

**WESLEYAN JUVENILE OFFERING:
A MISCELLANY OF MISSIONARY
INFORMATION FOR YOUNG
PERSONS. VOL. XXI. FOR THE
YEAR 1864**

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WESLEYAN METHODIST MISSIONARY SOCIETY

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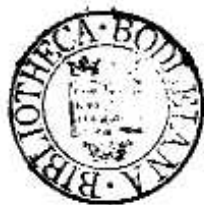
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FOR YOUNG PERSONS.

VOL. XXI.
FOR THE YEAR 1864.



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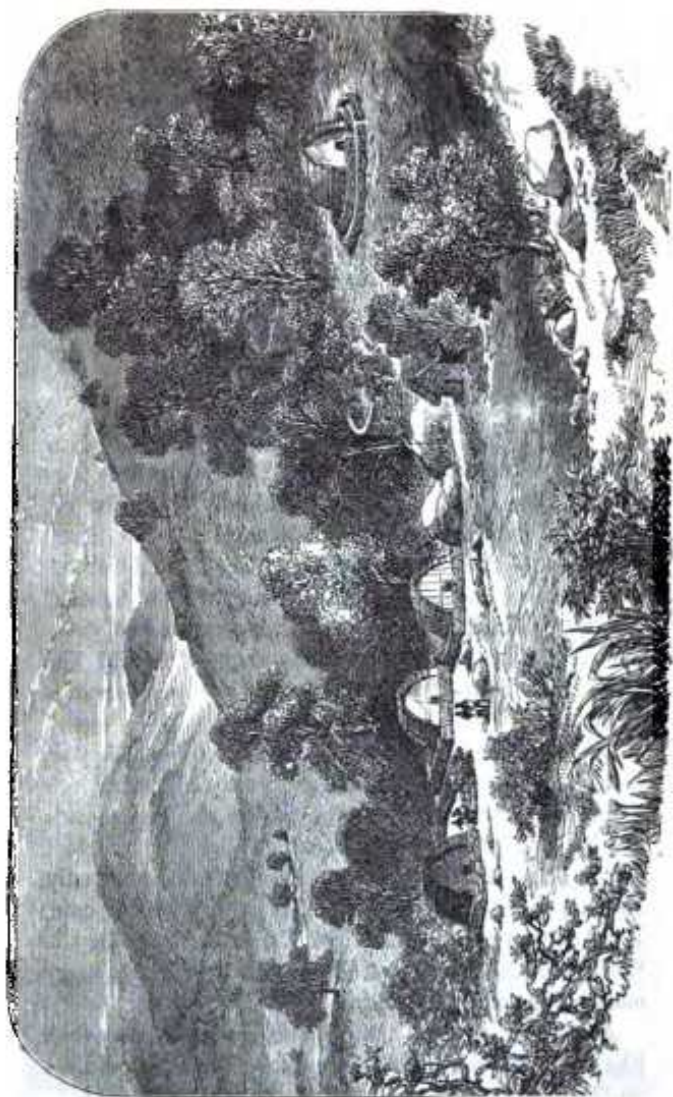


W. M. WATTS, CROWN COURT, TEMPLE PAR-

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A TODA VILLAGE IN THE NELLCHERRY HILLS.

THE
WESLEYAN JUVENILE OFFERING.

—•••••—
CONVERSATION BETWEEN MAMMA
AND HER LITTLE GIRL

RESPECTING THE "TODAS," THE OLDEST TRIBE
INHABITING THE NEILGHERRIES (BLUE MOUNTAINS).

Kathy.—Mamma, what kind of people are those who came selling honeycomb this morning? They are not like any I ever saw anywhere but here.

Mamma.—They are "Todas" or "Toddavaroo." The man and woman that you saw came from a "mund" or village, which we took sister Emily to see last year.

K.—O mamma, will you take me? I should like to see their houses, which Emily said were such strange places.

M.—The walk, my dear, would be too long for you, and you would not be able to cross the ravine, nor climb the rocks which lie in the way. The munds are in very secluded places, which the people select chiefly on account of grass for their buffaloes, the only animals they keep. If you will bring my writing-case, I will show you a sketch which Uncle H. made for the "Juvenile Offering," and which will give you a very correct idea of a Toda mund.

K.—What strange little houses, mamma! they look like large barrels cut in halves along the sides, and set on the ground. How do the people go in and out?

M.—They have to creep in and out through the little door which you see at the end, which is not more than thirty inches in height and twenty-four inches in breadth. The houses themselves are not very large for a family to live in: they are not more than twelve feet long and eight feet broad; and at the highest part, just in the middle, are about seven feet high. The roof is of thatch, very neatly put on, and supported by a half-circular frame-work. Along the sides and at the ends are placed thick, rough planks of wood. There are no windows or chimneys, so that the poor people must find it very dark and smoky.

K.—I am glad, mamma, that I do not live in such a house. Did you go in and see the inside?

M.—No, my dear, but Uncle H. once did, I suppose he must have crept in like a Toda. I stooped down, and looked into one of the houacs. On one side a few stones were placed on the ground for a fire-place; on the other side was a raised place built of mud, on which lay a girl, rolled up in a cloth, sleeping; wood was piled up at the further end; and a few chatties, some of brass and some of clay, with two or three bamboo measures, seemed to be all their household furniture.

K.—Mamma, I see only five houses: what a small village it must be.

M.—Yes, seldom more than three or four families reside in one village. The three houses near each other are the dwellings; the one unlike the others in shape is a shed for the buffaloes; and the one in the distance, on the right hand, is the sacred house, into which only the priest is allowed to enter.

K.—What idol do they worship, mamma?

M.—They say they do not worship any idol; and when papa once looked into one of their sacred houses