told that we should be disappointed in its scenery after being at Coonoor; but though not so bright and smiling as this latter, it has a character of its own. The scenery of the Neilgherries differs totally from that of the Himalayas; it is impossible to compare them. The former have not the grandeur of the northern mountains, they have not their snowy peaks or precipitous hill-gorges with the raging torrent below, nor have the gneiss rocks the colouring of the latter, which is at times so brilliant that were

the painter to render it faithfully, many persons would accuse him of exaggeration.

As a hill station, Ootacamund is in many ways preferable to Simla; it has carriage-roads in every direction, which at the latter place could hardly be made, even at enormous expense, owing to the steepness of the slopes and the absence of level ground. The landscape at Ootacamund is much colder and of a severer type than that of Coonoor, mainly owing, I think, to the extensive introduction, about thirty years ago, of an Australian tree, the *Acacia melanoxylon*. Its wood is suitable for the handles of agricultural implements, and can be used for the same purposes as the ash in England. It is a very rapid-growing tree; those first planted are now timber-trees from forty to fifty feet in height. In the dusk of the evening, when I first saw them, from their form I judged them to be a kind of cypress.

At one time, owing to the indiscriminate felling of the jungle on these hills, they had become almost entirely denuded of wood, and it was necessary to plant for firewood. Several varieties of the Eucalyptus were accordingly brought from Australia about the same time as this acacia, and have now grown to a large size.

Though lying at a height of upwards of 7,000 feet above the sea, the winters at Ootacamund cannot be severe, judging from the fact that in front of our hotel is a large bush of heliotrope at least eight feet in

height, and measuring sixty-four feet in circumference.

What are there called *Sholas*, or patches of original jungle, still exist in some parts; in every little hollow on the hillsides is a stream or a swamp, the favourite lurking-place of the large white arum lilies, which, although not indigenous, seem to have spread themselves in every direction.

The tree rhododendron grows wild in these jungles. I am almost certain it is a different variety to the one which we saw in the lower Himalayas; its growth is not so luxuriant, the foliage is darker, and the trees stunted-looking, as if this were almost the most southern limit at which they can exist. The Fuchsia fulgens also grows as if wild, and commonly attains a height of from eight to ten feet.

There are four aboriginal wild tribes on these hills —the *Todas*, *Kotas*, *Kurumbas*, and *Irulars*. A fifth, called *Badagas*, or *Burghers*, is sometimes (but I believe erroneously) classed amongst the wild tribes. The *Todas* are a good-looking race, and have a free and independent carriage. According to observations made by Colonel Marshall, author of a work called 'The Phrenologist amongst the Todas,' the average height of the males is five feet eight inches, though he met with men who measured six feet one inch. The average height of their women is five feet one. In 1870 their number was put at about 700, but Colonel M—— seems to be of opinion that they are on the

increase, and calculates that they will be double that number in sixteen years from that date. Polyandry is still practised by them to a certain extent, though it is said to be on the decline. The men have a full moustache and beard; their hair is wavy and long behind, but is generally cut short in front, in a straight line with the eyebrows. The features of the Todas differ totally from those of other natives of India; they have long, narrow heads, and aquiline noses. They wear no covering on their heads; their hair is parted in the middle, and left to flow in a natural manner. Both men and women wear one garment only, formed of coarse, native-made cotton cloth, with a few rows of colour at the ends, which they fold round them like a Roman toga, leaving the right arm bare. Their women seem very self-possessed, and not at all shy in the presence of Europeans.

Their type of features is not at all what one would expect to find in an aboriginal people. A certain refinement in their faces and their well-developed skulls help one to understand Virchow's observation —that if you take all the known fossil skulls, and compare them with an equal number of average modern skulls, the advantage in point of brain capacity will be on the part of the former. Not having the book at hand, I quote from memory. The conformation of the skull in the Todas is so peculiar, and the same form so universal, that the conclusion has been drawn

that they are a perfectly pure race. Colonel Marshall says that as far as he could discover they have never been known to intermarry with any other people.

A Toda *mand*, or village, is within ten minutes' walk of our hotel. The *mands* in this district are believed to number about 100, but only half, or perhaps one-third, of the houses are in use at the same time. It is customary for the inhabitants of each village to migrate to certain other dwellings which they possess as soon as the pasture becomes exhausted near one of them. The roofs of their houses are made of bamboo thatched with grass, and are generally curved like the tilt of a waggon, though some are gable-shaped, and have a ridge-pole in the centre. In the former case the roof is carried down to the ground, and the ends of the bamboos fixed in the earth. The entrance doorways to the Toda houses are barely more than two feet in height; they can only be entered on all-fours, and are closed at night by a slab of wood or a large stone. The doubling-up process necessary for entrance or egress to these houses would be a difficult accomplishment for a European. This small door is the only way by which light and air can enter, or the smoke escape from their dwellings, since for the sake of warmth all the interstices are carefully filled up with clay mixed with cow-dung. The roof projects more than two feet beyond the front wall, and thus forms a pleasant open veranda, sheltered from the wind, as

care is taken to place all the doors to leeward of the prevailing storms. Each house has a wall of loose stones round it at a certain distance from it, probably with the object of preventing the cattle from doing damage.

All was quiet when we went up in the early morning, and we believed at first that no one was at home; but our vicinity was quickly discovered, and both men and women came crawling like rabbits out of their burrows: one of the latter had a tiny baby in her arms, apparently about six weeks old. The women were not at all shy, but were perfectly self-possessed, and seemed pleased to be noticed. The inhabitants of each hamlet, or *mand*, are usually related to each other. Each householder has his own cattle, and their milk is kept for his use, but all the cattle belonging to one village graze together, and no one but the priest is permitted to milk them, and the milk is all kept in one dairy-house, which none may enter but the *pujari*, or priest.

The Todas are a purely pastoral people. They live on the produce of their herds; but owing, as it is supposed, to their having been the original owners of the soil, they exercise the right of levying grain dues from the cultivators; for the Badagas, when threshing out their corn, always allot them a certain proportion. Each Toda *mand*, or village, has a claim on certain Badaga villages for this *kûtu*, or tribute. The members of a Toda village go out in

turn on foraging expeditions to the different places whence they are entitled to draw supplies. No accounts being kept, the one side tries to postpone and avoid payment as long as possible, and the other, perhaps, often gets more than he ought to have. There is a kind of excitement and uncertainty in this sort of thing which makes it attractive to both parties.

The Todas have an unconquerable dislike to manual labour of any kind. They are believed sometimes to eat the flesh of their cattle, but do not like to be seen doing so, for fear, possibly, of giving offence to their Hindu neighbours. They play at two or three different kinds of games, one of which is somewhat like 'tip-cat;' another resembles our game of 'puss in the corner.' They have five different kinds or orders of priests. The first order are ascetics and herdsmen. No female is allowed to go near their dwellings; no man even may talk with them without special permission. Apparently all the five classes act as village milkmen; but to the first class, called Páláls, they attach greater sanctity, and believe that God dwells in them, and makes known His will through their mouth. Of the third and fourth classes, one priest only exists at a time. Some of the lower classes of priests hold temporary office only.

The minor gods of the Todas seem to be numerous, but their religious observances are few. They make obeisance to the rising sun, and at certain times to the

moon also; and they fast at the time of an eclipse: but no one except a priest seems to do more than this in the way of devotion. The priests offer libations of milk to their sacred bulls; but with these exceptions no material object is worshipped, though they have temples called after different gods, whose names are perpetuated; yet these would rather seem as traditions of some ancient form of worship than as part of a living faith. Once a year, on a day fixed by the priest, a buffalo calf is sacrificed. Its flesh must be roasted, not boiled; women are not allowed to partake of, or to be present at, this feast.

The funeral ceremonies of the Todas are singular. A certain number of the cattle which belonged to the dead man are sacrificed; the corpse is laid on the ground between two of the dead animals; one of the hands of the deceased is made to grasp one of their horns; the women of the family and other near relations mourn and wail by turns for some hours; each relation or friend then throws three handfuls of earth upon the body (recalling our own funeral rites), at the same time saying certain words, the meaning of which is, 'As we were born of the earth, we return to it.' At the close of the day the body is burnt, and the ashes are left to be scattered to the winds. As we have just seen, the religion of the Todas consists mainly of element-worship; faint traces of ancestor-worship also exist. Even if they be not a distinct people, as is generally supposed, the absence of material

worship amongst them would seem to indicate a very long seclusion in these hills, and consequent isolation from Hindu influences.

The *Kotas*, who come next on the list, possess six villages on the Neilgherry plateau, and the seventh is in the Wynaad, at the foot of those hills. Judging from a quarter-life-size photograph, they are not so wild looking in appearance as the Todas, and they are the only tribe amongst these hill people who practise handicrafts; they are workers in gold and silver, carpenters and blacksmiths, rope-makers, potters, and musicians, and at the same time are cultivators of the soil. Though unable to dispense with their services, the other hill tribes look down upon and despise the Kotas, for they are very unclean in their habits, and even eat carrion.

When a Badaga and a Toda meet, they salute each other by the former laying his hand on the head of the latter; but when a Kota meets either of these, he raises both his hands to his face, and salaams from a distance. In spite of their mode of living the Kotas are said to be a muscular race, and twice as strong as the Badagas. Their laws of property resemble those of the Todas, in that it is the youngest son who succeeds to his father's house, and has the care of his mother; the rest of the property is divided equally amongst the sons, the youngest also taking his share. The Kota priests belong to their own tribe: of these there are two in a village—one called *Devadi*, whose

office is hereditary; the second is appointed by him.

The Kotas would appear to have had originally only two gods, whom they call Kamataraya and his wife; each is represented by some rude designs on a thin plate of silver. But latterly certain of them have set up a new deity, under the name of Magali; this is simply an upright stone. Their chief festival is one called after their god Kamataraya; it lasts twelve days.

The *Kurumbas* only numbered 613 at the last census—this was in the Neilgherry district; but they are numerous outside its limits. They are said to have no caste laws, but to be divided into families which do not intermarry. Four or five houses sometimes constitute a village. In these hills, contrary to the custom in Coorg, the Kurumbas seem to be cultivators; they grow patches of grain round their villages; they also collect jungle produce, such as honey, resin, gall-nuts, etc., and are expert in catching game in nets. They pay no tribute to the Todas. Some Kurumbas profess to worship Shiva, others a round stone under the name of Hiriadeva; but judging from the opinion of many writers on the subject, certain of the different tribes or divisions have local gods. Some of them say that they have a *pujari* (priest), others assert the contrary. They will eat with the Badagas, and will receive uncooked food from the Todas, but not from the Kotas. The

Kurumbas likewise practise cremation, leaving the ashes to be scattered to the winds; though it is said they are also in the habit of burying their dead.

In 1871 the *Irulars* numbered 1,470. They have no castes or divisions. Like the Kurumbas, they live on the slopes at the base of the Neilgherry Hills. They cultivate the land, scratching the soil with a hoe, and sowing two or three kinds of grain. These also pay no tax to the Todas. The Irulars and the Kurumbas live together in *mottas*, or villages; but it is believed that they never intermarry. Their habits are similar. They catch wild-fowl with nets, and occasionally even kill a tiger, by means of a spring-gun loaded with stones and baited with a kid. The Irulars are a most improvident and indolent people. If the grain they have sown be far from their houses, they remove to the spot, and erect temporary huts, staying there as long as the grain lasts. Each morning they pluck as much as they think they shall require for the day's use, and make it into cakes, or a kind of porridge. In this manner they and their family, together with their friends and neighbours, live till the grain is consumed. They invite all passers-by to join them, and live in turn on their neighbours' grain. Till the village supply is exhausted, a perpetual merry-making goes on. The rest of the year they support themselves on what they can earn by collecting wood, honey, and bees'-wax in the jungles; and they also eat a species of *yam*, which grows wild.

The Irulars are followers of Vishnu, under the name of Rangaswami. On the top of a peak of that name they have two temples, made of circles of rough stones, each circle enclosing an upright stone. Their priest wears the caste-mark of Vishnu, receives offerings of fruit and milk for his services, together with a very small yearly sum from each village. His office is not hereditary.

The Irulars will not eat with the other hill-tribes, but do not object to do so with the Badagas; and, like these last, will not cultivate their ground on Mondays or Saturdays, though they will dig for roots.

The Irulars bury their dead. Placing the body in a sitting posture, they put a lighted lamp inside the grave, and then block it up with wood and earth.

The *Badagas* cannot properly be classed amongst the hill-tribes, for they are said to be a Hindu people who came to these hills about 300 years ago, after the breaking-up of the Vijayanagar kingdom. They for the most part belong to the Shivite sect. They are cultivators, and are employed as coolies on the tea, coffee, and cinchona estates. In complexion they are fairer than the other hill-men, and are divided into eighteen tribes, or castes. In 1871 they numbered 19,476. The circumstance of the Badagas paying certain dues in money or in kind to the Todas would seem to bear out the assertion that the former are not an aboriginal race in these parts. It appears to be a

kind of acknowledgment that the lordship of the soil is not vested in them. To the Badagas is probably owing the introduction of the Shivite and Vishnuvite elements of worship, which here, as in other wild and isolated parts of this continent, is gradually expelling the older forms of belief.

Towards the last days of May, we went to pay a visit to some friends at a place called Devi-Sholah, about ten or twelve miles from Ootacamund. Mr. M—— possesses the largest cinchona estate on the Neilgherries, with the exception of those on Government property. Cinchona-trees ought not to be barked till the plants are several years old. After that, at each succeeding stripping the bark is found more valuable, the proportion of quinine which can be extracted from it becoming greater. This estate was in process of being surrounded by a strong, high fence, to prevent the sambur (a large species of deer) from entering; they had hitherto done much damage to the young plants. The road to Devi-Sholah took us past the Lawrence Asylum, and then wound round the shoulders of various hills. We had occasional peeps of the plains below, and also of ravines lying far beneath us, ending in a *cul-de-sac* at the base of some mountain. From Mr. M——'s bungalow we had a magnificent view of the plains and the country intervening. A range of hills, of which one summit is called Lambton's Peak, was in the half-distance, rather to the right. On the extreme horizon, we at

one moment saw the Annamullay range of mountains, which we were told are generally plainly visible during the regular rainy season. Should the present prices of quinine continue, cinchona-planting would be a most profitable speculation; but there is every probability that the market will soon be over-stocked and the value of the bark decline.

On June 3rd we went down to Coonoor, remained there a week, and took some delightful drives. It was quite refreshing to the sight to get away from the sombre foliage at Ooty to the bright green verdure and smiling aspect which the vegetation presents at this latter place. The last day of our stay we drove out to Kartery, where our friend Mr. M—— has a coffee and cinchona estate. Within view of his bungalow is a fine waterfall, with a fall of 150 feet; it was not then at its best, as there had not been sufficient rain to swell the stream which supplies it. The road to Kartery afforded us a succession of fine views. Many trees and shrubs which were new to us lined each side of the road. White passion-flowers carpeted the ground in some places; and some of these creepers had climbed up to the tops of trees 20 or 30 feet high, whence they again descended in a shower of blossoms.

On June 11th we once more returned to Ooty, to fulfil an engagement for the next day; and on Monday the 14th we finally left the Neilgherries and returned to Bangalore, there to remain till the cessation of the south-west monsoon and cooler weather should enable us again to set out on our wanderings.

CHAPTER VII.

On our arrival at Bangalore we found a very different vegetation from that which we had quitted two months and a half before. Mangoes were now in season. A kind of acacia was in blossom which had leaves resembling the ordinary species, but its flowers were of a deep pink colour, and so numerous that they looked like masses of coral in a setting of pale green enamel. This tree had barely done flowering before it was followed by another, the *Michelia champaka*, commonly called Sampige by the natives; it is a favourite tree in Hindu poetry, and bears sweet-scented cream-coloured flowers, in shape and odour somewhat resembling the gardenia of our green-houses; the scent of one of these trees, which as I write is close to my window, is at times almost too overpowering.

Seeing some carved stones in a friend's compound (as the enclosed area of ground near Indian houses is called) I asked about them, and was told that the grounds contained many such stones, and a temple likewise. This building is approached through an

archway formed of large slabs of gneiss; surrounding it on three sides are detached cells, which for the most part are from six to eight feet square; within them are numerous fragments of sculpture similar to that on the stone which had first attracted my attention. On most of these stones (some of them were half buried in the earth which had accumulated at their base) there was a figure of a man and a woman, or of a man and two or even four women. In one instance the woman is represented as taking hold of the arm of a man who is armed for battle and seems eager to depart. All the male figures have either a sword and a shield or a bow in their hands.

We had noticed a great number of such stones at Nelamangala, near a Shivite temple, situated about eighteen miles from Bangalore, when returning from our expedition to Belur and Halabeed. I have since learnt that they exist in great numbers all over the Mysore State, and are called *Vera Kállu*, or hero-stones. Some represent the scene in which the hero fell; others, his triumphant ascent into the world of gods, conveyed thither by Apsaras, or celestial nymphs. On other stones, we see the hero seated in the upper world in a Buddha-like attitude. The first-named are the most interesting, for they illustrate the customs and the weapons of the period when they were erected. The cells which contain these stones belong to the race called Kurubas (by some Kurumbas); each family possesses its own compartment,

and comes to do *pooja* (worship) there at certain times of the year. The Kurubas are cultivators of the soil; they also breed sheep and goats, the men weave blankets, and the women spin wool. If not an aboriginal race, they are probably the descendants of a people who settled in Southern India at a very remote period.

In Mysore they are divided into two tribes, the Hande Kurubas, and the Kurubas proper, of whom we have been speaking; they have no intercourse with each other. The latter worship a deity who is called *Bire Devaru*, but in the census most of them were returned as Shivites.

Our friends kindly had the temple in their grounds opened and lighted up; not a ray of light can enter it except by one narrow doorway. In front of this building is a pillared colonnade; the spaces between the pillars have been filled up for convenience' sake, as not unfrequently worshippers from a distance encamp there for two or three days. The temple proper is also supported on stone columns; beyond is the ante-shrine, giving access to the holiest part. Within this, on the left hand, is an emblem of Mahadeo (or Shiva), but in the place of honour, facing the spectator, are three statues all in a row; the largest, a male figure which is in the centre, may be from three to four feet in height. On the right hand of the principal figure is a smaller male statue, and on his left a female, also small in size. These are apparently

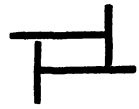
meant to represent Rama, Sita his wife, and Lakshman, the brother of Rama. The two male figures have a singular head-dress, in form like the Pope's tiara—its technical name is *mukuta;* the female figure has her hair arranged in a large boss on one side of the head, after the fashion of the Madrassees of the present day. All three gods are sculptured in a black kind of stone; large white circles had been made round their eyes, nose, and mouth with pipe-clay, and sundry white stripes also covered the bodies and limbs of these statues.

Kistvaens of a very peculiar character exist in eastern Mysore, in the Salem district, and also in north and south Arcot. These, which are, I believe, called *round-headed slab-stone monuments*, were first noticed by Colonel Welch, who wrote about them in the early part of this century, but they had been overlooked and almost if not quite forgotten till they were recently rediscovered by Lieutenant-Colonel Bramfill of the Trigonometrical Survey Department. He invited my husband to go with him and two other friends, and see those most easily accessible from Bangalore. They went by rail on the Madras line as far as Taicul, a distance of thirty-three miles, and from thence they were obliged to walk eight miles across country (four each way) to visit these monuments, and for this reason I could not accompany them, as I should much have liked to have done.

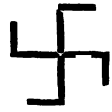
The country in that district is very wild and barren; much of it is covered with huge masses of gneiss, and the soil is little better than pure sand. In the detached patches of cultivation three kinds of grain had been sown: *ragi*, which is the staple crop on all unirrigated lands in Mysore, also a kind of bean, and an oil-producing plant, in order that should the season be unfavourable for the *ragi* one of the other crops might give some return. Arrived at this city of the dead, they saw upright slabs of gneiss in all directions; some of these are as much as fourteen feet in height; all are round headed. They surround the last resting-places of an unknown race. The construction of these tombs is remarkable; it is said that, as far as is known at present, none exactly similar exist in any part of the world except in the localities already mentioned, though the kistvaens which have been found on the Western Ghauts bear some resemblance to them.

What may be termed the tomb proper, consists of an ordinary kistvaen made of six slabs of gneiss, one forming the roof, another the floor, and the other four the sides of the tomb. This invariably faces the east; the slab on that side has always a hole in it, in most cases about fifteen inches in diameter, but in one instance this hole was not more than two inches across. The order or way in which the slabs forming a kistvaen project beyond one another seems to be invariable; perhaps the accompanying diagram will

assist to make it understood. The stones composing it are arranged thus:



The north end of the east slab projects to north, the west end of the north slab to west, the south end of the west slab to south, and the east end of the south slab projects beyond the east slab to the east. On seeing this diagram it struck me as not impossible that this arrangement might have some connection with the *Swastika*,



as used by the Buddhists and Jains.* Lieutenant-Colonel B—— told me afterwards that he too had had the same idea.

* Some have held this to be a symbol of the sun. Others, again, say that the arms of the cross represent two pieces of wood, and are typical of fire, as showing the way in which fire was procured in the earliest times: two crooked sticks being laid one across the other, and a hole pierced where they intersected, in which a pointed stick was inserted and rapidly twirled by the hands till fire was produced. A recent number of the *Indian Antiquary* advances the theory that the three-legged man, the arms both of Sicily and of the Isle of Man, is only a debased form of the Swastika. This symbol is also a very common ornament on the pottery found amongst the ruins of Troy.

On opening these tombs they have been always found to contain a coffin or rather sarcophagus of pottery. Occasionally this is as much as six feet six inches in length; it always rests on a number of legs, which are several inches in height. No perfect sarcophagus has yet been dug out, though sometimes the broken pieces are capable of being fitted together to make an entire one. They not unfrequently contain bones, and contiguous to them vases of various shapes have been found, some of which my husband thought resembled in form many articles of pottery which have been discovered in the old tombs in Greece and Italy. Iron implements have been frequently found near these remains, also small cornelian ornaments and beads. Lieutenant-Colonel B—— told us that articles of bronze, silver, and even gold had, he believed, also been found, but not by himself. He added that on some pieces of the pottery there were inscriptions in old Canarese characters; these have never yet been satisfactorily deciphered. Our friend had himself thoroughly examined two such burial-places only, but he had discovered or heard of eight or ten others. The coffins of baked pottery and the character of the vases lead to the presumption that the builders of these monuments possessed a civilization superior to those who erected kistvaens in Western Europe; but who they were when they lived, and what was their affinity with the other races of India, of Northern Africa, and of Western Europe,

who are known to us by little else except similar burial customs, remains a puzzle to archeologists.

There must have been an enormous number of the round-headed slabs at this place; each kistvaen would appear to have been surrounded by two or three circles of such stones, and according to the natives this particular burial-ground extended for miles. The first or innermost circle or octagon consists of four large slabs opposite the four sides of the tomb, and about two feet distant from it, with four smaller slabs at the corners; the second circle is composed of eight large and eight small slabs; the third circle has not thirty-two stones, as might have been expected, but twenty-four only. In the slab opposite the east side of the kistvaen is a hole, the same size as that in the slab of the tomb itself; but these do not seem to be invariably opposite to one another, therefore the object of these holes could not have been to let the rays of the rising sun shine into the tomb. Comparatively few of the slabs now remain, for the villagers in the neighbourhood find them useful, and appropriate them without scruple. My husband told me on his return that he saw no one tomb with its three rows of encircling stones complete, nor from what he saw could he have discovered from his own observation that this was their original form of construction; but the statements which confirm this are founded on the information rendered by Lieutenant-Colonel B——, who has given great attention to the subject.

The *Wakligas* or *Wokaligas* are a Hindu sect peculiar, as I believe, to Mysore. They are most numerous in the Nundidroog district, not far from Bangalore. The *Morasu Wakligas* (one of the sixty-two sects into which they are subdivided) are Shivites; others of the Wakligas are Vishnuvites. A singular and barbarous custom existed amongst them till very recently, by which the supposed female descendants of the ancestress of one branch of the Morasu sect were required till very recently to suffer mutilation of their right hands. Previous to the betrothal of her eldest daughter, the ring and little finger of that hand had to be chopped off by the village blacksmith. If the girl to be betrothed were motherless, then the boy's mother had to submit to this operation, unless she had undergone it before. This barbarous practice has been forbidden by the British Government, and, though still occasionally performed, subjects the offenders to punishment.

The following tale is related by the natives to account for this singular custom: A Rakshasa, or demon giant, named Vrika, had by a course of austere devotion to Mahadeo, the great god (or Shiva), obtained from him a promise to grant whatever boon he should ask. The giant demanded that everyone on whose head he should place his right hand might be thereby instantly reduced to ashes; this gift was conferred on him without any suspicion of the purpose to which he might apply it. The first

thing the giant did with his new-found power was to endeavour by its means to destroy his benefactor. Mahadeo fled; the giant pursued him into a thick grove, where the former, changing his form and bulk, concealed himself in the centre of a fruit. The Rakshasa, having thus lost sight of Mahadeo, inquired of a husbandman whom he met whether he had seen him, and which way he had gone. This latter, fearing the present wrath of the giant, and also the future resentment of Mahadeo, felt himself in a very awkward predicament, and replied that he had seen no fugitive, but at the same time pointed with his little finger to the place where the god had concealed himself. Vishnu, in the form of a lovely damsel, then descended; the giant is enamoured with her charms, but before approaching her he goes to a neighbouring pool to perform his ablutions; this done, the maiden requires him to purify himself still further. In order to comply with her demands he must apply his right hand successively to his breast, the crown of his head, and other parts of his body. The giant, forgetful of the powers of his right hand, obeys her, and is himself reduced to ashes. Mahadeo, then issuing from the fruit, reflects how he can best punish the treacherous husbandman, and decides that he must lose his offending little finger. But the man's wife, who is just then bringing him his dinner, comes upon the scene; she throws herself at the feet of the god and says, that were her husband to suffer this

mutilation it would be the certain ruin of the family, as he would be unable to work for some time; she therefore beseeches Mahadeo to accept two of her fingers, instead of one of her husband's. The god accepts the exchange, but decrees that all her female posterity should in future lose two of their fingers. This custom appertains, therefore, solely to the supposed descendants of this one woman, and is not common amongst the whole sect of the Morasu Wakligas.

Being very anxious to see and learn as much as possible of the manners and customs of the people of India, I gladly embraced an offer made me by a friend to go with her and see a Hindu marriage ceremony, one of her servants being about to be married. Accordingly we started, taking my friend's ayah with us to show the way. Leaving the carriage, and threading one or two small streets on foot, we came to a narrow passage, on either side of which a plantain-tree had been fixed. This passage led to a small courtyard; in the centre of this a sort of arbour had been erected, which was very tastefully decorated with flowers. On the ground, inside this arbour, were seated two Brahmins who were to perform the ceremony; near them were large jars of water, cocoa-nuts, coloured rice, etc. The house belonged to the mother of the bridegroom. The bride, a girl about twelve years of age, was in a side-room dressed in her best, and covered from head to foot with wreaths of flowers. An ornament fixed in her hair in front had

a kind of flower-fringe attached to it, which, when the ceremony began, was placed in the middle of the forehead, and formed a complete veil. We had been only a few moments in the house when we heard native music approaching. The matrons then rose, the young girls remained behind. The words, 'Behold, the bridegroom cometh; go ye forth to meet him,' were forcibly brought to my mind at this moment. Each married woman then went out (we following) carrying a brass vessel or tray; these contained pearls and gold, camphor and burning spices, rice and sweetmeats, and a decoction of sandal-wood. The bridegroom arrived on horseback; his animal and those of his two groomsmen were decorated with wreaths of flowers. The former was dressed all in white; his turban had a similar ornament to that on the head of the bride, with the same kind of flower-fringe; his two attendants were dressed in scarlet. Before he was permitted to descend from his horse the matrons waved their brass vessels before and round him. We then all returned to the house; the bride and bridegroom were placed side by side cross-legged beneath the arbour (we had chairs provided for us), and the Brahmins began reciting some prayers in a sing-song tone. This was the consecration of the tali, a thick cord with a peculiar gold ornament strung upon it: it answers to our wedding-ring; every married woman wears it round her throat. I have omitted to state that though the bridegroom

has two attendants, the bride has only one: this office, we were told, must *not* be held by her sister. The bridesmaid, a young unmarried girl of her own age, stands behind the bride the whole time. The bridegroom, on receiving the tali from the attendant Brahmin, places it on the bride's neck, but it is the duty of two matrons to tie it. At this point the couple change places: the bride, who had hitherto been on the bridegroom's right hand, now moves to his left.

The Brahmins then light a large piece of camphor, and place it in a brass dish; the spectators, to whom it is sent round in turn, pass their two hands over the flame—this constitutes a blessing to the newly wedded couple. Both the Brahmins retired; the matrons then came forward one by one, took one of the heavy flower-wreaths from the bride's neck, which was given to them by the bridesmaid, and passed it three times round one of the posts which supported the arbour, the wreath having been previously sprinkled with water by a man deputed to the office. They then returned it, at the same time sprinkling the newly married pair three times with sandal-wood water and coloured rice. When the mother of the bridegroom performed this ceremony she dropped some money into a vase near; when the bride's mother came forward to do the like, two or three women held a cloth before the bridegroom's face: it was not etiquette, we heard, that she should see

her son-in-law's face on his wedding-day. Certain of the older men (no youths were present) also went through this same form. We then rose to depart; and at that moment a violin and other instruments began to strike up, and my friend's ayah said that the real entertainment was then only beginning, and would be kept up for several hours. We were regaled with cake and wine, and delighted them by drinking the health of the pair; they attempted to get up a 'Hip! hip! hurrah!' The rest of the guests would then sit down to a big native dinner which was being prepared.

In the course of conversation one day with a friend, hearing that there are companies of Hindu theatrical performers who go about the country acting at the houses of the wealthier natives, we were anxious to see them exhibit; and after some inquiry learnt that a band, fourteen in number, were then in Bangalore, and we engaged them to perform before us. These actors came from either Tanjore or Madura; the women's parts are taken by youths and young boys. It seems worthy of note that all the personages in the drama whom they intend to represent as spiritual beings, or possessed of divine power, have their faces painted *white*. By some means these dark-coloured natives made themselves look as fair as ourselves; their hands, not being considered important, were suffered to retain their ordinary colour.

The representation took place in the evening, and the *dramatis personæ* were as follows:

1. *Kamsu*, or *Kamsudu*, maternal uncle of Krishna.
2. *Devakidevi*, the mother of Krishna.
3. *Yesoda*, his foster-mother.
4. *Krishna*, the eighth incarnation of Vishnu.
5. *Mayasakti*, the spiritual being born to Yesoda, and substituted by Vasudeva (husband of Devakidevi) for his son Krishna.
6. *Gollabhamula*, wives of Krishna (five in number).
7. *Pûtana*, a witch disguised as a nurse, and deputed by Kamsudu to kill Krishna, whilst he is a child.
8. *Bhûtaki*, a giantess, also sent by Kamsudu, who tries to carry off Krishna.
9. *Gollamusulavéshálu*, are people disguised as aged shepherds. Krishna lived with them many years.

When acted before a native audience, the play is sometimes prolonged for days, performers and spectators both retiring at intervals for the needful refreshment and repose. In our case only a portion was given; the time it occupied in representation was about three hours. The scene opens just before the birth of Krishna. It having been foretold to his uncle Kamsudu, King of Mathura (the modern Muttra), that he would be killed by the eighth child of his sister, Devakidevi, he takes precautions, as he believes, to prevent this, and tells the nurse, who is about to attend upon her, to let him know when the child is born, that he may kill it. It so happens that Devakidevi's eighth child, Krishna, or the eighth incarnation of Vishnu and Mayasakti, the child of his foster-mother, Yesoda, are both born about the same

time. Vásudéva, Krishna's father, goes to see Yesoda, taking his child with him; he changes the children, and returns home. Kamsudu then comes to Vásudéva's house, and not knowing that the babes have been changed, seizes Mayasakti with the intention of murdering her; this he cannot do, for she is a spiritual being. The next scene is laid at Yesoda's house; the real Krishna is there; the fairy Pútana, disguised as a nurse, and a giantess also come to him, both have been deputed by Kamsudu to try and kill him, but Krishna strangles them both through his divine power. Failing in these attempts, Kamsudu orders his warriors to make search for all young children throughout his dominions, and slay every male child. Krishna, after this, is represented as being placed with some shepherds, and he is seen going to the houses of the milkmaids to beg for butter. He next appears with five wives who also go about with him, and they all dance and sing together. Some years are supposed to have expired between this scene and the next, which is laid at Mathura, where Kamsudu resides. Krishna goes thither, accompanied by his brother, and Kamsudu, hearing of his nephew's arrival, hides himself; but Krishna finds him, and touches him on the forehead, on which he instantly expires. Vásudéva, Krishna's father, is then by his son's influence declared King of Mathura.

One of the most striking parts of the whole exhibition was the funereal dirge, which was sung, and the

dance which was afterwards executed over the corpse of the witch, *Pútana*, by some youths disguised as women. Their movements were remarkably graceful, and the music wild and melancholy; it ended by the sounds dying away in the distance as the body was removed by the attendants.

It was entirely an accidental circumstance which led to our engaging this company of actors to amuse our friends and ourselves; some of our visitors told me afterwards that they had been more than twenty years in India and had never seen or even heard of such a performance.

Trial by ordeal still exists amongst the natives of India; and it is perhaps resorted to by them much more frequently than we know of. A case in point occurred whilst we were at Bangalore. A friend's ayah had her blanket stolen. The native woman rejected the interference of the police, which her mistress proposed, but said she would send for one of her own diviners. He came, caused a fire to be lighted in an earthen vessel, then took a small basket-work grain-sifter used for winnowing rice. This article is bent up at the edges on three sides; the fourth side is flat. Having repeated certain prayers or incantations, the diviner stuck a pair of scissors into the deepest part of this tray, and having done this, required the two assistants he brought with him each to put a finger beneath the holes in the scissors, and thus hold the sifter suspended over the fire. The servants of the

house were then all required, each in their turn, to take a small quantity of uncooked rice in their hands and drop it into the flame, between the fork formed by the scissors, the diviner all the time repeating some formula. All went very smoothly till the woman-servant whom my friend had all along suspected of the theft performed this ceremony, on which the grain-sifter commenced turning round rapidly, the culprit was convicted, and confessed the theft.

CHAPTER VIII.

At eight a.m. on October 5th we again quitted Bangalore. The south-west monsoon is supposed to be at an end by that time; and the north-east rains, which are said ordinarily to last for about a month in that part of India, were not yet due. We intended to try and avoid these by going first to Bellary, a very dry district, and after that to the native states of Cochin and Travancore, on the western coast of India; but found ourselves mistaken as far as the south of Travancore is concerned, for the further south we went the longer these later rains lasted. In some parts of the island of Ceylon they even continue till quite the middle of February.

At five a.m. on the 6th our train stopped at the Tadputri station. We got out there in order to visit certain old temples, and continued our journey by a later train. The temples are situated about two miles from the railway station. No other mode of conveyance being available, I got into a small two-wheeled country cart, or bandy, as it is called, drawn by one bullock, which, owing to its total want of

springs, is not an easy vehicle, and my husband preferred walking both ways. It was scarcely daylight when we started, yet before we reached the first group of temples the heat of the sun was beginning to make itself felt.

In an enclosure, having a pillared colonnade all round its interior, are two temples, a Vishnuvite and a Shivite one, both in the Dravidian style of architecture. The pillars of the colonnade serve as a support for gracefully curved sloping eaves, which have been cut out of the solid gneiss.

The Vishnuvite, which is the larger temple of the two, has an ante-temple, consisting of an open pillared hall raised on a platform about three feet in height. The space in the centre is about thirty-six feet in length by twenty-one in width, and is surrounded by a colonnade. The ceilings of both the hall and the colonnade are formed of immense slabs of stone; which, in the former case, derive additional support from double brackets terminating in pendatives. Each bracket partially rests on prancing yalis (or mythological lions), on which a man is riding. The hind legs of the yali rest against the base of the column; beneath this animal is an elephant, which, to the eye, helps to preserve the balance of proportion. On the sculptured capitals of the pillars are much-defaced human figures. We found traces of fresco painting on the ceiling of the colonnade of the ante-temple, and we imagined that the ceiling of the centre part

must once have been similarly decorated, for the slabs forming it are rough and without sculpture or carving of any kind.

In addition to the main approach from the ante-temple, the shrine of this building has two side entrances, flanked by stone seats. The slab at the back of these seats has female figures upon it; they are performing a species of club dance, such as we witnessed three years ago at Belgaum. The club-dance is said to be still frequently danced by the natives of the Bellary district at the time of the Dussera and other great feasts. The hair of these figures is dressed as it is commonly worn by the Madrassee women at the present day. From the waist to the knee they have a kind of full petticoat, or rather kilt. Round the base of the stylobate, or platform, of this temple, is sculptured in bas-relief a procession of elephants.

The carvings on the exterior, which are principally at the back of the shrine, relate chiefly, though not entirely, to Vishnu in his various Avatars. Brahma is there; all his three heads are bearded. Hanuman, the monkey-god, and general of Sugria, the King of the Monkeys, is seen bowing low before a seated female figure, whom I concluded to be Queen Sita, the wife of Rama. Vishnu is there also in his fifth incarnation as the dwarf, and again in the next compartment in a continuation of the same legend, after he has expanded himself, and has thus, by a trick, circum-

vented the demon Bali, who had gained possession of the three worlds (heaven, earth, and hell). In this piece of sculpture, Vishnu is represented with three legs and four arms. One foot rests on the earth, the other on Bali's head, and the third is held by the three-headed Brahma, who appears in the sky. Of his four arms, one rests on one thigh, another is in the act of bestowing a blessing; of the two upper hands one holds the discus, the other the mace.

The Shivite temple is a much smaller building. On the ceiling of its Nundi pavilion is a highly ornamented Hindu lotus-formed pendative. The bull, which should be of stone, and placed within it, is wanting; but a small wooden bull and elephant are within this area. On its sloping eaves, which are of gneiss, are carved monkeys in all kinds of quaint attitudes. This temple enclosure has only one gopura, or gateway, which is purely Dravidian in style; the lower part is of stone, richly carved with figures of men and animals. Above the height of about forty feet the gopura is composed of brick and stucco; this, and some of the stone-work also, is now in a very ruinous condition.

About half a mile further on, slightly raised above the banks of the Pinnar (a wide, but when we saw it a shallow, river), is another group of sacred buildings, which are becoming very dilapidated. Here there are two gopuras, one at each end of the temple enclosure. One is unfinished; it has been carried up

as far only as the stone-work was intended to go. The upper part of the other is of brick and stucco, as appears always the case in these Dravidian gopuras. As in the former case, there are two temples, one of which is dedicated to Vishnu, and the other to Shiva. In the shrine of the former are three statues, Vishnu as Rama, Laksman his brother, and Sita the wife of Rama. The ceiling of this temple is supported on four columns, and has nine compartments, in many of which there are considerable remains of fresco painting. The centre division and each of the corner ones are filled with Hindu lotus pendatives, which, and also the small figures appearing to support the ceiling at intervals, have traces of colouring upon them. We had little doubt that the Shivite temple is older than the rest, for its architecture approximated to the Chalukyan, and four pillars in that style support the interior of the ante-temple. In the shrine beyond, which we did not venture to enter, we could see a large brass lotah (or drinking vessel), suspended by a chain from the roof. This vessel was pointed, and perforated at its lower end; thus the liquid placed in it drops continually on the emblem of Shiva placed beneath it.

On the evening of October 6th we reached Bellary, which is an important military station. The country is flat, and compared with that round Bangalore is bare of vegetation; but some singularly-formed rocky hills of gneiss give the scenery a little variety.

On one of these hills the citadel is situated. Of this it is related that when the fortifications were completed, Tippoo took up with him two French engineers, whom he had employed in strengthening them, and asked them which was the highest, this hill, or the one near it. They were forced to confess that the neighbouring hill had slightly the advantage, upon which Tippoo ordered them both to be decapitated.

In 1323, when the armies of the Patán Kings of Delhi had, after several unsuccessful attempts, captured Arenkil, or Warangol (a place now in the Nizam's dominions, but at that time the capital of Telingana), and had thus subverted a dynasty which had lasted 256 years, the Hindus found themselves obliged to retire further southwards. Two fugitive princes, named Bukha and Harihara Raya, officers belonging to the dethroned ruler's treasury, came to a spot near the Toombuddra, a tributary of the river Krishna, and there founded a city which afterwards became the capital of the Vijayanagar empire. An earlier city is said to have existed there, built by one Vijuya Rayal about 1118 A.D.; but it was only a dependency of the Mysore Raj. The date usually assigned for the coming of Bukha and Harihara is 1336. They were accompanied by a sage named Vidyāranea, or 'Forest of Learning,' who was their spiritual guide and temporal adviser. Vidyáranea showed his wisdom in the selection of the site of the future city, which was at first called Vigyanagar, or 'City of Science.' Its ruins attest

that it eventually covered several square miles in extent. The contour and conformation of the rocks is such that they simulate in some respects pagodas and pinnacles; and also, whilst concealing in a great measure the existence of a city, rendered its defence easy. Up to the base of these hills the soil is fertile and richly cultivated; the bare rocky elevations take the most fantastic forms.

During the reign of Firoz Shah, who ascended the throne of India A.D. 1351, and reigned till 1388, a revolt of the Shiah Musalmans broke out in the Dekhan against the paramount power, and its result was the severance of the south from imperial control; and Hasan Gunga, a native of Delhi, of whose previous history little is known, formed an independent sovereignty, called the Brahmani or Bahmani kingdom, with Gulberga for its capital. He made a Brahmin his Prime Minister without requiring him to adopt the faith of Islam. Hasan Gunga was a Shiah, and would seem to have been tolerant with the Hindus, even sympathizing with their religious views; but his successor, Mahommed Shah, was a Sunni, and as bitter and hostile towards them as his father had been indulgent and courteous. He went to war with the Hindu sovereign of Vigyanagar, and made a solemn vow on the Koran that he would slay 100,000 idolaters. He kept it to the letter—slaughtered indiscriminately men, women, and children to complete the tale. An embassy from Vigyanagar waited on Mahommed, and

said: 'O Sultan! our Hindu Rajah may have committed sins, but it is not good for you to kill the innocent. The bestower of kingdoms has given the Dekhan to you, and Vigyanagar to him. There may be many wars between the two kingdoms; let an arrangement be come to that henceforth none shall be slain on either side except soldiers fighting in the field.' Mahommed Shah died in 1375; the last Bahmani King who exercised sovereign rights died about 1471; nominal Kings reigned 50 years longer.

From Bukha and Harihara sprung thirteen Rajahs, who professed the Shivite faith; in 1490 the kingdom of Vigyanagar passed to a new dynasty, and under Narsingh Rajah, who was a Vishnuvite, the name of this city was changed from Vigyanagar, the 'City of Science,' to Vijayanagar, or 'City of Victory.' The growth and strength of this empire were greatly promoted by the disunion which prevailed amongst the Mahomedans of the Dekhan, whose kingdom had split up into five different principalities. However, in 1564, four of these princes formed a Confederacy and defeated the Hindu army at Tellicotta. Ram Rajah, who was the seventh ruler of the Narsingha line, fell in battle together with most of his principal officers. The victors marched to the capital, and plundered it.

The brother of the late Rajah made a compromise with the conquerors, which these latter do not seem to have acceded to from a feeling of lenity towards

the Hindus; but the moderation was due to a split amongst the Mahomedan princes. The capital having been depopulated since its plunder by the enemy, Ram Rajah's successor established himself first at Penconda, a place about forty-five miles south-east of Bellary; but he had afterwards to retire from thence to Chandragiri, whence the last Rajah who possessed the sovereign title was expelled in 1646; he fled and placed himself under the protection of the Rajah of Bednore, in Mysore, who had formerly been a servant in his family.

During the rule of Krishna Raya, a Sovereign of Vijayanagar, who began to reign about 1524 A.D., a chief from the Concan, named Timmapa, settled at a place called Rais, on the banks of the Toombuddra. Krishna Rayal gave him the four taluks of Bellary, Kurgode, Tekkulkot, and Anantipore. Timmapa selected the former place as his residence (with it alone we are concerned). In the time of his son, Rungapa, who succeeded him, the chiefs of Bellary paid annually rupees 1,000 (£100) to the Rajahs of Vijayanagar. Rungapa died about A.D. 1559; in the time of his successor, Deopa, the Vijayanagar dynasty was overthrown by the Mahomedan Kings of the Dekhan at the battle of Tellicotta in 1564, and Bellary thenceforth became tributary to the Kings of Bijapore. Deopa's son assumed the title of Rajah. In A.D. 1750, after the death of the ruler of Bellary, the government fell to his adopted son,

Dudapa Subdar. Jung and Bussy were in his time sent by the brother of the then Nizam of Hyderabad to take Bellary, but they were attacked and defeated by Hyder Ali. The Bellary prince is said to have witnessed the combat from the summit of a hill, to have escaped by night at the back of the rock, and, taking with him his family and treasures, to have fled to Sholapore. Hyder, after enlarging and repairing the fortifications of Bellary at a great cost, left a strong garrison there. His son, Tippoo, held it after him, but in 1792 it fell to the Nizam, and in 1800 to the East India Company, together with the rest of the ceded districts, after the fall of Tippoo.

Our kind friends, Colonel and Mrs. L——, with whom we stayed at Bellary, made arrangements for us to go to Hospett, about thirty-eight miles distant. We went thither on Monday, 11th; on each of the four following days we drove from thence to the nearest points of approach for a wheeled vehicle to the chief remains of the deserted city of Vijayanagar. The modern native village (occupying a small portion of the original place) is called Hampé. Amongst the Hindus Vijayanagar possesses a peculiar sanctity from the following legend: Rama Chandra, or Vishnu, in his seventh Avatar, went thither from Ayodhya (the modern Oudh) in search of his wife, Sita, who had been carried off by Ravana, the mythical demon-King of Lanka (Ceylon). He had traced her so far, she having been hid for a time

in a cave in that neighbourhood. Rama was here met by Hanuman, the monkey-general, who lived on a hill on the other side of the river. Vijayanagar and the neighbouring city, called Anagundi, were at that time ruled by a terrible tyrant, a giant named Bali, or Wali, who lived at the latter place, having driven out his brother, Sugria, its lawful monarch, and forced him to take refuge on a hill near. Sugria, the King of the Monkeys, offered to assist Rama in his search for Sita, if he would first slay the usurper, Bali.* This Rama accordingly did, and afterwards, in company with Hanuman and Sugria, he went to Lanka, where they together slew Ravana and recovered Sita.†

The lament of Tara, the wife of Bali, is a fine bit of description combined with natural feeling. It forms one of the smaller pieces at the end of a volume of translations from the Ramayana,‡ by R. T. H.

* The usurping monkey-king must not be confounded with another Bali, who is associated with Vishnu in his Dwarf Avatar.

† It is, as is well known, not unusual for savage tribes to name themselves after particular animals; and in this case it is very probable that when the Aryan Kshatriyas first made hostile incursions in the south of India, they were aided by a portion of the aboriginal inhabitants of the country who bore the tribal designation of monkeys.

‡ The Hindus say that by reading the Ramayana, a *Brahmin* reaps the same advantage as from reading the Vedas, a *Kshatriya* conquers his enemies, a *Vaisya* (a man of the merchant class) is blessed with riches, and a *Sudra* gains a good name; and that

Griffith, Esq., at one time Principal of the Benares College, but now Director of Public Instruction in the North-West Provinces.

I wish it were possible to quote the whole poem. No Western poetry is more touching than the verses in which Tara addresses the dead body of her husband, commencing thus:

> 'Still, my lord, without reply?
> Is the earth more loved than I,
> That thou choosest to recline
> On her breast, forsaking mine?'

She then calls her little boy, thinking perhaps his son's voice will move him, though hers is powerless.

As it is possible that some of my readers may be wishing to visit Vijayanagar, I will explain what plan we followed. We took a cook and cooking utensils with us, and made the travellers' bungalow at Hospett our head-quarters. Our bullock-coach took us every morning (except the first) to Kamalapore, which is seven miles distant. Here there is an old temple transformed into a bungalow, but it is surrounded by rice-grounds, which at that season were under water and rendered the situation unhealthy; and besides, this little building contained no furniture—it had not even the scanty crockery belonging to the bungalow at Hospett, consisting of two soup-plates, one basin, and one pie-

whoever reads or hears the life-giving Ramayana read is freed from all sin.

dish, knives and forks being unknown. If the traveller is provided with tents and camp-furniture, he might find a suitable spot on which to encamp near the temple of Krishna, which is less than half a mile from the modern temple and village of Hampé, whence he would have to draw supplies and drinking water. We went to this spot on the 12th, but the road (a cross country one) was all too bad, and therefore each succeeding day we went to Kamalapore, which entails a not much further walk to the more interesting remains. By ten a.m. we were at that place, we at once started on foot, accompanied by a coolie carrying our luncheon. Between ten and four p.m. we had walked on an average about five or six miles, and had examined the particular buildings we had selected to visit that day. A pony, if he had it, might help the traveller, though in some directions the slippery gneiss rocks and slabs would compel him to dismount and walk. Unless the traveller has friends at Bellary it might be difficult for him to make the expedition to Vijayanagar, as there is only one bullock-coach for hire at that place, and furniture is not to be hired at all.

The temples at Vijayanagar seemed to me far more imposing than any others in India, and very beautiful. With the exception of the palace and dwelling-houses, all is purely Hindu in character. Starting from the bungalow at Kamalapore, and taking the principal road, which bears to the left, a

walk of about two miles leads to the temple of Krishna. Just before reaching this building a gigantic image of the Narsingh, or Man-Lion, the fourth Avatar of Vishnu, is seen on the left hand. It is carved out of a single block; above the statue is a canopy formed of the Shesh Nag, or cobra. Though at no great distance from the road, we were unable to approach it very closely, for rice-grounds surround it, and they were then flooded. The temple of Krishna is enclosed by a wall about twelve feet high. The breadth of the chief court is about 200 feet from north to south, and its length from east to west is about 320 feet. This court is entered by a Gópura, or gateway. The pavement in the centre of this court-yard, and I think I may say of all the buildings of any importance, has been torn up, doubtless by the Mahomedans in their search for treasure when they swooped down and plundered the city. The porch of the temple is supported on many pillars; in all of them at Vijayanagar, with one exception only, the porch forms the largest and most important portion of the edifice. A little farther on we came to a statue of Ganesha, the elephant-headed god, which is about ten feet high. Beyond this again is a temple dedicated to that deity. This latter building has a porch about twenty-two feet in height, supported on twenty-four monolithic columns of gneiss. The porch rests on a platform varying from six to eight feet in height, according to the level of the ground. The columns

are square, not unlike those usually met with in Jain temples. The Hindu god Krishna, female figures, and many monkeys, are sculptured upon each of them. The area of the porch is about forty-eight by thirty-six feet; the temple itself is barely half that size, and the shrine beyond is just large enough to contain a colossal image of Ganesha, about eighteen feet high; this statue has apparently been carved out of the solid rock. When sitting in the porch with my back to the shrine, I could see at some little distance, and below me, a two-storied double line of buildings. They form what is called the Kasbin Bazaar; it was no doubt the principal bazaar of the old city and its busy centre; it is nearly three-quarters of a mile in length, and as wide or wider than Regent Street.

The portion of it now occupied as dwelling-places, by the inhabitants of Hampé, is close to the temple now in use. We found reason to think that this temple has been joined on to some still older sacred buildings of which we imagined that we discovered a portion behind the shrine. No objection was made to our passing through a fine Dravidian Gópura, and entering into the large courtyard and the quadrangle beyond, within which stands the temple itself. Its architecture is purely Dravidian; but this building is unfortunately so overlaid with whitewash that the sculptures are hardly distinguishable. We were not permitted to enter the interior, but on walking round the outside, on the right-hand side, at the back of the

shrine, we could just catch a glimpse of the upper part of some columns of black hornblende which were clearly Chalukyan, and had apparently formed part of some older building. The space enclosed by these columns seems to have been partitioned off into cells for the Hindu devotees who come to visit the shrine now in use. Immediately behind this, and to a certain extent enclosing it, is a colonnade in three tiers, one above the other, supported on a great number of low pillars which are also Chalukyan in character, though rude and simple. At the other end of the bazaar, and exactly facing the Gópura of the temple, is a small pavilion open on that side only. It is supported on twelve columns; including the cup and the saucer capital, but not the bracket or upper capital; they are about seven feet high. They are in the same style as those in the temples at Halabeed, and made of black hornblende. The dimensions of this building are about thirty by twenty-one feet. It has an upper story, open all round and supported on pillars; the work on this part is not so fine as the rest—we imagined it to have been a later addition.

The temple of Rama, the next building on our route, can also be reached by another path, which, shortly after leaving the bungalow at Kamalapore, turns up to the right; but from the small pavilion it is no great distance, though to reach it this way necessitates an ascent up a rocky, steep incline which is partly natural, partly artificial, and a similar descent

on the other side. The temple of Rama is in form like the others (to be described presently); it contains no remarkable features as regards ornament, therefore we will pass on. About 1,000 yards beyond it are the remains of an old stone bridge, built without the arch, which here spanned the Toombuddra; near it is a gateway, and a few yards farther is a so-called Torán* formed of three immense slabs of gneiss richly carved. The uprights are twenty feet, the cross-piece at the top which unites them is fourteen feet in length.

At a distance of about half a mile from the gateway and about three miles from the bungalow at Kamalapore, overlooking the Toombuddra, is an enclosure containing a most interesting temple and other buildings; amongst these a pavilion, or Dharmsala, for lodging travellers, and a stone Ratha, or car, for the god. Four low Gópuras, or gateways, form the entrance to this enclosure. The temple, which was most probably dedicated to Vishnu, exactly faces the side where we entered; it is by far the largest and most important building in this group. It consists of an enormous pillared porch, open on three sides, and composed of centre hall and side colonnades; an ante-temple and three small ante-shrines are beyond this, and at the extreme end of these the shrine itself. Fearing snakes, I would not venture into its dark

* On the Torán were fixed scales in which Hindu kings were weighed on certain great ceremonial occasions, after which an amount in gold or silver equal to their weight was distributed amongst the Brahmins.

interior. The ceiling of the porch is the most remarkable we have yet seen. Its central part was originally covered by slabs of gneiss (often, but incorrectly, called granite) thirty-five feet in length. Only two of these now remain *in situ*, two others are resting against the wall where they fell; these slabs are two feet six inches wide, and two feet in thickness. Their ornamental carving still retains some traces of red, blue, and green painting. Some of the columns which support the side divisions of this porch are sculptured with the yali and the elephant, others again consist of a square pillar forming the nucleus round which are clustered ten or twelve delicate little shafts. Amongst the various carvings there was more than one representation of the Narsingh Avatar, from which we concluded that this temple was dedicated to Vishnu.

Within the same enclosure there are also two other buildings commonly called temples, but not in the least resembling in form any we had hitherto seen. One of these is open on all four sides; the other has a wall at the back, and is therefore open on three sides only. They are both elevated on a deeply cut stylobate, and the place for the idol, if ever there was one, must have been a raised platform which occupies the centre of both. In one of the latter buildings I counted thirty-eight pillars, including those belonging to the porch, which is entered by a flight of steps; four more steps lead to the interior. In the centre of this are the usual four pillars supporting the

square roof, which has a lotus centre; the rest of the roof, instead of being in squares, is formed of large slabs of stone which radiate, as it were, from the outer pillars; being cut in a wedge-like shape, they diminish in due proportion towards the centre of the building. The building which is open on all four sides is much the most highly decorated of the two. The construction of its roof is the same as that of the other, but more labour has been bestowed upon it. It must be borne in mind that none of the work at Hampé is to be compared in fineness of execution with that at Halabeed. There is this difference between them—the carvings at Vijayanagar give one the idea of being the handiwork of a skilful stonemason, whilst the sculptures on the temples at Halabeed are the production of a first-rate artist's chisel.

The stone Ratha, or car, belonging to the god stands only a few paces distant from the temple. It is more than twenty-six feet in height, including the canopy and the wheels. These are or were movable, I should imagine, for the axle on which the stone disc works looks somewhat worn; but the whole car is too weighty and solid ever to have been moved upon them.

A settled and conventional rule would seem to have fixed the form and style of the temples belonging to the kingdom of Vijayanagar, which are perfectly Hindu in construction and decoration; but in the secular buildings the fashion of the day was followed.

Taking the direct path from this point to the bungalow at Kamalapore, a walk of nearly two miles leads us to a group of ruins totally distinct in character from those already described. Their architecture is Mahomedan; these remains are supposed to have been the Mehal, or palace, of the ruler of Vijayanagar, the residences of some of his Court officials, and other subordinate buildings. A wall, twenty-five feet in height, with watch-towers at intervals, surrounds a considerable area of ground. Of the ruins now existing, none look large or important enough to have been the royal residence ; a graceful little structure near the entrance to the enclosure has nine separate pinnacled roofs. Near the walls on one side is a large building lighted only from its doorway, and a few holes near the roof. This is thought to have been a sort of riding-school, or gymkhana. The centre area is seventy-eight by twenty-seven feet ; a raised and pillared colonnade runs all round the interior, at a height of about three feet from the ground. The pillars are square; and between each two of them is a Moorish crenelated arch. Spandrils rising from the pillars continue up to the ceiling, which is also arched. Another building, similar in form to the last named, looks as if it had never been completed. A few paces farther stand what are called the elephant stables ; they consist of eleven chambers : and the five on either side of the centre hall have domed roofs.

The roof of the middle chamber is flat; upon it is a small pavilion supported on pillars.

Continuing our route, on the right hand, and at a short distance only from the palace, is a temple which has been dedicated to Vishnu; its exterior is more highly enriched with sculpture than that of any other in Vijayanagar; the work in the interior is also superior to that in most of them. The temple proper is a square of nearly thirty feet. The ceiling is the ordinary Hindu one in nine divisions; the centre square is supported on four massive monolithic pillars in the Dravidian style, made of pot-stone, and ornamented with figures more nearly approaching sculptor's work than any we had previously seen. This temple impresses the beholder chiefly in respect of its great solidity and excellence of finish, reminding him of a Grecian temple in these particulars. The facing of the walls is of hewn stone, both without and within; in places, where the masonry has fallen away, it can be seen that the space between has been filled up with concrete. The porches and a part of the wall of the enclosure would appear to be of a later date than the temple itself. On a portion of the interior of the outer wall there are six bands of figures carved in bas-relief. The upper row consists of monkeys; on the other bands are six-wheeled cars, drawn by elephants, also armed men and other evident preparations for a campaign. In one group a man armed with a

bow is aiming an arrow at an enormous serpent which is escaping through a grove of palm-trees. Nearly half of the original outer wall of the enclosure is still intact; on this are sculptured processions of men and horses.

Not far from this temple is what appears to be, when viewed from that side, but a shapeless mound. On, however, walking round it, the remains of two platforms of stone masonry, and of the stylobate of some structure of brick and stucco, are seen, of which but small traces now remain. The walls which form the sides of the platform have a wondrous amount of carving upon them; the subject is a triumphal procession after some victory—men and horses, elephants and camels are there, together with some figures who look like prisoners taken in battle. Besides the buildings I have described, there are countless others of a smaller size; many of which also have been temples. Time has given to most of these remains the colour of the rocks whence they were hewn, and this renders them at a little distance not easily distinguishable from the rocky chaos amidst which they stand.

On the 16th we returned to Bellary, and on the afternoon of the 18th we again quitted it, taking the railway as far as Shoranoor, which we reached on the afternoon of the 20th, a delay of some hours at Arconum being necessary. At Shoranoor we found palanquins waiting for us, also a cart for our baggage. We

started at once; each palanquin was provided with fourteen men, who carried it by turns. The twenty miles between that place and Trichoor was accomplished in rather more than six hours. Directly after leaving Shoranoor Station and crossing the bridge over the river Shori, we were in the territory of the Rajah of Cochin. We were much struck with the well-to-do appearance of the natives and the superiority of their houses, in comparison with the hovels inhabited by the people in other parts of India. On the Western coast they live in large well-built two-storied houses, each with its deep veranda, and a thatched or occasionally even a tiled roof.

The vegetation had become more completely tropical in character than any we had before seen; the cocoa-nut and other palms here arrive at great perfection; many other plants we then saw for the first time. A species of climbing lily, the *gloriosa superba*, was very abundant. The coçoa-nut palm forms the chief wealth of the people of Cochin state and of the neighbouring one of Travancore; its fruit is eaten in all stages. With the fibre they obtain from the husk, ropes and matting are manufactured. Comparatively little labour is required with this crop, and the owner of a few trees has a sufficiency for himself and his family. Mr. Athole McGregor, the Resident of Travancore, whose authority also extends to Cochin, is a cousin of my husband's; he most kindly put his bungalows and his boats at our service

for our projected tour through these states; and without his assistance we should have found it difficult to have accomplished it. We were afterwards much indebted to other kind friends, the Misses Baker, granddaughters of a missionary, who came to India sixty years ago. The tradition of the preaching of Christianity on the Malabar coast during the first century of our era gives a peculiar interest to this part of India, and the existence there of a Church from a very early period down to the present time, which has fluctuated between the opposite views of Eutychianism and Nestorianism, and is in one century called Syrian, and at another Chaldean, is not only a striking historical and theological fact, but it has had its influence on the character of the people, and on their governments. The country and the people show signs of wealth, such as are quite unknown in other parts of India. I think, therefore, a short sketch of their Church history will not be out of place here.

CHAPTER IX.

TRADITION relates that St. Thomas the Apostle was the first to bring Christianity into Southern Asia. This belief has been held for centuries, both by the Syrian and the Western Churches. St. Thomas is said to have laboured in Arabia Felix and the island of Socotra; to have thence passed over to Cranganore on the western coast of India, where there was already a considerable colony of Jews; to have there built churches and made converts from amongst both Jews and heathen; and having committed the care of these infant Christian colonies to others, to have journeyed to the opposite side of the peninsula, fixing himself first at Meliapore, or Mylapore, a short distance south-west of Madras, where he was eventually killed, a tumult having been stirred up against him by certain of the people, on his return thither, after extending his labours still farther eastwards. Some say he even penetrated as far as China. St. Thomas is believed to have secreted himself in a rocky cavern, about three miles distant from the site of the old Mylapore —this cave is still shown—to have remained there

three days, and on learning that his adversaries were approaching, to have endeavoured to fly still farther, but to have been overtaken and murdered.

It seems, at any rate, clear from the works of Eusebius and St. Jerome that Christianity had already reached the coasts of Malabar and Coromandel in the second century, A.D. Both these authorities mention that Pantænus (who presided over the celebrated School of Alexandria and had himself become a Christian), hearing from some Egyptian mariners that the people on the western shores of India were calling out for instruction in the new faith, and already possessed the gospel of St. Matthew, determined to go forth and preach Christianity to them. Pantænus sowed some seed, which possibly remained unfruitful for a time, as we hear little or nothing of the progress of Christianity in these parts during the third century; but at the commencement of the fourth, after the Emperor Constantine had legalized it in his dominions, we read that at the council held at Nice, one of the prelates there assembled signed himself Metropolitan of Persia and the great India, which would appear to indicate that there was already a church of some importance planted on those shores. Of this church, in the fifth century, there are few if any records. Early in the sixth century a merchant of Alexandria, named Cosmos, visited India. In his writings he speaks of a Christian Church, with its ministers and congregations, as then existing in the

island of Taprobane (Ceylon), and also in the Malabar country. During this time the Gospel had also been making its way towards India by the northern route, coming by way of Syria, Armenia, Persia, and Bactria, and had even penetrated into the Tartar countries; but its growth was checked by the rise of Mahomedanism early in the seventh century, and its churches languished for a time. The Arabs were experienced navigators in the Indian waters, and as they, to a great extent, monopolized its commerce, Christianity in India received no new strength from without. Towards the close of the eighth century an Armenian merchant, named Thomas Cama, came to the Malabar coast; many of the Christians of those parts, having suffered persecution from the native princes, had fled to the hilly districts. This man seems to have gained great influence in Southern India, and to have exercised the functions of a bishop.

Whilst we were in Trichoor, we saw some Christian natives and their children, who were nearly, if not quite, as fair as Europeans; these are Syrian Christians, and are said to be the descendants of the men whom Thomas Cama brought with him. Christians of darker complexion are more numerous, and are supposed to be the descendants of converts who were the original children of the soil.

In Cochin, at the present day, the Christians form a third of the population; the proportion is said to be still greater in Travancore.

In the ninth century Great Britain began to have a spiritual connection with India; for it is related that in 883 A.D., King Alfred the Great sent an embassy thither, under Sighelm, Bishop of Shireburn (Sherborne), to the shrine of St. Thomas, at Madras, which establishes the antiquity of the tradition that that Apostle planted the standard of his Divine Master there; by some it is said that the British pilgrims never went farther than Alexandria, and from thence brought the spices and treasures of the East, which they exhibited on their return to their own land. In the tenth century Christianity again held up its head in Southern India; we read that the Christians of St. Thomas, as they were called, were at that time so numerous and powerful that they became an independent people, and elected their own rulers, prospering for some time under their Christian Rajahs, till one of them, dying without children, adopted a heathen as his heir. After this the Rajahs of Diamper and Cochin successively ruled over them, but though the Christians still retained their ancient privileges, they relapsed into a state of dependence, from which they have never recovered. After the crescent was planted in the capital of the Greek Empire, and the East was closed against European traders, these were forced, by the exclusiveness of the Mahomedans, to seek another route by which to procure the wealth of the Orient; and towards the end of the fifteenth century a passage was made round Southern Africa by a

Portuguese, Vasco di Gama, who doubled the Cape and steered for the western coast of India.

Though the Papal power had then long been established, it was unknown to the Syrian Christians of India. On Vasco di Gama's second visit, the Christians of Malabar welcomed him and invited him to become their ruler, giving him the sceptre which had belonged to the last of their Christian Kings, but the Portuguese were lawless buccaneers, intent rather on gaining earthly wealth than on acting as became the followers of Christ, and drawing men to them by the force of their example. The missionaries whom they brought with them are said to have become monks; they founded churches and built monasteries, but made few converts.

Whilst the Portuguese, under Albuquerque and his successors, were prosecuting their conquests in the East, and extending their power from the Arabian Gulf to the confines of China, a mighty influence was rising in the West—Ignatius Loyola first came into notice, and the Society of Jesuits was founded. In the spring of 1541 Francis Xavier, a missionary of the new society, saw Spain for the last time, and set his face towards the East, going out to India in a Portuguese vessel which was conveying a new Viceroy to Goa. During a voyage which lasted thirteen months, he pillowed his head at night on a coil of ropes, and ate what the sailors discarded. On his arrival in that port, no one on board looked

forward to a grander career than this humble servant of Christ, none were more bent on acquiring riches than Francis Xavier—the career that of an Indian missionary, and the riches the countless souls which he hoped to gain for Christ. He might have enjoyed all luxuries on board, every arrangement had been made for his comfort by the orders of the King of Portugal; but he willed to suffer. He first began his work by trying to reform the lives of those of his countrymen who were living at Goa; he laboured there amongst both the highest and the lowest. On one occasion he assisted a band of oppressed Christians to charge down upon their persecutors. He also tended the sick in fever hospitals, and performed the lowest offices for them. His proselytes are said by his followers to have numbered 700,000; they were drawn from all classes, the prince and the pariah. He laboured with great success in Travancore; according to his own account he once baptized 10,000 heathens in the course of a single month, being at length so exhausted that he could no longer articulate the words or raise his hand to perform the office. He then visited the Eastern Isles—Malacca, Java, etc.; and after returning to South India to visit the churches he had founded there, he prepared to go to Japan, where he argued against its bonzes for more than two years, made numerous converts, and established many churches. After this he formed the grand design of converting China; but he never reached that

land. He was put on shore on the Island of Sancian in a dying state, and in a miserable shed on the beach he breathed his last, on December 2nd, 1552, at the gates, as it were, of the Chinese Empire. Thus ended the career of one who may truly be said to have acted in singleness of heart, and to have feared GOD; the work his Great Master had given him to do, he fulfilled in a large-hearted spirit. The Syrian churches already established on the Malabar coast were left undisturbed by him, though they knew not the Pope.

Even before the death of Francis Xavier the Franciscan friars had secretly attempted to undermine the Malabar churches, but had committed no overt acts of violence. The ancestors of some of these Syrian Christians had received their faith from the Apostle St. Paul, who we read 'went through Syria and Cilicia confirming the churches.' Their descendants in India naturally looked to Syria as their spiritual home, though the Patriarch of Babylon was their religious head. Owing to the rise of the Mahomedan power, this body of Syrian Christians had remained, as it were, isolated from the Western world; after the death of Francis Xavier the inquisitors at Goa declared them schismatics, though they had held the essentials of the faith of Christ more than 1,000 years before the Roman supremacy was asserted over them. In consequence of this persecution, some of the Syrian priests deserted
his their flocks in the hour of trial, others temporized

with the opposite party, some wore out the rest of their lives in the dungeons of the Inquisition, and others held out to the last in their denial of the Papal supremacy.

A new Archbishop, Don Alexis de Menezes, was sent out from Goa in 1594. The work of persecution was conducted with greater zeal; finding his agents too slow, the Archbishop himself took staff in hand, moved down with a considerable military force, and summoned the Syrian churches to submit to him. They resisted and endeavoured to temporize, but at length the Archbishop issued a decree declaring the Patriarch of Babylon a schismatic; and that it was heresy to own other supremacy than that of the Roman Pontiff, and then publicly excommunicated the head of the Syrian Church. The people, though forced for the moment to submit to the stronger power, swore that they would never bow to the yoke of Rome, and prepared to continue the struggle. Their efforts were all in vain; the fears of individual churches were worked upon by little and little, they fell one after another; and at a synod, held in June, 1599, under strong pressure the Syrian churches collectively abandoned open opposition, though with feelings of sullen submission. The Syrian Christian priests had been allowed to marry, but they were now required to separate from their wives, excommunication was inflicted on the people for very slight offences, and the old Syriac records which explained the character of

their early faith were destroyed. This tyranny did not last more than fifty years; at the end of that time the Portuguese power in India was shaken by the Dutch; the Syrians reasserted themselves, and fresh Bishops and missionaries were sent out to them by the Patriarch of Babylon. The Dutch, during their supremacy, do not seem to have oppressed the Syrian Christians, or to have hindered them in prosecuting the ordinances of their religion; they simply left them alone. The Syrians on their part stood by and watched the struggle, leaving the Portuguese and the Dutch to fight for the mastery.

Since A.D. 1663 these Christians of St. Thomas, as they have been styled, have been a divided people. It had been their custom to choose their Archdeacons from one family, that of Palakomatta. It was the office of the Archdeacon to assist the Metropolitan in the government of the Church. In the old times, the Metropolitan was consecrated by a Syrian or Chaldean Patriarch, or by a Maphrian (Metropolitan or Archbishop); it occasionally happened that the Metropolitan, when on his death-bed, consecrated his successor as far as it was possible for him to perform this rite; this irregularity seems to have led to schisms, the Patriarch sometimes refusing to confirm such appointments. In the year above mentioned, half the Syrian churches, following the example of Alexander Palakomatta, the then assistant to the Metropolitan, joined him in recognising the supremacy of the

Roman Pontiff; Alexander was rewarded with the Archbishopric of Cranganore. Some called him their local head, some put themselves under the Bishop of Verapoly, others again gave their spiritual allegiance to the Vicar Apostolic of Quilon; these all belonged to the Romo-Syrian branch of the Church. The remainder, who did not give in their adhesion to Rome, were styled schismatics, Jacobites, and New Christians, but are now known by us simply as Reformed or Old Syrian Christians, in contradistinction to the Romo-Syrians.

It was the ancient custom of the Syrian Church to obtain their Metropolitan from the Patriarchs of Antioch, Babylon, or Mosul; but since A.D. 1663, this practice had been to a certain extent set aside, and the Metropolitan himself not unfrequently consecrated his successor, who, however, was invariably chosen from the one family in whom the office of Archdeacon and afterwards of Primate had been hereditary from the earliest times. A portion of this family went over to the Roman Church with Alexander, but some of its members still remained in communion with the original Church, though they seem often to have vacillated from one to the other. In the year 1806, the then Metropolitan, a very old man (who had received consecration from his uncle, who had died nearly fifty years before), received a visit from Dr. Claudius Buchanan, who, in his work entitled 'Christian Researches in Asia,' compares this vener-

able man's aspect to what he imagines was the appearance of St. Chrysostom in the fourth century. Dr. Buchanan had some conversation with this prelate on the subject of union with the English Church, the term 'union' being held to imply a mutual and friendly recognition of each other, without either being permitted to interfere in the affairs or internal government of the other, each to be acknowledged an independent branch of the one universal Church. A few months previously Dr. Kerr, an English chaplain, belonging to the Madras Presidency, had been sent to the Malabar coast to make an official report on the native churches. Dr. Buchanan remained one year amongst the Syrians; he obtained from them several old MS., one of which was the Old and New Testament in Syriac, taken out of one of their oldest mountain churches; the Metropolitan, in bestowing this book, said that some believed it to be 1,000 years old. In 1826, after some years' delay, a complete edition of this manuscript was printed in England, in the Syriac language.

Dr. B.'s account of this ancient Church on the Malabar coast caused the Church Missionary Society to turn their thoughts towards the establishment of a mission in Travancore. On a suitable site, obtained at Cottayam, a place about thirty miles south of Cochin, this Society erected buildings on a lovely spot; in fact, the missionaries seem to have had as good an eye for a choice situation as the monks of

old when they selected the sites for their monasteries. The buildings belonging to the Cottayam College consist of a chapel and residences for the staff and the pupils. Its staff now consists of two English clergymen, two Malpans, a professor of Hebrew (a converted Jew), and two native teachers of the Sanscrit language. At its foundation, the Syrian Metropolitan resided there, also as its head, and the then Ranee assisted the work by a grant of £2,000, a considerable amount of land, and slaves to till it. I believe the exact year in which the college was first opened is not known, but the first missionaries of the C. M. S. reached Travancore in 1816. Three years later the grandfather of our friends the Misses Baker began his labours there; his work was solely the instruction of the young. The original object of the English Society seems to have been to establish a Syrian College, in which to prepare youths intended for Holy Orders, and to work with the Syrians as forming one branch of the Church of Christ. Matters appear to have gone on smoothly for twenty years, when a new missionary who joined the staff unwisely endeavoured to oblige the natives to agree with them at once on all doctrinal and ceremonial points, and thus alienated their good will; whereas, had gentleness and conciliatory means been used, we might long ere this have seen good results ensue from the two Churches working together side by side, this ancient people still keeping the

forms and ceremonies to which they naturally cling. A younger generation has grown up since then; these things may be forgotten. It is earnestly to be hoped that some effort may now be made to promote this end—no visionary one, I firmly believe. In no other part of India does the same attachment to, and confidence in, Europeans exist, as far as our experience goes. The missionaries at present maintained there by the Church Missionary Society are too few in number to undertake more than the educational part of their duties, which consists in training up in the doctrines and practices of the Anglican Church the young lads under their care.

The Syrian Church, on the other hand, is in want of earnest men to work with her, and assist her to reform herself, a task which some amongst them have already undertaken. These reformed Syrians are a not unimportant body.

We had a conversation with one of their Malpans (answering to our Archdeacon), our friend Miss Baker acting as interpreter. I took notes at the time of his replies to our questions, and gathered much interesting information from him. This particular Malpan is the principal of the native Syrian College, which is a distinct institution from the one erected by the English missionaries. The Malpan is there employed in teaching the old Syriac tongue to the boys and youths residing in the College, who are all intended for the ministry. The College library

was at one time very rich in Syriac manuscripts, but nearly all were destroyed by the Portuguese; a few are still left. Their late Metran (a title answering to our Bishop) received his consecration at Mardin, in opotamia, a place about fifty miles south-east of Diabekr; the present one was consecrated by him. The Malabar Church acknowledges the first three Councils of the Church, those of Nicea, Constantinople, and Ephesus; it has nine distinct grades of Holy Orders, but it is only from the *Catanar* (or priest) upwards that laying on of hands is necessary for ordination. The nine grades are: 1stly, Reader; 2ndly, Server; 3rdly, Catanar; 4thly, Malpan, or Archdeacon; 5thly, *Minor Bishop*; 6thly, *Ramban* (a celibate priest); 7thly, *Metran*, or Bishop; 8thly, *Maphrian*, or Archbishop; and lastly, the *Patriarch*. All the clergy except the *Rambans* may be married men, but they must have taken a wife before becoming a *catanar;* should the wife die, they cannot marry again. None below the catanar can administer Holy Baptism, or perform the marriage ceremony.

They recognise these five sacraments—Baptism, Holy Eucharist, Marriage, Ordination, and Extreme Unction. Public Confession with them forms a necessary part of the Communion Office; the priest recites the Ten Commandments and the curses from the Bible which are read in our Commination Service. All must attend this service some time previous to coming to the altar to partake of Holy Communion;

one need not necessarily follow upon the other the same day. The elements are administered in both kinds to all. Confirmation is by the Bishop; the candidate must be twenty years of age. The younger people only communicate three times in the year, but it is obligatory on the priests and on the people also after the age of forty that they should receive Holy Communion every forty days. A portion of the sacred elements is always reserved for the sick; if any of this remains at the end of the forty days, it must be used before more is consecrated. They only use one Creed, the Nicene. Some time after the acceptance of the three first Councils by four of the ancient Bishops of the Syrian Church who formed its original constitution, masses for the dead and the worship of saints were introduced amongst these Malabar Christians; but during the last forty-three years some of the reformed Syrians have abolished these practices. At Cottayam this reformed Church has its services in the Malayalum language, instead of the old Syriac tongue, which is only learnt or understood by the priesthood. They have some curious customs: on week-days, when saying their private prayers, they prostrate themselves, touching the ground with their foreheads; but on Sundays this is forbidden, as it is considered extra work! Their Sunday begins at six p.m. on Saturday evening, and lasts till the same hour on Sunday evening. Divorces are not allowed under any circumstances. If a man goes away, and

his wife does not know whether he is alive or dead, she must go and inform the Metran of the circumstance; after which she must wait seven years before she can marry again. The reformed Syrian party say that our blessed Lord was perfect GOD and perfect man; the two natures in Him became so completely united that they cannot possibly be separated. Even when our Saviour hung on the Cross this could not be.

The Syrian Church in Malabar has sometimes possessed a Nestorian Metran appointed by the Patriarch of Babylon, and sometimes a Jacobite sent by the Patriarch of Antioch; but there is no doubt that the people were Nestorian when the Portuguese first came amongst them, though the masses do not seem to have rightly understood or entered into the controversy; and it is equally certain that they are now Jacobites, in some of their formularies at least.

The Rev. H. Baker, jun., son of the missionary of that name who came in 1819, also joined the Travancore mission. A small pamphlet published by him some years ago contains a most interesting account of the introduction of Christianity amongst the hill Arrians, as they are called, who are supposed to be a remnant of one of the aboriginal races of the Western Ghauts. In 1848, five men belonging to this race came to Mr. Baker, bringing a Romo-Syrian with them as their guide; their object was to beg him to open schools amongst them. There were many difficulties in the way, which prevented his immediately com-

plying with their request: they lived far from his appointed work; fever was very prevalent in the jungles which it was necessary to pass through to reach them, and coolies not easy to procure. The Arrians were so anxious for instruction that they sent down several times. At length, some of the heads of their villages came to him. 'Five times,' said they, 'we have been to call you; you must know we know nothing right; will you teach us or not? We die like beasts, and are buried like dogs; ought you to neglect us?' Mr. Baker found it impossible to resist their entreaties, and appointed a place at which to meet them. On his arrival at this spot, a bonfire was lit, which had been already prepared; and he heard men shouting one to the other, far away along the hillsides, 'He is arrived; come all.' By nightfall some 200 men and lads had assembled, and by the light of the fire, with the moon to help them, they held their conference. This lasted till past midnight, the missionary giving them a short sketch of the Christian faith, and proposing to them to observe certain rules and regulations. Before parting from them he told them that they must ask God's blessing on their undertaking, or all would be naught. After a few words of prayer, he made them repeat the Lord's Prayer after him, sentence by sentence; they then all dispersed, the missionary promising to send them three teachers and to spend a fortnight in each alternate month with them.

The work was accordingly started in three villages where the head-men were wealthy, and promised to build houses for the teachers, and a room where they could meet for worship. Things went on quietly for two years, after which some of the inferior Government officials and Mahomedan and Roman merchants sought to oppose the work. By the beginning of 1851 about 350 Arrians had been instructed in the leading principles of Christianity, but of these only 120 had come for baptism; these were all collected in two villages called Asapian and Mundakyum, the former a new settlement. The number of Arrian and other Christian converts there soon rose to 370. In 1852 this mission was extended to some of the hills inhabited by Arrians to the north-east of Cottayam. In 1857 their numbers had still further increased. In this year persecution went on against them at Mundapulli; they were beaten and tortured by those who differed from them, and Mr. Baker had to call upon the police to interfere, which stopped persecution for a time. But violence soon again broke out; their crops and houses were destroyed, so they resolved to leave this place, and start another Christian village near Mundakyum.

In A.D. 1858, 138 souls were baptized, chiefly Arrians; and in that year they acquired a piece of ground at Malkavoo, a place situated about thirty-six miles from Cottayam, at about 2,000 feet above the sea, which became one of their principal stations. T.

was intended to build a church there, but the sum which had been collected was not sufficient to carry out the work. In 1860 there were 775 baptized Arrian Christians and 900 catechumens. From his daughter I heard that Mr. Baker carried on his work amongst these people till his death, a little more than two years ago; latterly he was unable to do as much as at first, for he had two other missionary districts to superintend, and could only exercise a general supervision instead of looking after each.

Five churches have been built, and there are besides six schoolrooms which are used on Sundays for service; these were all erected by Mr. Baker's exertions. The congregations in 1880-81 are said to be on the increase, but to what extent Miss Baker does not know. During the last two years one native clergyman, the schoolmasters and the catechists have carried on the work. Their heathen and Roman Catholic neighbours have lately been oppressing them; in one place in particular, called Kootical, some of the Arrians have in consequence left their houses, and have gone off farther into the jungles, where they are making fresh homes for themselves. It is to be hoped that Bishop Spetchley, who was recently appointed to direct the missions in Travancore and Cochin, will send them ere long a resident English missionary; it is too soon to leave them without European guidance.

CHAPTER X.

In Trichoor there is not much to interest the traveller; but we here first saw the Nairs, a peculiar and interesting race, who rank next to the Brahmins in this part of India. The Nair men shave their heads, leaving one long lock on the crown; which is done up in a knot, and allowed to hang down over the forehead; their women also have a peculiar custom. In early childhood a slit is made in the lower lobe of the ear, and this is gradually enlarged and lengthened by means of leaden rings, till a girl, when she is of a marriageable age, can bear an ornament two inches in diameter in the loop of flesh thus made. The Syrian Christians and other heathen women alike pursue this practice; but with them, this suffering is undergone solely for one week in their lives! A girl belonging to either of these two latter classes is required to wear earrings of a certain shape and size on her wedding-day, and during the eight following days; after which she never wears these ornaments again.

Nairs being high in the social scale, it is forbidden to the lower castes, particularly to the slave caste, to

come within so many paces of them. For fear of any such contact, which would render him unclean till he had bathed and performed certain ceremonies, the Nair man, when walking along a narrow lane, keeps calling out 'Poín! poín!' which means, 'Get out of the way.' By their laws and ancient customs, a woman can not only choose her husband, but may change him as often as she pleases. The latter practice is, however, no longer considered respectable by them. With the Nairs property descends in the female line only. A man's heirs are not his own children, but his sister's children; nor does he provide for his own children—this is the duty of his wife's brother. Latterly the Nairs have been permitted to make wills, and they have begun to exercise this privilege in their children's favour.

The laws of inheritance in the families of the Rajahs of Travancore and Cochin follow the Nair customs. The heir-apparent is styled the Ellia Rajah; those next in succession to the throne are called the first, second, or third, etc., Princes of Travancore and Cochin. The position of the heir and of the other princes is fixed by their seniority. The son of a younger sister may be Ellia Rajah, or first prince, if he be older than the sons of his mother's elder sisters. The descendants of the sons of a Rajah (who by their laws are entirely cut off from the succession) are styled *Tambi;* they are said in a short time to sink to the level of Sudras. A Rajah cannot leave his chil-

dren anything; but he may save for them, and give them money during his lifetime.

All the people on this coast, with the exception of the slave castes, appear to be prosperous and wealthy in a greater degree than the population of any other part of India. This is partly owing to the natural fruitfulness of the country and its freedom from droughts, but much more, I do not doubt, to the superiority of the Christian population, who here form a third of the inhabitants. The very fact of a man's being or becoming a Christian, gives him a feeling of self-respect which, as a slave or person of low caste, he could not possess. A Christian is under no obligation as regards keeping at the requisite distance from Brahmins and Nairs; he is treated by them with respect, and he loses the air and manner of abject servility which he had previously.

Rather a good story is related of a missionary who was some years ago attached to the Cottayam Mission. He was walking along one day, accompanied by a native of the slave caste, when he saw a Brahmin making signs and calling out. Telling his companion to remain where he was, the clergyman walked on and asked the Brahmin what was the matter, and received for reply that he was acting thus to warn the low-caste man to keep at the requisite distance from him of ninety-six paces. 'Oh! so many paces,' said the missionary; 'show me exactly how far that is.' The Brahmin unsuspectingly walked off the road to

indicate the proper distance, on which the missionary beckoned to the slave to come up to him, thus making the Brahmin leave the path open for his humbler-born brother. When in Trichoor I myself more than once saw a man of the people, when addressing his superior, hold one or both hands before his face. This is a token of respect, I was told; it is done that the breath of the low caste may not offend the nobility of the other.

The state of Travancore measures 174 miles in extreme length, and varies in breadth from thirty to seventy-five miles. It is bounded on the north by Cochin and the British district of Coimbatore, on the east by Madura and Tinnevelly, and on the west by the Indian Ocean. Like many other native states, it has its early traditional history, which professes to go back before the Christian era; but its earliest code of laws dates from 1496. I have already explained the law of succession in Travancore, and it is said that until A.D. 1740, its princesses governed the state themselves; but that the then reigning Princess gave up her authority to the Rajah for herself, and for all who might follow her. This lady probably found that a woman was not strong enough to cope with the number of petty chiefs in her dominions, who all claimed to be independent. The royal power was accordingly given into the hands of Mastanda Wurmah, who ruled for eighteen years. During that time he subdued many of the unruly petty chiefs,

mainly by the aid of troops trained under a Flemish officer named D'Lannoy, who was also employed by Wurmah's successor, and thus the task of bringing these turbulent spirits under control was accomplished. Later on, this Prince came into contact with Tippoo Saib. Both Hyder and Tippoo resented his having given the British troops free passage through his territory in 1778, and the latter found a second cause of offence in 1783, when the Rajah rejected the offers of the Mysore ruler, and avowed himself an ally of the English.

In the latter year the Travancore troops contributed to a victory gained by the British over Tippoo at Paniani. After Tippoo had by conquest extended his possessions in the direction of Travancore, that state became isolated; it was only protected by the Treaty of 1784, which constituted its Rajah one of our allies. The Rajah took alarm at Tippoo's encroachments, and applied to the British Government for four officers and twelve sergeants to discipline six battalions of infantry. He was informed that it was impossible to comply with his request, that it was contrary to our principles to lend officers except to train troops in our own pay; but after further negotiations two battalions of the Company's army were sent to him, for which during peace he was to give a sum equivalent to £700 a month; this was to be payable either in cash or in pepper. These troops had hardly reached their appointed station before Tippoo sought

a ground of offence against the Rajah, on the plea of his having bought the town of Cranganore from the Dutch, which Tippoo declared was in the territory of his tributary, the Rajah of Cochin; he accordingly attacked the Travancore lines in December, 1789, but was repulsed with much loss and had to fly, leaving even his seals and his rings behind him. As we have already seen in the account of his life, Tippoo returned to the attack three months later, overran the country and spread desolation everywhere, till he was once more called upon to defend himself against the English; and after the war which ensued, the lands which he had wrested from Travancore were restored to it, and the Rajah made a commercial treaty with the British Government by which he had to supply pepper in exchange for broadcloth and other things, and to subsidize three battalions of Sepoys and one company of European artillery. The treaty containing these stipulations was signed in 1795. The Rajah died in 1799, and in A.D. 1805 his successor, Rajah Rama Warma Perumal, was called upon to pay an additional sum to that previously fixed upon, in order that one more regiment might be added to the troops which he was bound to provide, and it was also required of him that all the branches of his administration should be placed immediately under British rule, that he should in all cases attend to the advice of the British Government and hold no communion with any foreign state; thus, in fact,

placing him in the position of a dependent Power. These propositions were of course displeasing to many in Travancore. At the head of the malcontents was the Rajah's Prime Minister, who by these provisions would be virtually deprived of all power and influence. The insurgents assembled to the number of 30,000, and attacked the subsidized troops; but in the end the insurrection was suppressed. The Rajah himself seems at that time to have been inclined to make over the government entirely to the English, but he died before this could be arranged.

In 1811 a princess succeeded, who had a son born to her in 1813; she acted as Regent for him till her death, two years later, after the birth of another boy. Her sister then took the duties of administration upon herself, and ruled with much ability till 1829, when the young Rajah was formally invested with the sovereignty. He died in 1846, and was succeeded by his brother, on whose death, in 1860, the throne devolved upon his nephew, the late ruler, who died in 1880. In case the female line should fail, owing to the sisters and nieces of the Rajah having no male children, two or more females had to be chosen and adopted from amongst the immediate relations of the royal family. In 1857 the line was threatened with extinction from this circumstance; for the Rajah's only sister died, but the British Government then granted a perpetual right of adoption of a more liberal character to the Rajahs of Travancore.

This state has been styled by the Brahmins *Dharmma Bhumi*, or the Land of Charity. The average yearly cost of the temple establishments and of the Ootoperahs, or free inns, for Brahmins, has been put at £80,000 sterling, or one-fifth of the whole revenue of the state. The Ootoperahs are forty-two in number, the one at the temple of Patmanabhan,* in Trevandrum, is the largest. Any Brahmin coming to one of these inns receives sometimes two meals, sometimes one only, in the day; unless detained by sickness or other unavoidable cause, no one must remain more than two days at the same Ootoperah. No low-caste person is allowed to enter the fort within which is that temple; to prevent the possibility of this, Sepoys are on guard at all the gates.

Legendary history ascribes the creation of the country now called Travancore, and of the district 300 miles to the north of it (both anciently known as Kerala), to Vishnu in his sixth Avatar as Parasu Rama, or Rama of the Battle-axe. He is stated to have gained twenty-one victories, to have destroyed all the Kshatriyas (soldier caste), and to have retired to a mountain to expiate by penance the crime of having shed blood, and when there to have extorted from Varuna, the god of the sea, a grant of land as

* Vishnu, as Patmanabhan, is represented as a blue man reclining on the coils of an immense snake, called Ananta (endless). The many heads of the serpent form a canopy for the head of the god. The word Trevandrum means 'City of the Sacred Snake.'

far as he could throw his battle-axe. By exerting all his strength he was able to throw it from Gokarnum (lat. 14° 32′) to Cape Comorin, a distance of 500 miles. According to this myth, this land, which had been in a former age for a time submerged by the sea, again rose out of the ocean, and a portion of it forms the state of Travancore. Parasu Rama parcelled out this land amongst the Brahmins whom he introduced into the country, settled them comfortably (in no part of India are they so exclusive), and departed. A certain class are called *Namburi Brahmins:* these are considered the most sacred; they are, we heard, more than 10,000 in number.

In order that they may not increase too rapidly, only the eldest son of a family marries into his own caste; if he has no children the second son does likewise. The rest may marry whom they like, but of course their offspring cannot lay claim to the title of Namburi Brahmins. Those of them who are the most strict in their observances will not live under the direct rule of the Rajah of Travancore, whom they consider a Sudra, and hold also that any of their females who go south of Quilon lose caste. Caste-distance is carried out by them in all its rigour. A Nair may approach but may not touch a Namburi Brahmin; a Shánar (one who collects toddy from the palm-tree) must remain thirty-six paces off; a Pulayar (a man of the lowest of the slave castes) ninety-six paces; all the other castes have also their respective prescribed dis-

tances, established by custom, at which they must pass each other.

In former times the slaves were bought, sold, or mortgaged with the land; the price of a man varied at from twelve to eighteen shillings of our money. The name *Pulayar* is derived from the word *Pula*, which signifies funeral pollution. The Mahomedan population of Travancore seemed unimportant.

As soon as the boat arrived at Trichoor, which had been sent from Cochin to meet us, we embarked *en route* for that place. Our boat was a large one, with sixteen rowers and a steersman. We reached Bolghotty (an island opposite Cochin, on which the Resident's house is situated) in about twelve hours. The back-waters of Cochin and Travancore quite take the place of roads near the coast. The south-west monsoon, which there breaks very heavily, is probably the cause of their existence. Sandbanks have been formed at right angles to the prevailing winds, the water has thus become dammed up, and numerous islands have been formed. The back-waters receive at many points the waters flowing down from numerous small rivers, which rise in the Western Ghauts. These hills continue the whole way down to Cape Comorin, at an average distance of about fifty miles from the coast. These lagoons (if one may be permitted to use the word) are intersected by numerous deltas and islands; and the borders of them are fringed with most luxuriant vegetation. In some parts the

cocoa-nut trees form a solid bank of green, fifty feet in height; the young trees entirely prevent any light from appearing between the higher stems. The only drawbacks to perfect enjoyment when travelling on these waters are that the rowers give from time to time a jerky motion to the boat, which prevents any settled occupation, such as reading or writing, and that the songs with which the boatmen enliven themselves are anything but harmonious.

The day after our arrival at Bolghotty we went over in a boat to British Cochin, which is a singularly old-world looking town. Its houses bear a considerable resemblance to those I have seen in some of the out-of-the-way villages in Germany. All the dwelling-houses now existing there were, I believe, built by the Dutch; nothing remains of the Portuguese occupation except the two churches, one of which is used for our English Service, and the other by the native Christians. A few of the old Dutch families still reside there, as well as perhaps half a dozen English families, consisting of those of the judge, the clergyman, the gentleman who is in charge of the High School at Ernácollum (the native capital), and of a few merchants.

British Cochin consists only of the strip of land on which is the town; a small bridge divides this from the native city, in which live an interesting race of people, the so-called *Black* and *White* Jews. According to their own account, the White Jews came to Crang-

anore, on the Malabar coast, in the year 70 A.D., after the destruction of the temple at Jerusalem by Titus. Cranganore was at one time the great centre of commerce on this coast; it is believed to have been known in early times to the Phœnicians, Arabians, Egyptians, and Persians; but now, owing to the filling up of its harbour, from being a flourishing sea-port it has dwindled down to a small village. It is supposed that when from this cause its trade began to decline, the Jews, who were the chief merchants of the place, moved to Cochin. The coast-line, which consists of sandbanks and is exposed to the monsoon, appears to be subject to great changes; Allépie is said to be upwards of a mile farther from the sea than it was little more than thirty years ago.

In 1565, the White Jews of Cochin sought the protection of its then Rajah, and obtained from him a grant of land, on which stands their present town. They show some engraved copper-plates which they brought with them from Cranganore; these record the grant of certain privileges made to them possibly not less than 1,000 years ago. These tablets state the King Eravy Wurma permitted to the Chief Rabbi and his heirs to wear clothes of five colours, to ride on horses and elephants, to be saluted by the firing of guns, to have a herald on the roads, to make converts of five nations, to have the lamp of the day (*sic*), to walk on carpets spread upon the ground, to adorn their houses, to use palanquins, high parasols, kettle-

drums, trumpets, and small drums; to all these privileges was added freedom from ground-rent and duty in the case of seventy-two families; the Rabbi was appointed Chief and Governor of the houses of his congregation. The White Jews are as perfectly fair as a European from England or North Germany; some grown-up men have quite light hair, and I noticed some children with regular carroty locks. Perhaps they were originally a very fair race, but they are known from time to time to have received additions to their community from Germany. The *Black* Jews are either recent converts or the descendants of ancient ones, made amongst the original people of the land, as their type of features shows. They and the White Jews never intermarry; the former are the servants (originally, probably, the slaves) of the latter; both live in the same part of the town, though an imaginary line divides the two quarters peopled by them.

We went over to Ernácollum to see the High School there, in which children and youths are educated up to the point of taking their degrees at the college in Madras. A European gentleman is the principal, and he has an English assistant; they have many native teachers under them. Mr. S—— (the principal) showed us the tiny building in which the studies were conducted eighteen years ago; he had then only twenty-three pupils, but the number has now risen to 300; the new building has two very large

rooms, and several smaller ones for the more advanced students.

Leaving Bolghotty on the 29th about seven a.m., we arrived at Cottayam in Travancore at four p.m., where we were the guests of the Misses Baker, the granddaughters of the first missionary, whose arrival in 1819 has been already mentioned. Our journey was made by water as before. Cottayam being inland, during the last three hours we had to ascend a river which took us to within about a mile of their house. The Rev. H. Baker, jun., of whom I have already spoken, was the father of these ladies. He was a man of mark; his death about two years ago leaves a great void, for he was possessed of superior attainments, and having been born and brought up in that district, his knowledge of the people and of their language was invaluable in his work amongst them. His mother, Mrs. Baker, sen., is still living. She came to that district sixty-one years ago, and though of course of a great age, she still has wonderful energy. She superintends and teaches in her school for native Christian girls, in which she is assisted by a master and mistress; it contains over fifty children, of whom about thirty are boarders; the rest are day-scholars. The Church Missionary Society, I believe, gives a certain grant towards the support of this school. Friends at home also contribute, some subscribing sufficient to keep one child always in the school. Miss M. Baker, her eldest granddaughter, has also

for some years past conducted a school, in which are a hundred girl, who live entirely in a building near her home. She has a mistress, a native Christian woman, who is always with the children. Three native schoolmasters attend daily to give lessons, besides which Miss Baker and her sister devote much time to them, taking the English class, and giving also lessons in arithmetic and geography. Every afternoon is spent by the girls in needlework: they knit, embroider, make and mend their own clothes. The parents of the children are required to contribute a small sum, varying from threepence to ninepence a month, according to their means and the age of the girl, and for this they are fed, clothed, lodged, and educated. Of course these fees are supplemented from without, or the school could not exist. The girls all wear their native dress—a cloth wound round the loins, which descends nearly to the ankles; the upper part of the body is covered with a jacket with longish sleeves, embroidered round the neck, and put on like a boy's shirt. The clothes, food, and instruction of each girl costs about £3 12s. yearly. They are obliged to give them three months' holidays—sometimes even longer—when the funds fall short. All these ladies told me that the children of those who have been themselves taught are much more apt in learning, also more intelligent in every way. The elder lady has at this time in her school the great-grandchildren of some of her first pupils.

Before they present themselves for admittance the daughters of former inmates of the schools are usually able to recite the Lord's Prayer, and read their own language passably.

There is no lack of the means of education in Cottayam. The reformed Syrians have a college exclusively for training youths for their ministry; the English missionaries have also a building which they call the Institute, where native boys and young men are prepared for ordination and to become schoolmasters; attached to this is a school, where the older lads learn to teach, going there for a month at a time. There is a college as well, also superintended by the English missionaries, where boys and youths receive a general education. A moiety of the funds arising from the grant of lands and money made by the Ranee and others when the missionaries first began their work is applied to the support of these two last establishments. Since 1835, when there was a split between the English clergymen and the Syrians, after arbitration they agreed to divide the income.

One day whilst we were at Cottayam, we saw several men approaching the house. Two of them were carrying something which was slung on a long bamboo. It turned out to be an alligator, which they had caught in one of the two rivers near. After they had laid their burden down on the ground, we measured the creature and found it nine feet four inches in length. The natives said that they had

caught it with a hook baited with a dead duck, and had speared it afterwards with an arrow from a kind of cross-bow. This alligator, it seems, had previously killed and eaten a cow, dragging it under whilst it was bathing in the water; this roused them to try and capture it. Only the Vaddahs, who are one of the lowest castes, will eat the flesh of the alligator. Two of this tribe came up at the same time; they were wild-looking men, and sat quite apart from the others, who fish occasionally, but whose chief occupation is the cultivation of the cocoa-nut.

The variety of palm which grows in that district is very numerous, but the cocoa-nut is the most important. The trunk of this tree is often bent in the most fantastic manner. The natives have a saying that you never see a straight specimen of this species, or a crooked areca-nut palm-tree. This latter has a beautiful lance-like stem; its foliage is a brilliant green colour, and contrasts well with the more sombre hues of the other varieties of palm. Amongst the kinds found in Travancore may be enumerated: the areca-nut, the sago palm, the talipot palm, what is called the writing palm—as its leaves, after having been dried, are used for writing on—and the *Borassus flabelliformis*, or Palmyra palm. The leaves of this and of some other kinds of palm are used by the natives to thatch the roofs of their houses, and for making umbrellas, which seem to be used by the men only. (I never saw a woman carrying one.)

These umbrellas have one disadvantage—they will not close. The boat people, and those who have to labour in the fields or carry burdens, wear a hat of the same material and similar dimensions. In the crown is a small receptacle, where they keep their betel-leaves and tobacco. The interior of the umbrella also serves as a convenient pocket; papers, etc., are often inserted under its bamboo ribs. The *Ravenala speciosa*, commonly called the Traveller's tree, is here not uncommon. Its leaves somewhat resemble those of the plantain, but they grow differently; at the base of each is a cup-formed projection which forms a reservoir. An incision made at the proper point affords relief to the thirsty wayfarer. In Cochin we first saw the bread-fruit tree (*Artocarpus incisa*). It has large deeply-indented leaves, but does not ripen its fruit on this coast. The screw pine (*Pandanus odoratissimus*) fringes the banks of the rivers near Cottayam. It would appear to have been planted in many places with the object of preventing the earth from being washed away by the stream. A species of sensitive-plant, which bears a pinkish mauve blossom, carpets the ground in many parts. The air-plant (I do not know its botanical name) is also not uncommon. Its leaves are fleshy and deeply indented. If one is detached and hung up in a room, a new plant will spring from each of the indentations, provided the leaf be given sufficient light and air.

Several hill-tribes inhabit the Western Ghauts.

Some of them are wanderers, living for a few months only in a particular spot; but the Arrians, one of these hill-tribes, who in 1862 numbered from 14,000 to 18,000 souls, have fixed villages, and are considered to rank in caste above all ordinary mechanics, and to be equal to Mahomedans or Jews. They are found on the hills between Cape Comorin and the northern borders of Travancore; they live on the western slopes and the spurs of the higher range of mountains. A people called Arriar, or Arrisur, live on the eastern side of the Ghauts. These latter are said to be in a very degraded state; their language is different, being Tamil; their richer neighbours on the other side do not allow that they belong to the same race as themselves, nor have they the same customs; but it is considered possible that at some remote period they went over the hills to avoid doing the *sirkar*, or government, work required of them. Many of the Arrians on the western side are rich, being extensive cultivators—clearing the jungle and sowing their seed. The crops, however, must be carefully watched, to protect them from wild elephants, deer, and countless small birds. A few families called *fishing* Arrians live on the Travancore back-water; the right of living there is said to have been purchased by them, or granted to them, for services rendered to the Rajah, at a time when his Nair subjects had rebelled against him. Like some of the hill people in Coorg, those Arrians who are heathens worship the

spirits of their ancestors; to this they add that of some local demons, supposed by them to reside on hills or peaks. They bury with their dead small brass figures, vases of pottery, and iron weapons.

Some of the tombs found in these hills would appear to resemble the kistvaens which we meet with in the Mysore State. The Rev. H. Baker, in his description of them, says that 'they are surrounded with slabs of granite, eight to twelve or even fifteen feet in height; these are set up on end and placed north and south' (not east and west, as is the case in Mysore). He goes on to say that 'at the south end is a circular opening. A round stone is fitted in this aperture; another stone, acting as a lever, prevents it from falling out. The sides, as well as the top and bottom of the kistvaen, are formed of single slabs of stone.' Mr. Baker only speaks of fragments of pottery as being found in these burial-places; but since reading his paper I have seen two perfect coffins (if one may call them such), which were dug up not long since at Courtallum, a place at the foot of the Ghauts, situated about fifty miles from Trevandrum, and nearly forty from Tinnevelly. They are in the form of jars, being two feet ten inches and a half in height, and six feet ten inches in circumference at the widest part, outside measurement. The mouth of each jar is rather contracted; the vessel widens out about the centre to the dimensions which I have given, and terminates in a point at the bottom. From the position in which the

human remains within them were found, it has been concluded that the bodies were placed in them in a doubled-up posture, much like that in which many of the natives of India delight to sit to this day. Three small jars, a few inches only in height, were found near each of the larger ones. It has been conjectured that at the time of interment these were filled with ghi (clarified butter), rice, and water.

We found our stay at Cottayam most interesting. In no other part of India does such a good understanding subsist between the Europeans and the natives, which goes far to prove that if an interest in their welfare and concerns is shown by the former, it leads to confidence and affection on the part of the natives, who are but children of a larger growth, and soon find out who likes them. A white face meeting them seemed always to give pleasure and produce a smile and a salaam. Some mothers looked proud and pleased that I should notice their babies, though I was a perfect stranger. We here see the third generation of one family devoting their time and their energies to continue the good work begun sixty years ago. I am convinced that more might and could be done to draw the people of India to us than has hitherto been attempted. If we were to interest ourselves more in their bodily welfare, we might perchance win their souls.

On November 8th, at 5.30 p.m., we left Cottayam and travelled by water to Quilon, reaching that place

about 11.30 a.m. the following morning. Quilon is a town with about 20,000 inhabitants. Close to the sea, in one part, is a fishing village composed of native Christians. The old fort which we took from the Dutch divides them from a quarter inhabited by East Indians, or half-castes, as they are often called—only a fragment of the walls of the fort now remains. Near this are two small old disused cemeteries—I conclude, also Dutch. At one time a subsidiary force of five regiments and some artillery was kept by us at Quilon, but for the last twenty-six years one regiment only has been stationed in the place. The Residency is charmingly situated; a portion of the back-water is seen from the front windows, and greatly enhances the beauty of the view from the house. We remained there till the 13th. About one p.m. on that day we again embarked *en route* for Trevandrum, the capital of Travancore. Water communication does not at present exist the whole way; a low hill interferes with this, but in a very short time a tunnel, which is now being bored through this obstacle, will form a canal connecting the two back-waters. About twelve miles from Quilon, at a place called the Wurkully barrier, we had to quit our boat and drive some three or four miles in a bullock-coach to the other landing-place, where a boat met us which had been sent from Trevandrum. Shortly after re-embarking we passed through a narrow tunnel about half a mile in length: it had a weird effect, gliding along this channel; it was

too narrow for the men to use their oars: the boatmen propelled us by pushing against the side of the rock with their hands. There were lamps at intervals; the men kept constantly calling out, for fear of a collision with some one coming the other way: two boats could hardly pass each other with safety. We arrived at the nearest point to Trevandrum at two a.m., and composed ourselves to sleep for a time. About six a.m. the carriage came which was to take us to the Residency, a three or four miles drive. The gardens at the Residencies at Quilon and Trevandrum are tastefully laid out and well kept up. The general character of the vegetation is the same as that I have before described as existing along the whole of this coast; cocoa-nut palms form the great feature of the landscape.

From Trevandrum we made an excursion to Cóvellum, about seven miles distant, and remained there a couple of days. At this place there is a bungalow belonging to the Roman Catholic priest; it is the only European house in the place; a few huts inhabited by native fishermen are near it. The bungalow is situated in a grove of palm-trees, on a point of rock overlooking the sea on both sides. Sometimes large vessels come quite close inshore: one did so whilst we were there; so that without a glass I could distinctly see the awning on her deck; but she very shortly after bore rapidly away from the land and disappeared from view. One morning a whole school of porpoises (or whales?)

were disporting themselves in the sea; we could distinctly hear them 'blow' when they came to the surface.

Returning to Trevandrum, we again made a start on November 22nd, this time by bullock-coach, as there are no back-waters in the direction in which we intended travelling. A sixteen hours' journey took us to a place called Nagacoïl, or 'the Temple of the Snake,' distant about forty-one miles. About fifteen miles before reaching Nagacoïl there is a traveller's rest-house, placed inside an old fort which would be perfectly useless as a place of defence in the present day, as it is commanded by several heights near. The fort has a high wall built of hewn stones, and may perhaps be a mile in circumference.

From Nagacoïl we went on to Cape Comorin, where the Resident of Travancore also has a bungalow. After we had gone about four miles we passed through a large native village called Suchindrum. The temple at this place is dedicated to *Tanu-malayam*, or Brahma, Shiva, and Vishnu united in one, an almost, if not quite, singular instance. Dr. Birdwood, in Part I. of his work on 'The Industrial Arts of India,' gives a short sketch of the Hindus and their religious practices, and there mentions that the only temple he knew of dedicated to Brahma is one on Lake Pushkar (Pokar), near Ajmere, in Rajputana. The worship of Brahma seems to have almost entirely died out.

Cape Comorin, seven or eight miles beyond Suchindrum, is the end of all things—we could go no farther; this is the most southern point of the Indian Continent. The native name for it is *Kanya Kumari*, or 'Virgin Daughter,' a title of the goddess Durga, who is worshipped in a temple there. Cape Comorin is one of the five renowned bathing-places to which pilgrims resort from all parts of India. It has three temples, in fact—two close together on a rock overhanging the sea, the third is a little higher up the hill. The two first are in large enclosures surrounded by high walls; from the size of the buildings attached to them they must maintain a large staff of attendant Brahmins. I saw many *Yogis* (Hindu devotees) walking outside the temples, who no doubt were pilgrims come to worship at these shrines. In Southern India generally, and especially in Travancore, entrance into the temples is denied to Europeans and low-caste people. Had it been possible, we should have liked to have seen the interior of this establishment.

A colony of native Christian fishermen inhabit huts on the line of shore near these temples. All the native Christians along this part of the coast, and for some little distance in the interior, are descendants of converts made by early Portuguese missionaries. It is astonishing to see these people venture out to sea in their tiny outrigger canoes, hollowed out of a single log, and having only a couple of inches of gun-

wale. Two men form the crew: one sits cross-legged and paddles, the other stands up: his action seemed to me like that of punting with the long pole he holds in his hands. This frail bark rides over the waves like a cockle-shell.

Before reaching Cape Comorin the cocoa-nut palm ceases; its place is taken by groves of the palmyra, or toddy-palm *par excellence*. This tree comes in well in the midst of a grove of other species; but here, seen by itself, it has little beauty. The Shánars, a race much employed in drawing toddy, ascend the trees twice in the day: in the evening to make the requisite incision in the spathe at the crown of the tree, and fix a vessel to receive the liquor as it flows; and again early the next morning to withdraw the jars, which are whitewashed in the interior to prevent the too rapid fermentation of their contents. It seems to us an almost impossible feat to climb the palmyra-trees; they vary from about sixty to a hundred feet in height, and have no branches except at the very summit. The Shánar, however, carries a small crutch with him, which is from three to four feet in length, which he rests obliquely against the trunk of the tree, and mounts it agilely. The stem of this species of palm is too large in girth, up to a height of seven or eight feet, for a man to grasp it with his arms; but it there suddenly becomes smaller, and so continues. The distance he gains by means of the crutch enables him to take a firm hold at the requisite height. Occasionally the

Shánar ties his feet together with a thong, which seems to assist the grip of the knees and soles of the feet, which are also called into play. He thus works himself up to the top in a very short space of time, and descends in the same manner when he has completed his task.

The Resident's bungalow (the only European house at Cape Comorin) is in a delightful position, above and looking down upon the temples, and has a view of a wide expanse of sea beyond. We enjoyed our stay there very much, though our pleasure was somewhat marred by bad weather. We had threatening storms at first, and one day it poured without intermission for fifteen hours. Our return journey to Nagacoïl on the 27th was a slow one, for the road had become so cut up that it took us five and a half hours to accomplish the twelve miles.

Travancore is a country in which the *three* R's are greatly cultivated; but there is a *fourth*, *roads*, the study of which has been neglected. It is true there had been heavy rains for some days; but the road between Nagacoïl and Palamcottah (forty-eight miles) would hardly have been in the state in which we found it, had it been properly made and attended to afterwards. This journey ordinarily occupies about sixteen hours; but we left Nagacoïl on Monday evening, and did not reach Palamcottah (Tinnevelly) till eight p.m. on the Wednesday evening after. The distance between Nagacoïl and the next bungalow is

thirty miles, but including delays and stoppages, thirty-six hours were occupied in performing this distance. Being unprepared for it, we were twenty-two hours without food, and spent two nights in our bullock-coach, unable to advance during the hours of darkness. It would have been most dangerous to proceed, for in some places the road was either carried away or so much injured that an overturn must have been the result.

CHAPTER XI.

THE principal population of this district is Tamil, one of the four divisions of the Dravidian family, which inhabits South India and has no affinity with the races of the North, who speak languages derived from Sanscrit. Indeed, according to Bishop Caldwell, their language is not Aryan. He regards the Pulars and the Parayars as surviving remnants of primitive tribes.

Traces of still earlier inhabitants have been found, it is believed, in some stone implements discovered near Shermadevy and Pudugudi; but nothing more is known about them. Relics have also been found of a later, but still a pre-historic, age. These consist principally of sepulchral urns containing bones, iron weapons, and pottery of good workmanship, discovered in some of the red-gravel hills in the district. The religion of the heathen part of its population, with the exception of devil-worship, is chiefly that of Shiva. Their most important temple is at Trichendur, on the coast, where Soubramaniya, who they say was the second son of Shiva, is especially worshipped.

The Vishnuvites are less numerous; they princi-

pally belong to castes of Telegu origin, or are Brahmins. The middle and lower classes are the chief devil-worshippers. This applies to a considerable extent both to Travancore and Madura. The ghosts, hobgoblins, or devils which they believe in, are, they say, the spirits of men and women who have died unhappy deaths, and who for this reason have acquired a hatred of the human race, and a love of mischief and blood; they are local devils, and have local names. Soubramanya, also called Skanda, occupies a high place in the pantheon of the natives, who consider him an amiable personage who will not do them any harm, and represent him as a young man riding on a peacock. They make salaams to him, and offer him garlands of flowers; but to the demons a worship of fear is mainly given, for, if offended, the harm they are capable of doing to a man or his family is very great, and for this reason a cock or a goat must be offered in sacrifice to them, lest the crops should be injured, or the children be smitten with a deadly disease. They cause devil-dances also to be performed, which must be like the dances of the Aissasouïa sect in Algeria. Their object is that the demon may take possession of the body and mind of the dancer, who by some means works himself up into a most excited state, after which the lookers-on, by means of questions addressed to the possessed man, imagine that they can elicit from the demon within him promises of better behaviour for the future.

The district of Tinnevelly forms the extreme south-eastern portion of the Indian peninsula. It is bounded on the north by Madura; on the west a mountain-chain separates it from Travancore, except in three places, where this latter state possesses a small extent of land on the eastern side of these hills. Tinnevelly was at one time a part of the great Pandyan empire. Between the years 1740-60 it swarmed with independent Poligars, or petty chiefs, all in perpetual hostility, and living in forts or dens in the woods and fastnesses. At that period the districts both of Tinnevelly and of Madura were farmed out by the Nawabs of the Carnatic. This disorderly state of things continued till 1792. In 1799, when our last war commenced with Tippoo, a formidable insurrection broke out in Tinnevelly, and a large body of our troops were marched into the country; the Poligars were ordered to be disarmed, and their forts and strongholds were demolished to a certain extent. This measure not being effectually carried out, another rising took place in the southern districts in 1801. This was subdued, and the whole of the country taken possession of by the Madras Government.

Tinnevelly, its chief town, is situated on the Tambrapoorny river, which is spanned by a bridge. Above Tinnevelly no less than seven anicuts, or dams, have been made across the river. By means of these an extent of country eighty miles in length, and from one to one and a half miles in width, is irrigated.

Two crops of rice are produced in the course of the year on this land. When other districts are suffering from drought and famine, this portion has invariably a good harvest, and reaps the benefit of the high prices elsewhere by exporting largely. Whilst we were at Tinnevelly the Tambrapoorny was in high flood. Some of the occupants of the European houses on its banks were fearing that they might be forced some night to escape from their dwellings in bathing-tubs, as had been necessary three years previously. The river divides the native town from Palamcottah, the European station, about two miles distant, where we were the guests of Bishop Sargent, the head of the Church Missionary Society's Mission.

Dr. Caldwell, the missionary Bishop sent out by the S.P.G., has his distinct sphere of work. His head-quarters are at Edeyengoody, about fifty miles south of Palamcottah. Both these Bishops make periodical visits to the different churches under their care. Bishop Sargent is pursuing the plan of gradually withdrawing the European missionaries from the outlying Christian congregations, and of leaving them to go alone under the care of their native priests. This endeavour to make them self-reliant has been now going on for some few years, and he considers the results promising. A very large church for native Christians of the Anglican communion is expected shortly to be completed at a place about thirty miles distant from Palamcottah. It has been some time in building, for

funds were not abundant. The workmen employed upon it were all heathen; but when they saw the structure rising under their hands, they one and all became Christians.

Whilst at Tinnevelly I heard the following little anecdote: There was a school examination in an outlying village, and one little native girl fainted. The missionary, also feeling the heat greatly, asked for a fan, when a native lad brought one which he had arranged for himself out of an ordinary palm-leaf. On it he had written in his own language, 'He sendeth the winds out of His treasures.' The Eastern mind readily applies such a text; the breeze is truly a treasure to the native of India. In these lands many passages in the Bible which were obscure to us before become clear, and others gain additional force.

The total number of Christians in Tinnevelly, at the time of the last census (1871), was 102,576. This included Roman Catholics; all but 327 of these were natives. The number of Christians is known to have increased considerably since that date, the total is now put at 146,000, of which the S.P.G. and the C.M.S. claim about 96,000 between them.

The Roman Catholic missions date from 1532, at which time Michael Vaz, Archbishop of Goa, with a Portuguese force, assisted the Parayars along that coast against the Mahomedans, and afterwards baptized almost the whole of them, about 20,000. Ten years later Francis Xavier commenced his labours

amongst them; nothing could exceed his zeal and that of some of his immediate successors. After a certain time we find records of the Jesuits being established in one place, and again several years later of their being settled in another spot. In 1700 these Parayar Christians began to be persecuted by the Dutch, and the priests of Goa were expelled from Tuticorin and Negapatam; later on, the Dutch became more tolerant. Father Besche began his missionary work in 1710, and laboured thirty-six years. In 1755 these missionaries ceased to receive support from Europe; and five years later the Jesuits at Goa were deported to Lisbon. Some still remained in Tinnevelly, Madura, etc., but when they died off their places were supplied by native priests from Goa. In 1773 the Society of Jesuits was formally suppressed by the then Pope Clement XIV., but restored in 1814 by Pius VII. In 1838 two Jesuit missionaries came and recommenced the work in Tinnevelly; some had returned to Madura seven years previously.

A mission of the Church of England was commenced in 1771, at first a mere offshoot of that in Tanjore. The celebrated missionary, Schwartz, in his journal states that a small Christian congregation of thirty-nine persons existed at Palamcottah; the year after this he baptized a Brahmin woman, who set herself to work to erect a small church in the fort, assisted by two English gentlemen. Nine years later, the congregation having increased to 403, under the

catechist who had been placed there, a German missionary of the S.P.C.K. was sent thither. In 1797 a great many Shánars joined the Christian communion; in 1811, during a pestilence, many through fear relapsed into heathenism. In 1835, when the S.P.G. established a mission in the Tinnevelly district, it was found that more than 3,000 persons still retained their Christianity, though they had been neglected during an entire generation. The Roman Catholics have made their converts chiefly from the Parayars (who are outcasts and labourers), and from the fisherman class in the district near the coast; those of the Anglican Church belong principally to the Shánars, a purely agricultural caste, which Bishop Caldwell, who laboured as a missionary amongst them for more than thirty years, believes to be peculiar to Tinnevelly and South Travancore.

We spent a Sunday at Bishop Sargent's; we went in the morning to the Tamil service at the large church close to his house. The congregation numbered over 1,000; they were all most intelligent-looking and attentive. About 180 of these remained for Holy Communion; the attendance, we were told, had been much larger the previous time. The European missionaries are at present engaged entirely in educational work, their wives also assisting them in the direction of the girls' schools. Bishop Sargent has a large boys' school in his compound; Mrs. Sargent

also has her school close to their house, in which more than 100 native girls are boarded and educated. Some of them have been taught to sing in parts; their voices are most pleasing, their high notes very clear and sweet; all seem to have lost the peculiarly disagreeable twang so general in the natives, especially when they are speaking or singing in the English language, and which is also not uncommon in our own untrained village choirs.

Besides the schools I have mentioned, there is a training school for schoolmasters, directed by the Rev. — Kembal; that for schoolmistresses is under the care of the Rev. V. Harcourt. Each of these establishments has a day-school attached to it, where those in training are taught to teach. They also have occasionally to give what are called criticizing lessons before the master and the more advanced students; these have to note down and make remarks when the lesson is over, on what points the teacher was defective in any way, either as to permitting inattention or careless repetitions, or neglect of proper explanations of the subject in question. All these schools are exclusively for Christians; but the Rev. Schaffter (son of a former missionary) has a school in Tinnevelly itself, where heathen as well as Christian lads receive a general education.

A Zenana mission is also carried on in connection with the same society. Till very recently three ladies were associated in this work; one of these has lately

joined the educational department under the Rev. V. Harcourt. The staff now consists of Mrs. Lewis, widow of a former missionary, and a young lady who lives with her. These ladies have fifteen Bible-women as assistants, all of whom are native Christians. These Bible-women visit in many neighbouring villages and bring in weekly reports; through them the Zenana ladies learn where their presence would be acceptable; not that there is ordinarily much difficulty in this, except as regards the houses of Brahmins, who are for the most part unwilling to allow Europeans access to their women. The other castes, on the contrary, are rather pleased to receive visits from them, will also listen to portions of the Holy Scriptures, and are willing to learn to read themselves; but most of those they visit are, and seem to intend to remain, heathens.

During our stay I accompanied Mrs. Lewis one day in her rounds. We went to six or seven houses; all but two were tenanted by Rajput, the descendants of some who were brought to that part of the country some seventy years ago. The first comers had some European blood in their veins, but the race is now tolerably pure; they send to other parts for wives of their own caste; their daughters also marry elsewhere, exclusively amongst their own people.

Hindustani is the language spoken in their own families. One young man we saw knew no other; we imagined he was a recent arrival, come to seek for

a wife. Another man, the father of a family, would be known anywhere as a Rajput from his type of features. A few of them are still wealthy, though many of the men, I heard, have squandered their property away in drinking. Some possess excellent two-storied houses. One young woman was particularly interesting; she was evidently very intelligent, and is one of the few native women (in that part of the country at least) who is on all points on an equality with her husband; she sits in his presence, and eats with him. We also went to see two families belonging to the Vellala, or landed-proprietor class. In Tinnevelly these rank next to the Brahmins. The master of the house was at home in one instance. He spoke English perfectly. His wife was quite a young woman; she was the only child of her parents, and was already tolerably well educated when he married her. He treats her as his equal; the part of their house which we saw was arranged quite in the English fashion, with good tables and chairs. The young man seemed proud of his wife, and said she could keep accounts as well as himself; they have one little boy, about four years of age. We then went to another Vellala interior, where the mistress of the house is most anxious to learn to read—but she has, I fear, begun too late in life to make much progress; her two little girls seemed promising scholars.

None of these native women are what is called *purdah* people, or secluded from the gaze of the other

sex. They probably would not take a walk in the bazaars, but would not hesitate to go out driving in a bullock-coach without veiling themselves. The Rajputs would not do this in their own original country, or where there were many Mahomedans, who, it is said, first set the fashion of shutting up their women, which the Hindus have followed; but in the Tinnevelly district, where the Hindu population is largely in the majority, they do not scruple to break through this custom, which, to a great extent, was forced upon them by circumstances.

The temple at Tinnevelly covers a considerable area of ground. It is a perfect labyrinth of corridors. The enclosure is said to be 756 feet long from north to south, and 580 broad from east to west. The northern half of it is dedicated to Shiva, under the local name of *Nelliappa;* the other, or southern half, to his consort Parbuti, who here has also a different appellation. At one part, and running nearly the whole breadth of the enclosure, is a hall, called that of the Thousand Pillars. An attendant Brahmin told us this building was used once a year only, on the 20th of September, for the marriage of their god, which takes place annually on that day. We quitted Tinnevelly very early on the morning of December 7th. A few hours by rail took us to Madura.

CHAPTER XII.

The Madura district is bounded on the north by Coimbatore, on the north-east partly by Trichinopoly, south by Tinnevelly and the Gulf of Manaar, east by Tanjore, and on the west by Travancore, from which it is separated by the chain of the Western Ghauts. The word Madura is said to be a corruption of 'Maturai,' which means pleasant.

Historical traditions divide the southern portion of the peninsula, called Dravida Desa, into three kingdoms—those of Pandya, Chola, and Chera. Madura is in the first named. In the Puranas, or ancient writings concerning it, no less than sixty-four different stories are related as to its origin. At the beginning of the Christian era its territory was very extensive. In the second century, A.D., its Rajah, Vamsu Sekhara, is said to have built a fort and palace, as well as temples and public buildings. Not a trace of them is believed now to exist. His reign is also given as the date of the foundation of a college for the cultivation of literature and of the Tamil language. The college was completed in the time of his successor. In the

beginning its professors were forty-eight in number. According to Professor Wilson, this establishment was subverted between the sixth and ninth centuries, about which time both the Buddhist and the Jain faiths would appear to have been introduced, but they never gained a firm footing in the Pandyan kingdom.

Kafur, the General of Ala-ud-din Khilgi, of whom we have already spoken in connection with Halabeed, and also of the district near Bellary, extended his conquests as far as Ramisseram in A.D. 1324, and in 1374 Mujahid Shah overran the countries between Vijayanagar and Cape Comorin. The Mahomedan armies did not remain long in the south; shortly after this the Pandyan kingdom became tributary to Vijayanagar; its rulers, however, were of the old Tamil race. One of these, the seventeenth King, being hard pressed in a war he was waging with the Chola King of Tanjore (who was also a tributary of the same Power), applied to his suzerain for assistance; Krishna Rayal, the then King of Vijayanagar, sent Nagama Naïk, an officer of his household, to his aid. Nagama soon defeated the Chola force, but himself assumed the government. Krishna Rayal did not acknowledge the usurper, though he permitted Visvanada, Nagama's son, to be installed as King after his death; and from this period, about A.D. 1530, dates the dynasty of the Naïks of Madura.

Visvanada, seeing that Vijayanagar was occupied in holding its own against Bijapore, forced the Chola

Rajah to yield Trichinopoly to him; he seems also to have much coveted the Tinnevelly district. He gave certain depopulated portions of land to some of his northern followers, who were the progenitors of many of the Poligars. Visvanada's son also added to the territories of this kingdom. Six other rulers followed, the last of whom died in 1622. His successor was the celebrated Tiroomal Naïk, at that time between thirty and forty years of age; he reigned thirty-six years. Trichinopoly had been the capital up to the time when Tiroomal began to reign. On one occasion, when marching to Madura, he was suffering from a severe catarrh; and whilst halting at Dindigul he had a vision in which the god Sundareshwara (the local name for Shiva, as Minakshi is that of his consort, Parbuti) appeared to him, together with Minakshi. They told him that if he would only reside at Madura they would cure him of his malady. Tiroomal then and there vowed that if he recovered he would not only do this, but also spend a sum equivalent to £100,000 of our money in sacred works. He immediately felt the disease leave him; went on to Madura, and set about the fulfilment of his vow. Madura was thenceforward his favourite residence. Two other Naïks succeeded him; then there was a regency during a minority. This minor Rajah died leaving no heirs; his wife then adopted a son who was a direct descendant of a younger son of Tiroomal.

Chunda Sahib, at that time Prime Minister, but

afterwards Nabob of the Carnatic, affected to join the cause of the Ranee ; but he soon showed that his real object was only his own aggrandizement by seizing upon the citadel of Trichinopoly and putting the Queen Regent (Minakshi Ammal) in prison; she swallowed poison and died. Thus ended the race of Pandyan sovereigns; the Queen's adopted son retired into private life. Chunda Sahib made one of his brothers Governor of Madura the same year that he took Trichinopoly, and gave the governorship of Dindigul to another. Thus the history of Madura was for a time mixed up with the history of the Carnatic ; the French ceased their interference with the Nabob's affairs in 1763, after the Treaty of Paris. After the second war with Hyder, in 1781, the Nabob assigned his revenues to the East India Company for a period of five years, reserving one-sixth for himself. The earliest English records extant regarding Madura only go as far back as 1790, since which time few political events of any importance have occurred there, though petty rebellions have arisen amongst some of its small hereditary landholders.

The population of Madura is very varied in origin and language. At different times people of various races went there, driven to emigrate perhaps by invasions or famines in other parts, who still retain their original manners and customs. One such class speak a debased kind of Canarese, a language which does not belong to the district. A considerable area

in the native town is inhabited by a class of silk-weavers called Pattu-nūl-kurans. Tiroomal Naïk, being dissatisfied with the local cotton and other cloths, is said to have caused the ancestors of these people to come down from Surat, holding out inducements to them to settle in Madura. The colony has thriven; they are one of the most numerous classes now resident there. They keep aloof from other castes, speak a foreign tongue, and preserve the customs of the land they originally came from. Besides its primitive use, the word *caste* may be held to mean those of one race or language who keep together, being bound by common laws and customs; or those who follow one particular occupation or trade, such as weaving, or doing goldsmith's work, tailoring, etc.: even difference of religion does not always imply difference of caste, for of two men of one caste one may be a Shivite, another a Vishnuvite. Many Roman Catholic converts preserve their caste intact after conversion; this is also the case with those natives who join the Lutheran Church at Tanjore, but the S.P.G. missionaries do not permit any difference of rank to be shown. At the administration of Holy Communion all castes go up indiscriminately; in all cases the men first, the women afterwards.

Whilst we are on the subject of *caste*, it may be as well to notice the existence of the Valangei, or right-hand, and the Idangei, or left-hand, castes. This

seems to be a division belonging to Southern India only; it is said to have taken its rise at Conjeveram, a place no great distance from Madras, and to be of modern origin. It is found also in Mysore. In the Valangei faction are comprised all the more respectable castes; pariahs are also included—these latter are styled *Valangei-mattár*, or friends of the Valangei. Amongst the Idangei caste are included the *Panchala* (from Panch, five); this comprises the five classes of handicraftsmen, viz., goldsmiths, brass and copper smiths, carpenters, and stoneworkers. These five classes profess to be descended from the five sons of Visvakarma, the architect of the gods, who severally embraced these professions. In the Idangei faction are also included certain others of the lowest castes; amongst these are the Chakkilians, or workers in leather. In Madura the wives of the Chakkilians belong to the right-hand, and their husbands to the left-hand, faction; it is said that during the not unfrequent quarrels which arise between these two castes, the Chakkili women will hold themselves entirely aloof from their husbands. The Brahmins, the Vellalas, and the Mahomedans remain neutral in such disputes.

It appears to be doubtful whether the Brahmins of Madura are of pure descent, especially those belonging to the pagoda. There are also in that city a great many styled foreign Brahmins, chiefly Telegu; others came originally from Canara, Mysore, and even from

Guzerat; none of these will intermarry with the Tamil Brahmins, or with any not of their own tribe or family.

We have already given a slight sketch of the rise and progress of Christianity on the Malabar coast, of the work of conversion begun by Francis Xavier in the Tinnevelly district, and of its increase and hopeful condition at the present day in all those parts. We will now turn to its introduction in Madura by Robert de Nobilis, or Nobilibus, who early in the seventeenth century gained great influence at the court of its then ruler, Tiroomal Naïk, with whom he was on very friendly terms. One story is that this sovereign's death was compassed by the Brahmins, who feared that he might embrace Christianity. Robert de Nobilis, the nephew of Cardinal Bellarmine, was a remarkable man. He came to India with the fixed idea of converting the Hindus to Christianity. He dressed like them, ate the same food, was waited on by Brahmins, and gave out that he himself was a Brahmin from the West. He found a Christian Church at Madura; its adherents were principally of the fisherman class, descendants of some of Francis Xavier's converts. They were few in number, therefore the previous missionary, Father Fernandez, had applied himself to trying to convert the Telegu people who had settled in Madura, but he failed in his attempt. The people had a horror of anything connected with the Portuguese, as being men who ate

the flesh of cows, drank intoxicating drinks, and mingled freely with the lowest pariahs. For fourteen years Fernandez had laboured in vain, but things had begun to mend, when in 1606 Robert de Nobilis visited Madura and devised means of overcoming the difficulties. With the consent of his Archbishop he became a Hindu, in order to save Hindus, adopting not only distinctive diet and garments, but withdrawing from all intercourse with other priests. The native prejudice having been thus in time overcome, he turned his attention more especially to the work of conversion.

Having argued with a Guru, or learned native teacher, during five hours a day, for the space of twenty days, the heathen confessed himself vanquished, and a convert; after which Brahmins, Rajahs, and men of all castes and professions flocked to see Robert de Nobilis, and implored him to point out to them the way of salvation. It was, however, not entirely smooth sailing; some of the Gurus, who through him had lost the teaching fees which before had come to them, grew angry, others became alarmed. What still more hindered him was the order for his suspension which came from his superiors in Europe; after labouring five years, he was compelled to leave his work. Possibly some of his co-priests were jealous that he should thus keep aloof from them. He was condemned on four different grounds, all which referred to his adoption of the Hindu manners

and customs, and allowing his converts to continue certain practices which they had followed as heathens. Ten years later he was permitted to return to Madura and resume his labours; it is impossible now to say what harm may not have been done to the Christian cause during this interval; had his work been continuous many more souls might have been won, and the effects of his teaching been more lasting.

In 1623 Robert de Nobilis quitted the town of Madura, and began to preach Christianity in the more important cities of that kingdom. He visited Trichinopoly and also Salem. The people of the former place, who belonged chiefly to the lower castes, were willing to hear him; but elsewhere he met with determined opposition and even persecution. He was compelled to retire to the jungles, where he put himself under the protection of some of the robber chiefs who inhabited the wild districts; these listened to him readily, and for a time at least laid aside their savage and lawless mode of life, and neat churches began to spring up in their retreats. In 1648 he found himself obliged to go to a distant part of India; and on his quitting the Madura district the missionary work there began to decline, persecution of the Christians who had remained steadfast followed; this resulted in 1693 in the martyrdom of John de Britto. Robert de Nobilis died about the year 1659, after labouring forty-two years; by the order of his superiors he had been moved, first to Ceylon and then to Myla-

pore, near Madras, for change of air, when broken down in health and almost blind.

The American Presbyterians have now a mission at Madura. Our stay there was short; and we did not obtain any detailed information respecting their operations.

The principal objects of interest at that place are the great temple, and the remains of Tiroomal Naïk's palace. The judge, whose guests we were, kindly sent one of his writers with us who could speak English and explain many things which ignorance of the Tamil language prevented our ascertaining from the guardians of the temple. This man was a Vishnuvite. In Southern India the Vishnuvites are divided into two sects, which call themselves the *Tengali*, or *monkeys*, and the *Vadagali*, or *cats*. The two sects are distinguishable by the slightly different form of the mark painted on their foreheads. The Tengali represent justification by works, as illustrated by the baby-monkey who clings on to its mother; the Vadagali, or cats, symbolize justification by faith, as exemplified by the manner in which the cat carries her young in her mouth, the kitten being passive all the time.

The great temple presents on approaching it only a high wall some forty or fifty feet in height. Within the space thus enclosed are no less than nine Gópuras, or gateways. Unlike the temples we had previously seen, that at Madura is not a detached edifice; it

does not rise in the centre of a vast court, but its buildings occupy the whole space inside the walls. It is entered from the bazaar by a hall called that of the Eight Goddesses, from the four statues on either side, behind which are recesses occupied as shops by men of various trades. At each side of the portal of this hall are statues of Soubramanya and Ganesha, the well-known elephant-headed god. Soubramanya, whom they call the second son of Shiva, is represented as a pleasing-looking young man riding on a peacock. Passing between these statues a narrow corridor is entered, which has an open colonnade on either side of it. This colonnade is crowded with little stalls occupied by clothsellers and vendors of sweetmeats, etc.; it gave one some idea of what may have been the condition of the Temple at Jerusalem when our blessed Lord reproved the Jews for making it a place of merchandise. Beyond is another smaller hall, little more than a passage, in which are six statues of black hornblende; two of these are grotesque dancing male figures. This leads to a large tank, which has a double colonnade all round it. Passing along one or two corridors and making some sharp turns, the shrine of Minakshi is next reached. We were favoured with a sight of the goddess herself; but as we were obliged to keep at a very respectful distance, it was impossible to say whether her personal attractions were great or the reverse. The statue within the shrine is of stone; it is much too large and heavy to be carried about in

processions; but Minakshi's representative, a small figure about four feet in height, was borne about the temple, accompanied by a band of music. It was not a gala day, therefore the goddess did not wear many jewels; her chignon was made of real hair, arranged in the style now worn by the Madressee women; and adorned with a garland of natural flowers. Close to Minakshi's shrine is that of Sombramanya, her second son; and some distance beyond is the shrine of Shiva, under his local name of Sundareshwara. It is some distance from the entrance to this point, and not a direct road, but with constant turns leading through numberless corridors and passages, and from no point can a general view of the interior be obtained. The temple had become ruinous at one part; but is being restored out of the income of estates belonging to the temple, supplemented by subscriptions.

Our host made arrangements for us to see the jewels belonging to this temple. In order that they should be exhibited, it is necessary that seven persons should meet together; four persons hold each of them a key, and three others the seals of the place where they are kept. This collection is said to be of great value; but in our eyes the stones lose much of their beauty through their defective cutting. Amongst other things there were jackets covered with pearls, for the god and the goddess to wear on great occasions; gold cuirasses, and hands and arms of gold to attach

to the figures; also head-dresses covered with pearls and other precious stones. The sapphires, however, bear the palm; they are uncut, but of an enormous size and intensely deep blue colour.

Near one entrance to the temple is a building styled Tiroomal Naïk's Choultry. This is a vast hall, open all round, and supported by a double row of Dravidian columns. It is said to have been built by him in order that once a year the god within the temple might come thither and pay him a visit of some days' duration. At the end nearest to the temple is a canopy, raised some steps above the floor and supported on columns of black hornblende; beneath this canopy is the god's temporary shrine. About half-way down the hall is a statue of Tiroomal Naïk himself, in the attitude of supplication; his wives, five or six in number, stand on either side of him. One of these was a princess of Tanjore, who, before she arrived, had been told of the size and splendour of the palace at Madura; but on seeing it she said, 'Is this a palace? Why, it is exactly like my father's stables!' On hearing this speech, Tiroomal was so enraged that he struck at her with his dagger. The princess turning to run away from him, he pursued her, overbalanced himself, fell, and pierced her leg: the wound is reproduced on her statue.

Tiroomal Naïk's palace is situated in the heart of the native city, not far from the temple. An English traveller, writing in 1795, describes the palace as being

then comparatively perfect; some of the apartments were then entire. We first entered into a large quadrangle, which measures externally 405 by 235 feet. The centre of this inclosure is several feet lower than a pillared colonnade which surrounds it. Some say that the space in the centre was originally a tank full of water; but we could see no trace of conduits. Above the colonnade a gallery runs all round the quadrangle. The colonnade has Saracenic arches; opening out of it are numerous small chambers—which arrangement has given rise to the idea that this part of the palace was inhabited by the ladies of Tiroomal Naïk's family. The west end of the quadrangle is roofed in, and has three domes (this part is at present used as the judge's court). The largest dome measures sixty-four feet across; and is supported by twelve columns. A corresponding domed part at the east end is said to have fallen down about thirty years ago, during a thunderstorm.

So soon as the restorations now in progress shall have been completed, the judge will move his court to another part of the building, into a large hall, which now measures 160 feet by 100: though that it has originally been much longer can be plainly seen. The architecture of Tiroomal Naïk's palace is Saracenic, but the ornamentation is Hindu in character. It is impossible now to tell with any certainty how far the palace originally extended. For some distance around its present circuit there are buildings or fragments of

masonry which must have belonged to it, but which have been either adapted as houses, or built in and added to their dwellings, by some of the better class of natives, who, by lapse of time and possession, seem to have acquired the right to live there. It is only within a very few years that steps have been taken to preserve the remainder of the ruins from further destruction and appropriation.

In the judge's compound is one of the largest, if not the largest, banyan-tree we have met with in India. At the extremity of its branches it measures 200 yards in circumference. Near his house is also a large tank with a pretty little island in its centre, on which is a temple. We went there at sunset, when the lights and reflections on the water are seen to great advantage, and thought the whole made a charming picture.

CHAPTER XIII.

TRICHINOPOLY, which we also visited, is situated about one hundred miles by railway from Madura, on the south bank of the river Cauvery. Its Tamil name is Tri-sira-pilly, or place of the three-headed, from a very early tradition which states that its site was the abode of a three-headed Rakshasa, or demon giant.* Trichinopoly is a sacred place not only to Hindus but also to Mahomedans, who are numerous there: they call it by another name, after one of their celebrated holy men, whose tomb still exists.

About the year 1749, during the intrigues in the Carnatic (into which it is unnecessary here to enter), the French had espoused the claim of Chunda Sahib to be the Nabob of that district. The English Government upheld the apparently more rightful claim of

* Lassen, the celebrated German antiquarian, says, that the Rakshasas represent merely the savage tribes who placed themselves in hostile opposition to the Brahminical institutions. They would appear to have been a powerful race dominant in the south of India; their capital was in Lanka, now known as the island of Ceylon.

Mahomed Ali, son of the ruler then deceased. Trichinopoly was the only stronghold still retained by the latter, who held it, by the assistance of an English garrison of 600 men, at a moment when Chunda Sahib and his auxiliaries were besieging it with a greatly superior force. The young Clive (afterwards Lord Clive) created a successful diversion, as we have already seen, by an attack on Arcot, the Nabob's capital. In the meantime the English forces at Trichinopoly received several additions, and thus became superior in numbers to their opponents, whom they decided to attack in the open field. The French retreated on seeing their intentions, and took up their position on the Island of Seringham, which is seventeen miles in length and one mile and a half in width at its widest part. It is formed by the river, which at that point divides into two branches. The southern one still retains the name of Cauvery; the northern one becomes the Coleroon. By means of an anicut, or dam, the surplus water of the Cauvery is turned into the Coleroon. This dam, said to be the oldest in India, of great size, dates from the time of the early Naïk Rajahs; and is consequently from 300 to 400 years old. Not many miles below Trichinopoly the two branches of the river almost reunite, and run parallel to each other for some distance.

Chunda Sahib, feeling his position was hopeless, surrendered himself to the then ruler of Tanjore, under a promise of protection, which was broken, and

he was put to death. The French troops also capitulated, and were made prisoners of war. Shortly after the French Governor, Duplaix, persuaded Hyder Ali to join him in an attack upon Trichinopoly, with the object of laying close siege to it. This important place only contained provisions for fifteen days. Major Lawrence marched to its relief with all the force at his command, and opened a communication with the district to the south of it. In view of an anticipated scarcity, it is said that its inhabitants, to the number of 400,000, were compelled to quit the place, and seek shelter elsewhere; the city was occupied only by the 2,000 men who occupied the fort. It was Lawrence's duty to drive the French troops away from such posts as enabled them to stop the convoys of provisions from entering; and this he twice succeeded in doing, though with a very inferior force. On one occasion, through the negligence of the garrison, the fort was surprised; but the accidental fall of some of the French soldiers into a deep pit, and their cries for help, caused their companions to think themselves discovered. English troops were quickly brought to the spot, and all who had entered, to the number of 360, were made prisoners. The siege of Trichinopoly was a protracted one; it lasted a year and a half, neither party gaining any very decisive advantage; but at length, by a treaty made between the English and the French, Mahomed Ali was left undisputed ruler of the southern

part of the Carnatic. Hyder Ali now, however, claimed Trichinopoly, in fulfilment of a promise Mahomed had made on an occasion when help had been rendered him by the troops of Mysore; and when the English army was engaged in assisting the Nabob to collect the revenue due to him in the provinces of Madura and Tinnevelly (parts of which were inhabited by a lawless race of people), the French, seeing their enemies thus occupied, made a quick march on Trichinopoly, then almost defenceless; but it was saved by a rapid march made by some of the English troops. A kind of predatory warfare continued for some little time, when other and more important events began to occupy the attention of both parties.

The house in which Clive lived is still shown as one of the lions of the place, not far from the entrance to the fort.

Schwartz first began his missionary work in Trichinopoly. A German, in Swedish orders, he was originally sent out to Tranquebar to assist in the Danish mission there. The church he built in Trichinopoly (also near the fort) is 120 years old; but his great work was at Tanjore, where he afterwards settled. Both the missions founded by Schwartz gradually declined, and were, till very recently, in the hands of East Indians, who held the weekly services, but did not trouble themselves about the education of the young, or attend to the Christian natives in the outlying districts; but the S.P.G. has

now sent out earnest and able workers, who find that they must make a completely fresh start, and active measures are being taken.

Within the fort is the celebrated 'Rock,' which rises more than 300 feet above the plain. A splendid view is obtained from its summit. I did not go up quite so far; but I mounted 268 steps, all under cover, and arrived at a point whence I could overlook an immense extent of country on both sides of the hill. On my right, immediately beneath me, was the native city; and, by going on a few steps farther, I had a view of the windings of the Cauvery and of the temple of Seringham.

There are two temples on the 'Rock.' The one about half-way up the steps is dedicated to Shiva; and on the summit, only to be approached by low steps cut in the slippery rock, is a temple to Ganesha, the eldest son of Shiva. Some thirty years ago this spot was the scene of a terrible disaster. A great feast was going on, which had attracted thousands of natives. As they were descending this part of the hill, a panic took place amongst them, and it is said that several hundred persons were either crushed to death or killed by falling down the rock. Since then, when any great festival occurs, only a limited number are allowed to ascend at one time. The fort walls enclose a large extent of ground, a considerable population inhabits its area, and the temple is situated in the middle of the fort, surrounded by native

houses and shops of all kinds. Its *gópura*, or gateway, has evidently never been finished, but it is ornamented with some bold and well-executed sculptures.

One morning we drove to Seringham, about six miles distant. There are two important temples on that island. The larger one is dedicated to Vishnu; and the other, about half a mile to the east of it, is sacred to Shiva. The Vishnuvite temple is surrounded by seven enclosures, with walls to each enclosure full twenty-five feet in height, and of considerable thickness; and they are said to be 350 feet distant from each other. Each has four *gópuras*, corresponding to the points of the compass, the outermost wall being nearly four miles in circumference. We observed monolithic pillars of great size at the gate by which we entered, some of which are as much as thirty-three feet long, and nearly six feet square. The ornamentation of the lower part of the gateway is by far the best specimen of sculpture we saw in any part of the temple; but, like many others, this gateway has never been completed, or else the upper part has fallen down.

Tanjore, our next halting-place, is distant barely thirty miles from Trichinopoly, on the railway to Madras. The district of Tanjore is bounded on the north by the river Coleroon, on the south by the district of Madura and the possessions of a small rajah, and on the east by the sea. It has a coast-line of 170 miles in length.

Point Calymere, a place a few miles south of Negapatam, is resorted to by the Europeans of the district as a pleasant retreat during the prevalence of the hot land-winds.

In the middle of the eleventh century Tanjore was ruled by Chola princes. One of these, named Vira Chola, who reigned from 1064 till 1114 A.D., made large grants to the temple at Tanjore.

At the beginning of the sixteenth century, a large portion of Southern India became subject to the Kings of Vijayanagar. Krishna Rayal, one of its rulers, who began to reign about 1524 A.D., is believed to have rebuilt or added to many of the temples in the south. He reduced the whole of the so-called Drauveda (which comprised all the south of India down to Cape Comorin), with the exception of Telingana and of Canara and Malabar, on the west coast. The Chola princes reigned, however, as tributaries till the end of the sixteenth or beginning of the seventeenth century, when the Telegu Naïk dynasty arose, and, as we have already seen, deposed the Cholas; but it was in its turn ousted by the Mahrattas about 1675-77, when Shahji, father of the celebrated Sivaji, conquered Tanjore, and its last Naïk then burned himself and his wives in a quadrangle of the palace, where the library now stands.

Sumbaji, another son of Shahji, and own brother to Sivaji, dying during his father's lifetime, on the death of Shahji, Vencaji, his son by a second wife, inherited

the kingdom of Tanjore. This dynasty lasted about 176 years.

Vencaji was succeeded by his son Ekoji, who reigned eight years, and died in 1676. This latter ruler divided his possessions between his three sons, to the eldest of whom, also named Shahji, Tanjore was allotted. After him follows a list of princes, some usurpers, some adopted sons. The last but one of its native rulers, called Serfoji, was the adopted son of Tooljaji Rajah, who reigned up to 1788. Serfoji ruled thirty-five years, and was succeeded by his son Sivaji, who died in 1855, leaving only two daughters, and the Tanjore Raj was appropriated by the East India Company. Had the Rajah lived two or three years longer, it is not impossible that matters would have been otherwise arranged; but the English Government did not recognise the adoption of heirs by native princes till the year 1857. Lord Dalhousie, who was Governor-General at the time of the Rajah's death, was much opposed to that system; and would not allow Sivaji to nominate a successor. His eldest daughter was already married at the time of her father's death, but died shortly after, and the second, now styled the Princess of Tanjore, was then only ten years of age. Some say that, by the laws and customs of Mahratta royalty, a surviving *widow* or *daughter* could adopt or succeed. Sivaji left both; but their claims, whether just or not, were disallowed. When the Princess of Tanjore attained the proper age,

she married Rajah Sacaram Sahib, a prince of the Kolapore family. They have had two sons, who both died in their infancy.

The Hindu population of the Tanjore district in 1871 was 1,803,787 ; of Mahomedans, 102,703; Christians, 66,489; Jains, 239; others, 593.

It is possible that Francis Xavier, and after him Robert de Nobilis, may have entered upon missionary work in Tanjore; but I have not been able to gather any account of their labour in that district. Schwartz, after founding and establishing a congregation at Trichinopoly, went on to Tanjore, where he also built a church, now about 100 years old. This building is in good preservation, but it is only used once a year (New Year's Day) for service, on which occasion all the native Christians in the place assemble there. Schwartz died at Tanjore in 1798, in the seventy-second year of his age. In his latter years he was the friend and protector of Prince Serfoji, the adopted son of Rajah Tooljaji, who died in 1788. This Rajah's brother, whose succession would have been illegal, endeavoured to deprive the boy of his rights, and almost killed him by ill-treatment; but Schwartz (who, though not a recognised political agent, was treated as such by the English Government) rescued him when in an almost dying condition, and in 1798 the usurper was deposed by British authority. There seems no reason to suppose that Serfoji ever became a Christian; but his respect and veneration for this

missionary was very great. He attended his death-bed, and did not hesitate afterwards to embrace the corpse, shedding many tears, and following the procession to the grave; by these acts incurring what Hindus consider the worst form of pollution.

Schwartz's church at Tanjore contains one or two monuments. Facing the altar is a large tablet with a bas-relief in white marble on the upper part of it, and an inscription beneath the sculpture. The bas-relief represents Schwartz on his death-bed. On one side of him is the Rajah, holding his hand, and receiving his blessing; and on the other side Gericke, a fellow-missionary. At the foot of the couch are three young natives (their scholars), and two of the Rajah's attendants. The inscription states that this monument was erected by Serfoji to the memory of Schwartz. So free from bigotry was this Prince (the grandfather of the present Princess of Tanjore) that, in memory of Schwartz, he also founded an institution for the support and education of fifty poor Christian children, placing it in a village not far from Tanjore, where there was a considerable Christian population; and he also built a *Choultry*, or rest-house, near the fort, where fifty poor, lame, or blind people, or any other real objects of charity who belonged to the mission, were maintained. His son Sivaji is said to have kept up these charities, which have now ceased to exist, as the Princess, with her moderate pension, and the many demands upon it, is unable to support them.

The S.P.G. has a mission-station in Tanjore. It has schools for both boys and girls attached to it. The Lutherans have also established a mission there.

We have now traced Christianity from its earliest development on the Malabar coast, and have followed it through the Middle Ages down to our own times, in this part of Southern India, where it would seem to have taken a considerable hold on the minds of the people. We have great cause to be thankful for the progress which has been made; but the work of conversion has been, and no doubt is, much hindered by the variety of Christian sects existing amongst those who profess themselves followers of the same Divine Master. There are sometimes in the same district Roman Catholic, Presbyterians, Lutheran, Wesleyan, and American Episcopal Methodist missionaries; or, if not all these, two or more belonging to different churches. The various Christian sects send out many earnest men, no doubt; but the differences of opinion amongst them must of necessity do incalculable harm to the cause of Christ in the eyes of the natives. The people of Hindustan can now hardly say, 'See how all these Christians love one another!'

The great temple at Tanjore is one of the oldest, if not the oldest, of the Dravidian temples of Southern India, a style of architecture which arose under the Chola kings, in the eleventh century A.D. (The temples dedicated to Vishnu belong to a later period.)

Small stone bulls are placed at intervals of about five feet all along the top of the outer walls of the temple entrance. In the double colonnade, on the inner side, are an almost equal number of another of the emblems of Shiva. Two *gópuras*, or gateways, guard the entrance. The first leads to an outer enclosure, but on passing through it and the second gateway, a large courtyard is reached, which contains the large temple, three smaller ones, and facing the large temple is an open *mantapam*, or pavilion, within which is a colossal stone bull. The temple itself is raised on a high platform, and can only be approached by a steep flight of steps. Dr. Burnell (who was by general consent a great authority on such points) was of opinion that the *gópuras* were not part of the original design, but were introduced by Krishna Rayal as fortifications to protect the entrance to the famous temple. He also decides that the base of the shrine of the large temple, and the cloister-like enclosure, were all built before A.D. 1090. The smaller temples, the *vimana*, or pyramidal roof, which covers the shrine of the large temple, Dr. B—— considered to belong to a later period. Abutting against the right-hand wall of the large temple is a small walled garden, planted with such trees and flowers as Shiva is supposed especially to delight in. Beyond this, on the same side, and close to the shrine, is a small temple dedicated to his wife Durga. A band of inscriptions runs the whole way round the exterior of the large

temple at a height of nine or ten feet from the ground. These have been for the most part deciphered, and ascertained either to relate to grants of land and money given to the god; or to be lists of the plate and jewels belonging to the shrine.

The temple at Tanjore is no longer so wealthy as formerly, having lost a great deal of its once immense property. The pyramidal roof of the *vimana* towers up to a height of nearly 100 feet. It is capped by a dome-like solid mass of granite, which is supposed to weigh not less than eighty tons. The lower part of this structure is of stone; but the upper part, like all the *vimanas* and *gópuras* of Dravidian architecture, is of brick, and is covered up to its summit with innumerable terra-cotta or plaster figures and devices of various kinds. What is styled the peacock's tail ornament, from the resemblance to the expanded tail of that bird, is very often repeated, and serves as a frame for many of the smaller statues. Behind the *vimana*, but rather to the right and left of it, are two smaller temples; one of which is dedicated to Ganesha, who they say was the firstborn son of Shiva, and the other to his second son, who is known under the names Kartikeya, Sonbramanya, and Skanda. This latter building is an exquisite piece of architecture; more than one authority believes it to date from the fourteenth century, or perhaps even from a still later period.

We tried, but in vain, to overcome the scruples of the guardians of the large temple, and induce them to

allow us to mount the steps leading to the platform, and enter or at least look inside the ante-temple. On one occasion three of them were disposed to permit it, but were overruled by the voice of a fourth, this was most provoking; for we were anxious to see the style of the architecture in the interior, and compare it with later buildings of the Dravidian period. In 1758 the temple enclosure was used as a fort, and besieged in vain by the French General, Lally. In 1771 it was taken by the English, being again used as a place of defence; but in 1801 Rajah Serfoji had the precincts cleaned and reconsecrated.

During our stay at Tanjore I was invited to pay a visit to the Princess, and went to the palace with a friend who is in constant communication with her. We were received at the entrance by the Princess's consort, Saccaram Sahib. After the death of her own children, the Princess adopted three orphan nieces of her husband's; two of whom married recently, one to the young Gaekwar of Baroda, another to the nephew of the ruler of Nepaul, and son of the Prime Minister of that country. The third, named Mienambai, is still almost a child in years; but, according to the Hindu custom, she will no doubt marry very young. The Princess of Tanjore has most pleasing manners, and her countenance wears a sad expression. She is said to feel her position deeply, to think that the succession to her father's territory should have been granted to her, and to imagine that had her children

lived the question might have been reopened. The Princess understands English perfectly, but she appeared to be rather shy of speaking it. The younger lady also speaks our language, and plays very nicely on the *vina*, a stringed instrument of a singular form, and any tune she hears she can pick out readily by ear. Both the Princess and her niece were attired after the native fashion, in red *sarees* of rich Benares stuffs, worked with devices of animals in gold thread. The *saree* is a most graceful garment, and might with advantage be adopted as a sort of over-dress by those who are seeking to establish a costume which shall be suitable and abiding, and take the place of our ever-changing form and style of dress. When put on, as some wear it, both arms are free; the drapery across the chest and round the limbs falls in folds which might serve as models for a painter or a sculptor. The Princess has on more than one occasion 'broken her purdah,' as it is called—that is, she has shown herself in public unveiled; and I was told that she would gladly do this frequently, and take regular airings out of doors. Saccaram Sahib is quite willing she should do so; but the people about her object so strongly, that for the sake of peace she resigns herself to an almost monastic seclusion. Once a week some of the ladies who reside in the station go to the palace, and join the Princess in a game at Badminton.

We went next to Conbaconum, a place situated about twenty-two miles to the east of Tanjore. Its

population in 1871 was 43,000, of whom half were Brahmins. It is said to be a great centre of fraudulent lawsuits. The Lutherans have a small mission there; the Christians number about 500. We went over three temples at Conbaconum, one of which was Shivite, and the other two Vishnuvite. Like the Madura and Trichinopoly temples, they have no exterior decoration beyond that of the *gópuras;* but the columns in the interior of one of the Vishnuvite temples, which the natives called Rama Sawmy's temple, are richly carved in what may be considered almost the best Dravidian manner. We were not allowed to see the interior of the shrine, but the ante-temple we could freely examine; it is an open pillared hall having five rows of columns on each side of the central passage. The sculptures it contained were all scenes from the fabled life of Rama, executed in high relief. By rough measurement, we calculated that this hall was eighty-five feet in length, and nearly the same in width.

Whilst we were at Conbaconum the friends with whom we were staying took us to see a Hindu *Matha*, or monastery, situated at Tirupendal, about twelve miles distant. This establishment is an important one, but still only a branch attached to a larger foundation whose main objects are to feed the poor and relieve distress. The large revenues of the *Matha* and also the affairs of certain temples are administered by its head, who is styled the Tam-

booran, and lives in the *Matha* together with certain young men called *Shichen*, or disciples, whom he instructs in the study of the Tamil Vedantic books. In this monastery it is the rule that both the Tambooran and his disciples must be of the Sudra or low caste. They are all celibates, and wear a dress of a rich tawny orange colour—the true ascetic shade. They allow their hair to grow to an enormous length; that of the Tambooran was wound twice round his left arm, and it still descended almost to his knees. All the servants belonging to this monastery, strange to say, were Brahmins; but it was found by experience that if the Tambooran and his disciples were of this higher caste, they relieved the necessities of Brahmins only.

It would not have been quite the thing to have introduced meat into an establishment whose inmates never partake of such food; so, in order that we might eat the luncheon we had brought with us, we went on to the Engineers' bungalow, about three miles farther. This house is close to a large anicut, or dam, built by Sir Arthur Cotton, about forty or fifty years ago, on the model of one near Trichinopoly, in order to increase the means of irrigation. There are several small temples near this place; but what most attracted our attention was an elephant about thirty feet high, made of brick and stucco, and on either side of it three human figures, each about ten feet high. At the base of the elephant's trunk is another

figure, resting his hand upon a cobra's head, and three small statues are behind the trunk; rows of bells and other ornaments encircle the neck of the elephant.

We had long been engaged to spend our Christmas with friends in Madras. We arrived there on December 23rd; its description must be reserved for another chapter.

CHAPTER XIV.

MADRAS, properly speaking, can hardly be called a town; it is an aggregation of five or six overgrown villages, each with its own distinctive name. The first church ever erected in India by members of the Anglican communion was built here in 1681 A.D., by the managers of the factory; but, to our shame be it spoken, the English were more than eighty years in this country before they had any place specially set apart for the worship of GOD. Bombay did not possess an English church till forty years later.

In Fort St. George are situated the principal Government offices; the Governor takes his title from it. At no great distance from it is Blacktown, or Madras proper, a commercial quarter; but the Mount Road, a district containing the principal European shops, is at least three miles distant; and beyond this again are Nungumbankum and the Adyar, consisting of villas, the residences of many of the high officials. Besides these suburbs there are Mylapore and Triplicane, the latter inhabited chiefly by a Mussulman

population; and San Thome, an old Portuguese settlement; farther again is St. Thomas's Mount.

Madras itself has not much to interest the searcher after old temples, and we had but a glimpse of the only one we could find which was worth seeing, which appeared to be late but fairly good Dravidian work. In the central Museum is a piece of sculpture labelled 'A doorway from an old Pagoda at Hampé,' which is small for an entrance to a building, but would make an exquisite chimney-piece. It is made of a dark kind of stone, commonly called pot-stone, and is covered with hundreds of tiny figures from two to three inches high, carved in bas-relief. At the base are a few larger statues; all very finely executed, and almost equal to some of the best Halabeed work. In a farther room are two sculptured slabs of white marble; no label is attached to them to say whence they were taken, but from the style of the carvings on them I should judge them to be Buddhist. On one of these slabs are two figures—each armed with a *chauri* or yak's tail to drive away flies—who seem to be fanning a disc, which is possibly intended to represent the sun, or else Buddha's 'wheel of the law.' The disc rests on a column, which is itself placed on a small altar.

During our stay in Madras we made a most interesting excursion to the place commonly called the Seven Pagodas. This is said to be a name given to it by the fishermen, from the number of certain points of rock which they have observed on that part of the

coast when they are out at sea. Its proper name is Mahabalipuram, or Mahavellipuram. It is situated about thirty-five miles south of Madras; and only a very short distance from the sea-shore. Mr. Fergusson, describing the rock-cut temples of India, when speaking of the Seven Pagodas, gives two traditions respecting their origin. One is: 'That about 1,000 years ago a northern prince was desirous of having a great work executed, but the Hindu sculptors and masons refused to do it on the terms which he offered. On his attempting force, the workmen, in number about 4,000, fled to Mahabalipuram, taking their effects with them; resided there four or five years, and during that interval executed these magnificent works. At the expiration of this time, their prince, discovering their whereabouts, prevailed on them to return, which they did, leaving their works unfinished.' Another tradition is: 'That during a famine many artificers resorted thither, and wrought on the mountain a great variety of works during two or three years.'

Thanks to the friends with whom we were staying, every arrangement was made for our comfort in going thither and for the time of our stay. Our host accompanying us, we left Madras one evening at five p.m., in two large-cabined boats; reached the landing-place at Mahabalipuram at six a.m. the following morning; and immediately on our arrival commenced exploring the rock-cut temples and other remains. The distance

to be traversed was considerable, and the ground was rough and stony, but a palanquin had been thoughtfully provided for me.

The rocks at the Seven Pagodas are composed of what is styled quartzo-felspathic gneiss, and is a mixture of red and white felspar, white quartz, dark mica, and hornblende. The nature of this rock causes it to split off readily in a concentric form by the action of the weather. These hills are for the most part rounded in form; they resemble huge boulders which have been subjected to the action of water. The whole ridge of hills, including interruptions and depressions, is nearly a mile in length, and is 120 feet in height. Temples have been hollowed out of these rocks, groups of sculpture carved on their surface, and monolithic temples hewn by a people who evidently, from the magnitude of their undertakings, must have remained some time in the district, and were at length interrupted in their work, as is evident from the fact that not a single rock temple, or Ratha, has been completed; some were hardly begun; in places the face of the rock has only been blocked out in squares by the chisel. Buddhist models would seem to have been their guide to a considerable extent; but who the builders and sculptors were, and where they came from, is entirely a matter of conjecture, though they would appear to have been a northern race, for the inscriptions are in Sanscrit. Of the dwellings inhabited by this people not a trace remains.

Out of detached boulders, or a low ridge of rock, they fashioned Rathas;* in the hillside they excavated at least a dozen small temples, and sculptured more than one bas-relief of colossal dimensions. Smaller detached stones have been carved into the resemblance of elephants, lions, bulls, etc. For a long time there were various opinions amongst those who studied these sculptures as to their age; the latest researches have however given A.D. 700 as their date; but they may be fifty years earlier or later. As regards the style of the architecture of these buildings, they would seem to form an intermediate link between the Buddhist cave temples and the Dravidian temples of Southern India. Both the *shore* temples, as they are called, are built of hewn stones, and exhibit a still further advance towards the latter style, though they still retain to a certain extent the earlier forms; no mortar has been used in their construction.

These most interesting remains may be classed under four general heads: 1stly, the rock-cut temples, which, like the old Buddhist temples, were hollowed out of the rock, their shafts being formed of the stone supports left by the quarrymen and afterwards fashioned into columns; 2ndly, the *Rathas*, or monolithic temples; 3rdly, the two shore temples, which are built of large blocks of hewn stone; and 4thly,

* This term is usually applied to the car of a god, but is here used to designate certain miniature temples which have been hewn out of the solid rock.

the extensive bas-reliefs on the rock,—of these, that styled 'Arjuna's Penance' is the principal.

Near the place where we landed are two scarcely commenced monolithic shrines, and a little farther on is a statue of Ganesha, carved in bas-relief on a rock. Continuing in an easterly direction, we next see a clever group in stone of three monkeys; the male is performing the part of hairdresser to the female, and a young one is clinging on to its mother. On a rock to the north-west of this is a piece of sculpture which the native who accompanied us said represented Vishnu, Shiva, and Durga; who were not, however, under the forms best known to us. On the east face of this same rock is a group of elephants in high-relief, consisting of several full-grown ones and two young ones, who are gambolling about; and above the elephants is a monkey and a peacock. In a westerly direction from this point is a small rock-cut temple, twenty-two feet long by nine feet six inches in depth, and eight feet in height. Its shrine contains no figure or emblem, but at either side of it is a statue said to be Parbuti. We next came to two other buildings, also excavated in the solid rock, placed side by side, and only separated by a wall of rock; but it is not possible to pass from one into the other. Each is approached by five steps leading to an ante-temple, supported by a double row of columns; the outer row are square at the base, become afterwards octagonal, and then again square; the inner row are six-

teen-sided, and more highly finished than the others. These pillars have round cushion-shaped capitals, with a second capital above these, resembling a bundle of bamboos tied together; and this ligature is adorned with a graceful scroll-work pattern. The most complete of these two temples has five shrines raised four feet above the level of the base of the columns; two figures, called technically *dwarpalas*, or doorkeepers, guard the entrance; one of the emblems of Shiva is within each shrine, and above each are two medallions, with a human head sculptured in each of them. On the exterior of these temples is a cornice, decorated with a row of Brahmini ducks; and above it are also medallions.

To the south of the monkey group mentioned above, is a small temple to Ganesha; it has only two columns in front, and these possess the same kind of capitals as those just described; but their lower half is carved into the form of the mythical lion, *Sardula*, or yali, as it is generally called. The lower part of each of the two pilasters which rest against the side-walls of this building represents another fabulous animal with the beak of a bird, the body and claws of a lion. Guardian figures are on each side of the shrine. On the outside of this building is an ornament which would appear to show how the Buddhist *trisula* in course of time may have become the trident of Shiva, for it seems to be here in a transition stage. In a small temple close by Sardulas again form the

lower part of the pillars, which have a kind of double capitals; but here the upper one has the saucer-like form of those at Halabeed. In the interior, on the south-east wall, is a bas-relief containing many figures, the subject being Vishnu in his dwarf avatar. On the north-east wall he is seen in his boar avatar, with his right foot resting on a female figure, whose head is surmounted by the five-headed cobra; she is in an attitude of supplication. On his right knee the god holds a small female figure; his right hand encircles her waist, whilst with his left hand he clasps her ankle. On the wall to the left hand of the shrine a female figure is sculptured, seated on a lotus, with four female attendants near her, two on each side of her. Above this group are two elephants, who, with their trunks, are pouring water over the principal figure, from the vessels brought by the attendants. On the right-hand wall corresponding to this subject is a figure of Laksmi, the wife of Vishnu, who is standing with an umbrella over her head; an antelope above her on one side, a lion on the other, and two kneeling figures beneath her; four smaller ones of very comical aspect are floating in the air.

As we had to wind in and out amongst the rocks, our course was now an erratic one; but a slight detour took us to a flat oblong stone, with a recumbent lion at one end of it, called by the natives King Dharmaraja's throne; and near it is a large hollow in the rock called the Ladies' Bath. Tradition says that this

is the site of the palace; but the ground seems too rocky and uneven to have been ever chosen for such a purpose.

Not far off, on the summit of a hill, is a ponderous globular mass of stone, about sixty feet in circumference, nicely and accurately balanced on the smooth surface of a shelving rock. The legend has it that this was once a pat of butter, which, at the prayer of Krishna, was turned into stone; and the Brahmins show a circular hollow close by, which they say was the churn in which this butter was made. Proceeding down the eastern face of this hill, about half-way is an unfinished temple, whose pillars were intended to have double capitals; and one of them is so far completed that its subject—three rearing horses, each with its rider—could be plainly seen by us, but the others were only roughly blocked out. One of the finest of the rock-cut temples is near the base of this face of the hill. On the south wall of its ante-shrine is a recumbent figure of Vishnu, about nine feet six inches in length, reclining on the coils of the snake Ananta, with two figures about life-size at his feet, and three female ones in the foreground. One of them holds a *chauri*, the second is addressing her, and the third is in the attitude of supplication. In the centre of the back wall are seated figures of Shiva and his wife Parbuti, who holds a small figure on her lap. On the north, or right-hand wall, is a fine bas-relief representing Durga riding on a lion.

Her pose is splendid; she has just shot off an arrow from her bow, aimed at Maheshasura, the buffalo-headed monster who is fleeing before her, armed with a club. The figure of Durga, about five feet high, is eight-handed, and several attendants and warriors are around her, who, all of dwarfish stature, are armed with swords. Within this ante-shrine is a small *mandapan*, or pavilion, which forms the approach to the shrine; it has only two columns, and forms the entrance to the temple. It is worthy of remark that Vishnu and Shiva are here represented under the same roof; statues of both of these gods exist on the piece of sculpture known as 'Arjuna's Penance.' As far as our experience goes, these two deities are rarely seen side by side.

Besides those already enumerated, there are three other rock-cut temples, which have been merely commenced; they are so incomplete that their intended form can hardly now be ascertained, but they would seem to be of the same period and style as the rest.

The five principal *Rathas* are about half a mile due south of this point, and the same distance from the sea-shore. These small monolithic temples are named after the mythical Pandyan brothers, who were the heroes of the Mahabarata, and Draupadi, who, according to the legend, was the wife of them all; but they have received these names in comparatively modern times. The people believe that many buildings, of which they do not know the origin, were

executed by them during their exile. Four of these Rathas, called respectively Draupadi's, Arjuna's, Bhima's, and Dharmaraja's are in a straight line. The fifth, which is slightly to the westward of the others, is called after the twin Pandyan brothers, Nákula and Sahadeva. Draupadi's Ratha is about eleven feet square, and at a little distance its roof resembles in form the thatched roofs of native huts in the present day; but on its lower corners are carved eight graceful scrolls in low relief, which have the easy curves which would be given by a hand accustomed to wood-carving. The roof, which is about eighteen feet in height, curves upwards almost to a point; its finial has, however, disappeared. On either side of the door of the shrine are figures of female door-keepers, and within the shrine is a statue of Lakṣmi, which is four-armed, stands on a lotus, and bears the chakra and other emblems of Vishnu in her hands.

Arjuna's Ratha has about the same dimensions as the one just described, but it has a porch, which adds about five feet to its length; its height being about twenty feet. The shrine contains no image or emblem. This Ratha more nearly approaches completion than any other of this group; the finial ridge which surmounts its roof is almost perfect.

Bhima's Ratha is larger than the rest. It measures forty-five feet in length by twenty-five in breadth; its height is about twenty-six feet. This temple is

the most unfinished of all, and across the centre is a large rent from top to bottom, which is three or four inches wide in some places. One large block of stone has also broken off from the mass on the western side, and another at the south-west corner. It was intended that a veranda should have encircled the body of this temple; but after it had been partly carved out, it was apparently discovered that the columns of stone which had been left were not strong enough to support its weight, and the work was abandoned. The veranda measures five feet three inches clear at the sides, and only three feet at the ends. The Sardula, or yali, forms the lower part of all the columns, which have triple capitals. At the top of the shaft is a sort of cushion; above it is a cup-like capital, with the edge curving outwards; and over this is a large, flat, square stone. Like the rest of this class of temples, Bhima's Ratha and its columns are carved out of the solid rock. Its roof forms a pointed arch, but all the ornamentation along its ridge has disappeared.

Dharmaraja's Ratha, the fourth and last of those which stand in a straight line, is rather smaller than the one styled Bhima's; but it is the next in size, for it measures twenty-eight feet eight inches by twenty-six feet nine inches, and its height is rather more than thirty-five feet. To the cursory observer it looks square; but it is composed of four stories, each gradually diminishing in size like a pyramid, till the

whole terminates in a bell-like dome. Each story is ornamented with tiny simulated domed cells, which number sixteen on the first, twelve on the second, and eight on the third story. Though they are too small ever to have been intended for the occupation of human beings, the whole may possibly be a miniature model of a Buddhist Vihara, or monastery, which many imagine to have been built somewhat on this plan, with centre halls on each floor, which were the abodes of the monks by day, and with cells in the gallery outside used at night only. All the pillars of the lower story have the conventional lion at their base. The excavators had only begun to hollow out the cells in the second and third stories.

The fifth Ratha—that of Nákula and Sahadeva, standing rather away from the others—is about eighteen feet in length from north to south, by eleven feet across, and its height is about sixteen feet. This temple differs from the rest in that it is apsidal in form. Its shape is that of a horse-shoe much bent inwards. At the end, opposite the curve, is a small projecting portico, supported on two pillars, and behind this is a roughly-hewn niche.

Immediately to the west of Draupadi's Ratha is a stone figure of a yali, which faces northwards, and a little to the south of it is a stone elephant about twelve feet in height and fourteen in length. On the eastern side of this, but sunk in the sand, with little more than the head and neck visible, is a stone

Brahmini bull; but none of these Rathas or animals are in a completely finished state, and on parts of the former the ornamentation is only blocked out.

It is a puzzling question, which may perhaps some day be solved, whether the two temples situated near the seashore, and built of hewn-stone, without any mortar, were the work of the people who executed the Rathas, for they are not unlike in character to the rest of the buildings, though their construction is totally different. They are so close to the sea that not only the spray, but the waves, must dash against them at high-water, or in stormy weather. The people have a tradition that on two occasions the sea has advanced so as to surround them, and twice again receded. Curiously enough, the two temples are placed back to back, with their foundations on the natural rock. The larger temple faces the sea, and it is enclosed on three sides by a wall from ten to twelve feet high, and distant about five feet from the body of the temple. The smaller one faces west, and occupies the fourth side, but it is not now possible to pass through from one to the other, for a large stone blocks what may perhaps have formerly been the passage connecting them. At each corner of the outer screen a stone has been displaced ; it is therefore possible to pass inside it from the western side, and enter the larger temple without (as would otherwise have been necessary) going down almost to the water's edge and clambernig up the steep, slippery rocks.

A sixth Ratha, dedicated to Ganesha, is at the extreme northern end of the ridge of hills. It is, however, small, being nineteen feet by eleven feet three inches, and twenty-eight feet in height, and in form much resembles the gópuras of the temples belonging to a later period. The Buddhist trisula has here, moreover, decidedly become a trident, and adorns each end of its ridged roof.

The form of the Rathas, and the style of carving upon them, would lead one to judge that they are copies of wooden buildings, and the variously curved roofs suggest that bamboos may have been employed in their originals.

The temple in use at the present day is a much more modern affair, and stands in a direct line between the hill and the shore temples. On the slope of the hill are four square monolithic columns, which are from twenty to twenty-four feet in height, and were evidently intended to form part of a gópura. In the cell on either side are four brackets, terminating in the so-called plantain-flower form. We conjectured that the original intention was that worshippers should pass through this gateway and down a flight of steps to the temple below; for otherwise this gópura here seems objectless. The slope down which the steps must have been carried has no doubt been made artificially, but there are no traces of their existence; on the plain below, however, in a direct line with this gateway, is the shrine of a

modern Vishnuvite temple, standing within a large walled enclosure, and between it and the shore is the commencement of another gópurā, exactly similar to the one above, and in a line with it. The temple is Dravidian, and its architecture is fairly good, and it may possibly be 300 years old; but it cannot bear comparison with the older temples, and seemed, as it were, quite out of place.

Some of the most interesting monuments still remain to be described; namely, the bas-reliefs carved on the eastern face of the hill, at its base. At the southern extremity is a piece of sculpture scarcely begun. It is evident that 'Arjuna's Penance' was the intended subject; but for some cause this portion of the rock was not considered suitable. Possibly because it was not large enough, for we find the same idea completely worked out on a larger scale farther on, not far from the modern temple, where it is sculptured on two great masses of rock, extending nearly ninety feet north and south, and averaging thirty feet in height. The two rocks are divided from top to bottom by what seems to be a natural fissure, and in this space has been inserted a male and a female Naga deity. The head of the former is overshadowed by a seven-headed cobra; but the upper part of this statue had become detached, and on making excavations it was discovered buried in the sand at the foot of the hill, and is now lying apart on the ground at some distance from the rock. The female Naga, which was placed

beneath him, has a three-headed serpent-hood on her head; and below her is sculptured the simple head of a cobra. A flight of steps (part of the original plan) enables the spectator to descend to the level space at the base of the sculptures.

The whole face of these two rocks is covered with an immense number of men and animals, carved some in high-relief, some in bas-relief; the writer counted over 100 different figures. On the upper part of the left-hand rock is the figure styled Arjuna. It must always be borne in mind that the Pandyan brothers, and their cousins the Kauravas, are mythological personages, but for the sake of identification these names will suit our purpose; they are used by the people on the spot, and in all descriptions of these remains. Arjuna is in the act of performing penance: his arms are raised above his head; his right leg is lifted up; so that the sole of that foot rests against the calf of the left leg; he is resting only on the great toe of his left foot, and the whole figure gives the idea of a man emaciated by long fasting. To Arjuna's right is the four-armed Iswara (Shiva), and between them is a tiny figure with an adze on his right shoulder; this is Visvakarma, who the natives say was the son of Brahma, and the architect of the gods. Above Iswara's head are Chandra (the moon), also many other figures of men and animals. Below Arjuna is Vishnu, standing within a small shrine, four-armed, and holding his special emblems; and to his right

is Dronacharya, whom the natives call the preceptor of the Pandavas and Kauravas; he is sitting in what is styled the lotus posture, *i.e.*, an attitude of complete abstraction. This figure is a marvellously expressive one. Immediately below Dronacharya, and with his back to him, is a seated figure, possibly one of his disciples, with his knees bound to his body; he seems to be listening attentively to another man seated opposite to him, who is raising his right hand as if to command a hearing, or give emphasis to his words.

The fissure in the rock is to the left of these figures, and the Naga deities which fill it up were very possibly not part of the original design, but introduced afterwards to fill the chasm. There are two plausible reasons for this supposition: firstly, the stone of which they are made is of a warmer tint than the rest; and secondly, the sculptures are quite different in character, and seem to belong to a later period.

On the upper part of the northern, or right-hand mass of rock, is carved the god Indra, accompanied by his wife; and on the lower half of the same rock are sculptured two large elephants and several smaller ones. Immediately in front of the largest elephant is a cat-like Arjuna, in the attitude of doing penance. Her fore-feet are raised above her head; and she is standing on her hind-legs. According to the legend, she had to do penance as an atonement for

having eaten part of Krishna's pat of butter. This figure is most ludicrous; and near the cat a number of rats are disporting themselves, enjoying greatly their immunity from persecution. Besides these principal figures, there are numberless others of men and animals; amongst the latter are lions and hogs, deer, tigers, monkeys, birds, and a tortoise.

Not far from this spot is another large piece of sculpture within a building called Krishna's Mandapan (pavilion, or portico). Like Arjuna's Penance, the subject is carved on the natural rock; but a colonnade or pavilion has been erected in front of it (no doubt to protect it from the weather), which measures forty-eight feet in length, by twenty-three in depth; it is supported on twelve columns, forming three rows, and is roofed with large slabs of gneiss. On the rock at the back is a bas-relief, representing Krishna supporting the hill Goverdhun, near Muttra. This piece of sculpture is some forty-five feet in length; and its greatest height may be from ten to eleven feet. In another part of the same bas-relief Krishna is again represented playing on the flute; with his brother Bala-Rama near him. Numerous Gopalas (cowherds) and Gopis (milk-maids) have also been introduced. This piece of sculpture is most interesting, as showing that the dress, manners, and customs of the people were the same 1000 years ago as now. One Gopi has a bundle of grass on her head, and is carrying in her hand three pots fastened together by strings or ropes, exactly in

the way now in use; a woman is carrying her child on the hip, in the Indian fashion; another figure is dressed like the women on the Malabar coast, and she has the long pendent ears affected by the Nair females to this day. A cow is being milked; which is evidently an Indian animal, for she will not yield her store unless her calf is by her side; and she is licking it in the most natural manner. To have examined all these temples and sculptures in detail would have required more time than we had at our disposal; but we worked hard during the day and a half we stayed there, and were able to see some of them a second time.

When returning to Madras, after we had started about an hour we got out of the boats, and went across some sand-hills to a place called Saluvan Kuppan, situated about two and a half miles to the north of the Seven Pagodas, and, like those remains, close to the seashore. At Saluvan Kuppan there is a rock temple, styled by the natives the Tiger Cave; but the animals there represented are the usual conventional yalis. Nearly a dozen of these animals' heads are carved in bold relief on the exterior of a large boulder which has been hollowed out to form a temple. The Buddhist sought to represent men and animals as true to nature as he was capable of executing them; but in the Chalukyan architecture we see certain mythical animals introduced; which become gradually more strange in form as we approach the Dravidian period to which these sculptures belong. A very little way

off is another small temple dedicated to Shiva; which is almost buried in the sand; and on a rock near is an inscription, in old Tamil characters, which has been deciphered and found to refer to a grant of land and money for a daily meat-offering, and for maintaining a lamp; and it goes on to state that this land and money were given to Tjjagatala Tamânâr, 'The Lord of the World.' The supposed date of this inscription is A.D. 1235; this has been arrived at by comparing the characters with another inscription, of which the date has been satisfactorily ascertained.

CHAPTER XV.

At four p.m. on January 8th we embarked for Ceylon, on board the P. and O.'s finest vessel, the *Kaiser-i-Hind*. A slight derangement in her machinery obliged us to remain immediately outside the harbour till ten p.m., when we got fairly under weigh. The vessel rolled a good deal whilst thus stationary; that night also, in spite of the size of the ship, more movement was perceptible than was agreeable to sensitive people. It must be granted, however, that the sea was not a calm one; and till the afternoon of the next day all the portholes on the windward side had to be closed. On the 10th, about three p.m., we entered Galle harbour, but Colombo was our destination; and finding, on going ashore, that a British-India steamer was on the point of starting for it, we transhipped ourselves and luggage, and at six a.m. the following morning we were at Colombo.

We were much amused at seeing the strange-shaped boats called *catamarans*, which presently began to approach our vessel. They are so narrow that it is not possible for anyone to sit inside them; but the natives

who navigate them hang one or even both legs outside. For the convenience of passengers, however, on some of the larger-sized boats two square frames, like picture-frames, are fixed across the top, overlapping it by several inches, and on the inside edge of these frames a board is fixed, on which a man can sit and place his legs within the boat, which occasionally carries a sail, and at all times looks most unsafe to unaccustomed eyes; but its balance is maintained by a couple of bent bamboos which are fixed to one side only of this frail machine, and have at their lower end a large log of wood, which is so arranged as to rest on or immediately below the surface of the water. This kind of outrigger, however, must always be kept to windward; and these boats are consequently so constructed as to go with either end foremost, for it would be impossible to keep constantly changing this unwieldy arrangement from side to side. We were not required to enter these ticklish boats—which must need a regular apprenticeship to sit in them with comfort, though it is maintained that they rarely, if ever, are upset—and ordinary boats conveyed us on shore.

It was only at the beginning of the eighteenth century, after a long controversy on the subject amongst learned men, that Ceylon was decided to be the Taprobane of the Greeks. The extreme length of this island from north to south, from Point Palmyra to Dondera Head, is 271 miles, and its greatest breadth

from Colombo on the west coast to Sangenamkande on the east, is 137 miles; its area being about 25,742 miles, or one-sixth less than Ireland.

The 'Mahawanso,' a Singhalese chronicle, contains a history of the dynasties of Ceylon for twenty-three centuries, from B.C. 543, when it was conquered by an adventurer named Wijayo, down to A.D. 1758. The first, or 'great dynasty,' lasted 844 years; after it came the 'lower line,' so styled because the kings were no longer of pure unmixed blood, but according to their records were the offspring of parents one of whom only was of the solar race, whilst the other was descended either from the bringers of the bo-tree, or of the sacred tooth of Buddha. There were sixty-two kings of this second line; who reigned from A.D. 301 to A.D. 1153; but during this interval the capital was more than once taken by invaders from Southern India.

Previous to its conquest by Wijayo, who was the son of a petty sovereign on the banks of the Ganges, Ceylon had been inhabited by aboriginal tribes, who were demon and snake worshippers (Yakkhoos and Nagas), who before long became to their conquerors what the Israelites were to the Egyptians, and were made to labour in the formation of the tanks which astonish us at the present day with their enormous size. Aboriginal races still exist in parts of the island; thus on the east and south are two classes of Veddahs, called rock and village Veddahs,

who have been by historical evidence identified with the Yakkhoos. The former remain concealed in the forests; the latter live in huts of mud and bark, and seem to have no knowledge of a God or of a future state; but when they are sick, they send for devil-dancers to drive away the evil spirit. A still more curious aboriginal race are the Rodiyas; who, as far as I could learn, live in their own villages apart. They come into Kandy occasionally, but may not remain in town after sunset, and they are required (of course illegally) to work gratuitously for the cultivators in preparing their rice-fields. No Rodiya may carry an umbrella; but to shelter himself from sun and rain he holds a dried piece of palm-leaf over his head. In the old times, before the English rule, their lot was much harder in many ways than now; thus it is related that on one occasion the inhabitants of certain villages having complained that the Rodiyas had so increased in numbers as to become a nuisance to them, the order was given to shoot down a number of these poor people. Since 1859 their position in many respects is materially improved, though their social stigma still remains; and some of the Rodiyas have even acquired patches of land, and are become owners of cattle, but their animals have a distinguishing mark suspended from their necks.

From all we gathered in Coorg, Travancore, Tinnevelly, and other parts of Southern India, as well as amongst the Tamil people in Ceylon, the wor-

ship of Shiva and of Vishnu appears to constitute the recognised religion; but demon and snake worship to be still followed by far the largest portion of the population; so that Brahminism would seem to be mainly confined to the higher classes. In certain cases of sickness, the Buddhists of Ceylon also have recourse to devil-dances; and a Singhalese will never kill a cobra if he can help it; and if one is captured, the usual procedure is to put it into a wicker-basket and set this adrift on the nearest stream.

The later inhabitants of Ceylon followed a custom similar to that of *Dhurna*, which in Chapter I. we have traced as existing in Mysore in the time of Hyder Ali, and which was practised in Persia likewise, and was also recognised by the ancient Irish law. Knox, in his work entitled 'Historical Relation of Ceylon,' says of its inhabitants in the quaint language of his day, 'They have an odd usage among them to recover their debts, which is this: they will sometimes go to the house of their debtor with the leaves of the *neiingala*, a certain plant which is rank poison, and threaten him that they will eat that poison and destroy themselves unless he will pay them what he owes. The debtor is much afraid of this, and rather than that the other should poison himself will sometimes sell a child to pay the debt: not that the one is tender of the life of the other, but out of care of himself; for if the person dies of the poison, the other, for whose sake the man poisoned himself, must pay a

ransom for his life. By this means also they will sometimes threaten to revenge themselves of those with whom they have any contest, and do it too. And upon the same intent, they will also jump down some steep place, or hang, or make away with themselves, so that they might bring their adversary to great damage.'

According to local tradition, Buddha visited Ceylon on three different occasions. The first time he alighted at Bintenue, about fifty miles from Kandy as the crow flies, where there are still the remains of a monument erected, as it is said, 2,000 years ago to commemorate this. The second time he went to Nagadipo, in the north of the island, a place whose position is now unknown; and on his third and farewell visit the Singhalese believe that Buddha left the print of his sacred foot on the top of Adam's Peak, where it is still worshipped by his devotees. In spite of these three visits, when Wijayo arrived (curiously enough, on the very day of Buddha's decease, as the legend has it), Buddhism was unknown in this island; but 150 years later Ceylon was really converted to Buddhism. Wijayo himself was a Brahmin. In the reign of Tisso, one of his successors (B.C. 307), a preacher visited Ceylon and induced its king to change his faith; but not till the branch of the sacred bo-tree had arrived from India (B.C. 289) did Buddhism become the national faith. It would have been considered a sacrilegious act to have used any weapon to sever a

branch from the tree under which Buddha had attained Nirvana;* but this difficulty was overcome by a miracle which occurred just at the proper moment. A branch detached itself, and dropped into the golden vessel which had been prepared to receive it, and in which it was afterwards sent to Ceylon.

This island was several times subjected to raids from adventurers from India, who have been generally styled Malabars, though amongst these were also natives of other parts than what we now call Malabar.

* This expression has till lately been commonly supposed by European students to signify 'annihilation,' which appears to be an entire misconception; some of the first authorities of the present day, comprising Mr. Rhys Davids and Mr. Samuel Beal, deny this. The former states 'that *Nirvana* is "holiness," that is, in the Buddhist sense, "perfect peace," "goodness," and "wisdom;" and that it implies ideas of intellectual energy, and of the cessation of individual existence.' Mr. Beal, in his introduction to the romantic legend of Sakya Buddha, says 'that the statement that Buddhism teaches Atheism, annihilation and the non-existence of soul, is more easily made than proved, and that it would at least be better if it were not so frequently repeated in the face of contrary statements made by those well able to judge respecting the matter.'

According to Professor Max Müller *Nirvana* did certainly mean 'annihilation' in the Abhidharma, *i.e.* the metaphysical portion of the Buddhist canon; but he quotes Burnouf to show that according to ancient authorities, 'this entire part of the canon was designated as not pronounced by Buddha;' and he proves that in the verses of the Dhammapada—which he says 'were believed by the members of the Buddhist council under Asoka, B.C. 246, to have been the utterances of the founder of their religion'—*Nirvana* corresponds to the terms 'rest,' or 'blessedness,' or 'the highest happiness.'

The *first* regular invasion took place about B.C. 227, under Elala, at the head of an army coming from what is now known as Mysore, and was then part of the Chola dominions. Elala subdued the entire island north of the Mahawelliganga river, and compelled the chiefs of the rest of Ceylon and the Kings of Rohima and Maya to acknowledge his supremacy and become his tributaries. He reigned forty-four years, the people making no resistance, and after his reign for a time the incursions of the Malabars partook of the character of raids and forays. The *second* great invasion happened more than 100 years later (B.C. 103). The *third* (A.D. 110) was headed by a king in person, who carried away 12,000 Singhalese as slaves to Mysore, but the son of the then King of Ceylon rescued these captives three years later, and is also said to have made reprisals, in his turn taking many prisoners. After this came a peaceful interval, and we hear of no incursions from India till more than 300 years later, when the capital was again taken by the Malabars (A.D. 433). The Singhalese then fled beyond the Mahawelliganga, and the invaders occupied a considerable extent of territory for the space of twenty-seven years, till a King called Datu Sena collected a sufficient force to overpower them, and recovered possession of the north of the island.

Schisms now sprung up amongst the Buddhists, the Brahminical element brought by the usurpers tending to introduce the Hindu faith, and the Malabars,

being trained to arms, came to Ceylon in greater numbers than ever, and were employed in civil commotions against the royal forces.

From the seventh to the eleventh centuries the Malabars occupy a prominent place in the history of Ceylon. Some of them filled important offices—even that of prime minister, and they at length became so powerful that the weak kings found it impossible to exclude them from Anaradhapura, the capital. Owing to the perpetual harassing warfare to which the inhabitants of this place were subjected, the tanks—which were a necessity for the irrigation of the land, and to enable it to support its large population—did not receive the necessary repairs; for those who should have attended to them had been forced to become soldiers, and when once a serious breach had been allowed to form, it was impossible to repair them. Thus it came to pass that about A.D. 640 the people of Anaradhapura made a general migration to Pollanarua. The King naturally went also, and this latter place became the capital.

The more northern or Gangetic race, which were its first colonists, enriched and adorned Ceylon; whereas those who came from the more southern parts of India only contributed to its ruin and impoverishment. Another Malabar invasion took place A.D. 990. The foreigners were by this time so numerous that the Singhalese were powerless to contend against them, and the sovereign lost all his authority.

In A.D. 1023 the Cholians again invaded Ceylon, carried the King back to India, where he died in exile, and established a viceroy of their own at Pollanarua. The Malabars now established themselves in almost every village in the island; and a very small portion of territory only was left free, over which various members of the royal family successively ruled, and when other candidates failed, the prime minister put himself at the head of affairs.

In A.D. 1071 a national hero appeared in the person of a member of the exiled family, who was raised to the throne by the name of Wijayo Bahu. Being dissatisfied with the narrow territorial limits he possessed, he recovered Pihiti from the usurping Malabars. *Pihiti* was one of the three geographical divisions of Ceylon at that period, and comprised all the island to the north of the Mahawelliganga, and contained the ancient capital and royal residence. The *second* was called *Maya-ratta.* It lay between the mountains, the Mahawelliganga and the Kalanyganga Rivers. The *third*, *Rohina*, comprised the extreme south of the island. Wijayo Bahu applied himself to the resuscitation of Buddhism from its state of decay. He rebuilt and restored the temples belonging to that faith, and also erected Hindu places of worship for his Malabar subjects, or rather enemies. He died without direct heirs, and a contest arose for the succession, which was terminated by a prince called Prakrama being chosen out of a multitude of claimants.

Prakrama was possessed of great energy and extensive accomplishments, and made nearly 1,500 tanks in Ceylon—some of which, from their size, were called the 'Seas of Prakrama'—and also 300 for the exclusive use of the priests. In 1153 Prakrama was crowned king at Pollanarua, and two years later, after reducing certain refractory chiefs to obedience, he repeated the ceremony, and crowned himself King of Lanka, taking this title from the word 'Lanka-pura,' which was the old name for the island before the Hindu conquest. A certain portion of the island remained in the hands of the Malabars; but in 1235 one of Prakrama's successors collected followers, regained a considerable part of the original kingdom, and built a capital, which he called Dambudhrona, as a retreat from Pollanarua. Dambudhrona is situated about fifty miles north of the present city of Colombo.

Three years later, this sovereign also dislodged the enemy from a part of the north of the island; but in the end the Malabars were too strong for the natives, Dambudhrona was not secure, and in 1303 Yapahu, a place to the north-east of this, was chosen; but even there the Singhalese were molested, the new capital was surprised, the dalada, or tooth relic, was carried off to India, and in 1319 Yapahu was deserted; Kornegalle and Gampola, both of them more to the south and better intrenched amongst the mountains, were afterwards successively chosen by the kings for their residence; and in 1347 the seat of government

was carried to Perridenyia, near Kandy; and in 1410 it was transferred once more to a place called Cotta, a short distance east of Colombo.

The first mention of Kandy as a city dates from the beginning of the fourteenth century; but it did not become the permanent capital of the island till the close of the sixteenth, after the destruction of Cotta. Since that time Kandy suffered so much during the wars between the Portuguese and the Dutch, that when it was taken by the British in 1815, nothing but the temples and the King's palace remained. The latter building is not so old as the natives declare; for it is known to have been in course of erection early in the seventeenth century.

Similarity of faith probably caused commercial relations to spring up between Ceylon and China, and courtesies to be exchanged between their respective sovereigns; but in 1405 a Chinese naval commander having been insulted by the people of Ceylon, was sent back a few years later with a fleet and an armed force, and succeeded in seizing the capital. He carried off the King of Ceylon and his family to China as prisoners of war, and presented them to the Emperor, who ordered them to be sent back to their own country on condition that 'the wisest of the family should be made king.' From this period till the reign of Teen-Shun, who was Emperor of China between the years 1434-48, Ceylon continued to pay that country an annual tribute.

The Portuguese first appeared in Ceylon A.D. 1505. Their ascendency was, as is said, marked by fanaticism and cruelty, from which even helpless women and children were not exempt. In 1587 they destroyed the temple at Dondera, the richest in the country, plundered it, slaughtered cows in its enclosure, and overthrew its idols, said to have been more than 1,000 in number. The natives, however, did not tamely submit to their oppressive rule; many conflicts took place, the Portuguese being also divided amongst themselves. In 1597, on the death of Don Juan, a Singhalese of royal birth, who had embraced Christianity, the sovereignty was by him bequeathed to Philip II. of Spain, whom the people consented to acknowledge provided their religious rights were respected; they also required that the ancient privileges and laws of Ceylon should be maintained: on these conditions they agreed to take the oath of allegiance. The Portuguese priests were to be allowed to preach Christianity. The territory at that time under the dominion of the Portuguese comprised the whole coast of the island except the peninsula of Jaffna, and a portion of the country to the south of that place which they did not annex till 1617, when they deposed the last Malabar sovereign, who five years later made a vain attempt to recover his territory.

A few years before the time when Philip II. had acquired the kingdom of Portugal in addition to his other possessions, the United Provinces of the Nether-

lands, exasperated with his tyranny, had cast off their allegiance to the Spanish Crown.

In 1594 Philip, hoping to strike a blow at the commerce of the Dutch, forbad the Portuguese to hold intercourse with them, laid an embargo on some Dutch ships in the Tagus, and treated the supercargoes and masters as heretics. This despotic treatment seems to have been the moving cause which made the Dutch nation turn their attention to the East; for within one year they despatched a fleet to India with their first convoy. After this, they began to extend their trade to Java, the Moluccas, and China; and in 1609 the then sovereign of Kandy formed an offensive and defensive alliance with them. In 1632 the native ruler of the island solicited their aid to drive the Portuguese from his dominions, and the Dutch sent two armed fleets to Ceylon in 1638. The King of Kandy, however, favoured sometimes one and sometimes the other of these rival powers; nor was the contest at an end till twenty years later, when the Portuguese retired from the island. For more than a century afterwards the Dutch exercised despotic rule, and enriched themselves by extortion, but they held the island chiefly by military rule, and not by civil colonization, and in 1664 they very nearly lost it by the treason of some of their officers during a rebellion of the Singhalese.

The first Englishman who ever went to Ceylon landed at Colombo in 1589. He was one of four

merchants who went to India, commissioned by the Turkey Company to see what openings were available for British commerce; but it was not till 1766 that we turned our attention to acquiring Ceylon, though during two centuries previously British vessels had come to Indian waters chiefly, at first, perhaps, with the object of contesting the rights of the Portuguese to the exclusive navigation of those seas.

In 1664 Sir Edward Winter went on a special mission to the Singhalese ruler, to try and procure the release of some English seamen then kept in detention at Kandy, owing to its sovereign's fancy for having white men as prisoners, and in 1763 the Governor of Madras had sent an envoy to Kandy to propose a treaty; but though the messenger was favourably received, the English Government took no steps to mature the alliance.

In 1795, however, when Holland had been annexed by the armies of the French Republic, the time had arrived when Ceylon was to be absorbed into our Indian Empire. The King of Kandy lent his aid in getting rid of the Dutch, who had, in their turn, made themselves as obnoxious as the Portuguese were before them. In the month of August in that year, on the arrival of an English force, Trincomalee surrendered after a three weeks' siege, Jaffna a month later, and Colombo in the February of the following year, after which Ceylon, with its European fortresses, artillery, treasury, and stores, was delivered over to the

English, the Dutch flag taken down, and the English standard hoisted instead.

Kandy was still held by its native rulers. In 1798 one of its last kings was deposed, and as he had no children, the *Adiyar*, or prime minister, according to Kandyan custom, nominated the successor, choosing for this purpose a nephew of the Queen's, a lad eighteen years old, who ascended the throne under the name of Wikrema Raja Singha. During his reign the Adiyar was the real ruling power; and by stimulating the King to acts of atrocity, tried to hasten his dethronement or death. Intrigues and counter-intrigues seem to have gone on for some time, the English Governor, the Honourable F. North, lending himself to a secret understanding with the Adiyar, by which the Kandyans were to make a feint of aggression, and compel the British to take up arms. These negotiations do not seem to have been very creditable to either party. Mr. North, in his correspondence with his own Government, justified himself on the plea that he would be only according his support to the existing Government of Kandy as vested in the Adiyar. Accordingly, in 1802 armed parties began to disturb the frontier; a rich caravan of Moors, British subjects, was attacked on its journey from Kandy to Putlam, and their goods forcibly taken from the merchants.

This was considered sufficient ground of offence, and early in 1803 a British force of 3,000 men took

possession of Kandy, whence the inhabitants had fled. The King had also gone, after setting fire to the palace and temples. The English General, acting in concert with the Adiyar, placed on the throne a member of the royal family named Mootoo Saamy, who, they thought, would be a puppet. The first act of the new sovereign was to accept a subsidiary force, and also concede territory to the British Crown. The General and the Adiyar then came to an understanding, by which the King who had fled was to be given up to the English; the King *de facto* was to stay at Jaffna with a suitable income, and the Adiyar himself was to remain at Kandy with the title of Grand Prince, and wield supreme authority. It soon appeared, however, that this man was hated and despised by the people, had been some time before convicted of fraud, and was only maintained in his position by the troops in British pay, consisting of 300 English and 700 Malays, whose numbers were being speedily thinned by disease. The Adiyar thought this a proper moment to show himself in his true colours, and formed a design to seize the person of the English Governor, exterminate the garrison, kill the rival sovereigns, and found a new dynasty in his own person. The first part of this programme failed, owing to the accidental arrival of an English officer with a detachment of 300 Malays, who came to pay his respects to the Governor at the place where that functionary was to meet the Adiyar. The

latter part of the plan was partially successful: Kandy was surrounded by thousands of armed natives; the garrison being much exhausted by sickness, many were killed, and the rest compelled to capitulate. On being permitted to depart, they took the King Mootoo Saamy with them, but after marching three miles they were unfortunately detained by a swollen river, attacked, and made to surrender the prince, who was instantly slain. The English Commandant, Major Davie, was taken back to Kandy by the enemy, and the soldiers either forced or induced to give up their arms, the Malays having been also made prisoners. The British officers and men were brutally murdered in cold blood, one soldier alone escaping to relate the fate of his companions.

A British officer who commanded another fort, spiking his guns and abandoning his sick, was with some difficulty able to bring off the rest of his men to Trincomalee. A force stationed at Dambidenyia (the old Dambudhrona) was relieved by troops from Colombo within an incredibly short space of time, but not one British soldier was left in Kandyan territory. Owing to renewed hostilities between England and France, and to our troops being otherwise engaged, no reprisals could be made by us in respect of these outrages in Ceylon till 1815, at which time a renewal of similar aggressions led to the final and effectual overthrow of the then Adiyar, a nephew of the previous one, who, having been found

implicated in a plot to assassinate the King, had been beheaded in 1812. The new Adiyar, named Eheylapola, was as ambitious as his predecessor, and organized a general revolt; but the conspiracy was discovered, and in 1814 he was obliged to fly to Colombo and put himself under British protection. The King, Wikrama Raja Singha, who seems to have been a brutal savage tyrant, lost to all tender feeling, determined to gratify his revenge by causing the wife and children and other relations of the fugitive Adiyar to be put to death—the females by drowning; the males were condemned to be beheaded. The tragedy was consummated; but so deep was the horror of the whole population, that it is related a two days' general fast was held in Kandy, during which no fire was kindled and no food dressed. The avenging British army was then on its march, war was declared in January, 1815, and a few weeks later Kandy was once more in the hands of the English, and the despot King a captive at Colombo, whence he was afterwards removed to the fortress at Vellore.

This state of things, however, was not of very long duration. The same people who had welcomed the English as deliverers, rose up before the expiration of two years to expel them as intruders. The whole country seemed impatient for a change; a sort of guerilla warfare was carried on for some months, in which our regular troops suffered much from exposure and disease. The then existing English Government

is said to have seriously contemplated withdrawing from the contest, when in 1818 the Kandyans began to show signs of submission, being harassed by the destruction of their villages and cattle. That sacred relic, the tooth of Buddha, which had been paraded about to incite the fanaticism of the people, was recovered and deposited at Kandy, and before the close of that year the whole country was tranquil.

In 1820, when Sir Edward Barnes became Governor, his first care was to make military roads into the heart of the Kandyan district, which he considered the best mode of consolidating our rule in the country. Rocks were pierced and torrents bridged to make a road, which was carried up to more than 6,000 feet above the sea; and before he resigned the Governorship, every town of importance in the island could be approached by a carriage road. Since 1850 European colonization has largely increased. The cultivation of coffee has introduced large bands of hired labourers from India, cinchona and cocoa have also been extensively planted, and their cultivation is making rapid progress.

CHAPTER XVI.

Colombo is not especially interesting or remarkable. We were, however, much impressed with its busy look as compared with the sleepiness of Madras, though Colombo is the capital of a country with less than a tenth of the population of the Madras Presidency. It was sufficient amusement for a day or two to observe the type of features, manners and dress of the people of an island which, though near to India, and, as geologists say, once joined to it, is inhabited by a race completely different to their neighbours on the mainland in all respects.

At first sight it was not easy to distinguish a young man from a young woman, for the Singhalese of both sexes wear the hair long, drawn up from the face, and twisted into a knot at the back of the head. The men, it is true, wear a jacket which is rather longer and cut slightly differently to that of the women; but both wear a cotton cloth of divers colours, called a 'comboy,' wrapped tightly round the lower limbs, and confined at the waist with a belt. Some of the men, who have so far adopted European

fashions as to wear trousers, still retain the comboy as an over garment. The only visible distinctive mark between the youth of both sexes is, that the women invariably wear a necklace. The men have a comb in their hair of the form which little girls use with us to keep the hair out of the eyes, only that in the case of these natives the comb is placed on the top of the head like an inverted coronet, the two ends standing up in front. Those who can afford it wear also a second and still larger comb stuck into the knot of hair behind; it is high and wide, like a Spanish lady's comb.

Besides the Singhalese proper, a great number of Malays have become permanent residents in Ceylon. The Singhalese are all Buddhists; the Malays still retain the faith of Islam, which they brought with them. Ceylon also contains a large Tamil population, the bulk of which is a recent importation, owing to the demand for labour on the coffee estates, and Afghans have also found their way to this island; their numbers are, it is said, increasing annually. They bring down horses and cotton cloths, and make a business of lending money to the coolies, who consequently frequently get into debt and difficulties. Besides those already enumerated, there is a tolerably large class who are styled Moor-men, and are merchants, and dealers in gems, etc. Arab merchants and pirates navigated these waters in early times, and these so-called Moor-men are believed to be the

descendants of those Arabs who have from time to time intermarried with inhabitants of this island, for in type these people have even now a good deal of the Arab, and in the course of their wanderings they may still keep up communication with the land from which their progenitors are supposed to have come. They dress, however, like the Singhalese, except that they shave their heads and wear a high cap resembling a gigantic thimble.

The Buddhist priests always dress in yellow and shave their heads; they go about with bare feet as a rule, though some wear leathern sandals. Their robe is a very voluminous piece of cotton cloth, which is wrapped round the body in the fashion of the Roman toga, leaving the right arm bare to the shoulder, and out of doors they invariably carry an umbrella. The religious worship of the Buddhists in Ceylon seems entirely different in character to the service we had attended at Lama Yuru, in Ladakh, and prayer-wheels appear to be unknown in the island. The worship which goes on morning and evening in the temple at Kandy consists in the beating of tom-toms and offering of flowers before the shrine of the sacred tooth of Buddha. Quite young boys wear the priestly robe, and occasionally one or more are seen, in company with an older priest, going about the native bazaar and begging for oil and other necessaries. As far as I could ascertain, mendicancy is incumbent on the priests during nine months in the year; during the

other three months, which is considered the rainy season, contributions of food are brought to them by the people. Their religion forbids the Buddhists to take life—they may not destroy even the smallest insect; but they may eat what has been killed by anyone of another creed.

The heat and steaminess of Colombo made us wish to move on into the interior. The railway took us up in about six hours to Kandy, which is about 1,500 feet above the sea, and we there found a very different climate. At a distance of about forty miles from Colombo the line begins gradually to ascend; and the train winds round the hills and up to their summits in an astonishing manner.

The town of Kandy lies in a very picturesque situation, but it owes somewhat also to art. It is placed in a kind of basin in the hills, which are clothed up to a certain height with cocoanut and other palm-trees. The native city consists of two or three wide streets at right angles to each other, with tidy-looking houses and shops on either side. In the European part of the town is situated the 'Pavilion,' the residence of the Governor; and also a house occupied by the Government Agent—whose drawing-room is said to have been formerly the small audience-hall of the Kings of Kandy; and just beyond is the *Maligawa*, the temple of the dalada or sacred tooth of Buddha. According to traditional history, one of his teeth was rescued when the saint's body was burnt, and was pre-

served at Dantipura, in Kalinga, whence it was brought to Ceylon in the third century B.C. About 1315 the Malabars captured the precious relic; and took it to India, but it was recovered by King Prakrama III. During the troublous times which ensued the tooth was hidden in various places in Ceylon; but in 1560 the Portuguese discovered it and took it to Goa, where it was burnt by the Archbishop before a large assemblage of people. The sovereign of Burmah had previously offered a large sum for its restoration, but the ecclesiastical authorities at Goa decided that no money would tempt them to permit the continuance of the idolatry connected with the worship of this relic. More than one spurious tooth has since been produced by persons in Burmah and in Ceylon, but there seems to be very little doubt that the present one is the substitute introduced about 1566 to replace the one destroyed by the Portuguese.

The tooth is rarely shown to anyone; but the Prince of Wales and the Duke of Edinburgh both saw it, and it is carried about in procession once a year. Some one who had seen it told me that it is about two inches in length, and less than one inch in diameter, resembling rather the tooth of a crocodile than that of a human being. Its outer case of silver gilt is freely shown; it is in the form of a dágoba or Buddhist tope, and the front of it is festooned with gold chains of various patterns; other ornaments, encrusted with precious stones, also hang from it, all which

articles have been given to the shrine by different princes and wealthy men. Within the outer case are eight others, all of the same shape, and entirely of gold, but the tooth itself rests within a golden lotus flower, which has been described by those who have seen it as 'one mass of precious stones.' Is it possible that the Thibetian words, 'Om mani padme Om,' which occur so often in their inscriptions, and have been translated to mean, 'All hail to the jewel in the flower of the lotus!' may refer to the tooth of Buddha which is here enshrined? This relic, enclosed in its numerous coverings, rests upon a silver table enclosed within strong iron bars. On another table of the same metal, which stands in front of this, the people lay offerings of flowers, etc. The whole is in a small dark chamber, which is very hot and close, owing to the burning lights and strongly perfumed flowers.

The Devamiláne (thus the word sounds when rapidly pronounced), or secular head of the temple, was there one day to receive us by a friend's desire. This official kindly displayed other treasures for our benefit, usually kept in a strong closet, of which he has the key. Amongst these was a vase, or rather high dish, of solid gold. The inside of this dish was encrusted with sapphires, some of which were of considerable size, and its weight was so great that I could scarcely lift it with both hands. Several smaller trays and dishes of the same metal were also shown us;

likewise two chouris or fans with jewelled mounts, and gold vessels, of which the temple has twelve, each holding nearly a gallon. Two gold books were afterwards produced, which are made entirely of that metal. The leaves and covers are made of plates of gold as thick as stout cardboard. One of these, presented by the King of Siam to the temple, had the characters stamped upon the leaves; on the other the letters had been engraved with a sharp-pointed instrument. No one seems to know the weight or value of these treasures, but their intrinsic worth must be very great; and in the library on the ground-floor are also books with silver and ivory covers.

The great feature in the scenery of Kandy is its lake. This piece of water, which is about two miles in circumference, and wholly artificial, was made in 1807 by its last king, and adds greatly to the beauty of the landscape. Its form is very irregular, and rare palms and other trees cover the sides of the hills, which rise immediately above the water. A carriage-drive has been made close to the lake, and goes all round it, and at a higher level is another road equally good, whence splendid views are obtained of the distant hill-summits. Villas are also dotted about in various directions, accessible either from the lower or the upper road.

The botanical gardens at Perridenyia, four miles from Kandy, are well worth a visit. They cover 150 acres of ground, and are surrounded on three

sides by the Mahawelligunga river. Flowers cannot be said to hold a prominent place in the collection of plants which has here been brought together, for attention has been mainly given to the cultivation of useful trees and shrubs belonging to Ceylon and other tropical lands. We there saw many varieties of palms which were new to us, and some of the familiar ones here attain a larger size than in India. Among the rest was a palm, properly, I believe, belonging to Bengal; also the *caryota urens*, which in India is commonly called the jaggory (sugar) palm, as from its sap a coarse kind of sugar is made. Ceylon, in itself, is an island of spices; nutmegs, cinnamon, and other like products are its natural growth. We especially admired a tree—the Amherstia nobilis—said to come from Malacca, which was perhaps forty feet high. Its foliage was of a dark, dullish green, and it had numerous pendent spikes of blossom about eighteen inches in length, of the most lovely rose-coral colour. Two varieties of bamboos—one coming from Burmah, both entirely new to us—are growing in clumps near the river's bank, in many places with a luxuriance which is rarely seen elsewhere.

Till within the last two or three years, coffee estates were very paying concerns in Ceylon; but a few years ago what is called 'the leaf disease' broke out. Matters now (1881) appear to be looking up again, for the plague seems diminishing in intensity, and strong hopes are entertained that the planters are on the

eve of a discovery which will prove a radical cure.

In the early days of coffee-planting many laid out their estates at too low an elevation for this latitude, where the coffee arabica plant could not thrive; but very recently Liberian coffee has been planted, instead, at low levels, and gives every promise of success. The arabica variety, it would seem, does best at a height of from 2,000 to 4,000 feet above the sea, when grown in this island. The cocoa-tree, from which chocolate is made, is now being introduced on many European plantations; also more than one variety of cinchona. Ceylon tea has been known and used locally for eight years, but it only came into the export market about three years ago. The samples, however, sent to the Australian Exhibition now open met with high approval from the judges, and the tea-planters have sanguine hopes that their produce will find favour in the market there. The cultivation of tea in Ceylon has assumed larger proportions since the bad coffee years. It succeeds at a higher elevation than the coffee cultivation.

About eight miles from Kandy, at a village called Gagaladeniya, is a Buddhist temple, with a monastery attached to it, which we went to see. We were able to drive to a certain point; but had then to leave the carriage and walk nearly a mile up-hill. The temple and the buildings which belong to it are placed on a plateau of natural rock, in a commanding situation

with regard to the immediate surroundings. The temple dates from about 1350, the time when the Buddhists were finally driven out of Pollanarua and obliged to take refuge in the more southern portion of the island. It is Dravidian in style, and constructed of hewn stones. The columns of the porch have their bases and their capitals formed of *yalis*, and the base of the exterior has deeply cut horizontal lines up to the height of about six feet. The temple is about thirty feet square, and consists of porch, ante-shrine, and shrine. The upper part, as seen from a little distance, appears to have a small dome, but this is a second temple, placed upon the lower one, and reached from the outside only by means of a rude flight of steps. The exterior of the shrine has a double cornice, and on the upper is sculptured a row of mythical animals. The priest, who opened the temple for us, invited us to go into the shrine.

The Buddhists are wonderfully liberal, differing essentially from the Hindus in this respect, as the following story will show:—An educated Buddhist wished to place his son in a Christian school. The master said, 'Perhaps you are not aware that if your boy comes to me he will have to listen to our usual religious lessons, the same as the rest of the pupils. Will you not object to this?' The Buddhist replied, 'You see that boat,' pointing to one of the native outriggers. 'I consider that the religious instruction he will get from you will act upon him as the out-

rigger does to that craft: it will assist to uphold and will steady his Buddhism.' Against the back wall of the interior of the shrine of this temple is a colossal seated figure of Buddha in repose, and on a kind of shelf in front of this statue are tiny figures of him in various attitudes. Offerings of food, flowers, etc., are placed also on this shelf. Near the principal temple is another building of the well-known dágoba or tope form; it is a solid mass of masonry; but on all four sides of it project small square shrines, each containing a seated figure of Buddha. There appeared to be only one priest in charge; but two small boys, eight to ten years of age, were his assistants, and, like him, clad in the yellow robe.

During the first part of our stay in Kandy, the weather was so very rainy as to prevent us from making any plans for going further into the interior. On inquiry, we learnt that we had not come to Ceylon quite at the right time of the year to see the remains of its two celebrated ancient cities; a month later, it might have been possible; but these places are situated towards the north and east of the island, and are within the influence of the north-east monsoon, which was not then over. Anaradhapura is at least five days' journey from Kandy; and it takes three to go from thence to Pollanarua, and, therefore, as our time was limited, we contented ourselves with a run up to Nuwera Ellia, (its name signifies 'Royal Plains') a sanatorium in the hills about forty-five miles from Kandy, and situated

6,200 feet above the sea. The first visit ever made to this place by Europeans was in 1826, when some officers went up in search of elephants.

The first eleven miles, as far as Gámpola, is done by railway; a conveyance is in waiting in correspondence with one train during the day, and the horses are changed every few miles. During the first twenty miles or so, the road is tolerably level, though there are occasional ups and downs; after this, the real stiff work begins: the rest of the way to the top of the pass, which is about 300 or 400 feet above Nuwera Ellia, is a steep zig-zag road. The whole drive is a succession of lovely views; but the scenery in parts must have been much finer before the jungle was cut down to make way for coffee plantations, some of which have been adandoned, and others are suffering much from leaf disease. From Rambuda (Rama-Buddha?), where we had to change our vehicle and enter a lighter carriage, the road becomes much wilder, and several waterfalls add greatly to the beauty of the scenery. Rhododendrons flourish splendidly; higher up we saw two or three individual trees in full blossom, but the mass of them do not flower till at least a month later; we regretted much not to be able to see them in full beauty, for the whole plain of Nuwera Ellia must be one sheet of crimson when they are in bloom.

During our stay at that place we attempted to walk up to the top of Pedrotallagalla (8,280 feet), the highest mountain in Ceylon; but when we had accom-

plished fully seven-eighths of the distance, we came upon the unmistakable traces of a wild elephant. When within about a quarter of an hour from the summit, my husband, who was slightly in advance of me, heard a single trumpet-call of that animal not more than twenty or thirty paces distant; no response or stampede followed from any of its fellows, and as it is commonly said that a single male elephant, or a female elephant with her young one, is a dangerous customer to meet when unarmed, we thought discretion the better part of valour, and made the best of our way down again. A young man who was staying in the same hotel as ourselves went up the next morning; he also heard the animal, but below and beyond him, on the other side of the hill.

On February 4th we left Nuwera Ellia by another road, and went to Dimboola, about twenty-two miles distant, and 2,000 feet lower, for we were engaged to spend two or three nights with a friend, Mr. W. S——, at his coffee plantation, called St. Clair, near that place; but he, like many others, is now planting cinchona largely, both there and on other estates which he and his partner are working. Cinchona promises to be a great success. One tree, of the succirubra variety, at St. Clair, only ten years old, but an exceptional specimen, is between fifty and sixty feet in height, whilst those we saw at Devi-Sholah on the Neilgherries, which had been planted fifteen years, were barely half that height.

The drive down the Dimboola Valley was a beautiful one, and the coffee plantations were looking healthier than in many other places, but for the sake of the landscape, one could not help wishing the primitive jungle had been left untouched. On certain coffee estates in Ceylon the planters, like those in Coorg, are annoyed with cattle trespassing on their land, and much damage is frequently done by these animals; but in this island the law grants them a remedy which is denied to the coffee-planter in Coorg. In Ceylon an Englishman who is working a coffee estate has only to go before a magistrate and state that damage has been done on his property by animals which have trespassed there, and that he is unable to catch them, and he can then obtain permission to shoot any cattle he may find on his ground; but this license must be renewed monthly. At several points of the road near St. Clair are two or three waterfalls of considerable height and volume, though we were told that they were not at their best at that season. Hunting the jackal is an amusement occasionally practised by the young Englishmen in that neighbourhood. Once, when sorely pressed by the dogs, a jackal leapt sheer down over one of these waterfalls, one hound alone following it, and of course both animals were dashed to pieces.

We left St. Clair on February 7th, and drove to Nawalapitiya, twenty-two miles, had luncheon there, and went on by train to Kandy the same

evening. Nawalapitiya has nothing to recommend it, except that we there ate one of the best, if not the best, pine-apples I ever tasted. Our English hot-house fruit rarely excels in flavour that particular variety, which is here called the Mauritius pine-apple, but we were informed that it had been sent to Ceylon from Kew.

After staying one night only in Kandy, we went down to Mount Lavinia, a single house standing on a promontory near the sea-shore, about seven miles south of Colombo. Some former Governor built it for his country residence, and a part of the building bears the date 1829; but it is now an hotel, and admirably well managed in all respects. A better site could scarcely have been chosen; the hill on which it stands is washed on both sides by the tide at high water, and the spot has one great advantage over Colombo: it is much cooler, for a delicious breeze is constantly blowing. Numerous local trains run between the two places. I was never tired of going down to the shore, occasionally finding a few shells, or sitting to watch the natives angling in the sea with a rod and line, where some of them were at work nearly the whole day, and they fished long and patiently, but their takes were small fish, for I only once saw a man catch a good sized one, which may perhaps have weighed six pounds. One day in the early morning, I observed two or three natives suddenly squat down near the sea, wait for a small wave,

and when it came they agitated the water with their hands, and then, whistling all the time, ran down a yard or two after the retreating wave; before the next came they had picked up a long worm out of the sand, attracted, as they declare, by their whistling, and in this manner they procure their bait.

On February 14th we left Mount Lavinia for Colombo, in order to catch the P. and O. steamer for Point de Galle. We had a rapid and pleasant run by daylight down the coast, and went direct to the house of our friend, Captain B——. It is in a charming situation, about two miles out of the town, built on what was an island, but is now connected with the mainland by a causeway. From the large veranda in front of this house, it was a perpetual amusement to watch the shipping; behind this are the drawing-room and dining-room, and at the back of these a large roofed-in space, with a stone and marble flooring. This apartment is decorated with branches of various kinds of white coral, forming vases containing ferns of the rarest kinds. At the back is a grotto made of the same materials, which serves as an aviary.

CHAPTER XVII.

On the afternoon of February 18th we quitted Galle in the P. and O. s.s. *Deccan*, reached Madras at six p.m. on the 20th, and remained there nearly twenty-four hours. At Madras we took in a certain number of fresh passengers, as well as a most important personage, a pilot, for without one no ship is allowed to enter the intricate channels of the Hooghly river. One generally pictures an English pilot as a rough old being in a shaggy coat (the Arab pilots in the Red Sea wear an airier costume than this, of course). This, our pilot of pilots, is one in the employ of the P. and O. Co.; and his sole business is to steer all their vessels when making this part of their voyage. He came on board in the jauntiest of black suits, and wearing white kid gloves, which he rarely if ever dispensed with; in fact, till we sighted a certain light he is a man at large; after that, he has sole charge of the ship—the captain may turn round and go to sleep if he likes; he is no one.

The English who first came to this part of the coast were traders and merchants who did not contemplate conquest or dominion; the forts they erected

at various places were simply intended as depositories for their merchandise. It was not till 1689 that territorial acquisition began to be seriously thought of by the East India Company; in that year they sent letters to their agents in this part of India telling them 'the revenue is the subject of our care, as much as our trade.' In this manner, from small beginnings, our vast military and political power took its rise in Bengal. The Company had previously owned certain portions of land round Bombay and Madras, but from this time their agents began to purchase in every city or district any land which the native Princes could be induced to part with; amongst others was a small place on the Coromandel coast, to which they gave the name of Fort St. David. In 1698, the then Viceroy of Bengal sold them the towns and districts of Chutamutty, Govindpore, and Calcutta; at which latter place, after due reflection, they built Fort William. In 1707, Calcutta was made a trading centre; it is now the capital of our Indian possessions and the seat of Government.

The battle of Plassey, fought in June, 1757, was the virtual consolidation of British power in Bengal, and, perhaps, in India also; and a sketch of the events which led up to it, and of the actors in this most important engagement, may not be unacceptable to the reader. Up to that date we were only sojourners in India, and there by sufferance, not by right of conquest. Early in June, 1756, Surajah Dowlah, the then Nabob, who

was a grandson of Aliverdi, a usurper of Patán or Afghan descent, began to feel uneasy at the ascendency of the French and the English in the Carnatic. He had formed exaggerated ideas of the Company's wealth within their factories, and especially took umbrage at the additional strength then being given to the works round Fort William. The Nabob marched down with a force upon Calcutta, captured the English factory at Cosim-Bazar on his way, and urged his men on with such haste that many perished from sun-stroke. On the 16th he arrived in sight of Fort William, and took it after it had held out for several days; its garrison was very small, and only 174 were Europeans. The women and children had been previously placed in boats. The Governor, after a time, seized with a panic, escaped and left the rest to their fate, and on the Nabob's entrance into the place, the horrible tragedy ensued known as 'the black hole of Calcutta.'

Before the news reached Madras, all was lost; but in consequence of this outrage, all the forces, naval and military, which could be collected, were despatched to Calcutta as soon as possible. The former were under Admiral Watson, the latter under Colonel Clive, but his whole force consisted of only 900 Europeans and 1,500 Sepoys, who had hardly landed before they were called upon to fight; the enemy attacked them unexpectedly, and at first gained some slight advantage, but in the end the Nabob's army was unable to cope with disciplined troops; it was

defeated and dispersed, and on Admiral Watson opening his batteries Calcutta surrendered. The Nabob himself, who was at some distance from that city, and had left a Governor as deputy, immediately marched towards it. Clive hesitated to engage in a battle with him, and sent a message to Surajáh, the bearers of which were well received, and terms were proposed which were deemed possible of acceptance by the English.

The Nabob still continued his march, and by the end of January, 1757, he had arrived in the neighbourhood of Calcutta with his whole force, and immediately began entrenching himself. It then became apparent that his motive for receiving Clive's proposals was to gain time. So he was politely requested to withdraw, but refused; and Clive on this determined to attack the Nabob's army. Certain additional reinforcements had increased the English force to 2,150 men, but though they met with severe loss, the English troops were in the end too strong for Surajah. He became disposed to come to terms, and the final result was that the English were to be permitted to fortify Calcutta and to carry on trade, enjoying the same privileges as before the war; we, on the other hand, agreeing to drop our claims for redress, and forego punishment for the outrage committed on British subjects. As soon as this arrangement was completed, the Nabob retired with his troops into the interior.

Another question soon arose, for war having been declared between France and England; our troops besieged and took Chandernagore, which had been strongly fortified by the French, and this enraged the Nabob, who had relied on the support of that nation against us, should he find it necessary. A small body of French troops still held their ground in that part of the country, and reinforcements were expected, but the English insisted that the Prince should banish all the French from his dominions. Meanwhile, divisions arose in the Nabob's camp, and his Prime Minister offered to head a conspiracy against him, provided the succession were secured to himself. By means of a false and a real treaty, Clive made use of this feeling of disaffection for his own purposes—an artifice which most persons can hardly reconcile with their ideas of honour, and which has by some been deemed unwarrantable, whilst others have justified it on the score that it was allowable in this way to counter-work the schemes of the opposite party in a case of glaring and avowed treachery.

On the 13th of June, 1757, Clive, having mustered his troops at Chandernagore, began his march with 3,100 men, of whom barely one-fourth were British. He advanced upon the Nabob's encampment at Plassey, and on the 23rd of that month he found himself face to face with a force of 35,000 foot, 15,000 horse, and a strong battery of artillery. The enemy commenced the attack, but before the day closed they were com-

pelled to seek refuge in flight, abandoning their guns and baggage. If it were not a matter of history, it would have seemed almost incredible that such a small force should have dispersed one so immeasurably superior in numbers. The magnitude of the result of this victory can hardly be over-estimated when we consider its effect, and view it as the starting-point from which we may date the permanent establishment of British power in India.

We reached Calcutta, February 24th, but till past noon on that day there was a doubt whether we should be able to get into port, for the tide was going out, and we had to race it in order to get over a certain bar, which might have stopped our progress till the river was again sufficiently high for our vessel to pass over it. We just did it, however, and landed about 3 p.m. Calcutta is the most English-looking of the three great European capitals of India. Some houses in Chowringhi and other parts of the town are not unlike the detached villas in some of our London suburbs; for they stand alone, each surrounded by a low wall, and having usually trees within this enclosure; but houses which are built in this style are large, and as a rule each flat is occupied by a different family. Whilst we were at Calcutta, our time was chiefly occupied in making purchases of certain things which we could not easily procure elsewhere in India, and we also looked up some old friends, and were fortunate enough to find them before their annual flight to

Simla. The weather had already begun to be hot, the old stagers said—unusually so for the time of year—and a little exertion seemed to go a considerable way in deterring us from much sight-seeing.

One morning we started at 7 a.m., and went to the Zoological Gardens, which are well worth a visit. The climate of Calcutta seems to agree much better with many of the birds and beasts than our northern one. Amongst the rarer animals were wild apes from the Sindh Desert, a long-nosed monkey, said to be worth £300, and some ourang-outangs. A still more uncommon animal is also there, the *Bos frontalis*, or gayal, as it is commonly called, which is found in Cachar, Assam, and the Chittagong districts; its coat is dark—almost black ; and its forehead is massive, with short, thick-set horns. The legs of this animal are short compared with the size of the beast, and the hump commences to rise much further back than it does in the case of the Brahmin bulls and cows, neither is it so decidedly marked a feature. The *Bos frontalis* is now believed to be the progenitor of all our domestic kine, and the one in these gardens is so tame that he came up to the railings of his enclosure to be noticed and stroked. In another part there is a large tiger and tigress, well-known man-eaters, which had been caught in a trap some three or four years ago. This pair of beasts are in the prime of life at present, from which it would appear that it is not only tigers which are old, and incapable of seizing their ordinary prey,

that become man-eaters, as has been frequently stated. These beasts have two young cubs about one year old, and another from two to three years of age. Mr. Schwendler, the Government electrician who is attached to the Telegraph Department, went round the gardens with us; he lives close by, and makes friends with many of the birds and animals. The young two-year-old tiger showed signs of delight on seeing him, rolling itself on its side, and making a purring noise when he stroked it. The collection of aquatic and other birds is a large one. In the parrot-house are two very rare specimens of albino parrots, of a kind whose natural colour is green, with either a crimson head or a purple ring round the neck, but the plumage of these birds is a bright canary colour. Unlike albinos generally, however, their eyes do not seem weak or defective.

The Calcutta Museum has a large collection of geological specimens; its zoological department is, I believe, also well supplied, but, as our time was limited, we confined ourselves to the examination of the archæological portion. In that part are some exquisitely beautiful Buddhist rails, dating from about 250 to 200 B.C. They were discovered not many years ago at Bharhut, a place about six miles from Sutna, on the G. I. P. Railway. Mr. Fergusson says of them that 'they form the most interesting monument, in an historical point of view, known to exist in India.' The upright and the intermediate

rails are nearly all inscribed, not only with the name of the person represented by the figure on the bas-relief, but also with the title or legend; so that the subjects can be easily recognised by those learned in Buddhist remains. The tope at Bharhut is said to have entirely disappeared, but about one-half of the rail was found buried in rubbish. The rail originally surrounded the tope in a circle eighty-eight feet in diameter; consequently about 264 feet in length. Each of the two larger portions in the museum measures about twenty-one feet in length, and about nine feet in height, including the coping. The rail is formed of pillars and bars of red sandstone, sculptured on both sides with designs in bas-relief. Some of the pillars are larger than the others; and the carving on them is in high relief, and consists of a single figure. Between each upright post, or pillar, are three bars, or horizontal rails, each with a disc in the centre, ornamented with a lotus or a female head.

The frieze which unites the posts, is also richly carved. With very few exceptions, the head-dress of all the female figures (which preponderate greatly over those of the other sex) is arranged rather in the style in which it was worn in England *temp.* our Edward III. I was much struck with the life-like expression on the face of one full-length female figure, about four feet in height, which represents a woman no longer in the bloom of youth. She wears an embroidered cap, fitting closely to the head, and her

hair, disposed in one large plait, hangs down on the right side. In her countenance is an air of haughty disdain, and in the turn given to the corners of her mouth is a look of inquiry, as much as to say, 'Who doubts, or who accuses, me ?' Her left arm encircles a small tree ; the right hand is raised, and grasps a branch of the same tree, so that, owing to this position, the palm of the right hand is seen, and on it are sculptured the *lines* inside the hand. In one group a man is represented carrying two water-jars, slung on a pole of bamboos, and the form of the jars, and the mode of carrying them, is the same as that used at the present day. Some life-like monkeys are occupied in different ways: one blows a conch-shell, another holds a cord attached to an elephant, and makes the animal follow him. Tree and serpent-worship is also exhibited on these rails ; a man with a nag or serpent headdress is kneeling down before an altar, behind which is a sacred tree, and out of a lake rises a five-headed cobra, above which is a female figure up to the waist in water, and below, also in water, are several figures, each with a single cobra on their heads.

Between the two portions of the rail, a gateway, or *toran*, as it is technically called, has been placed, which is also of red sandstone. The toran is upwards of twenty-two feet in height, including a *chakra*, or wheel, on the top. It is composed of two monolithic pillars, square at the base up to about eighteen inches. Above this the shaft is carved into four united round

columns. Each shaft has its reeded capital, resembling those of the Asoka pillars, and each capital is surmounted by an animal—some by a lion, others by a nondescript creature not unlike a sphinx. The structure above the capitals consists of four stone beams which rest upon the columns, and project some little distance beyond them at either end. The beams are separated by square blocks of stone, and are richly sculptured on both sides; in the spaces between them are figures and columns at equal distances from each other. The beams diminish gradually in length, counting from the lowest one, which is effected by each successive one projecting less than the one below it. On the top of the whole gateway is a very graceful honeysuckle ornament; and in the centre of it is the well-known *chakra*, or wheel.

In another room there is a collection of sculptures from Gândâra, in the Peshâwur district. Some of the figures on them are very minute, and though not made of a fine kind of stone, the work on them is as delicate as though made of ivory, and thoroughly Greek in character. There are also compartments containing pieces of carving found at Sarnath, near Benares, and at Buddha Gaya, in the Patna division.

At 7.30 p.m. on March 1st, we left Calcutta by railway, and reached Bankipore (the civil station of Patna) at half-past eight the next morning. We had there to take another line of railway for Gaya. Our train should have started at 1 p.m., but when that

time was long past, we were informed that the tender of our engine had got off the rails, and that it might be hours before we could proceed; but in the end the case was not so bad, and we were fairly off about two hours and a half after time, and only met with one delay, when we had to wait for a train coming the other way. We heard afterwards that this is quite a new line, and that it is the normal state of things for the trains to be unpunctual.

In the seventh century, at the time when Hiouen Thsang, the famous Chinese pilgrim, visited Gaya, that district formed a part of the great kingdom of Magadha, which extended on both sides of the Ganges from Benares to Monghyr, and southwards as far as Singbhum. Hiouen Thsang states that in his time the district of Gaya was thinly peopled, though it contained a good many Brahmins and their families. It now forms the most southern portion of the Patna division. In 1872 its population was nearly two millions; of whom 65,301 were Brahmins of various degrees. There are many Mahomedans of various classes, and in the more remote parts of the district are hill people, likewise two tribes of semi-Hinduized aborigines — the *Musáhars*, numbering 60,895, and the *Rajwars*, about 39,484—both of which profess to trace their descent from a pair of divine personages, who, as they say, were born in the Maher hills, a part of the Gaya district. They support themselves in a great measure by jungle produce, also

eking out their subsistence by thieving, cattle-lifting, and hunting. Before going out on a thievish excursion, they adore their first parents, but each of these tribes has besides separate gods of its own. Even those who are well off never hesitate to take their neighbour's property, yet they are employed to watch crops, watercourses, and granaries, for they will not steal anything belonging to their employer, or allow anyone else to do so; but they assert their right to take from their employer's neighbours.

The jungle produce in the district is various, and very abundant, and during the famine which prevailed in 1874, it was estimated that much distress was mitigated or averted by the food which the poorer classes were able to collect in the jungles, for certain creepers which are found there have edible roots, which are boiled and then eaten, and various kinds of fruit also ripen there in their turn. Traces of slavery are still to be found in this district; but it is almost confined to the Kahars, who are palanquin bearers, and the Kurmis, who act chiefly as servants to the *Gayawals*, a class who are the special priests of the holy places at Gaya. To this day a Kahar, whose father or grandfather was a purchased slave, is compelled to serve his lord on the occasion of festivals or of important ceremonials, or else he must send some one to take his place, but this system is, however, on the decline.

Opium is largely grown in the Gaya district.

Patna is the headquarters of one of the two Government opium agents. The cultivators round Patna (like those near Ghazipore, which I described in my former volume) receive advances from Government, and may only dispose of their crop to the Government officials. Indigo and the sugar-cane are also cultivated.

The numbers given as the Brahmin population of Gaya include also a great many who do not belong to the regular or genuine Brahmins, and yet are allowed to rank as such. Of these the most notable are the *Gayawals*, who, according to the article on the tribes and castes of Behar compiled by Mr. C. F. Magrath, affect to be descended from fourteen Brahmins, who were created by Brahma at the time when he tricked Gaya (a pagan monster of great sanctity) into lying down in order that a feast might be held on his body. As soon as he had done so, a large stone was placed upon him to keep him down; but in spite of the force used, Gaya would not be quiet. He struggled violently, and at length it was promised him that the gods would take up their abode on him permanently, and that anyone who made a pilgrimage to the spot, and performed certain ceremonies on him, should be saved from being sent to the Hindu place of torment. What is now performed by the pilgrims is a vicarious ceremony, with the intention of saving the souls of their ancestors; but it is very profitable to the Gayawals, who are treated with great consideration by the

pilgrims, though they are looked down upon by high class Brahmins.

In former times the Gayawals used to be very extortionate towards the pilgrims, and they are still very successful in squeezing paise (a small Indian coin) from them. The Gayawals employ a class of men called Kurmis to travel all over India for them, with the object of inducing pilgrims to come to their sacred city. Some of this class of priests are said to have even one thousand such men in their pay, who receive either a fixed monthly pay, or else a certain percentage according to the number of pilgrims they can attract; and at present, the approximate annual number of them is put at about 100,000. Before starting from his home the intending pilgrim shaves his head and face, makes presents to the Brahmins, and walks five times round his village calling upon the souls of his relations to accompany him. Arrived at Gaya, he goes to one of the large houses in the city belonging to some Gayawal. These houses are all licensed; the number of cubic feet in each room is measured, and, according to the space, so many lodgers may be taken, and a constant supervision is kept up over them under Government authority, to see that proper sanitary arrangements are carried out, and that the regulated number of inmates is not exceeded. The Gayawals may charge the pilgrims as much as they like; no limit is placed upon them in that respect. Gaya was com-

paratively unknown as a place of pilgrimage six centuries ago.

The pilgrims consist of four classes—one class visits *one* sacred spot only, another *two*, a third class *thirty-eight*, and the fourth the full number of *forty-five*. It is necessary that a Brahmin should accompany them to show the way, for each place sanctified by tradition must be visited only in its proper order and on particular days. The whole round occupies thirteen days, though the furthest point is not more than eight miles from Gaya. At each of the stopping places (called *badi* or *pad*, sacred to the foot of some god) the pilgrim should deposit a pinda, or small ball of rice and water, for each of his deceased relations, the attendant Gayawah meanwhile chanting a short prayer. When all the forty-five places have been visited by the pilgrim, he goes to a spot called Achnaibat, where there is a raised stone terrace, on which are two very old banian-trees, and the Gayawals receive their final fees from him here; they then put a wreath of flowers round his neck, and dismiss him with a pat on the head, and the words, 'Gaya suphal,' or 'Gaya yields good fruit.' The pilgrim is now free of these priests; but the Brahmin who has been his teacher and conductor throughout all the ceremonies must also receive his fee, and it has been calculated that the lowest sum which can be spent by any pilgrim who makes the whole round is £4; but Rajahs and rich people occasionally lay out as much as £10,000.

The river Phalgu runs near the city of Gáya; to the east of it is a ridge of hills, and old Gaya, or the original native city, stands on a rocky height between one of these hills and the river; the intervening space between the old city and Sahibgunj, or the European portion, is occupied with modern native houses, so that these two places now join. Old Gaya is a singular-looking place; some of the houses are two, and even three, stories high, which is most unusual in India, where two-storied ones are rather the exception. Some are built of brick, others of stone, and this place was so strong, that though the Mahrattas often attacked, they never captured it. The insides of the houses in old Gaya abound with lovely bits of wood-carving; and the windows and the fronts of the balconies of many of them exhibit much finer specimens of it than we are accustomed to see in old curiosity shops.

The only temple in old Gaya which has any architectural merit, is that dedicated to Vishnupad, or Bisshenpud, as it is locally called. This building is said to be about a hundred years old. Its shrine is a square building, perhaps one hundred feet in height, gradually diminishing in size from the base upwards, and the whole of the exterior of it is deeply carved in horizontal lines, not unlike those on the stylobates of the temples in Southern India. In the interior is a large piece of the natural rock about four feet in diameter, which has the impression of two

feet carved upon it. This sacred spot is encircled by a rim about ten inches in height, which is either plated or coated with silver-leaf. No European is allowed to enter the shrine; but the Gayawal in attendance was obliging enough to place me where I could see the interior details perfectly. The porch leading to the shrine is a large building supported on many columns, above which is a gallery. The form and construction of this ante-temple seem to be most peculiar; the general shape of the interior resembles somewhat the cross of Savoy, and the four arms of the cross have a double colonnade of pillars on each side of them. In the centre is a large dome, and as seen from beneath, each stone composing the dome appeared to lie flat upon and to project beyond the one below it. From this central dome issue four half domes, which serve to cover the four arms of the cross. At the time of our visit eight or ten pilgrims were paying their devotions at the shrine. We saw them go inside the holiest part, and pour water and scatter flowers over the impress of Vishnu's foot, and also make prostrations and repeat certain formulas, after which they came into the porch where we were standing, when each took up one or more brass vessels containing offerings of food, etc, and once more entered the shrine in order to deposit them there. I noticed one man place a small box of lucifer-matches in his tray amongst other offerings intended for the god.

Buddh Gaya is situated about six miles to the

south of Gaya city; and a few hundred yards to the west of the Phálgú River. According to the legend about Buddh Gaya, as given by General Cunningham, Buddha had ascended a mountain called Pragbodhi, to the south-east of Gaya, with the intention of dwelling alone on its summit; but his meditations were disturbed by the tremblings caused by the fright of the god of the mountain. He therefore descended on the south-west side, and walked a distance of two and a half miles to the pipal, or Bo-tree, at Buddh Gaya. In a cave midway, he rested with his legs crossed. This cave is mentioned by the Chinese pilgrim, Fa Hian. The saint remained five years under the sacred fig-tree, after which he obtained Buddha-hood. The tree, which was worshipped till recently as the one beneath which Buddha attained Nirvana, had been dead some little time before it fell down, as we were told, owing to the giving way of the masonry platform which supported it. The pipal, or Ficus religiosa, is said to live only three centuries. The present sacred tree, a seedling of the last, is quite a small one, at most fifteen feet in height, and its trunk is covered with gold-leaf. The quadrangular pyramidal tower at Buddh Gaya is the only part of the original temple which now remains, and is believed to be the oldest building in India. General Cunningham is of opinion that it dates from the first century A.D. It is fifty feet square at the base, and 150 feet in height. Three chambers, one above the other, have

been explored in the interior; it has not yet been ascertained whether others exist. In the opinion of Mr. Begler, the executive engineer, this tower is only the *cella*, or sanctum, of the original temple, which he believes consisted certainly of four, possibly of five portions: 1st, the portico; 2nd, the ante-chamber; 3rd, the great hall; 4th, the vestibule; all of which have now long been roofless; and 5th, the sanctum. The hall, which was two-storied, abutted against the tower.

Mr. Begler seems to understand and to enter *con amore* into the work entrusted to him. He has been already one year at Buddh Gaya, and expects that in another year the restoration may be completed, and it was urgently needed. The tower is known to have been repaired by the Burmese early in the fourteenth century, but some of their masonry had fallen away, and the walls of the original structure also in part required renovation. In order that the work might be properly carried out, it was necessary first to excavate all round the tower, where soil had accumulated to the depth of from fifteen to twenty feet.

A valuable discovery resulted from the removal of this earth; for the base of the Buddhist rail which originally completely surrounded the enclosure, and also portions of the rails themselves, were found. The rails are of red sandstone, and have been set up so as to show their original position. On one of them is a bas-relief representing a man and a woman play-

ing at chess; the board has the same number of squares as our own game. Between the rails and the temple, on the right hand when facing the entrance, the bases of some columns have also been found. This spot is supposed to be the site of a colonnade, which was erected to mark the place where Buddha was accustomed to walk up and down and meditate. On the same side of the building, but outside the rail, are a number of small memorial dágobas, or topes, varying in size. Some are not more than eight inches in diameter; none, I think, more than eighteen inches. Between most, if not all, these monuments is a narrow passage giving access to each on all sides. Many of these little topes have disappeared; but the masonry below shows where they have been. The square base of some of the more perfect ones is ornamented with a band of sculpture about three inches in width, on which are carved numerous tiny seated figures of Buddha.

Near the tower is a large monastery of Suniasis, a class of Hindu ascetics. It has pillars supporting a veranda, which runs round one of its numerous courtyards; these are evidently Buddhist, and have at some time or other been carried off from the ruins of the temple. Curious to relate, in the course of the recent excavations at Buddh Gaya, two or three inscriptions on stone have been found, which are covered with Chinese characters. Mr. Begler has, I believe, sent a rubbing of one or more of them to

England in order that those skilled in such work may see and decipher these interesting relics, but he had not then heard the result of the investigation. One stone of this kind is mortared on to the wall of the Hindu monastery, and the lines appeared sharp and well cut. The objects of this establishment, like those of the one near Conbaconum, are feeding the poor and training disciples. The superior at Buddh Gaya, who is called the *Mahunt*, belongs to the Kshatriya or warrior caste, and its members are all celibates. On the death of a Mahunt there is a meeting of his disciples, and they elect in his room that member of their own body whom they think best fitted for the post. Their choice is, however, generally influenced by the wishes of the late Mahunt, who, before his death, usually names the person he desires should succeed him.

We quitted Gaya at five a.m. on March 5th, not being able to spare more than one day for Gaya city, and another for a visit to Buddh Gaya. In order to make this latter expedition we started at seven a.m., and did not return to Gaya till nearly one p.m., for the road is frightfully bad, though the distance is scarcely more than seven miles, and our horse was changed halfway; but one of the animals we had was decidedly refractory, and though we started in a dog-cart, we made our re-entry into Gaya in a rickety old vehicle which we fortunately picked up on the road at a moment when our horse utterly declined to move forwards, though he was an adept at jibbing.

Alas! best friends must part! The reader of this volume, if he has borne patiently with me so far, may be classed as such; and to his kindly criticism I commend it, sorry that I cannot ask him to accompany me any farther, for from this place we go on to Benares, ground already trodden over and described.

THE END.

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