Madras Railway Company.

Pictorial Guide to its East & West Coast Lines.

By F. Dunsterville.

1902


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Madras Railway Company.

PICTORIAL GUIDE

TO ITS

East and West Coast Lines,

BY

F. DUNSTERVILLE

(THE COMPANY'S CHIEF AUDITOR).

Madras:

HIGGINBOTHAM & CO.

1902.

PREFACE.

SINCE the publication in 1898 of the Illustrated Guide to the Madras Railway, the length of line worked, and to be worked by that Company has very considerably increased, firstly by the taking over of some 500 miles of the East Coast State Railway and then by the construction of 65 miles for the Cochin State and some 140 miles of their own extension from their previous terminus at Calicut up to Mangalore, the principal town in South Canara: at the time of writing (February, 1902) the Cochin Railway is almost ready for opening, while 29 miles of the Coast extension is already open and the rest to Azikhal well advanced: from Azikhal to Mangalore has been sanctioned by the Supreme Government and will very soon be taken in hand.

The present Guide describes and illustrates the 500 miles of the East Coast line, together with a short account of Puri and Bhubaneswar, which are the places most attractive to passengers between Madras and Calcutta: it also contains illustrations and a short description of the people, scenery and buildings on the West Coast between Cochin and Mangalore, with a few places inland from the latter town.

As on the previous occasion, information has been obtained from every available source, but the writer has recently spent some three months in slowly travelling over the whole ground covered in the book, has inspected almost every village and has photographed everything that seemed likely to interest those who may hereafter tour along the same route: the result was a collection of some 300 negatives, the best of which have been selected for

illustrations, but he has also been favoured with the loan of some pictures taken by H.H. The Kumar Rajah of Bobbili, W. Dumergue, Esq., I.C.S., Judge of South Canara and F. Fawcett, Esq., Superintendent of the Government Railway Police.

In place of 40 plates with 42 pictures as in the first Guide, the present volume contains 75 plates with 164 separate pictures: the blocks from which these plates have been printed are the work of Messrs. Wiele & Klein, the leading local photographers, and it is hoped that the results will be considered as partially justifying the encouragement of local talent: the printing and binding speak for themselves.

ROYAPURAM—MADRAS,
28*th February*, 1902.

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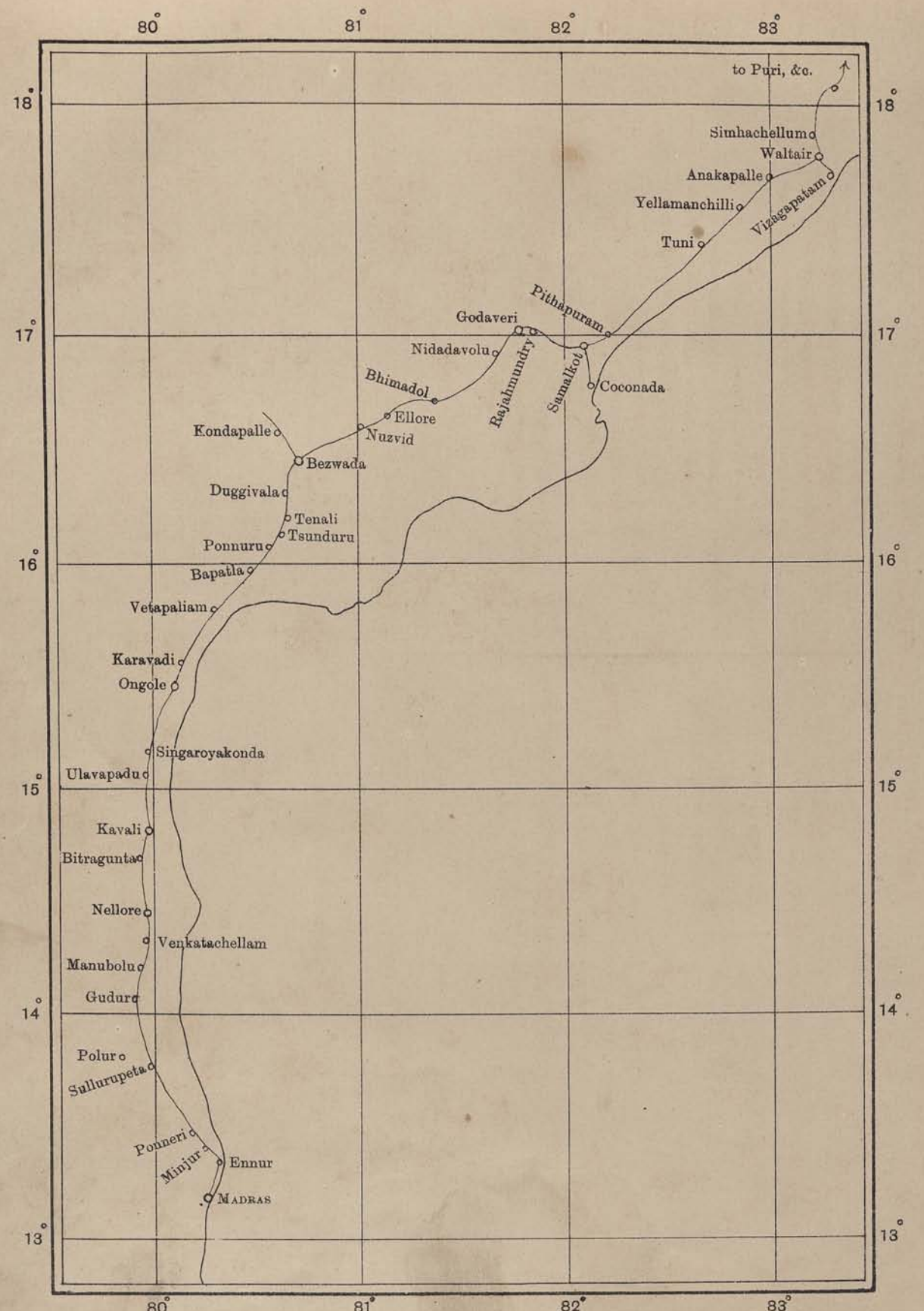

MADRAS RAILWAY—ROYAPURAM STATION.

NEGATIVE BY F. DUNSTERVILLE.

MADRAS RAILWAY

EAST COAST LINE.

THE above line, some 500 miles in length, starts from Madras and runs northward more or less parallel with the coast: it passes through the city of Madras and then through the Collectorates of Chingleput, Nellore, Kistna, Godavari and Vizagapatam. At Waltair Junction, close to Vizagapatam town, it joins the Bengal-Nagpur Railway system, which continues northward to Calcutta through the Vizagapatam and Ganjam Collectorates of the Madras Presidency and then enters Bengal.

At the time of writing all the East Coast (called the North-East line) trains start from the Beach Station (which is a Junction with the metre gauge South Indian Railway) or from Royapuram Station about a mile further north on the Beach road.

The Royapuram Station was the original terminus of the Madras Railway in its earliest days: it is a very stately building, erected in 1856, and is still used for local trains and for Goods traffic arriving by sea. The east end of the building is used for the general offices of the Company, and before many months have passed arrangements will be completed enabling *all* main line trains to start from the Company's Central Station, which is situated on the Poonamallee Road in a more convenient position for passengers.

A view of Royapuram Station is given as a frontispiece.

The North-East line is the property of the Indian Government and until the 1st January 1901, the whole length from Madras to Barang (807 miles) was worked by the State: on the date mentioned the line was divided between the Madras Railway and the Bengal-Nagpur Railway, the former taking over all the line from Madras to Vizagapatam, and the latter the northern section from Waltair Junction to Barang.

As a State line the length Bezwada to Vizagapatam was opened in 1893 and Bezwada southward to Gudur at the end of 1898 and through to Madras early in 1899: the line is standard gauge, 5'-6"; there are two very large bridges on the southern section, one over the River Kistna at Bezwada consisting of 12 spans of 300 feet each, and one over the Godaveri River which consist of 56 spans of 150 feet each. The ruling gradient of the line up to Bezwada is 1 in 200 and northward of that station 1 in 150.

To a certain extent the city of Madras and its inhabitants were described in the original Illustrated Guide published in 1898, but opportunity has now been taken of adding some further details and illustrations to those previously given: the pictures in the former book were 1. Government House, 2. The Surf, 3. A Dancing Girl and 4. The Agri-Horticultural Gardens, and we now add 1. Royapuram Station: 2. Three Pictures of Dancing Girls, more modern ones: 3. The Interior of the Cathedral, the Madras Beach and an avenue of palms: 4. View over the Sea with a Moon, a man with Elephantiasis and a group of Bird-trappers: 5. One of His Excellency the Governor's Body-guard, a youthful Bride, and a second sea-view.

The Royapuram Station has already been mentioned and as a beautiful building it speaks for itself.

1.

3.

MADRAS

DANCING GIRLS.

NEGATIVES BY F. DUNSTERVILLE.

Most, if not all, of the Dancing girls are attached to the principal Hindu temples: they dress themselves in brightly coloured garments of richest silk with gold embroidery and the largest amount of jewellery they can obtain, they perfume their persons to a considerable extent and dress their hair into one long plait into which are woven strongly-scented flowers.

They are permitted to eat meat and need not necessarily be teetotallers: no ceremony is complete without their presence and at all principal religious festivals a Nautch is one of the most important features.

Many of them are pretty in face and delicate in form, with very symmetrical figures: dedicated from child-hood to unchastity they usually show in public a modesty of demeanour which could hardly be expected from them.

Their dances are monotonous and Europeans speedily get tired of witnessing them, but our native fellow-subjects will patiently sit for hours at these performances, thoroughly enjoying themselves.

The pictures of the young people now given were taken during the recent Xmas Fair in the People's Park and show their costumes and jewellery from various points of view: *vide* Plate No. 1 (1, 2 and 3).

St. George's Cathedral is a handsome building as will be seen from our illustration: to unaccustomed eyes the punkahs may perhaps detract somewhat from its appearance, but they are much appreciated by those who worship there during the months of April, May and June, when the thermometer is 100° or over. Plate No. 2(1).

Madras from the sea is not a very striking place; the beach being so very flat, the buildings do not show up well, but a closer inspection will prove that we are not quite destitute of such things as are worthy of notice, we may mention Royapuram Station, the Post and Telegraph Offices, the new Bank of Madras, the Law Courts and many others more in the town which are not visible from the sea: *vide* Plate 2(2).

The avenue shown in Plate No. 2(3) is bordered by Palmyra palms, which are very common in Madras and which, while being picturesque when young or in clumps, are also very useful, there being but little of them not capable of being put to some good use: the produce may be shortly stated as toddy, sugar, timber of a sort and leaves for fans and thatching of houses.

Elephantiasis is not a very common complaint on the East Coast, at least nothing like so common as on the West Coast where it is known as "Cochin leg," but it is a curious fact that the writer during a recent tour of some 6 weeks through the villages of the East Coast saw several persons afflicted with this disease, while in a tour during November and December of 1901 along the West Coast for an equal period not one single case was seen: the specimen shown was found in Madras. Various causes are assigned for the disease which is apparently an incurable one, it commences with fever and pain in the leg extending upwards to the thigh, the symptoms gradually subside leaving a thickening of the cuticle which remains and continues to increase in size and induration with every attack of this peculiar fever: see Plate 3(2).

Bird-trappers, see Plate No. 3(3), are a very picturesque but dirty people, their language is a mixture of Telugu and Urdu, but those who visit Madras can speak Tamil of a

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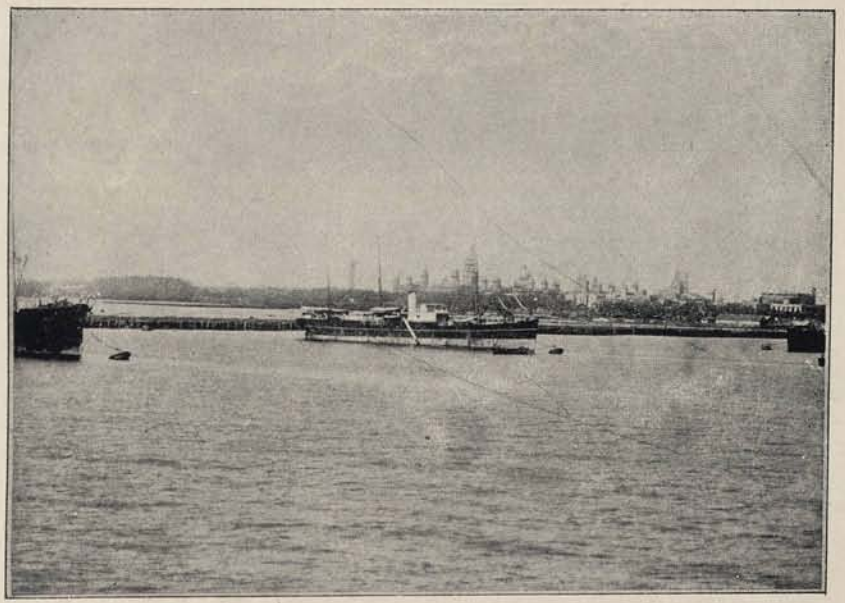

3.

MADRAS.

1. ST. GEORGE'S CATHEDRAL.
2. MADRAS FROM HARBOUR.
3. A PALMYRA AVENUE.

NEGATIVES BY F. DUNSTERVILLE.

sort. They are said to be Kshatryas by descent and are a strong and hardy race; their women, when young, are rather good-looking, but they age very rapidly and soon get haggard and wizened. Their clothing is very gay in colouring, but scanty in quantity and ragged in condition: apparently they never wash or take their clothes off, but throw them away when too tattered to hold together. They wear strings of shells and polished bits of metal, and brass bangles, married women wear the bangles between the elbow and shoulder, unmarried ones between the elbow and wrist, the married women also wear ear-ornaments. These people are frequently to be seen in Madras selling peacocks and other birds which they catch in the jungles and forests of North Arcot.

The picture of one of His Excellency's Body-guard Plate No. 4 (1) speaks for itself. They are an exceedingly picturesque body of men, with gay uniforms, shining spears and fine horses.

The marriage customs of Hindus are much too complex to find room in such a book as this, but an attempt is made here to give a short precis of the details given at length in the Rev. Mr. Padfield's "Hindu at home": in former days while Sudras, the lowest of the four castes, had to be content with wives of their own caste, the higher ones could take a wife from the lower castes in addition to one of their own, thus a Vaisya could have a Vaisya and a Sudra wife, a Kshatrya could take one of his own and a Vaisya and a Sudra wife, and a Brahmin one of his own with a Kshatrya and a Vaisya wife, but now none, especially a Brahmin, dare marry out of his own caste. In spite of this religious sanction however, it is now a comparatively unusual thing for a Hindu to have more wives than one, and in cases where a second wife is to be found, it is almost always for the reason that the first wife has not presented her husband with a son.

The law-giver Manu gives some quaint directions as to the selection of a suitable wife, he says (speaking to the man) "Let him not marry a girl with reddish hair nor with "any deformed limb ;*** nor one either with no hair or with too much ; nor one immode- "rately talkative**. Let him choose for his wife a girl whose form has no defect ; who has "an agreeable name ; who walks gracefully like a phenicopteros or like a young elephant, "etc., etc."

Most marriages are arranged, particularly between near relatives, when the boy and girl are mere infants, but when that is not done the parents begin to look around for a suitable person when the proper time for marriage is drawing near.

As a rule, the young people have no voice whatever in the selection of each other and this is not a matter for surprise as Hindu girls are married at an age when their European sisters are usually occupied solely with dolls and toys : when the marriage is finally decided upon, a suitable day is fixed upon for the formal betrothal, it must be a lucky one and is not settled without consulting an Astrologer or the Purohita (family priest) : a few friends assemble and the boy's father hands over certain presents to the girl, such as jewels, cloths and a ring : the ring is put on the third finger and the girl is blessed by the elders who say "May you be like Lakshmi, happy and prosperous."

Marriages, the real ceremony, usually take place during the five months—February to June, both inclusive, which are considered the most propitious : it takes five days to do the thing properly and at the end the bride is supposed to stay for three days in her husband's house and is then taken back by her parents and remains with them until she has attained a fit age to discharge a wife's duties—when this time arrives more festivities take place and

after a few days thus spent she is taken by her husband to their own home which they henceforth share.

The young lady shown in Plate No. 4(2) had very recently joined her husband and was about twelve years of age.

Illustrations No. 3(1) and No. 4(3) require no description.

In the former Guide it was stated that the census of 1891 showed that the population of the City of Madras was 452,518 and that probably in 1898 it was over the half-million: since 1898 another census was taken and that showed that the population was (early in 1901) over the half-million, that is 509,397: full details are not yet available, but it is probable that the proportion of the various races and religions remains about the same.

The East Coast line after leaving Royapuram Station runs on the old Madras Railway lines until it reaches Washermanpet, where it branches off to the north passing a few small stations of only local interest: at the 5th mile it reaches Tiruvottiyur Station which is embowered in a dense growths of Cocoanut palms and other handsome trees, about a mile from this station is found the noted Hindu temple dedicated to "Sri Tyagaraja Swamy," where a feast takes place every Friday, which is attended by many worshippers from Madras.

In the month of February-March the Brahma-Utchavam is here celebrated, ending with the famous "Molugadi Servai" when some 50,000 pilgrims are present; this is followed in April by another Brahma-Utchavam of "Vattabali Nachiyar" lasting 15 days, which is also largely attended.

About a quarter of a mile south of Tiruvottiyur is Kaladipet with the Vishnu temple of "Sri Varadaraja Swamy" whose feast takes place in May: there are a good many choultries near the station for the accommodation of pilgrims and travellers.

At the 10th mile Ennur is reached: here there are a good many bungalows for European residents and a few years ago the place was looked upon as quite a sanitarium and much resorted to in the hot season, but for some reason or other it has now lost its former good reputation and fever seems somewhat prevalent, possibly in the construction of the railway line and bridges the muddy bottom of the backwater was stirred up and as the houses are mainly built on the banks of this sheet of water the malarial germs were released from their muddy home and fled to the houses for refuge: the backwater is about one and a half miles long by half a mile broad, one clear sheet of water fringed with palm topes and bamboo clumps.

There is an important fishing village here and also the headquarters of the Salt department of the district: indeed from the 11th mile the railway line runs between extensive salt-pans for a considerable distance, the process of manufacture is given somewhat fully in describing a visit to a Salt Factory in the Nellore District and visitors are referred to pages 23 to 26 for a perusal of it.

There is also a good business done in the neighbourhood in the cultivation of casuarina plantations, which provide Madras with a fairly large proportion of its firewood-supply.

Minjur, the next station at the 16th mile, is alongside a small village of that name: here there is a small temple of local renown, which possesses a good-sized processional car in a fair state of preservation.

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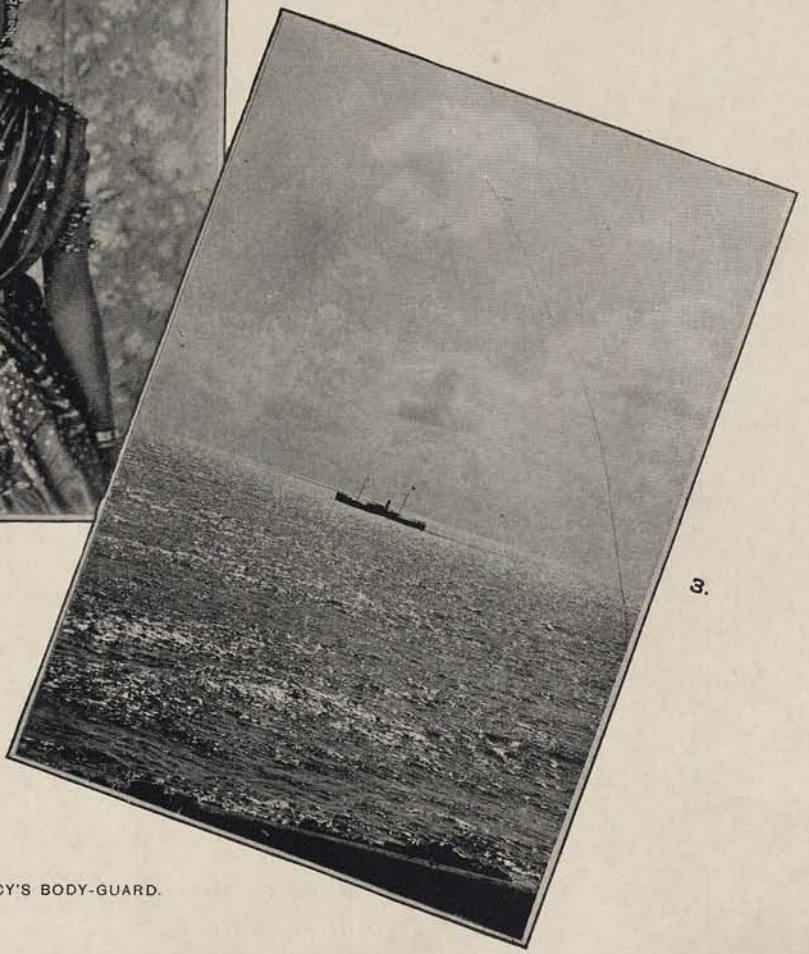

MADRAS.

1. ONE OF HIS EXCELLENCY'S BODY-GUARD.
2. A YOUNG BRIDE.
3. OVER THE SEA.

NEGATIVES BY F. DUNSTERVILLE.

Ponneri, at the 22nd mile, is the headquarters of the taluq of that name which is the most northerly portion of the Chingleput Collectorate: it is a large town and comprises the villages of Kummangalam, Ponneri and Temvoypadi.

There are two Hindu temples in the place, neither of much account. The Siva temple is on the west side of the railway and festivals are held here from time to time and on these occasions, the shrine is decorated with flowers and wreaths of paper rosettes. The Vishnu temple is on the east of the line and is rather larger than the other, but from an architectural point of view is very similar, both being enclosed within four high walls containing the principal vimana with a few small muntapums dotted about in corners. Plate No. 5(1) gives a view of the courtyard of the Vishnu temple with some Brahmins in attendance.

Both temples have a 4-pillared muntapum in front of the principal entrance and a processional car: before the railway was built the presiding deities at these two temples used to visit each other on their processional cars, but this cannot now be done as the bridge over which the line passes is not sufficiently high—they have however got over the difficulty by preparing a small car, which is low enough to allow of its going under the bridge without touching the girders.

There is a great deal of paddy cultivation in the neighbourhood, the water being obtained from the River Aram which flows to the northward of the village station. Ponneri is a very dreary and uninteresting taluq, consisting of an almost unbroken flat of paddy fields and desert plain, while its eastern and northern borders are covered with salt swamps and low-lying sandy tracts, giving to this part of the country an appearance of desolation which reminds one of the neighbourhood of the Dead Sea.

About 10 miles north-east of the station is the old Dutch Settlement of Pulicat: it was their first piece of property in India and in 1609 they built a fort there and called it Geldria. It was taken by the British in 1781 and finally occupied by them in 1795: the name of Pulicat is derived from "Paliyaverkadu," the jungle of old mimosa trees; it lies at the southern extremity of an island which divides the sea from the large lagoon called Pulicat Lake which is some 37 miles long and from 3 to 11 in breadth.

This salt-water lake is subject to the tides and was probably first produced by an inroad of the sea during a cyclone: it is connected with the town of Madras by Cochrane's Canal and in a similar way with the more northern parts of the Presidency.

At one time, there was a considerable trade between Pulicat and the Straits Settlement, but this has totally disappeared and the only thing remaining of any permanent interest is the old Cemetry which Sir Charles Trevelyan, when Governor of Madras, rescued from decay and which contains many tombs well carved, some of which are about 350 years old.

Arni, a village in the western part of the Ponneri Taluq, used to be very celebrated for its extremely delicately woven muslins, but, sad to say, the art of making these has been totally destroyed by the imports of cheap Manchester goods and even the knowledge of how they were made has completely died out.

There is a picturesque village by the Kavaraipettai Station at the 27th mile.

Tada, at the 44th mile, is in the Nellore Collectorate: it has a large trade in firewood brought from Sriharikota, which is a long low island washed on the east by the sea and on the west by Pulicat Lake, it is nothing more than a bank of alluvial and marine deposits rising throughout only some few feet above the water level.

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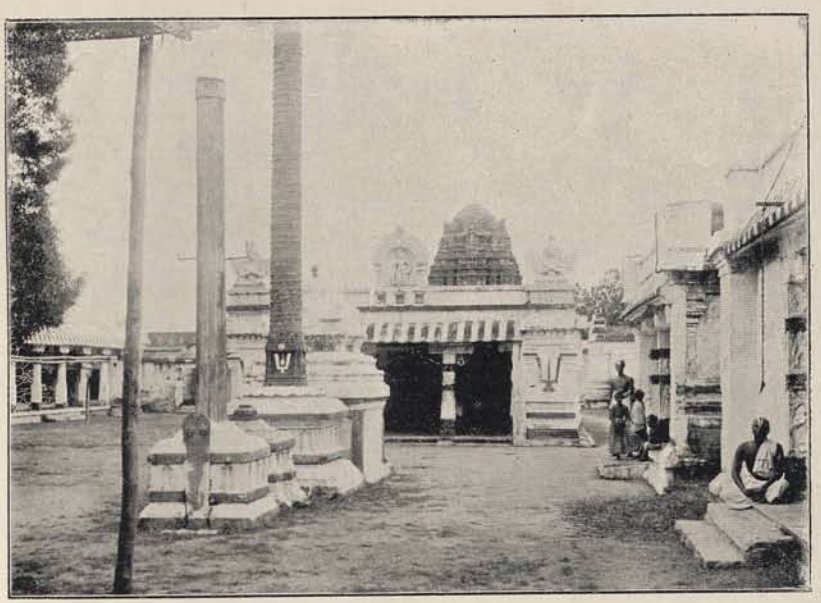

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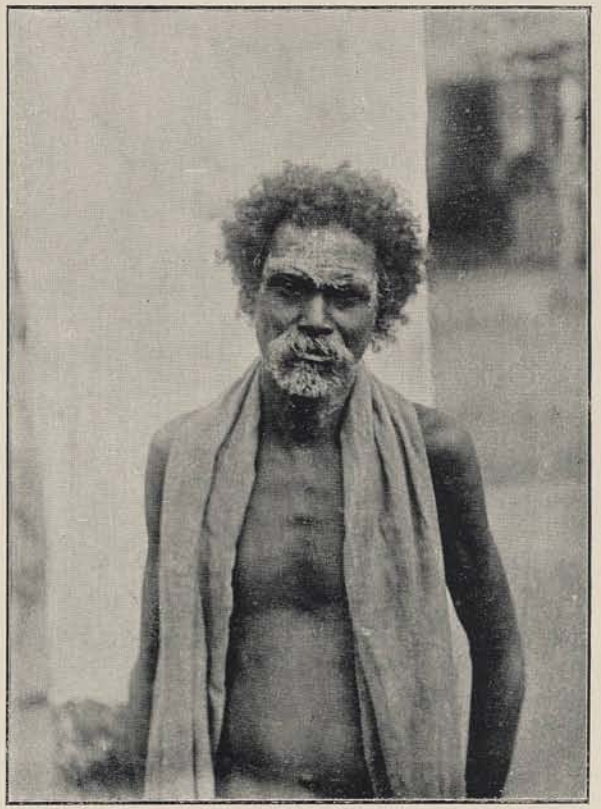

1. PONNERI—VISHNU TEMPLE.
2. MANNAR-POLUR—TEMPLE EXTERIOR.
3. DO. —A BEGGAR.

NEGATIVES BY F. DUNSTERVILLE.

It is covered with dense jungle and forms one of the chief sources of the firewood-supply for the Madras market: the trees grow here with a luxuriance unknown in any other part of the District, there is but little land cultivated and that little almost entirely with the aid of water, for the soil is almost pure sand: along the side of the Pulicat Lake a narrow strip of land was under rice cultivation.

Its climate is considered unhealthy by those from other parts of the District and there is a considerable number of people afflicted with elephantiasis.

There is a settlement of Yanadis at Sriharikota, who collect the jungle produce such as honey, bees' wax, gum, etc., for Government who pay them for their labour: most of the firewood is conveyed to Madras in boats down the canal.

The Nellore Collectorate is 170 miles from north to south and 70 miles from east to west: the area is 8,752 square miles and the population was 1,497,987 at the census last year. The general aspect of the coast is that of a sandy plain with large tracts of jungle interspersed with cocoanut and palmyra palms: inland the country is more hilly, but there are few eminences with an elevation exceeding 400 feet above the level of the sea, excepting the Udaigiri Droog which rises to about 3,000 feet. The coast taluqs are fairly prosperous, the villages are a good size and generally contain some tiled houses, handsome topes are planted near and land fit for cultivation is nearly all taken up: to the west however the picture changes, large tracts of low scrub jungle, diversified with rocky hills and stony plains, form the distinctive features of the country. The villages are poor, topes rarely gladden the eye of the traveller and pure water is an almost unknown luxury. Small tanks obtaining an uncertain supply of water from local drainage, irrigable land constantly thrown

out of cultivation and the stunted crops grown on a hungry soil mark the difficulties against which the ryot strives to gain a precarious livelihood.

After leaving Tada, the next station (at the 51st mile) is Sullurupeta, here a little way to the north of the station is a fine grove of mango trees and a flourishing village: belonging to the village is a Sudra temple where anyone is apparently allowed to enter, even Europeans and Pariahs. It is merely a square building some 30 feet wide, with an elongated dome over the vimana and ornamented at the top corners with some wild-looking creatures in plaster : there is a portico in front under which are placed two lingams as objects of worship, these are the usual things in a *Siva* temple, but the man in charge (he was not a Brahmin) said it was a Vishnu temple, but could not explain the inconsistency. They were decorated with flowers and leaves, and well soaked with oil and ornamented with sundry dabs of bright red paint and bits of gold leaf. The interior is a hall rudely painted with large figures in colours and inside this is a recess where the image of a goddess is to be seen, painted in colours and decorated with flowers.

Mannar-Polur, so called to distinguish it from other Polurs, is some two-and-a-half miles from the railway station and it is advisable to obtain one of the ordinary bullock-carts to do the journey in : the road is exceedingly good and for the greater part of the distance is a portion of the high-road between Madras and Bengal, but at about two miles from the station the road to Mannar-Polur branches off from the main road and thereafter is a mere track across the open country. The main road is exceedingly pretty and picturesque and a view of a bit of it is given in Plate No. 6(2) ; it is not however any prettier than hundreds of miles of similar roadways throughout the Presidency.

The track crosses the River Kalinga before reaching the village, which is a part of the Venkatagiri Zemindari: it appears to be fairly flourishing and nine-tenths of its inhabitants, as is the case in the great majority of villages throughout India, seem to have nothing important to do and can always devote their attention to any European that happens to visit their neighbourhood and crowd round him by dozens, especially if he has a camera.

The place is only celebrated for its temples of which there are two—one, a Siva temple, is a plain square structure of no particular architectural interest and the other, a Vishnu temple, dedicated to " Malhakristnaswamy " and this is painted and decorated to a considerable extent.

Europeans are not permitted to go beyond the front gopuram, but the view one obtains from that spot does not create any sense of loss in one's mind. In front of the temple is the usual 4-pillared muntapum and beyond this is a wide street lined with houses evidently occupied by well-to-do inhabitants, and the view of the temple and its surroundings from half way down the street was sufficiently picturesque to satisfy one that the time occupied in travelling from the station had not been altogether wasted—*see* Plate No. 5(2).

The sculptures on the gopuram itself are more decent than those on many other village temples, but even here the architect found it a difficult matter to wholly restrain his original ideas: at each corner of the enclosure wall is a large figure of a winged man with a somewhat ferocious face and an eagle's beak in place of a nose.

This place, like most others afflicted with any reputation for sanctity, has more than a fair share of beggars and Plate 5(3) gives a picture of one of this very numerous class. In India the principles regulating almsgiving are widely different from those of the west, for

if a man happen to belong to a certain section of society or if, indeed, he chooses to abandon all honest toil and set himself up in business as a mendicant, pure and simple, then, according to the Hindu theory, it is a duty to part with one's substance in his behalf, quite irrespective of other and more righteous considerations.

The beggar's cry " My Lord, My Lord, Charity is success, Charity is success" exactly expresses this idea : the mere giving is meritorious quite apart from the worthiness of the receiver and when he is going his daily round he must not be denied under pain of all sorts of possible evils to the non-giver !

The susceptible tourist must be careful how he visits Mannar-Polur, for the fair inhabitants, in the person of the Temple dancing girls, have apparently a habit of swooping down on the unprotected European, and ransom has to be paid before the victim can obtain his release : Plate No. 6(1) will show the tourist what he may expect in the way of brigandage !

There is a great deal of cultivation in the neighbourhood in the way of rice and ragi, and here and there may be seen peculiar pointed stacks covered with straw thatching in which are stored quantities of grain, under the impression that, if kept for some twelve months in this manner before being boiled for food, it becomes more healthy and nourishing.

Quantities of cattle and sheep are met along the roads, but the quality seems poor : the writer however paid his visit towards the end of the hot weather when little or no grass was obtainable and the scarcity of food may possibly account for the poor condition of all the animals at the time.

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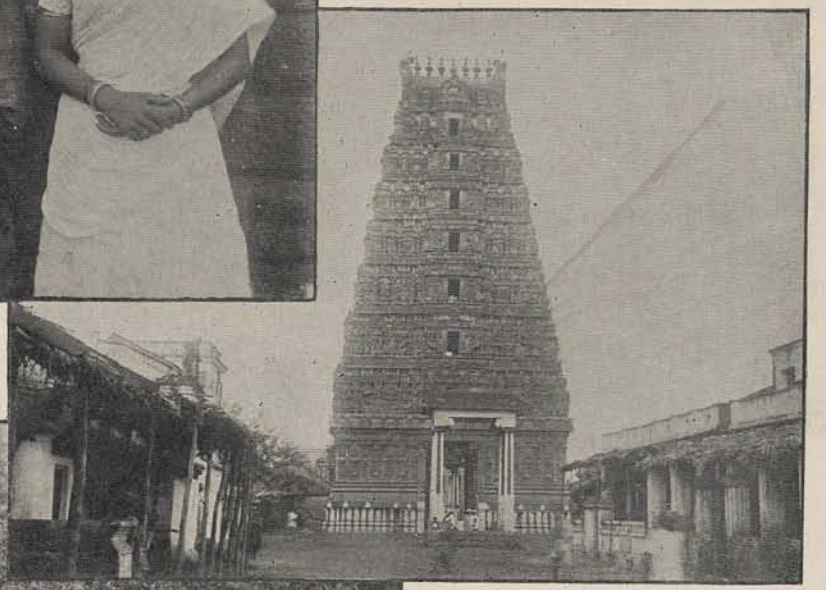


2.

1. MANNAR-POLUR—DANCING GIRLS.
2. ON THE BENGAL ROAD—50TH MILE.
3. NELLORE—TEMPLE GOPURAM.

NEGATIVES BY F. DUNSTERVILLE.

After leaving Sullurupeta the country is not very interesting, for it is a good deal covered with scrub and small bush : Nayudupeta at the 68th mile is the headquarters of a Zemindari Tahsildar and here the roads from Madras, Nellore, Kalahasti, Venkatagiri and Kota all meet : there are a good many topes here and there, and a Travellers' bungalow and a Local Fund Hospital will be found.

At Kadived (80th mile) there are the remains of an old Rohilla Fort.

Gudur Junction, at the 85th mile, is where the South Indian Railway joins our North-East Line—travellers from one line to the other have to change trains here, the South Indian line being metre-gauge as against the 5′-6″ of the Madras Co. Gudur is the headquarters of the taluq of that name and the residence of the Head Assistant Collector of the Nellore District : nothing of interest is found here. Its population is 17,251.

Manubolu, six miles from Gudur, is a large Zemindari village, and the seat of a Deputy Tahsildar.

Venkatachellam, at the 99th mile, is a village with a population of about 1,000. About four miles from this station on the road to Kristnapatam is the village of Sarvepalli where there were the remains of an old Rohilla Fort with two stone tanks : the stones however have been removed for other building purposes and the site is now covered with thick jungle and nothing is visible. There is a large tank by the village and in the season very good shooting can be had here.

Nellore, ten miles from the last station, is the headquarters of the Nellore Collectorate : the town stands on the site of an ancient forest known as Dandaka Aranyam (wilderness) and it is said that in days of old another large town once stood on the ground

now occupied by the suburb (Durgametta) where Europeans reside, the name of it is said to have been Simhapuram, or Lion Town, a name possibly derived from the lions living in the old forest.

The present name of the town of Nellore is derived from an old tradition concerning the worship of Siva, in which it is related that a lingam was found under a tree called Nellichettu (*Philanthus emblica*). The town is 107 miles from Madras by road and 109 by rail from Royapuram Station, it is situated on the south bank of the river Pennar about eight miles from the sea. Its population at the 1901 Census was 32,040.

There is a fort here, but it is in ruins and very little remains of it : in 1757 it was occupied by Nuzibulla, a brother of the Nabob of the Deccan : the latter appealed to the British for assistance and in April of that year a force was sent to Nellore under the command of Colonel Forde. The fort was assaulted on the 5th May but without success and the attacking force had to retreat : there was no further attempt made to take the place as Colonel Forde was ordered to return at once to Madras, as the French troops had begun offensive operations in the south at Trichinopoly.

Nellore was subsequently acquired by the Nabobs of the Carnatic and in 1801 it was ceded by treaty to the British Government by whom it was placed under the orders of the Madras Presidency.

The town is a large one, covering a considerable quantity of ground : it is built very irregularly, some parts being very narrow and crowded, while other parts (particularly those occupied by the Europeans) have spacious and well-kept roads lined with rows of shade-giving trees : there would appear to be many wealthy men among the native inhabitants and, on the

whole, the town is above the average for cleanliness and healthiness. The country round the town is open, on the west is a large tank and in and around the house-compounds are extensive rice-fields watered from the tank and from the irrigation canal provided by the anicut crossing the River Pennar just outside the station yard. South of the town the country is somewhat hilly and covered towards the west by small brushwood.

In the European part is the usual Club-house with billiard-room and tennis-court, and just outside the Club compound is a fairly spacious *maidan* on which the inevitable golf links have been laid out.

The climate of Nellore is hot, but healthy; the rainfall is light, averaging something under 30 inches in the year: it gets both south-west and north-east monsoons, the rain being divided between the two in about equal proportions, the former rains fall in July to September and the latter in October to December.

There is a Church of England place of worship in Nellore, built in 1854—56 by public subscriptions, chiefly obtained through the exertions of the then Sessions Judge, Mr. F. H. Crozier, and his zeal is acknowledged and recorded by an inscription on the chancel windows: there is an old cemetery here, the earliest tombs dating from 1785. Several Missionary Societies have quarters here and do good work, the American Baptist Telugu Mission being particularly energetic and capable.

Not much of an antiquarian or artistic nature is to be seen here, the streets and general views are precisely the same as are found in almost every part of Southern India: there are two Hindu temples, whose gopuras stand out above the houses and are landmarks for many miles round, the larger of them is in the most crowded part of the town and its

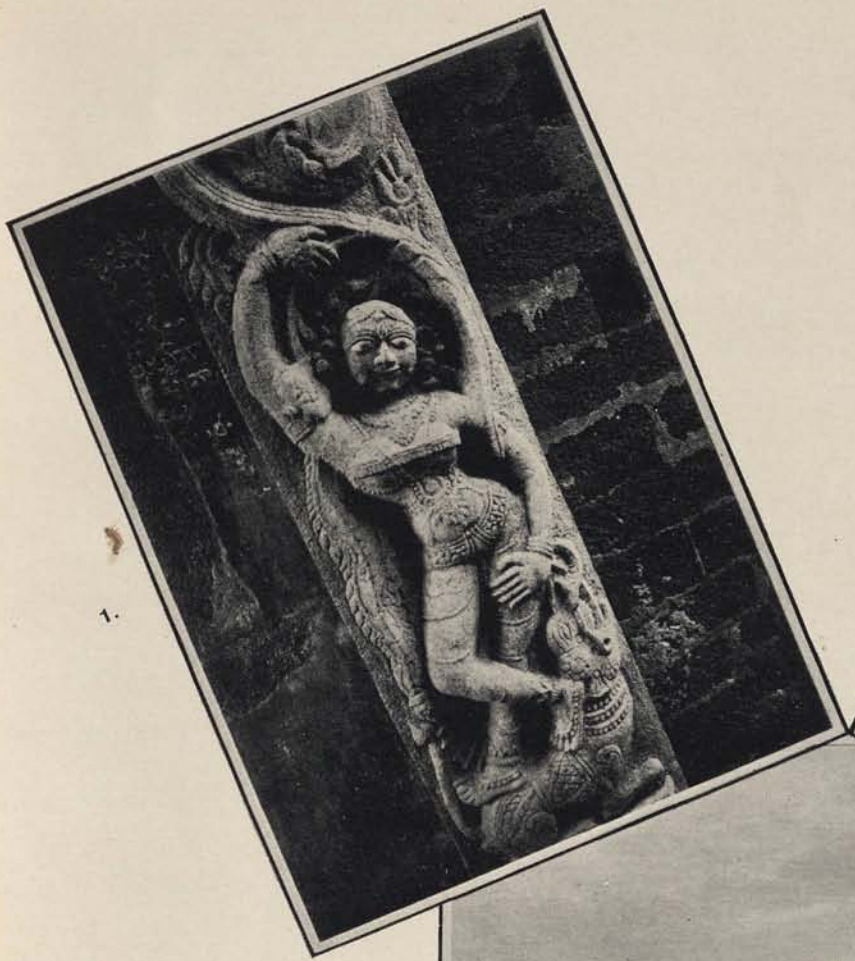
tall gateway is shown in Plate No. 6(3) : the other one, not so large or so well-kept, but much more picturesque, is more out in the open country towards the large tank previously mentioned : this one would have been selected for illustration, but the sun was in the wrong place for photography and time was limited.

Until one reaches Alluru Road there is nothing of interest to mention, and even of this place all that can be said is that it is the centre of a large rice-growing district with a population of some 7,000 persons : the village is 5 miles from the Railway Station (126 miles from Madras) and is the headquarters of a Deputy Tahsildar and an American Mission Station.

Four miles farther north is Bitragunta, a small place with a little over a thousand inhabitants : it is however celebrated for the possession of a Hindu temple placed on a hill some two miles north of the station on the west side of the line. It is very easily got at either by a good cart road (vehicles obtainable) which runs parallel with the railway and eventually takes one to the village at the foot of the hill on which the temple is built, or by a somewhat shorter route alongside the line and then straight across country for about a quarter of a mile.

At the foot of the hill, which is about 200 feet high and easily accessible, is a four-pillared muntapum and thence a flight of wide steps of laterite blocks takes one to the top.

Reaching the Temple enclosure one finds a massive stone gateway, out of the inner faces of which are carved four female figures, almost exactly similar to those found in the Vijayanagar temple of Rama Ishwara at Tadpatri, the details and pose are so alike as to lead one to suppose that the same architect was the designer of both structures, see Plate



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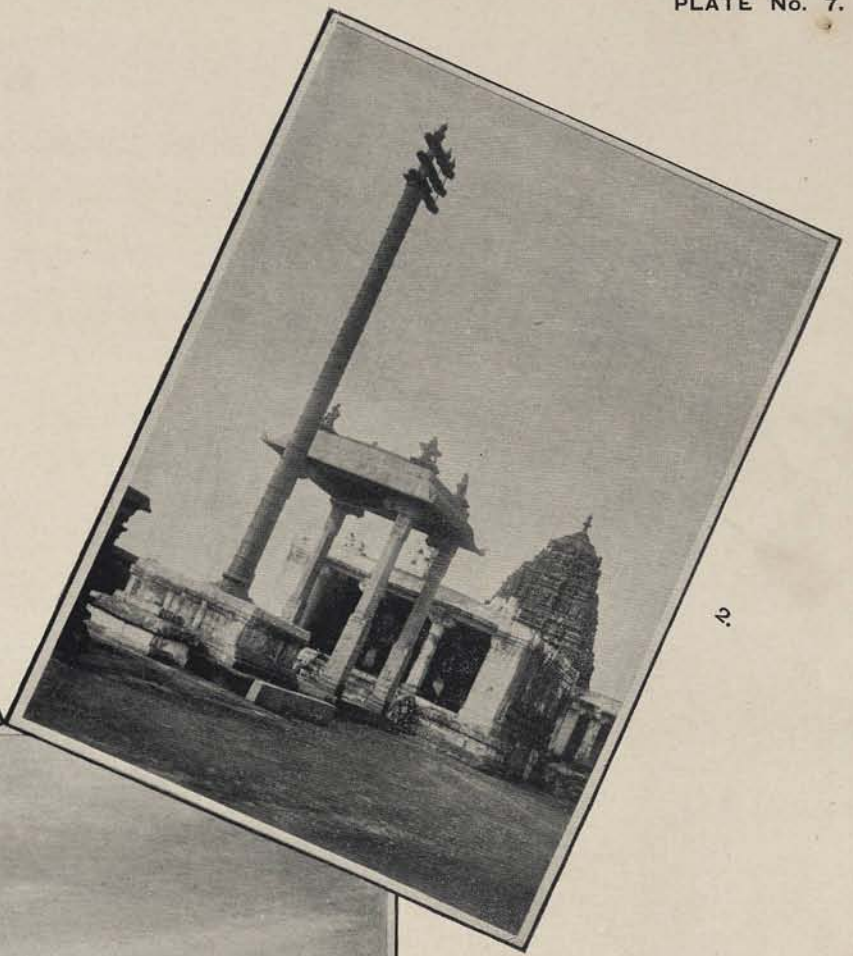

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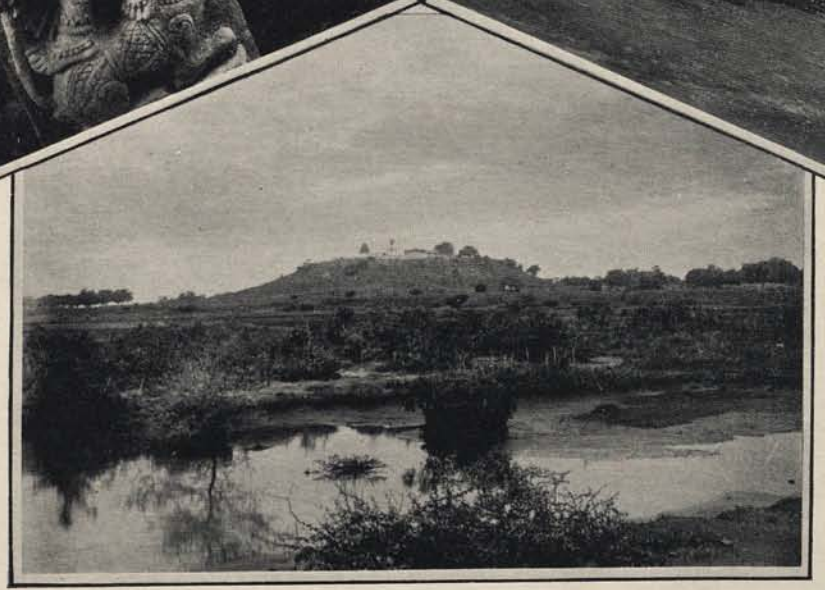

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1. BITRAGUNTA—CARVED FIGURE IN GATEWAY.
2. DO. —COURTYARD OF TEMPLE.
3. DO. —TEMPLE FROM RAILWAY.

NEGATIVES BY F. DUNSTERVILLE.

No. 7(1) in this book and compare the figure with that shown in Plate No. 34 of the former Illustrated Madras Railway Guide.

The temple is dedicated to Vishnu under the name of Venkataswaraswamy and, according to local tradition, it was built by Narada Maha Muni, but enlarged and embellished by Gaura Mamba, a Princess of the Langula Gazapatti dynasty which ruled over a great part of the Deccan in the 16th century, with its headquarters at Udayagiri.

The renewals and decorations were evidently not finished, as upon several of the pillars can be seen the faint outline of the floral tracery work, delineated just sufficiently to enable the workmen to carve the designs to a depth sufficient to display their beautiful curves : these floral designs are also almost exactly similar to those at Tadpatri and as the Vijayanagar Kingdom was at the height of its glory at about the time when it is said the work at Bitragunta was taken in hand, it is quite possible that the workmen, after finishing their work at Tadpatri, travelled on to Bitragunta to undertake the decoration of the local temple.

The temple is enclosed by a high stone wall of massive proportions : the court-yard contains a vimana to which is attached a muntapam : the shrine has some of the usual figures scattered over its roof, but the details are much weather-worn : there are three or four other structures in the enclosure, but only on one is any attempt made at decoration, and it is on this one that the traces are observable of an intention to carve each pillar with floral patterns : Plate No. 7(2) gives a general view of the courtyard.

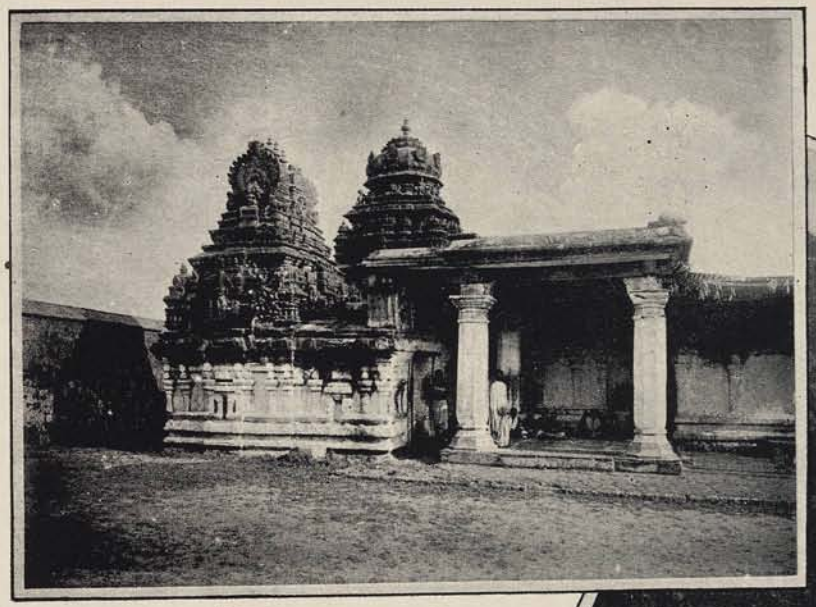
The village is one of the usual sort and in no way pretty : the hill and its temple is the only conspicuous feature and they are visible for many miles round : Plate No. 7(3) shows the hill and temple as seen when running past in a train.

Kavali, 140 miles from Madras, is a large town containing nearly 6,000 inhabitants : it is the headquarters of the Tahsildar of the Kavali Taluq : it possesses a travellers' bungalow, a native choultry and a hospital.

There are three temples in the town, the Siva and Vishnu shrine are quite in the middle of the place about one mile from the station : the former is the more picturesque of the two but seems doomed to early ruin owing to the many trees and shrubs that are growing out of cracks in the walls, the latter is merely a plain stone building alongside a large tank.

Close to the railway line, about a quarter of a mile north of the station, is a village temple dedicated to a goddess Kalukolamma—the origin of this goddess was probably some unfortunate Hindu widow who performed Suttee on this spot and was subsequently deified. The building has recently been restored, having been added to at the same time by an arched verandah built in front of the former structure : probably further additions will be made and it may eventually blossom into a large temple as it is reported that some local dancing girls, who had been robbed of a considerable quantity of valuable jewellery, had vowed 10 per cent. of any recoveries to the goddess and that consequently they had recovered the whole of the lost property : a new kind of burglary insurance !

Brahmins are numerous and influential in Kavali, as elsewhere ; there are also many Mahomedans, some of whom are quite wealthy : the sea is only some $5\frac{1}{2}$ miles distant by a good road and on the coast there is a Government Salt Factory. On the west side of the line a road leads to Udaigiri some 50 miles away, and passes alongside several mica mines and a copper mine of some note.



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1. KAVALI—KALUKOLAMMA TEMPLE.
2. ULAVAPADU VILLAGE TEMPLE.
3. SINGAROYAKONDA—TEMPLE INTERIOR.

NEGATIVES BY F. DUNSTERVILLE.

In Kavali there is one of the American Baptist Mission branches which, though but recently started, is gradually extending its work in all departments.

There is a Mission House at the next station also (Tettu, 9 miles further on) and a pretty temple on a slight eminence some half mile north of the station : much cultivation goes on in this neighbourhood and everything seems to flourish.

At Ulavapadu, at the 158th mile, the only thing worthy of notice is a Hindu temple in the village about a mile from the station : this was under repair when recently visited by the writer, the gopuram with its mass of sculptures undergoing renewal in plain white chunam. It is a Vishnu temple and from a little distance forms a conspicuous and picturesque object, towering over the village amid a mass of fine trees: distance in this case truly lends enchantment to the view, for a closer inspection shows that among the many harmless objects depicted in the sculpture are more than usually filthy obscenities which disgrace so many of these buildings.

Plate No. 8(2) gives a distant view of the gopuram above the trees : in front of the temple gateway is a very large tank with massive steps of laterite blocks going down some 25 to 40 feet, there was but little water at the bottom of the tank and that was filthily dirty with a green slime floating on its surface, yet it was being used by some Brahmins for washing their clothes and persons, while women were taking away chatties full of the stuff, (it can hardly be called a fluid), presumably for domestic and cooking purposes—no wonder cholera and typhoid are rampant !

The road between the village and station passes some clumps of magnificent

trees, principally mango and margosa which are conspicuous for their large size and beauty of shape and foliage.

Singaroyakonda, 6 miles from the last station, is a small village with a population rather over 1,000 : it is about a mile south-east of the Railway Station, there is a fairly good road and country carts are available.

The village is in a valley, in the centre of which rises a tiny eminence on the top of which are two Hindu temples : the older one, dedicated to Varuhaswamy, is merely a little vimana some 8 to 10 feet square inside an enclosure surrounded by a low wall some 4 feet high.

The other one, built to the honour and glory of Narasimhaswamy, is fairly large : it is enclosed by a high wall some 15 feet to the top, on the east side of which is the usual lofty gopuram, the upper part of which is decorated with images of gods, goddesses and their attendants and friends : there is a smaller gopuram on the south wall, not so much ornamented. Inside the enclosure there are several vimanas one of which, with a number of resident Brahmins, is shown in Plate No. 8(3) : there is nothing inside worth particular notice and the Brahmins seemed rather to dislike the presence of an European.

The tradition is that the temple was founded by Agastya Maha Muni, and there is an inscription to the effect that 5 villages were granted for the support of the temple by Krishna Devarayulu : the inam was continued for some 200 years but resumed by the Mahomedan Government. There is a Cave temple on the hill and through the cave it is said there is a passage leading to the adjacent pagoda, but the entrance is blocked up by a large stone image, which the temple authorities refuse to remove. The annual festival is celebrated in the month of April.

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1. SINGAROYAKONDA—THE VILLAGE.
2. WOOLLAPALIEM—IN A SALT FACTORY.
3. SINGAROYAKONDA—A SNAKESTONE.

NEGATIVES BY F. DUNSTERVILLE.

In front of the temple gateway is a large snake stone cut on one side to represent a god to whom the people pray before entering the temple precincts, but none of the people present at the time the writer visited the place seemed to know whom the image was intended to represent—he is shown in Plate No. 9(3).

Before descending the steps, attention may be directed to a pretty view of the village obtainable from the top of the little hill: plate No. 9(1) shows the picturesque little village which is a cluster of small thatched huts built much closer together than in other places.

A great deal of salt is exported from Singaroyakonda to other parts of the District, but most of it goes to foreign markets, important amongst which are Cumbum, Bezwada, Ellore and Nandyal: being of very light quality the salt is exceedingly popular, as much as 42 tons being sold from the factory as a daily average.

This salt is manufactured at a factory at Woollapalaiam, distant some 4 miles from the Singaroyakonda station along a very good road lined with fine trees: unfortunately the writer's visit did not correspond with the season of salt manufacture which is limited to the hottest and driest part of the year (March to July) so that illustrations of the process cannot be given, but the following short account will show how the manufacture is carried on.

Salt is obtained by solar evaporation of brine, whch is taken (in the cases of this factory) from brine pits, but as a general rule from salt water creeks and backwaters. As pit-brine is stronger than sea-water, reservoirs are found to be superfluous and less trouble is involved in condensing the brine to its regulated strength before irrigating the crystallizing beds with it.

The manufacturing season generally extends from January to July, that is, the people begin to lay out their areas for condensation and crystallization early in January, and, taking their first scrapings of salt early in March, operations continue to the end of July, and by the end of August, as a general rule, all the salt of the season is weighed into store and brought to account.

The land is laid out by a system of small mud ridges, the beds in which the salt crystallizes are rectangular and generally from 10 to 16 feet square. The ground on which these beds are made is prepared in the first instance by ploughing or digging : water is then let in and the surface puddled by men treading all over it, after this it is carefully levelled, smoothed and dried, care being taken that the surface is kept free from fissures, the object being to secure as firm and impermeable a floor as possible in order to reduce absorption.

After concentration and on attaining to 25° Beaumé or thereabouts, the brine is let into the crystallizing beds where the salt is deposited : when the brine reads 30° salt is scraped. If scraped when the mother-liquor reads above 32° magnesium compounds will be deposited with the sodium-chloride, too much care cannot therefore be bestowed in keeping the salt free from these deleterious additions, for they act as a bar against purity and very readily conduce to wastage.

From the scene of scrapings the salt is transported to drying grounds where it is laid out in long low ridges corresponding in direction with the prevailing winds : after drying it is taken to the platform where it is stored and brought to account. It is weighed into stock in heaps containing for the most part 2,400 maunds or, roughly speaking, 1,200 bags : these heaps are carefully and efficiently covered with thatch which, together with a well-regulated system of drainage from the platform, ensures the salt against damage.

The Woollapalaiam factory is an "excise" one, that is—a factory in which the manufacturer is free to make as much or as little salt as he pleases and of any quality he chooses and to sell it to anyone at his own price, paying the fixed duty to Government of Rs. 2-8-0 per maund. This system is in contra-distinction to a "monopoly" factory, where Government regulates the quantity of salt to be made and prescribes a minimum standard of quality: all salts so made and approved become the property of Government at fixed prices which must be sufficiently remunerative or, of course, manufacture would cease: the salt is finally sold by Government at a price which covers original cost and duty.

In both classes of factory, operations from the commencement of manufacture to delivery are under the close supervision of Government officials, under whose orders alone are irrigations made, salt made and scraped, and finally weighed into stock and check-weighed prior to issue.

Salt is distributed over the country by bandymen and others who buy from the principal merchants at the factory and sell on profitable terms to the bazaars in towns and villages. Formerly this work of distribution was carried on almost exclusively by Lambadies and Yerukalas, donkeys and pack-bullocks being the means of transport: these people lived together in gangs, often carrying salt to very great distances and to foster the traffic in licit salt certain areas styled Lambadi-minaha lands situated near routes usually resorted to by the people were assigned to the Salt Department and reserved specially for grazing and camping purposes for the use of these Lambadies and Yerukalas, but now that railways have been spread in all directions over the land the old-time system has fallen greatly into disuse.

The weighing out of the salt to merchants is conducted by a petty-officer of the

Salt Department by means of a cup-scale which is so regulated as to weigh exactly two maunds at each operation : this is done by means of a sliding weight at one end of the beam on which an indicator is fixed and which is brought into equilibrium as soon as the equivalent of two maunds has been poured into the cup at the other end. The cup is then tipped up and its contents poured into a stout gunny bag which is at once sewn up and stacked with others of the parcel pending the arrival of the officer in charge of the factory, who, after check weighing 15 per cent of the bags and satisfying himself that excess delivery has not been made, authorizes the passing out of the bags. This is a very busy scene, especially when two of the machines are at work at the same time, women hurrying to and fro with their basket-loads of salt from the heap to the machine and men busy with the work of removing, stitching and stacking the filled bags, while small boys and girls run hither and thither bringing drinking water and doing any little odd jobs. The writer is much indebted to Mr. M. G. K. Waite, the officer in charge of the factory at Woollapalaiam and of the Pakala Circle, who permitted him to see the operations illustrated in Plate No. 9 (2) and who very kindly revised this account of the process of salt manufacture.

Tangaturu, 170 miles from Madras, is a village on the main road from south to north : it contains a Travellers' bungalow and a Vishnu and Siva temple, where festivals take place in February and May respectively. There is a fine avenue of trees at the station but nothing else of note.

Ongole at the 181st mile was originally the capital of a native principality : in 1794 it was the headquarters of the Collectorate. The population is 12,864.

It is now the second largest town in the District and the headquarters of the

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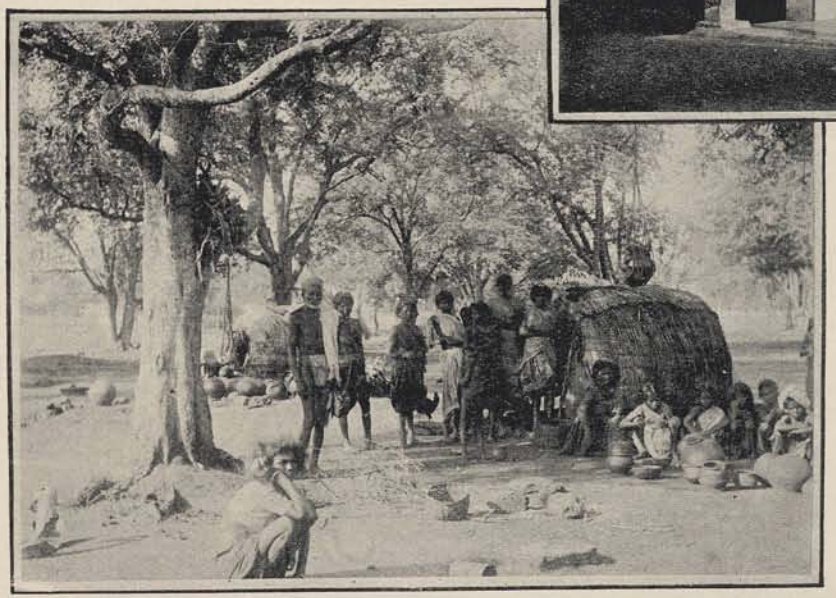


1. ONGOLE—EXTERIOR OF TEMPLE.
2. DO. —VIMANA IN COURTYARD.
3. DO. —A YERUKALA CAMP.

NEGATIVES BY F. DUNSTERVILLE.

Sub-Collector and Joint Magistrate, there is a Travellers' bungalow in the town and a Refreshment Room at the Railway Station.

In the Ongole taluq there are but very few tanks and but little jungle: the extensive plains are devoted to unirrigated cultivation and in consequence of the good quality of the soil very fine crops are raised: all the villages are well-wooded and along the banks of the rivers are many gardens. The cattle in this taluq are said to be finer specimens than those in other parts of the District and are famed throughout the Presidency: the writer, however, in October 1901, vainly endeavoured to find a really handsome animal, all that he could find looked as if fodder had been very scarce for the previous 6 months or so, and this is the sole reason why an illustration of the breed of Nellore cattle does not appear in this volume.

The population are about nine-tenths Hindu, the usual proportion, but missionaries are settled here in considerable numbers, and theirs efforts may eventually increase the number of Christians: the American Mission was founded here in 1836 by the Rev. S. S. Day. The "station" church numbers nearly 20,000 members and scattered between 26 stations from Secunderabad to Madras are some 55,000 converts.

There is a large College at Ongole, a prominent object on leaving the Railway station, also several boarding schools, an orphanage, 2 caste girls schools and one Telugu school.

The town of Ongole is backed up on the west by a range of low hills—it is clean in outward appearance and the roads are fairly good. About a mile from the station there is a somewhat picturesque Siva temple or apparently a pair of temples side by side on a slightly elevated plateau; they have a pair of gopuras ornamented in the usual way by figures in

relief and there are several vimanas inside the enclosures. Plate No. 10(1) shows the outside view of the gopuras and 10(2) gives one of the vimanas in the enclosure of the right-hand building: the two enclosures are separated by a wall, but a doorway in the dividing wall permits of going from one to the other enclosure without coming outside. They do not seem to be frequented in the least degree and no one appears to be in charge, but someone undoubtedly looks after them very carefully, for on the writer's visit the enclosures and buildings were absolutely clean and free from rubbish and dirt.

Close to the temples is a model Yanadi village, so clean and neat in appearance that one hesitates to accept it as in any way representative of these people : plate No. 11 gives a view of it, but a description of the people themselves is delayed until we come to a place where a group of Yanadis was photographed and their appearance will go to show that the " model " village is far too clean and neat.

Some little distance out of Ongole, the writer came across a real camp of travelling Yerukalas, not in any way got up for show but in the state of dirt and foul smells that these people apparently appreciate : their dwelling-places were merely small split-bamboo frames more or less covered over with exceedingly dirty rags of colours, sizes and shapes, all very tattered and torn : some of them were covered with mats of bamboo and were of a larger size than the rest, and these are they that are shown in Plate No. 10(3). The people are dark in colour, but not so black as the Yanadis : they are extremely dirty in person and the men wear little clothing beyond a very small piece of cloth : women wear one cloth, more or less sufficient to cover them, with bracelets, necklaces, ear-rings, and sometimes nose-rings of little or no value.

ONGOLE—A YANADI VILLAGE.

NEGATIVE BY F. DUNSTERVILLE

These people practise polygamy, the number of wives being only limited by the means of the husband : the marriage string is always tied round the wife's neck, and females do not, as a rule, marry until they are of age. Rice mixed with turmeric is poured on the heads of the couple, the string is tied round the wife's neck and the ceremony is finished !

Their chief objects of worship are the gods Mahalakshmi and Venkateswara, but they also sacrifice to the spirits of their ancestors : the old men of the tribe are their priests. Each family or tribe has a god which is carried about with the encampment, one being a piece of wicker-work about five inches square cased in black canvas, one side being covered with white sea-shells imbedded in a red paste.

The Yerukala language is a Tamil dialect, and they are not understood by the Telugu people amongst whom they live : they do not seem to have any traditions as to the country from which they came originally, but they are inclined to deny altogether the idea of a Tamil descent.

Six miles beyond Ongole there is a village by name Karavadi within half a mile of the station of the same name : it is large and flourishing and possesses a very fine temple far beyond the ordinary village shrine in size and architecture, it is enclosed by a high wall and has the usual lofty gopuram with sculptured figures from bottom to top. There are four vimanas inside the courtyard, 2 tall and 2 short ones, the figures on the vimanas are suffering from the ravages of weather and age, but those on the gopuram are still in a good state of preservation and are worth a visit. The temple is prettily situated on the edge of a large tank and makes a good picture in the early morning for those who like to see the reflection of a building as distinct and clear as the building itself : Plate No. 12 gives a view of the

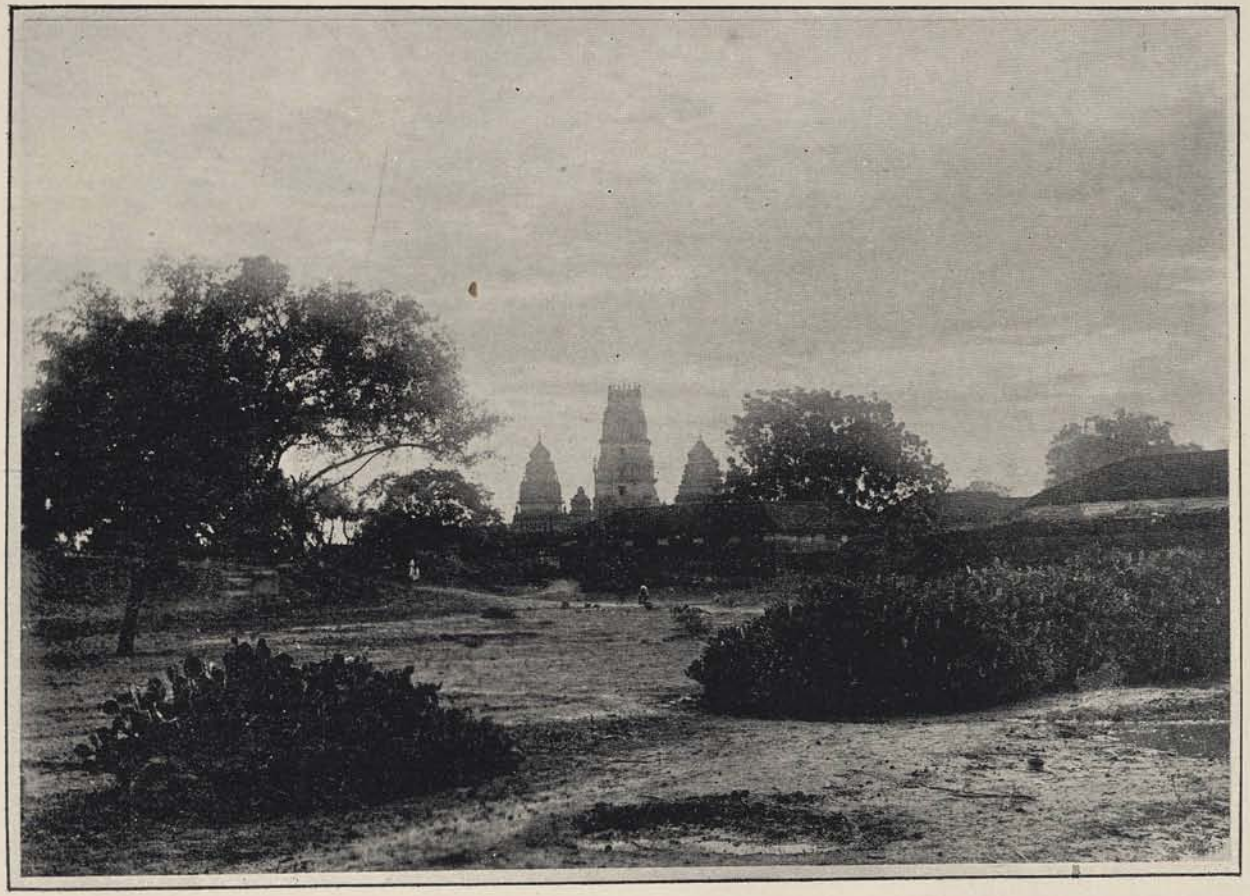
temple from the west within a hundred yards or so of the railway, it was taken at early morning just before the sun rose. The village bazaar is much cleaner than usual and the people seem healthy and prosperous: in the rains the roads are principally mud, but during the cold and dry weather they are probably all one could wish. Karavadi has a reputation all its own, on account of the tradition that it was here that Rama destroyed the giant Kharasura.

Ammanabrolu, at the 190th mile, is a village with a fair trade—the population is some 3,500.

Before we reach the next station we enter the Kistna District, which is a large tract of country, containing some 8,500 square miles (as large as Wales, or as Yorkshire and Lancashire combined): its limits include the alluvial slope on either side of the River Kistna, (from which great river the district takes its name,) the hilly country through which the river flows after leaving the Nizam's territory and the mountainous Palnad taluq.

The District was formed in 1859 and comprises the whole of the former Guntur and a portion of what had been the Masulipatam District: the former three districts of Guntur, Masulipatam and Rajahmundry were then divided into two districts only, Kistna and Godavari, each containing the extensive irrigation system recently established in the delta of the mighty river that gave its name to the new district. The population at the last Census was 2,154,803.

Cinna Ganjam, 9 miles from the last station, has a large Salt Factory in charge of an Assistant Inspector and is also the headquarters of several subordinate officials. The surrounding country is desolate in the extreme, being sand and salt swamps: in the



KARAVADI—TEMPLE AT EARLY MORNING.

NEGATIVE BY F. DUNSTERVILLE

neighbourhood are to be found fragments of stone bearing Buddhist carvings and Pali inscriptions. On the coast is Motupalle, now an insignificant fishing village, but which has been identified as the port where Marco Polo landed in A.D. 1290 : it was also much used for landing stores some hundred and thirty years ago for the French troops at Guntur. The small fort at Kadavakuduru was occupied as a British outpost at the same time, when the French at Guntur were regarded with suspicion.

About 10 miles away there is a village called Santarevur where there are three old temples : these have not been personally visited, as the village people said there was nothing particularly worth seeing, nor have they any reputation for sanctity to induce people from other villages to worship there, but there are said to be several inscriptions which might be of interest to the antiquarian, one dated 1428 the year when the Kondavidu Reddi dynasty ceased to exist and one dated so far back as 1192 recording a private grant.

Vetapaliem, at the 207th mile, now includes three villages with a joint population of about 9,500 : it has long been a place of considerable trade and in 1679 it is mentioned as the centre of the weaving industry which is still carried on here. There are two small temples (one of them said to have been built by the Chola Kings), but they are of no importance : the bazaar is picturesque and clean.

Chirala, 212th mile, is a large town of about 11,000 inhabitants : it has a large trade, but possesses nothing to interest the artist or antiquarian.

Nine miles farther on we come to Bapatla, where a Tahsildar and District Munsiff have their headquarters : there is a fair Travellers' bungalow. Lying in the streets of the town are the carved stones with figures of female furies which Mr. Boswell considered to be

of Scythic origin. The temple is dedicated to Bhaba Narayana Swamy and contains sixteen old inscriptions, most of them dating from the time of the Chola Kings, A.D. 1154. Two of them record grants by Salva Timma Arasu, Minister of Krishna Deva Raya in 1518.

East of Bapatla lies the village of Karlapalem, where are large plantations of casuarina trees, also Perali with a pleasant beach suitable for sea-bathing.

Ponnuru, 234th mile, is the headquarters of a Deputy Tahsildar and other subordinate officials. The village is on the west of the line at a distance of about a mile : when the writer was there in October, 1901, the road was in very bad order, but he was assured that it was going to be repaired and metalled.

The village is specially noted for Sri Bhaba Narayana Swamy's temple where a largely-attended festival takes place at the full moon in the month of May every year: this temple is in the middle of the village, covering a good deal of ground, but as it is enclosed by a high stone wall which only allows one to see the tops of the vimanas and as no European is, on any account, permitted to enter the enclosure, no picture of it could be taken, but it does not appear to be in any way remarkable for beauty or workmanship.

The temple has inscriptions going as far back as a record of a grant by Kulottunga Chola in 1119: its Sanscrit name is "Swarna" or golden, and Ponnuru is the same thing in Tamil.

Standing outside the principal entrance was the usual processional car, which was protected from the sun and rain by a thick roof of thatch : this car was far better carved and decorated than is usual in these small villages, so one side of it was photographed and

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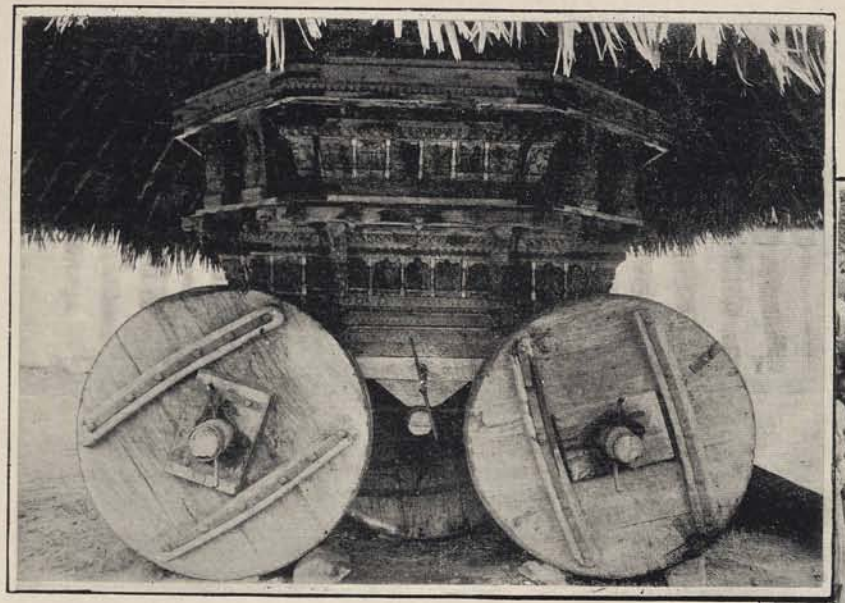

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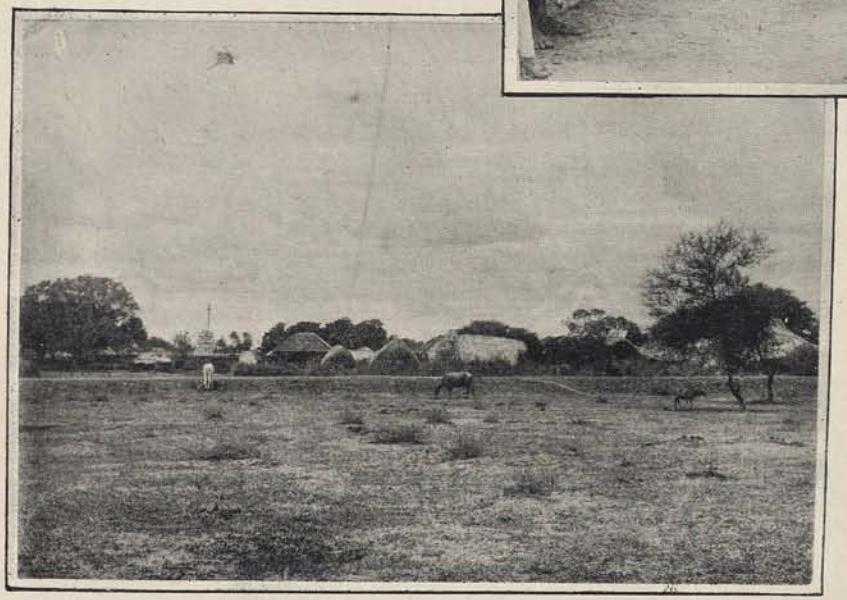

1. PONNURU—TEMPLE CAR.
2. PONNURU—GROUP OF YANADIS.
3. TSUNDURU—A TYPICAL VILLAGE.

NEGATIVES BY F. DUNSTERVILLE.

appears in Plate No. 13(1), which shows the carvings on the wooden sides of the structure and the enormous wooden wheels with iron bound axles.

Close to the entrance to the village is a queer-looking plain brick hut looking much more like the ordinary country toddy-shop than anything else, especially as the usual crowd of people, of sorts and sizes, was constantly streaming in and out: enquiry, however, elicited the fact that it was not a toddy-shop, but a shrine to the village goddess who is of special repute and much worshipped by all conditions of people.

Amongst the crowd found there at the time of the writer's visit were not only the ordinary village people including the barbers out for a holiday in their best clothes and accompanied by a band of drums and other instruments, but very many Yanadi people, men, women and children. Some of these were selected and a photograph taken of them, which appears in Plate No. 13(2), but their expressions are very different to what they were when they were pushing their way freely through the crowd with no thought of an European with a camera haunting them: the Yanadis are in the centre of the group.

The Yanadis are a very numerous race, but nothing certain is known of their origin: they have no tribal traditions and nothing in their language or religion indicates their descent. Their features are Mongolian, broad about the cheek bones, pointed chin, scanty moustache, no whiskers, but in some cases a straggling beard.

Personally the Yanadis are dirty in the extreme, their clothing is of the most scanty nature, the men wearing nothing but a languti and the women not more than a cloth: as a rule the men tie up their hair on top of their head in a knot, while the women fluff it over their heads quite loose. Their huts are merely frames of sticks, 6 or 8 feet in diameter,

thatched with palmyra leaves, and they crowd into them like pigs. They gain a living, a few by agricultural labour, others by mat-making, cutting firewood, etc.: most commonly, however, they are employed in watching crops and in pounding paddy in villagers' houses, which affords them great facilities for house-breaking and theft, to which they are peculiarly addicted.

Marriage amongst them is a matter of mutual arrangement only: the man and woman settle the matter without consulting relations or friends, and then these are assembled, betel distributed, the marriage token tied round the bride's neck and the ceremony is over. The marriage tie is very loose and adultery very common: polygamy is practised, some men having as many as seven wives. The women are fond of ornaments and wear the usual bangles, necklaces, etc., when they can get them.

In the neighbourhood of Ponnuru a great deal of cultivation is carried on, principally rice and sugar-cane, and after August the whole country is one mass of verdure: the apparent prosperity continues as far as Tsunduru, the next station at a distance of 6 miles. Tsunduru is a particularly pretty village and presents a most picturesque appearance from the line, to which it is quite close on the west side at the 240th mile.

It possesses two temples, one of which (a white one) is seen in Plate No. 13(3) on the left of the picture: the other temple is dark-coloured and is hidden by the trees in the centre. The village is small and so are the houses which usually consist of two or three detached huts, one serving as sleeping-room for the family, one for work-room and kitchen and the third for store-room. They are generally built of mud and are thatched, but in some cases the roofs are terraced—these roofs required to be looked after whenever it rains, as the mud roof cracks and leaves crevices through which the rain filters.

TENALI—A CHENCHU CAMP.

NEGATIVE BY F. DUNSTERVILLE.

The ordinary description of hut is circular, from 12 to 20 feet in diameter, the walls are of mud or of wattle and daub, the roof pointed in the centre and thatched : there is but one door and no other means of ventilation. Better dwellings than these are of course seen everywhere, but caste predominates even in this matter : though a low-caste man may acquire wealth, the prejudices of his neighbours will not allow him to build a house with beams to support a roof, or to use tiles in place of thatch.

Except during the rains the cattle are kept in the open air, but during the wet season they are admitted inside with the family : among the wealthier classes the women have a separate apartment and are more or less kept in seclusion, but the poorer women mix freely in society, attend markets, assist in cultivation and generally take a very fair share in all the hard work occurring in their daily life.

Women usually wear their hair put up in a knot at one side of the head, the knot is bulged out with an artificial chignon of wool or hair, or even paper : some wear it in plaits and these are increased in length and bulk by artificial additions being interwoven.

Men of moderate means wear a waist and shoulder cloth and a turban, but the poorer classes wear only a single cloth tied round the waist : women wear a single cloth, one half or so of which covers them from the waist downwards while the other half covers the upper part of their body. Formerly only *young* respectable girls wore jackets, those articles being a sign of want of chastity, but now-a-days they are common in all classes of life.

The village of Tenali is little more than half a mile from the station of that name situated at the 247th mile : there is a fairly good road and the ordinary bullock-cart of the country is always available on arrival of the trains—the fare there and back is only

4 annas. The road runs between paddy-fields irrigated from the canal which runs parallel with the railway, it then passes over the canal bridge and two irrigation streams and enters the village which is very dirty but picturesque.

The temple of Ramalingaswamy is in the centre of the town and includes the temple proper, consisting of a vimana and a courtyard, and a separate and distinct muntapum which appears to have no connection with the vimana: the vimana is said to have been erected many hundreds of years ago and on one of the bronze images inside is a Sanscrit couplet relating that in the year Sukla (A.D. 1509) the poet performed the marriage ceremony of the god.

The muntapum is apparently a modern piece of work and an inscription on a door on the north side of the enclosure recites the circumstances and the builder's name: it is a solid-looking structure made of stone blocks, square in shape, standing some twenty feet high on a solid platform: the roof of it is supported by four substantial pillars: when first put up it was evidently deeply carved and ornamented, but successive coats of white-wash have covered up and hidden all the delicate detail: the outlines are picked out in colours. Plate No. 15(3) gives a view of this building.

The temple is dedicated to Siva, it consists of an enclosure walled in with large stone blocks, whitewashed on the outside, with a bull on top at each corner; over the doorway on top of the wall are a series of figures representing deities of sorts and at the other end of the enclosure is a small vimana covered by a roof of the usual shape and decorated with bas-reliefs in plaster: no European is admitted.

At one edge of the village is a pool of very dirty water, with two village shrines

on its banks, but it was picturesque in the morning light and Plate No. 15(1) shows its appearance : fortunately photographs do not reproduce smells.

In this part of the country one frequently comes across travelling parties of the wilder races who inhabit the hilly districts towards the west : on the occasion of the writer's visit to Tenali he found a party of Chenchus encamped on the roadside just outside the limits of Tenali village and Plate No. 14 gives a view of what such a camp looks like.

The huts are the rudest possible structures, made of split bamboos with mats or leaf or rag coverings, and the people very fairly match their dwellings : they are very dark in colour and wear little clothing, the men being satisfied with a very small rag and the women one cloth which seemed in every case much torn and exceedingly dirty. They live principally by hunting and by collecting jungle produce such as bees' wax, honey, etc. : they eat bamboo rice, roots and also ragi when they can get it, as well as every kind of flesh they can obtain. They practise polygamy like all other wild tribes on the east coast.

From Tenali northwards the line passes through miles of paddy-fields with flourishing crops and several pretty little villages : tobacco seems to be a favourite crop about here.

At Kolakalur, 251st mile, a fine avenue of trees crosses the railway : at this place there is a temple dedicated to Agasteswara which contains some inscriptions dated 1202 and 1241 and on a slab south of the eastern gateway there is a record, dated 1318, of a grant made by the son of the General commanding under Pratapa Rudra : another temple has inscriptions recording other grants by the same man.

After crossing a canal, which a little way off on the right (east) divides itself in two channels, one comes to Duggirala Station, 3 miles from Kolakalur : it is a large and

wealthy village situated between two canals which are looked after by the Executive Engineer of the Division who resides here. The village has a very old temple dedicated to Kesavaswamy and as one of its pillars bears an inscription dated 1134, the building was most probably erected in the time of the Chola Kings.

The road from the station to the village is, for the first half mile, over a rough cart track across some cultivated fields, thence it keeps alongside the canal bank as far as the lock and weir, and then enters the village through which the rest of the journey is made. The principal temple is of the usual kind, whitewashed to death, with all detail completely obliterated : the inhabitants had nothing particular to do the afternoon the writer visited them and they accompanied him from one end to the other, taking the greatest interest in his photography and expressing their desire to see the results there and then : the conveyance in the foreground shows clearly the cart of the country.

Peddavadlapudi, at the 259th mile, is the nearest station on the line for the old town of Mangalagiri (hill of happiness) where there is a Travellers' bungalow and a Deputy Tahsildar's office. In the last century, or rather in the 18th century, the village belonged to the Sattenapalle Zemindari, while the Mangalagiri proper, the town close to the pagoda under the hill, was part of the Nizampatam Circar.

On the hill is, or was, a Trigonometrical station at a height of 875 feet : some way up the hill is a rock-cut platform with the temple of Narasimhaswamy, behind the temple is a cave which, as usual, is said to communicate with the caves near Undavalle. Near the foot of the stone flight of steps is a pillar with Telugu inscriptions on all sides, recording grants of villages. The date is 1520 and it mentions the capture of Kondavidu by

Timma Arasu, a general of Krishna Raya, in 1515. Another stone near the temple of Garudalvar has inscriptions recording grants in the reign of Sadasiva, Rajah of Vijayanagar in 1558. These dates are noteworthy, as at that period Sultan Quli Qutb Shah held Kondapalle (described later on) and was making frequent attacks on Kondavidu, and it is curious to see how the Hindus continued to endow temples and record the endowments by public inscriptions, even in sight of a Mahomedan fortress and almost in the track of Mahomedan armies.

The lofty gopuram in the temple at the foot of the hill is said to have been erected by one of Krishna Raya's courtiers.

Between old and new Mangalagiri are several Mahomedan tombs, some with inscriptions: there is also a very large and deep tank in the town, with stone steps, tradition says that it is bottomless and that a golden temple exists below the surface: however it was dry during the famine of 1832 and large quantities of matchlocks and bullets were then found in it, having probably been thrown in during some of the many wars that have swept over this part of the country.

A festival is held at Mangalagiri at the full moon in March.

Two miles beyond Peddavadlapudi, there are low ranges of hills on both sides of the line and a small Hindu temple on a hill on the east side: we pass a small station "Kolunkonda Quarry" and come to the transhipping station of Tadepalle where the Southern Mahratta narrow gauge railway joins the north-east line and accompanies it into Bezwada Station on the north side of the Kistna River: the two lines being of different gauges everything has to be transferred from the vehicles of one line to those of the other, all *goods* are transferred here at Tadepalle, while passengers change trains at Bezwada.

After passing Tadepalle Junction, we come to the village of that name, picturesquely situated under a hill, but small and dirty-looking: next comes the engine-changing station of Sitanagaram, hedged in on the west side by a range of lofty hills at the foot of which is a temple and near by the rock-cut temples of Undavalle. There are many small rock-cut shrines and muntapums about the hill and the largest of them is a four-storeyed temple with galleries and roughly carved figures. Mr. R. Sewell, of the Civil Service and the author of the recent volume on "A Forgotten Empire" of Vijayanagar, took much interest in this place and had all the accumulated rubbish of centuries cleared away from the galleries, his very descriptive memorandum on the caves was printed by the Government.

The caves are undoubtedly of Brahminical origin, but probably belong to a date very shortly after the downfall of the Buddhist religion: the temple is dedicated to Vishnu, of whom a colossal recumbent figure is seen in the third storey. Mr. Sewell places the date in the time of the Chalukya Kings, that is from the 7th to 10th centuries, but no inscriptions of so old a period have been deciphered as yet. In the rock-cut temple are inscriptions recording three grants, one being by Machama Reddi with a date which was copied as S.S. 1287 (A.D. 1365), but only the first two figures are now legible.

To the south of the village is the temple of Bhaskareswamy, in front of which is a pillar with three inscriptions, one of which records the erection of the temple by a Reddi in 1526 and another mentions the digging of a well in the reign of Krishna Raya.

From the top of the hill the Government Telegraph Department officials have performed a great feat in throwing across the Kistna River, a series of seven wires to the top of a similar hill alongside Bezwada—an immense distance of about a mile.

BRIDGE OVER THE KISTNA RIVER—BEZWADA.

NEGATIVE BY F. DUNSTERVILLE.

After leaving Sitanagaram we arrive at the south bank of the river Kistna which is one of the largest in Southern India : the Railway bridge is a very handsome structure with its castellated entrances, from the top of which foot-paths run across the bridge to Bezwada and which are a very great convenience to the inhabitants of the towns on the two sides of the river : the only other means of crossing is by a small ferry paddle-boat which looks in the last state of decay, the proprietor of this boat has a novel way of getting his work done, he does not retain a permanent staff to work the paddles, but induces 3 or 4 of the most able-bodied passengers to turn the crank and propel the craft to the other side—no light work : in return for their trouble they are carried free : the ferry-boat does not run at any stated times, but is detained until what the proprietor thinks a sufficient number of paying passengers has been collected. The writer watched the operation for the best part of an hour, the people gradually gathered together until the boat seemed already over-crowded, and the men had been selected to work her across, but even then the owner waited for a few more passengers and he was rewarded at last by the addition of 3 buffaloes and their attendants: a native however is not so easily satisfied and when the writer left, after taking 2 or 3 snapshots of the ferry and its contents, they were still waiting for some more unfortunates.

The railway bridge was built by the gentleman who is now the Consulting Engineer for Railways to the Government of Madras, the Hon'ble Mr. F. J. E. Spring, C.I.E., and contains twelve spans of 300 feet each : *vide* Plate No. 16.

Crossing the bridge the traveller will notice a pretty view up the river to the left: a high rocky hill on the north side runs down close to the water edge, and is set off by a white Hindu temple which stands out prominently from the dark background—a flight of steps leads from the temple down into the town.

At the foot of this hill where it stops close to the river bank is one of the most important irrigation works in the whole of India, namely, the Bezwada anicut, a huge transverse dam thrown across the river from this point to the hill which shelters Sitanagaram, serving as the head of an irrigation system commanding almost all the alluvial delta from Bezwada to the sea.

Attention appears to have been first called in 1792 to the facilities for irrigation in the Kistna District and several schemes were investigated, tried and found unsatisfactory and insufficient. At last Bezwada was selected and the work commenced under Captain Orr, R.E., in 1852: great difficulties were encountered from time to time and overcome by persistent exertions, and in August 1855 the work was completed at a cost of some $7\frac{1}{2}$ lacs of rupees.

The anicut may be thus described: upon wells 7 feet deep, 6 feet outer and $4\frac{1}{2}$ inner diameter, sunk in the bed of the river, rises a huge retaining wall of stone in mortar, vertical on the lower side and sloping on the upstream side until within $4\frac{1}{2}$ feet from the top of the wall, when both sides are vertical. The width of the wall on top is 6 feet with a coping of wrought stone. Its length from wing to wing is 3716 feet and its height to the top was calculated at 20 feet above the deep bed of the stream and $15\frac{1}{2}$ feet above the summer level of the river. The wall is backed down stream by masses of rough stone, blocks of all sizes being used, some as large as 6 tons: at a distance of 100 feet from the great wall is another one, the top of which is 6 feet lower than that of the other: in the space between these two walls the surface of the apron is roughly packed with stones on end as tightly fixed together as possible by quarry rubbish rammed into the interstices.

On each flank of the anicut there is a set of powerful scouring sluices, and above

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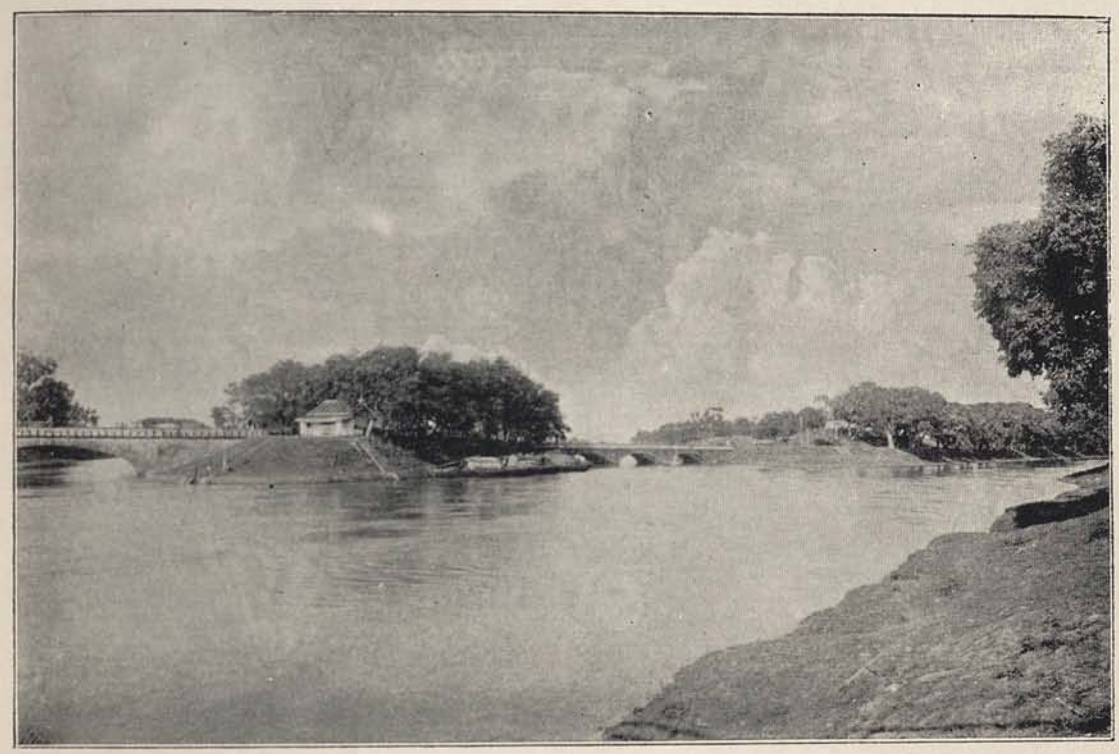

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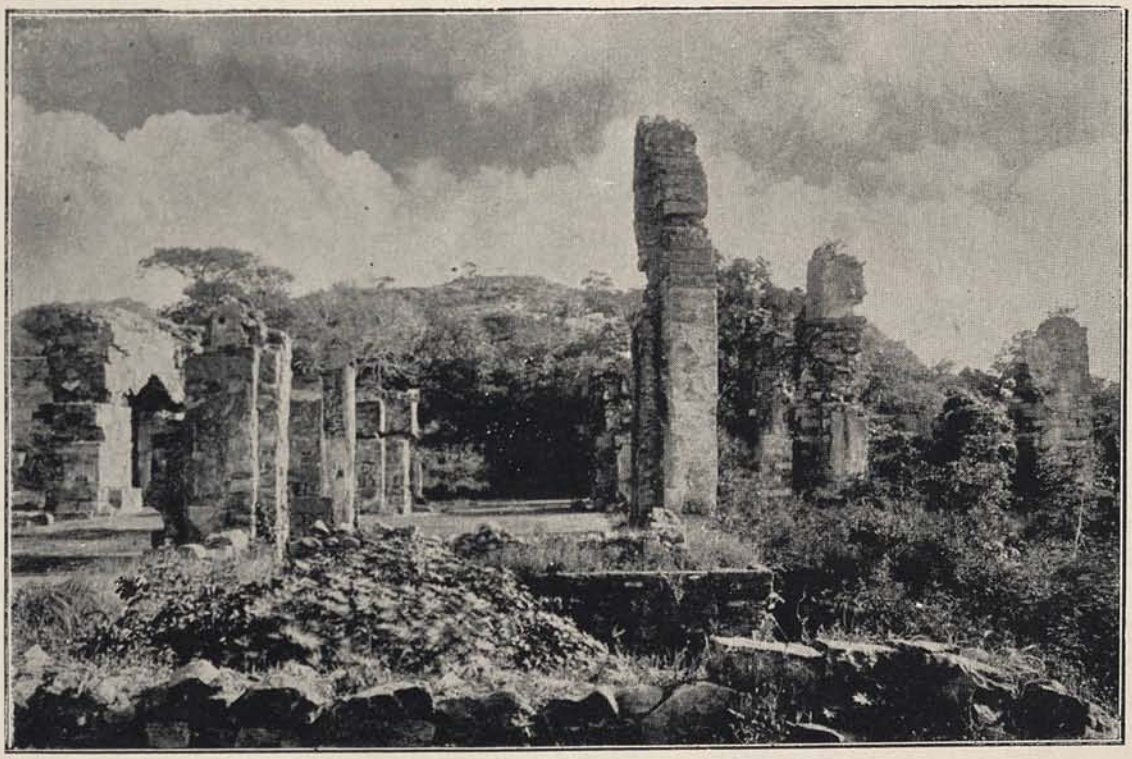

NEGATIVES BY F. DUNSTERVILLE.

on either bank are the head sluices and locks of the deltaic channels, which are used for navigation as well as for irrigation.

The railway line crosses the main canal, which a little way to the east branches off in three directions, one going to Ellore and eventually connecting the Kistna system with that of the Godavari, another to Masulipatam and the third southward: a view of this spot is given in Plate No. 17 (1).

We then run through the Bezwada Station yard, a very extensive one required by the junction here of the North-East line, not only with the metre gauge Southern Mahratta Railway, but also with the standard gauge line of H. H. the Nizam's State Railway, which springing from Wadi—a junction with the Great Indian Peninsula Railway on its south-east line between Raichur and Bombay,—passes through Hyderabad, Secunderabad, Warangal and the Singareni Coal fields before reaching its terminus at Bezwada.

The town of Bezwada lies on the river bank picturesquely surrounded by hills of the softer or schistose gneiss: situated as it is at a convenient ferry on the Kistna and surrounded by a natural ring of defending hills, Bezwada was a constant halting-place for all the armies that marched up and down the neighbourhood.

Two inscriptions at the Kanaka Durga temple on the western hill dated 1518 give the genealogy for 8 generations back of a Kshatrya family: it is said that as early as 591 four Rajput tribes came to Bezwada under the leadership of one Madhavavarma whose lineal descendants, a thousand years later, were Sirdars of influence under the kings of Golconda.

Some 16 miles in a straight line from Bezwada, on the south bank of the Kistna, is the town of Amravati with the neighbouring village of Dharanikota: the latter is supposed

to be the ancient city of Dhanakachaka, the capital of the monarch Mukkanti or Trilochana Pallava. Many coins have been found here of about the first century of the Christian era, and the massive embankment or wall, which still marks the square outline of the ancient city, has in course of time hardened into a substance that might be quarried. There is a small edifice near the river bank which looks very like a Jain temple and there are inscriptions in the district which refer to a local dynasty of Jain kings, which was finally absorbed by marriage with the Warangal rulers.

It was Rajah Vasireddi Venkatadri Naidu who, in searching for building materials, first laid bare the famous Buddhist carvings at Amravati, now so well-known throughout the civilised world: they were hidden under a large mound of earth at the south-west corner of the town. The Rajah's men first sunk a shaft down the centre of the mound, expecting to find treasure, but they only found the usual soapstone casket with a pearl and some relics: they, of course, played havoc with the carved marble slabs that they found, some of them are to be seen built into the walls of the muntapums east of the temple and one with a clear-cut inscription has been made the sill of the doorway.

The marbles, as discovered, seem to have been scattered over India, some going to Calcutta and some to Masulipatam where the Collector placed them in the market-place: Government at last interfered and finally the best of the remains have found a suitable home in the Madras Museum, but a large proportion are scattered in unknown places.

By far the most interesting historical remains are the ruins of the hill fortress of Kondapalle some 10 miles from Bezwada by road and about the same distance by rail over the Nizam's Railway to the station of Kondapalle, not far from which is a convenient Travellers' bungalow.

Kondapalle fort was built about 1360 by Anuvema Reddi of Kondavidu and was called by the name of the shepherd Kondadu who showed the site to the Reddi King. At the close of that dynasty the fort came into the possession of the Orissa Rajah, from whom it was taken in 1471 by the youthful Muhammed Shah II. of Kulbarga : the garrison revolted in 1476 and the following year the fort was besieged for 6 months at the close of which the young king ascended the hill to the fort and there killed with his own hands the Brahmins who were officiating in a Hindu temple within its precincts.

It was seized in 1515 by Krishna Deva Raya of Vijayanagar, but subsequently restored by him to the Orissa Rajah : before 1530 it was again taken by the Mahomedans and for the next fifty years was the outpost of their territory. It passed through several changes of owners and in 1687 it was treacherously surrendered to Aurungzeb.

It was taken by assault in 1766 by the British who kept a small detachment of the Company's troops at the foot of the hill until 1859 when the place was abandoned for military purposes and the Travellers' bungalow of to-day is the only remaining barrack-room.

From the station to the foot of the hill is about a mile and the road goes through the village which is noted for the manufacture of toys, which are carved out of soft wood to represent various castes and trades, animals and insects, the villagers will probably be seen sitting in the verandahs of their houses busily engaged in their art and very little persuasion is necessary to induce them to bring a large assortment of their wares for inspection and purchase.

From the foot of the hill it is a fairly easy climb to the top or one can obtain what appears to be the only conveyance in the place, a somewhat artistic looking palanquin

chair with sides and front ornamented with Saracenic arches and the whole exterior lacquered in colours and gold : an illustration of this is given in Plate No. 18(1) and it will be observed that it took nine fairly strong men to carry the chair and its occupant up the hill : the reason for this was that, while the made track is comfortable walking up a moderate incline, the bearers prefer to take sundry short cuts up very rocky and steep inclines which, in some places, looked rather slippery and dangerous : for ladies or anyone in any way afflicted with nerves, it is best to stick to the regular path.

The path first goes through a ruined gateway covered with creepers, then across a bit of open country, past the Travellers' bungalow and winds in a more or less zig-zag fashion up the side of the hill : the scene opens out as one gets higher up and distant peeps of the River Kistna and the rock bestrewn plains are obtained : after the rainy season, say August and September, the vegetation is most luxuriant and it is more difficult then to get pictures than a few months later when many of the creepers and bushes have died down : butterflies of large size and most brilliant colouring were very numerous and, on the whole, the walk up the hill is most enjoyable.

The remains of the buildings are on the sides and top of a fairly high and long range of hills, some 1,500 feet high in the top places : the sides of the hill on which the fort is built are well-wooded almost up to its summit, *vide* Plate No. 17(3), and during the rains there are many pretty waterfalls on all sides.

The palace ruins are at a lower level than the fort and on a different hill joined to the other one by a somewhat narrow ridge : there is not much left of the palace, although seeing that most of the rooms are built in such massive style with such immensely thick

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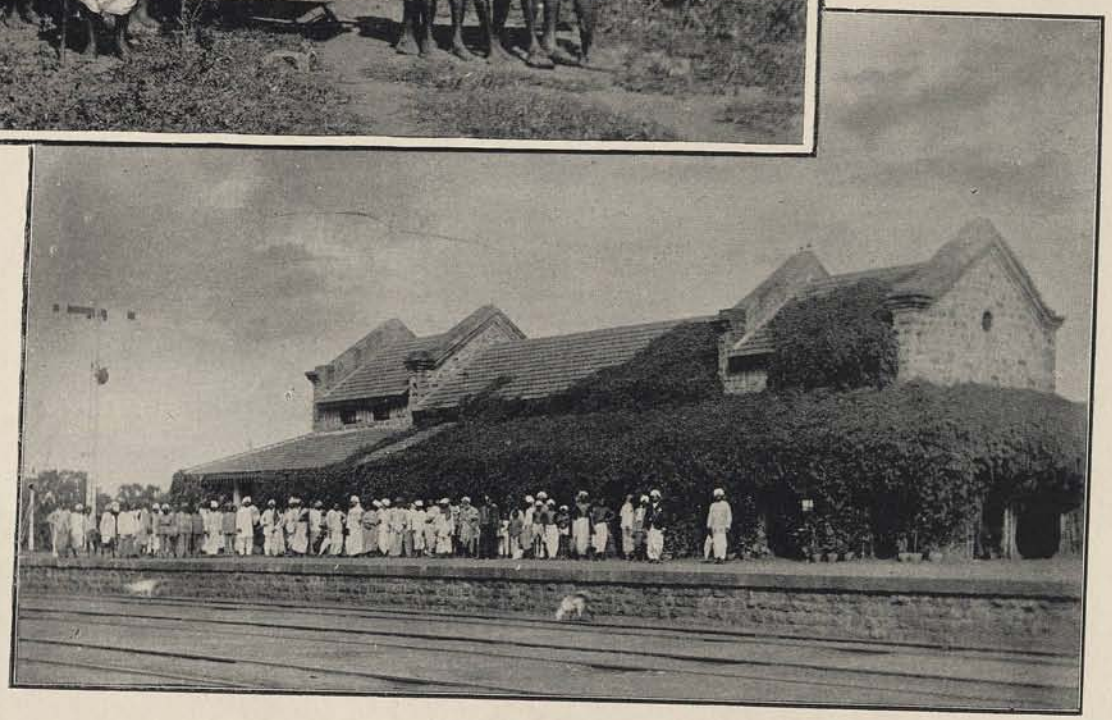

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1. KONDAPALLE—A CONVEYANCE.
2. ELLORE STATION.

NEGATIVES BY F. DUNSTERVILLE.

walls, it is difficult to understand how anything short of an explosion of dynamite in large quantities could have wrought such ruin. Plate No. 17 (2) gives a fair idea of the appearance of the most picturesque parts, the walls being in some places inlaid with coloured tiles.

Some of the apartments with arched, crypt like roofs, are still in good condition, but they are in an exceedingly dirty state and having no windows and only very tiny doors it was not possible to take photographs of them except by artificial light or by exposures of many hours, which could not be spared.

The writer only stayed at Kondapalle a few hours of a somewhat rainy and very cloudy day, but he can confidently recommend any tourist with two or more days at his disposal to pay the place a visit and spend the whole daylight on the hill: an *evening* view through the Hyderabad gateway on the hill near the palace ruins is a perfect picture, in the morning the distant hills look as if they were cut out of wood.

Returning to Bezwada and proceeding northward we pass the stations of Mustabada, Gannavaram, Talaprolu, and Viravalli at none of which is there any object likely to interest the sight-seer: nearing Nuzvid Station at the 292nd mile the country is bare and uninteresting, no signs of cultivation are to be seen anywhere near the line of rail and only a few hills in the distance attract the traveller's eye.

The town of Nuzvid, the headquarters of the zemindari of that name, is 12 miles from the station over a road that is fairly good in some parts and pretty bad in others. There was a fort here in the eighteenth century, but the zemindar of those days fell into arrears with his land-tax and was pressed for payment: he appealed to Government, but not appreciating the delays in settling his case he rebelled and was defeated: he then promised

to pay up the arrears if his rebellion were condoned, but on this being granted he refused to pay and a force was sent against him which took the fort after a stubborn resistance for 48 hours and the ramparts were then levelled to the ground: many quarrels have happened in comparatively recent years and the estate was finally divided in 1881 after an immense amount of litigation.

After leaving Nuzvid the railway enters the Godavari District which is one of the Circars forming the most northern province of the Madras Presidency: it is of rather irregular shape, but compact and, on the whole, fairly accessible, its length and breadth are about equal and Rajahmundry its principal town is situated almost in its centre. The great River Godavari runs through the district cutting it into two almost equal parts. The area is 6,224 square miles.

The district forms a portion of the rich belt of land which fringes the Bay of Bengal and extends from the sea to the mountains running north and south: the southern part of the district is flat and exceedingly fertile, especially where it can be irrigated by the innumerable canals and channels which branch from the river. Green paddy-fields extend in all directions, diversified by gardens of plantains, areca-nut and cocoanut palms with large quantities of palmyras particularly near the coast.

The district is hilly in the north and is somewhat unhealthy: the highest point on these hills is to the west of the magnificent gorge through which the River Godavari enters the collectorate, it is called Papikonda by natives and the Bison Range by Europeans and its elevation is 4,200 feet. The scenery on these hills, particularly in the neighbourhood of the river, where the charm of water is added to the beauty of mountain and forest,

1.

2.

3.

1. NIDADAVOLU—VILLAGE IN LILY POND.
2. DO. —CANAL FERRIES.
3. COCANADA—TEMPLE GOPURAM.

NEGATIVES BY F. DUNSTERVILLE.

is exceedingly picturesque. The sides of the hills are clothed with luxuriant forest, interspersed with bamboo and a thick undergrowth of shrub.

The River Godavari rises at Trimbak, a village about 16 miles west of Nasik and about 50 miles from the sea on the Bombay side of India—its total length is some 850 miles: soon after joining the Godavari district the river runs past the small hills of Bhadrachalam crowned with the cupolas, cones and spires of many Hindu temples—the most celebrated of these is that of Ramachendradu where an annual festival is held in honour of the tradition that it was at this spot that Rama crossed the river on his famous expedition to Ceylon. The temple is built on top of a small hill and is surrounded by twenty-four lesser pagodas and surmounted by a lofty gopuram which is out of all proportion to the edifices that it smothers. The main building is said to have been constructed 400 years ago and has been added to by successive Rajahs. The porch, an open flat-roofed building of stone, is in front of the principal shrine and the whole structure is reached by a flight of stone steps leading up from the river. Thousands of pilgrims, principally from the Coast, congregate there at the yearly feast which usually takes place in April, when the heat is intense and water is scarce, but this is the least feverish time of the year.

The present Rajah is a most hospitable, generous man and (speaking from personal experience) he always warmly welcomes European visitors.

Returning to the point where the railway enters the Godavari District we find nothing of interest until we reach Ellore at the 304th mile: the run into the station is through the usual dirty suburbs of a large Indian town, the canal from Bezwada runs parallel to the line for a considerable distance and it is hoped that in the near future these canals, instead

of being rivals, will turn out to be of the greatest possible use to the railway by acting as feeders and bringing from and distributing goods to towns on the canal, but away from the benefits of the rapid movement on railways.

Just before reaching the station a church is passed standing by itself in a desolate enclosure and looking deserted and neglected.

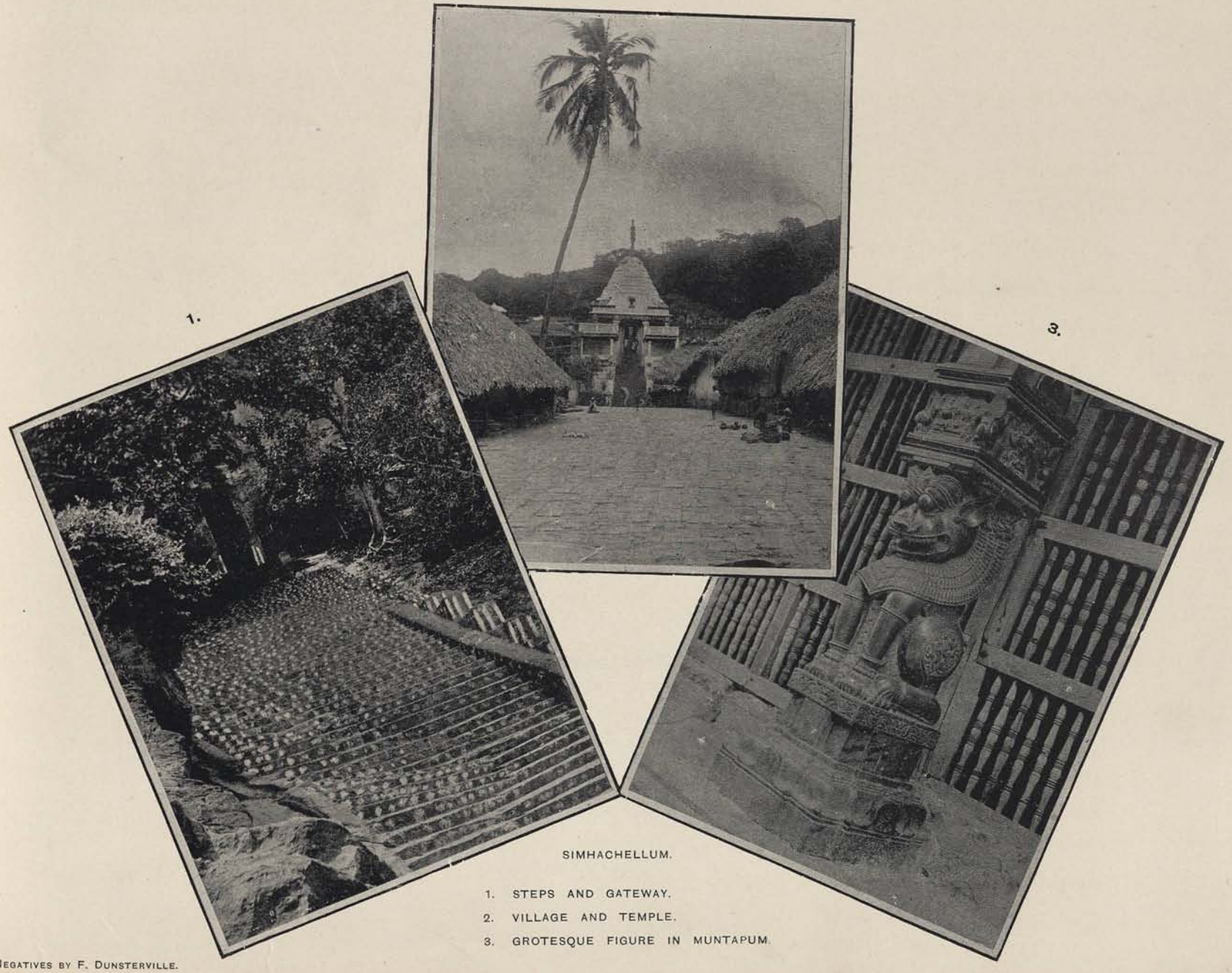
Ellore is one of the largest town on the east coast of the Presidency, having 33,521 inhabitants and being exceeded by only 3 or 4 places. Carpet-weaving is a very considerable industry and is carried on under native management in the workers' houses : the rooms in which they weave are small and very dark, but the process is interesting to watch, the workmen having nothing to guide them in the way of drawings or patterns, but weaving the required pattern entirely by memory.

A rice mill and an oil mill were started here some 20 years ago, and from personal inspection may be pronounced to be doing a large business and giving constant occupation to a great number of hands.

There are many Mission establishments in Ellore which provide sound education to those requiring it : Brahmins, Mahomedans and Sudras all attend one or other of the many schools in the town and the fees are very small.

The Railway Station at Ellore is typical of the majority on this line, but being ornamented with a luxuriant growth of creepers over the front and roof, it has been selected for illustration, as will be seen on reference to Plate No. 18(2).

The town of Ellore has greatly increased of late years in population, due mainly to the opening of the canals which bring a considerable traffic with them and have drawn to



SIMHACHELLUM.

1. STEPS AND GATEWAY.
2. VILLAGE AND TEMPLE.
3. GROTESQUE FIGURE IN MUNTAPUM.

NEGATIVES BY F. DUNSTERVILLE.

it a large amount of the surplus produce of the surrounding country. It was always considered a cheap place to live in and the necessaries of life can even now be procured at cheaper rates in the bazaars of Ellore than in any of the neighbouring towns and villages. Good metalled roads have been made through the town and through many of the suburbs and there is a band of sweepers which clean up the streets every day.

Ellore is the headquarters of the Head Assistant Collector and many minor officials also hold office here.

The temples in the town itself are small and in no way remarkable: there is, however, one in a village called Saniwarapet some 3 miles away, which is well worth a visit; the road runs through the town, then strikes off across the railway and after going through some pretty bits of scenery, crosses a small river and through some avenues of fine trees until the village is reached.

It has nothing in it worthy of notice except the temple which has the usual high gateway and some small vimanas inside a walled enclosure: the gopuram is ornamented with carved figures in high relief, but the colours are not so violent as in many other places: the Rajah of Bhadrachalam has a large house in this village immediately opposite the temple and a good view of the inner courtyard is obtainable from the top of the Rajah's gateway: the temple authorities do not allow Europeans to enter.

Bhimadol, at the 316th mile, is the seat of a large zemindari: it is the nearest station to the locally celebrated temple of Dwaraka Tirumala which is some ten miles off on a poor road. The temple is constantly resorted to throughout the year by those who have vows or penances to perform: one can travel in a cart to within two miles of the temple, but after that it is hard work particularly in the rainy season.

Beyond Bhimadol the railway line is bordered by some fine trees, the canal running alongside also all the way: at Tadapalligudem is a pretty little church amongst some trees and a large Mission house.

Nidadavolu, at the 346th mile, is very picturesquely situated on some canals, the village is on the edge of a tank whose surface is a mass of white lilies, *vide* Plate No. 19(1): a large trade is carried over the canals to the station and many boats are built on the banks half a mile or so beyond the railway compound. Ferry-boats ply for hire all day long and apparently make a good thing, even at the low rates charged to passengers: some of the ferries are shown on Plate 19(2).

Kovvur, at the 355th mile, is the headquarters of the Tahsildar: it was the base of operations for the building of the great bridge over the Godavari river on whose south bank it is situated.

The railway bridge is the second longest bridge in India being exceeded only by the one over the River Sone at Dehri on the East Indian Railway: it consists of 56 spans of 160 feet each, so that including the approaches it is almost two miles long: it was found impossible to compress with satisfactory results the enormous length of this bridge into a picture of a size suitable for this book and it has therefore been omitted.

Godavari station at the northern end of the bridge is the most convenient one for those wishing to visit Rajahmundry town, in almost the centre of which it is situated.

Rajahmundry town principally consists of one wide street about half a mile long: the wider part is where it runs through the southern suburb, but the native bazaar portion is

narrower : there are the usual narrow lanes leading from the main street in all directions, those on the west sloping down to the river.

The great trunk road to the north enters the town and runs through it, another road branches off it and skirting the town on the east and passing through its eastern suburbs, joins the main street at the entrance to Innespet, whence it goes on to Dowlaisheram. Innespet was so called after Mr. Innes of the Civil Service, formerly Civil and Sessions Judge of the District and afterwards a Judge of the Madras High Court for many years. He designed and laid it out on a systematic and regular plan, the roads intersecting each other at right angles : they are wide and airy and those who desired to build houses were given the land on most advantageous terms : many of the wealthiest and most influential inhabitants of the town reside there, and most of the houses are built a little distance off the roads with a plot of ground in front of them planted with cocoanut and other trees.

The District Judge's Court is on a portion of the old rampart overhanging the river to the north of the town, it is an old building but situated on a most picturesque site. The Club and the houses of the European residents are also in the north and north-east part, two are on the river bank and the others inland.

The native houses are chiefly built of mud and used to be thatched, but as the thatch was the cause of frequent fires, it has, to a very great extent, been replaced by tiles. Almost all of them are one-storied, only a very few on the river bank and in the main street being two-storied. The town is fairly well ornamented with trees, principally cocoanuts and tamarind : it looks very picturesque from the train when running over the Godavari Bridge and its sloping streets, leafy surroundings and the towers of its principal pagoda have a most pleasing effect.

The pagoda just mentioned is an ancient building situated on the western slope leading to the river. The principal Mahomedan mosque was built in the reign of the Emperor Togluk : there is a Persian inscription over the entrance door of which the following is a translation : "This mosque was erected by Sherif Salar Ulvi in the reign of the "Emperor Mahomed Togluk and in the time of Humayun Gajjar on the 20th day of Ramzan, "Hijri 724 (A.D. 1324)."

Ninety per cent. of the inhabitants of Rajahmundry are Hindus and the rest Mahomedans—less than one per cent. are Christians.

The country in the neighbourhood is low and principally composed of black cotton soil : rice is cultivated on the north and south.

The south-west monsoon rains usually commence early in June and go on until September, the north-east monsoon beginning in October : freshes in the river commence soon after the first rains but are generally highest in July and August. A high flood in the Godavari is a wonderful sight, swollen and turbid with the innumerable streams from the mountain torrents in Central India it rushes down in its full strength bearing everything before it and carrying on its surface drift wood, carcases of animals overtaken by the rising waters and all the debris collected from the banks of the river itself and its confluent streams. The whole town is astir on these occasions : the people collect on the river banks to gather in as much of the drift wood as possible, drying and using it as firewood during the rest of the year, while men and boys brave the flood on a rough sort of log catamaran, collecting the pieces that float far out in the stream.

The waters subside in November and continue to fall until the renewal of the next monsoon, but it is always kept to a tolerable height by the great anicut at Dowlaisheram.

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1. BOBBILI—WANDERING HINDUS.
2. VIZAGAPATAM—CHRISTIAN AND HINDU CHURCHES.
3. DO. —THE SEASHORE.

NEGATIVES NOS. 1 BY THE KUMAR RAJAH OF BOBBILI; 2 AND 3 BY F. DUNSTERVILLE.

This anicut is perhaps the most useful engineering feat which has been accomplished in India and it is due to the genius of the late Sir Arthur Cotton : the first idea of the scheme, however, originated with Mr. Michael Topping who, at the closing of the 18th century, brought to the notice of Government how desirable it would be to throw a dam across the Godavari so as to raise the water and thus make it available for irrigating the land near its banks. The idea slept for the next 50 years, but in 1844 it was revived and on a report from the Commissioner of the District, Sir Arthur Cotton (then a Captain, R.E.) was ordered to take charge of the place as Engineer and report professionally on the matter.

He estimated that the construction of the anicut would enable 1,000,000 acres to be cultivated with paddy or sugar-cane and he first thought that a sum of 12 lacs of rupees would finish the work with embankments, channels, and all other requirements. The work was commenced in 1847 and completed in 1852 with an expenditure of about 15½ lacs of rupees.

The anicut consists of four divisions, the first or Dowlaisheram division extends from the left bank of the river to Pichika Island, the second from Pichika to Bobba Island, the third from Bobba to Madduru Island and the last from Madduru to Chiguru Island adjoining the right bank : the breadth of the river at the anicut is 7000 yards and the quantity of stone used in the work was some 800,000 tons besides many millions of bricks. Some idea can be formed from this of the extraordinary cheapness of labour in India, as the expenditure on this great mass of masonry only amounted to some two shillings a ton, including cost of temporary work and other charges.

Dowlaisheram, the headquarters of the Public Works local Circle, is some five miles south of Rajahmundry.

Some 10 miles north of Rajahmundry there is a celebrated Hindu temple on a hill at Korukonda, constantly resorted to by pilgrims and penitents, and at the village of Kotiphali on the left bank of the Gautama Godavari stream there is a Siva temple with a very great reputation for holiness and the water of the river there is sacred enough to wash away the foulest sin ; its great festival takes place in February.

After leaving Godavari station a picturesque village is passed, close to the line on the left hand side going north and within two miles we arrive at the Rajahmundry station where there is a refreshment room : the station is some two miles from the town of that name.

Biccavol, at the 380th mile, is built on the site of the ancient Birudankarayapuram where the earlier Chalukya Kings resided and there are extensive ruins to be found in the neighbourhood. The thirteenth of the Chalukyan Kings constructed a strong fort in the district and built the town of Rajahmundry.

At the 391st mile we come to Samalkot, the junction where passengers have to change into a local train for Coconada : Samalkot was formerly a military depôt, but the troops have been removed and the Cantonment abandoned : before the cession of the Northern Circars it was the place of residence of the Peddapore Rajah. There was a fort here, but it was pulled down and the moat filled up in 1838.

The village is small, but healthy, two old wells in the Cantonment giving good drinking water : the soil is alluvial and the surrounding country is well cultivated with rice and sugar-cane.

From Samalkot to Coconada there is connection by canal as well as by rail : the canal on the right of the line a little outside the Station compound is carried over a natural

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VIZAGAPATAM.

1. COOLY WOMEN.
2. POULTRY SELLERS.
3. FRUIT SELLERS.

stream on an aqueduct, curves thence to the right through a lock and afterwards continues a straight course.

Paddy and sugar-cane are the principal things cultivated on both sides of the branch line and here and there are dotted fine clumps of large well-grown trees, also date, palmyra and cocoanut palms.

At some five miles from Samalkot, the vimana of a Hindu temple towers above the trees on the left of the line and shortly after this point villages take the place of cultivation, but they are in no way picturesque—merely dirty and ill-kept.

There is little of interest for the ordinary tourist in Coconada, but as a place of trade it ranks very high on the East Coast and has a population of close upon 50,000. The town calls for no particular description, the canal runs through the centre of the town and is crossed by a substantial bridge: its trade received a great impetus during the American Civil War, when large quantities of cotton from Guntur and the surrounding country were shipped from Coconada, which was found a more convenient and commodious place for transhipment than Masulipatam. There is a rather large Hindu temple in the town and a view is given on Plate No. 19(3) of its gopuram, covered with figures moulded in plaster and painted in bright colours.

On the side of the town near the sea one bank of the canal is lined with a mass of boatmen's huts which, however, are in no way picturesque only dirty and extremely odoriferous.

Pithapuram, at the 398th mile, is the principal town in the old Zemindari of that name: the ruling family belong to the Velama caste and to the sub-division of that caste

entitled "Ugrulu," a term applied to those who gained their livelihood by the profession of arms: the Rajah's ancestors are said to have emigrated in former days from Oude. The original grant of the Zemindari was made in 1647 by the Mahomedan Government in favour of Ramachendra Rayanam Garu in return for services rendered to the State.

The station is quite close to the town which covers a good deal of ground and is mainly composed of small streets lined with houses apparently full of inhabitants: there is a fine broad road (near the Siva temple) which is very handsome and lined with some magnificent trees: the temple itself has nothing to recommend it being plain and somewhat dirty. There is also a Vishnu temple here, which matches the other one in outward appearance.

The Zemindari cutcherry is a large building of several stories: it stands in a large compound in which an elephant is tied up, and where there is also a large cage in which tigers were kept on show in more barbarous times.

Near Golaprolu, at the 402nd mile, the British had a big fight with the French in December 1758: the former under Colonel Forde completely defeated the enemy and captured their camp and 30 guns.

Tuni, 425th mile, is the headquarters of a Deputy Tahsildar, etc., and the residence of the Rajah of Kothan. Its trade is expanding regularly and it promises to become a large commercial centre.

The Godavari District, which ends close to Tuni station, contains over 2,300,000 inhabitants, about ninety per cent of whom are Hindus—about 80 per cent of these are Vishnavaites and 20 per cent Sivaites: only 6 per cent of Hindus are Brahmins. Over 500,000 are agriculturists and not much fewer are the Malas or Pariahs.

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BOBBILI.

1. THE RAJ MAHAL.
2. THE DURBAR MAHAL.
3. THE MAHARAJAH AND SONS.

NEGATIVES 1 AND 2 BY H. H. THE KUMAR RAJAH OF BOBBILI.

The mountains in the northern part of the District are mainly inhabited by an aboriginal race called Kois: these people are of the same family as the Gonds, Khonds, etc., of Central India, their language is the same class as that of the Khonds to whom they have the greatest affinity.

The Kois are a simple minded people: they look poor and untidy, the women keep their hair in an unusually dishevelled state and they look haggard and emaciated, generally the result of disease. They lead a savage life, having few ideas and no knowledge beyond the daily events of their own little villages: they are noted for truthfulness and in this respect are quite an example to the more civilized inhabitants of the plains.

Their villages are small, but pretty: they build them in groups of five or six houses, sometimes less, but very rarely exceeding ten or fifteen: they clear some jungle and round their houses they leave a few acres for rough cultivation which exhausts the soil in about four years, when they move on to another locality where they make a fresh clearing and build a new village.

At their marriages a triangular mark is made on the foreheads of the couple, they kneel together (the woman placing her head a little lower than the man's), water is poured over both of them and the ceremony is over. Widows may re-marry.

We now enter the Vizagapatam District which may be described as octagon in shape, occupying with its Agency tracts over 17,000 square miles and containing a population of over 2,933,000.

It includes a large number of Zemindaris, some of which are of great extent and importance, for instance Vizianagram, Bobbili and Jeypore, the rulers of which are styled Maharajah.

The hill ranges fill the larger part of the district, while the plains occupy some 6000 square miles which are largely cultivated with paddy, cumbu, cholam and gram : cotton also forms an item of considerable trade.

The people are almost all Hindus divided into the usual castes found in other parts, but there are some wild races not described elsewhere, such as Khonds, Savaras and Gadabas.

The Khonds believe themselves to have existed in Orissa from the "beginning," having either sprung from the soil itself or having been created at the same time : they are obviously one of the numerous remnants of the primitive inhabitants of India which survived the Aryan conquest, where favoured by social and physical circumstances.

Khonds, as a race, are owners and cultivators of the soil, and they live in villages scattered, or closely grouped, according to the extent of the opportunities for tillage.

A Khond village consists of two streets, each with a double row of huts : one street is occupied by the Khonds and the other by a class of people, equivalent to the southern "Pariah," called Paidi, Dombo or Pano, who are weavers by profession, supplying the Khonds, in return for grain, with the coarse cloth worn by them, and also manufacturing for them rings and ornaments of brass and officiating at their festivals as musicians.

Their huts are well built, the walls consisting of wooden posts placed close together and daubed with mud : the roofs are well thatched with grass. In some cases the villages are stockaded, but in others only slightly protected with a bamboo fence : within the enclosures the cattle are folded at night on one side, and on the other the women and children raise vegetables, chillies, tobacco, etc.

Outside they grow rice, dholl, castor-oil and cotton : the Khond is only a cultivator and hunter, he has no trade and his only means of subsistence are the produce of the earth and what he can kill.

The Khonds are usually very scantily clothed : the young men are agile and manly in appearance : the women are short, coarse in person and repulsive in feature, an appearance of want of chastity pervades all classes of women and their habits are said to be filthy in the extreme.

The mode of wearing the hair is the characteristic feature in the Khond costume, they wear it very long and drawn forward, rolled up until it resembles a horn protruding from between the eyes : round this it is his delight to wrap a piece of red cloth and insert the feathers of some bird together with his pipe, etc.

Both sexes wear a profusion of brass earrings, also ornaments in the nose, heavy brass armlets and necklaces of brass or beads.

The women wear as little clothing as the men.

The Savara country lies to the east and north east of Gunapur—little of their manners and customs is known : they have frequently caused trouble and on these occasions they fearlessly attacked the Police and scattered them for a time. They are a very independent people and unlike the Khonds they manage their own affairs without the intervention of Hindu " Patros. " Their country is about 200 square miles in extent and where they have settled down in villages there is ample evidence of patient cultivation, notwithstanding their wild and savage nature.

The Gadabas are found all over the hill taluqs, but they are described later on

by H. H. The Kumar Rajah of Bobbili who has very kindly provided the writer with photographs and written description of these people.

Returning to the railway the first station to notice is "Yellamanchili" at the 449th mile, where there is a Travellers' Bungalow. On a hill at the back of the village is a Hindu temple dedicated to Virabhadraswami, a form of Siva. Yellamanchili was the seat of some Shepherd Kings who were of some note in their day, they built the pagoda and also some others which are now in ruins. A jar of copper coins was found near Yellamanchili in 1867, bearing the effigy of a bullock on one side and it was conjectured that they had been struck by the old Shepherd Kings.

Kasimkota and Anakapalle, at the 462nd and 465th mile respectively, are merely the stations for the local proprietary estates.

A mile or so before reaching Waltair Junction, the Madras line is joined by the line from Calcutta and they run thence side by side into the Waltair Station which is joint to the two Companies: close to the point where they join there is a very interesting temple which is described later on as a trip to be taken from Waltair.

Waltair, 484 miles from Madras, is the headquarter station of the Vizagapatam District and Agency: by enthusiastic residents it has been named the Indian Brighton and if watering places ever become popular or fashionable in India (which does not seem very probable) there is no reason why Waltair, from its scenic and climatic advantages, should not become the first of such spots.

The residential part of the town is situated on a low hill overlooking the town of Vizagapatam and the sea: here all the Europeans live and have their Club which is large

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BOBBILI.

1. GADABA BOY AND GIRL.
2. A VINA PLAYER.
3. GROUP OF GADABAS.

NEGATIVES BY THE KUMAR RAJAH OF BOBBILI.

and commodious. Many of the houses are large and have extensive compounds, and most of the roads are well-wooded and pretty : some picturesque peeps at the sea are obtainable at several points and on the whole the town may be considered to be equal to its reputation : the temperature on the hill is a good deal lower than what it is below in the station, where in August it is decidedly hot.

It is used as a summer health resort by many Missionaries from inland and other parts of the coast, and it is also the headquarters of the Roman Catholic Bishop, to whose zeal is due the building of the stately edifice which faces the Railway colony.

There are 3 ways of getting from Waltair to Simhachellum temple previously mentioned : the quickest is to get a trolly from the Bengal-Nagpur Railway authorities and travel on it to the next station, which is less than 3 miles from the foot of the hill, the road journey thence can be done in a jutka previously sent from Waltair ; the next way is to drive from Waltair some 3 or 4 miles to the foot of the near side of Simhachellum hill, climbing thence right over the top of the hill and down the other side to the temple : the third and most direct route is to drive all the way from Waltair to Simhachellum, some 10 miles, and climbing thence to the temple.

The way up on foot by the first and third methods is by means of some 900 steps which are built into the hillside in irregular clumps at irregular intervals and in different sizes : the clumps vary in quantity from two to thirty steps, and from the work the writer experienced in going up these 900 steps, he strongly advises anyone not particularly young or active to avoid the second mode of travelling which necessitates the getting up (and down) some 1,500 steps.

In any case the jutka has to be got from Waltair and neither it nor the ponies can be called good, but the longest journey (10 miles) is done in a little under 2 hours : the road crosses the railway line twice, then runs more or less alongside the line until the Bengal-Nagpur station of Simhachellum is reached : many pretty villages are passed on the way and after a time the scenery increases in interest. On approaching the foot of the hill where the steps begin, the pathway can be seen on the hillside and near the top is a grey building which eventually turns out to be part of a gateway.

At the foot of the hill is a tall pillar or stambham, and in front of the steps is a plain stone gateway through which one enters on the ascent : the steps bend slightly to the left and on nearly every clump or set of steps may be seen an inscription in Telugu characters which the writer was informed gave the name of the person who built the set and his reasons for doing so.

About three-quarters of the way up there is a massive stone gateway called Hanumandwaram, the station of the monkey-god, and many living specimens of his race have their residence there and run about freely over the steps and amongst the trees. Plate No. 20(1) gives a view of some of the steps leading to this gateway, upon which there are some carvings, but they were much defaced by the Mahomedans when they visited the place in days of old.

At the top of the steps are two small kiosks of rather pretty shape, and the pathway then goes through the village, at the other end of which is seen the temple backed up by the hillside—*vide* Plate No. 20(2).

The temple is dedicated to Vishnu under his incarnation of Narasimha or Man-Lion, and it was originally erected by Langula Gazapati, a sovereign of Orissa, some 650 years ago.

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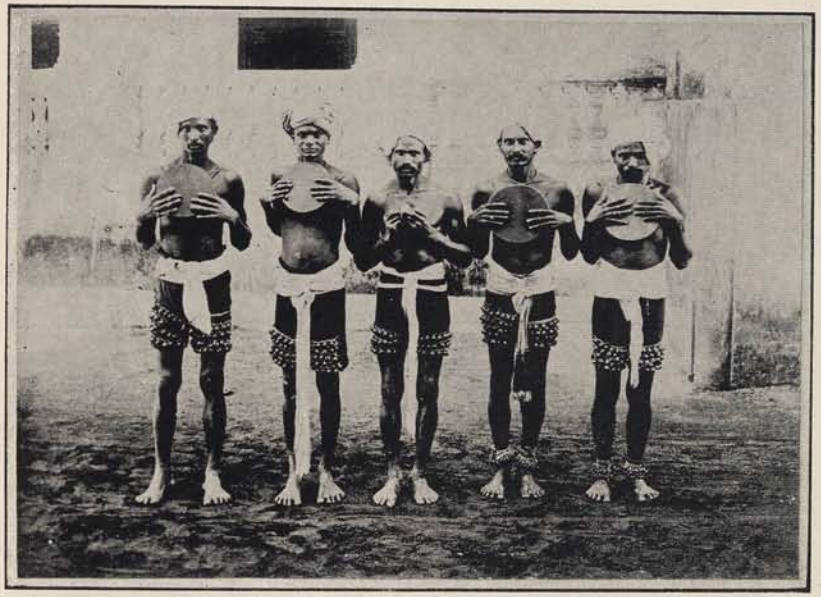


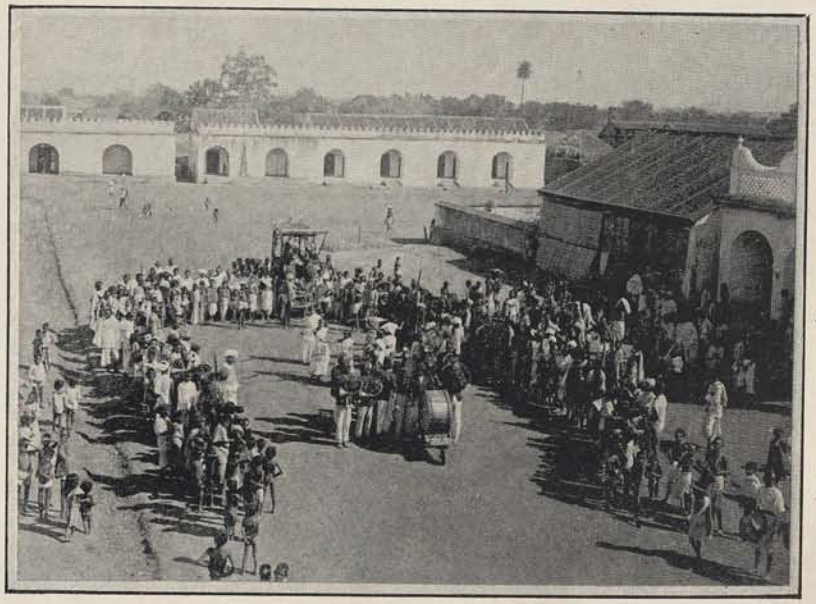
SHEPHERDS IN FESTIVAL TIME.

2.

VILLLAGE CAR FESTIVAL.

3.

GADABAS DANCING.



4.

TEMPLE PROCESSION.

NEGATIVES BY H. H. THE KUMAR RAJAH OF BOBBILI.

With the exception of the Kaliana Muntapum (Marriage Hall) nearly the whole of the temple walls are simply smothered by successive coats of white-wash: the buildings stand in a small enclosure surrounded by high walls and from the outside nothing can be seen but the tops of the gateway, of the vimana and of the hall in front of the shrine.

The form of temple follows that of the ordinary Orissa temple consisting of the sanctuary for the idol with the audience-hall for the worshippers and a gateway; the Kaliana Muntapum corresponds to the Nat-Mandir of an Orissa temple, of which the details are described at length later on.

So far as can be seen from the places free from white-wash, the temple buildings are constructed of a hard black stone: the Kaliana Muntapum is the only spot where the original work can be seen and Plate No. 20 (3) is a picture of one of the carved pillars on which is depicted a good-tempered looking monster.

Europeans are not supposed to be admitted even inside the front gateway, but as a special favour the writer was permitted to enter and take some photographs, the presiding Brahmin evidently foreseeing the possibility of a free advertisement for his shrine, which seems to be kept open quite on a business basis.

Usually none but Brahmins are allowed inside, but the writer was told that when special festivals were held, the ordinary Sudras are admitted at the rate of two annas a head.

It is said that the sacred idol is generally kept smothered in a greasy coating of sandalwood dust, but once a year at the festival in the month of May he is cleaned up and exhibited for Public Worship: the writer was further told that the idol had a pig's head on its shoulders, an usual thing in Hindu temples.

In front of the temple-proper there is a pillar called the Kappa stambham or Frog's pillar: it is said to be hollow at the top, the hole having been made by a frog who was inside and came out this way: the pillar is very much worshipped by barren women who are solicitous for children, they embrace it and pour out their gifts on to a large flat stone in front of it: consequently the pillar is a great object of interest and its possession with the right to all offerings is put up every year to public tender and the value of the offerings induces keen competition.

There are several waterfalls running down the hillsides during and after the rainy season, and naturally a good deal of cultivation is done at the foot of the hill, where there is also a large garden and bungalow built some 120 years ago by the Vizianagram ruler, Pasupati Sitaram Raz.

Simhachellum is said to be famous for its fine roses and for the good quality of its oranges and pine apples: the best season could not be ascertained, but the writer can certify that it is *not* in August.

The railway continues from Waltair on to Vizagapatam, a distance of 2 miles and there terminates close to the sea: the town is situated at the foot of some low hills and some picturesque views can be obtained round the neighbourhood: from the top of a projecting rock which runs boldly out into the sea, and is known by the name of the Dolphin's Nose, can be obtained a good view of the whole town, but it is rather difficult to get at and a somewhat trying climb: a rather unique sight used to be afforded by a hill behind the town on which were situated a Christian, Hindu and Mahomedan place of worship side by side in apparent amity. The hill has since been cut through for railway purposes.

PURI—TEMPLE OF JAGANNATH.

NEGATIVE BY F. DUNSTERVILLE.

Views of the Hindu and Christian churches are given in Plate No. 21 (2) and a view of Vizagapatam seashore will be found in Plate No. 21 (3).

Vizagapatam is already a flourishing port, but a very little expenditure would provide it with a decent harbour that would enable the railway and shipping firms to deal with a very much larger quantity of cargo than can now be handled when steamers have to anchor at such distances from the shore: a really safe and convenient harbour is badly wanted on the coast and before very many years are past, public or private enterprise will probably supply the want.

The people in the town have a sturdy, well-nourished appearance and the majority of the women one sees about the streets are distinctly more intelligent and better looking than in most other towns on the coast: Plate No. 22 (1, 2, 3) represents a fair average of such people.

Some of the lower classes follow apparently the fashions of some of the wilder races, for it is quite common to see men and boys with the end of their waistcloth hanging behind them in the form of a tail in accordance with the custom of the "Khonds," while many women and girls follow the fashion of the "Nangas" in adjusting their cloth in between their legs so as to leave one thigh entirely uncovered.

In the northern parts of this District and in Ganjam still farther north there are some 4,000 people who are by religion worshippers of Sakti, or the female principle. The idea of this worship is that desire is conquered by indulgence and its votaries are divided into two sections, one of which practises rites that are licentious to the last degree consisting of the worship of a naked woman, followed by a feast of animal food and spirituous liquors and

the gratification of sensual passions. The object of worship in these cases is usually a woman of the Chakkiliyan (Leather worker) caste, who are as a rule thought very beautiful.

In this part of the Presidency of Madras there are a great many large land-owners, mostly styled Zemindars, but a few of the most important have the title of Maharajah or Rajah.

One of the most flourishing and most ancient of these estates is that of Bobbili, situated about latitude 18·34 N. and longitude 83·15 E. as centre lines. The whole property contains some 920 square miles sub-divided into the Pergunnahs of Bobbili, Rajam, Kavitey and Sitanagaram, each of which is in the charge of an official styled "Ameen": its revenue is about 5 lacs of rupees and the total population some 170,000 principally Telugu Hindus.

The estate is well provided with tanks and irrigation channels, the former numbering over 1,700 and the latter mostly connected with the rivers Janjhavati, Vegavati and Nagavali: the principal wet-crops are rice and sugar-cane, while the dry-crops are ragi, gingelly and other oil seeds, horse-gram, tobacco, etc.: there are also 14 indigo factories on the estate.

The Chief town is Bobbili where the Maharajah resides: it is about 70 miles north-west of Vizagapatam: a former Governor of Madras, Sir M. E. Grant-Duff, described it as a clean and well-kept town, furnished with all the appliances of Anglo-Indian civilisation such as schools, hospitals, etc., all within a walk of the remains of the old fort, where 144 years ago was enacted one of the most ghastly stories which even Indian History records.

The town holds some 15,000 inhabitants of whom 14,000 are Hindus, 350 Mahomedans and the rest Christians and others. There are many public buildings and

offices, and also two temples, one Vishnu and one Siva: the weaving of cloths and casting of brass and bell-metal articles are the chief industries.

The Bobbili ruling family belong to the tribe known as Velama Doras, who (according to Orme) consider themselves the highest blood of native Indians, next to the Brahmins and equal to the Rajputs: they support their pretensions by the haughtiest observances, insomuch that even the breath of a person of a different religion or of a lower class native requires purification by ablution. They are as a rule well-built in body and of a warlike disposition of mind, the gallantry shown by their Rajah Runga Row and his followers in the memorable siege of Bobbili referred to above, made such a deep impression on the Hindus that it has been commemorated in ballads which are sung to this day by wandering minstrels in many parts of the Presidency.

The present Maharajah traces his descent from one Pedda Rayadu, who lived in the early part of the 17th century: he distinguished himself greatly in warfare and was thereupon given an estate upon which he built himself a Fort and pettah which he called "Bebbuli" (the royal tiger), which name has since been corrupted into Bobbili. At the attack by Bussy on the fort in 1757 it is said that the enemy was only able to enter the place as victors because every man of the garrison was either dead or desperately wounded!

The present Maharajah, Sir Venkata Swetachalapati Ranga Row, K.C.I.E., is the eleventh ruler from Pedda Rayadu the founder of the family, and the first one who has gained the additional honours of the title of Maharajah and the K.C.I.E: he is still quite young having only been born in September 1862, and succeeded to the management of the

estate in 1881 : in 1893 he paid a visit to England and was received by her late Majesty the Queen-Empress Victoria on the 17th July of that year, receiving from her hands Her Majesty's portrait with autograph signature.

In 1900 the title of Maharajah was conferred upon this nobleman as a personal distinction in token of the appreciation felt by the Government of India for the exceedingly able manner in which the affairs of his State are conducted : the Maharajah had previously received the K.C.I.E. in 1895.

The Maharajah's eldest son and heir-apparent, the Kumar Rajah, was born in 1880 and the pictures taken by him which appear in this book prove that he is a very skilful photographer with distinctly artistic ideas : he it is also who has provided the writer with the following notes describing his illustrations.

Plate No. 21 (1). Wandering Hindus. These people are Brahmins and Kshatryas from Northern India, they never travel by rail or cart or any other conveyance whatever. They invariably walk the whole way from one place of pilgrimage to another, stopping at places where there are " Chattrams " and they can get free lodging and food for a few days : they then go on again, begging wherever possible. They are quiet in their habits and do not worry people for alms like most other Indian begging classes, their chief place of pilgrimage is Puri where Jagannath's celebrated temple is.

Travelling across country they are often to be seen in places like Bobbili off the main roads ; they never seem to hurry so long as they are provided with food, etc., and on being questioned by the Kumar Rajah they expressed their willingness to stay at Bobbili for ten years if he would continue to furnish them with food and clothing !

1.

2.

3.

PURI.

1. THE MAIN STREET.
2. IN THE TOWN.
3. TEMPLE GATEWAY.

NEGATIVES BY F. DUNSTERVILLE.

Plate No. 23 (1). The Raj Mahal is the Maharajah's country residence.

(2). The Durbar Mahal is the chief building in the palace at Bobbili.

(3). The Maharajah and his two sons. His Highness sits on the right of the group and the Kumar Rajah on the left, in the centre is the younger son born in August 1892 : the original of this picture was taken by Wiele and Klein, photographers.

Plates No. 24 (1 and 3) and No. 25 (3) are pictures of the Gadaba people.

They are a short but sturdy copper-coloured people found in considerable numbers all along the Hill tracts in the western part of the Vizagapatam district : the most striking peculiarity among them is the unique and picturesque costume worn by their women which is very clearly brought out in the illustrations : their dresses, or rather the cloths which they wrap round their bodies, are entirely of their own manufacture and cannot be purchased : even their men are quite ignorant of how they are made. These remarkable garments are woven from the fibre of many shrubs, the chief of which is the "Asclepias Gigantea."

The women go out into the neighbouring jungles and bring home bundles of the raw material on their heads : it is carefully dried and when the useless pieces have been picked out the good parts are dyed, generally in two colours, dark-blue and a reddish-brown : it is then woven into a long narrow piece of cloth.

The edges of the material are always white, a blue stripe coming next, while the middle portion is a reddish-brown with narrow lines of white or blue at regular intervals.

Not much less marvellous are their immense ear-rings, which are made of long pieces of brass wire wound round and round into a circle of from four to five inches in diameter and they hang down from a large hole in the lobe of the ear.

But after all perhaps the most astonishing ornament is the enormous bustle which every Gadaba woman wears behind outside her cloth : it is made of a mass of black jungle twigs tightly bound together, and sitting down must be found a most inconvenient operation.

The headdress consists of a row of cowries and together with it several rows of beads of different sizes and colours which encircle the head just above the forehead : from the cowries small strings of very tiny beads hang down some two-and-a-half inches over the face.

Their necklaces are made of beads, occasionally a coin is seen hanging in the middle of them : their bracelets and rings are made of copper or brass and in a few cases of silver. In some cases toe-rings and anklets are considered to be fashionable, these are generally of brass and very occasionally of silver.

The reason for the women's peculiar costume is said to be that they jeered at Seeta because she followed the example of her husband Rama and wore cloths of fibre only : thereupon Seeta cursed these Gadaba women and condemned them from that time forward to wear no other dress but that made of fibre.

These people have a peculiar kind of national dance, which they are quite willing to perform before strangers if offered a small present : the women form a ring by joining hands all round and with a long hop spring toward the centre and then hop back again to the full length of their arms, while at the same time they keep circling round and round : at other times the women dance singly or in pairs, their hands resting on each other's waist : when tired of dancing they will sing, man and woman alternately, the woman reflecting on the man's personal appearance and want of skill, the man retorting with remarks on the female's ugliness and slatternly habits.

PURI—BAS-RELIEFS IN GARDEN HOUSE.

NEGATIVE BY F. DUNSTERVILLE.

The men are great toddy-drinkers and eat almost any kind of meat, even rats, cats or panthers: they have scanty eyebrows and little beard or moustache, prominent cheek-bones, pug-noses and fairly thick lips.

They are very superstitious and to keep themselves free from illness, ghosts and devils they have pieces of string, interwoven with hair, tied round their wrists by their Gurus : this special ceremony is only performed on a Sunday.

Plate No. 24(2) is a picture of a locally well-known musician and his instrument.

Plate No. 25(1) "Shepherds in festival time" shows these people during Pongul, a festival held annually early in January : all the lower classes suspend work for two or three days and amuse themselves to the best of their ability : some of them like these Shepherds combine business with pleasure and go about in a disorderly procession beating small drums which are suspended to their breasts and dancing, while they beg persistently for small coins from all they meet.

(2) Village Car festival. In nearly every village there is a small "Gudi" or temple dedicated to the village goddess : various offerings are made at the shrine particularly when the people desire protection from such terrible diseases as cholera and small-pox. A man, who is supposed to be an inspired worshipper of the goddess starts out once a year followed by a procession of people : he sits on a seat concealed on top of a high pole and gets himself securely tied to it in order to prevent his falling off : by the time he has completed his round of the village, the pole is pretty well covered up with cloths tied on by the people as offerings to the goddess : when anyone wants to offer a cloth, the pole is lowered so that the man may be reached and the people reverently wash his feet with saffron-water which is then collected after use and sprinkled over the people's heads.

Others give small presents of coin which are deposited in a chatty held by the man on the pole, while others give chickens and produce.

This festival is very popular and when the day comes round the people suspend work, dress themselves in their best garments and sally forth with great enthusiasm.

Plate No. 25(4) gives a view of a Temple Car procession, which are common in all towns where there is a temple, but occasionally a special one is arranged when silver and brass images (or a car as shown in our picture) are taken round.

The processions which are arranged in Bobbili by the State Officials are peculiar so far as the arrangements go: all the Officials join the procession dressed in their best as seen in the illustration: at the Dasara feast the Maharajah himself with his sons walk with the rest in due order and regularity, and as this particular festival is held at night a great feature is the grand display of fire-works, which is an immense attraction to the villagers who come in their thousands from their outlying homes: silver images are usually carried in the processions held after dark, but in daylight cars are used.

This completes all the useful information that could be obtained regarding the line along the East Coast as far as Vizagapatam District, but when anyone is travelling between Madras and Calcutta they would hardly be wise to pass Puri and Bhubaneswar, where there are so many temples to be seen of a kind not found elsewhere in anything like such perfection, and for the benefit of those tourists who live in Southern India or who start their journey from the south, the writer has thought it very advisable to give some account of Orissa and its architecture, together with some very recent pictures of the best specimens:—he has less hesitation in doing this, as the Bengal-Nagpur Company—on whose portion of

BHUBANESWAR—MUKTESHAR TEMPLE: FRONT VIEW.

NEGATIVE BY F. DUNSTERVILLE.

the old East Coast Railway Puri and Bhubaneswar lie—have shown no sign of any intention of providing travellers with an illustrated guide.

The following details are taken from Fergusson's "Indian and Eastern Architecture," and Mr. Brown's "Orissa", combined with notes descriptive of the state of the places when seen recently by the writer.

One of the most marked and striking peculiarities of the architecture of Orissa is the almost absolute contrast it presents to the Dravidian style at the southern end of India, not only in the curved outlines of the vimanas or towers, but the Orissan towers present not the slightest trace of any storeyed or even step-like arrangement which is so universal in the south, and the crown is never a dome nor a reminiscence of one. Even more remarkable than this is the fact that the Orissa temples are almost universally astylar; it is true that in some of the more modern examples (for instance the porches added to the temple at Bhubaneswar) we do find pillars, but it is probably correct to state that among the many hundreds of original shrines in Bhubaneswar not one pillar is to be found.

This is the more remarkable because within sight of the town the caves at Udaigiri are adorned with pillars to such an extent as to show that their forms and uses must have been well known in the District years before any of the temples were commenced.

As a rule every Orissan temple consist of two apartments of about the same size: the one in front with door opening to the small enclosure is a cube surmounted by a pyramidal roof of varying pitch—this is the Jagamohan, or Hall of Audience, in which the people collected to worship the idol which was placed in the inner chamber, which is also a cube or very near that shape: this inner chamber (called a Bar Deul) is surmounted by a

tower which corresponds with the vimana of a southern temple: in some cases, temples have had two additional rooms built on, the Nat Mandir (Dancing Hall) where the temple attendants danced before the idol and the Bhog Mandir where food was consecrated by being placed before the idol, but these are an after-thought and do not form part of the original scheme.

Of the principal Orissan temples remaining in fairly good order, that of Parsuram is said to be the oldest, and next to that comes the temple of Mukteshar, both being ascribed to the period between 500 and 600 A.D.—the great temple at Bhubaneswar, was finished in 657, the temple at Kanarak (20 miles from Puri) is dated 873 A.D. and the celebrated Jagannath temple at Puri 1198 A.D. The earliest are undoubtedly the finest (though smallest) temples and the purity of the style seems to have been gradually degraded, while of late years whitewash and paint have done their worst to add vulgarity to forms already rendered ungraceful.

Puri is reached by a short branch of some 30 miles from Khurda Road Junction on the main line (747 miles from Madras) and for some considerable distance before reaching the terminus the tall tower of Jagannath's temple stands out conspicuously against the sky.

The city contains some 30,000 resident inhabitants, but the crowds of pilgrims that daily flock into and out of Puri must make the population figure a very fluctuating one: the houses occupied by Europeans are built on a broad strip of sandy soil along the seashore, where there is a splendid beach of firm sand upon which the surf is constantly breaking; bathing in the surf is enjoyable and during the hot weather the climate is most refreshing, a strong cool breeze blowing unceasingly off the sea day and night, making punkahs unnecessary and abolishing the plague of mosquitoes.

There is a fairly good Travellers' bungalow about a mile from the Railway station and conveyances in the shape of palanquin carriages drawn by one horse are easily obtainable.

Jagannath's temple is situated in the middle of the town not very far from the station or Travellers' bungalow: the road leading thereto gets narrower as you approach the building, the small houses being decorated with queer paintings on their verandah walls. On reaching the main street, the road opens out into quite a wide space in front of the temple gateway, which is a tasteless modern-looking structure guarded on each side by the statues of Jaya and Bijaya, the Hindu Gog and Magog: see Plate No. 27(3), in which the figure at the right of the gate is visible.

In front of the gateway, surrounded by a strong iron railing, stands a very beautiful monolithic column of polished black stone, brought from Kanarak in the early part of the eighteenth century: the stone is chlorite, a hard kind of black slate. The height of the pillar is 33 feet, it consists of a base richly and delicately carved, a polygonal shaft of 16 sides and a graceful floral capital surmounted by a small carved figure. The fine proportion of each part to the others and the taste and beauty displayed in the execution and decoration of the whole are simply exquisite: *vide* Plate No. 27(3) on the left side.

The temple itself, together with its many minor shrines and buildings, stands in a double-walled enclosure: the outer one measures 670 feet by 640 feet and is surrounded by a high wall some 25 feet high with four gateways; the inner enclosure measures 420 feet by 315 feet and is enclosed by a double-wall with four openings, corresponding in situation to the outer gateways. The great tower (Bar Deul) is 192 feet high as against 165 feet, the

height of the tower of the great temple at Bhubaneswar. On the top of the tower is placed a wheel (emblem of Buddha) with a flagstaff and streaming pennon.

Europeans are not admitted into the enclosure and have to be contented with an outside view of the tower and roofs of the other structures: a fairly good sight of the place could be obtained from the flat roofs of some of the neighbouring houses: the writer interviewed several of them and tried to induce them to let him go up and expose a few plates, but they one and all refused; however, future visitors may be more successful.

One had therefore to be content with pictures from the street level and Plate No. 26 shows a front view of the temple from a little to the left, therein is seen the tower over the sanctuary with its wheel and flag, most of the tower being painted or coloured white with its projecting corner lines picked out in blues, and reds, etc.: in front of the tower are the tops of the Jagamohan and other halls, while in front on the street is the gateway in white and colours, with a black roof picked out in white: the black stone pillar stands in front of the gateway. The usual dirty little sheds where water and food can be obtained by the pilgrims fill up a good deal of the space in the open roadway.

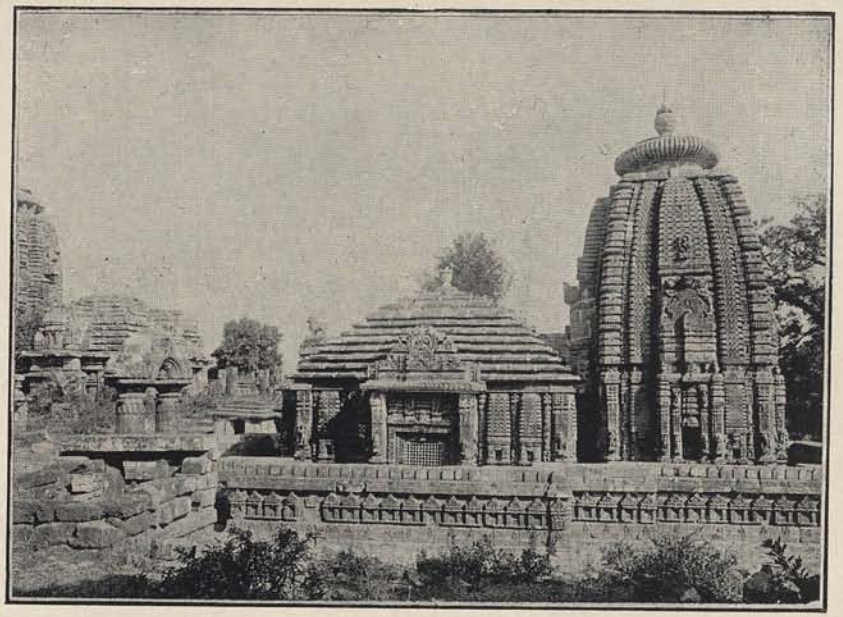
Plate No. 27 (1 and 2) give pictures in the main street which clearly show how the Jagannath temple dominates the whole town—in fact it may be said that the town is "Jagannath" and nothing else: sundry curiosities, in the way of pictures done in oil on canvas of Jagannath and his brother and sister, may be obtained at most of the shops in the bazaar, which are interesting as giving some idea of the want of comeliness in the idols: Jagannath himself is merely a block of wood some 6 feet high, shaped more like a common ninepin than anything else, with two arms sticking awkwardly out of the sides of his neck, the face is a coarse caricature of a human face.

BHUBANESWAR.

1. MUKTESHAR TEMPLE—DOORWAY.
2. DO. —SIDE VIEW.

1.

2.



NEGATIVES BY F. DUNSTERVILLE.

Unless the visitor is at Puri at the principal festival in June—July, he will not be able to see the image of the god itself: at this festival (Rath Jatra), which is the favourite one with pilgrims from Lower Bengal—the majority of whom were women when the writer paid his visit—the god is solemnly taken in procession from the temple to his Garden House about a mile or so distant.

There are three cars used at this festival, one for Jagannath himself, one for his brother Balabhadra, and one for his sister Subhadra.

These cars are dragged along the broad highway shown in 27 (2) by great ropes pulled partly by Uriyas engaged for the purpose and partly by the willing hands of pilgrims: it is extremely doubtful if there were ever any truth in the terrible tales told in our childhood how fanatics and enthusiastic devotees would throw themselves down in front of the car and allow their bodies to be crushed by the revolving wheels of the ponderous structure: in all probability the reports originated in the accidental crushing of pilgrims from time to time, whose feet slipped on the muddy roadway when they were excitedly hauling on the rope.

The tales are not likely to be correct for another reason, the religion of Jagannath which preaches the equality of all men is the most popular in India and in no way calls for or encourages the effusion of blood: in the holy city of Puri all caste restrictions are set aside and Brahmin and Sudra may eat and live together. It is true that Christians, Mahomedans and Pariahs are excluded from the temple precincts, but the food offered before the idol is free to all and a Brahmin may take it from the hands of a Mahomedan.

The broad road which forms the main street of Puri is called the Bara Danda, but the houses on each side do not do credit to the street; on the right going from the temple

is the palace of the Puri Raja who now represents the last of the Orissan Kings: they are the hereditary superintendents of the temple and are proud to call themselves the Sweepers of Jagannath.

The Garden House (or Gundicha Gar), where the idol stays for a week or so before he is brought back on his car to the temple, is a small plain structure in a walled enclosure: the walls *in* the house are ornamented with panels of queer figures carved in high relief. Plate No. 28 shows one of the panels which apparently represents musicians and jugglers intended to amuse Jagannath during his temporary stay here: they are painted in colours.

The outside of the house is disgraced by obscene paintings and ladies would do well not to venture inside the enclosure.

The writer was informed that at the end of each festival the cars are dismantled, and then rebuilt for the next occasion in the wide open space fronting the gateway.

Some 20 miles to the north of Puri along the sea-shore stands the Black Pagoda of Kanarak: in order to see this with comparative comfort it is advisable for the tourist to arrange in advance with the Puri Station-Master to have a palki ready, with bearers to carry him out: the road is merely a sandy track and bearers get along better than the ordinary bullock cart, which is the only alternative, the palki also is much more comfortable as the journey is best made during the night when the traveller can sleep peacefully all the time: food and drink must be taken, as nothing is procurable on the spot.

The Black Pagoda was so called by the sailors going up and down the coast, to whom the building was a very conspicuous landmark: according to the palm leaf records in Jagannath's temple this temple was erected in 1278 A.D., Fergusson however attributes it

BHUBANESWAR—DETAILS OF SANCTUARY.

NEGATIVE BY F. DUNSTERVILLE.

to the ninth century on account of the excellence of the workmanship and he is probably correct in his assumption. The temple was dedicated to Surya or the Sun, an unusual object of worship in India, but there is nothing about the building which specially suggests its dedication except perhaps its being situated on the sea-shore to catch the first rays of the rising sun.

The temple apparently consisted of the Bar Deul or Idol's Sanctuary and the Bhog Mandir which are both in ruins, and the Jagamohan or Hall of Audience which alone remains fairly perfect. The beautiful black pillar, now at Puri, stood in front of this temple and was removed in the 18th century.

The enclosure was surrounded by a wall measuring some 750 by 500 feet: there were three doorways, the Lion, Elephant and Horse doors: the life-sized statues in these gateways are still in fairly good preservation; the Lions, as usual in India, are conventional monsters, but the Elephants are true to life, while the Horses on the south side are by far the best group: there are two of them, saddled and richly caparisoned trampling on armed men of an aboriginal type.

The Jagamohan is 66 feet square, the height is about 100 feet and the building consists of vertical walls 60 feet high, with a pyramidal roof: the vertical portion of the walls is broken by two rows of niches containing statues in bold relief, well carved but unfortunately often indecent in subject. The roof has a projecting cornice and is broken by numerous friezes arranged in three tiers: it may give some idea of the profusion of sculpture lavished on this temple to say that it has been calculated that these friezes on the sloping roof alone present some 3,000 feet of carving containing probably twice as many separate

figures. The variety of subjects is also astonishing, flowers, animals, human figures, scenes of war, of peace and the chase, every aspect of mediæval Hindu life is portrayed.

There are three doorways into the hall itself, and the eastern one is the most elaborate: though simple in outline it is one of the most beautiful doorways possible, the material is chlorite a very hard stone which preserves the carving on it in excellent condition; there are seven bands of sculpture of which the best is a sort of vine leaf ornament with cherubs playing about in it.

Here, as in many other places, the immense size of the blocks of stone lying about will be observed with surprise, especially as nothing but a sandy plain exists on all sides, the stones therefore must have been conveyed from far-distant quarries, but even more wonderful are the huge beams of iron, over 20 feet long and 8 inches square, and it is rather startling to find that the Hindus of Orissa were capable of such work hundreds of years ago!

Returning by palki to Puri and proceeding onwards to Bhubaneswar, we find a most wonderful series of the finest specimens of Indo-Aryan architecture in the very best state of preservation: the Government are wisely doing their best to preserve these works of art and the parts decayed or destroyed are being restored as nearly as possible to their original condition, and not, as in some other places that might be named, repaired and strengthened by plain stone or brick pillars placed alongside of the most beautiful carved work.

Bhubaneswar is undoubtedly the place where this lovely style of architecture (the Indo-Aryan) is in the greatest perfection: here it is quite pure and not mixed up with others in any way, it thus forms one of the most compact and homogeneous architectural groups in India, of more than usual interest, and here it can be studied to the greatest advantage, for

BHUBANESWAR—THE GREAT TEMPLE.

NEGATIVE BY F. DUNSTERVILLE.

an Orissan temple is an artistic and harmonious whole, quite as much so as a Greek temple or a Gothic cathedral, and it strictly adheres to its own laws, which are only varied by the natural progress of evolution.

There is a railway station at Bhubaneswar placed for some reason some 2½ miles from the town, but very possibly within a reasonable time the authorities may see fit to put it in a more convenient position, for instance alongside the level crossing on the main road between the town of Bhubaneswar and the ancient rock-cut caves at Udaigiri and Khandagiri; it will then be only about half a mile from the town and two miles from the caves, instead of the present 2½ and 6 respectively: there is a fairly comfortable Travellers' bungalow at the foot of Khandagiri.

Bhubaneswar was the capital of Orissa from the fifth to the tenth century of our era: the Kesari line which then ruled the kingdom was devoted to the worship of Siva and nearly all the temples in the neighbourhood are consequently dedicated to that deity under various names. In practice Siva is the god of Kings and Brahmins, his worship is pompous and blood-stained and awes rather than attracts the multitude: hence at the present day a few only, of the crowds who pass through Bhubaneswar by train to pay a visit to Jagannath at Puri, stop here to worship at the shrines of Siva.

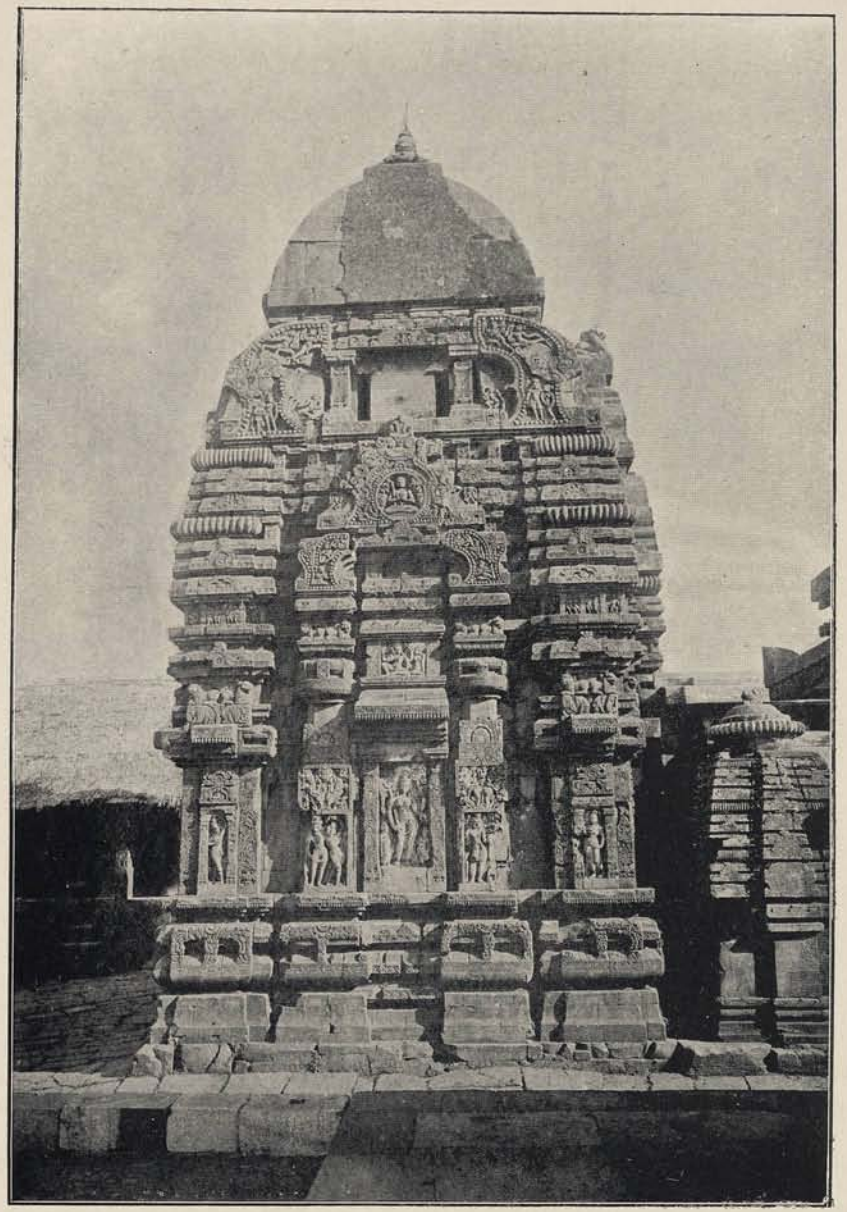
The temples and their remains may be counted by hundreds in the neighbourhood of the town, but the majority of them are comparatively small and plain: there are enough masterpieces, however, left to occupy several days in a close examination of their details, the best of them being the temples of Parsuram and Mukteshar built in the sixth century, the Great temple in the seventh and the Raj Rani temple in the tenth century.

Parsuram's temple is not large, the sanctuary being only some twenty-five feet square at its base, but the carvings are good and delicate: the Bar Deul is some 40 feet in height and from base to summit is covered with sculptures which are of the most elaborate character but still do not detract from the simplicity and vigour of its outline: light gets into the Jagamohan by openings left between the ends of the beams of the stone roof, but as the sloping roof projects considerably beyond the openings, neither sun nor rain can penetrate into the Hall. When the writer paid his visit to Bhubaneswar, the temple was under repair and as scaffolding was erected more or less all round the building, it was impossible to take any photographs, even of details.

It did not, however, matter very much for the Mukteshar temple is very similar in design to that of Parsuram, and even richer and more varied in detail, while its porch partakes more closely of the regular Orissan type.

Plates 29, 30 and 31 give four views of this temple as a whole and in part, so that all can see not only what an Orissan temple looks like, but how it is built and ornamented.

The temple stands in an enclosure surrounded by a low richly carved wall, see Plates No. 29 and 30 (2): there is a finely shaped detached gateway or "toran" consisting of two polygonal pillars with a semi-circular solid top, surmounted by an urn-shaped ornament; *vide* Plate No. 29. The doorway of the Jagamohan is richly carved with figures of dancing girls in picturesque dress and attitudes, and with deeply cut floral and geometrical designs; *vide* Plate No. 30 (1): the interior is of great interest and beauty for, although the inner walls are generally left quite plain while the utmost taste and skill are lavished on the outside, in Mukteshar temple the reverse is the case and while the outside is one mass of most beautiful



BHUBANESWAR.—AN OLD SHRINE.

NEGATIVE BY F. DUNSTERVILLE.

and elaborate work, the interior is even finer and in constructive and decorative beauty is not surpassed by any interior of its own size in the world.

In shape it is an oblong and is roofed by putting large blocks of stone so as to cut off the corners, building a smaller oblong on top of them and so on, until the remaining opening is small enough to be covered by a single stone : the surfaces thus obtained are carved in a manner beautiful in itself and in complete harmony with its constructive principles. The large corner stones bear groups of human figures, the linear portions are covered with floral and conventional work, while the centre stone bears an elaborate, slightly pendentive, rose-like flower.

Over the doorway of the Jagamohan stands the figure of a lion exceedingly well executed in an erect and watchful pose, and over the centre of the roof is an urn-like ornament.

The exterior of the whole structure, both Jagamohan and Bar-Deul, is most elaborate : there are most dainty and life-like figures of dancing girls and mermaid looking women, their bodies ending in the curves of a snake's tail. As a rule these figures are not burdened with much in the way of dress, but their jewellery and head ornaments are very faithfully rendered and there is nothing objectionable to be seen anywhere. There are also figures of horsemen riding monstrous horses with the heads of tigers and elephants : no saddles are worn, but saddle-cloths and stirrups are represented and the riders wear boots.

There is a quaint frieze of monkeys climbing trees, pulling each other's tails and riding crocodiles, also a group of deer grazing and an unlimited supply of rich and tasteful floral and geometrical patterns.

Plate No. 30(1) and (2) show the exterior details of the Jagamohan, while Plate No. 31 gives a larger representation of the details of the Sanctuary and enclosing wall.

On the whole it may be said without much fear of contradiction that the temple of Mukteshar is the culminating point of Orissan architecture and contains the best designs and work: it is to the Hindu what the Moti Musjid at Agra is to the Mahomedan style.

About a quarter of a mile past Mukteshar's temple, going from the station or town, is the Raj Rani temple built in the tenth century: this is almost as elaborately ornamented as the others, but the style had commenced to deteriorate and the attitudes of the female figures are affected. The doorway of the Jagamohan is characteristic of the emblems of the Kesari line of rulers, for below the pillars are three kneeling elephants over which domineer three Lions, the Kesari emblems: above this a Nagni or female Naga with a seven-headed snake hood adorns the upper part of the pillar, the figure terminating below in a snake's tail. Over the door are the Nava Graha (or nine planets) which are almost universal both in Vishnu and Siva temples.

The Bar Deul is as elaborately carved as any of the others, but contains nothing specially worthy of illustration.

Returning from this temple towards the town we pass alongside the great tank known as Bindu Sagar, 1,300 feet by 600 in size, with a masonry island in the centre usually occupied by some cranes and other birds, and shortly afterwards come to the Great temple which is dedicated to Siva under the title of Tribhubaneswar, but is commonly known as Lingaraj Mahadev.

It stands in an enclosure about 500 feet square, surrounded by a high wall and

1.

2.

KHANDAGIRI.

1. A TYPICAL CAVE
2. INTERIOR OF CAVE.

NEGATIVES BY F. DUNSTERVILLE.

containing a large number of minor shrines: Europeans are not admitted into the courtyard, but for the benefit of a former Viceroy a high platform was erected on one side and from its top a sufficiently clear view can be obtained.

Plate No. 32 gives a view of the lofty tower and of the Jagamohan in front thereof, with a number of shrines and rooms of sorts and sizes dotted about: the tower rises 165 feet from the ground, it is square for some 60 feet from its base with projections which are carried up to the top, but do not interrupt the general outline: the tower is surmounted by the usual "amalaka" or flattened melon shaped ornament which is supported by monsters, this is covered by a dome of reversed curvature, in the centre of which stands the pinnacle in form of a classic urn, on the top of which is placed Siva's trident, the shape of which can perhaps be seen more clearly in Plate No. 29 of Mukteshar's temple.

On the east side about two-thirds up the tower is a ledge projecting from the structure and upon this ledge gravely sits the figure of a lion; it will be seen that the carving of the upper part of the Bar Deul is nothing like so elaborate as in other temples, but the lower part, which is not visible from the platform, is ornamented with many statued niches.

The Jagamohan attached to the sanctuary is about the same size in ground plan as the tower, the roof is pyramidal and the outline is broken up by numerous cornices arranged in two tiers; both the cornices and the vertical walls are profusely carved.

The courtyard is much crowded with numerous supplementary rooms and shrines: one of them is dedicated to Siva's wife under the name of Devi or Bhagabati, and this has all the forms of halls, tower, Nat and Bhog Mandir. Most of these buildings are weather worn and dilapidated, but the gray colour of the old stone and the profusion of carving give the whole a most picturesque appearance, especially in an evening light.

The East front, or Lions' Gateway, of the enclosure should be inspected, it has a fine entrance hall and if the visitor can get the doors opened, a glimpse of the interior is obtained and is well-worth seeing.

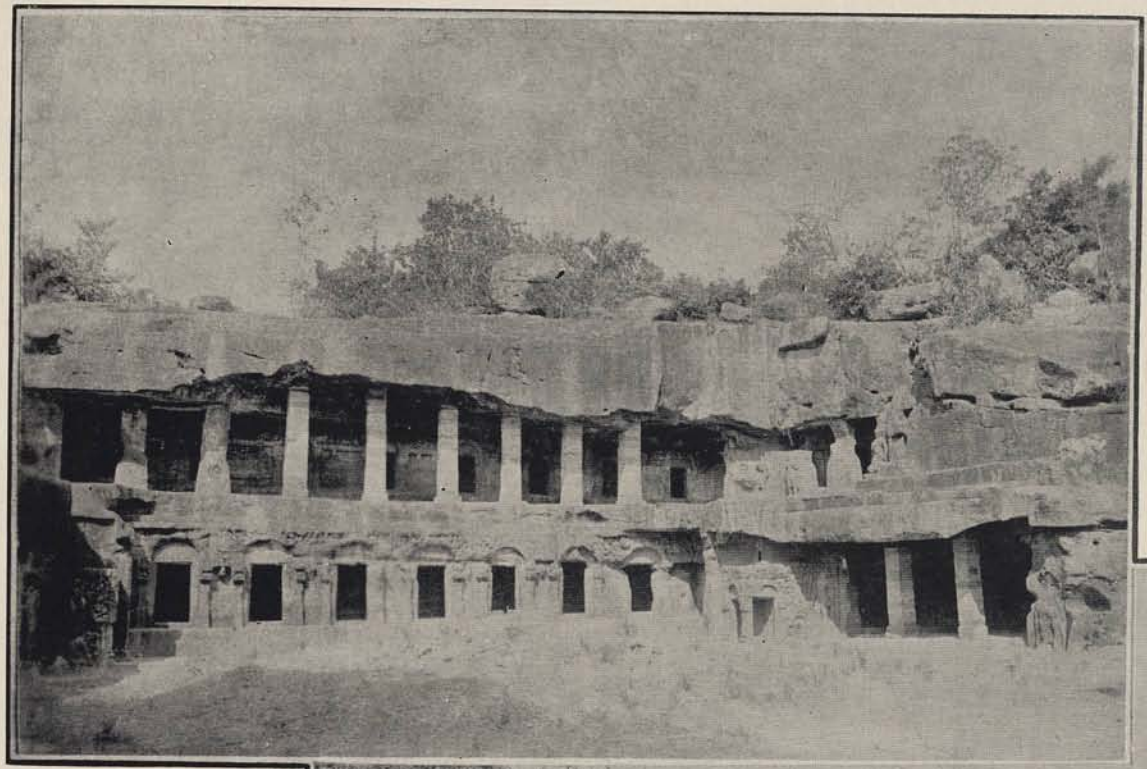
In the town, not far from the Great Temple is a small shrine which should not be missed: Plate No. 33 shows the whole of one side; the shape is entirely different from the ordinary Orissan Temple and the figure in the centre in a circular carved frame looks more like an image of Buddha than anything else: no information could be obtained on the spot as to its origin, but it looks older than any of the local temples and may possibly be the handiwork of the skilful craftsmen who cut out and ornamented the rock caves and temples on the adjacent hills of Khandagiri and Udaigiri, and its origin may well be Buddhist.

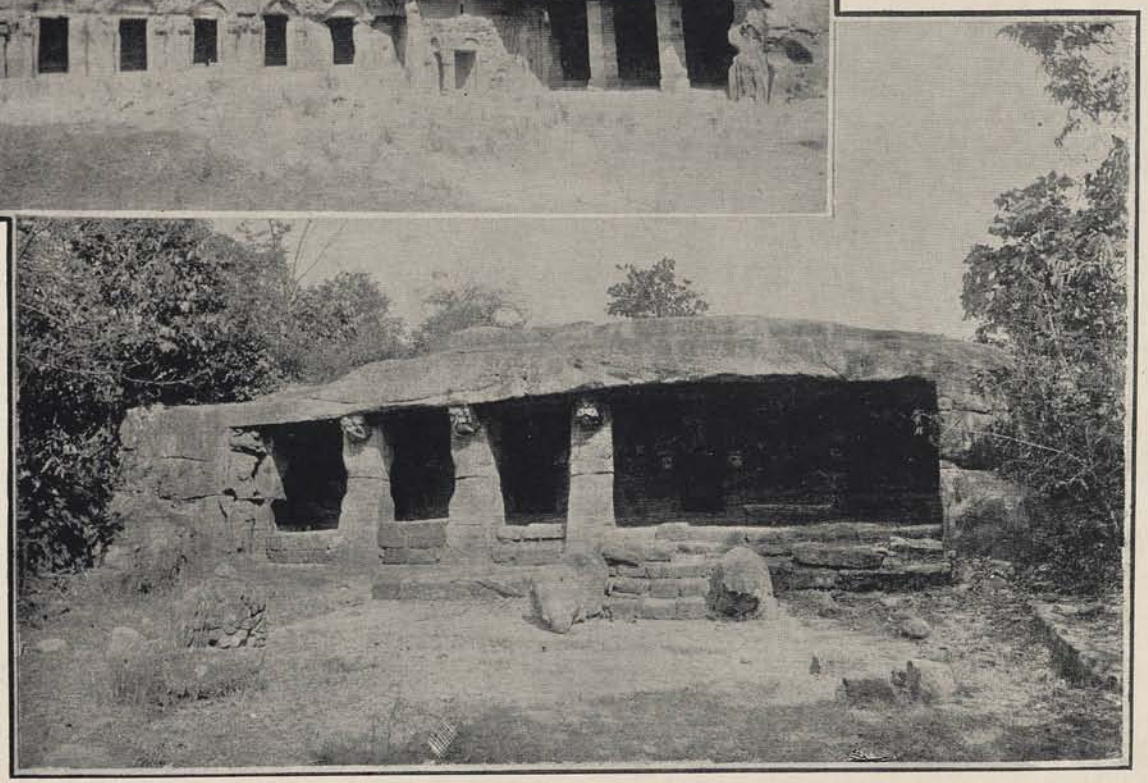
With this the account of Bhubaneswar and its buildings ends, but it may be added that there are dozens of others spread all over the surrounding country, the majority of which are well-worth a visit and many of them deserving of close inspection.

If the tourist stays at the Travellers' bungalow some two miles or so from Bhubaneswar town, it is the easiest of tasks to view all the wonderful series of rock caves designed and executed by the old Buddhist monks and hermits.

The oldest specimens are in the hill on the other side of the road called Udaigiri, but they, as a whole, range in size from the merest holes in the hillside hardly big enough for a man to squat in up to large and magnificent residences, with numerous chambers, pillared halls and rich ornamentation.

Rock caves and temples were a favourite device of the old Buddhists and in Western India are to be found large chaityas cut out in this way: these, however, belong to a later age than the Orissa caves which are probably the earliest excavations of all.





2.

UDAIGIRI.

1. RANI GUMPHA.
2. GANESHA GUMPHA.

NEGATIVES BY F. DUNSTERVILLE.

In front of the Hathi Gumpha (or Elephant cave) portrayed in Plate No. 34 (1) there is an inscription engraved by a King called "Aira;" this is usually assigned to the fourth century B.C. and is probably the oldest inscription in India. This cave is in excellent preservation and is richly ornamented, level with the top of the doorways is a frieze with male and female figures in spirited attitudes: over the doorways are two panels carved in relief, one devoted to Tree-worship on the right, the other in honour of the goddess Sri who stands on a lotus-flower while two elephants, also standing on lotus-flowers, pour water over her: the 3-headed snake or naga is a prominent feature in the ornamentation of the doorways, and so is the trisul emblem of Buddha placed over the door. Plate No. 34 (2) contains the interior view of this cave and its details.

The remarkable thing about the caves is the entire absence of any image of Buddha himself: other buildings, like the temple at Buddh Gaya, are covered with innumerable figures of him, while at the present day the only object of Buddhist worship is the image of Buddha, so that it would appear as if we have here the work of an age of Buddhism which is much earlier than those in which Buddha became an object of devotion.

On top of the Khandagiri hill stands a modern Jain temple erected by the Mahrattas at the end of the 18th century: of the two halls, the outer one is plain, some 15 feet by 10 in size, with square niches in the walls (about 9 inches across) apparently for lamps or images: the inner hall is about 15 feet square, the roof corners are cut off by five tiers of stone and above these the openings are circular to the top, some 25 feet from the floor. There are thirteen circular tiers which gradually get smaller up to the top stone: at the back of the inner hall is an altar upon the back part of which are carved 3 figures which belong to the Digambara (or Sky-clad) sect of Jains, being entirely nude.

The two principal caves on the eastern hill (Udaigiri) are those of Rani and Ganesha: the latter is shown in Plate No. 35(2), it is only a small cave consisting of two cells, together 30 feet long by 10 feet deep, in front of which is a verandah which extends slightly beyond the cells lengthways: this verandah had evidently five supporting pillars in front, but two of them at one end have succumbed through age and only three remain. There is an inscription in this cave in the Kutila character, dedicating it to Jagannath, but this has evidently been cut in modern times. The style of work can be seen clearly in the picture, the pillars are of great simplicity being merely square piers changed in the centre to octagons by cutting the corners off, there is a bracket at the capital of each and on it a half length figure is carved.

The doorways leading into the cells are ornamented with the usual semi-circular canopies illustrated in Plate No. 34(2), and on the inside wall is carved a frieze presenting the same battle story with the abduction of a woman as will be seen in the illustration of the Rani Gumpha—the workmanship goes to show that the Ganesha cave is more modern than that of Rani.

This Rani Gumpha is a magnificent piece of work, it is very much larger in every way than any of the others: it is a two-storeyed building both of which were originally provided with verandahs: the upper floor is 62 feet in length opening into a number of cells, the lower storey is 44 feet long. All the doorways have jambs slightly sloping inwards, which in itself is quite sufficient indication that the cave is anterior to the Christian era: of the original 9 pillars in the upper storey, only two remain standing and these are much mutilated and weather worn, the missing pillars have been replaced by built up blocks of stone.

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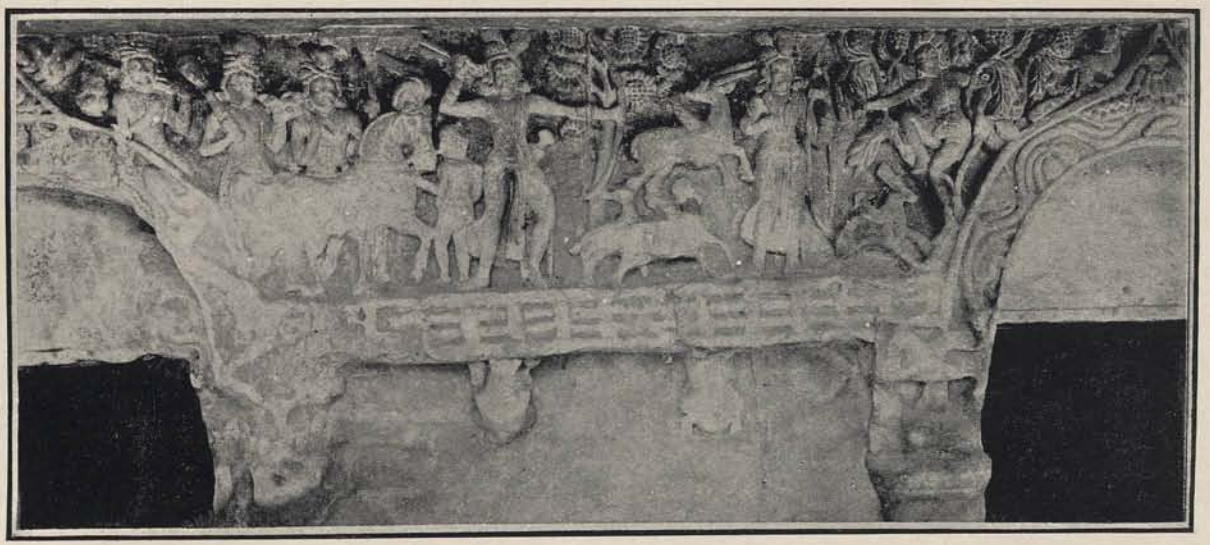
2.



1. RANI GUMPHA—BATTLE SCENE.
2. DO. —HUNTING SCENE.

NEGATIVES BY F. DUNSTERVILLE.

Along the inner wall upstairs runs a fine sculptured frieze evidently representing a continuous story, though it is somewhat difficult to make out its exact meaning. First comes a man fighting elephants with a club, he is attended by Bacchante-like women with wreaths: then there is a battle scene, men fighting with swords and shields, one man leads a woman away quietly on the one hand, while on the other side of the fight is a warrior carrying off a woman in his arms while she, with wide-open mouth, apparently yells to her people for help—the expression on the woman's face is delightfully expressive: the battle scene and the rest is shown in the upper half of Plate No. 36 numbered (1).

In No. 36(2) is shown a hunting scene, a King shooting at a deer, his horse being led along behind him with numerous attendants, while the deer looks on in the most unconcerned manner and in very close proximity to the hunter: something like a wild-boar is charging along in the foreground, while towards the right sits an unclothed lady up a tree with a dog at its foot.

Beyond these come scenes of peace, love and rejoicing, but most of them are obliterated by time and decay.

The lower storey of Rani Gumpha has also a sculptured frieze, which has suffered much from age: the disappearance of the verandah has very probably hastened its ruin. The stone piers between the cell doors have pillars cut on them with well-decorated capitals.

There are many small caves on this hill but they possess no very marked peculiarities, exhibiting only the features common to the series: one of them, however, high up on the hill has its entrance carved into the shape of a tiger's head, the cell itself being placed between the animal's jaws.

Plate No. 37 (3) shows the most stylish conveyance obtainable in the near neighbourhood, it was fairly comfortable so long as it held together, but in the middle of the writer's journey the floor fell out and the unfortunate inmate had to trot along the road in the middle of the wreck until the bullocks could be stopped. No. 37 (1) is a portrait of a Pujari Brahmin who was in attendance at the Rani Gumpha, he had ornamented his person with splashes of whitewash, but nevertheless was the very dirtiest individual ever seen, the dirt being absolutely caked on him; he remarked that he was a very holy man, but it wasn't cleanliness that came next to his godliness! No. 37 (2) is a very decent old gentleman who said he had served the Supreme Government for many years, the meaning of the badge he wore could not be ascertained: he appeared to be a sort of Fakir wandering about the hill and its caves.

This completes the story of the East Coast lines and it is now necessary to return to Madras and travel close upon 400 miles over the South-West Line to the West Coast.

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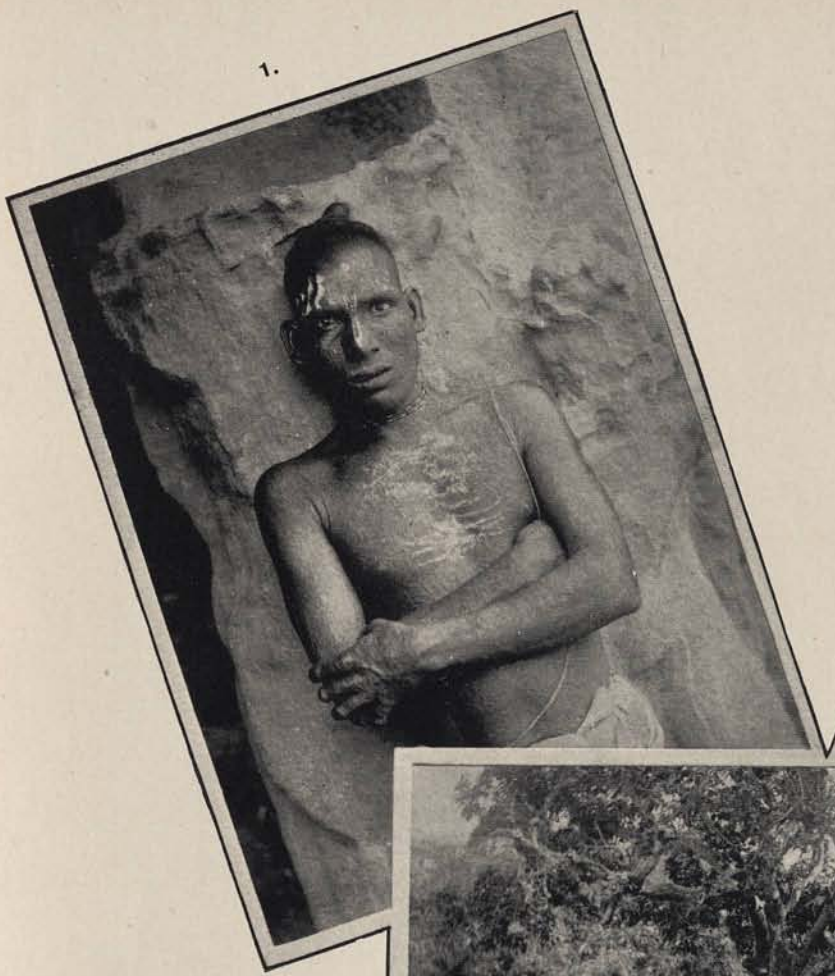

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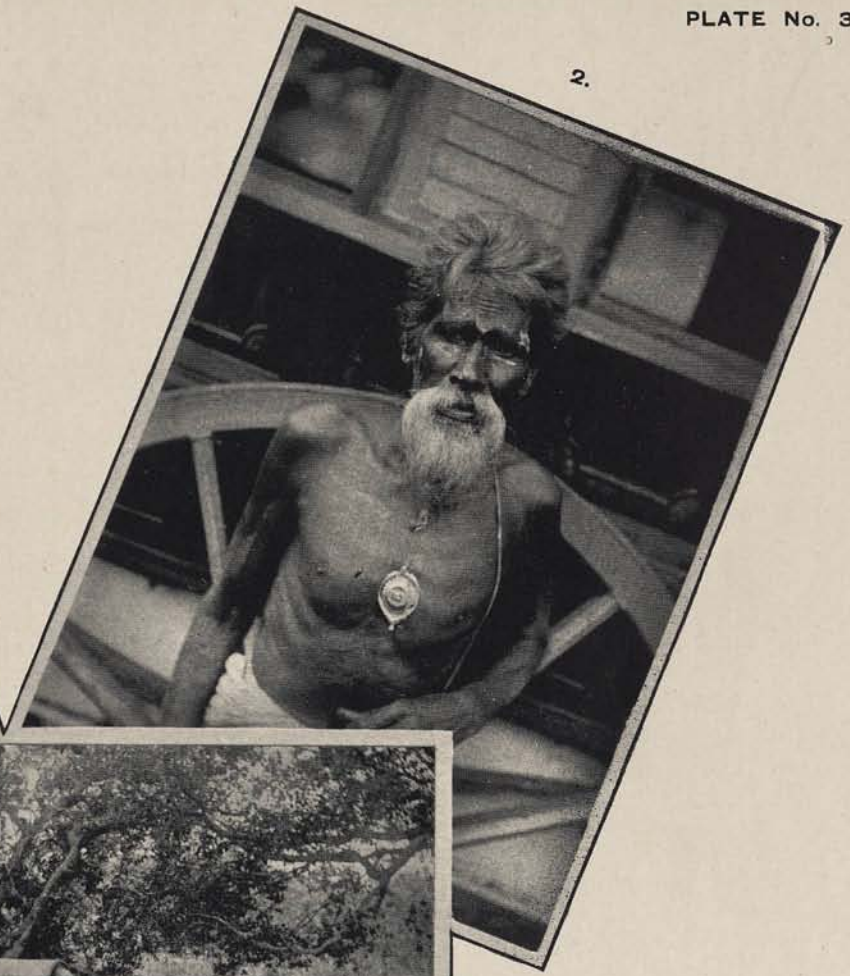
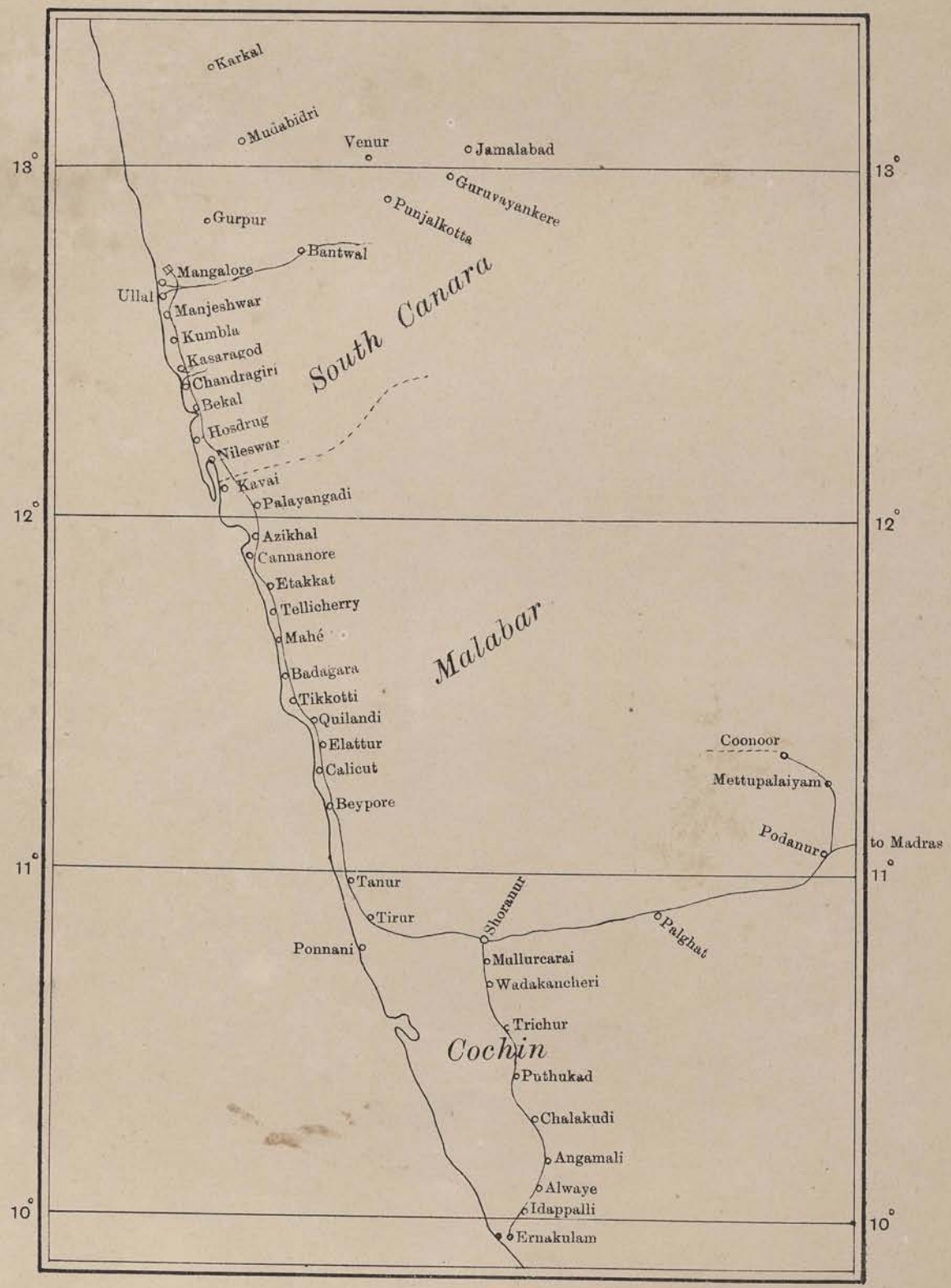


3.

1. UDAIGIRI—A PUJARI BRAHMIN.
2. DO. —AN OLD FAKIR.
3. ORISSA—A CONVEYANCE.

NEGATIVES BY F. DUNSTERVILLE.

WEST COAST LINES.



WEST COAST LINES.

These lines which we now propose to illustrate and describe are 1st, The Shoranur-Cochin Railway, which has been constructed by the Madras Railway at the cost and on account of the Cochin State and it starts from the Shoranur station of the Madras Railway (360 miles from Madras) extending as far as Ernakulam, the capital of the Cochin State, a distance of just on 65 miles, and 2nd The extension from Calicut (the late Terminus of the Madras Railway proper) through Mahé, Tellicherry, Cannanore and the rest of North Malabar and thence onward through South Canara to Mangalore, its principal town and headquarters of its official staff: the length of this line will be about 137½ miles.

The Cochin State line, as above mentioned, starts from its junction at Shoranur with the Madras Railway and runs southward to Ernakulam: the line is a metre gauge one (3′—3⅜″): its ruling gradient is 1 in 80 and the sharpest curve 955 feet radius.

Owing to the great number of rivers and backwaters to be crossed there is a considerable amount of bridging on this short line, no less than sixteen of them being counted as "important": the largest space bridged is the Ponnani River close to the Shoranur Junction which has 15 sixty-foot girders, those over the Alway River coming next totalling 3 of 80 feet and 9 of 80 feet in two bridges.

The Ponnani River is the boundary between Cochin and British territory in this neighbourhood for some considerable distance: the bridge, over which the railway runs and which is also used by foot passengers and carts, has been in existence for a great number of years, but it has now been practically rebuilt with new and stronger girders and made thoroughly fit for railway work.

The line runs almost due south as will be seen by the fact that taking its centre line as longitude 76°-16½′ east, its limits are 76°-11′ on one side, and 75°-22′ on the other: including the terminus at each end there are 14 stations on the 65 miles.

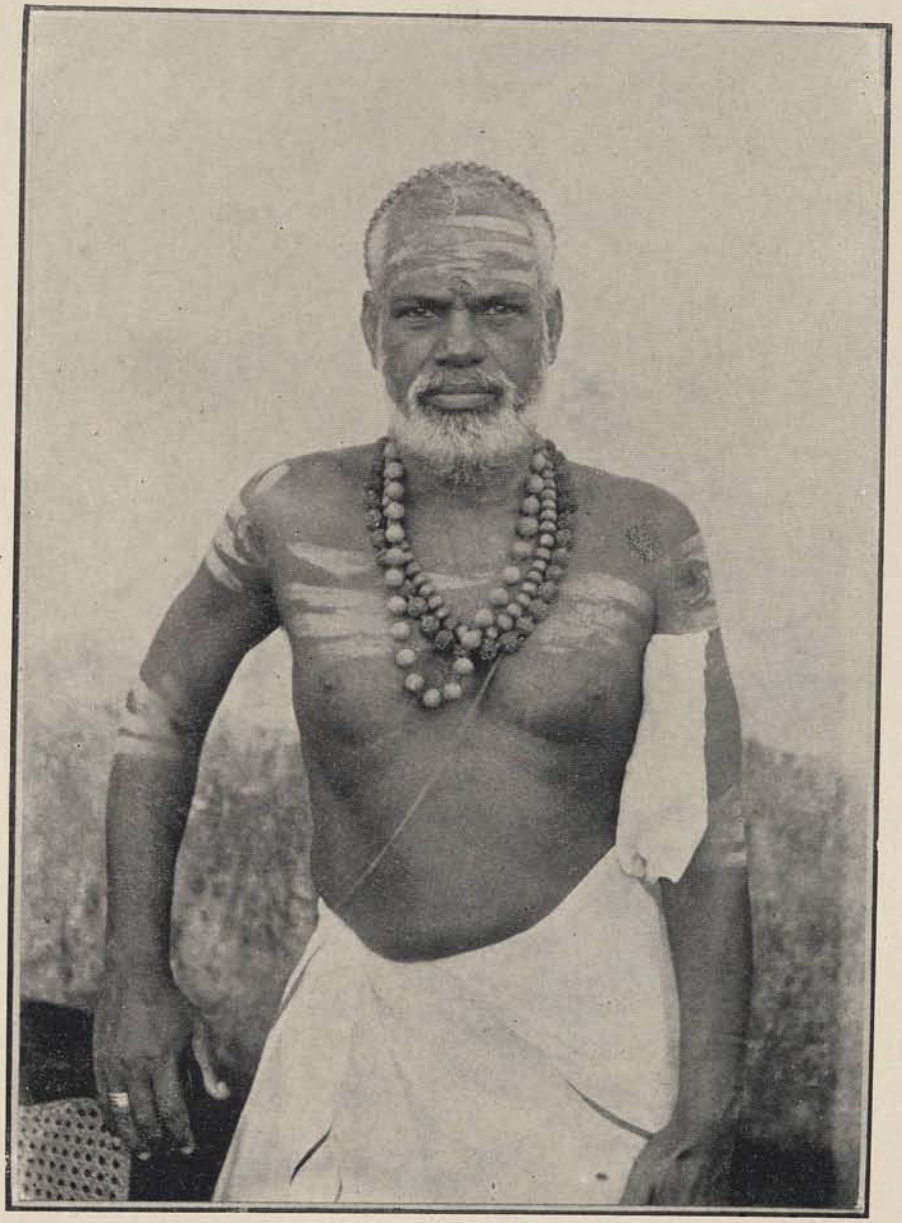
It must be admitted that there is no very striking scenery near the railway line, only near Wadakancheri are there any hills to speak of and even these are in no way particularly picturesque: the only thing to note in this neighbourhood is the fact that there appears to be a good stock of panthers, which are very bold in their visits to human dwellings and some good sport might possibly be obtained about here. The Rajah has a palace at Wadakancheri and there are also some Public Offices, a Travellers' bungalow and a place (Oottupera) where Brahmins receive gratuitous food.

Trichur, at the 20th mile from Shoranur, is the principal town in the State from size and commercial importance, although not the seat of Government: its outer circumference is some 4½ miles long and it contains some 13,000 people.

There is a large Hindu temple here standing in a wide open space but almost entirely concealed from view by a very high wall: inside the enclosure are said to be many smaller shrines: there are four gateways in the walls.

Some of the roads in Trichur are pretty, the best of them is shown in Plate No. 44(2), and it will be seen therefrom that the luxuriance and beauty of the foliage constitute the great charm of the scenery along the west-coast of India.

There is a fairly comfortable Travellers' bungalow within a quarter of a mile of the railway station, which is also very close to the landing stage of the backwater over which pleasant trips may be made in many directions.



A NAMBUDRI BRAHMIN.

NEGATIVE BY F. DUNSTERVILLE.

Puthukad is a small village a little over 8 miles from Trichur: there is a river of the same name running across the railway, which has somewhat high and steep banks overgrown with forest except where it passes through cultivated country: it is only a shallow stream, admitting however during the rainy season the passage of timber rafts for a considerable distance towards the east.

The next station Irinjalakuda is at the 35th mile, but there is nothing of any interest to be found there.

Chalakudi, at the 39th mile, is the principal village in the sub-division of Kodashery: here there is a wide river of the same name, the bridge over it being 320 feet long. The river from source to mouth is 70 miles in length and up to 18 miles from its end runs entirely through wild and mountainous country: in the last 18 miles it runs through inhabited tracts and during its progress through them passes a perpetual succession of groves, habitations and cultivated lands on both banks.

It was on the south side of this river about half a mile from the bridge that the picture shown in Plate No. 41 (1) was taken: its main feature is the luxuriance of the foliage, conspicuous amongst it being the large leaves of the talipot or fan palm, umbrellas are made from these leaves and from them are also obtained the best "cadjan" writing leaves.

The line then runs into Travancore territory passing the stations of Angamali and Chewarra, 48½ and 52¼ miles respectively from Shoranur, and very shortly after runs over the two bridges crossing the Alway River and comes to Alway station at the 54th mile: the scenery on the two branches of the Alway River is very pretty, but it is very difficult to get at it for photography, the banks being very high and too well-wooded. We managed

however to get a view across the river from a bungalow on its bank and this is shown in Plate No. 44(1): it might almost be a bit of the River Thames or other quiet stream far from a large town.

After leaving Alway the line traverses some well cultivated country very typical of all the rest of the plain lands passed through by the railway: a view of one side of the line is given in Plate No. 41(3), while Plate No. 41(2) shows the line itself in the immediate neighbourhood of a village where cocoanut palms abound.

A typical view of "Hills and clouds" at a distance of some miles is given in Plate No. 44(3).

There is one more station—Iddapalli at the 61st mile, before we run into the terminus at Ernakulam, 65 miles from Shoranur: Iddapalli is in Travancore.

Ernakulam may be considered to be the seat of Government as the Dewan and other chief officials reside and have their offices and courts here: the appearance of the town has very much improved of late years, the roads are infinitely better and many handsome buildings are constantly added to the number already in existence: there is a Travellers' bungalow here.

There is a large native bazaar on the road running parallel with the shore, a part of which is occupied by some Black Jews who have a large church of their own and a High Priest. At a distance of some 6 miles is the residence of the Rajah of Cochin, His Highness Sir Rama Varma, K.C.S.I., F.M.U., who was born in 1852 and succeeded to the throne in October 1895; this royal family is not likely to die out, as in addition to the Elaya Raja (the Heir-apparent), there are 50 princes alive, the cousins and nephews of the Rajah, a different

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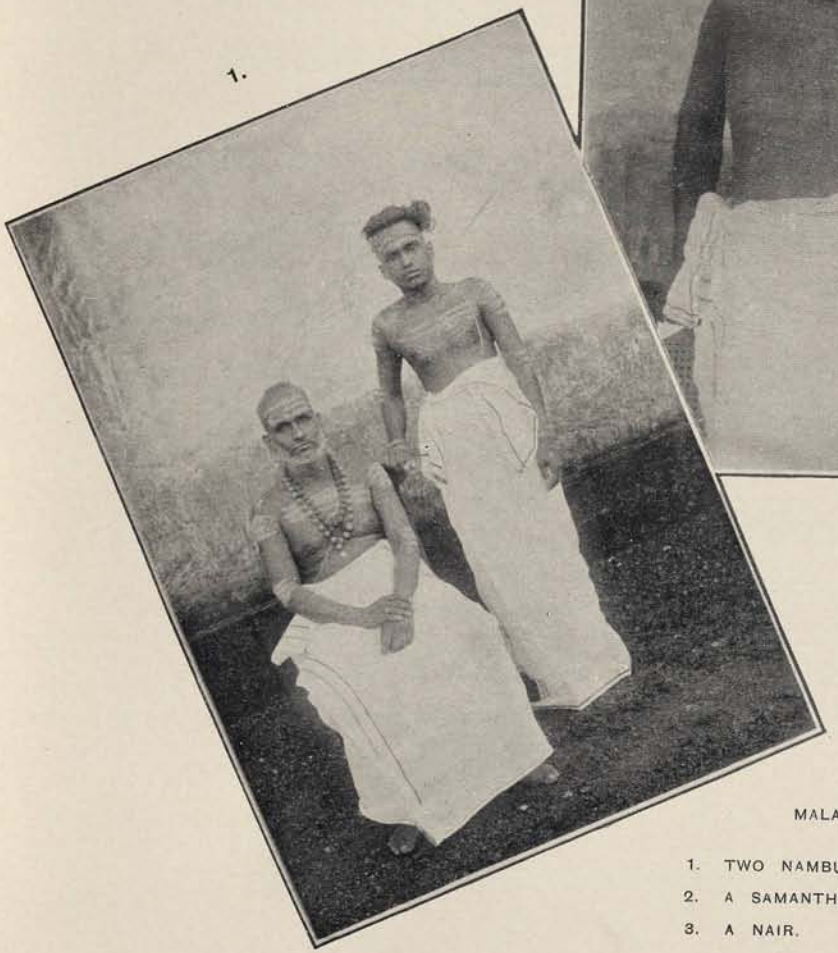

3.

MALABAR.

1. TWO NAMBUDRIS.
2. A SAMANTHA GENTLEMAN.
3. A NAIR.

NEGATIVES BY F. DUNSTERVILLE.

state of things to that which exists in the neighbouring state of Travancore where the Maharajah has absolutely no male relative to succeed him at present.

Tripoonithora is a small place with less than 2000 inhabitants, it possesses a Fort and Palace and other buildings within the fort precincts, also the Maharajah's own Pagoda, a bazaar for Brahmins and Nairs, and another bazaar for Christians who have a small church of their own.

The British Residency is on the Island of Bolghatty almost exactly opposite the terminus of the railway; the residency is the best building in the State and is in a delightful situation: on the west side of the island, as also all along both sides of the mouth of Cochin harbour, fisherman have erected large nets which at certain times in the day are let down into the water and then hauled up with a view of catching any fish that may be within reach: Plate No. 50 shows how the apparatus is fixed up and worked by the men at the shore end: at one side will be seen the small landing net with a long handle with which the men pick out the fish when caught in the large net.

We would draw particular attention to the fine scenery on the estuary formed by the rivers coming from the interior together with the backwater: the depth of water varies from one to ten fathoms. Discharging its waters into the sea through the Cochin harbour entrance, the estuary forms a peculiar feature of the country and the shores being low they are covered with luxuriant groves of cocoanut palms, with towns and houses extending close to the water's edge.

At intervals are to be seen the white fronts of Syrian churches, with pretty villages in their neighbourhood and generally speaking extensive and beautiful views are to be

obtained at every bend of the stream, and boating is a special pleasure, particularly in the early morning and of an evening.

Having given a short description of the particular part of the State through which the new Railway line runs, it is now proposed to enter into a few details concerning the State of Cochin as a whole and then to give a description of the several interesting races of people found here and on the West Coast further north and south.

Cochin is a small state containing only 1361 square miles: it is divided into 7 Taluqs which are further sub-divided into 43 Pravithries varying in size from 166 square miles down to $2\frac{3}{4}$: there are 653 villages of an average size of a little over 2 square miles. The population is some three-quarters of a million or about 550 to the square mile, so that Cochin is one of the most densely populated districts of British India.

Small as Cochin is, it is singularly diversified in its configuration and physical aspects: a portion of the Western Ghauts looks down upon a country broken up by long spurs, extensive ravines, dense forests and tangled jungles while stretching westward are gentler slopes and gradually widening valleys closely cultivated.

Nearer the seashore the low laterite table lands are succeeded by spreading rice plains and by backwaters fringed with cocoanut palms and magnificent trees: numerous rivers have hollowed out for themselves long valleys down to the coast where they discharge their volumes into a long line of backwaters and thence to the sea.

Thus the country by virtue of its physical aspects is divided into hills, plains and seaboard: the hilly country is mostly covered with very fine forests of teak, blackwood,

A YOUNG PATTAR BRAHMIN LADY.

NEGATIVE BY F. DUNSTERVILLE.

benteak, cedar and other large and useful trees: timber is one of the most valuable of Cochin products and a large portion of the State's revenue is derived therefrom.

There are no mineral products unless laterite may be considered a mineral.

Europeans have settled on the Nelliampathi Hills and converted its jungles into prospering Coffee estates. Cardamoms flourish everywhere and all over the hills there is a splendid luxuriance of foliage and flowers.

The fauna comprises all the larger animals of Southern India, tiger, elephant, bison, leopard, bear, sambhur and other species of deer: birds are very abundant and so are snakes of sorts and other reptiles.

The plains form that portion of the lower lands which lie between the foot of the hills and the backwater, and they are either alluvial or laterite: they are cut up in many places by numerous creeks and rivers and are mostly used as paddy fields and grazing grounds.

The chief produce of the plains is of course rice, the cultivation of which forms the occupation of the great majority of the people—some 62 per cent. of the total population: by far the largest part of this number is made up of labourers working for hire and these may be divided into two classes, ordinary caste labourers and emancipated slaves, the latter are still paid at the rates in force when they were slaves, two measures of paddy per day for a man, 1½ for a woman and 1 for a child. When labour is brisk they earn together for the family about Rs. 9 a month, which is all they get to maintain the workers of the family together with those that are too old or too young to work. When there is no work on the fields to which they belong, they have to do the best they can for themselves and find work

elsewhere, their masters will not assist them. In the *busiest* parts of the year they are only able to get one full meal a day, their clothing is of the scantiest description and they live in huts which have been described as being little better than large baskets.

The people also keep large numbers of cattle on the plains and the grazing grounds are pretty fully occupied.

The seaboard is a long and narrow stretch of land, irregular in form and mostly sandy in soil: it varies from four miles to a few hundred yards in width, bounded on one side by the sea and on the other by the backwaters: it is generally low and swampy and liable to be flooded during the monsoon rains.

It is mostly thickly covered with luxuriantly growing cocoanut palms which are a great source of wealth to the country and the most picturesque portion of its beauty.

One of the most noticeable features of Cochin is the all but continuous chain of lagoons or backwaters lying parallel to the coast and receiving the drainage of the numerous rivers descending from the heights of the Western Ghauts.

Their breadth varies from a maximum of 4 or 5 miles to a minimum of a few dozen yards, they are very irregular in form, branching out in places into a great many intricate and shallow channels in which are many low alluvial islands: they communicate with the sea at two points, Cochin and Kotungallur. Though these backwaters are mostly shallow, navigation is at all times possible (almost throughout) for flat-bottomed passenger and cargo boats, and consequently up to the present time a very great deal of the trade of the country is conducted by water.

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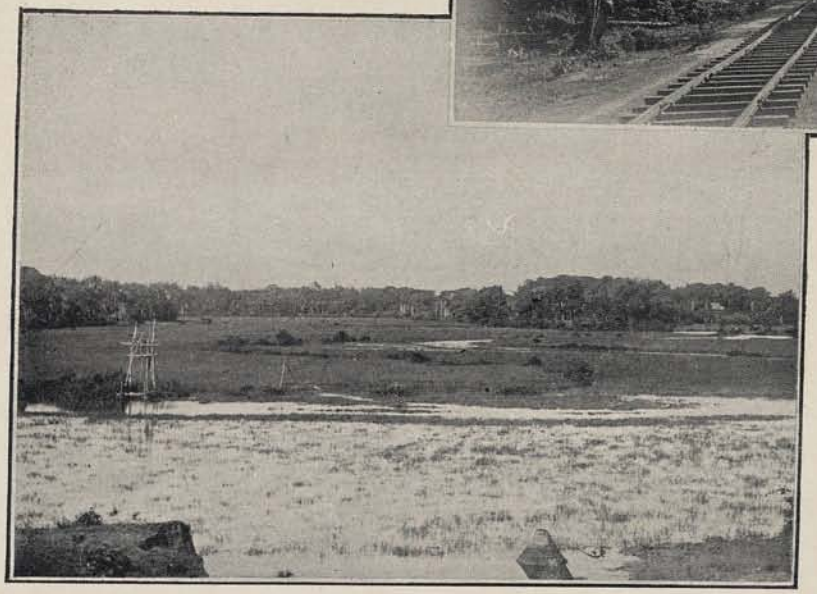


SHORANUR-COCHIN RAILWAY.

1. FOLIAGE AT CHALAKUDI.
2. VIEW ON THE LINE.
3. VIEW FROM THE LINE.

NEGATIVES BY F. DUNSTERVILLE.

The large open space of water near Trichur, called Ennamakkal Lake, is some twenty-five square miles in area: here there is a continuous struggle of human industry against the forces of nature, demanded by the cultivation of its bed. The water in the lake is preserved from tidal influences by a masonry dam and has to be drained by ceaseless labour day and night with Persian wheels, now-a-days aided sometimes by pumps driven by portable engines.

Every foot of ground thus reclaimed is protected by fences of wattle and mud and planted up with well-grown rice seedlings: spaces are left between the fields to carry off all the drainage: as the weather gets dry the lake presents a magnificent level expanse of green growing rice, the pleasant effect of which to the eye is heightened by contrast with the snowy plumage of the innumerable cranes and other aquatic birds which revel here in a continual feast.

In April commences again the struggle with the slowly rising flood and as the season advances thousands of the population, many of them good caste Nair women, are perched high about the crops on the Persian wheels doing their best to preserve their ripening crops: often a large area has to be reaped by simply cutting off the heads of the grain from boats, but as a rule an enormously rich crop rewards this remarkable industry.

Fish of various kinds abound in all the waters and fishing, combined with boat-service, affords a livelihood to some 15,000 souls.

There only remains to be noticed the Cochin harbour, the tidal opening of the immense system of backwaters in which numerous large rivers from the ghaut mountains lose themselves. The rush of water across the harbour bar is so great as to maintain a depth

of about 12 feet of water which enable ships of a considerable size to come into harbour and load in smooth water.

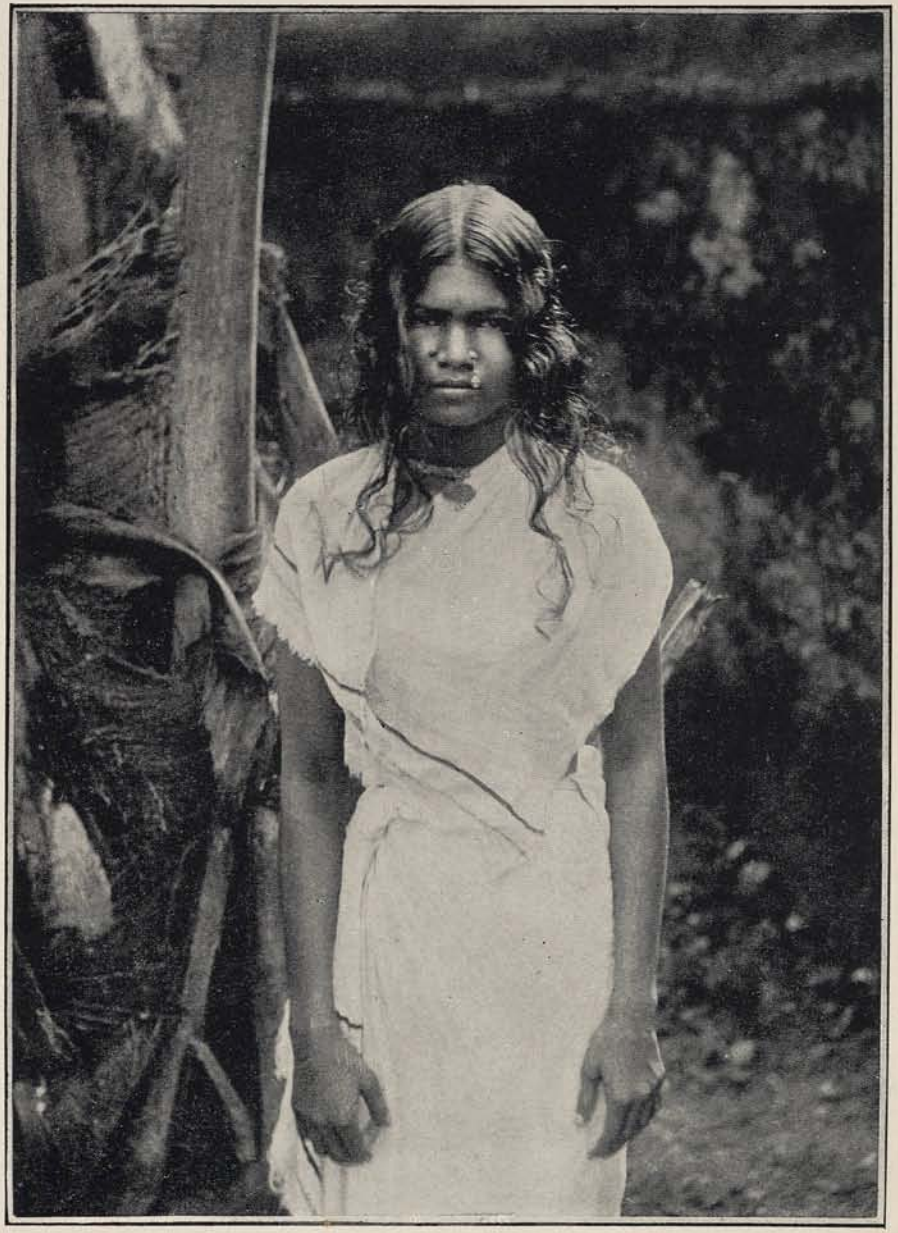
The depth however is insufficient for the larger trading steamers used on the coast of India and many even of the sailing ships, which convey the produce to foreign countries, are unable to cross the bar when loaded: taking in a portion of their cargo inside, they go out to the roadstead to complete their lading.

Many proposals have been made from time to time for improving the harbour and a steam dredger was once sent out from England to deepen the water over the bar, but it was found to be unsuited for working in the rough water which always more or less prevails on the bar and it was also found that the depth of water in the harbour was not sufficient for moderate-sized steamers.

A proposal to make a closed harbour was set aside on the score of expense, but now that the Cochin Government have been enterprizing enough to present its people with a well-built and well-equipped railway, a decent harbour must naturally follow before many years have past and Cochin will then draw to itself all the home trade of Southern India both outwards and inwards: to put it shortly, a good harbour is an essential sequel to the railway.

The climate of Cochin is hot and damp: the average rainfall may be taken roughly as 125 inches per annum, falling during 137 days; of this 103 inches fall between June and October, 82 of which come down in the 3 months June to August. The mean annual temperature is 81°.

On this coast it may be said that the periodical rains fall with the greatest regularity and the earth brings forth her fruits so abundantly that although in certain



COCHIN—A NAIR GIRL.

NEGATIVE BY F. DUNSTERVILLE.

exceptional years there may be partial failures of crops, absolute famine as the result of bad seasons is unknown.

It has previously been mentioned that the population of the Cochin State numbers in round figures 750,000 : of these 70 per cent. or over 500,000 are Hindus, about 6 per cent. Mahomedans, and the remaining 24 per cent. Christians, with a little over 1,000 Jews.

In the last Census returns of Cochin the Hindus were arbitrarily divided into 7 different sects, but the resulting figures cannot be considered correct as such low-caste people as Iluvans and Valans could not properly be included in any of the seven divisions, while such people as Pullyars, etc., cannot be really called Hindus at all, they being merely demon-worshippers like other primitive races found in Africa and Australia. Of the Mahomedans some 90 per cent. are converts from Hinduism or from the lower classes mentioned above.

Of the total population numbered about half are males and half females, a slight preponderance being on the male side, say 503 males to 497 females in every thousand. If the real facts could be obtained there would probably be a small majority of females as in most other parts of the civilized world, but there is always a considerable reticence amongst Mahomedans and certain classes of Hindus in answering enquiries regarding the feminine portion of their households, and in some cases, females are looked upon as such very inferior creatures that they don't count, and it is not considered worth while even to enter them on the Census returns !

It is further said that a good many omissions both of males and females are to be accounted for by the fact that the Census Enumerators, being Caste Hindus, look upon the omission of such people as Moplahs and Pariahs as a matter of no consequence whatever !

The great majority of the houses in which the people live are thatched, while a small proportion of them are tiled: it is said that there is not one single flat or terraced roof in the whole State, and experiments made in that direction by the Government and other people have been so unsuccessful that it may be accepted as a fact that thatched or tiled roofs are absolutely necessary for adequate protection against the heavy monsoon rains.

As for a short length of the line the railway runs through the Travancore State, it may perhaps be as well to include in this book a few words on this country which in many respects is very like Cochin.

Travancore is the southern portion of the ancient Kingdom of Kerala, it is a Native State situated between 8°-4″ and 10°-22″ North latitude, and between 76°-12″ and 77°-38″ East longitude. The extreme length from north to south is 174 miles and its extreme breadth 75 miles, its area being 6,730 square miles.

The State is in subsidiary alliance with the British Government, to which it pays a tribute of Rs. 8,00,000 a year: the ruling Prince is H. H. Maharajah Sir Rama Varma, G.C.S.I., who was born in September 1857 and ascended the throne in August 1885: his only surviving male relations, the Eliya Rajah and First Prince, unfortunately died very recently and at present there is no living Heir to the throne.

Travancore is one of the most picturesque portions of Southern India: the mountains, which on the East separate it from the British districts and which at some points rise to an elevation of 8,000 feet above the sea, are clothed with magnificent primeval forest, while the belt of flat country, to an average width of about 10 miles inland from the sea, is covered with an almost unbroken mass of cocoanut and areca palms which, in a great measure, constitute the wealth of the country.

NAIR GIRLS.

NEGATIVES BY F DUNSTERVILLE.

The whole surface is undulating and presents a series of hills and valleys traversed from east to west by many rivers, the floods of which, arrested by the action of the Arabian Sea on the coast, spread themselves out into numerous lakes or lagoons connected here and there by artificial canals and forming an inland line of smooth water communication which extends nearly the whole length of the coast and is of the utmost value when the sea itself is closed for navigation during the monsoon.

Nunjenaud, with its numerous villages, palmyra groves and rice swamps, resembles in some respects the neighbouring district of Tinnevelly, except that it is nowhere sterile. The hill scenery has peculiar beauties, among which are the rocky and precipitous acclivities and the fantastic forms of the mountains in the southern parts. Farther north the mountain chain becomes less bold, a few rugged cliffs and conical peaks alone breaking the monotony of its outline.

The valleys are studded with villages, temples and churches, affording views of an entirely different character to those of the east coast.

The mountains are of every variety of elevation, climate, and vegetation, some tracts are even now considered as inaccessible and very little has been accurately surveyed: certain portions have been made over to European capitalists, by whom the natural fertility of the soil is being turned to the best account. There are very extensive areas with splendid climate, rich soil and abundant timber and water supplies which only require to be known to be speedily and fully populated.

Numerous rivers run down from the ghauts, and these flow by tortuous courses through high banks and over rocky beds into the backwaters and thence to the sea: as a rule

they are only navigable near their outlets. The chief river is the Periyar rising in the high ranges and after a course of 142 miles falling into the backwater at Kodungalur.

There are a succession of backwaters, connected by navigable canals, which extend from Trivandrum to Chavakkad, a length of about 200 miles: between Trivandrum and Quilon a high promontory of land rises about 6 miles in breadth and this has been tunnelled and cut to make the line of communication complete.

The boats used on these backwaters are of various sizes and the majority of them are hollowed out of a single tree-trunk: the ordinary size is some 20 feet long by 2½ wide, but some are much larger and have decks and cabins.

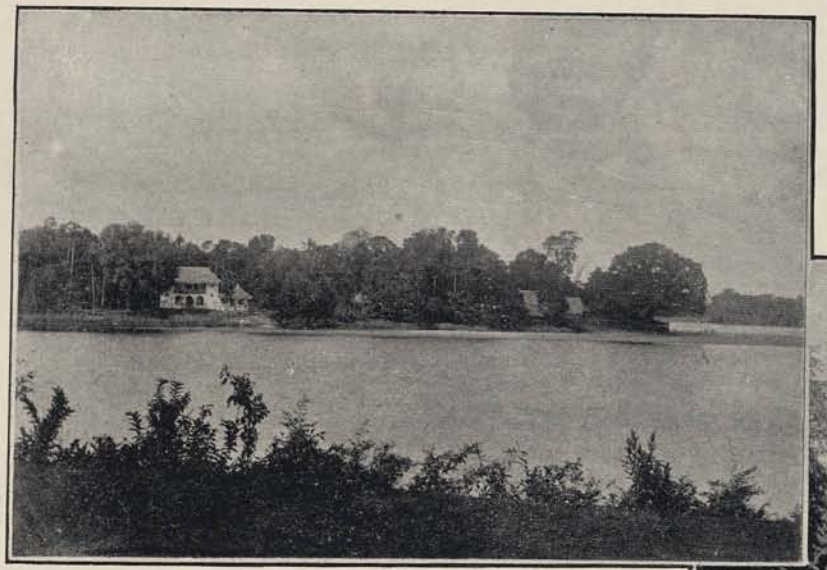
The mountains and forests of Travancore afford some of the best sport in the world especially in the way of large game: elephants, leopards, tigers, bears, bison, sambhur and other deer, etc., etc.

We now propose to give a few details concerning the different castes and races, who form the principal part of the population on the West Coast including Cochin, Travancore and Malabar.

They may shortly be stated as (1) Christians, (2) Jews, (3) Nambudri Brahmins, (4) Pattar and other Brahmins, (5) Samanthas, (6) Nairs, (7) Tiyans or Iluvans, (8) Cherumas, (9) Pulyars and (10) Nayadis.

Christians.—The oldest of these Churches, not only in Madras but in the whole of India, is the Syrian Church of the West Coast: it has been claimed for this Church that it was founded by St. Thomas the Apostle, but this seems very doubtful and the assertion has been greatly disputed.

1.



2.

3.

COCHIN.

1. ALWAY RIVER.
2. LANE IN TRICHUR.
3. HILLS AND CLOUDS.

NEGATIVES BY F. DUNSTERVILLE.

Of the Christians in Cochin some 54 per cent are Roman Catholics and 45 per cent Syrian Christians; the latter were doubtless the earliest arrivals, but the Portuguese obstructed the spread of this particular sect by preventing the immigration of Nestorian Bishops and by this procedure Roman Catholicism got a prosperous start. The mode of living among the Syrians is simple and very similar to that of their native neighbours with whom they stand on a footing of social equality, for both of the races have a common language and similar habits and customs. The social position of the women is not bad as they are treated more as helpmeets and companions than as menials, and they are allowed a very considerable amount of liberty in their mode of living and consorting with their friends and relations. Child marriage, once very common amongst them, is now rare, and their daughters receive a dowry which is returned should husband or wife die childless.

The majority of the Roman Catholics are Malayalis of various castes converted to Catholicism during the time of the Portuguese supremacy on this coast, added to by subsequent conversions down to the present day.

Plate No. 48 gives a portrait of a very pretty Christian girl in the ordinary out-door costume but the picture does not do her justice.

Almost the most interesting of the people of Cochin are the Jews, both white and black, who live in Cochin and who are practically the sole representatives of this ancient race in India, excepting those who have settled in Bombay.

They are only to be found in the Cochin and Kanayannur Districts: their colony was first established very early in the Christian era and was at one time very strong both in

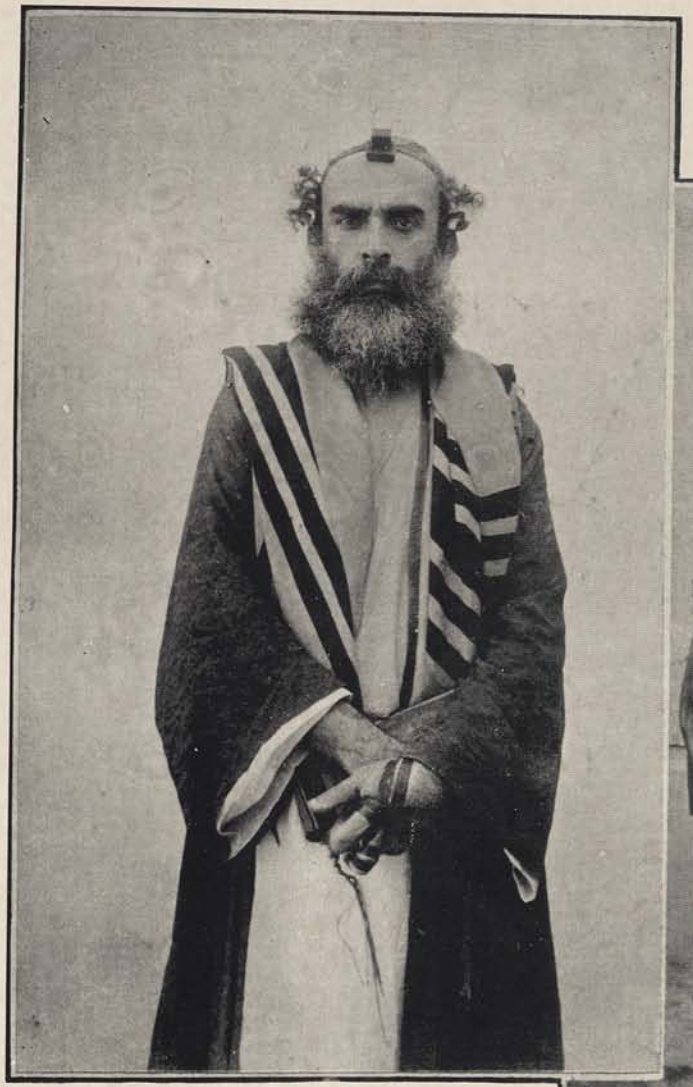
numbers and influence. After the advent of the Portuguese they gradually got fewer and of less importance and at the present time they are behind the Beni-Israels of Bombay.

It appears to be a fact that the Jews first visited the Malabar coast in the time of King Solomon and this is probably the reason why they sought a permanent asylum on this coast after the destruction of the temple at Jerusalem by Titus: they also probably received further reinforcements from those who left Europe in consequence of the relentless persecution they experienced in later times.

They were evidently well received in their adopted country and enjoyed a degree of toleration to which they were strangers in Europe, and they appear to have attained to a considerable degree of material prosperity, so much so that one of the rulers of Malabar, Bhaskara Ravi Vurma, granted them a charter towards the end of the seventh century by which the principality of Anjuvanam and all its revenues were conferred upon the head of the Jewish community, one Joseph Rabban. They were also accorded a number of valued social privileges, and their headman was virtually placed on an equality with the local princes. Most probably these privileges were conferred upon them in return for services rendered by them in time of war.

They continued in the enjoyment of these honours for nearly a thousand years, but in the 16th century a series of catastrophes befell them which ended in their complete expatriation from Kodungallur. In 1524 the Mahomedans, with the approval and probably at the instigation of the Zamorin of Calicut, attacked the Cranganore Jews, slew a large number of them and drove the rest out of that part of the country. The Portuguese then compelled the Jews to leave their ancient settlement of Anjuvanam and to take refuge in Cochin, near which they built Jews' Town where they continue to reside up to the present day.

1.



2.

COCHIN.

1. A WHITE JEW.
2. A BLACK JEW (HIGH PRIEST).

NEGATIVES BY F. FAWCETT AND F. DUNSTERVILLE RESPECTIVELY.

The Jews of Cochin are as exclusive as their people are in every other part of the world and have never amalgamated with the people among whom they dwell: in dress also and outward appearance they differ considerably from their brethren in other parts: the men wear a tight-fitting cap, a long coat of rich colours, a vest buttoned up to the neck and loose white trowsers, *vide* Plate No. 45(1): the women wear skirts (or sarongs) of bright colours and rich substance, with loose jackets of very similar material: their appearance is most picturesque as may be gathered from Plate No. 47, on which two pairs of these ladies appear, 47(1) shows two quite young ladies, and 47(2) two of a rather more mature age, but still in nowise old or even middle-aged. They wear some valuable jewellery in the way of necklaces and bracelets, while their perfect complexions of a creamy tint harmonise well with the rich colours of their costumes.

The white Jews will neither intermarry nor eat with their Black brethren who are also strictly confined to their own Synagogues: the white Jews preserve their purity of blood by obtaining husbands for their daughters, and wives for their sons, from Europe and other parts: they all speak Malayalam in the ordinary course, but their religious services are conducted in Hebrew.

The Synagogue of the white Jews is a plain looking structure with a fairly tall tower: the interior has plain whitewashed walls and a floor, the centre of which is laid with very old and valuable porcelain tiles said to have been brought over hundreds of years ago as a present to the then Raja of Cochin, but rejected by him as not suitable for a Hindu. They are white with floral and other patterns in a rich and beautiful blue and are about 8 or 9 inches square.

In the centre of the building is the reading place railed in with massive polished

brass railing of very handsome design : there are numerous crystal chandeliers, some of which are said to be old and valuable, but they are not at all artistic. At the further end of the building a very fine pair of engraved and embossed doors enclose a recess, in which several very ancient rolls of the Old Testament are kept in airtight cylinders : see Plate No. 46.

The owners of the Synagogue possess some copper plates on which are engraved inscriptions conferring a grant of land on the Jews by the Ruler of Kerala, Bhaskara Ravi Vurma, who reigned about the seventh century—the translation of the inscriptions runs as follows :—

HAIL ! Prosperity ! The following gift was graciously made by him who had assumed the title "King of kings," His Majesty the king, the glorious Bhaskara Ravi Vurma, in the time during which he was wielding the sceptre and ruling over many hundred thousands of places, in the thirty-sixth year of Our age and the second year of Our reign, on the day on which he was pleased to stay at Mooriyakote, We have given to Joseph Rabban the village of Anjuvanam (Cranganore) together with seventy-two proprietary rights, *viz* :—the salute by firing guns, riding on animals, the revenue of Anjuvanam, a lamp in day time, a cloth spread in front to walk on, a palanquin, a parasol, drums with trumpet, a gateway, an arch, a canopy in the shape of an arch, a garland and so forth. We have remitted tolls and tax on balances. Moreover we have granted with these copper leaves, that he need not pay the dues which the other inhabitants of the city pay to the Royal palace, and that he may enjoy the benefits they enjoy. To Joseph Rabban of Anjuvanam, to the male and female children born of him, to his nephews, and to the sons-in-law who have married his daughters, We have given Anjuvanam as an hereditary estate, as long as the world and moon shall exist. Hail ! Thus do I know.

Govarathana Marthandan,
King of Vennad.
Kodai Chiricandan,
King of Venapalinadu.
Manavepala Manaveyen,
King of Eralanadu.

THE WHITE JEWS' SYNAGOGUE—COCHIN.

NEGATIVE BY F. DUNSTERVILLE.

Irayiram Chathan,
King of Vallunadu.
Kodai Ravi,
King of Nedumpura Iyurnadu.
Moorkan Chathan,
who holds the office of sub-commander of the forces.
Written by Vandalachery Kandan Kelappan.

The Black race of Jews are said to be the descendants of a number of slaves assigned to the earliest Jew settlers, but they themselves claim to be of pure blood descended from those first arrivals; the White Jews, however, assert that the Black ones are merely ordinary natives converted to the Jewish faith: they have some good buildings in Ernakulam and it was within the precincts of the synagogue there that the picture of the Black Jew High Priest was obtained, *vide* Plate No. 45(2). His costume was very brightly coloured and of rich material, and he appeared to attach much importance to the ring which he very carefully put on and placed in a prominent part where it should show in his picture.

Of the Hindus 85 per cent or thereabouts are Malayalis properly so called, that is, belonging to the West Coast by right of birth when traced back as far as possible: the remainder are immigrants from other parts of India, although in many cases their forefathers came and settled on this side some hundreds of years ago.

Caste distinctions are very clearly and strongly marked among the Malayalis and the various castes can be well classified according to the social status each enjoys in the social hierarchy; however in this country caste is not the result of wealth or intelligence, but is a socio-religious institution which confers rights and inflicts disabilities without reference to wealth or temporal authority. A Brahmin, however reduced by poverty to menial

service, is still treated as a superior being by his Sudra employers, while neither wealth nor official position would enable an Iluvan (Tiyan), much less a Pariah, to approach a Brahmin or Sudra within certain prescribed bounds.

The principal castes which need to be described in a work of this kind may be taken to be Nambudri Brahmins, other Brahmins, Samanthas, Nairs, Iluvans (*alias* Tiyans), Cherumas, Pulyars and Nayadis.

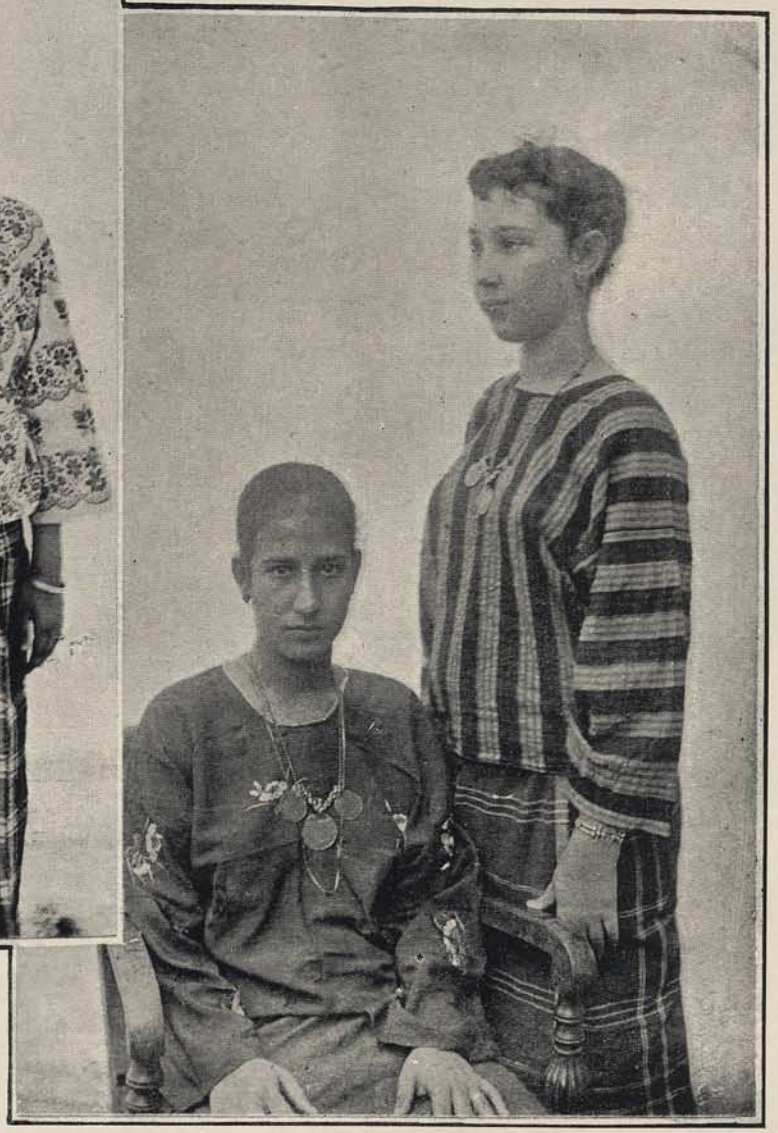
Pollution is an additional element in caste differentiation amongst the Malayali people: a Nambudri is polluted by the *touch* of anyone of a caste below his own, while certain low castes pollute if they approach him within a certain distance. The castes that cause atmospheric pollution and the distances within which they may not approach are specified below:—

Kammalars, Panans, Kaniyans and Iluvans	24 feet.
Arayans, Valans	32 ,,
Kannakan and Kutan	48 ,,
Cherumas and Pulyars	64 ,,
Parayan	72 ,,
Nayadis (dog-eaters) and lower castes	74 ,,

Pollution can only be washed out by complete immersion in water which must be in a natural tank or stream, even Ganges water if put in an ordinary bath would scarcely be sufficient to remove the pollution: the orthodox fashion is to hold the nose with finger and thumb and dip completely under the surface when nothing has to be washed off more loathsome than the polluting touch of a European's friendly shake of the hand: a bath is also necessary before food can be partaken of or any sacred ceremony performed.

1.

2.



COCHIN.

1. TWO YOUNG JEWESSES.
2. TWO JEWESSES.

NEGATIVES BY F. DUNSTERVILLE.

Nambudri Brahmins are about one per cent of the Hindu population on the West Coast and though they thus form a very small proportion of the people, their importance considerably exceeds their numerical strength. Owing to their reputed piety, their general intelligence and wealth, and their connection and influence with all the royal and aristocratic families on the Coast, they still receive a very ample share of the reverence and privileges claimed for them by Manu. Their influence was supreme in State matters prior to the rise of the British power in this part of India, but their importance in other respects is also on the decline owing to their rigid exclusiveness and conservatism which prevent their accepting innovations of any kind. They are, generally speaking, a truth-loving law-abiding people and their simplicity and harmlessness are proverbial.

Nambudri women are called "Antharjanams" or "indoor people", and are the only Gosha women in Cochin: whenever they do happen to go along the road (a most exceptional circumstance) they are always wrapped up in many swathings of cotton-cloth and carefully screened by a large umbrella, (which with them is the outward sign of chastity), from the eye of any passer-by; they are always accompanied by a Nair woman servant who warns the people of the quality of the lady under her charge by a long drawn shout of "Ahayi."

Nambudris dress in the purest of white garments and are always particularly clean-looking: the men's faces, breasts and arms are smeared with various caste marks of sandal-wood paste, they are very fair in complexion, the women being particularly so. Plates No. 38 and 39(1) give very good likenesses of the gentlemen who permitted the writer to take their photographs for illustration of this book and show clearly their mode of dressing and caste-markings.

Nambudri women dress very simply in a white undercloth round the loins and passed between the legs, and an upper cloth wrapped round the breasts under the armpits and reaching half way between waist and knee: their cloths have gold-embroidered borders as a usual rule. They are not permitted to indulge in gold jewellery, but wear silver ear-rings and brass bracelets with sandal-wood paste marks on their foreheads: no photographs of any of these ladies were procurable.

Though Nambudris are seen in large numbers in towns where the temples are many or important, they are essentially a rural people. Here and there in several parts of Cochin and Malabar, on the bank of some river or smaller stream or on the declivity of some pretty hillside, may be seen large old mansions canopied with luxuriant foliage of ancient trees and surrounded by neat gardens: these are the abodes of high class Nambudris the chief landed aristocracy of the West Coast. Here in the midst of their large estates, worshipped as gods by their numerous tenants and dependents, they lead a life of opulent simplicity, unbounded hospitality and undisturbed indolence.

No class of people in India are so strict and regular in their religious observances; before the sun rises above the horizon every member of the family will have finished their ablutions and until their morning meal they occupy themselves with religious ceremonies.

A long siesta after breakfast and a little attention to business matters or conversation with guests take up the time until they have to perform their evening bathing and further religious observances. It is a life of uneventful monotony, but of supreme contentment for those habituated to such quietude.

Amongst the Nambudris property descends to the eldest son, the others being

maintained out of the family wealth, but having no further claims upon it. The eldest son alone is allowed to marry a Nambudri girl, while the others make fugitive and temporary connections with Nair women: the natural consequence of this procedure is the superabundance of unmarried Nambudri girls, which makes it difficult to secure husbands for them.

No Nambudri will consent to marry a girl without a large dowry and some of them enrich themselves by marrying two, and sometimes the maximum of 3 wives allowable at a time. The birth of a daughter is therefore looked upon as a misfortune and many families have been ruined by having a large number of daughters.

Child-marriage is almost unknown and in some cases the event takes place quite late in life owing to the difficulty of securing husbands or of raising the amount of the dowry required.

The children of the younger sons by the Nair women have no claim whatever upon the fathers, but are entirely maintained by the mothers' *tarwads* and are considered in all respects as Nairs only.

Nambudris exact great respect and reverence from the lower caste people whom they may address and everyone, both male and female, must uncover their bodies to the waist as a sign of respect when spoken to by a Nambudri. Exception was taken to the spelling in the Guide previously issued by the Madras Railway Company of some of the caste names, but it may be mentioned that in Government Publications the following ways of spelling "Nambudri" have been found, so that there would seem to be a considerable amount of licence permissible:—

Nambudris: Namburies: Nambutiris: Nampuris: Numboories: Numboorys: Nambudiris.

There are several other classes of Brahmins to be found on the West Coast but the only ones of much note are the Pattar and Konkani Brahmins: the Pattars though only numbering 2½ per cent of the Hindus have rendered themselves of great importance by their learning, intelligence and enterprise. They are to be found in every walk in life and wherever they may settle their presence is undoubtedly felt: they are employed in all grades of Government service and are conspicuous in all the learned professions, they are the chief traders of Cochin especially in cotton fabrics and grain, and as money-lenders occupy the same position here that the Jews are celebrated for in Europe and in all respects they have rendered their services very necessary to the highest in the land: plate No. 40 gives a picture of a young lady of this caste who was dressed in quiet-coloured silk cloth and a considerable amount of very valuable jewellery, the massive gold waist belt being particularly noticeable.

Konkani Brahmins form an important section of the population in Cochin: they are said to have emigrated from the Konkan district owing to some disturbances in the sixteenth century and they prevailed upon the Cochin ruler to allow them to settle and build temples in his dominions. They were for a long time under the protection of the Dutch Company and were amenable to their laws, but since the overthrow of that power they have transferred their allegiance to the Cochin Rajah. They are chiefly merchants and form the great majority of the retail traders in the southern districts; though they are really Brahmins they are not recognized as such by the local Nambudris.

The men are in no way distinguishable from others of the same class, but their women dress rather differently from other women: they wear no little jackets, and their cloths, though of pretty colours and rich materials, are somewhat dowdily draped over their

bodies: when young they are fair and good-looking with very beautiful dark hair and eyes, their complexions are perfect and they are not stupidly shy.

Plates No. 49, 51 (1) and 51 (2) give a small variety of these young ladies: the first one was taken with a view of showing clearly the style of wearing their clothes and the kind of jewellery they adorn themselves with: No. 51 (1) is a picture of two of them, one being younger and the other older than No. 49, while 51 (2) is a full length of a bright-faced intelligent-looking girl of rather more mature age and of somewhat poorer position in life: her jewellery was not so valuable and her cloth was of commoner material.

The women shown in Plate No. 51 (3) are Kudumi Chetties, the Sudra caste of the Konkanis: they are the servants of these Brahmins and are remarkable for their hardiness, strength and capacity for work. The men do all kinds of unskilled work and yet earn higher wages than any other workmen. The women have a very peculiar mode of tying their cloths to a cord round their necks, from which they hang-down and are gathered in under their arms and fastened at the back: their jewellery is not very valuable, but many of them wear a number of heavy brass bangles.

It may be stated here that the pictures of the Nambudris and the young Pattar Brahmin lady were obtained in Malabar, while those of the Konkani Brahmins and Kudimi women were taken in Ernakulam, Cochin.

Samanthas are said to be the descendants of Kshatryas, who fled in ancient days from the wrath of Parasurama and divesting themselves of the sacred thread lived in jungles without repeating their daily mantrams, whence comes their name of " Samanthas " or those without mantrams, but the tradition seems to have little foundation in fact.

The Zamorin of Calicut and his family are "Eradis," one of the leading sub-divisions of Samanthas, and their manners and customs differ in hardly any respect from those of the highest class of Nairs with whom they have the closest relations : the gentleman, whose portrait is given in Plate No. 39(2), is a member of the Zamorin's family and resides in the suburbs of Calicut, the principal town of Malabar.

We now come to the "Nairs" who, with the Nambudris, form the most characteristic and most important section of the Malayali community : as in their form of marriage and inheritance, their mode of dress and their personal appearance, so in almost every detail of their existence they are sharply distinguished from all other races in India, and yet they are in intelligence, education and personal refinement not in any way behind any large section of the population.

Their name is derived from a Sanscrit word meaning "leader", and they were originally the protectors and soldiers of the country, but now they are merely the principal landowners. From the earliest time down to the day when the British occupied the country, they were a martial people, who played a very important part in the political history of the land : originally they seem to have been organized into "Six-hundreds" and each division seems to have had assigned to it the protection of the people in that district : these districts were further split up into "taras" which was the Nair territorial unit of organization for civil purposes and was governed by a representative of the caste styled "Karanavan" or elder.

A "Tarawad" at the present day is an exceedingly complex concern : a mother and all her children both male and female, all her grand-children by all her daughters, all her own brothers and sisters and the descendants on her sisters' side, in short all the woman's relations through the female side, however distantly connected, live together as one family,

HOW THEY CATCH FISH IN COCHIN.

NEGATIVE BY F. DUNSTERVILLE.

have a common table, enjoy together all the property and share it after the woman's death in common with one another. When the "tarawad" becomes too unwieldly for easy management it spontaneously breaks up into distinct tarawads which, however, still keep up the original traditions of their common descent. The eldest male member of each tarawad is appointed "Karanavan" or manager.

The original Nairs were undoubtedly a military body, but successive waves of immigration have brought in different castes and tribes who, settling down in the country, adopted the customs and manners and assumed the caste names of the more respectable of the community that surrounded them: indeed this process of assimilation is still going on and Coimbatore Chetties have within living memory developed into Nairs.

The different sections that go to make up the total of Nairs have, however, no real community of interests, and neither eat together nor intermarry except to an inappreciable extent.

The ordinary food of a Nair consists of rice and curry, with butter-milk, no ghee or dholl is used except on festive occasions or in wealthy families. Conjee or rice gruel in the morning, dinner at noon, and supper after sunset form the daily routine of middle class Nairs. Flesh is eaten by those who can afford it and fish is generally used, but those of the families, who take Nambudri husbands for their women, imitate the Brahmins and observing a high order of ceremonial purity, abstain from flesh food. Also those Nair females who serve the women of Nambudris and Rajahs abstain from animal food during their period of such attendance: spirituous liquors used to be a privilege of the elders, but are now taken by the majority of males.

The dress of this caste is notoriously simple : in the case of males it consists of a languti and a waist-cloth : the former is a piece of cotton cloth a yard or so long and about 9 inches wide, passed between the legs and tightly fastened in front and behind by a string or tape tied round the waist : the waist-cloth, called ' mundu', is another piece of cotton cloth 2 to 2½ yards long and 1 to 1½ yards broad : it is simply folded round the body from waist downwards, one fold passing over the other in front and fastened by tucking in the end on the right side.

This dress is common to all classes in Malabar and the West Coast, from the highest to the lowest, the only difference being in the quality and size of the material : in the poorer classes the waist-cloth will not be larger than a yard or so by three-quarters of a yard, but even the Cheruma cooly in the fields dons a waist-cloth of some material and would not work clad merely in a languti like the men of the East Coast.

Plate No. 39(3) gives a picture of a Nair gentleman in ordinary costume ; it is now becoming the custom for those who live in towns or their neighbourhood to wear an additional cloth over their shoulders and those in offices have taken to dress in coats as on the East Coast, but it cannot be said that the change suits their style of beauty, the old method being much more simple and dignified.

The female dress varies in North Malabar and the southern country : in the former a piece of cloth four yards or so long is doubled and tied round the waist in the same manner as is done by the men, but when the women go to temples or perform funeral or other rites, they must pass an end of their cloth between their legs and tuck it up behind.

In the south the dress consists of either one piece of cloth 5 yards long or two

COCHIN.

1. KONKANI BRAHMIN GIRLS.
2. KONKANI BRAHMIN GIRL.
3. KUDIMI CHETTY WOMEN.

NEGATIVES BY F. DUNSTERVILLE.

pieces of three and two yards respectively : the longer piece is tied round the waist and one end passed between the legs and fastened behind : the other piece is then folded over it in the same manner as the men wear their mundus.

When travelling away from home the women add another piece of cloth two yards long and one yard wide which is worn round the shoulders or passed across the bosom under the arms.

The absence of any ordinary covering for the bosom has drawn much satire on the Nairs and has been much misunderstood : so far from indicating immodesty it is looked upon by the people themselves as exactly the opposite, for only prostitutes were accustomed to wear a covering and it has already been mentioned in describing the Nambudris that it is considered a mark of disrespect to one's elders and betters for a male or female of non-Brahmin caste to cover the upper part of the body.

Plates No. 42 and 43 (1), (2), (3), are fairly representative of Nair ladies, how they look, dress, do their hair and adorn themselves with jewellery : to begin with, it must be admitted that these are not the most beautiful of their sex, but nothing better could be obtained in the very short time at the writer's disposal, and perhaps a very hurried interview and no possible means of arranging a background or altering the amount of light and shade are not the best way of calling up a pleasant expression on the faces of the victims of one's camera.

No. 42 is a three-quarter length picture of a young Nair girl on her return from bathing : she appears in the cleanest of white cloths with a second one thrown over her shoulders and tucked under one arm, she wears no jewellery beyond her nose-ornament and

her hair was flying loose in order to dry it: she was not perhaps the prettiest of her race but she was most picturesque in appearance.

No. 43(1) was a young woman of somewhat more mature age: both she and the former one are inhabitants of Cochin.

The next two 43(2) and 43(3) belong to Malabar: the former shows the style of wearing the hair which at one time was practically universal, but the Nair ladies are getting into the habit of copying bad examples and imitating the manners and customs of other races which do not in any way improve their appearance: both pictures show how the upper cloth is placed as a temporary covering when going from home, and also give very clear views of the enormous ear-ornaments worn by all Nair ladies who can afford such luxuries: these are large cylinders of gold, in diameter 2 to 3 inches, fairly solid and heavy and beautifully chased and polished—they are inserted in large holes purposely made in the lobes of the ears, which are very unsightly in appearance when the ornaments are removed, as the lobe then hangs down almost to the shoulder, as shown to a small extent in No. 43(1): the rest of the ornaments in the way of necklaces and bracelets, all of gold and of beautiful workmanship, complete their costume: as a rule they wear no finger rings.

Neither males nor females ever wear anything but white cloths, sometimes decorated with some gold lace woven in as an improvement: coloured clothes are only worn by Tiyans and inferior races.

Nairs follow the Marumakkathayam system of succession, by which a man's property does not descend to his own children, but to his sisters' children, Marumakkathayam meaning literally "sister's son's inheritance": until very recently it might have

been said that no *marriage* of the kind that exists amongst civilized communities is to be found with them, the bond (if such it may be called) between man and wife is neither consecrated by religion or enforced by law, it is merely recognized as a marriage by society without its involving any legal consequences.

A ceremony called the tali-kettu marriage takes place at any period of the girl's age before she attains puberty: in every tarawad this ceremony is performed once in eleven or twelve years, and all the girls of the tarawad, who have not already undergone the ceremony, down to the infant in the cradle, are then married in this fashion: on an auspicious day at a meeting of all the relatives, the astrologer is consulted and he then determines the lucky hour for tying the tali and for certain subsidiary rites preceding and following it.

In one case 27 girls underwent the process in the same house at the same time, in ordinary cases a different man ties the tali for each girl, but sometimes the one man does it for all: in no case does the man who ties the tali really become the girl's husband, he receives a fee for his services and departs.

When the girl comes of age she is at liberty to select her future partner and the ceremony by which the husband is installed is exceedingly simple, he merely gives and she receives a cloth in the presence of relations and friends: should the proposed union turn out unsatisfactory, the woman merely returns the cloth and the connection is at an end: such divorces however, except made for good reasons, are not looked upon now-a-days with a favourable eye, and it is the usual thing for the partnership to be ended only by death.

The next race of people to be noticed are called Iluvans or Chogans in Cochin, Tiyans in Malabar and Billavas in South Canara: they are numerically the strongest section of the Hindu population on the West Coast.

They are said to have originally come from Ceylon whence they introduced cocoanut cultivation into Malabar, this and toddy-drawing are their hereditary occupations, but two-thirds of their number are now-a-days engaged in purely agricultural pursuits, mostly as sub-tenants and labourers. They are a very industrious class and can boast of having many wealthy and clever men among them, but the great majority of them are more or less poor: under the British Government many Tiyans have risen to important positions, but in Cochin no Tiyan has succeeded in getting on, caste prejudices being still too strong for them.

They are a stout, handsome race who do not pretend to be other than they are, that is an impure (from a caste point of view) race of Panchamas, but they still retain a good deal of pride and altogether refuse to consort with the lower races such as Cherumas, Pulyars, etc. They appear to have no ideas of a future state and while some burn, others bury their dead; they are little troubled with prejudices in the choice of food, pigs, goats, fowls, and flesh of all sorts are welcome and they are fond of toddy and other spirituous liquors.

In North Malabar the caste generally follows the Marumakkathayam form of succession, while in South Malabar the descent of property is usually from father to son: not infrequently two brothers or even more marry one wife between them and if she have a son the elder brother is considered its father.

In the facility of marriage relations they differ but little from the Nair community, but the real marriage ceremony is much more formal among the Tiyans: it is usual for the girl to have her tali tied, as in the Nair caste, before she attains the age of puberty, but it is always tied by the man who is to be her future husband when a suitable party can be found before the girl comes of age: at the wedding, the real ceremony, the feasting is kept

1.

2.

MALABAR.

1. MOPLAH MAN.
2. A MOPLAH GIRL.

NEGATIVES BY F. DUNSTERVILLE.

up for two days at the bridegroom's house and for two more days at the bride's parents' home, the parties assisting each other and making presents to the newly married couple.

Tiyans are to be seen of all shades of colour, from almost black through various tones of brown up to quite fair creamy complexions: the darker people are to be found in Cochin and South Malabar where they probably have lived in a more poverty stricken state under conditions of exposure and hard work, while the fairer portion are to be found in North Malabar particularly in the neighbourhood of Mahé and Tellicherry, where many Europeans have been settled from the earliest days: the Tiyan women were not as a rule excommunicated for living with Europeans, and the natural consequence is that there has been a very large admixture of white blood amongst them and some of the women and children are quite as fair as ordinary Europeans.

It has always been the custom for Tiyans to follow the regular Malayali rule of going about nude from the waist upwards, and the same custom still obtains to a very considerable extent particularly amongst those who work out in the fields or undertake cooly work of any kind.

The men wear the usual waist cloth and occasional a second cloth or a cotton coat: the women of the lower classes wear only a cloth from waist to a little below the knee, but the better classes have taken of late years to the almost universal use of a second cloth with which they cover the upper portion of their bodies: practically they wear nothing but white cloth.

Plates No. 56 and 57 (1), (2), (3) are pictures of Tiyans girls: No. 57 (2) is a group of girls engaged in garbling coffee at some works in North Malabar and No. 56 is a larger picture

of one of the young people; they carry in their hands the basket work trays on which they pick over the berries and separate them into sizes and shapes by an ingenious method of twists and jerks. The last time the writer paid a visit to some Coffee Works there were employed some two hundred or more of these damsels, none of whom wore any clothing above the waist, but in the last 6 or 7 years a great change has come over them and in December 1901 when these pictures were taken there was not a single girl or woman who did not wear a second cloth as shown in these illustrations. It will be seen that they wear some jewellery, which is only limited in quantity and value by the smallness of their earnings.

The Tiyan girl shown in Plate No. 57 (1) was quite young, probably not more than 11 or 12, she was comparatively dark in colour, but was really a pretty child with luxuriant hair (well-oiled) and dark eyes with long lashes: she earned her living by doing cooly work in the shape of carrying baskets of earth all day long for the construction of the Madras Railway's extension from Calicut to Azikhal, for which her remuneration was $1\frac{1}{2}$ pence a day: her ear-rings were made of long narrow strips of thin metal rolled round and round to fit the hole in the lobes of her ears.

The young lady shown in Plate No. 57 (3) was photographed as far back as 1893 and the picture is inserted to show the style of costume which had been universal from time immemorial in the best classes of Malayali society to which she belonged: she wore some valuable gold jewellery, her ear ornaments being of the same kind as worn by Nair ladies, *vide* Plates 43 (2) and (3). Now-a-days a girl of this class would probably be wrapped up in cotton cloth from her ears to her toes.

The Cherumas are the people by whom the greater part of the hard work of agri-

1.

2.

MALABAR.

1. A HINDU TEMPLE.
2. A MOPLAH MOSQUE.

NEGATIVE 1 BY F. FAWCETT, No. 2 BY F. DUNSTERVILLE.

culture is performed: they are usually considered to be the aborigines of the Kerala districts who were there in possession of the soil when the country passed under the rule of the Nairs.

As a rule they are very dark, almost black in colour and small in stature, as might be expected in a race whose people for generations have had to subsist on the smallest quantity of food with the largest amount of hard work: they are very scantily clad and usually exceedingly dirty and odoriferous in person.

In outlying parts of the Native States and probably in some distant parts of British territory also these people are still afraid to avail themselves of the main roads, and in passing from one place to another they tramp through the marshes in mud and water up to their knees rather than risk the displeasure of the higher castes whom they might meet along the roads.

Even now by being kept constantly in debt to their masters they are practically slaves and transferred with the land on which they work, but in former days (less than 100 years ago) they were actually slaves, not attached to the land as they now are to a certain undefined extent, but sold and transferred in any manner their owner thought fit, the only exception being that a man and his wife could not be sold separately, but children could be separated from their parents and sisters from their brothers.

The master gives them a certain amount of food and some cloth, they live in small houses usually built in the middle of the paddy fields which they cultivate and these little dwellings being usually fringed by a few cocoanut palms have a very picturesque appearance, as may be seen by reference to Plate No. 52(2) in which one of them is shown.

They are divided into families, but have no recognized chiefs who could hold

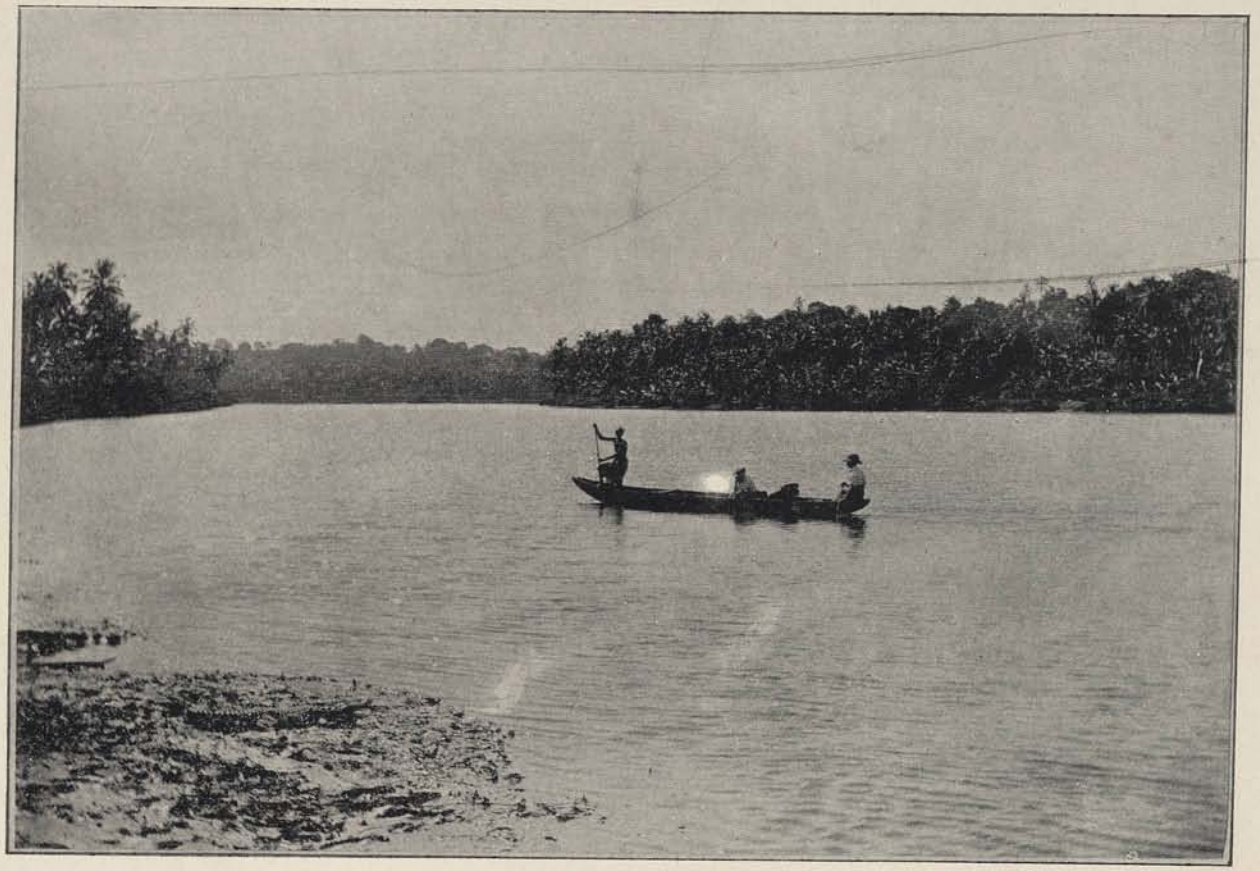
them together and safeguard their interests, but there are certain assemblies of elders, with a headman over them, which are invested with powers for the settlement of disputes.

Their staple food is the rice they obtain from their masters, but they make up any deficiency in that supply by eating fish, roots, etc., which they can get for themselves: their main drink is toddy when obtainable.

Their whole life is spent in cultivation and they have no very peculiar customs which can be recorded: on all important festivals of the year they collect together near their master's house (it will be remembered that they must not approach nearer than 64 feet), and are each given a fixed quantity of rice or paddy with some condiments and occasionally a small piece of coarse cotton cloth which serves them as clothing, and this they may perhaps wash once or twice a year, not oftener!

The men for ornament wear bunches of ear-rings and some finger rings, the women wear in addition numerous necklaces, massive bracelets and rings on fingers and toes: all these things are made of brass: the women do the cooking and look after the children but they also take a large share of the field work, especially when planting out the young rice and at harvest time, the children also begin to work at a very early age. Plate No. 62(2) gives a picture of a young girl of this caste dressed in her best and cleanest clothes, she was specially adorned for the occasion as previous notice was given and probably some of her bracelets and necklaces were borrowed.

Pulyars are very much the same class as Cherumas and in North Malabar and some parts of Cochin and Travancore the two names are used indiscriminately: in the majority of cases, it is impossible to notice any essential difference between the two races



ON A MALABAR BACKWATER—ALLIGATOR SHOOTING.

NEGATIVE BY F. DUNSTERVILLE.

either in personal appearance or mode of dressing or adorning themselves, but in some parts of the Native States, the custom still continues for the women to wear skirts of reeds or coarse grass as their sole article of clothing, they obtain the reeds and grass from the borders of tanks and streams where they grow in great profusion.

They wear a quantity of necklaces made up principally of shells, but bits of polished tin or brass are added when obtainable : when young the women are not offensively plain, but they very soon lose the good looks of youth and then become haggard and wizened. Plate No. 62(1) shows two Pulyar females, one standing up is quite young (not more than 12 or 13) and one rather older reclining on the ground : rupees had been distributed and the younger one was very much amused at the idea of any one paying her for standing still for a few seconds : the picture was taken just inside the borders of Travancore a few miles from Cochin on the backwater.

The Nayadis are about the lowest of the outcaste races, they are fairly common on the coast but are seldom seen : they are considered to be so very impure that not even one of the Pariah castes would touch one of them or go within ten feet of them if avoidable. They speak a very bad dialect and appear to have acquired a prodigious strength of voice by the constant necessity they experience of having to shout to those with whom they wish to communicate : they refuse to do any kind of labour and almost their only means of existence is in watching crops to keep away birds and wild pigs, they are also sometimes employed as beaters for game and they gather wild roots and eat dogs, rats, crocodiles or anything else they can get, but their chief subsistence is begging.

They wear scarcely any clothing and everything about them discloses want and

misery: they live in wretched little huts in the jungle, but they generally wander about in small companies keeping a little distance from the roadways and when they see a traveller coming they set up a howl like a hungry dog: if anything be given to them it must be laid on the ground and after the giver has proceeded onwards the required distance to prevent pollution the Nayadi comes timidly forward and removes the gift.

They are strictly monogamous and they say that even amongst themselves conjugal infidelity is totally unknown. Their marriage ceremony is simple and interesting, a large hut is constructed out of sticks and leaves and inside this a girl is concealed, then all the young men and women gather round the hut in a ring and sing a song on the subject of marriage; after about an hour of this entertainment those young men who are eligible suitors each thrust a stick through the leaves into the hut, the girl inside seizes one of them and the man at the other end of that particular stick gets the prize: no ceremony follows, only a feast of sorts.

This about completes the account of Cochin and its and the Malabar people, and we will now return to Malabar for our journey up the West Coast towards Mangalore: starting from Shoranur and going westwards we arrive at the village of Tanur, 393 miles by rail from Madras, which is the first station of the Madras Railway at which it can fairly be said to touch the West Coast.

The most noticeable feature on reaching Tanur is the exceedingly strong and unpleasant odour of salted fish which is the staple industry of the place and almost the only article of export.

There is a Travellers' bungalow in the village: the road from the station to the sea

MALABAR—A PRETTY TIYAN GIRL.

NEGATIVE BY F. DUNSTERVILLE.

is the usual dirty and picturesque Malabar minor roadway, each side is hedged in by magnificent trees meeting overhead and giving perfect shade to the pedestrian, while at intervals there are clumps of the inevitable cocoanut, areca and sago palms, so universal on this coast.

The population of Tanur is some 12,000 and of these no less than two-thirds are Moplahs (Mahomedans), the rest being Hindus of kinds, principally Cherumas and Tiyans. There is a well-known Hindu temple some two miles south of the place dedicated to Vishnu under the name of "Keleswaram" or "Keraladhiswaram", it is about 50 feet long by 35 in width, the vimana being tiled and the four wings thatched. There is also another temple on the northern side of Tanur called the "Trikkayikkatt" temple, the deities they worship here are Siva, Bhagavati and Ayyappan: the building is tiled and is some 33 feet by 28; on the walls are painted the images of Brahma, Siva, Vishnu and Narasimhamurthi and two sculptured doorkeepers are placed in front to warn off all intruders and Pariahs.

There being so many Moplahs in Tanur, there are naturally several mosques: one is known as the Jumma Musjid and is most picturesquely placed close to the seashore and with its small tower covered with a domed roof is a very conspicuous object, the mosque is 186 feet long by 93 in width, the gateway and the kiosk are roofed with copper sheets: the whole building is shown in Plate No. 54(2).

There are various accounts of the origin of the Moplah people, all of which are more or less disputed, but there seems no doubt that they were originally the offspring of Arab sailors and traders who made their way down the coast and finally settled in what is now Cochin: they intermarried with the women of the country and have gradually increased

in numbers, which have been largely added to by the "conversions" of pariahs or low caste Hindus to the Mahomedan faith. A pariah becoming a Mahomedan is at once distinctly raised in the social scale and is treated with more respect by Hindus; his new faith neutralizes all his former bad qualities and he is no longer the degraded pariah whose approach disgusted and polluted the caste Hindu, but belonging now to a different grade of being, contact with him did not require the same ablutions to purify it.

Since recent times the fiery daring of the Moplahs in their periodical outbursts has greatly exalted this community and he is a daring Hindu indeed who now-a-days tries to trample on their prejudices or feelings.

As a class the Moplahs are industrious and skilful in trade, but crafty and avaricious, rigid observers of their Prophets' injunction to abstain from the use of spirituous liquors, regular in worship but more particular in observing the forms than the spirit of their religion: of their fanaticism and courage there is no possible doubt, their behaviour in their many outrages proves that they have absolutely no fear of death.

The men wear a waistcloth and sometimes a coat or second cloth over their shoulders, they also usually wear a cotton tight-fitting cap: their women appear in public without veils and dress in a cotton cloth from waist to below the knee, with a cotton jacket over their bodies and a cloth arranged on their heads in something like the style of Neapolitan women, they also wear necklaces and ear ornaments of large size: the women enjoy very considerable freedom, but they are very carefully looked after by their husbands.

Their birth and death ceremonies are the same as other Mahomedans: early marriages are common, dowry is given with the bride in the shape of money or land, and

the husband presents her with clothes and ornaments. Divorce is easy, but in such cases the dowry has to be returned: widows' remarriage is fairly common.

Plate No. 53 (1) and (2) gives pictures of a middle-aged Moplah man and a young Moplah girl, both taken in Malabar—the former in Tanur and the latter in Tellicherry.

At the 404th mile the railway crosses a wide river, the Kadalundi, which comes from the western slopes of the Nilgiri Hills, its main branch being 75 miles in length: the country through which it passes is on a higher level than the valley of the neighbouring streams and therefore the boat traffic is confined to a few miles from the river's mouth, except during the rainy season. The water is very shallow and at low tide great banks of almost liquid mud cover most of the bed of the river and upon these banks large numbers of "muggers" (the local name for '*Crocodilus palustris*') lie basking in the sun with their mouths open: mugger shooting is a favourite amusement with visitors and residents, the sport is best got by going out in an ordinary native boat cut out of a single log of timber and manned by two men, one in the bow and one in the stern. It is necessary to keep very quiet, for although the crocodiles are apparently fast asleep they seem to have one eye open and while you may be manœuvring for a good position for a shot, the animal suddenly disappears into the water without the least effort: unless shot when some distance from the water, or else killed on the spot, it is not an easy thing to recover the body and take the skin, for the moment they get under water it is impossible to know where or when they may next appear above the surface.

Plate No. 55 requires no explanation—the crocodile is lying on the edge of the shore basking in the sun, while the shooter (a lady in this case) puts an end to its career on earth.

Calicut, the former terminus of the Madras Railway, is the principal town in the Malabar Collectorate: it has a population of just upon 77,000, more than half of whom are Hindus and the remainder mostly Mahomedans, the numbers of Christians and others being inappreciable.

There are several temples and mosques in the town and neighbourhood, but none of them are worthy of notice so far as their outward appearance goes: Europeans are not admitted into the enclosures of the Hindu temples.

There are miles of beautiful roads lined with cocoanut and other most graceful palms and magnificent trees of many kinds: plate No. 52(1) gives a typical view of a roadway which is to be seen in almost every part of Malabar, while Plate No. 52(3) gives a similar view found on the shores all along rivers and backwaters.

During the cold season when visitors are most numerous in India, the views over the sea just after sunset are most gorgeous: the sun descends below the horizon and night is apparently setting in and everything grows darker, when suddenly rays of bright light shoot across the sky and it almost seems as if the sun were again coming into view: bands of colours of all shades appear in the sky and there seems no limit to the number and no check to the intensity of the hues assumed: the whole sky from the zenith to the horizon becomes one molten, mantling sea of colour and fire. Every dark bar turns into massy gold, every ripple and wave of cloud into unsullied shadowless crimson, purple and scarlet and other colours, for which there are no words in language and no ideas in the mind—things which are only conceivable when visible—the intense hollow blue of the upper sky melting through it all, showing here deep and pure and lightless, there modulated by the filmy formless body of the transparent vapour till it is lost imperceptibly in its crimson and gold.

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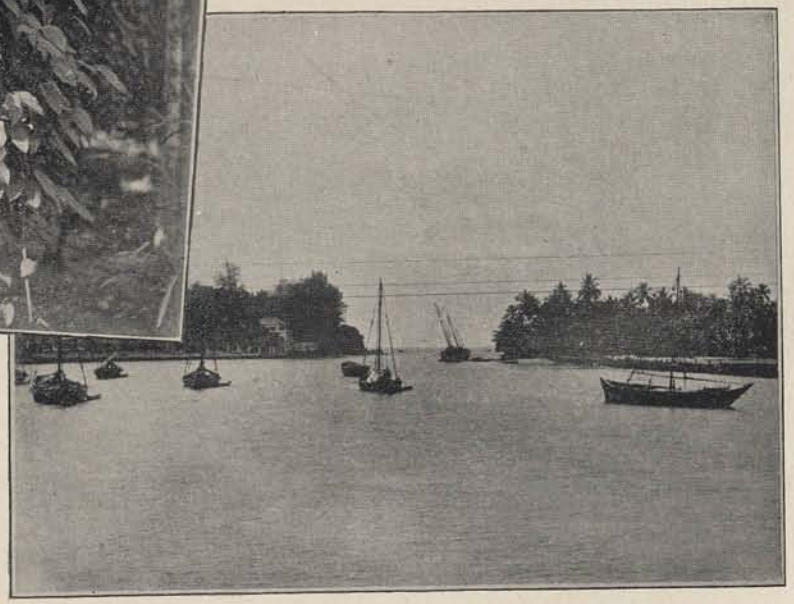
3.



1.

1. TELLICHERRY—A PICTURESQUE LANE.
2. DO. —A PEPPER VINE.
3. MAHÉ RIVER.

NEGATIVES BY F. DUNSTERVILLE.

Leaving Calicut by train we first pass West Hill station which is quite close to the barracks where a party of European troops are stationed principally to keep the Moplah people in order: north-west of the station is one of the principal Hindu temples of the district, where an important festival is held every year during the Dusserah.

On the cartroad about two miles beyond the toll-gate there is a Nair temple and a large bathing tank, but the temple is much hidden by large trees: the tank is open to the road and good pictures may be got of the people performing their ablutions, men, women and children.

Elattur, 422 miles from Madras, is only a small port at the mouth of the Koropaya River which is crossed by the railway line over a long bridge: the views eastward from the bridge in the early morning are particularly fine, the river foreground being occupied usually by native boats and the background filled up with lofty mountains capped with clouds.

Elattur is connected with the Kallayi River by Conolly's Canal, and by back-waters with Kuttiadi at the foot of the western ghauts, and also with Badagara to which place railway communication has lately been opened.

In this neighbourhood was taken the portrait of a Koshawa woman which appears in Plate No. 62(3): the writer was told that she belonged to a Malabar race, who occupied themselves entirely with tile and chatty manufacture, and the spelling of her caste name was taken down from the native official who brought the woman to be photographed: this was in 1892, but no other specimen of the race has since been seen and no reference to any such people can be found anywhere!

Quilandi, at the 428th mile, used to be a large flourishing port and town, and several

substantial buildings still remain : towards the close of the 18th century the port was wrecked by a cyclone. It was near this place that Vasco da Gama's fleet first cast anchor in 1498.

There is a Hindu temple not far from the station where elephants are kept and frequent festivals held, also a large Moplah mosque 130 feet by 70 with 3 stories.

Badagara, 14 miles from Quilandi, is the chief town in the Kurumbranad Taluq : it is practically on the sea coast and at the head of the system of backwaters running up from Calicut and beyond : about half the population are Moplahs who have most of the trade in their hands. There are several mosques in the place, the largest being 114 feet by 42 ; there is also a fort which originally belonged to the Kolattiri Rajah, Tippu Sultan got possession of it, but the British took it from him in 1790 and it was afterwards converted by the Kadattanad Rajah into a feeding house for Brahmins.

The view from the railway bridge up the Murat River just before getting to Badagara is worth seeing in the early morning.

Beyond Badagara the railway will run by the French settlement at Mahé, then through Tellicherry, Etakkat, Cannanore to Azikhal, whence the line will shortly be extended to Mangalore.

Mahé, 8 miles north of Badagara, is a flourishing little French settlement situated on the southern bank of the river of the same name: it was originally founded for the purpose of securing the pepper trade from the country inland of this point. It has been occupied by the British several times during the wars at the end of the 18th and early in the 19th centuries, but was finally handed back to the French on peace being concluded in February 1817.

MALABAR—A MALAYAR WOMAN.

NEGATIVE BY F. DUNSTERVILLE.

Mahé is an exceedingly pretty little town, being principally built on slopes rising from the river's bank: the lanes and roads are lined with fine trees and palms: the French Administrator's house is situated on a neck of land jutting out just at the river's mouth and has a most picturesque appearance: Plate No. 58(3) gives a view of the river near its mouth, and the Governor's residence will be seen on the left centre of the picture.

Five miles farther on across the Mahé river we arrive at Tellicherry, the principal town of North Malabar and the headquarters of the Judge and Sub-Collector, with a population of 27,883 in 1901. It is about 4 square miles in area and extends from the sea on the west to the river on the east.

It is a healthy and picturesque town built on a group of wooded hills running down to the sea and protected from its inroads by a natural rocky breakwater. There is not much of the fort left, but some of the buildings are still used as public offices: under the shadow of its once powerful walls the Tellicherry Club now has its habitation, and the tennis courts are well shaded from the setting sun's rays by the remains of a lofty wall which was formerly a part of the fort.

The old East India Company established a factory at Tellicherry in 1683 to secure the pepper and cardamom trade, and obtained from the local chiefs not only grants of land in and near Tellicherry, but other important privileges, such as the right to collect customs and administer justice within the limits of their land.

Plate No. 58(1) is one of the numerous pretty lanes to be found in several parts of Tellicherry, the level of the ground on which the people build their houses is considerably above the roads, and access from the roadway is obtained either by a series of steps built of

massive laterite blocks or by wooden steps or ladders. The trees are principally cocoanut and areca palms, and mango trees, with others that are principally used as supports for the pepper vines which are cultivated more or less by everyone who owns a small plot of land—in 58(1) will be seen several of the vines clustering round the trunks of tall trees.

No. 58(2) is a nearer view of a cluster of pepper vines climbing up a tree : several trees of sorts are used for this purpose, the ones commonly used are the Erythrina Indica, but pepper also grows well on mango and jack trees.

When planted the young shoots have to be watered in ordinary seasons once in three days or oftener and this continues for three years ; they are tied up to their supporting tree until they are about 6 feet high and after that they are able to hold on by themselves. In four or five years the vines begin to produce pepper and in the sixth or seventh year they yield a full crop and continue to do so for 12 or 14 years.

Between the middle of May and middle of June the vines flower and in the following January and February the fruit is fit for gathering : the berries are not then ripe, but full-grown, green and hard. The men who collect the pepper go up the trees by bamboo ladders and with their fingers twist off the strings of berries, the fruit is placed in a bag or basket and the berries then stripped from the stalk : the bad or bruised berries having been rejected the rest is dried on mats for three days in the sun, but they have to be taken in every night. The berries gradually turn black and are then ready for use, but the green berries make capital pickle with a most delicate flavour.

Those berries that are intended to be made into white pepper ripen on the trees, they are then red and the pulp being removed the white seed remains and is dried for sale.

Vines on a good tree produce about 32 lbs. of berries every year, on a second sort tree some 24 lbs. are got and not more than 16 lbs. on a poor tree.

There is a large Hindu temple in Tellicherry of which a view is given in Plate No. 54(1); the negative was taken by Mr. Fawcett, for many years the District Superintendent of Police in Malabar: it is a far finer temple than any the writer has been inside of, and much more picturesque.

It was at Tellicherry that we came across for the first time a specimen of the Malyars who provide musical and conjuring entertainments for the people of Malabar: the Malyar man was like a Tiyan in every respect, but the woman had an entirely different style about her and was really very handsome: she was of mature age, probably some 25 or so, and her original costume was that of Nairs and Tiyans in that she wore nothing above the waist, a little drapery was added for pictorial effect—*vide* Plate No. 59.

The railway not being open beyond Badagara in November 1901, our journey from that point to Baliapatam, some 6 miles beyond Cannanore, was made by a pony transit and as the road runs away from the railway in between Tellicherry and Cannanore no description can be given of Etakkat, as no mention is made thereof in any of the Government publications available.

Cannanore, 13 miles from Tellicherry, is a place of great historical renown: it was first visited by Vasco da Gama in 1498 and again in 1502 when the Portuguese had a factory here by permission of the Kolattiri Rajah.

The building of Fort St. Angelo was commenced in September 1505 by Don

Francisco de Almeyda, the first Portuguese "Viceroy of all the Indies," a very large title for which there was little to show.

The Portuguese in Fort St. Angelo were besieged by the Kolattiri Rajah who had some 60,000 men under his command: several attacks were made but all were beaten off and after 4 months' investment a fresh fleet of eleven ships arrived from Europe and the place was at once relieved.

It would be much too long a story to give full details of all the fighting that Fort St. Angelo has seen and it may be shortly stated that the British took possession of it in December 1790.

Cannanore is a straggling town covering a long stretch of land along the sea-coast: it consists of two parts known locally as the old town and the cantonment. Between the two lies the Fort, a view of which is given on Plate No 60: it is an old-fashioned building made of laterite blocks and standing on a rocky promontory surrounded on three sides by the sea, it has a dry ditch on the landward side, a tall flagstaff and a light house on the outer corner of the wall.

Adjoining the fort is a very extensive parade-ground, a reminiscence of the day when Cannanore was a large cantonment, but its glory in that direction has departed and under 100 European troops hold the fort.

There is a very good Hotel in Cannanore called the "Esplanade Hotel" and kept by a sharp, intelligent Tiyan by name "Choyi"—the traveller will find this little Hotel one of the most comfortable in India and also remarkably clean.

1.

MALABAR.

1. A WEAVER GIRL AT WORK.
2. GIRL WINDING THREAD.

2.

NEGATIVES BY F. DUNSTERVILLE.

The Central Jail is a large establishment some 3 miles from Cannanore on the road to Baliapatam: it is built on the system of blocks of cells radiating from a central watch tower, an extensive garden is attached to the Jail and therein is placed the Superintendent's house.

A mile or so beyond the jail lies the village of Chirakkal, where there is a large reservoir of fresh water some 1,000 feet long by 500 in breadth: on the main road and also down some side streets a colony of weavers have set up their abodes, and the women and girls will be seen busily engaged in arranging their warps on the frames at the sides of the road, while younger children and girls wind the thread on large wheels while sitting in their verandahs: Plate No. 61 (1) gives a picture of one of the girls attending to the warp which they stretch on a bamboo frame pegged securely to the ground: they are a separate caste, but in appearance and style of costume are exactly like the Tiyans of Malabar. Plate No. 61 (2) shows a young girl winding the cotton thread on a wheel of peculiar construction, and the warp is formed out of it.

The supports are planted at each end at a fixed distance in an open and shady place, and split bamboo laths are tied to them breadthwise, with bamboo pieces in the middle as a support to the warp. The females set the warp by walking up and down the frame with the wheel of thread in their hands, and arrange the thread on the frame. After the warp is thus formed, starch made of rice, etc., boiled in a chatty together is applied to it with a piece of cloth made up like a roller: the warp is then smoothed over with a brush made of fibre.

When the warp gets dry, which does not take long, it is rolled up at both ends and taken into the weaver's house and placed in the loom: the weaving rooms are usually

small and dark, the loom used is the ordinary native machine costing about Rs. 25 a pair, one large and one small one being indispensable. Using this a man can weave in a day a piece of cloth about 3 yards long by 1 yard wide, the thread costs about $3\frac{1}{2}$ annas and the woman's wages may be put at 2 annas: the three yards of cloth may sell for 8 annas and the man therefore earns not more than $2\frac{1}{2}$ annas a day!

From Cannanore the railway will run to Azikhal and thence to Palayangadi, Kavayi, Charvattur and Hosdrug, where the line once more comes back to the West Coast and continues pretty close thereto until it reaches its terminus in Mangalore.

Palayangadi is about 14 miles from Cannanore: it is a Moplah village of some importance situated on the right bank of a fine river which comes from the lofty hills to the north-east. Boats of a large size can work up to Palayangadi and there is a good deal of trade here: there is also a small fort and a Travellers' bungalow.

In the middle of the village is a handsome mosque bearing an inscription in Arabic commemorating its building in A. D. 1124: there is also an old tank known as the "Jewish tank" near which stands the old palace of the Kolattiri Rajas: the tank was probably constructed by a colony of Jews.

At the present time it is necessary to travel by road and boat in order to get into South Canara, and the necessity will continue until the line is open through: from Cannanore it is advisable to go to Baliapatam (known officially as Valarpattanam) in a jutka, with another one if required for one's luggage and servants, the distance from Cannanore to Baliapatam is 6 miles by road, from Baliapatam to Hosdrug 40 miles by boat, from Hosdrug to Mangalore 46 miles by road to the south bank of the Nitravati river, and about 2 miles

across the river by boat into the town of Mangalore: it is very advisable to take a well stocked tiffin basket with plenty of tinned things and liquor of sorts, whiskey, soda water, tea or coffee, for it is almost impossible to get food of any kind on the road except by giving several days' notice to the peons in charge of the several Travellers' bungalows, or, a better way, by getting the taluq officials to make all necessary arrangements for bungalows and bullock carts.

Mr. Choyi, of the Esplanade Hotel, Cannanore, will make arrangements for the jutkas to Baliapatam and the boat onwards to Hosdrug: the Tahsildar at Kasaragod will arrange for carts from Hosdrug to his own town, and onwards to Ullal on the river Netravati, where a boat can be got without difficulty across the water, where conveyances will be found to take the visitor into Mangalore.

Baliapatam is a small trading town composed of a very narrow street of shops and some larger houses: it is on the left bank of a magnificent river of the same name which discharges itself into the sea 4 miles to the south-west: the river at its mouth is very wide and almost immediately inside the bar divides into two branches both navigable for boats to a considerable distance: it has the look of a place that might, with inconsiderable expenditure, be made into a very fine and convenient harbour, but up to the present time no attempts seem to have been made to utilize it in any way.

The boats, in which the journey has now to be made to Hosdrug, cannot be recommended either for comfort or cleanliness: they are in every way unpleasant and mostly full of cockroaches, ants and other poochees, the boatmen match their vessels and are dirty, exceedingly noisy and lazy: their manners and customs are objectionable in the

extreme, and if for no other reason than the doing away with this part of the present mode of travelling, the advent of the railway will be a real blessing to the people of South Canara.

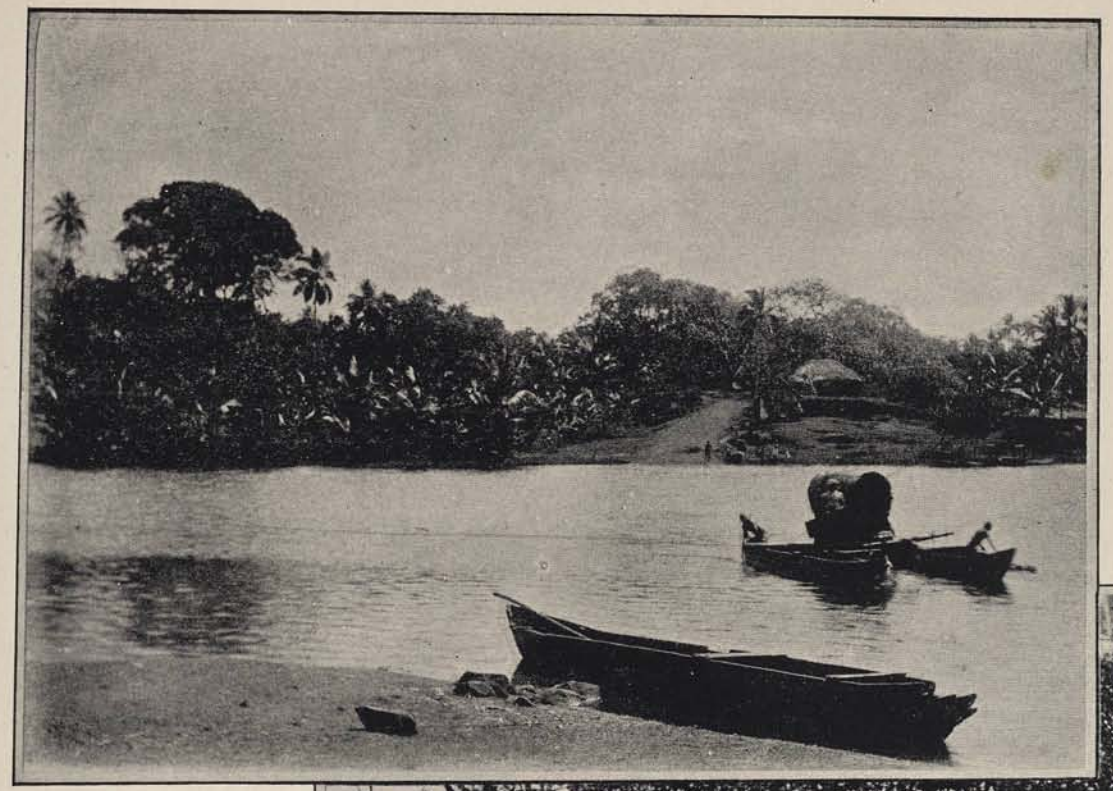
The trip of some 40 miles takes from 13 to 24 hours according to the state of the tide and the boatmen's laziness: it is best to learn beforehand at Cannanore at what hour one should start in order to reach, and go through, the Sultan's Canal at high water, for it is at this point that a late arrival may necessitate a halt of 7 or 8 hours.

It takes some 3 hours to reach the entrance to Sultan's Canal which is an artificial work, about two miles in length, undertaken and executed in 1766 by Ali Raja, the husband of the Bibi of Cannanore, when managing the Kolattiri dominions for Hyder Ali of Mysore. It connects the Mount Deli river with the backwater formed at the mouth of the Taliparamba and Baliapatam rivers, and thus gives uninterrupted water communication at all seasons.

An hour ought to see the boat through the canal and some 4 hours more will bring the visitor to Kavvayi, where there is a Travellers' bungalow, and not very far from the village a large Hindu temple on the river's bank. The scenery all the way is more or less picturesque, the banks being lined with fine cocoanut palms or other large trees: here and there the boatmen get out and run along the bank towing the boat, but this is too much like work to suit their taste and they soon return to the boat and pull lazily along, talking incessantly and singing at intervals: it is uncertain which is the more objectionable to listen to.

Five hours or more will be sufficient to reach the landing place at Hosdrug which is 1½ miles from the town: Hosdrug means "new fort" but the Malabar boatmen

1.



2.

SOUTH CANARA.

1. FERRYING OVER A RIVER.
2. A RIVER'S BANK.

NEGATIVES BY F. DUNSTERVILLE.

know the place as "Pudiyakot" which is the same thing in Malayalam. Its population is about 5,000, it is the headquarters of a Deputy Tahsildar and other subordinate officials and there is a Travellers' bungalow.

The only thing particularly worthy of mention in Hosdrug is the ruin of a large fort originally built by the Ikkeri Rajahs, which occupies a fine plot of rising ground, commands some noble views and looks well at a distance: the bastions were round and probably therefore more capable of defence than the usual run of native-built forts, which are generally square.

On landing at Hosdrug we get into the District of South Canara, which is the most northerly part of the Madras Presidency on the West Coast: the district extends some 150 miles from north to south, is about 50 miles across in its widest and 25 miles in its narrowest part.

Canara might more appropriately have been called Tulava, as the larger portion of the district is made up of the old country of Tulava, which has a language of its own called Tulu, which is spoken by nearly half the population.

The population of the District in 1901 was 1,134,713: of these about 82 per cent are Hindus, 11 per cent Mahomedans, and 7 per cent Christians, Jains and others; Christians form some 6 per cent and Jains almost 1 per cent of the last named proportion. The percentages of Christians and Mahomedans are increasing far more rapidly than that of the Hindus or Jains, probably through conversions of the lower caste people.

Of the Hindus, the largest caste is the Billava, corresponding with the Tiyans in Malabar, then come Brahmins, Bants and others: of Christians about 99 per cent are natives and about 93 per cent of these are Roman Catholics.

There are several divisions of Brahmins, the principal being Sarasvat, Shivalli and Konkanis: the Sarasvats are very numerous in South Canara and claim to have come from the banks of the Sarasvati in Tirhoot: they are generally Smarthas or else followers of the Bhagavat Sampradayam, but there are also a few Vishnuites amongst them. They are an active and progressive race, and their intelligent readiness to adopt themselves to the requirements of the day has led them to positions of influence, (both in the Government service and in the professions taken to by them,) in numbers altogether out of proportion to their numerical status in the community: both men and women have fair complexions and handsome features. Plate No. 65(1) and (2) gives portraits of a Brahmin lady and her daughter.

The Shivallis are the Tulu speaking Brahmins: many of them have fair complexions and well-cut features, they have been somewhat backward in their education and not many of them are found holding important positions under Government or in the professions. The women, as is usual in most classes, are fairer than the men and as a rule good-looking in their youthful days—*vide* Plate No. 65(3): they wear their cloths down to their ankles in the ordinary way, but on festive occasions the end is passed between the legs and tucked into the waist-folds: like all Brahmin women they are fond of wearing sweet scented flowers in their hair.

Men and widows bathe the whole body every day before the morning meal, but married women bathe only up to the neck, it being considered unlucky for them to bathe the head also: girls are married before maturity and the usual age is between 5 and eleven, the bridegroom's being generally between 15 and 25.

Konkani Brahmins have already been described and illustrated in the pages relating to Cochin.

MANGALORE—CHAPEL OF ST. ALOYSIUS' COLLEGE.

NEGATIVE BY F. DUNSTERVILLE.

"Bants" were originally a military class corresponding to the Nairs of Malabar and Cochin, but they are now the principal land-owning and cultivating class and, with the exception of the Billavas, are the most numerous of castes of South Canara: they are a fine sturdy race with the independence of manner and comparatively fair complexions common to the West Coast, those who are well-off occupy substantial houses on their own estates, in some of which are to be found finely-carved pillars and doorways: they are fond of out-door games, foot-ball and buffalo-racing being favourite amusements, but the most popular of all is cock-fighting, and every Bant takes an interest in this sport and large collections of cocks are to be seen at every fair and festival. They follow the "Aliya Santana" system of inheritance, which is the same as the Marumakkatayam in force in Malabar. Their forms of marriage are more binding than those of the Nairs, and although divorce and remarriage are permitted to the women on the easiest of terms, amongst the better classes divorce is not frequent, nor is it looked upon as at all respectable or decent. Widows may remarry.

"Billavas" or toddy-drawers are numerically the largest caste in the district and form about one-fifth of the entire population: they speak Tulu.

"Mukkuvans" and "Mogers" are fishermen and boatmen, the former being of Malayalam origin and the latter Tulu: they are a low-caste people readily acknowledging the superiority of the Billavas and Tiyans. Their marriage ceremony is merely a feast without any religious ritual, and divorce is easy.

They eat all kinds of animal food except beef or vermin, and drink intoxicating liquors when they can get them.

They are not admitted into any ordinary Hindu temples, but may stand at a distance and send in their offerings by more pure hands.

"Holeyas" are the field labourers and formerly agrestic slaves of the district and are like the Cherumas and Pulyars of Malabar and Cochin: they are divided into many sub-divisions, the most important being the Mari-Holeyas of whom portraits are given in Plate No. 67 (1). Their costume, as will be seen, is very much the same as the similar people further south wear, the only addition in South Canara being the little caps worn by both men and women, made of the leaf of the areca palm. Although the marriage tie is somewhat loose, the ceremony is rather elaborate; the bridegroom's party goes to the bride's house on a fixed day and waits the whole night outside, the bridegroom being seated on a mat specially made for him by the bride: next morning the bride is seated opposite the husband and the assembled friends and relations throw rice over them, other ceremonies which occupy four days follow and a grand feast ends the affair. Divorce is easy and widows may remarry. They eat anything they can get and drink spirits.

The "Koragas" are a forest tribe whose chief occupation is basket-making: they are divided into three clans, Ada Koragas, Vastra Koragas and Soppu Koragas. Formerly the first named were considered so very unclean that they were not allowed even to spit on the public way, but had to use as spittoon a pot suspended from their neck.

They are of middle size, very dark, strongly made, with high cheek-bones and usually sloping foreheads: they cover the lower part of their body with a cloth and some of them wear a cap of areca leaf like the Holeyas: they wear brass ear-rings, iron bracelets and beads of bone strung on a cord and tied round their waist, also bead necklaces. In former days they wore nothing but aprons of leaves, leaves also being tied to their hair, but never any clothing above the waist, which is still their ordinary mode.

2.

1.

3.

SOUTH CANARA.

BRAHMIN LADIES.

NEGATIVES 1 AND 2 BY F. DUNSTERVILLE.

The writer found it impossible during his hurried pilgrimage to discover any of these people and for the same reason no pictures can be given of the Billavas, Bants, Mogers, etc., but Mr. W. Dumergue has been so good as to take specially for this guide the pictures of these people in their ancient costume which are depicted on Plate No. 66 (1), (2), (3), and their appearance is clearly shown therein.

They are much feared by the ordinary inhabitants of the district who are afraid to mention the word "Koraga" after night-fall, but use instead the expression "black-legged." They were formerly slaves and even now remain in a servile position, though of course legally free to take their labour wherever they please: their position is fairly comfortable and they receive liberal supplies of grain from their masters.

Their marriage ceremonies are short and simple, the man and woman take a cold bath and seat themselves side by side on a mat with a little rice before them: this rice is sprinkled over them by the people present, the man gives the woman two pieces of silver and feeding concludes the business.

It is said that the Koragas, like other Pariahs all over India, were originally the first settlers on the land long before the Brahmin entered and introduced caste: they thus at one time must have held an influential position and were the masters and owners of the land. Many curious vestiges of their ancient power still survive in the shape of certain privileges which are jealously cherished, and (their origin being forgotten) are much misunderstood.

These privileges are remarkable instances of survivals from an extinct order of society, being shadows of long-departed supremacy and bearing witness to a period when the

present haughty high-caste races were suppliants before the ancestors of the now degraded classes, whose merest touch is pollution : these privileges are in force at many places, notably Belur, Dindigul and Tiruvalur in Tanjore, and at certain times the Pariah reigns supreme.

A woman of the Koraga (and one other) race guilty of adultery is treated in the following extraordinary way : if her paramour be of a low caste similar to herself he had to marry her, but in order to purify her for the ceremony he has to build a hut and put the woman inside, it is then set on fire and the woman escapes as best she can to another place where the same performance is gone through and so on, until she has been burned out seven times, when she is considered once more an honest woman fit to be again married !

This completes the description of all the people that room can be found for, and we will now go back to our journey from Hosdrug northward : there is hardly any need for description of the scenery along the roads of South Canara, for it is very much like that of Malabar and Cochin, only that here and there are more patches of bare uncultivated ground, and only near the rivers (which are very numerous) is the vegetation so exceedingly fresh and luxuriant.

The roads at times are very undulating, deep ravines alternating with gentle hills : nine rivers and streams have to be crossed between Hosdrug and the south bank of the Nétravati.

From Hosdrug to Bekal is $7\frac{1}{4}$ miles with one river to cross : none of them are bridged and the crossing has, in all but two cases, to be made in a manner peculiar to this country : the bullock cart is run down into the water as far as practicable with safety, then two boats each dug out of a single tree are brought and placed one on each side of the cart, two poles are placed across the two boats and while the shafts of the cart rest on one pole in

SOUTH CANARA.

"KORAGAS."

NEGATIVES BY W. DUMERGUE.

front, the hinder part of the cart rests on the other pole at the stern of the boats—the whole concern is then pushed off into the stream and is punted across by a man in each boat. Plate No. 63(1) gives a view of the operation and the manner of crossing will probably be understood better from the picture than from the written description : in the foreground floats one of the boats used for this purpose : the bullocks are tied to the back of the boats and swim over after them.

Crossing the Chandragiri and one other river is effected by the use of large platforms resting on two ordinary boats, the carts and bullocks are placed on the platform and the whole ferried across in the usual way by poles.

Bekal has a population of nearly 6,000 : there is a Travellers' bungalow here and a Police station : it contains a large and well-preserved fort placed on a high piece of ground projecting out into the sea, with a fine bay towards the south. The fort was built by Sivappa Naick of Bednore between A.D. 1625 and 1670, the manner of construction is said to show signs of European science. This part of Canara was anciently under the Kadamba dynasty, and subsequently became part of the Vijayanagar Kingdom: when the latter was destroyed after the battle of Talikota in 1565, it was seized by the Rajah of Bednore and gave its name to a sub-division of that territory. Hyder Ali took it in 1763 and when Tippoo Sultan was overthrown the British took possession of it. The town stands north of the fort, Moplahs form the principal part of its inhabitants, with some Mukkuvans, Tiyans and others.

From Bekal to Kasaragod is 8½ miles with 3 rivers to cross : the last river is the Chandragiri, on whose south bank is a large square fort situated high above the river : this fort, like most others on the coast, was built by Sivappa Naick, the first prince of the house

of Ikkeri who established himself in this part of South Canara. In the rainy season the Chandragiri is a magnificent stream, immensely wide and very deep, but in the dry weather the river is very shallow but from the flatness of its bed remains very wide between the banks: the river was the southern boundary of the ancient Tuluva Kingdom; Nair women of Kasaragod Taluq are not permitted to cross the stream.

Kasaragod is the headquarters of the taluq of that name: there are several Government Offices here, also a good Travellers' bungalow, a hospital and chattram: it is about a mile from the north bank of the Chandragiri river.

Eight miles farther on is Kumbla which stands close to the sea on a peninsula in a lagoon separated from the sea by a sand-spit and communicating with it by a narrow channel on which the village of Kannipuram is situated. It was once a considerable town but is now much decayed, there is a Travellers' bungalow on a small Hill on the right of the road, but the accommodation is poor: two rivers lie between Kasaragod and Kumbla.

From Kumbla to Manjeshwar is 9 miles with 3 rivers—the view shown in Plate No. 63(2) was taken on the south bank of one of these rivers and gives a fairly typical picture of these rivers and banks: the bullock cart in which the journey has to be done is very distinct in this photograph.

Manjeshwar is situated at the mouth of a small stream on an inlet of the Arabian Sea: it is a large straggling town, the southern portion standing on a plain and the northern on a steep bank that overhangs the water. These two portions were held by the petty Jain Bangar Rajah and the Vittal Rajah respectively, until Tippoo hanged the former and forced the latter to take refuge with the English.

1.

2.

MUDABIDRI.

1. MARI-HOLEYAS.
2. A DEVIL-DANCER.

NEGATIVES BY F. DUNSTERVILLE.

There is an old Jain basti (temple) here.

Between Manjeshwar and the south bank of the Nétravati River there is a pretty rock with a temple on top of it: to the south bank of the Nétravati River it is 10 miles and here is the town of Ullal which was formerly the residence of a petty Queen, and is fairly large and appears to be flourishing.

The Nétravati River here joins the Gurpur River and both discharge the volume of their combined waters into a sort of lake or backwater forming a common estuary to the two rivers and having a long spit of sand intervening between it and the sea: there used to be two openings into the sea, but the northern one has closed up. The tendency seems to be for the southern mouth to move northwards and the northern opening to move south until they both join, and the single opening then continues to move northwards until the stream of the larger river in the south again makes a fresh opening for itself. The bar is crossable by small boats at all times, but by large boats at high tide only.

The crossing to Mangalore from Ullal is effected in good sized boats which hoist a huge sail if the wind be favourable: with a good breeze the crossing is most enjoyable but is soon over, as the boats sail very fast.

On arrival of the boat on the other side some jutkas and bullock carts will usually be found in waiting to take the traveller to his destination, the Travellers' bungalow or some friend's house, and a night's repose on a decent bed will be much appreciated after the hardships of the boat and cart journey.

Mangalore is the principal town of South Canara, the headquarters of the

Collector, Judge and principal subordinate officers of their respective departments, also the Superintendent of Police, and many other high officials.

The town is picturesque, clean and prosperous: the native houses are laid out in good wide streets, while the European quarter is particularly airy and pleasant. Like all the towns on the West Coast Mangalore looks buried amid groves of cocoanut palms, situated on the estuary of the Nétravati and Gurpur rivers, it has water on three sides of it. The Mangala Devi temple, which gave its name to the town is an old one, but does not call for any special remark.

There are a very great many Christians, mostly Roman Catholics, in Mangalore and they are supplied with great facilities for worship and education, the many churches are regularly crowded with people of all ranks in life: the better classes are possessed of the fair complexions and handsome features, which characterize the best specimens of the Konkani Brahmins and owing probably to the more liberal diet used by Christians, the men are ordinarily more stalwart and the women less fragile looking. All classes retain the Hindu costume, but the women when going to church wear a white mantle drawn over the head and covering the whole person, the richer ones also use neat slippers. Instead of the Hindu tali, the married women wear a necklet from which is suspended a figure of the Infant Christ, made of gold by those who can afford it: women of all classes wear their cloth hanging like a petticoat nearly down to the ankle, the upper end being passed across the bosom and allowed to hang over the right shoulder.

The Jesuit College at Mangalore, St. Aloysius', is well known all over India, it is a very large establishment and occupies a large extent of land: their chapel is certainly one

"HORSE."

"ELEPHANT."

CHAUTAR'S PALACE—MUDABIDRI.

NEGATIVES BY F. DUNSTERVILLE

of the most wonderful of modern sights in the East, the whole interior having been recently painted and decorated in a most elaborate manner: Plate No. 64 gives a view of the chapel with its decorations, but it is a pity that the ceiling could not be also included, as every separate panel of the top and sides contains a most beautiful picture, each, it is believed, representing some incident in the life of St. Aloysius. The Jesuit Fathers are naturally very proud of their chapel and are always pleased to show visitors over and explain everything to them.

Mangalore is a convenient place from which to start on a tour through the northern parts of the district where most of the best architectural remains are to be found: the journey has to be made in the usual bullock carts and as before stated it is advisable to have one cart for the traveller in which can be laid out a mattress or rugs on plenty of straw to take off as much as possible of the continuous jolting and rattling, and another cart for the servants, luggage and necessary food, for it is advisable to take tinned things and liquor sufficient for the whole trip, as fresh supplies are very scarce, indeed nothing beyond some eggs and chickens, doubtful milk and bread, can be obtained at the villages: a separate cart for servants is also useful, as it is sometimes desirable to send them on in advance to the next halting place to have baths and meals in readiness.

The writer travelled direct from Mangalore to Karkal, a distance of some 34 miles, leaving Mangalore about 3-30 P.M. and arriving at Karkal about 6-0 A.M. next day, with a short halt at Mudabidri (22 miles) for fresh bullocks to be got: some 10 miles from Mangalore the river Gurpur has to be crossed, which is done by means of a platform on boats as previously described, close to the other side is the Travellers' bungalow where a halt may be made if necessary, but in this case as in all others when it is desired to make use of these

bungalows notice should be given beforehand or they will probably be found locked up and the keys unobtainable. There is a local Rajah's palace at Gurpur, which is said to be an interesting building, the Zenana windows being elaborately pierced and carved.

The roads are as a whole remarkably hard and good, but the country is very hilly, and the bullocks have all their work cut out to get up some of the inclines; they are, however, very willing beasts and do their best and a *through* speed of some two miles an hour may be safely depended on: the views from Gurpur are pretty and interesting.

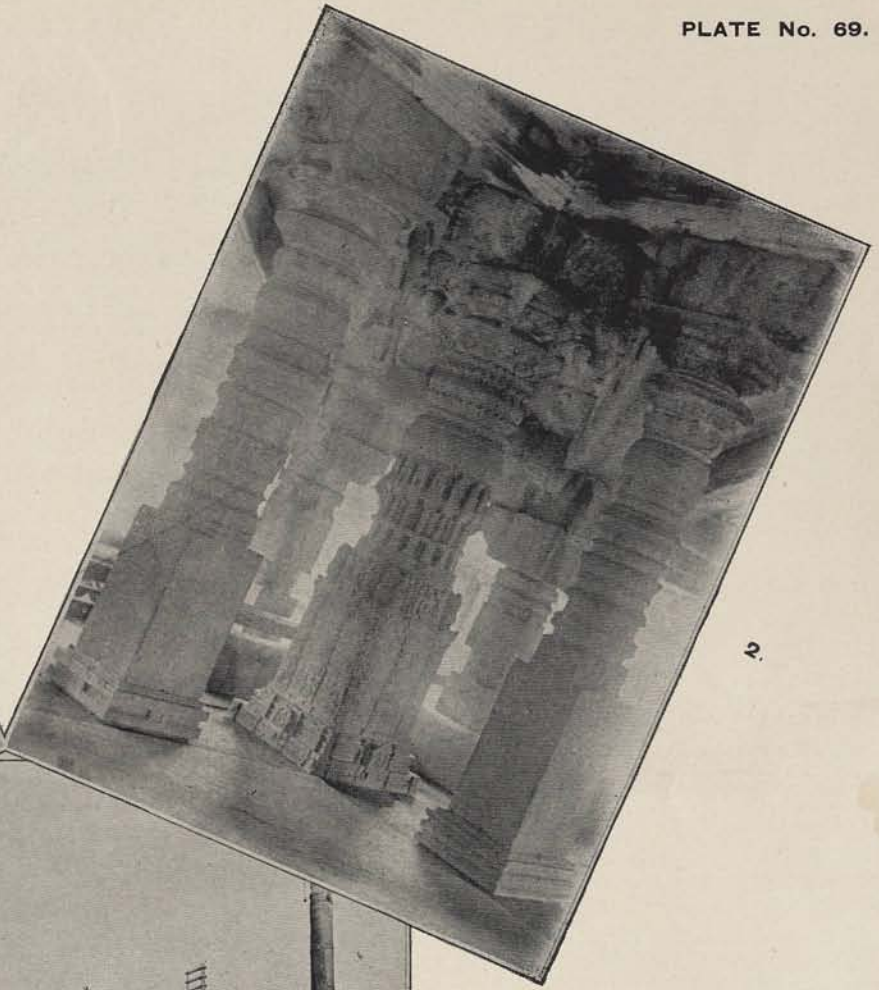
Karkal is a Deputy Tahsildar's station and possesses a remarkably good and clean Travellers' bungalow placed within a pleasant walk of the main objects of interest. It was once a populous Jaina town containing many statues and temples, most of which have been destroyed or defaced.

Jaina architectural remains now consist of three different classes: "bettus" which are walled enclosures with a colossal statue on a platform inside, "bastis" which are temples of various sizes, and "stambhas" which are beautifully carved and proportioned pillars placed in front of the principal bastis or temples.

There are only three known "bettus" and all of them are in Southern India, one being at Karkal, one at Venur also in South Canara, and one at Svarana Belgula in Mysore about 41 miles from Seringapatam.

The image at Karkal is shown on Plate No. 73(1), it is 41½ feet high and is estimated to weigh about 80 tons: it stands in an enclosure on a hill some 300 feet high, and is a most prominent object for many miles round.

1.



2.

3.

MUDABIDRI.

1 & 2. PILLARS IN JAIN TEMPLE.

3. EXTERIOR OF JAIN TEMPLE.

NEGATIVES BY F. DUNSTERVILLE.

The courtyard is walled in by a massive stone wall some 12 feet high, with a gateway facing the image: the platform is about 6 feet high from the ground and some 25 feet square.

The statues are said to represent "Gumta Raj," but who he was and why he was selected for this particular honour does not appear to be known to anyone: the figure is cut out of one huge mass of hard black granite, it stands perfectly naked with arms of more than average length hanging straight down with the fingers slightly bent: the arms and legs are encircled by the stem of a peepul tree and are of massive proportions, the feet are 4 feet 9 inches in length, somewhat small for the height of the figure. The hair is represented as in short crisp rows of curls, and the features are somewhat flat and heavy, and the lips full and thick: figures of snakes in relief are carved on the supporting background on the outer side of each leg. At the back of the figure is an open hall built of large stone blocks, and massive stone railings with three horizontal bars surround the platform within a few feet.

On a lower hill not far from the Gumta Raj stands a very good specimen of a Jain basti, which is quite square and is known as the "Four-faced temple": all four sides are exactly alike and in the centre of each is a projecting columned portico: the pillars, quadrangular for a third of their height, pass into rounded form separated by cable bands, and are richly decorated with figures and graceful and intricate arabesque designs: the friezes and pediments are ornamented in a somewhat similar manner. The temple is roofed with immense overlapping flagstones and appear to have originally carved in the centre a sort of cupola which is now in ruins. The entrance into the shrines on the four sides are closed by very massive doors, but on these being opened the sight shown in Plate No. 72(1) is disclosed:

in a large shaded recess immediately facing the entrance stand three life-sized images of black stone, polished and well-oiled, the apparent counterparts of the great statue on the hill opposite them : they are all exactly alike, perfectly nude, and look weird and unearthly in the gloom of the shrine.

These represent three of the 24 Jain Tirthankaras (or Siddhas), saints who have become gods and who are accordingly worshipped by the people : the Jains of South Canara belong to the Digambara (sky-clad) division, which is the reason why their images are always represented as totally devoid of clothing.

The interior of the shrine contains various silver plaques and images some of which are evidently recent offerings of modern design and workmanship, but the figures on all still retain the state of nudity.

These particular 3 images exactly face the huge image on the opposite hill, and by turning the camera (after taking the shrine and its contents) exactly right about face the view shown in Plate No. 72(2) is seen : the structure in its foreground is the temple gateway and through its opening is seen the other hill with its walled enclosure and the Gumta Raj towering into the sky.

At Barkur, some 30 miles or more to the north-west of Karkal, ruins of temples abound and inscriptions testify that in the fourteenth century Barkur was the seat of the Vice-regal Government of the Vijayanagar Rajah : among the sculptures there is one worthy of notice representing a procession of armed men, bearing a striking resemblance in equipment and general appearance to Greek soldiers. Barkur must have been a very large and flourishing city for the remains extent over hundreds of acres and bits of temples and

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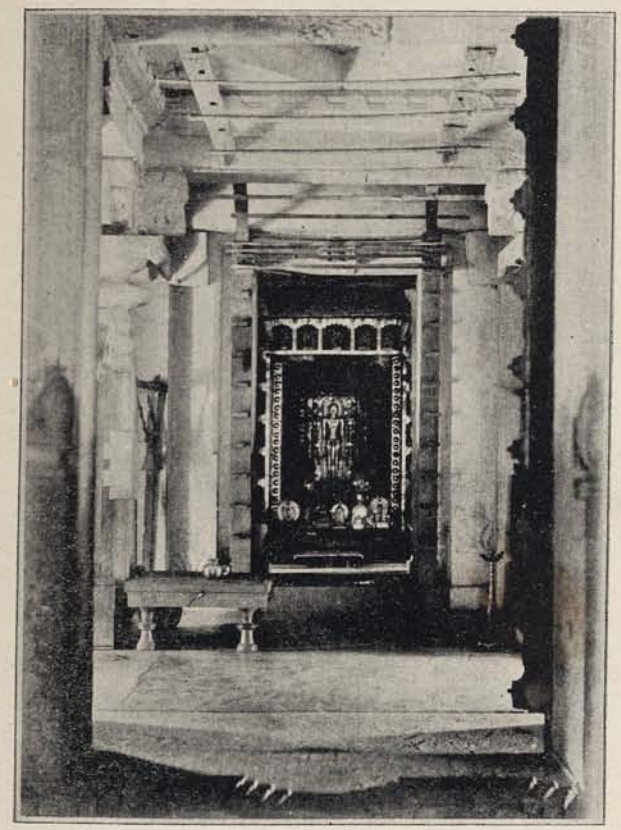
1.



3.

MUDABIDRI.

1. INTERIOR OF TEMPLE SHRINE.
2. PRIESTS' TOMBS.
3. FLYING FOXES RESTING.

NEGATIVES BY F. DUNSTERVILLE.

other things, such as images of the tirthankaras, may be picked up by dozens amongst the grass and jungle that have crept over the ruins.

Returning from Karkal towards Mudabidri (a distance of 11 miles or so), the visitor will find at a distance of about a mile from Karkal a small village which possesses a small temple and a very lofty stambham, this is Hiriangadi (also called Haleangadi), which lies some mile off the main road: Plate No. 73(2) gives a picture of this pillar, which is a single stone shaft 33 feet high, standing on a high pedestal composed of three stages, square at the base, and slightly ornamented: the pillar is square for some distance from the pedestal and then round, divided into eight sections by sculptured bands, the top is adorned with a square platform upon which is built a square pavilion with a domed canopy, inside which is an image: the total height is about 50 feet. It is a fine piece of work and well executed, but for grace and daintiness of design cannot be compared with another stambham to be seen at Guruvayankere, which will be described and illustrated later on.

Between Karkal and Mudabidri, the road is lined with some very magnificent trees giving ample shade to those travelling beneath them, there is a little cultivation and that only in the lower parts of the neighbouring land where water is more easily procurable.

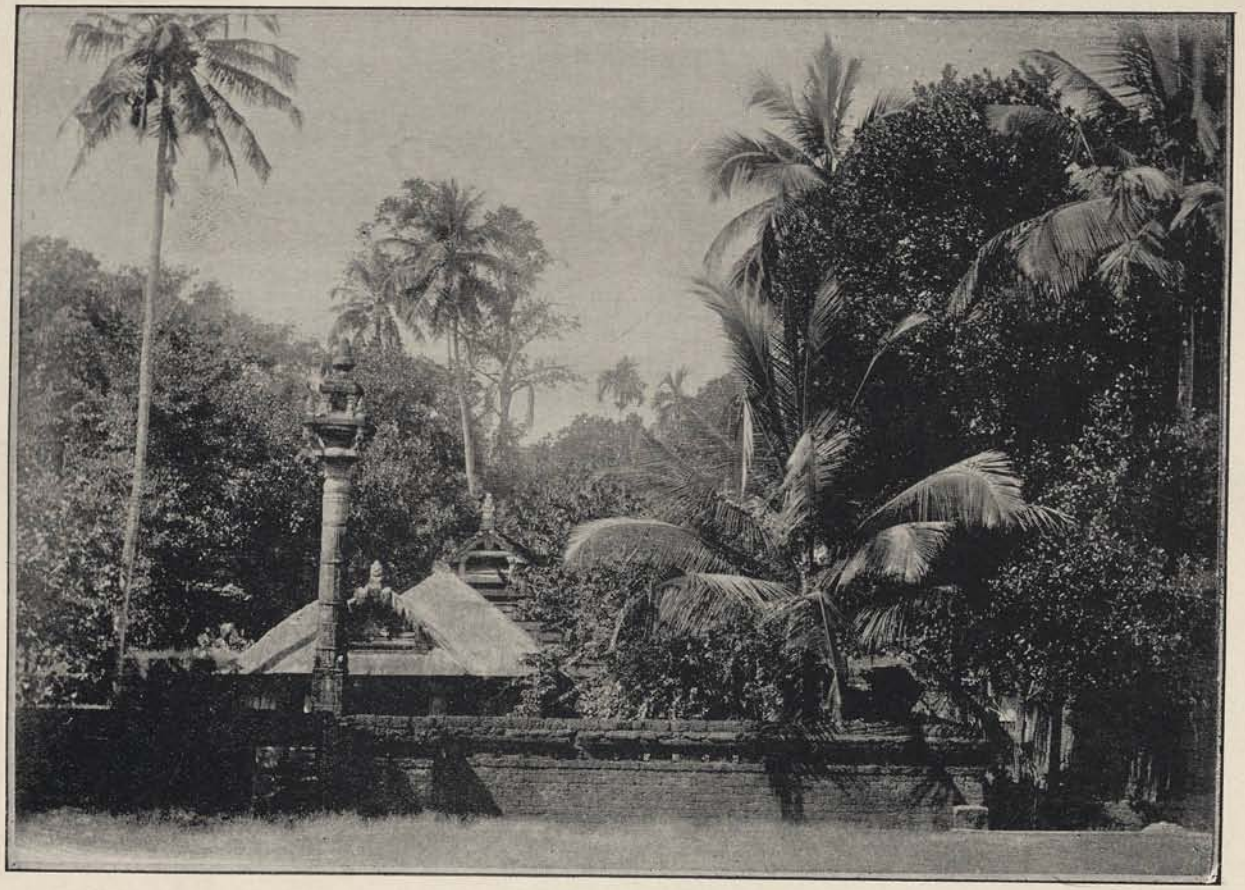
Mudabidri contains a small population, but the Jain temples and remains cover a large extent of ground and a stay of two days can be utilized in visiting the many objects of interest: the Travellers' bungalow is commodious and clean, but the furniture is rather scanty and a camp-cot will be useful here and in other places.

Here we had, by previous arrangement with the local authorities, an opportunity of photographing a "devil-dancer" got up properly in his war-paint: the dress is very elabo-

rate though not apparently very costly, as it only amounted to 8 annas' worth of yellow ochre and some leaves and basket work: his headdress was in the shape of a crown of gaudy tinsel topped with some coloured leaves, his face had been liberally plastered with the ochre, while he wore a ruffle of leaves, dried and coloured, round his neck and the upper part of his body: suspended at his back was a sort of basket work arch of various colours, with rosettes bordering the arrangement at intervals, the edge being further adorned with fan-shaped leaves.

From the framework of this and all round his waist was suspended a fringe of long strips of cocoanut leaves in thin slices, while his lower limbs were encased in loose trowsers tied in at the ankles and ending in a frill: it took one man and two women 2½ hours to transform him from an almost naked coolie into the terrible creature shown in Plate No. 67 (2): his sword should have been one of shining steel, but in reality it was only a thin bit of wood whitewashed. We did not have an opportunity of seeing a specimen of his dancing powers as it takes some time to work himself up into the state of hysterical frenzy necessary to excite the feelings of the onlookers, but one can imagine that at night time with limited illumination this gaudy evil-looking creature might with his hysterical proceedings excite the spectators to a considerable degree: his fee for a proper performance lasting for several nights amounts to eight rupees.

One of the most interesting things in Mudabidri is the Chautar's palace, a tumble-down place more or less in ruins, but still with sufficient accommodation for the number of the family left to inhabit it: the walls are ornamented here and there with paintings which, however, are not works of art, and the only things really worth inspecting are two carved wooden panels which form part of pillars in a verandah-like part of the palace:



MUDABIDRI—JAIN TEMPLE AMID TREES.

NEGATIVE BY F. DUNSTERVILLE.

these panels are shown in Plate No. 68 (1) and (2), the first represents the "Panchanarituraga" and the second the "Navanarikunjara," or the horse made up of the persons of 5 women, and the elephant made up of nine women, who formed themselves into these shapes for the amusement of the Lord Krishna: the carvings are very well executed, but the wood is apparently getting very rotten from age and weather, and the edges of the frames are gradually falling away.

Mudabidri is a mass of Jain temples, some eighteen of them being still used for worship, while remains of others are scattered about in outlying places: in some cases most picturesque sites have been found for some of them, but the larger ones are in walled enclosures and the largest of all, dedicated to the 8th Tirthankara (Chandranath), stands in a wide courtyard devoid of all ornamentation beyond an elegant stambham which faces its principal entrance.

Plate No. 69 (3) gives a view of the exterior of this temple, which is referred to in Fergusson's Architecture and illustrations of it also given: the picture shows that the exteriors are much plainer than the ordinary Hindu temple of Southern India, the outside pillars look more like blocks of wood, with the angles partially chamfered off so as to make them octagons, and the sloping stone roofs have a very woodeny appearance. In front of the temple steps and between them and the stambham is a flagstaff consisting of a wooden pole sheathed with copper.

This temple was built in 1429-30 A.D.: the upper storey is woodwork and was very recently restored: the interior is divided into 4 rooms, one of them being the shrine in which the image of Chandranath is placed. Europeans are not allowed inside, but the people

in charge are ready to illuminate the shrine and image with a number of little lamps hung on a frame round the figure. The idol is said to be made of a composition of 5 metals, of which silver forms a large proportion : like the figures at Karkal this image is quite nude and of a large size, it is brightly polished and stands out well in the dark recess : a view of the shrine is given in Plate No. 70 (1).

Fergusson remarks that " the interiors of the Canarese temples are in marked " contrast with the plainness of the exteriors. Nothing can exceed the richness or the " variety with which they are carved. No two pillars seem alike and many are ornamented " to an extent that may seem almost fantastic." He also gives an illustration (a wood cut copied from a photograph) of a pillar in this temple, but the most diligent search from one end of this temple to the other found no pillar anywhere near resembling the deeply and sharply cut pillar so illustrated, and Plate No. 69 (1) and (2) show the best sculptured pillars in the temple at the present day.

Plate No. 70 (2) gives a view of a collection of Priests' tombs on the outskirts of Mudabidri : they are pyramid shape in several stories (from 3 to 7 in number) each storey with a sloping roof like those of the pagodas in Nepaul and elsewhere, and surmounted by a stone finial in shape like a pot with a flame issuing from the top.

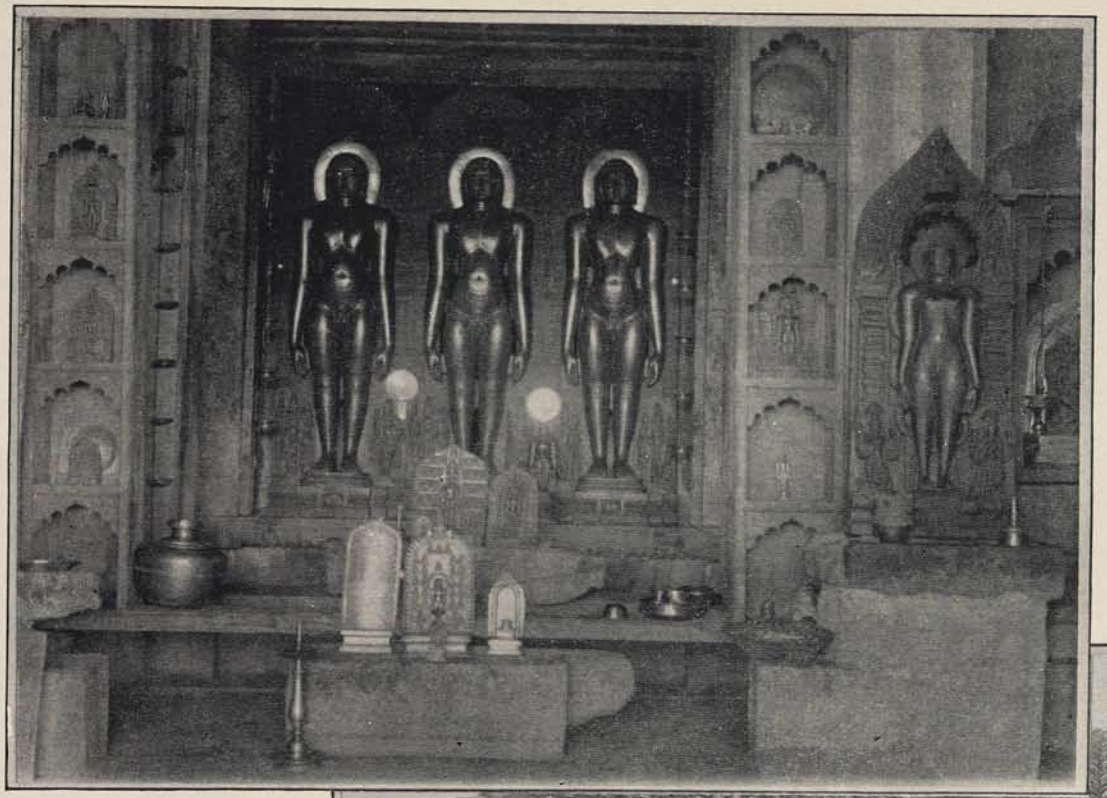
Near the place where these tombs are will usually be seen of an afternoon a number of lofty trees with their top branches festooned with flying foxes, which suspend themselves heads downwards for rest during the day, and employ the nights in roaming about in search of food : these are shown in Plate No. 70 (3).

Some of the temples are embowered in fruit and flower trees, approach to them

KARKAL.

1. TIRTHANKARAS IN BASTI.
2. VIEW FROM BASTI PORCH.

1.



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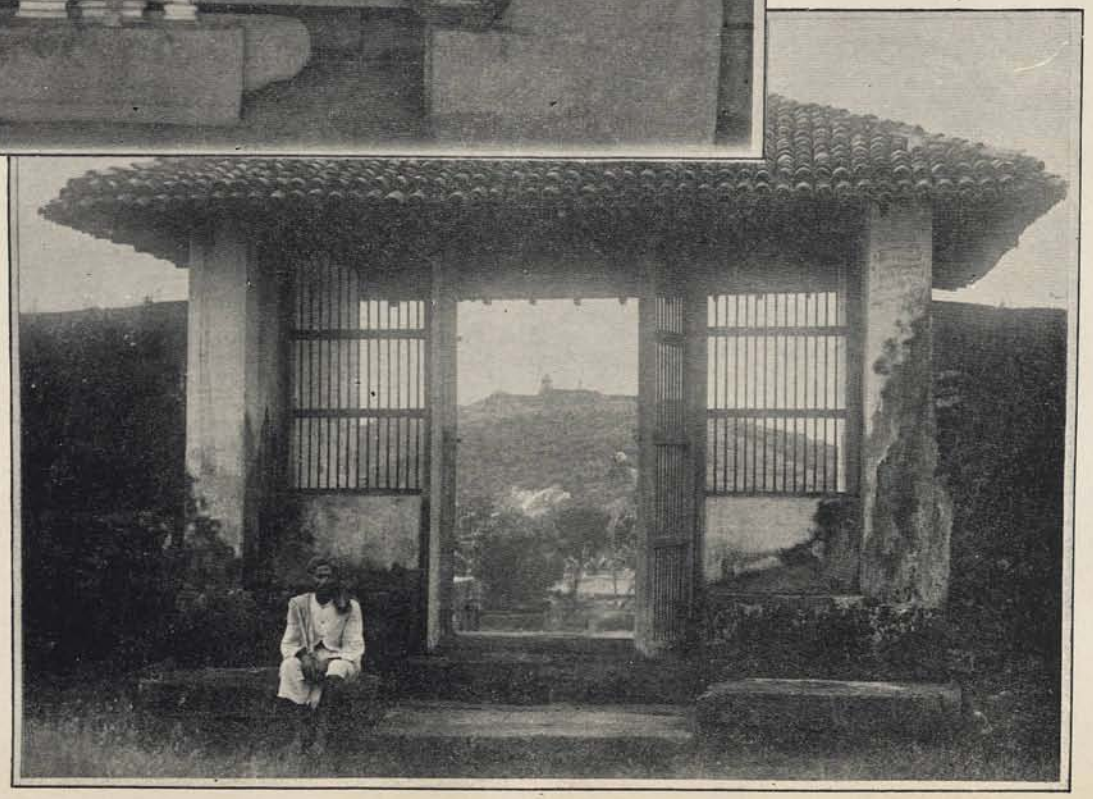

NEGATIVES BY F. DUNSTERVILLE.

being gained by deep narrow gullies worn by the rain and generations of worshippers: rough stone steps lead upwards into the temple courtyard which is occupied by a number of cocoanut palms and other trees, besides the temple proper and its stambham: the banks and walls, built of blocks of laterite black with age and much weather-worn, are in places covered with creeping plants and delicate ferns: green plumy tufts of grass spring up everywhere in unseen loveliness after the monsoon, shade and seclusion reign over the neighbourhood and in midst of it all stands the little Jain temple built some centuries ago: the picturesque temple and its surroundings shown in Plate No. 71 is dedicated to the 8th Tirthankara, Chandranath, and is a perfect model of loveliness.

From Mudabidri to Venur (sometimes called Yenur) is a ride of 12 miles which may be easily done in some 6 or $6\frac{1}{2}$ hours: a good plan is to have a late dinner and after the usual interval for tobacco, to get into one's cart and travel quietly through the night, arriving at Venur at day-light or a little before: there is a Travellers' bungalow here of small size and scanty accommodation, but there is no object in staying here longer than enough time to see the second of the huge images, and one temple.

Venur once was probably a large and flourishing place, judging from the remains of palaces and other buildings still to be found here, but now it is very small and insignificant. The statue is about half a mile from the bungalow, on an elevated terrace on the south bank of the Gurpur River, which is here about 20 yards broad and runs over a rocky bed: the terrace rises about 50 feet above the water, and the image is found in an enclosure surrounded by a solid wall 7 or 8 feet high with a massive covered-in gateway. In the middle of the enclosure on a platform some 5 feet high stands the colossal statue of Gumta Raj on a semi-circular pedestal placed on a stone plinth in two stories.

The image is 35 feet high and on the whole is decidedly better looking than the one at Karkal; the head is a better shape, the face has the dawning of a smile on it and the features are better and more intelligent: it is adorned with snakes on the background and tendrils of the peepul encircle its arms and legs as at Karkal. At one time there was evidently a pillared wall at the back of the statue, but though the pillars remain the roof has fallen in.

From a photographic point of view it is unfortunate that these statues face due north and except during the month of June and early in July there is little or no light on their faces, and probably during those months the rain will be coming down in streams and travelling in bullock carts would not be at all amusing or healthy.

The other place worth a visit is a small temple in the village, with a complete set of the 24 Tirthankaras in a small shed alongside it: they are all about 2 feet high, cut in black stone each under a horseshoe shaped arch much carved: the shed is poor and mean with a thatched roof, but the doorway is quite a wonder of exquisite and beautiful workmanship set in a common rough stone wall: in front of the temple is a beautiful stambham.

Nine miles from Venur one comes to Guruvayankere, which is on the main road from Mangalore to Mysore over the Charmadi Ghaut: here there is a Jain temple of no particular beauty, but it possesses two things of great interest, one is the loveliest possible stambham and the other is a 5 pillared muntapum. A view of the stambham is given on Plate 74(2), the platform on which it stands is square and split up into several sections all of which are more or less carved and decorated, and decreasing in size to the base of the pillar: this also is square much carved with delicate tracery and panels of geometrical designs, the

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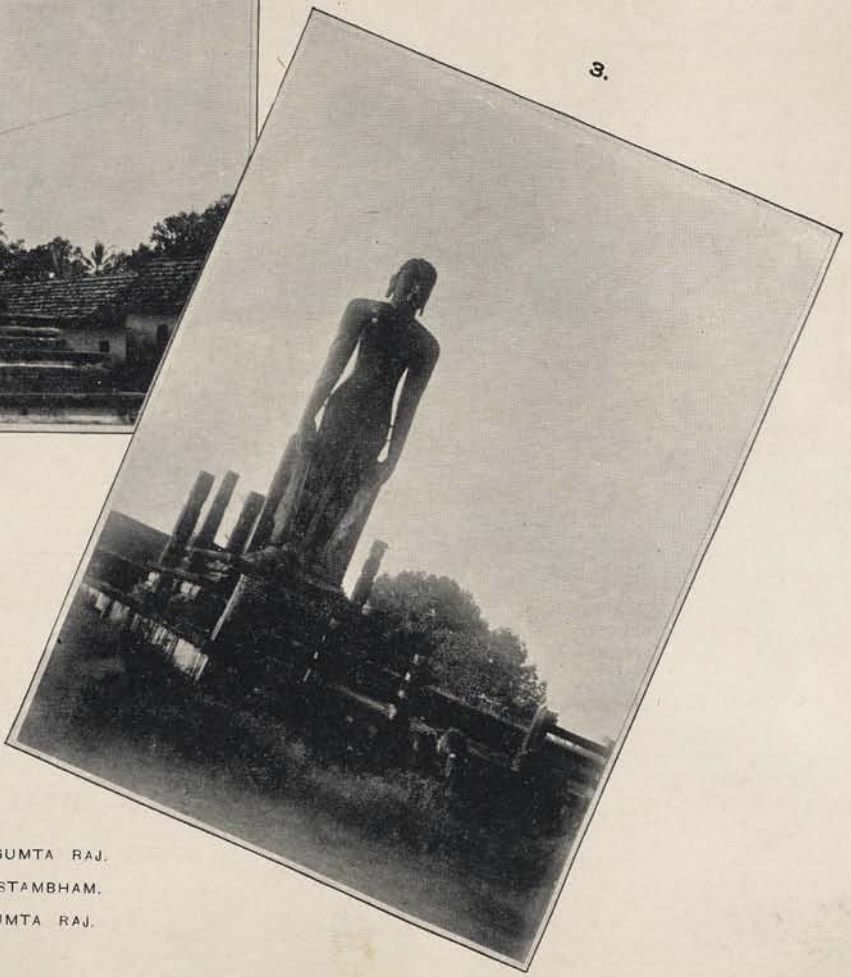


1. KARKAL—THE GUMTA RAJ.
2. HIRIANGADI—A STAMBHAM.
3. VENUR—THE GUMTA RAJ.

NEGATIVES BY F. DUNSTERVILLE.

square then changes to octagonal and thence to polygonal shape, each series being separated by ornamental bands standing out a little from the clear outline of the pillar proper : towards the top it is almost circular and on this is placed a wide-spreading capital of most elaborate design ; a circular rim holds up on carved brackets a beautifully worked circular plate supporting the square floor of a small four pillared shrine in which rests a carved figure : the roof of the shrine is also square but is surmounted by a dome shaped cover on top of which is a flame-like finial : the whole structure is most perfectly proportioned, and the shrine on top is not the heavy house-like building on the stambham at Hiriangadi.

The five pillared muntapum found at Guruvayankere is probably unique not only from the existence of the fifth pillar, but also from the fact that access to the top chambers is provided: there are 3 floors on the top of the pillars, but it is not at all clear for what purposes they were intended: at the base of the pillars are a number of stones bearing intertwined images of snakes, some of whom have several heads : at the bottom of the central pillar is the figure of a woman, probably from her attitude a dancing girl.

In one of the buildings attached to the Guruvayankere temple we found a group of Jains, men, boys and girls, and with a little persuasion, we were able to take a photograph of them just as they had been squatting down watching the taking of the other pictures—the result is seen in Plate No. 74(3).

Jains are divided into castes in the same way that Hindus are: these separate castes may not intermarry, but the higher caste men may take a lower caste woman (if of pure descent) as a temporary wife, while no such privilege is extended to the women who must marry one of their own or a higher caste man. No Jain is permitted to eat animal food

or drink intoxicating liquors, nor may they kill any living creature, even the smallest insect, and to prevent accidents of this kind happening at meals they never eat anything before sunrise or after sunset: they are also said to be very careful in filtering the water they drink, so that they may not inadvertently swallow any animalculæ! Excepting that the men wear the sacred thread, there is little difference between them and the Bants in dress and customs.

There must be a good many wealthy Konkani Brahmins in this particular neighbourhood, for while the writer was sitting in his cart having his breakfast under the shade of tree, a large marriage procession of these people passed along the road accompanied by a band of musicians; all the people in the crowd were particularly well dressed, the women and girls in richly coloured and embroidered silk cloths with many jewels in their ears and noses, and plenty of necklaces and bangles—the girls were above the average in good looks.

A short distance, about two miles, from Guruvayankere is the town of Beltangadi where there is a fine reservoir of fresh water made by building a stone bank across the head of a narrow valley: there is also a Jain temple and a fine bridge with granite piers and iron girders.

Within a few miles of Beltangadi, there is an interesting place called Jamalabad: it is now a small town at the foot of a high rock at the end of a spur running from the Kudre Mukh (Horse's Face): from the east and south the rock has the appearance of an immense sugar loaf, but a closer inspection shows that on the other side it slopes gently away towards the north.

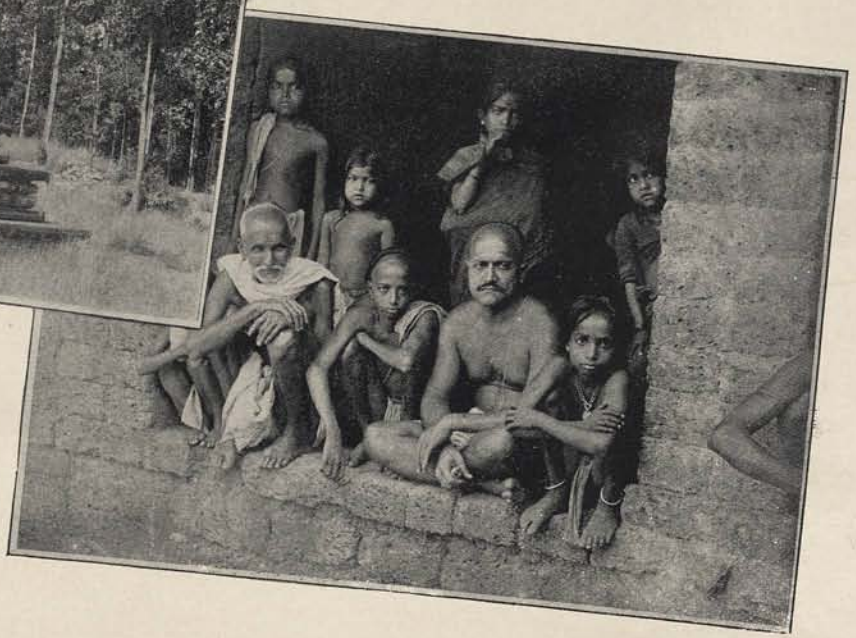
It is rumoured that a town and fort were first built here many years ago, but no trace of their existence has ever been discovered, and if there ever were such a town, it and

2.

GURUVAYANKERE.

1. FIVE-PILLARED SHRINE.
2. TEMPLE STAMBHAM.
3. GROUP OF JAINS.

1.



3.

NEGATIVES BY F. DUNSTERVILLE.

its inhabitants disappeared entirely, and the place remained unoccupied until Tippoo Sultan was returning in triumph to Mysore after the peace which he granted to the British at Mangalore. As he encamped where the town now stands he observed the immense rock on the westward and having had the place surveyed, he determined to build a fortress on its summit: money was sent from Mysore as soon as he reached home, and the fort having been finished a number of people were collected and sent to live in the new town which was called Jamalabad. When the Mangalore Fort was destroyed by Tippoo, the new town was made the residence of the Governor of the province of Canara, and a garrison of 400 men, with a Commandant, occupied the fort. At this time there were about a thousand houses in the town, but later on the Coorg Rajah destroyed the town and carried away captive about half its inhabitants.

The fort was deemed quite inaccessible except on the one side, so that a comparatively small body of men could hold it: after the capture of Seringapatam a party of British troops besieged the fort and summoned the defenders to surrender, warning them that no quarter would be given if the place had to be taken by assault: the defenders, however, held out for over a month, but on some mortars being brought up and the place bombarded for a few days the garrison ran away, the commandant poisoned himself and the principal officers captured were hanged. The fort was afterwards taken by surprise by some rebels, but after it had been blockaded for 3 months, the holders let themselves down the rock and escaped, many of them being taken and hanged later on.

Here we propose to end our description of South Canara so far as scenery and objects of architectural interest are concerned, and it only now remains to say that the journey back to Mangalore will be made by road through Guruvayankere to Punjulcotta (8 miles), and

Bantwal (12 miles); from this town the traveller may continue either by road or boat down the Nétravati River to Mangalore, the distance being about 16 miles either way, the town is built on the northern bank of the river, there are masses of rock sticking up here and there out of the water all of which look exceedingly pretty in bright moonlight as the writer saw it in, he can strongly recommend the journey by boat as they are much cleaner and more commodious than the boats used between Baliapatam and Hosdrug, and the change from the jolting bullock cart to the gliding river conveyance is most refreshing and comforting.

It may here be stated that the proper charge for carts and boats throughout the District is 2 annas per mile per cart or boat, but a little more is charged for the cart between Mangalore and Mudabidri: the drivers of course expect a small present in addition.

It is much regretted that the need was overlooked for an article on the "sport" obtainable in this District, but it may be shortly stated that the great extent of forest land in South Canara affords a retreat to wild beasts of almost every kind and description generally found in South India, but the forests on the western ghauts are the especial home of the bison (*Gavœus Gaurus*), which is to be found all along the line of hills from north to south, and in the Uppinangadi taluq in the south-east as far as 20 miles from the foot of the ghauts in some seasons. Owing to their being so closely related to the genus "cow" Hindu sportsmen do not shoot them and Europeans generally prefer to go after them in the forests during or shortly after the rains when they can be tracked by their footsteps in the soft ground.

Next in size comes the sambhur, a magnificent stag sometimes standing fourteen hands high, which affords good sport to the stalker on the upper slopes of the hills. The tiger and leopard both abound, black bear are found near the Kudre Mukh, which is not far from Jamalabad.

Elephants are protected and are therefore becoming more numerous and daring in their excursions and some damage is done to cultivation adjoining the larger forests.

Small game is very plentiful almost everywhere in the district.

In extenuation of any faults of omission, etc., in the written part of this volume, it may be said that while the illustrations occupied some 7 months, no more than 5 weeks could be allotted to the gathering together of information regarding the length of 800 miles attempted to be described herein, the writing out of it all in one's own handwriting, and the printing of the whole story!

INDEX.

REFRESHMENT ROOMS.

1. Meals are served to passengers in the Refreshment Rooms at the times shown below, provided notice has been given and tickets purchased (vide *paras. below*).

Stations.	Breakfast.	Tiffin.	Dinner.
Arkonam	8-30	11-45	19-45 & 20-10
Katpadi	10-35	14-30	20-0
Jalarpet	11-50	13	..
Bangalore City	..	..	19-0
Salem	..	14-15	18-0
Erode	10-40 & 11-20	..	19-0
Podanur	..	15-40	..
Mettupalaiyam	9-25	14-0	19-45
Shoranur	8-0 & 11-5	12-15 & 16-40	..
Renigunta	10-5	14-10	..
Gooty	8-30	15-30	19-5
Raichur	9-30	..	20-0
Coonoor (Nilgiri Railway) ..	9-20 & 11-30	..	..

(*a*) Passengers from Ootacamund for the Mail train to Madras requiring Breakfast at Coonoor should give 24 hours' notice either to the Station Master, Coonoor, or to the Clerk-in-Charge, Ootacamund Out-Agency.

(*b*) Light refreshments such as Tea, Coffee, Aerated Waters, Cigars, etc., can also be obtained at Cuddapah, Bowringpet and Perambur, but no Meals, Wines or Spirits, etc., are supplied at these Stations.

(*c*) At Guntakal Junction the Refreshment Room is worked by Messrs. Spencer & Co., Ld., appointed by the Southern Mahratta Railway Company. For charges, *see* page vii.

(*d*) Dinner can be obtained from Messrs. Spencer & Co.'s Buffet, Central Station between 20-0 and 20-45 o'clock daily, provided dinner is ordered before 16 o'clock. The charge for dinner will be Rs. 2. Breakfasts and tiffins can also be obtained by arrangement.

2. The Company are not prepared to provide meals at other than the above hours and unless at least 6 hours' notice is given. Passengers joining the Railway at roadside stations should inform the Station Master in order that a message may be sent to the Station at which the meal is required. Whenever dinners are required at Mettupalaiyam, Salem or Erode by pesons residing ron the Nilgiri, Shevaroy or Pulney Hills, 36 hours' written notice should be sent to the Station Master to enable the butler to obtain provisions in time. In the absence of notice, the charge for dinner will be Rs. 2-8-0 and for breakfast or tiffin Rs. 1-8-0. Meals are provided for a limited number of passengers only, and those persons who omit to give notice cannot be supplied until after other passengers have been provided for.

3. Meals are not supplied at the reduced rates shown below unless sufficient notice is given and tickets purchased. The Refreshment Room servants are not authorised to purchase tickets, and passengers are requested to purchase the tickets themselves at the Booking Offices.

4. Meals served at the reduced rate to the public whose tickets are purchased at the station at which they partake of the meals, must be supported by an order form (T 223 A.) filled up and signed by the person ordering the meal.

5. Butlers will reserve seats at the Refreshment Room tables for the number of meals ordered by resting the chairs against the table. Passengers will be required to show their breakfast or dinner tickets before taking the reserved chairs, and the Refreshment Room butlers are held responsible for seeing that those passengers who have obtained tickets for meals are fully supplied, before other passengers are attended to unless there happens to be sufficient for all.

5. (*a*) **Breakfast and Tiffin Tickets** are sold at the following Stations at the reduced rate of Re. 1 each, except for Coonoor Rs. 1-8-0.

Stations at which Tickets are Sold.	Stations at which Tiffin or Breakfast is supplied.
Madras, Perambúr, Renigunta, Gooty, Guntakal, Adoni and Raichur	Arkonam.
Madras, Perambúr, Renigunta, Gooty, Guntakal and Adoni	Raichúr.
Madras, Perambúr, Arkónam and Cuddapah ..	Renigunta.
Madras, Perambúr, Arkónam, Katpadi, Jalárpet, Pódanúr, Coimbatore, Bangalore Cantonment, Bangalore City, Salem, Erode, Mettupálaiyam, Olavakkot, Tirur, Ferok and Calicut	Shoranur.
Madras, Perambúr, Arkónam, Katpadi, Jalárpet, Bangalore Cantonment, Bangalore City, Pódanúr, Coimbatore, Mettupálaiyam, Olavakkot and Shoranur	Erode.
Bowringpet	Bangalore City.
Madras, Perambúr, Arkónam, Bangalore Cantonment, Bangalore City, Katpadi, Bowringpet, Salem, Erode, Pódanúr, Coimbatore, Olavakkot and Shoranur ..	Jalárpet.
Madras, Perambúr, Arkónam, Bangalore Cantonment, Bangalore City, Katpadi, Salem, Erode, Coimbatore, Shoranur, Jalárpet, Mettupálaiyam and Olavakkot..	Pódanúr.
Madras, Perambúr, Arkónam, Bangalore Cantonment, Bangalore City, Katpadi, Salem, Jalárpet, Erode, Pódanúr, Coimbatore and Olavakkot	Mettupálaiyam and Coonoor.
Adoni and Raichúr	Gooty.

Passengers requiring breakfast are requested to obtain their breakfast tickets on the previous evening.

REFRESHMENT ROOMS—(*continued*).

6. **Dinner Tickets** are sold at the following Stations at the reduced rate of Rs. 1-8-0 each.

Stations at which Tickets are Sold.	Stations at which Dinner is supplied.
Madras, Perambúr, Renigunta, Cuddapah and Raichúr	Arkónam.
Arkónam, Katpadi, Jalárpet, Bangalore Cantonment, Bangalore City, Erode, Pódanúr, Coimbatore, Mettupalaiyam, Shoranur, Tirúr and Calicut ..	Salem.
Arkónam, Katpadi, Jalárpet, Bangalore Cantonment, Bangalore City, Salem, Pódanúr, Coimbatore, Mettupálaiyam, Coonoor, Shoranur and Calicut	Erode.
Bowringpet	Bangalore City.
Adoni and Raichúr	* Gooty.
Coonoor and Ootacamund Out-Agency	Mettupálaiyam.

7. Combined Breakfast and Dinner tickets can be purchased at Madras at Rs. 2-8-0 for dinner at Arkónam and breakfast at Mettupálaiyam, or Dinner at Arkónam and breakfast at Shoranur or dinner at Arkónam and breakfast at Raichúr and holders of these tickets are entitled to 2 slices of toast and cup of tea, free, at Erode or Pódanúr or Gooty Station. Tickets must be produced before the refreshments can be supplied.

8. The charge for Ice at Refreshment Rooms over 250 miles from Madras is one anna per glass whether liquors, etc., are purchased at the time or not.

8. (*a*) At other Refreshment Rooms Ice is supplied *free* at Breakfast, Tiffin and Dinner, provided liquors and non-intoxicating drinks are purchased at the Company's Refreshment Rooms. When a meal is not served Ice will be charged one anna per glass, whether liquors, etc., are purchased at the time or not.

9. Iced water is charged one anna per glass.

10. Two cups of tea or coffee will be served for breakfast without any extra charge.

11. Coffee will be served after dinner on payment of the usual charge of annas two.

12. Refreshments are not served in the carriages, except to invalid passengers under the orders of the Station Masters.

13. A Suggestion Book is kept at each Refreshment Room, and passengers are invited to enter in this book any remarks they may have to offer.

14. It is requested that complaints may be addressed to the Traffic Manager direct.

* Tickets for dinner at Gooty are not obtainable at Guntakal, as the time in which the Mail train runs from the latter to the former station is insufficient for the preparation of dinner, but they are obtainable at Kurnool Road and Bellary on the Southern Mahratta Railway for Gooty Refreshment Room.

TARIFF (Cash only).

Meals, etc.	Without notice and tickets.	When notice given and ticket purchased.	Children.
	Rs. A.	Rs. A.	Rs. A.
Dinner	2 8	1 8	1 0
Do. at Coonoor (Nilgiri Railway)	2 8	2 0	..
Breakfast or Tiffin (hot or cold)	1 8	1 0	0 12
Do. at Coonoor (Nilgiri Railway)	2 0	1 8	..
Chota Hazaree consisting of 2 cups of Tea or Coffee, 2 slices of Toast and 2 Eggs	0 8	..	..

	Rs A.		Rs. A.
Plate of Curry and Rice	0 6	Cup or Glass of Milk	0 2
Plate of Bread and Cheese	0 8	Cup of Tea and Toast	0 4
Plate of Bread and Jam and 2 Cups of Tea or Coffee	0 8	Cup of Coffee and Toast	0 4
Plate of Soup	0 4	Cup of Tea only	0 2
Bottle of Milk	0 4	Cup of Coffee only	0 2
		Eggs, each	0 1
		Glass of Iced Water	0 1

Spirits, Wines, etc.*

	Qt.	Pt.	Gl.
	Rs. A.	Rs. A.	Rs. A.
Brandy (Rouyer Guillet's * * * Cognac)	5 8	..	0 8
Do. Spencer's No. 1 Star	4 0	..	0 6
Do. "Bull" or "Swan"	3 4	..	0 5
Do. ½ pint flasks	..	1 2	..
Whisky, Oakes' Glenlivet	3 4	..	0 5
Do. Spencer's do.	3 4	..	0 5
Do. McDowell's Special Reserve	3 4	..	0 5
Do. J. & G. Stewart's	3 12	..	0 6
Do. Club No. 1.	3 12	..	0 6
Gin	3 0	..	0 5
Old Tom	2 4	..	0 4
Champagne, Bollinger's	..	4 8	..
Claret	1 8	0 14	..
Burgundy (Beaune)	2 12	1 10	..
Sherry (Gledstane's)	2 4	1 4	0 4
Port	2 4	1 4	..
Vermouth	2 0	..	..
Ginger Wine	2 4	..	0 4
Cider †	1 0	0 11	..
Beer, "Bull Dog's Head" and "Green Diamond"	0 13	0 9	..
Do. Tennent's	0 10	0 7	..
Do. "Revolver"	0 9	0 6	..
Pilsener Beer	0 9	0 6	..
Nilgiri Continental Ale	0 6	0 4	..
Stout, E. B.	0 13	0 9	..
Lime Juice Cordial Rose's	1 10	...	0 3

* For prices at Raichúr and Coonoor Station, *see* next page.

† Obtainable at Arkónam and Coonoor only.

REFRESHMENT ROOMS—(*continued*).

Aerated Waters.

	Without bottles. RS. A.	With bottles. RS. A.		Without bottles. RS. A.	With bottles. RS. A.
Soda Water, large ...	0 2	0 6	Gingerale ...	0 3	0 7
Do. splits ..	0 1	0 5	Kola Tonic ...	0 3	0 7
Lemonade ..	0 3	0 7	Quinine Tonic* ..	0 3	0 7

Stores, etc.

		RS. A.			R. A.
Biscuits (Assorted).	1-lb. Tin	1 0	Butter	½-lb. Tin	0 14
Pickles (do.).	Bottle	1 0	Soups, Assorted (English)	1-lb. Tin	0 13
Chutney .	1-lb. Bottle	0 14	Sheep's Tongues (do.)..	1-lb.	1 4
Sauces (Assorted..)	Pint	1 14	Hotch Potch (English) ..	do.	1 0
Vinegar .	Bottle	0 9	Tea ...	Per lb.	1 2
Potted Meats ..	Per Tin	0 8	Corn Flour	1-lb. Tin	1 0
Do. ...	Small Tins	0 1½	Cheese ...	do.	1 6
Mustard, Durham's	1-lb. Bottle	1 9	Arrowroot ..	do.	1 0
Jams and Jellies ...	1-lb. Tin	0 9	Salmon ...	Small Tin	0 14
Do. ..	Small Tins	0 2½	Swiss Milk ...	1-lb. Tin	0 10
Oxford Sausages ..	Large Tin	2 6	Ideal Swiss Milk	½-lb.	0 5
Do. .	Small Tin	1 5	Tin Openers	Each	0 14
Sardines .	Large Tin	1 8	Corkscrews ...	do.	1 14
Do. ..	Small Tin	1 0	Champagne Nippers ...	do.	3 12
Bacon, in Tins .	1-lb. Tin	1 9			

Cigars.

MESSRS OAKES & Co's.

	Each	For 6.	Per box 50	—
	RS. A. P	RS. A. P.	RS. A. P.	
Beresfords	0 2 0	0 9 0	3 0 0	..
† Golcondas, No. 1	0 1 0	0 5 0	2 8 0	..
	For 12	For 25	For 50	Per box 100
Anglo-Indians, No. 1 ..	0 6 0	0 12 0	1 8 0	3 0 0
Do. ,, 3 ..	0 5 0	0 10 0	1 4 0	2 8 0
Beehives, No. 1	0 4 0	0 8 0	1 0 0	2 0 0
Do. ,, 3	0 3 6	0 7 0	0 14 0	1 12 0
Dawson's (with straw) No. 1 ..	0 4 0	0 8 0	1 0 0	2 0 0
Manillas, No. 1	0 4 0	0 8 0	1 0 0	2 0 0
Tobacco ‡, Ogden's Fruit and Honey-flaked Honey-dew ½-lb tin	1 8 0	Wills' Three Castles Cigarettes per tin of 50. Per packet of 10.		..1 4 0 ..0 4 6

* Obtainable at Arkónam, Raichúr, Coonoor and Bangalore City only.

† Obtainable at Arkónam, Salem, Pódanúr, Gooty, Raichúr, and Coonoor Stations only.

‡ Obtainable only at Arkónam, Salem, Pódanúr, Cuddapah and Raichúr.

NOTE.—An additional charge at the rate of 2 annas per 100 is made at Bangalore City and Raichúr Stations on account of Municipal Tax.

Fresh Australian Stores.

	Per 1-lb.	RS. A.		Per 1-lb.	RS. A.
Boiled Mutton ..	Tin.	0 11½	Soup and Bouilli ..	Tin.	0 8½
Corned Mutton ..	do	0 11½	Ox Tail Soup ..	do.	0 8½
Spiced Mutton ..	do.	0 11½	Sheep's Tongues ..	do	1 4
Luncheon Beef ..	do.	0 11½	Irish Stew	do.	0 11½
Ox cheek Soup ..	do.	0 8½			

Charges at Coonoor (Nilgiri Railway) and Raichur Stations.

For Spirits, Wines, etc.

	Qt. RS. A.	Pt. RS. A.	Gl. RS. A.
Brandy (Rouyer Guillot's * * * Cognac) ..	7 0	..	0 10
Do. "Bull or Swan"	4 0	..	0 6
Do. ½ pint flasks	..	1 6	..
Whisky, Oakes' Glenlivet	4 0	..	0 6
Do. Spencer's Glenlivet	4 0	..	0 6
Do. McDowell's Special Reserve ..	4 0	..	0 6
Old Tom	3 0	..	0 5
Champagne, Bollinger's	..	5 8	..
Claret	1 14	1 2	..
Burgundy (Beaune)	3 8	2 0	..
Sherry (Gledstane's)	3 0	1 10	0 5
Port	2 14	1 10	..
Vermouth	2 8	..	..
Ginger Wine	3 0	..	0 5
Beer, "Bull Dog's Head" and "Green Diamond"	1 0	0 12	..
Beer, Tennent's	0 12	0 9	..
Do. "Revolver"	0 11	0 7	..
Romford Ale, Ind Coope's*	0 11	0 7	..
Pilsener Beer	0 11	0 7	..
Nilgiri Continental Ale †	0 8	0 6	..
Stout, E. B.	1 0	0 12	..
Lime Juice Cordial Rose's	2 8	..	0 4
‡ Cider	1 4	0 14	..

* Sold at Raichúr only.

† Sold at Coonoor at 6 annas per quart and 4 annas per pint.

‡ Sold at Coonoor only.

REFRESHMENT ROOMS—(*continued*).

Second Class Refreshment Rooms at Arkonam, Renigunta, Katpadi, Jalarpet, Bangalore City, Salem, Podanur, Gooty and Mettupalaiyam.

TARIFF.

	RS.	A.		RS.	A.
Plate of Curry and Rice ..	0	4	Plate of Cold Meat and Bread ..	0	4
Plate of Soup and Bread ..	0	3	Cup of Tea	0	1
Meat, Vegetables and Bread..	0	6	Cup of Coffee	0	1½
Bread and Cheese ..	0	4	Liquors, Aerated Waters, Stores, Cigars, etc. { For Prices *see* pages vi, vii.		
Bread or Toast and Butter, per slice	0	1			

Passengers requiring meals to be prepared in the 2nd class rooms are requested to inform the Guards at an early stage of their journey in order that the necessary telegraphic advice may be despatched.

Guntakal Junction Station Refreshment Room.

TARIFF.

	RS.	A.		RS.	A.
Chota Hazaree consisting of 2 cups of tea or coffee, bread, butter, two eggs or jam ..	0	8	Cup of tea or coffee	0	2
			Cup of tea with bread and butter	0	6
			Do. do. and eggs...	0	8
Breakfast hot, with meat, eggs, etc.	1	8	Milk, per seer	0	4
Tiffin, hot	1	8	Plate of soup	0	8
Dinner, hot	2	0	Do. bread, butter and cheese.	0	8
			Do. bread and butter ..	0	4

Children under 12 years of age half rates for Breakfast, Tiffin or Dinner.

Meals must be paid for at the Refreshment Room in the absence of meal tickets.

Native Refreshment Room at Raichur, for non-flesh eating Hindus.

Meals are provided by the Contractor at this room at the following rates, *viz.* :—

1st Class	6 annas.
2nd ,, ...	4 ,,
3rd ,, ...	3 ,,

Passengers staying at the rooms for longer than 3 hours during the day are charged 4 annas each, and passengers staying for the day and night are charged 8 annas each, for accommodation. No charge is made for children under 12 years of age.

Guards of trains are authorized on the application of Native Passengers to telegraph from following stations for meals to be ready on the arrival of trains. The number and Class of the meal required should be notified to the Guard.

Madras.	Renigunta	Gooty	Adoni.
Arkonam.	Cuddapah.	Guntakal.	

Native Refreshment Room at Arkonam.

Refreshments, prepared by Brahmins in the Native Refreshment Room at Arkonam Station are supplied to passengers at the rates shown below:—

	RS.	A.	P.
Superior meals, per head	0	3	0
Sweet Pongul, one full cake	0	2	6
Pongul do.	0	2	0
Pooliyorai do.	0	1	9
Thathyothanam do.	0	1	6
Coffee, per tumbler	0	1	3
Tea do.	0	1	3

NORTH-EAST LINE.

Refreshment Room Tariff.

First Class.

	RS.	A.		RS.	A.
Chota Hazaree, 2 eggs, toast and butter, 2 cups of tea or coffee	0	8	Dinner hot, soup, entrée, joint, pudding, cheese ..	2	0
Breakfast hot, chops, steaks, cutlets, curry and rice, toast bread and butter, and 2 cups of tea or coffee ..	1	8	Sandwiches or plate of cold meat and bread ..	0	8
Breakfast cold, meat, bread and butter or toast, and 2 cups of tea or coffee ..	1	4	Tea or coffee, per cup ..	0	3
Tiffin hot, chops, steaks or cutlets, curry and rice ..	1	4	Tea or coffee with bread and butter, jam or cheese ..	0	8
Tiffin cold or Supper { Cold meat, bread and butter, cheese, pickles..	1	0	Plate of bread and butter ..	0	4
			Plate or cup of soup ..	0	8
			Milk, per cup	0	2
			Bread, per loaf	0	2

Second Class.

	RS.	A.		RS.	A.
Chota Hazaree, 2 eggs, toast and butter, 2 cups of tea or coffee.	0	6	Tiffin hot, chops or steaks and bread and butter	0	12
Breakfast hot, plate of cutlets, chops, or stew and curry and rice	1	0	Plate of curry and rice	0	8
Dinner, hot entrée, joint, and curry and rice	1	8	Tea or coffee, per cup	0	2
Tiffin cold, a plate of meat and bread and butter	0	8	Bread and butter with couple of eggs	0	4
			Bread, per loaf	0	2

Children under 12 years of age are charged half rates for breakfast tiffin and dinner.

N.B.—Only invalids are served in carriages.

REFRESHMENT ROOMS—(*continued*).

Troops in Uniform.

Soldiers and their families, Troops and Volunteers in uniform, travelling alone, or in small parties, not under immediate command of an Officer will, on personal application, at Second Class Refreshment Rooms, and provided the men are in uniform and sober, be supplied on payment with refreshments, at the undermentioned rates :—

	RS.	A.
Meal consisting of a plate of meat, half a loaf of bread and a pint of tea or coffee.	0	5
Plate of cold meat and half a loaf of bread	0	4
A large cup of tea or coffee...	0	2
An imperial pint of Bass' Draught Beer ..	0	4
One pint bottle Dyer's Beer.	0	6

Liquors and Aerated Waters.

	RS.	A.
Brandy, Exshaw's No. 1, per bottle	4	8
Brandy, Exshaw's No. 2, per bottle	3	0
Brandy, Beehive No. 3, per bottle	2	12
Whisky, Napier Johnstone's, per bottle	3	4
Whisky, Daniel Crawford's, per bottle	2	12
Whisky, Robert Brown's, per bottle	2	8
Claret, per quart ..	1	4
Claret, per pint.. ..	0	12
Beer or Stout, per quart ..	0	12
Beer or Stout, per pint ..	0	8
Champagne, per quart ..	7	12
Whisky or Brandy, per peg..	0	6
Soda Water, Lemonade, Gingerade, Tonic, Raspberry and Pick-me-up, per bottle ..	0	2

Refreshment Rooms.

Meals are served to passengers in the Refreshment Rooms at the times shown below, provided notice has been given and tickets purchased.

STATIONS.	Chota Hazari	Breakfast.	Tiffin.	Dinner.
Ponneri ..	6-45—8-12	10-5	16-5	19-38
Gudur ..	..	10-20	14-37	..
Betragunta ..	6-55—6-26	..	..	18-0—20-45
Ongole ..	..	11-5	16-20	..
Bezwada ..	4-18—6-46	10-0—8-30	..	18-27—18-35 19-30
Ellore ..	..	..	13-22—13-27	..
Rajahmundry ..	..	10-54—8-42	14·34	..
Samalkot ..	6-32—5-40	..	..	20-46—19-40
Tuni ..	..	9-35—11-34	..	..
Waltair ..	..	..	14-10	..

Breakfast and Tiffin tickets are sold at the following stations

STATIONS AT WHICH TICKETS ARE SOLD.	Stations at which Breakfast or Tiffin is supplied.
Rayapuram and Washermenpet	Ponneri.
Rayapuram, Washermenpet, Ponneri and Betragunta..	Gudur.
Rayapuram, Washermenpet and Betragunta ..	Ongole.
Rayapuram, Washermenpet, Betragunta and Ongole ..	
Rayapuram, Betragunta, Samalkot, Tuni, Waltair and Vizagapatam	Bezwada.
Rajahmundry, Samalkot, Cocanada Port, Cocanada Town, Waltair and Vizagapatam	Ellore.
Beach, Rayapuram, Washermenpet, Bezwada, Ellore, Samalkot, Cocanada Port, Cocanada Town, Tuni, Waltair and Vizagapatam	Rajahmundry.
Waltair and Vizagapatam	Tuni.
Bezwada, Samalkot, Cocanada Port, Cocanada Town and Tuni	Waltair.

Passengers requiring breakfast are requested to obtain their breakfast tickets on the previous evening.

Dinner tickets are sold at the following stations.

STATIONS AT WHICH TICKETS ARE SOLD.	Stations at which dinner is supplied.
Beach, Rayapuram and Washermenpet	Ponneri.
Rayapuram, Washermenpet, Ponneri, Gudur and Bezwada	Betragunta.
Betragunta, Ongole, Bapatla, Ellore, Rajahmundry, Samalkot, Cocanada Town, Cocanada Port, Waltair and Vizagapatam..	Bezwada.
Ellore	Rajahmundry.
Tuni, Waltair and Vizagapatam	Samalkot.

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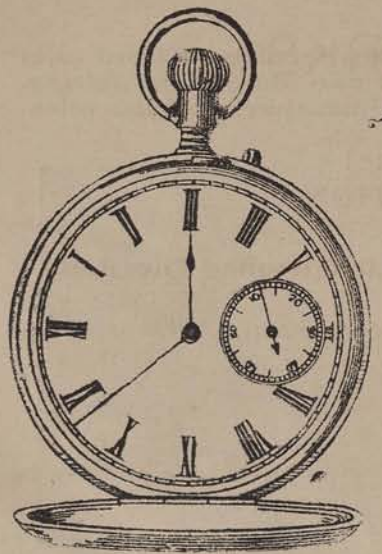

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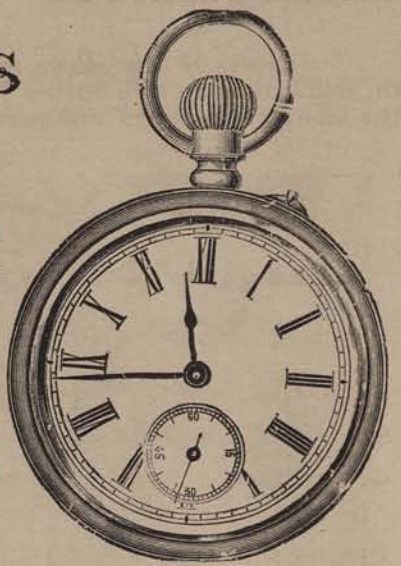

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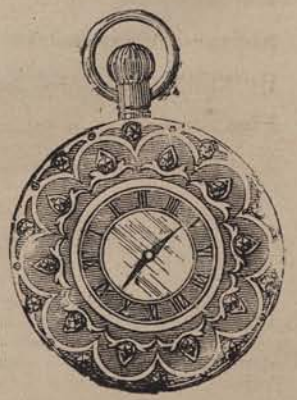

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