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NARRATIVE

JOURNEY THROUGH THE PROVINCES OF INDIA,

FROM

CALCUTTA TO BOMBAY, 1824—1825

(WITH NOTES UPON CEYLON);

AN ACCOUNT OF A JOURNEY TO

MADRAS AND THE SOUTHERN PROVINCES, 1826;

AND LETTERS WRITTEN IN INDIA.

By REGINALD HEBER, D.D.,

LATE LORD BISHOP OF CALCUTTA.

IN TWO VOLUMES.—Voff

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A P P E N D I X.

**CIRCULAR OF MAR IGNATIUS
GEORGIUS,
Patriarch of Antioch,
TO THE BRITISH AUTHORITIES IN
INDIA,**

Recommending to their Protection his Envoy,
Mar Athanasius.

To the Chiefs of the British Nation in Hindostan.

FROM the humble Ignatius Georgius the Fourth, by the mercy of Almighty God, Patriarch of the throne of Antake (Antioch) the apostolic, the holy over the Syrians and Jacobites of Derah Zefran, and rest of the Nast.

(L. S.)

Salutation to the Most Holy God, the Creator of bodies, and the releaser of souls, may this prayer be received for my dear and fortunate friends the chiefs of the countries of Hindostan, the pure, the friends of God; may the blessings of the Almighty be bestowed on them, and their families, and descendants, and on those who are united with them, through the mediation of Our Lady the pure Mary, and the whole army of Martyrs, and the Saints. Amen!

Further, the cause of writing these lines of friendship and blessing is, in the first place to inquire after your affairs, and to acquaint you that I am constantly thinking of you; moreover we have sent to wait on you our fortunate children, viz., Matran Abadool Museeha, and the Casis Ishaac, and Casis Abdulahud, and Casis Bushara, deputed to our Syrian Jacobite children who are with you, and are beneath

the shadow of God, and the shadow of your power, for the completion of several affairs which are wanting. Now, our request of your magnanimity is, that on their arrival in your presence you may be pleased to cast a favourable eye on them, and recommend them to the care and attention of the chiefs of whatever places they may visit, or wherever they may dwell, for they are my children, and are unacquainted with the customs of that country (India). And, be it known also, that what belongs to you belongs to us. what delights us delights you, and that which grieves us you are not approving. And, praise be to God, the zeal or assistance in matters of religion of your exalted nation, the British, is famous in all parts, more especially with respect to our tribe of Syrians, and this has been the case from times of old, but particularly of late our mutual friendship has been increased. We beseech God that this may last between us until the last day. For these reasons, it is not necessary that we should appal more at length to you, as your wisdom does not require a detailed explanation. Whatever protection and support you may be pleased to extend to my children, is to be carried to the account of my weakness; and that which you have vouchsafed for my weakness will be taken into account by the Lord Jesus the Mighty, who will reward you on my behalf with innumerable blessings of vast and double measure, and we request His grace and favour, that he may favour you constantly with His holy blessings, and may protect you from all trials both ghostly and bodily, and may uphold you, and make

easy your affairs, and grant you your desires, and break the force of your enemies. May your souls be strengthened. May your children be protected, and may He open the gates of mercy for you, and may He increase His favour and blessings, and His gifts on all of you, and may He grant you favour and prosperity in both worlds, peace in this world, and life everlasting.

Favour me always with news of your condition, and do not reprehend us for not having entered your name; the reason is that no correspondence has, as yet, passed between us (we therefore know it not). This letter was proper to be written on account of your friendship, after giving you our blessings.

[Written 29th Tisreen 2nd, A.D. 1823. Rubeccoosani 1239, Hejree].

TO MAR ATHANASIUS.

[As translated into Syriac by Messrs. Robinson and Mill.]

Calcutta, Dec. 1825.

To the excellent and learned Father Mar Athanasius, Bishop and Metropolitan of all the churches of Christ in India, which walk after the rule of the Syrians, Mar Reginald, by the grace of God, Bishop of Calcutta; grace, mercy, and peace, from God the Father, and our Lord Jesus Christ.

I have earnestly desired, beloved brother in the Lord, to hear that the Lord hath prospered thy journey from Bombay, and that thou farest well, and art in good health in the land of Malabar. (I hope that they have rejoiced at thy coming even as they rejoiced at the coming of Mar Basilius, Mar Gregorius, and Mar Johannes. *) And my prayer to God for thee is, that even as he led Patriarch Abraham from his country, and from the midst of his kindred, through faith, to a strange and distant land, He may even

thus guide, protect, and prosper thee, and give thee health and grace, and every good gift, and increase unto thee the love of thy flock, and that the fruits of the Spirit may be multiplied to thee from them: as it is written, "Commit thy way unto the Lord, and trust in Him, and He shall bring it to pass."

Especially I have been desirous to hear from thee of the good estate of our brethren, the faithful, in Malabar, the bishops, presbyters, and deacons; and also of my own children in Christ, the English presbyters who sojourn among you at Cottayam; may God reward you according to your kindness towards them, and may the brotherly affection between you and them be daily increased and strengthened!

Furthermore, I make known to thy friendship that the desire of my heart, and my prayer to the Lord, is, that the holy name of Jesus may be yet further known among all nations; and also, that all that love the Lord may love one another, to the intent that they which are without may behold the unity and peace that is among you, and glorify God in the day of visitation. Like as was the desire of heart and prayer to God of the blessed Thomas Middleton, who fed the Church of Christ in this Episcopate before me, whose memory is blessed among the saints of Christ, whether they be of the family of England or of India; but they are not two families, but one, which is named after the name of the Lord Jesus, who sitteth at the right hand of God, in whom all nations, tribes, and languages are united, and shall be glorified together.

I also pray thee to write me word of the health of thyself and all that are with thee, likewise of the health of my own children, the presbyters of England, and what is their conversation among you.

Furthermore, I hope, if the Lord will, to pass to the cities of Madras, Tanjore, and Trichinopoly, visiting the churches there that are subject to me. And I desire, with God's pleasure, to pass on thence to salute thee, my brother, and the churches under thee, that

* The last Syrian Bishops (before Mar Athanasius in 1825) who went to rule the Church in Malabar in 1751; all the metropolitans after them (called Mar Dionysius, or Cyrillus, or Philoxenus severally) being Indian Bishops of their ordaining.

I may be filled with joy, while I behold your order, and am a participator with you in prayers. And if there be anything more which I have not written, it may be told when I come to thee, for (the daughter of the voice* is better than the son of the ink; and) it is a good time when a man speaketh face to face with his friend.

This letter is sent unto thee by the hand of a learned and faithful English presbyter, John Doran, one of the presbyters from before me, who proposeth, if thou givest leave, to sojourn in Cottayam, even as the presbyters, Benjamin Bayley, Joseph Fenn, and Henry Baker, have sojourned until now with licence of the godly bishops of the Church of Malabar, to teach learning and piety to all who thirst after instruction, doing good, and giving no cause of offence. And I beseech thee, brother, for my sake, and the sake of the Gospel of Christ, that thou wouldst receive him as a son and as a faithful servant of our Lord, who is alone, with the Holy Ghost, most high in the glory of God the Father; to Him, therefore, be all honour and dominion for ever. Amen.

Moreover I entreat thee, brother, to beware of the emissaries of the Bishop of Rome, whose hands have been dipped in the blood of the saints, from whose tyranny our Church in England hath been long freed by the blessing of God, and we hope to continue in that freedom for ever; of whom are the Metropolitans of Goa, the Bishop of Cranganor, and he at Verapoli, who have, in time past, done the Indian Church much evil. (I pray that those of thy churches in Malabar† who are yet subject to these men may arouse themselves, and be delivered from their hands.) Howbeit the Lord desireth not the death of a sinner, but His mercies are over all his works, and He is found of them that sought him not.

Our brother, Mar Abraham, a bishop

* "The daughter of the voice," in Syrian, means no more than a word. It is a very usual expression for it.

† i. e. All churches of the Syro-Chaldaic rite, one-half of which are under the Romish yoke imposed by the Synod of Diamper.

of the Armenian nation, who is sent from his patriarch at Jerusalem (may God rescue his holy city from the hands of the Ishmaelites), salutes thee. He also brings a letter which was sent by his hand to thee, from the Syrian patriarch at Jerusalem, and has not found means, hitherto, of forwarding it to thee at Malabar, and has therefore requested me to send it now to thee. All the Church of Christ that is here salute thee. Salute in my name thy brethren Mar Dionysius, and Mar Philoxenus,* with the presbyters, and deacons. (William Mill, and Thomas Robinson, presbyters, that write this epistle, in the Lord salute you.)

The blessing of the Father, Son, and Holy Ghost be with you evermore. Amen.

(Signed) REGINALD, BISHOP.

Written
also in
Tamil.

{ By the help of God let this letter go to the region of Travancore, to the city of Cottayam, and let it be delivered into the hands of the grave and venerable Bishop Mar Athanasius, Metropolitan of the Church of Malabar.

LETTER FROM FATHER ABRAHAM OF JERUSALEM

(An Envoy sent with Visitorial Powers, by the Armenian Patriarch of Ararat, to the Eastern Churches of that Nation in India)

TO MAR ATHANASIOUS;

Sent with Bishop Heber's Sviriac Letter, by the hands of Mr. Doran.

Jan. 6, 1826.

ABRAHAM, a servant of Jesus Christ, from the holy see of Jerusalem (appointed Bishop and Nuncio on a spiritual visitation to the Churches of the Armenian nation in the East Indies), unto our beloved brother in the Lord, the Right Rev. Mar Athanasius, Metropolitan of the Assyrian nation on the

* The ex-metropolitan, who resigned the chair to the last Mar Dionysius, and now lives in voluntary retirement at Codangalongery, or Anhur, in the North.

coast of Malabar, and to all the communicators in the true religion of Jesus Christ, and to all the beloved brethren attached to the Church, sendeth greeting;—

Grace be unto you, and peace, from God our Father the Most High; and from our blessed Redeemer, the Lord Jesus Christ, and the Inspirer, Holy Ghost!

I had the gratification to understand, from our most beloved brother in the Lord, the Right Rev. Reginald, the Lord Bishop of the diocese of India (over the Christians of the Established Church of England), the good ministry, and adherence to the charge committed unto you by your superior, in being overseer to the flock of God, for whose redemption's sake Jesus died. This hath afforded me the greatest pleasure, and I always render my thanks to God for His grace, which is given to good Christian ministry by Jesus Christ. Permit me to remind you, ye brethren in the Lord, that according to Scripture the last days I see are come, when many false prophets and false Christs were to have risen, who dissemble in sheep's clothing, but in reality are wolves; such as some of the followers of the Roman Catholic Church are, who try to find access unto the flocks (embodied in the Church of Christ), by the unity of faith and brotherly love (through the triumph of the Gospel), and are bent upon scattering and driving them deep into the pit of Satanical transgressions by superstition and idolatry: and for the sake of personal ostentation among men, they endeavour to bereave and deprive the true believers from the glory of God; wherefore, be ye upon your guards, and watch, as the skilful shepherd, which thou art represented, according to the beaten track of the heavenly good Shepherd; feed and watch with vigilance over the flock of Christ, even at the cost of blood. The more especially, I say, for the unity of faith and doctrine handed down from your ancestors, in union with the orthodox Church of Armenia, of which you are members, and the Head of us all is Christ blessed for evermore.

It is rejoicing to observe, that we are in expectation, according to the word of the Lord, to witness the end of the heathens, which seems to be near at hand through the propagation of the Gospel. It is gratifying to me to observe, that the most part of India is blossomed with the light and cultivation of the diffusion of Scripture, through the indefatigable labours of our beloved brother in God, the most pious and true preacher of the Word of God, our amiable friend the Lord Bishop of Calcutta. Moreover, his impartial intercourse with our Church, and his friendly reception of us in the English Church, has gladdened us beyond the power of the auxiliary, pen and ink, to convey fully my humble sentiments on this subject. It is truly rejoicing to see Christianity thus strengthened, without any distinction to sects and nations; brotherly love working together; one Christian with another; wherefore it behoves me to hail, that the day of salvation and the acceptable time is now visible in our age. I avail myself, in so reasonable a time, to remind you, our beloved brother in the Lord, of the ministry thou hast received from God, through the grace of the precious Cross: minister thou the Word of life unto the believers, as well as the unbelievers and heathens, at the station where your ministry extends, that thou mayest be enabled to rescue the lost from the jaws of Antichrist. It is the bitterness of times that needs the sweetness of the Holy Scripture to be diffused, that the fruits may prove acceptable to the Almighty.

Be it known to our worthy brother in the Lord, that, during the usual course of my communication with the Holy See of Jerusalem, I had the honour of receiving a letter of blessing and loving-kindness from the Right Reverend Father in God, the Archbishop of the Assyrian Church, at the Holy Land, to your address, which would have afforded me the greatest source of pleasure to hand over to you personally, and to partake, myself, of the pleasure of your brotherly kindness, and to witness your good ministry

of the Church and the congregation committed to your charge, of which I have heard so happy an account from our friend and brother, the Lord Bishop of Calcutta; but unfortunately it did not prosper so; for the ship, on board of which I was a passenger, did not touch on the coast. However, a very favourable opportunity occurred, since our brother, the Lord Bishop of Calcutta, during his conversation, mentioned to me, that he was on the point of forwarding you an epistle in the Syriac language. I availed myself of that opportunity to deliver to him the letter to your address (above alluded to), to be enclosed in it at the same time, and am much obliged for the brotherly love, that he has done so, and trust to God it will reach you in safety.

I had written these few lines in the Armenian language; but thinking perhaps none of my nation might happen to be there, to convey my brotherly love and greeting to you; and none of my handfual nation here understanding the Syriac language to translate it, I have therefore got it transcribed into English, a language generally understood all over India; and I hope you will find some one of the station to read it to you.

I have prepared myself to go on board an Egyptian vessel, named Alib Rohonang, towards the Holy Land; should it please God to prosper that the vessel should touch at Allepee (as I am given to understand), I promise myself the pleasure to send information thence to you and the brethren of the Church, and to fulfil my heart's desire.

Our brother, the Lord Bishop of Calcutta, joins me in greeting you and the brethren of the Gospel of Christ. Both the Armenian and English Churches of Calcutta salute your Church. All the brethren of both our Churches greet you, and greet ye one another with a holy kiss. May health and long life attend your holy ministry; and the grace and peace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all. Amen.

Pray for me, that I may be enabled

to prosecute my course to the Holy City of Jerusalem.

The salutation and prayer of me,
ABRAHAM, with mine own hand.
Calcutta.

THE SECOND LETTER TO MAR
ATHANASIUS.

March 22, 1826.

To the honoured among Bishops, Mar Athanasius, Metropolitan of the Churches of India which follow the Syrian confession, my dear Brother in the Lord Jesus, Reginald, by Divine permission, Bishop of Calcutta, wisheth health, peace, and increase of prosperity in this world and the world to come. Amen!

This second letter I write unto thee, my brother beloved in the Lord, to let thee know that by God's mercy I have reached the country of Madras, whither thy letter, which arrived in Calcutta after my departure thence, hath been sent after me. I was comforted to learn thy safe arrival and good health among the Churches of thy people; yet I have much grief and heaviness of heart to hear that the enemy hath sown trouble between thee and our brethren Philoxenus and Dionysius, which in time past had guided and governed the Churches of Travancore in their desolation, when no tidings came from Antioch for many years, and the people of the Lord (but for them whom God raised up to feed his flock) had been scattered on the mountains as sheep having no shepherd. Let this, my brother, incline thine heart to show them favour, and may the good Spirit of God move them to render thee all worthy honour and obedience, both for thine own sake, and his that sent thee!

Furthermore, I have spoken concerning thy business to the Most Excellent Governor of the English nation which is in the city of Madras, who had heard divers things reported against thee; to whom I said, 'Athanasius is my brother, and, while he sojourned in Bom.

bay, appeared himself in all things blameless, and of a truth he brought letters with him from the honoured Father in Christ, the Patriarch of Antioch; perhaps the things are not true which are reported; why then should he be sent away from the land? And now, behold, I go southward, even to Trichinopoly and Quilon; it may be that I shall reconcile him to his brethren. I pray thee write thus much to the Queen of Travancore and the deputy that dwelleth in Quilon;" and the Governor has written as I desired. Wherefore, my honoured brother, when I come into your borders, as, by the grace of God, I hope in forty days to come thither, my desire is to be allowed to be a maker of peace between you, not as having authority, for I am a stranger in your Church, neither desire to rule over any but my own people; not as having wisdom, for I would gladly learn of you in things pertaining to the truth, but as your brother in the Lord, and the servant of the Churches of Christ; and as desiring, like Mordecai, to speak peace to all the children of God, and to say unto you that strive together, as Moses said unto the Israelites, "Sirs, ye are brethren, why do ye wrong one to another?" But my counsel is, that all the Malpans and Catanars of the Church, also thou thyself, and the brethren Philoxenus and Dionysius, should come together to meet me in one place, even at Cotym, and testify unto me concerning the customs of the Church, and all things belonging to the same; and that all men may speak their mind freely and without fear, I will bring with me learned men, who speak both Arabic and the language of the Malayalim (but who are not of the number of the priests sent heretofore for the College of Cotym), and I can hear both what is said, and what thou desirest to speak unto me in secret; and whereas there are some which say that Philoxenus is no Bishop, and some which say that he was consecrated by laying on of hands and the Holy Ghost, even as thou wert, this thing may be inquired of at the mouth of many witnesses, and the will of the Church be made known, whom they choose to

obey. And in the mean time, my brother, forasmuch as it hath been said of thee, "he is a violent man, and seeketh to change times and hours;" let me pray thee to be patient, if in the days of darkness and trouble anything have been done amiss, awaiting the time that thy power shall be strengthened, and the Lord shall cause all thy ways to prosper. But I speak as unto the wise. Thou knowest that the priests of the high places were not at once cut off from Israel; how much less those whom a Bishop hath ordained, though in the absence and without leave from Antioch. Likewise, in the days of King David, Zadok and Abiathar were both high priests in the Tabernacle, though the true priest, having Urim and Thummim, was Abiathar son of Abimilek only; and thus it may be that the anointing shall be on thy head, and the government shall be on thy shoulders, and yet the place of honour next to thee may be given to them that kept the flock before thy coming. (But of these things we may discourse together when there is opportunity.) And further, if any man have wronged thee, speak to me thereof without fear; am I not thy brother? even if he be of my own people, as far as I have power, he shall not go without correction. Salute the Bishops Dionysius and Philoxenus in my name. I call them Bishops, forasmuch as they have been so reported unto me by divers sure tokens, and I trust they may be found Bishops indeed. Salute the Rabban Isaac, thy fellow-traveller and mine, whom I met in Bombay. Salute the Malpans and Catanars. The priests, Thomas Robinson and John Doran (concerning whom I wrote unto thee), salute you. Verily John was sick at Madras, wherefore my letter was not hastened on. Nevertheless, he is now restored, by God's blessing, and is with me on my journey.

The Abuna Mar Simeon, the Armenian, who was with us at Bombay, and who has been now again with me at Madras, salutes you. Grace and peace be with you all, from God and our Lord Jesus!

If thou hast anything to write, let

thy letter be sent unto me, in the city of Palamcottah.

Written in the land of Coromandel, nigh unto the city of Alumbura.

(Signed) REGINALD, BISHOP.

LETTER TO MAR PHILOXENUS.

Sent March 27, 1826.

To the honoured among Bishops, Philoxenus, raised up of God to be a guide and shepherd to the Churches of India which hold the Syrian confession, Reginald, by Divine permission, Bishop of Calcutta, wisheth health, grace, and much prosperity from God and our Lord Jesus.

I have heard from many witnesses, my brother beloved in the Lord, of the works which thou hast wrought, and thy deep tribulation, and thy labour of love which hath been shown towards the Church of Christ among the Malayalims, at a time when no tidings came from the Church which is at Antioch, and there were many dangers and much sorrow without and within, on the right hand and on the left, from the idolatrous people and the false brethren. Likewise how thou hast made choice of a wise and holy man, even the brother Dionysius, to judge the people in thy room, and to teach them the pure and certain doctrine of the Lord, and that thou hast sealed him to the work by the laying on of hands, to the intent that the grace which was given thee might not perish, but that, after thy decease, a witness of the truth might not be wanting in Israel, until the time that the Lord of the vineyard shall return to reckon with his servants.

Which thing also was made known to the blessed Father in God, Thomas Middleton, who, before my weakness came hither, was Bishop of Calcutta and the Churches of the English in India, who beheld also your order and the grace of God which was among you, and was glad, and spake thereof unto all the chief of our nation. Insomuch that in the land of Feringistan, which is Chittim, and Ashkenaz, and Gomer,

the glory of the Lord was made known, not there only, but in Britain also, which is our own land; where the blessed Apostle Paul, after he had been in Spain, in times past preached the Gospel, even as the Apostle Thomas did with you, whose memory is at this day blessed among the Churches of India.

For which cause also, the holy Father in Christ, the Patriarch of Antioch, having heard of your love and the truth and patience of your brethren, sent our brother Athanasius to carry his letters to you, and to testify unto you all the things which were in his heart as a faithful Bishop and Evangelist; at whose coming, when I heard the same in Bombay, my heart greatly rejoiced, hoping that, by communication with him, yourself and your flock might be the more established in faith, and that love might increase more exceedingly with all knowledge. Whence then is it, my brethren, that there are wars and envyings among you? God is a God of peace, not of division; a God of order, not of disorder; and by all these things the name of Christ is blasphemed among the Gentile, and the souls of many shall be turned into perilous heresies; such as are taught by the priests of the Bishop of Rome, which are in Cranganore and Verapoli, from whom, in time past, great sorrow hath arisen to this people. Let me entreat you, then, my brethren, on Christ's behalf, that you be reconciled one to another, in honour preferring one another, and each desirous to take the lowest room, to the end that ye may reap an exceeding weight of glory hereafter. And forasmuch as the people are divided, and this man is of Philoxenus, and that followeth after Athanasius, my counsel is that the multitude must needs come together, and that the priests of the order of Aaron and the holy Levites, which are the deacons, be called into one place to declare openly, according to the knowledge given unto them, what hath been the custom of your fathers, and whom they will obey as their Bishop and faithful shepherd. Like as it is written, "if thou hast anything against thy brother, tell it unto the Church, and he

that will not hear the Church, let him be unto thee as a heathen man and a publican." At which time, I also, if it seemeth good unto your discretion, will be present with you in Cotym, not as a ruler, for I am a stranger among you, nor as a judge, for who am I that I should judge any but mine own people? but as a brother in Christ, and a faithful witness of that which shall be determined, and who may plead the cause of your nation with the Queen of Travancore, and with the most excellent Governor whom the King of England hath set over his cities in India. And forasmuch as it is slanderously reported of thee that thou art no Bishop indeed, let this thing be also inquired into at the mouth of two or three witnesses, and let not thy heart be troubled in that I have known our brother Athanasius in Bombay; for I have purposed, by God's grace, to know no man after the flesh, but to walk in these things according to the will of God, and the tradition of the Churches, and to speak peace, if it may be so, to both of you (are ye not both brothers?), and to acknowledge him, if difference must be made, whom your people shall freely choose to rule over them; and within forty days I trust to be strengthened to come unto you.

Brethren, pray for me! Salute our brother, Bishop Dionysius, in my name, salute the brethren which are with you, the Malpans, Catanars, and deacons, with all others of the Church— Salute our brother Athanasius. God grant that ye may be at unity with each other. The brethren which are with me, even Thomas Robinson (which was in time past known unto the Bishop Dionysius) and John Doran, salute you.

Grace, mercy, and peace be with you and in the Israel of God! Amen.

COPY OF A LETTER FROM THE REV. THOMAS ROBINSON TO MAR IGNATIUS GEORGIUS, PATRIARCH OF ANTIOCH.

1826.

THE presbyter, Thomas Robinson, Ramban to the blessed Mar Reginald,

Bishop of the English Churches in India, sendeth greeting and reverence.

I am not worthy to write unto thy Eminence, forasmuch as thy order in the Church of our Lord Jesus is the highest, and mine the most humble; yet since God hath thought me worthy to serve his honoured and blessed servant, Mar Reginald, the Bishop of our Church in India, I pray thee to receive my words as the words of him who was my master and my brother. The rather is it my duty to write to thee, because there were many things which were in his heart to say unto thee, and he was meditating a letter of peace to thee at the very time when the Great Master of all, the Chief Shepherd, called him to his eternal reward. With thy permission, therefore, I will relate to thy wisdom what things he had already done towards thy Churches in India, and what was farther in his mind to do. It is not unknown to thee, most reverend Father, from the information of the reverend Legate and Metropolitan of thy Churches in Malabar, Mar Athanasius, that he met our blessed father, Mar Reginald, at Bombay soon after Pentecost, in the last year (1825), and, as one bishop with another, partook of the holy mysteries with him at the altar of the English Church dedicated to St. Thomas in that city. Mar Reginald showed great affection to Mar Athanasius in return for his love to him, and gave him letters to several persons of distinction among the English in this country, commending him to them as Metropolitan and Supreme Bishop of the Syrian Churches in India. After that time he saw his face no more, but he always remembered the brotherly intercourse that was between them; and when he wrote an account of his diocese to the Most Reverend and Excellent Mar Carolus, Archbishop of Canterbury, and Metropolitan of all the Churches of the English nation, he made mention therein of Mar Athanasius, and his mission from your Eminence, and how, by his means, an end would be put to the irregularities that had heretofore prevailed in the Church of the Apostle Thomas at Malabar. Also, when an English priest, Johannes

Doran by name, came to him at Calcutta five months after, desiring to proceed to Malabar, our blessed Father gave him a letter to Mar Athanasius, requesting him to allow him permission to reside among his people, and to receive him as a son for his own sake. This letter I have now at length the satisfaction of sending to the care of your Eminency, and I will now relate from what cause, and in what manner, it was most unfortunately detained so long from the hands of Mar Athanasius, for our blessed Father most earnestly desired it should be delivered without delay, since it would, in all probability, have prevented his departure from the country, and healed the disorders and schisms that now so wretchedly divide your Church in India.

When the priest, Johannes Doran, had gone from Calcutta to Madras, on his way to the country of Malabar, he heard, for the first time, that there were dissensions between the Indian Bishops and the Metropolitan from Antioch, and, being a stranger, he was advised by some persons that he should avoid taking any part in such controversies, even such as might seem just to him. Therefore, and on account of his health, he remained at Madras for two months, till the end of the month of February in this year, when Mar Reginald arrived there on his visitation to the southern part of his diocese. It gave him great grief to find that Johannes had delayed his progress, although he had given him letters to Mar Athanasius, as the head of those Churches, in which also he had included another letter written by Abraham Abuna, a legate from the Armenian Patriarch of Jerusalem, to Mar Athanasius. As soon as he obtained these letters again from the hands of Johannes, on the 4th day of March, he sent them to Travancore, to be delivered into the Metropolitan's hands. He also sent answers to letters he had received from that land, in which he exhorted all who were subject to his authority, to reverence the ancient canons and usages of the Syrian Church, and to know him as the rightful head and Metropolitan of the faithful In-

dians in Malabar, who had been received as such agreeable to your Eminency's letters, in a general convocation of the Church summoned at Cotym on December 29th, 1825, by the Bishop Mar Philoxenus. He also expressly and earnestly desired all these his children not to interpose the authority of the heathen government in Travancore, as defining anything in the affairs of the Church, but to suffer all things to continue as they were from the old time, even since the heathen princes gave the Syrian Churches of Malabar independent privileges, the people choosing their ecclesiastical governors according to the rites and usages which they held from the day of the blessed Apostle St. Thomas to this time, the government allowing their elections, and receiving those they elected, while they thus rendered to Cæsar the things which were Cæsar's, and to God the things which were God's. And forasmuch as it had been reported to Mar Reginald, that Mar Athanasius had acted violently in the Church, depriving those that had been formerly accounted bishops, and despising the authority of the rulers of the land, our blessed Father was very careful to inquire into this matter, that he might represent it truly to all the deputies of the governors of the English in that land. In the mean time, the letter of Mar Athanasius to him, written one month before, which had been ignorantly sent to Calcutta, was given to him at Madras, and to this letter he sent an answer in the Syriac language on the 22nd of March, which also I now enclose to your Eminency, wherein he assured him of his unaltered friendship, exhorted him to mildness and forbearance till he should come, and, with his permission and good-will, mediate between him and those in Travancore who supported the Indian Bishops, assuring him also that he would not leave unpunished those who behaved unjustly or unkindly to him in any way. And Mar Reginald acted even as he had wrote, and he obtained a promise from the excellent Governor of the English at Madras, that he would confirm whatever appointment he

thought good respecting the peace of the Church in Malabar. And your Excellency will see, by his letters to both sides, that he intended that Mar Athanasius should be acknowledged as Metropolitan by all those who had power, and that the Indian Bishops, when it should be seen they were truly such, should receive honour and maintenance as his suffragans.

In this belief and intention he wrote also a letter of friendship and brotherly love to Mar Philoxenus, as one Bishop to another, exhorting him to receive Athanasius, as sent by your Eminency, to rule them. I send a copy of that letter to your Eminency. I beg your Eminency's wise and careful attention to this account, and of the truth of it I myself am witness, for I wrote with my own hand the two letters to Mar Athanasius, and have been near to our blessed father as his Ramban and Secretary during all these transactions. Your wisdom will judge from this, with what grief and surprise Mar Reginald heard the events that took place at the same time at Travancore. These events there is no need that I relate, as your Eminency has heard them clearly from Mar Athanasius himself; but the thing which gives most grief to the hearts of all who love the memory and rejoiced in the plans of our late blessed Father in Christ, is that his two letters to Mar Athanasius were not received. The first letter which, as I have mentioned, was sent on the 4th of March, must have arrived at Travancore either on the same day Mar Athanasius was arrested by the Divan, and banished the country, or at least the day after; yet the letter was not sent after him to Cochin, where he remained many days. Nor was it told to Mar Reginald that his letter had not been delivered till many days after it had arrived at Travancore, and this news not coming to the Bishop till after Easter at Tanjore, no remedy was found for the evil, much less was the second letter delivered, which was written, as I have mentioned, twenty days later than the other. But as soon as Mar Reginald heard, as he did in the Passion-week, that the Metropolitan had been arrested by

order of the heathen Government, he immediately wrote a letter to the British Deputy in Travancore, Colonel Newall, who was then living at some distance in the mountains of the north. In that letter he supplicated him to stop all these proceedings against Mar Athanasius, to wait for his coming before he listened to any accusation against the person bearing the commission of your Eminency, and recognized in that character, as he had no doubt he soon would be by all of the faithful in Malabar. He reminded him moreover how infamous it would be to the English nation, if we should admit, in any degree, the accursed practices which we all condemn in the disciples of the corrupt Church of Rome, in their conduct towards the Legates from Syria, who came to the ancient Churches, which Divine Providence had now placed under our civil government and protection. Our blessed Father Mar Reginald lived not long after the writing of that excellent letter. It was his mind to have followed it up by a letter to your Eminency, and by other acts calculated to ensure the peace of your Church at Malabar, when it pleased his heavenly Father to call him to himself. The letter was, however, received by Colonel Newall, who immediately sent orders to the Divan of Travancore, to stay all farther proceedings against Mar Athanasius, and to authorize his return to the country. That letter arriving after the death of Mar Reginald was opened and read by me. But, alas! the news had already arrived from Travancore, that Mar Athanasius had already sailed from Cochin, and consequently that these orders of the Resident came too late. It would ill become me, most reverend Father, to obtrude any counsel of mine upon your Eminency, in an affair where the peace of your Church is so nearly concerned. Suffer me, however, to give you what are not mine, but the ideas of my honoured Father in the Lord, whose nearest wish after the prosperity of his own children, and the extension of the Gospel of the Lord by their means, was to preserve the integrity of the Church subjected to your Eminency's rule in

the land of Malabar. It appeared, then, to Mar Reginald, from very strict and accurate inquiries made into the truth of the circumstances, not only from those resident in Cotym, but from others also, that when the last Prelates (on whom be the peace of God) came from Syria to Malabar, Mar Gregorius of Jerusalem, Mar Basilius Maphiran, and Mar Johannes, they encountered the like opposition from the ambition of the Indian Bishop Mar Thona and his nephew, that Mar Athanasius has to encounter from the ignorance and prejudice of those opposed to him. Nevertheless, as disciples of Him who was lowly and meek in heart, and who, by His own mouth and that of His holy Apostles, has taught us not to render evil for evil, but to overcome evil with good, they, after more than eighteen years' quarrelling, procured the younger Indian Bishop to be submissive to their will, and (Mar Basilius being dead) Mar Gregorius consecrated him and honoured him with the title of Metropolitan, by the name of Dionysius. All this is not unknown to your Eminency, but besides this it is also true that there was a young Indian priest, who, during all these troubles and contentions, had remained faithful to the just cause of the Syrian Prelates from Antioch. Him, therefore, during those troubles, Mar Basilius had consecrated Bishop, by the name of Cyrillus. And it is said also, though with what truth I know not certainly, that when Mar Gregorius had given the title of Metropolitan to Dionysius, and when Mar Dionysius afterwards refused to give him the maintenance he agreed to give, then Mar Gregorius gave the same title of Metropolitan to the aforesaid Cyrillus. However this may be as to his dignity of Metropolitan, or whatever right this may have conferred upon him, it is the confession of all in Malabar, of every party, that he was truly a Bishop by the consecration of Mar Basilius. That Cyrillus, as is sufficiently attested, consecrated another priest before his death, A.D. 1805, by the name of Philoxenus, who again, in 1812, consecrated in the same manner him who now lives, and is called Mar

Philoxenus. Now, though the title of Metropolitan is wrongly assumed by that Prelate, and the others whom he has consecrated, and ignorantly allowed them by the heathen governors of the land, it will not be doubtful to your Eminency that they are real Bishops, though there were not the number of prelates present at the consecration which the Holy Canons ordinarily require. But in a barbarous land, where Bishops are very few, where intercourse with the see of Antioch was interrupted and difficult, it may seem perhaps to your Eminency, as it did to Mar Reginald, that it were better for a Bishop before his death to provide successors for himself, provided the real form of ordination be duly observed, than that the Church should be left entirely destitute of Bishops. More especially when at the demise of the true Metropolitan, more than twelve years ago, there was no provision for the continuance of lawful pastors among the people of Malabar, unless the other successions from Mar Basilius were admitted as true, which continued from Cyrillus to those who are now in Malabar. It was therefore in our blessed Father's mind to entreat your Eminency, and also his right reverend brother Mar Athanasius, to lay aside all prejudices from the reports of ambitious men in India, who often decry in their brethren those things which they only desire for themselves, and that you would consult in these matters what is conducive to the peace, security, and welfare of the Church, not indeed giving place, even for an hour, to those prejudiced or wicked brethren who pretend to set up the right of the heathen magistrates to name Church Governors, against that of the see of Antioch, but not denying even to the gainsaying and the prejudiced, that character which is allowed them by the nation, if it should appear on due examination and trial by the faithful, the priests, and doctors of Malabar, that the character of Bishop does of right belong to them. By these mild means, and by inviting a fair and impartial trial of all doubtful matters, the peace and order of the Church will be best pro-

moted. Our brethren and fathers of the English Church all look with the greatest interest and affection on the state of the Church of the Apostle St. Thomas in Malabar; all desire earnestly to see it in peace and prosperity, and its connexion with Syria unimpaired, and they all will hear with sorrow of the violent removal of your Legate from this country. I am now engaged, as is my bounden duty, in giving an account of these transactions, with the whole of the wishes of our blessed Father concerning them, to our venerable Father and Lord Mar Carolus, Primate of England.

&c. &c. &c.

THOMAS ROBINSON,
Priest and Ramban of Mar Reginald
the blessed.

EXTRACTS FROM A LETTER TO THE
REV. WILLIAM ROY, SECRETARY TO
THE MADRAS DIOCESAN COMMITTEE
OF THE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL.

Tanjore, Oct. 19, 1826.

* * * *

OUR dear Father, the late revered Bishop Heber, arrived here early on the 25th of March, and on the day following, which was Easter Sunday, he preached at the Mission Church in the Little Fort a most impressive sermon on Rev. i. 18: "I am he that liveth and was dead, and behold I am alive for evermore." The powerful truths that proved the glory of the Saviour, and the most affecting arguments to prevail on every one to trust in Him, and to love and honour Him, made a deep impression on the hearts of the hearers. His lordship then administered the Holy Sacrament to thirty persons of the English, and fifty-seven of the Tamul congregation. A great part of our native congregation, who understood English, attended the Divine service, and although they could not have understood every particular of the learned yet very awakening sermon of his lordship's, being, however, much

affected by it, after Divine service they unanimously prayed his lordship to grant them a copy of the same; most condescendingly he told them that he would send them a copy of it with some alterations, that they might be able to understand it better. We greatly lament that this kind promise cannot now be accomplished!

After Divine service, his lordship also signified his intention of seeing the Tamul congregation in the evening, and appointed the day following for the Confirmation of the English and Tamul young people who were presented to him after church. In the evening Divine service was performed in Tamul at the Mission Church in the Little Fort. It commenced at half-past six. The church was illuminated by the kindness of our resident, Captain Fyfe. The Liturgy was read by the Rev. Mr. Bahrenbruck, and Nullatambi, native priests. The Rev. Dr. Cæmmerer preached on St. John xi. 25. After the conclusion of the sermon, his lordship pronounced the blessing in Tamul from the altar, *correct and distinct*, to the great surprise and joy of the whole native congregation.

On Easter Monday in the forenoon, after the reading of the service, twelve young persons of the English, and fifty of the native congregation, were confirmed by his lordship, the former in the English, and the latter in the Tamul language. The correctness with which his lordship pronounced every word in Tamul was not only striking, but will be always remembered by our native Christians as a proof of the Apostolic spirit which was in him, a proof of his fervent zeal and benevolent disposition to promote the eternal welfare, not only of Europeans, but also of the poor natives.

In the evening, after the sermon, his lordship delivered a most affecting address from the altar, to the missionaries and the native priests who were present, animating them to zeal and diligence in the discharge of their important work, under all trials and difficulties, according to the example of the holy Apostle and of Schwartz, the

founder of this and of the Trichinopoly Mission. The address was delivered near the remains of the venerable Schwartz, and thereby rendered more affecting to every one present. It was delivered extempore. It seems his lordship had no thought of delivering this address when he entered the chapel, and the thought struck him only at the sight of the number of missionaries and native priests whom he saw before him. Although it was delivered with remarkable plainness, yet every word of it came with power, and went through the heart. Oh how glad would I be if I had a copy of that excellent address! May a merciful God help us by his Holy Spirit, that we may always remember and do what has been told us by our dear Father!

On the three following days his lordship spent a great part of the forenoon and afternoon in inquiring into the various concerns of the Tanjore and Tinnevely Missions, gave necessary directions to the missionaries to be observed by them for the good of those missions, and had the kindness to signify to them those directions in a letter written with his own hand, on Friday the 31st of March, the day he left Tanjore for Trichinopoly. Petitions were also presented to his lordship by native priests, catechists, and poor. He received them with great condescension, granted the relief solicited for, and promised to do what could not have been done immediately. Two of the native teachers at this place were presented to his lordship as fit subjects for being ordained, and were approved of by him.

The Rev. G. Sperschneider, who had been lately on a visit to the mission at Trichinopoly, having made mention, among other particulars, about eleven young people there who wished to be confirmed, I set out for that place, in order to present them to his lordship for Confirmation, and arrived on the 2nd of April with the Rev. Mr. Schreyvogel. We attended Divine service at St. John's, and had the happiness of hearing another very impressive sermon preached by his lordship on 1 John. v. 6, 7, 8. His lordship then let

me know, by his chaplain, that as the English and Tamul Confirmations could not conveniently be performed at the same time, he was proposed to confirm the young people of the Tamul congregation early the following morning at the Mission Church in the Fort. In the evening his lordship confirmed about seventy persons of St. John's Parish, and delivered afterwards from the pulpit a most affectionate address to the young people in particular who were confirmed, to be faithful to their sacred engagements, and to watchfulness and prayer.

Agreeably to his lordship's desire, the Tamul congregation assembled very early on Monday morning, the 3rd of April, at the Mission Church in the Fort. His lordship arrived at sunrise, and after the reading of usual prayers, he confirmed in Tamul eleven young persons of the Trichinopoly Mission. The service was solemn and affecting, and I sincerely hope that every one of those who were confirmed by the hands of our late dear Father, were deeply impressed with a lively sense of the solemn act performed by them. The service was concluded by the blessing pronounced by his lordship in Tamul.

After service, his lordship took a view of the Mission Church, and expressed his regret at the decayed state it was in, and the distress of the mission, adding that, after deliberation, he would communicate his thoughts for the repair of the church, and the good of the Trichinopoly Mission; he also took a view of the English and Tamul schools, and the missionary's house, which are all built near the Church. A great part of the Tamul congregation being still present, his lordship exhorted them to be Christians not only in name but in reality, to shine as lights before the heathen among whom they lived. He promised to send them soon a missionary, and wished that God would pour down his blessings upon them. He then very kindly took leave of me, and returned to the house of Mr. Bird, circuit judge. Little did I think that that was the last farewell—and never to see him again in this world!

Three hours had hardly elapsed since his lordship left the church, when a rumour was spread in the Fort that his lordship had been taken dead out of the bath in which he went after his return from the Fort. The first notice was brought to me by one of the catechists, who came running out of breath, and delivered the mournful news with bitter cries and lamentations. I could give no credit to the melancholy report, till it was confirmed by a note from the Rev. Mr. Wright, which informed me that our dear Father was no more an inhabitant of this world.

In the afternoon I called on Mr. Robinson; we shed our tears over the smiling countenance of our late dear departed Father, and comforted ourselves with the thoughts of a better world, where there will be no sorrow, and where all tears will be wiped away. It is mournful, indeed, to reflect upon the sudden and abrupt manner in which our dear Father was removed from our eyes, when we were admiring the grace of God that appeared in him. To himself, however, death was gain. He died like a good servant of his Lord, who found him engaged in his proper work. But our loss by his departure seems irreparable. We have

lost a Father, and this is a loss which God can alone make up. May He graciously grant that we may not be wholly disappointed!

Early the following morning I attended the funeral of our late reverend Father, which was conducted with all the honours due to his blessed remains. It was a mournful and afflicting scene, indeed, which I have not witnessed since the death of the venerable Schwartz.

On the 9th of April I preached to the Tamul congregation, and exhorted the Christians to consider the late mournful event as a warning from God to repent, and to show their gratitude to God by a holy life. After the Tamul service I attended Divine service at St. John's, and heard the excellent sermon preached by the Rev. T. Robinson, in memory of our late Father. It impressed on our minds not only that esteem and veneration due to the memory of our late beloved Bishop, but awakened us also to endeavour that we may be approved of the Lord when he shall be pleased to call us away.

* * * *

I am, with great respect,
Reverend Sir,
Your very obedient humble servant,
J. C. KOHLHOFF.

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GLOSSARY.

- ABDAR*, water-cooler.
Achar, native newspaper.
Adigar, minister.
Admee, man.
Ap, your honour.
Avatar, incarnation.
Aumeen, collector of revenue.
Aya, maid or nurse.
- Baboo*, Hindoo title, answering to our esquire.
Bandy, gig or cart.
Bangle, bracelet.
Begah, land-measure, differing all over India.
Begum, princess.
Belathee, foreign.
Bhât, bard.
Bheestie, water-carrier.
Bholiah, row-boat, covered over at one end.
Boolee, large well.
Boosa, camel's food.
Brinjarries, carriers of grain.
Bucher, young one.
Budgerow, large cabined boat.
Bukshish, present.
Bullum, spear.
Burkandaz, inferior police officer.
Burra, great.
Buzdar, harbour.
Bungalow, a cottage made of bamboo and mats, with very projecting thatched roof.
Bunyan, trader.
- Cazi*, Mussulman judge.
Caranchie, native carriage.
Charun, bard.
Chafah, umbrella.
- Chobdar*, bearer of silver mace.
Chokey, chair, gaol, or toll-house.
Chokrydar, watchman.
Chopper, thatched roof.
Chota, little.
Choultry, Hindoo name for a resting-place for travellers.
Chudda, sheet, or veil.
Chumar, leather-dresser.
Chunam, lime.
Chuprassie, police guard.
Chwry, whisk for driving off flies.
Clashee, tent-pitcher, or manager of sails.
Cofilah, caravan.
Coir, coco-nut fibre.
Colly, creek.
Coolie, porter.
Coomer, crocodile.
Coss, about two miles.
Cummerbund, sash.
Cutwal, magistrate.
- Dâk*, post.
Dandee, boatman.
Daroga, superintendent.
Decoit, river pirate.
Dewan, a prime minister, and sometimes an agent.
Dewul, temple.
Dhoolie, litter.
Dhurna, mourning.
Doob, a tract of country between two rivers.
Duffuldar, officer.
Dustoor, custom.
Durbar, a court where a levee is held.
Durwan, gate-keeper.
- Fakir*, religious mendicant.

Feringee, European.
Firmân, royal order.
Foujâar, commander.

Gaowah, cowman.
Ghât, in the east, a landing-place; in the west and south, a pass of a mountain, or a range of mountains.
Ghee, rancid butter.
Ghuweele purndar, poor man's rovider.
Gool, small channel.
Goomashia, agent, or master.
Gosain, Hindoo hermit.
gram, a kind of vetch.
Guicwar, sovereign.

Hackery, native cart.
Hagie, saint.
Hamaul, bearer.
Hanjâr, Persian scymitar.
Havildar, officer in the army.
Hooka, pipe.
Hat'hee, elephant.
Hoolee, a famous Hindoo festival, to commemorate the beginning of a new year; it is held in the vernal equinox.
Howdah, seat on an elephant.
Hurkaru, messenger.
Hurranzadu, rascal.
Huzoor, your presence.

Jaghîre, estate assigned by Government.
Jaghiredar, person holding a jaghire.
Jeel, swamp, or shallow lake.
Jemautdar, officer in the army, head man of a village, or house-servant.
Jin, saddle.
Juldee, quick.
Jungle, thicket.

Kalean, Persian pipe.
Kamdâr, governor.
Kayt, writer.
Khânsamân, steward.
Khelût, honorary dress.
Khitmutgar, footman.

Kibla, the point where Mussulmans turn to pray.
Killedar, governor of a fort.
Kincob, brocade.

Lac, one hundred thousand.
Lebuda, cloak.
Log, people.
Lugana, to make fast.
Lungoor, baboon.

Malik, master.
Maharaja, great king.
Manjee, steersman.
Marabout, holy man.
Meidan, plain.
Messala, mess.
Mobarak, lucky.
Mohout, elephant-driver.
Mohur, a gold coin, worth sixteen rupees in Bengal.
Moodetier, native magistrate.
Moonshee, teacher.
Moonee, inspired person.
Moullah, Mahometan priest.
Muktar, chamberlain or prime minister.
Musnud, throne.
Mussaul, torch.
Mussaichie, torch-bearer.
Mut, oelisk.
Mutwâla, drunkard.

Naick, corporal.
Nucoda, captain of a vessel.
Nagari, great kettle-drum.
Nullah, brook, or small branch of a river.
Nuddee, streamlet.
Nuzzur, offering.

Pardly, rice in the husk.
Pagodâ, Hindoo place of worship.
Paikée, palanquin.
Panchway, passage-boat.
Pawn, the nut of the areca palm-lime, and spice, wrapped in a betel leaf, and chewed by the natives.
Peeta, string.
Peishwa, sovereign.

- Pargunyah*, the largest division of land
- in a zemindarry.
- Peon*, messenger.
- Petarrqh*, wicker basket.
- Pettah*, native town near a fort.
- Pice*, copper coin.
- Potail*, head man of a village.
- Pooja*, worship.
- Poor*, town.
- Pucha*, brick.
- Puhdar*, large boat.
- Punchet*, jury of five men.
- Punka*, large wooden board suspended
from the ceiling and wayed to and
fro by ropes; also a fan.
- Puranas*, Indian mythological poems.
- Purbannu*, Government order.
- Rah*, master of a vessel.
- Ranee*, Hindoo princess.
- Routee*, small tent.
- Ruhaut*, dismissal.
- Rut*, carr.
- Ryut*, peasant.
- Sahib*, lord.
- Saees*, groom.
- Sarbann*, camel-driver.
- Seer*, weight of about two pounds.
- Sherabdar*, butler.
- Sgrai*, Mussulman place of rest for tra-
vellers.
- Serang*, master of a vessel.
- Singh*, lion.
- Sirgar*, governor, also a head servant.
- Sitringee*, fine carpet.
- Sivdary*, head mag or minister.
- Spodra*, a Hindoo caste, composed of cul-
tivators, mechanics, and artisans.
- Sotabardir*, bearer of silver stick.
- Sudder*, *Adalut*, court of justice.
- Suldar*, *Dewanlee*, court of justice.
- Suvarree*, vetilue.
- Subarre*, horse-soldiers.
- Soubahdar*, officer of the highest rank in
the army.
- Tank*, artificial pond.
- Tanna*, police officers.
- Totee*, mat made of cascoe-grass.
- Tattoo*, posty.
- Tiakgor*, lord, or baron.
- Tharqaadar*, officer.
- Tindal*, tent-pitcher.
- Tope*, clump of trees.
- Tongon*, chair with a head.
- Tussildar*, tacksmah.
- Vakeh*, envy.
- Vedas*, Hindoo Scriptures.
- Veddahs*, hunters.
- Viragies*, religious mendicants.
- Vgi*, religious mendicant.
- Zentindar*, holder of zemindarry.
- Zemindarry*, province.