

Durgá. The monthly bathing in her honour, spoken of by the author of the *Periplus*, is still continued, though now the pilgrims are few. Abulfeda speaks of *Rás Kumhāri* as the limit between Malabar and Ma'bar. *Kumāri* is the Tamul pronunciation of the Sanskrit word and probably *Comāri* was Polo's pronunciation.

At the beginning of the Portuguese era in India we hear of a small Kingdom of COMORI, the prince of which had succeeded to the kingdom of Kaulam. And this, as Dr. Caldwell points out, must have been the state which is now called Travancore. Kumari has been confounded by some of the Arabian Geographers, or their modern commentators, with *Kumār*, one of the regions supplying aloes-wood, and which was apparently *Khmer* or *Kamboja*. (*Caldwell's Drav. Grammar*, p. 67; *Gildem.* 185; *Ram.* I. 333.)

The cut that we give is, as far as I know, the first genuine view of Cape Comorin ever published.

[Mr. Talboys Wheeler, in his *History of India*, vol. iii. (p. 386), says of this tract :

“The region derives its name from a temple which was erected there in honour of Kumári, ‘the Virgin’; the infant babe who had been exchanged for Krishna, and ascended to heaven at the approach of Kansa.” And in a note :

“Colonel Yule identifies Kumári with Durgá. This is an error. The temple of Kumári was erected by Krishna Raja of Narsinga, a zealous patron of the Vaishnavas.”

Mr. Wheeler quotes Faria y Souza, who refers the object of worship to what is meant for this story (II. 394), but I presume from Mr. Wheeler's mention of the builder of the temple, which does not occur in the Portuguese history, that he has other information. The application of the Virgin title connected with the name of the place, may probably have varied with the ages, and, as there is no time to obtain other evidence, I have removed the words which identified the *existing temple* with that of Durgá. But my authority for identifying the *object of worship*, in whose honour the pilgrims bathe monthly at Cape Comorin, with Durgá, is the excellent one of Dr. Caldwell. (See his *Dravidian Grammar* as quoted in the passage above.) Krishna Raja of whom Mr. Wheeler speaks, reigned after the Portuguese were established in India, but it is not probable that the Krishna stories of that class were even known in the Peninsula (or perhaps anywhere else) in the time of the author of the *Periplus*, 1450 years before; and 'tis as little likely that the locality owed its name to Yasoda's Infant, as that it owed it to the Madonna in St. Francis Xavier's Church that overlooks the Cape.

Fra Paolino, in his unsatisfactory way (*Viaggio*, p. 68), speaks of Cape Comorin, “which the Indians call *Canyamuri*, *Virginis Promontorium*, or simply *Comari* or *Cumari* ‘a Virgin,’ because they pretend that anciently the goddess *Comari* ‘the Damsel,’ who is the Indian Diana or Hecate, used to bathe” etc. However, we can discover from his book elsewhere (see pp. 79, 285) that by the Indian Diana he means *Párvatí*, *i.e.* Durgá.

Lassen at first* identified the Kumári of the Cape with *Párvatí*; but afterwards connected the name with a story in the Mahábhárata about certain *Apsarases* changed into Crocodiles.† On the whole there does not seem sufficient ground to deny that *Párvatí* was the *original* object of worship at Kumári, though the name may have lent itself to various legends.]

NOTE 2.—I have not been able to ascertain with any precision what animal is meant by *Gat-paul*. The term occurs again, coupled with monkeys as here, at p. 240 of the Geog. Text, where, speaking of Abyssinia, it is said: “*Il ont gat paulz et autre gat-maimon si divisez*,” etc. *Gatto maimone*, for an ape of some kind, is common in old Italian, the latter part of the term, from the Pers. *Maimún*, being

* *Ind. Alt.* 1st ed. I. 158.

† *Id.* 564; and 2nd ed. I. 193.