

of St. Thomas, etc., and this was long accepted. The cross seemed to have been long forgotten, when lately Mr. Burnell turned his attention to these and other like relics in Southern India. He has shown the inscription to be *Pehlvi*, and probably of the 7th or 8th century. Mr. Fergusson considers the architectural character to be of the 9th. The interpretations of the Inscription as yet given are tentative and somewhat discrepant. Thus Mr. Burnell reads: "In punishment (?) by the cross (was) the suffering to this (one): (He) who is the true Christ and God above, and Guide for ever pure." Professor Haug: "Whoever believes in the Messiah, and in God above, and also in the Holy Ghost, is in the grace of Him who bore the pain of the Cross." Mr. Thomas reads the central part, between two small crosses, "-†- In the Name of Messiah -†-." See *Kircher, China Illustrata*, p. 55 *seqq.*; *De Couto*, u. s. (both of these have inaccurate representations of the cross); *Academy*, vol. v. (1874), p. 145, etc.; and Mr. Burnell's pamphlet "*On some Pahlavi Inscriptions in South India*." To his kindness I am indebted for the illustration (p. 351).

[“E na quelle parte da tranqueira alem, do ryo de Malaca, em hum citio de Raya Mudiliar, que depois possuio Dona Helena Vessiva, entre os Mangueiraes cavando ao fundo quasi 2 braças, descobrirão hua -†- floreada de cobre pouco carcomido, da forma como de cavaleyro de Calatrava de 3 palmos de largo, e comprido sobre hua pedra de marmor, quadrada de largura e comprimento da ditta -†-, entra huas ruynas de hua caza sobterranea de tijolos como Ermida, e parece ser a -†- de algum christão de Meliapor, que veo em companhia de mercadores de Choromandel a Malaca.” (*Godinho de Eredia*, fol. 15.)—*MS. Note*.—H. Y.]

The etymology of the name *Mayiláppúr*, popular among the native Christians, is "Peacock-Town," and the peafowl are prominent in the old legend of St. Thomas. Polo gives it no name; Marignolli (*circa* 1350) calls it *Mirapolis*, the Catalan Map (1375) *Mirapor*; Conti (*circa* 1440) *Malepor*; Joseph of Cranganore (1500) *Milapar* (or *Milapor*); De Barros and Couto, *Meliapor*. Mr. Burnell thinks it was probably *Malai-ppuram*, "Mount-Town"; and the same as the Malifatan of the Mahomedan writers; the last point needs further enquiry.

NOTE 5.—Dr. Caldwell, speaking of the devil-worship of the Shanars of Tinnevely (an important part of Ma'bar), says: "Where they erect an image in imitation of their Brahman neighbours, the devil is generally of Brahmanical lineage. Such images generally accord with those monstrous figures with which all over India orthodox Hindus depict the enemies of their gods, or the terrific forms of Siva or Durga. They are generally made of earthenware, and *painted white to look horrible in Hindu eyes*." (*The Tinnevely Shanars*, Madras, 1849, p. 18.)

NOTE 6.—The use of the Yak's tail as a military ornament had nothing to do with the sanctity of the Brahmani ox, but is one of the Pan-Asiatic usages, of which there are so many. A vivid account of the extravagant profusion with which swaggering heroes in South India used those ornaments will be found in *P. della Valle*, II. 662.

CHAPTER XIX.

CONCERNING THE KINGDOM OF MUTFILI.

WHEN you leave Maabar and go about 1,000 miles in a northerly direction you come to the kingdom of MUTFILI. This was formerly under the rule of a King, and since his