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BIBLIOTHECA BODLEIANA

AN ACCOUNT

OF

THE TULABHARAM CEREMONY

PERFORMED BY

His Highness Rama Varmah

G. C. S. I.

MAHARAJAH OF TRAVANCORE,

ON THE 14th JANUARY, 1870,

IN TREVANDRUM

BY

A TRAVANCOREAN.

(i.e. Prince Rāma Varmā, 1st Prince of Travancore). Mons Rājā 1870.

1850.

(7)

THE GREAT TULÁPURUSHADÁNAM.

His Highness Rama Vurmah G. C. S. I., Maharajah of Travancore, has performed the great Tulàpurushadánam, or, as it is more commonly termed, Tulábháram, a ceremony, which five of his immediate predecessors have, without interruption, and several others before them, performed. Tulàpurushadànam is a compound of three Sanskrit words ;—Tulá (scales), Purusha (man), and Dánam (gift particularly of a religious character). The chief part of the ceremony is the donation of a human figure of equal weight with the donor. But on account of the evident impracticability of constructing a figure on the same day of weighing, a small gold plate with the effigy of the donor raised in relief on it, is given along with the whole quantity of gold. It will be perceived that in the Sanskrit word explained above there is no mention whatever of the precious metal which forms the subject of donation. There is abundant proof that, in Malayálam at any rate, Tulàbhàram is often performed with other substances than gold. In several Pagodas people perform it as a vow with sugar, molasses, sandalwood, gingely seed, pepper, plantain fruits, brinjals &c. The Maharajah of Travancore of the same name as the present ruler, who reigned forty years, was a contemporary of George III, and was Tippu Sultan's enemy, performed a golden Tulàbhàram in the beginning of his reign and a silver Tulàbhàram by about the end of it. It may, however, be well conceived that, in the instance of a Sovereign Prince, and granting that the ceremony takes place only once in his life as a matter of duty, the requirements of dignity and reputation among a people proverbially fond of splendour and munificence, if not the strict prescription of religion, would render it necessary that the most precious substance obtainable should be adopted. Religion itself prescribes gold as the highest order of merit among the various substances with which the Tulábháram may be performed.

The Tulàbháram is not a ceremony peculiar either to Travancore or the Malabar Coast generally. It is one of the Shoḍasá (sixteen) Mahádànams (great donations) mentioned in Sanskrit works. A de

tailed description of this great donation is said to be given in the Pàdma Puràṇam, one of the eighteen Puràṇas ascribed to Vyàsa. The sixteen Mahádánams or great donations, as described in a Sanskrit work, named *Hemádri*, are as follows :—

1. Tulàpurusha Danàm.
2. Hiraṇyagarbha do.
3. Brahmàṇḍa do.
4. Kalpapádapa do.
5. Gosahasra do.
6. Hiraṇyakàmadhenu do.
7. Hiraṇyáśva do.
8. Hiraṇyáśvaratha do.
9. Hemahastiratha do.
10. Panchalàṅgalaka do.
11. Dharà do.
12. Viśvachakra do.
13. Kalpalatà do.
14. Saptaságara do.
15. Rathadhenu do.
16. Mahábhútaghaṭa do.

The Tulàbhàram is, of course, one of the most costly of these great donations and is, by its nature, befitted only to Kings. That it was performed by many Hindu Kings, not in the mythical but historical ages, we have tangible proof. In the September number of 1869 of the *Pandit*, a monthly Anglo-Sanskrit periodical published at Benares, there is a paper on a copper plate bearing old inscription, dug up by a carpenter named Jagat when ploughing a field in the village of Sivhàr near Benares. The copper plate purposes to be a grant of a village to a Bràhman by Ràja Jaya Chandra Deva, King of Kanouj in 1232, Samvat, (1172 A. D.) The plate is inscribed with a number of Sanskrit verses in the way of preface to the actual grant —the verses tracing the geneology of the royal donor and glorifying each successive King. Among them is the following verse :

" Tírthání Káśikuśikottarakosalédurasthànyakàniparipàlayatá-
d'Ligamya,
" Hema Átmatulyam Aniśam dadatà dvijebhyah,
" Yena Ankità Vasumatii Sátasah tulàbhih."

It may be translated thus :

" The earth was marked with hundreds of scales by him (name being given in a previous stanza) who, going to Káśi, Kuśika, Ut-

tarakosah and other holy places, always distributed gold of his own weight to Bràhmans."

As in all flights of oriental adulation, there is exaggeration in the above; but exaggeration, though it may magnify number and quantity, does not falsify the *mode* of bounty. Hence, we may safely assume that the Tulàbháram was performed by Hindu Kings in, or anterior to, the twelfth century. It is also well known that the celebrated Mahratta Queen Ahalyá Bháyi performed the Tulábhàram and other great donations, and so also successive Peshwahs up to Báji Ráo. But what is really strange is that some of the Mogul Emperors of the House of Baber should adopt this purely Hindu mode of religious gift. The 'Calcutta Review,' No. XCVIII, October 1869, in an article headed "The death of Jenhánger and the accession of Sháhjahán" contains the following passages: "To-day Prince Khurram (Shahjahan)" was weighed. * * *" (p. 131.) "The present which Jotikrai received were enormous; he was even once weighed in gold. * * *" Cf. Bernier 2, 305

It is believed that Cherumán Perumál, in dividing his Malayálam or Keraḷam Empire into four parts and assigning each to a seperate chief gave a crown to the Travancore King, and enjoined on him and his successors the performance of Tulábháram and the other great ceremony—Hiraṇyagarbham, as preliminary to the wearing of the crown. Authentic written records are extant which testify to their performance by several of the ancient sovereigns of Travancore Since the reign of Rajah Mârtáṇḍavarmá, who ascended the musnud in 1758-59, these ceremonies have been performed in unbroken succession by every sovereign. In connection with the subject it may be worth mentioning that there is a tradition that both the Zámorin and the Rajah of Cochin have been unable to perform these ceremonies as each of them could perform them only in a Pagoda situated in the heart of the other's territories, which would always be jealously guarded against. Trichùr is said to be the Zamorin's Jeruselam, or place to be won, and Taḷiparambu the Cochin Rajah's. It is a fact known to history that the Zámorin invaded the Cochin territories during the last century, but whether he performed Tulàbháram at Trichúr is not certain. That the Cochin Rajah has a Crown but does not wear it on his head is well known. He carries it on his lap on the annual state procession of Attachamayam in August.

The two immediate predecessors (maternal uncles) of the present Maharajah of Travancore performed their Tulábhárams in the years 1829 and 1850 respectively. The first of them performed it in

his seventeenth year, and the second in his thirty-sixth year. The present Maharajah has performed it in the thirty-eighth year of his life and the tenth of his reign. The Maharajah had long been desirous to perform the ceremony as a preliminary to his coronation, but the moral dissuation which the outlay of large sums of public money in ceremonies, the benefit of which would not be admitted by any except those who are within the pale of the most orthodox Hinduism, must naturally meet both from the British authorities and from enlightened public opinion, necessitated its postponment. The great ease and buoyancy which the finances of Travancore have, of late years, attained, and the unstinted allotment of money to useful Public Works and other purposes of public benefit, under the able administration of Dewan Sir T. Mádhava Ráu, have served to reduce the difficulty which must beset the performance of this costly religious ceremony. Moreover, the British Resident, Mr. Ballard, with a broader cast of mind than some of his predecessors, perceived the propriety of letting the Maharajah act upon the urgings of his religious solicitude to perform what, from several generations past, has been considered a matter of duty in his family, and what was looked upon by far the great majority of his subjects as calculated to promote the dignity and glory of their sovereign to which they would gladly contribute. Under this correct representation the Madras Government had no objection; and in July last year, the Maharajah issued formal orders for the performance of the ceremony. The date first appointed was the 7th of February, which was about a month after the last day of the great Murajapam ceremony. This arrangement, apart from the full cost of the ceremony itself, would have entailed the great additional one of feeding *at least* ten thousand Bràhmans twice a day during the interval of the two ceremonies not to speak of the severe trials to which the sanitation of the town would have been subjected during the time. But these evils were obviated by a timely, and masterly *coup* worthy of a Napolean. About a fortnight before the conclusion of the Murajapam ceremony the date for the Tulábhàram was suddenly altered from the 7th February to the day following the last one of the Murajapam. By this, almost the whole expense of the seven days' preliminary feast was saved, and also that of welcoming the great Nampùri Chiefs residing in Malabar and in the Cochin State, who had come in for the Murajapam. If this saving of expenditure was in itself a very gratifying achievement, doubly so was the saving of trouble to the large body of *Viruttikárs* or service-land-holders. The Murajapam sheds were utilised for the Tulàbbáram, and in that too there was

considerable saving. Indeed, t may be said that the expenditure was narrowed to the strictly religious part of the ceremony and general distribution of gold.

Several months before the ceremony the Travancore Government, through its energetic Commercial Agent, Mr. Hugh Crawford, purchased from Messrs Apcar and Co., of Calcutta, 7,808 $\frac{3}{16}$ Tolahs (about 200¾ lbs. avoir, or 244 lbs. troy) of pure gold at the rate of 15 Rupees 3 annas per Tolah or 118,586 Rupees 13 annas 6 pie, for the whole. Including the costs of freight, insurance, and duty amounting to 3011 Rupees 11 annas 9 pice, the total outlay was 121,598 Rupees 11 annas 3 pice for the whole quantity, or 15 Rupees 9 annas 2 pice per tolah. This gold was received in sixteen rectangular equiponderous (488 tolahs $\frac{163}{256}$ each) slabs or ingots. Out of these, twevle slabs were taken for coinage, the rest being reserved for use if required. The work of the dies was commenced by about the end of November. The device for the coin, on the present occasion, underwent considerable changes from that of these former Tuláb'háram—Illustrations of both are appended to this narrative. From these figures it will be seen that the coins of the former Tuláb'háram consisted of circular pieces with simply the letters "Śrí Patmanábha" in Malayàḷam, on the obverse, the reverse being a blank. Whereas, those now coined contain those letters encircled by a wreath on the obverse, and the conch shell (the State device of Travancore) with a wreath around it on the reverse. The wreath on the reverse is a copy of that on the reverse of the old Company's Rupee. Upon the whole, the new Tuláb'háram coin is decidedly more handsome than the old. The gold, being of a superior quality, was found sufficiently malleable to preclude the necessity of melting; and so, chances of fraud were immensely reduced. As shown in the plate appended to this, the coins are of four different sizes and weights

1	Kaḷanju	= 78·65	grains,	approximately.
½	,,	= 39·32	,,	,,
¼	,,	= 19·66	,,	,,
⅛	,,	= 9·83	,,	,,

Of these, the work of the smaller pieces was first undertaken, and as it proceeded in a leisurely manner, the impressions have been sharp and complete. But the change of date of the ceremony, which was suddenly made, necessitated the hurrying over of the coinage of

the larger pieces; and consequently the stamping turned out very imperfect. Subjoined is the number of coins of each size struck:

Of 1 Kaḷanju pieces			—	3,564
" ½	"	"	—	7,904
" ¼	"	"	—	15,989
" ⅛	"	"	—	15,964
		Total		43,421

They amount to 13,508¾ Kaḷanju's or about 5905,44 Tolahs.

The only preparation, besides the coining of gold, which had to be made specially for the ceremony, was the erection of the Tulámaṇḍapam, where the scales were put up and the weighing and other rite performed. The Maṇḍapam was, as usual, built in the south-east corner of the interior yard of the great *Anantaśayanam* Pagoda. The Maṇḍapam was a strong shed, about 45×40 feet, thatched with cocoanut leaves, and palisaded with split cocoanut trunks, driven horizontally into vertical posts of the same material. In the middle a platform, about 22×15 ft., and a foot in height, was raised. It was on this that the chief ceremony was performed.

The religious preliminaries of the Tulá'b'báram extend over eight days—the weighing being on the last day. To describe the several little religious ceremonies in detail would be neither intelligible nor interesting to the general reader. However, they may be very generally touched upon.

First Day.—The Maharajah gets shaved, bathes, dresses unbleached clothes, goes to the Pagoda and makes pecuniary and other offerings, then proceeds to the Bhadradípamaṇḍapam, where he stays all the while that the chief priest purifies and performs Púja to ten *Pratimas* or golden plates with figures in relief. These Pratimas represent Vishṇu, Śiva, Vinayaka, and the seven Mátrís. Then twelve brahmins are specially fed and gifted with *Dakshiṇá*. The Maharajah then asks their permission to perform the ceremony thus:—"Aham Tulápurushadánam kartum icc'bámi"—They, in reply, say, "Kriyatám' which means 'do so.' The Maharajah then worships the Pratimas and goes back to the interior square of the Pagoda. There the ceremony of *Guruvaraṇa* or the appointment of Rítviks or officiating priests is performed. Of these priests there are 27. They are, one Áchárya, one Brahman, one Sadasyah, eight Rítviks, eight Jápakas (repeaters of Vedas) and eight Páṭhakas (readers of Puráṇas). The Áchárya is the head priest and occupies the place filled by the *Ad'h'varyuh* in Yágam. Each of these twenty-seven is appointed with all

attendant religious ceremonies. After *Guruvaraṇa* the Maharajah returns to the Palace. There are certain minor ceremonies that night such as the sowing of the "nine grains" in silver flower pots filled with earth and cowdung moistened with milk.

Second Day.—This day the high priest anoints the Maharajah with sacred water. The water is rendered red by boiling in it the barks of four different trees of the Ficus tribe. It is prepared on the previous evening, poured into a silver pot and subjected to Púja and incantations.

On the third, fourth, and fifth days there are no ceremonies excepting Púja to the Pratimas already mentioned.

Sixth Day.—This day the high priest consecrates the *Tulàmaṇḍapam* and propitiates with *Vàstu Bali* the spirits which are supposed to dwell in new buildings.

Seventh Day.—This day the Maharajah goes to the Pagoda as on the first day; and after worshipping and making offerings, precedes to the *Tulàmaṇḍapam* accompanied by the Áchâryah or head priest and the twenty-six others, and there stays till the Achàryah performs Púja to the three Pratimas of Vishṇu, Śiva and Vináyaka, and returns to the Palace. After this the Áchàryah purifies the Tulámaṇḍapam and plants a *toraṇam* or ornamental arch at each of the four entrances. The toraṇam post at the eastern gate is made of *Áśvatha*, (Ficus Religiosa), at the Southern of *Udumbara* (Ficus Glomerata), at the Western of *Vaṭa* (Ficus Indica), at the Northern of *Plaksha* (Ficus Infectoria). These are further marked, with one of the four weapons of Vishnu; viz Conch shell, Chackra or wheel, Gadá or Warclub, and the Lotus. The Dhwajasor flag staffs are then planted at the eight chief points of the compass, the chief one being at the north east corner. These are then consecrated. The high priest's assistants purify with Mantras 120 pots of water of *kalaśas* to besprinkle various parts of the Mandapam with. The Áchâryah or high priest then performs a Púja to the goddess Lakshmí on the platform. Then the scales and beam, specially made, are brought in procession with attendant Music, &c., and after certain sacrificial *Homas* and purification with *kalaśas*, the scales are put up. Inclusive of the Tulàpurusha Pratimà there are 93 golden Pratimás, and of these some are stuck on the beam with wax, others are placed on the scales, while the chief Pratimà above mentioned is hung up in the middle of the beam just beneath the Index of the scales. Golden pots, filled with water and covered with silk and garlands, are placed beneath the scales. The eight *Jápakas* repeat the four Vedas

at the four gates in the following order Rig, East, Yajus, South, Sáma, West, and Atharva, North. The eight *Pàṭhakas* read the Puràṇas, among which are the Rámáyaṇa, Mahábhàrata and Bhàgavata. This night, in the presence of the Maharajah the Áchàryah performs Púja to the beam and scales, and after this, twelve brahmins are specially fed and presented with dakshiṇas. After this, the Maharajah, together with the Áchàryah and the rest of the priests returns to the Tulàmaṇḍapam and the Áchàryah performs Púja to Indra, Agni, Yama, Nirriti, Varuṇa, Váyu, Kubera, and Íśàna, the eight *Dikpàlas* in their due points of the compass. Brahmà and Ananta are propitiated in the S. W. and N. E. corners. The Maharajah performs *Pushpárchana* or bestowal of flowers to these several deities and lastly to the scales, accompanied with prayers, and then returns to the Palace.

Eighth day.—This day, the Áchàryah makes a Púja early in the morning to the Tulàpurusha Pratimà, after which the Maharajah goes to the Pagoda, bathed and religiously attired. After worshipping and making offerings he proceeds to the Tulámaṇḍapam, where in the South east corner he is sprinkled with *Punyáham* water. Thence he goes to the side room where the "nine grains," are sown in silver flower pots, where the Acháryah anoints him with nine fresh water Kalaśás. Thence the Maharajah retires to the Palace, changes clothes, wears certain golden jewels specially made for the occasion and, holding the State sword in his right hand and the state shield of black leopard's skin and a scimitar in his left, he proceeds to the Pagoda, and having presented a bull elephant at the foot of the great golden flag staff, and silks, gold coins, jewels and other rich offerings in the interior, he walks round by the Śivàimaṇḍapam and re-enters the Tulàmaṇḍapam. He walks thrice round the scales, prostrate before it, prays, performs certain preliminary donations, bows before the priests and elderly relatives and obtains their sanction to perform the Tulápurushadánam. He then mounts the western scale, holding *Yamàs* and *Sùryàs* Pratimàs in his right and left hands respectively. He sits facing to the east on a circular heavy plank cut out of a fresh jackwood and covered with silk. The sword and shield are placed in the lap. He repeats Mantras in this position. The opposite or eastern scale then receives the gold, both coined and in ingots, till it not only attains equality but touches the ground, and the scale occupied by the Maharajah rises high. The Maharajah then comes down, and sitting facing to the east, places the gold, the Tulápurusha Pratimá and other Pratimàs, with flowers, sandal paste, &c., in a

basin of water, and meditating *Brahma* or Supreme Being, he offers the contents to Bràhmans generically. The Áchàryah then dismisses with Mantras the several deities invoked for the occasion, and anoints the Maharajah with Avabhrĭ'ha Kalasám in the North west corner of the Maṇḍapam. The Maharajah is again sprinkled with *Puṇyàha*, and he then prostrates before the Acháryah and other great men and receives *their benedictions*. Leaving the Tulámaṇḍapam he walks round the Pagoda in State, and having dismissed the Áchàryah and other priests near the golden flag Staff, retires in the Palace, after once more worshiping and offering presents in the interior of the Pagoda. Thus ends the *Tulàb'hàram* ceremony. One remarkable feature in it will not escape notice. It is that it has more of the Vaidik cast than that of later Hinduism. The Vaidik Gods, Indra, Agni, Varuṇa, Váyu and others are all propitiated. The priests who conduct the ceremony bear, for the time, the several appellations given to those who take part in the Vaidik *Yajñam* ceremony.

Of the whole quantity of gold placed in the scale, one-fourth is divided among the priests who conduct the ceremony. The Division is thus :—

1. Acháryah gets..... $\frac{1}{3}$ of the $\frac{1}{4}$th
2. Brahman, Sadasyah, and the eight Rĭtviks..... $\frac{1}{3}$,, ,,
3. The eight Páṭhakas and the eight Jápakas together. $\frac{1}{3}$,, ,,

In these, the third item is subjected to equi-division,"——each of the 16 men getting $\frac{1}{48}$th of the $\frac{1}{4}$th. But the second is not so. Each of the ten does not get $\frac{1}{30}$th. The Brahmin gets about $\frac{1}{18}$th, the Sadasyah about $\frac{1}{20}$th, and each of the eight Rĭtviks and Áchàryah (who again has a share in this also) gets about $\frac{1}{99}$th,——the whole making up about $\frac{1}{3}$rd. The whole quantity of gold used in the scale to weigh the Maharajah was 18,150 *kaḷanjus* and 19½ *Manchàties* or 7934·80 Tolahs approximately, which is 266 Tolahs in excess of the total gold specially ordered. This excess was supplied by the Maharajah's private Treasury in anticipation of payment from the Public Treasury. The shares of the 27 priests are approximately as follows

The Acháryah (Major share).....	661·07	Tolahs
Do. (Minor share).....	50·9	,,
The Brahman.....	110·18	,,
The Sadasyah.....	94·43	,,
Each of the eight Rĭtviks at 50·91.....	407·28	,,

Each of the eight Jápakas at 41·33..... ..... 330·64 Tolahs
Each of the eight Pàṭhakas at 41·33..... 330·64 "

It will be seen from the above that the Áchâryah or head priest, has the lion's share of nearly 712 Tolahs, which, even at 15 Rs. per Tolah, amounts to 10,680 Rs. He has other emoluments besides this. His family or Tarwád name is Taruṇanallúr Nampúripád, and is the religious head of the great Pagoda, and the head State priest.

The remaining three-fourths of the gold is distributed generally among Brahmans. On the former occasion the rate of payment was as follows:

Nampúri bràhman *Áḍhyas* (Lords) of ordinary description.	3	Kaḷanjus
Do. do. *Karmis* (who have performed Yajnam)	3	"
Ordinary Nampùri Bráhmans...	2	"
Canarese Bràhmans...	1½	"
Tamiḷ Bràhmans...	¼	"
Do. women and children	⅛	"

From this rate a reduction was made on the present occasion, by which the Áḍhyas and Karmis got 2 k, ordinary Nampùris 1¼ k, and the Canarese brahmans 1 k, no alteration being made in that of the Tamiḷ bràhmans. Besides this, the great Nampúri Lords receive varying quantities the maximum being 100 k. Tamil brahmins, who pass an examination in Vedas and Sàstras get extra gold, about ¾ k at an average. Great Paṇḍits and Vaidiks get much larger quantities. On the former occasion the maximum under this item reached 45 k, but know this was kept down at 15 or 20 k. Certain privileged families hereditarily depending on the Court receive extra payments. The Maharajah also makes discretionary gifts to friends and dependants. But whenever a present of this gold is made to any person not a bràhman a deposit of its value in money must be made, for the gold being the property of bráhmans after the Dánam cannot be appropriated for other purposes. The late Maharajah strictly adhered to this, and it is unlikely that the present Maharajah has deviated from it. It may be mentioned that the Maharajah has, with his wonted kind consideration presented all his European friends with specimen coins. Lord Napier, and probably H. R. H. the Duke of Edinburgh himself, must have had the addition of this curiosity to their cabinets. The subjoined is a comparative statement of the total distributions of gold on the recent and the immediately previous

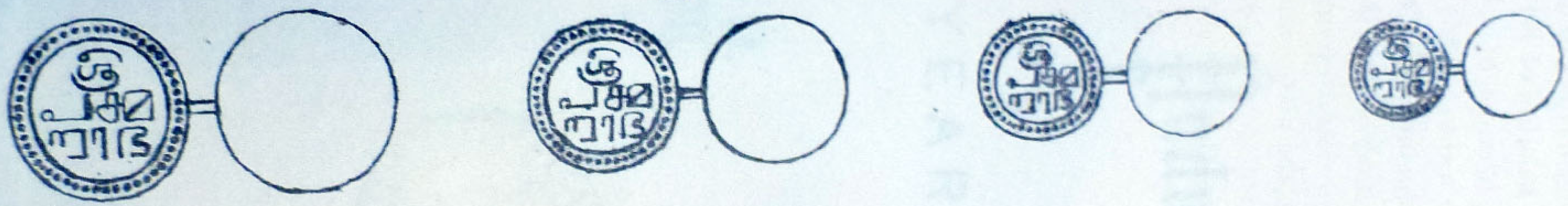
occasions. It is given in *Kalanju* and *Manchàti.* One *Kalanju* is about 78·65 grains or about $\frac{4}{9}$th of a Tolah, and one *Mancháti* is about 3·979 grains.

Items of Distribution of Gold.	*Tulàbharàm of 1850.*		*Tulàbharàm of 1870.*	
	K	M	K	M.
1.—To the Áchâryah and the twenty six other Priests who conducted the ceremony. ..	5731.	1.	4537.	$14\frac{7}{8}$.
2.—To the great Nampúri chiefs and heriditary grandees.....	846.	5.	712.	10.
3.—To Nampúri and Canarese bràhmans generally.....	4778.	10.	3626.	15.
4.—To Tamil bráhmans generally.....	3666.	5.	2845.	15.
5.—To do. Women and children.....	1243.	5.	1416.	5.
6.—To Tamil bráhman Paṇḍits and those who were examined in the Vedas and Sàstras.....	3707.	0.	2790.	10.
7.—To friends, dependents, servants and miscellaneous.....	2867.	$2\frac{1}{2}$	Not ascertained	
Total...	22,~~924~~ 839.	$8\frac{1}{2}$	* * *	***
Total gold used for weighing	22,924.	3.	18150.	19.
Gold unspent...	84	$14\frac{1}{2}$.	* * *	***

It will be seen from the above that except in the item of Tamil bràhman women and children there has been a decrease on the present occasion. But the total quantity of gold was smaller than on the former, occasion. and the rates of distribution to the Nampùri and Canarese bràhmans and to the Paṇḍits have been considerably lowered. This, together with the decrease of influx of people from distant parts of India, owing to the sudden alteration of date, will account for the general decrease. The chief saving, however, was in the items of feast, the erection of sheds, and the travelling expenses of the great Nampùri chiefs, &c., which, owing to the coincidence of the great Murajapam, were almost *Nil.* The whole ascertained expense amounts to 155,427 Rs., and a few more unaudited items will probably swell the total to 160,000 Rs. in round numbers. The Hiranyagarb'ham ceremony, which must be performed likewise before the Maharajah's coronation, may cost about 140,000 Rs. Three lakhs of Rupees is doubtless a large sum in a small State like Travancore,

which has yet to undertake many important public works and extend the benefits of Education ; but it is not too large to be spent once in the lifetime of a Hindu Ruler, who has seldom been oblivious to the just wants of his people and never been misguided in the use of public money, in religious ceremonies the performance of which by the head of the State undoubtedly has the exultant sanction of the whole Hindu population in it.

In the plate appended the figures in the line marked A represent the Coins or Medals struck on the present occasion, and those in the line B show those of the last Tulábhàram.

A

B