Cemetery (Archive Works)

Research Part 1

Carlos Casas

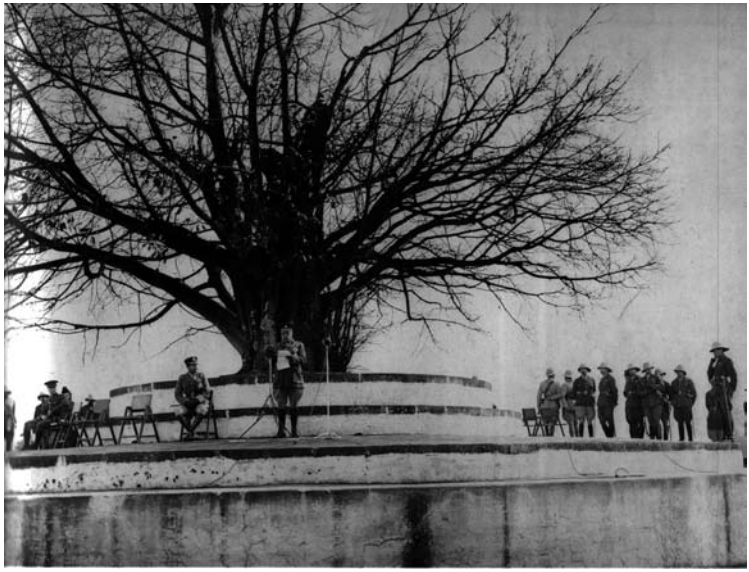
Cemetery (Archive Works)
Research Part 1

The narratives

Nepal History
1900-1947

The times and life of
Maharajah Jodha Shumshere

Maharajah Jodha Shumshere
1932



London. June. 1908

Maharajah Jodha Shumshere
Announces his dimission
and leaves to live as a Sanyasi.
He travels to Ridi with his
elephant.

Jodha Shumshere
as Sanyasi in Ridi.

Cemetery (Archive Works)
Research

Thirteen years among the Wild Beats of India

Their haunts and habits from personal observation with an account of the modes of capturing and taming elephants.

G.P. Sanderson

1879

The Dodday Gowdan Parliah Gorge.

THIRTEEN YEARS

AMONG THE

WILD BEASTS OF INDIA:

THEIR HAUNTS AND HABITS FROM PERSONAL OBSERVATION;
WITH AN ACCOUNT OF THE MODES OF CAPTURING
AND TAMING ELEPHANTS.

BY

G. P. SANDERSON,
ACTING IN CHARGE OF THE ARCHIEPISCOPAL ELEPHANTS
CATHERINE MONASTERY IN BENGAL.

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SECOND EDITION.

LONDON:
Wm. H. ALLEN & CO., 13 WATERLOO PLACE, S.W.
Publishers to the India Office.
1878.

Watching for their return to a "*kill*," or at pools where they are known to drink, is the method chiefly practised by native shikaries.

Poison, spring-guns, pitfalls, and traps are also brought into play, generally where a man-eater is concerned.

I have had very little experience of beating in line with a large number of elephants; this method is hardly applicable to Southern India, where there are few savannahs of long grass as in Bengal, and where elephants are not so easily obtained.

In shooting either with elephants or beaters, it is essential that the sportsman or some of his men should know the ground well, and the tiger's usual paths to and from the cover to be driven, and the adjacent covers. A tiger scarcely ever moves through very thick cover, preferring paths and comparatively open passages amongst the bushes; and in driving along a cover he almost invariably comes along the bank, very seldom down the bed. It is often of great assistance to have "dummies" of natives' clothes, hung here and there on conspicuous bushes, to guide the tiger, but these should be placed so that he may see them from some little distance and not come upon them suddenly, as in that case he may become alarmed and break away. In driving a ravine, a straight reach, and the point therein where the jungle is narrowest, should be selected by the sportsmen for his post. In bands, or where the ravine is tortuous, the tiger is likely to cut across a corner. No beat should be begun too near a tiger for fear of alarming him, and causing him to pass the sportsman too quickly for a good shot. Some tigers show almost as soon as the first shout of the beaters is heard, others will not leave the cover till the last moment. It is a good rule never to be off guard until the last man has left the cover, as should the tiger whilst coming along have detected the sportsman, he may be close, and let the beaters come very near before he breaks. Tigers and other animals display great intelligence in detecting the quarter from which real danger is to be apprehended, and will break back through a line of shouting beaters to avoid the silent sportsman they may have detected ahead.

I had particular facilities for enjoying the sport of tiger-shooting on Rod, or from tours, at Mudoy. My men were thoroughly up to the habits of the game, and we knew every inch of the covers. There is little danger in this sport if the tiger is not turned back by being fired at from in front. When alongside or past the sportsman he generally dashes ahead if wounded, but if fired at the instant he shows himself he may turn back. Beaters should be ordered to move together as soon as a shot is fired, and to leave the cover in a body. I used an old bugle for signals, a blast from which meant danger. If it was not sounded when a shot was fired my men knew all

Mooga Elephant

is generally speedy; the heavier Kumeriah is usually slow and steady in his pace.

The illustration of a Moorga is from a photograph of one captured in the same herd with the above-mentioned Kumeriah, and presents all the characteristic points of its class.

The temper of Kumeriahs, both male and female, is generally as superior to that of the Moorga as their physical conformation. Though gentleness and submissiveness are characteristics of all elephants, the Kumeriah possesses these qualities, and equanimity, docility, and courage in a high degree. The Moorga's ill-favoured look frequently bespeaks the savageness and sullenness of his temperament. His want of courage, and consequently, apprehensive nature, often lead to his being dangerous through his fear. He may strike at a stranger, or injure his own attendants when overcome with fear, while the Kumeriah, through his superior courage, is esteemed. As a serious hurt is usually dug in over the foot by kick or bite, as pre-managed elephants are the animals which are least trustworthy.

The elephant is said to be subject to albinism. I have never myself seen a really white one, nor have any of the experienced native hunters whom I have met. There is at present in his Highness the Maharajah of Mysore's stables a young tusker, captured twelve years ago, which is of a somewhat light colour, both as to his skin and hair, and his eyes are light blue. Amongst those I captured in Mysore, in 1874, was a calf of a very light shade, somewhat of a dirty cream colour; ordinary calves are quite black. Regarding the white elephants of which we read in forming the most cherished possessions of the King of Ava, I am unable to give any information. I have never heard of any trustworthy European writer's having seen them.

Red ties in any elephant is a thing almost unknown. Native attach but importance thus we do to the temper of elephants; all can be managed by some means, and the possession of an unruly animal, if of good figure, is sometimes regarded as rather desirable than otherwise.

No male elephant can work high work without good tusks; the longer and heavier they are the more in their possessor valued; but they must be of good shape, curving upwards like the mouldboard of a ruffle, and diverging gracefully from each other. Tuskers are far more valuable for work than females, not only from their greater strength, but from the good use they make of their tusks in turning and carrying logs, &c. A tusker, if given the end of a rope to pull, gets it over one tusk, and holding the end between his teeth, can move a weight with this purchase which a female with only the field with her tusks would be unable to move. Tusks usually require cutting once a year; the elephant is made to

nature disturbs to be encountered in so wild a country. The local men had all been there before, but no Europeans, as the former Khedduk Superintendents seldom went beyond Rangamatia, the more advanced outlined outpost in that direction. As to the maps available, the chief points and general lie of the country only had been settled by triangulation. Regarding details it was stated, "Nearly all the hills in this district are covered with impenetrable jungle; the subordinate streams and hill-features have therefore been sketched."

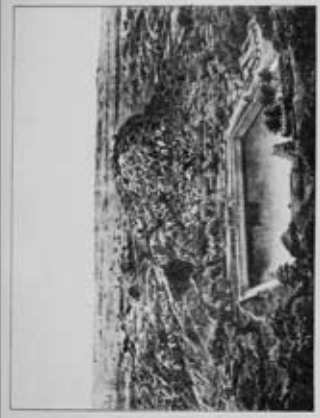
I was determined to explore the country in person, as the choice of being lost into a new field is one seldom to be had nowadays, and is certainly not to be neglected; and the inability to obtain any exact account of what was before us added considerably to the pleasure of the expedition from my point of view. All accounts agreed as to the Chengree and Mysree being accessible to small dug-out boats nearly to their sources, some two hundred miles from Chittagong following their courses; and on this account of travel I arranged our provisioning. The boats, or canoes, used for conveying the rice, salt fish, &c., required for the jungle, were procured in Chittagong, and carried about seven hundredweights each. They draw eight inches of water when loaded, and could be dragged over shallows and fallen trees conveniently. I engaged sixty men with three men to each, at 24 rupees each boat and crew per mensem, and five rupees to the men. The flotilla proceeded up the Kumbulu to Rangamatia, the frontier police station. I visited this place, making a pleasant trip in a small pulla-canoe obligingly placed at my disposal by the Commissioner of Chittagong, and arranged a depôt there, and had it stocked with two months' provisions. I placed this under a European named Wilson, a clerk in my office. He remained at the Rangamatia depôt during our trip into the wilds beyond, and carried out the very arduous duty of keeping up daily provisions, and maintaining communications, most satisfactorily. The amount of provisions required for the two Khedduk parties and twelve elephants' attendants was a little over seventeen hundredweights per diem, so that the commissariat arrangements required no little attention and forethought.

The two parties did not recommend that the hunting parties should proceed to their ground by the same course as the stores—the stores—but proposed that we should march across the hills from Chittagong until we crossed the Chengree, where our party might await the arrival of boats from Rangamatia, and work in the valley of the Chengree, while the other crossed the watershed into the Mysree valley, to be similarly supplied by boats up the Mysree. Having ascertained that a place called Rajamba-

that a lofty, towering rock has been cut away, leaving the figure; and it appears that the whole cement of the hill has been levelled by incalculable labour, in front the plateau on which the image and its surrounding wall and sacred buildings stand. The foot of the rock at the foot of the figure is cut away, so that the image appears to stand upon a lower floor. On each side, near the feet, the rock is so cut to resemble wide-out hills, with curved serpents emerging from their pillows. Though the image is certainly, probably two thousand years old (the ancient inscriptions on the rock at its feet cannot be deciphered with certainty at the present day), its surface has undergone no change, and it appears as if just fresh from the hands of the sculptor. The face has the same expression generally seen in Buddhist statues; the hair is curled in short spiral singlets all over the head; while the thick lips and long ears give the impression of an Egyptian physiognomy. Could a model of this expressive contrasting to the more or set and calmness of long departed ages be erected in England it would divert Cleopatra's Needle into insignificance, and would truly astonish the natives around the Palace Entombment.

We arrived at Sheikhs Bahgdis about midnight, having been pleased across many miles of wild open country by successive village villages, or settlements. The village was swept in character as we were enough to allow main street. We dismounted and left our guides here, in charge of their persons, and proceeded with the reader and guides, who carried our bedding and provisions, to the building in the centre of the south side of the town, and which is seen in the illustration (from a photograph taken by my friend Irving the Scholar). This building, it will be observed, is open on the side facing the bank; it is supported by a pillar, and the roof is supported by massive granite pillars. Here we intended to sleep till morning.

The whole scene was bathed in a flood of soft light from a full moon, and the contrast between the bold and flowing masses of granite, and the grim shadowing chest of water between them, was effective and engaging. As I walked along behind our guide, hoping to enjoy the scene fully, I was startled by a low jarring roar in the rocks just above me. It was repeated five or six times in succession, beginning low and swelling into a harsh grating note, somewhat like that caused by a pump, but still not drive, but much louder. It reverberated across the silent vast, and was echoed from the opposite hill. I stood it next to stand by some wild animal of the dangerous order, and on joining my friend he told me that the guides said there were several panthers frequenting the caves in the hills. This was exciting news to me and gave a double interest to the locality. Now I longed to be able to converse in Cantonese that I might



Grand Pillar of Thebes Bahgdis

direction, and I saw that we were discovered to his fine sense of smell. We had been standing silently behind a thin bamboo clump, watching him, and when I first saw that he had winded us, I instinct to might take himself off. But his frenzy quite overcome all fear for the moment; forward went his ears and up went his tail, in a way which no one who has once seen the signal in a wild elephant can mistake the significance of, and in the same instant he wheeled round with astonishing quickness, getting at once into full speed, and bore straight down upon us. The bamboos by which we were partly hidden were useless as cover, and would have prevented a clear shot as I stepped out into open ground the instant the elephant commenced his charge. I gave a shout in the hope of stopping him, which failed. I had my No. 4 double cannon-lock loaded with 10 drams in hand.

I fired when the elephant was about nine yards distant, aiming into his curled trunk about one foot below the hard bump between the eyes, as his head was held very high, and this allowance had to be made for his elevation. I felt confident of the shot, but made a grand mistake in not giving him both barrels; it was useless to remove the left as I did at such close quarters, and I deserved more than what followed for doing so. The smoke from the 10 drams obscured the elephant, and I stepped quickly to see where he lay. Good heavens! he had not been even checked, and was upon me! There was no time to step right or left. His tusks came through the smoke (his head being now held low) like the cow-catchers of a locomotive, and I had just time to fall flat to avoid being hooked along in front of him. I fell a little to the right; the next instant down came his ponderous fore-foot within a few inches of my left thigh, and I should have been trodden on had I not been quick enough, when I saw the fore-foot coming to draw my leg from the prostrate position in which I fell. As the elephant rushed over me he disturbed shortly, which showed his trunk was uncoiled; and his head also being held low instead of in charging position, I inferred rightly that he was in full flight. Had he stopped I should have been caught, but the heavy bullet had taken all the fighting out of him. Jeffer had been disposed of by a mouthing bamboo, and was now lying absent in the elephant's rear; fortunately, however, the beast held on. I was covered with blood from the wound inflicted by his late antagonist (in his left side); even my hair was matted together when the blood became dry. The mahout had jumped into the deep and precipitous nullah to our left at the commencement of hostilities.

How it was that I did not big the elephant I cannot tell. Probably I went a little high, but even then the shock should have stopped him. He was, I believe, unable to pull up, being on a gentle incline and at full speed, though

A Narrow Escape

agreed in accepting Dr Sclater's view, based upon the most reliable evidence — namely, that the panther and leopard are mere varieties of the same species. Though they differ greatly in size, the former attaining in exceptional cases, almost to the dimensions of a small tiger, while the latter is frequently, when full grown, under fifty pounds in weight—in fact, not larger than our large bulldogs—there is not even natural distinction between the two animals that exists between horse and pony, or large dogs and little ones. Their habits and haunts are almost identical, each divergence so more being due mainly to the relative power of the two animals. Thus, where the panther attacks cattle and even the smaller animals, and large deer, the leopard is content with pigs, dogs and even birds; and in the forest it preys upon practically hares and small small game. Much of the confusion that has arisen regarding panthers and leopards has undoubtedly been caused by the fact that adult animals are found, varying in size as much as do the Grey-hound and the child's pony, or the mastiff and terrier. As there are also various shades of colour amongst them, the question has puzzled many who have not had opportunities of examining numerous specimens of both animals. The following distinctions, compiled chiefly from *Dr Sclater's Memoirs*, will, I trust, assist the inexperienced spectator to a correct classification of such animals of the two varieties as he may shoot.

The panther (*Felis pardus*) varies in size from six to eight feet from nose to tip of tail. Ground colour generally pale fulvous yellow, or rufous brown, with dark spots grouped in rosettes, except on the spine and towards the extremities, where they are distinct black marks. Fur short and close. The ground colour is lighter in old than in young animals.

The leopard (*Felis leopardus*) varies greatly in size, but probably never exceeds six feet in length from nose to tip of tail. Some individuals are little larger than a large tom-cat. The leopard is stouter in proportion to its size than the panther, and the skull is rounder. The spots are more crowded, and the fur is longer and lower than in the another.

A variety of the leopard probably black all over, in which the spots show but indistinctly in still darker marks, is not altogether uncommon in Mysore and other parts of India, and is less rare in certain localities in the Malay peninsula and Java. In Mysore it is most found out of forest-tracts. In its habit of confining itself entirely to heavy forest it differs somewhat from the common leopard. I have never seen the animal in its wild state, but I have seen two nearly full-grown ones in captivity, and more than one skin. The two I saw are now alive in England and are apparently cubs of one litter. This circumstance would seem to militate against the view

of Mysore had been reluctant to sanction the expenditure required for the attempt. The proposals originated entirely with me. I had been soliciting permission to make a trial for the past eight months, and it was only granted when the season for finding elephants in ground where it would be profitable to catch them—June to December—was far advanced. However, when I did get permission, I commenced the work with the hearty support of an officer of high influence in the province, a keen and experienced sportsman, and who warmly assisted my scheme. The Amildar, or head native official of the district, was an able and energetic person, and obtained for me the willing co-operation of the people required for carrying out the works I decided upon.

My first step at Chinnaj Naggar was to send for my old sporting friends, the Mudaliyars, whom I questioned about the number of elephants in the jungles, their principal haunts and routes, and other particulars. I had not met these men for more than two years, when we used to hunt together; and though they were not very close, I could almost have hugged them with pleasure at getting back to them and my old hunting-grounds; while, as I had always behaved well to them, they were delighted, and protested themselves in a body, declaring I was their father and mother, and that they had been as children bereft since I left them! I gave them in good spirits by asking about each little grievance as Indian villagers generally imagine their lives, regarding their lands, taxes, or both, and promised them that the Amildar would pay particular attention to anything that they had to represent if they rendered effective assistance in elephant-catching.

Next day I moved camp to Molley, and occupied the hours between sunrise and sunset in tramping the jungles and examining places that seemed likely to afford facilities for encumbering elephants. I knew the whole neighbourhood well, so was able to decide upon a certain fort, marked A on plan, on the Mudaliyar river, at which to make an attempt. The river was here about twenty yards wide, but ordinarily with only a narrow and shallow stream flowing over its clean gravelly bed. In the rainy months heavy but short-lived floods sometimes rose twenty feet in a few hours. Wild elephants crossing from the east to its west bank used this and two other fords (the banks were not practicable except at these places), marked X, X on plan. They also returned by the same routes. Where on the west side of the river it was their custom to rest, shelter in covers D or E, and we calculated that by stopping the two fords (X, X) we could drive a herd out of D or E across by fort A, which was indeed their favourite route.

Upon these considerations I marked out a Khedah at A, on the east

have a thorough knowledge of the structure of the head, and of the position of the animal's brain. To gain this he should examine a skull sawn vertically into halves, and, if possible, compare it with a living elephant's head; these steps will fix the prominent internal and external points in his mind.

Internally (fig. 1), it will be seen that the cranium consists of light cellular bone of very open construction. The walls between the cells are as thin as notepaper. The cells differ in size; the largest has a capacity of about two wine-glasses. There are no powerful bones, except one knob in front; a walking-stick may almost be driven through an elephant's skull from the sides. The only vital portion of the head is the brain; this lies low and far back. In a very large male elephant, say nine and a half feet at shoulder, its extreme length horizontally is twelve inches, and vertically six inches. Its shape is somewhat oval.

It will be evident, on an examination of the skull, that if the brain be armed by a shot, no harm will be done to the animal, as there are no other vital organs, such as large blood-vessels, &c., situated in the head. It thus happens that, in head-shots, if the elephant is not dropped on the spot he is very rarely bagged at all. A shot that goes through his skull into his neck without touching his brain may kill him, but it will take time. I have never recovered any elephant that has left the spot with a head-shot. The blood-trail for a few yards is generally very thick, but it often ceases as suddenly as it is at first copious. Elephants are sometimes flooded by the concussion of a shot, if the ball passes very close to the brain; large balls frequently effect this. No time should be lost in finishing a flooded elephant, or he will certainly make his escape. Many cases have occurred of elephants which have been regarded as dead suddenly recovering themselves and making off.

The three chief shots at the elephant's brain are: the front (or forehead) shot; the side (or temple) shot; and the rear (or behind the ear) shot. The illustrations of heads in different positions will assist to explain them.

Should the sportsman and the elephant be standing on tolerably level ground, and the elephant be facing the sportsman with its head in its natural position, a shot in the centre of the forehead towards the top of the bump at the base of the trunk, and about three inches higher than a line drawn between the eyes, will be instantly fatal. (Fig. 2.)

Should the sportsman be to one side of the elephant, at right angles to it, a shot directly into the ear-hole, in a line to pass through the opposite rut, or anywhere within the black space indicated in fig. 2, will be instantly fatal. To obtain the indicated space, draw lines from the top and butt of

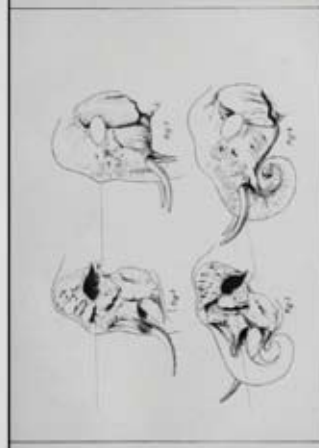


Diagram showing the position of the Elephant Brain.

The Man-eater Tiger.

eater's advance, and a tiger had never hitherto been heard of near the village. This attack was therefore the more unlooked for and terrifying to the villagers.

Immediately breakfast was over and an elephant ready I started and soon reached Dasarampoor. The attack had been most daring. At one end of the single street of the village stood a shady tree, round the base of which a raised terrace of stones and earth had been built as a public seat; within ten yards of this tree the houses began. From the marks we saw that the tigress had crouched upon this raised terrace, from which she commanded a view of the street. The nearest house on one side was occupied by an old woman, the one opposite by her married daughter. The old woman, it appeared, sometimes slept in her own house, sometimes at her daughter's. The night before she had been going to her daughter's, and as she crossed the street, only a few feet wide, the tigress with one silent bound seized and carried her off. No one heard any noise, and the poor old creature was not missed till morning.

When I arrived the son-in-law came forward, and with the other villagers gave an account of the mishap. The son-in-law's grief was really painful to witness; and when he told me how all his efforts to find any trace of his mother-in-law had been unsuccessful, he gave way to the most poignant outbursts. Now, knowing pretty well how little store is placed upon an old woman in India, I could not but regard this display of feeling by the fat young son-in-law as rather strange. A mother-in-law is not usually so highly esteemed (amongst natives) that her loss is deemed an irreparable calamity; and when I further noted that the afflicted youth could only give a shaky account of his exertions in looking for the body, I thought something was wrong, and had him taken along with us.

The tigress had gone towards the river; and though cattle and people had been over the fields, and it was now afternoon, the sun hot, and a strong wind blowing clouds of dust about, the trackers carried on the trail very already, and pointed out that several footmarks had followed it before us, for which the prostrated son-in-law found some difficulty in accounting. After passing through a field of standing rice in which the broad trail was very distinct, and where in the soft mud we got a fair impression of the tigress's pugs, and through some bushes where strips of the woman's blue cotton cloth were hanging, we came to a cocoa-nut garden near the river, and here, amongst some aloe-bushes, we missed the drag. There was a place which looked as if the tigress had lain down, probably to eat, as there were marks of blood; but there were no remains, and her trail continued across the river, whither we followed.

that a lofty, towering rock has been cut away, leaving the figure; and it appears that the whole element of the hill has been levelled by incalculable labour, to form the plateau on which the image and its surrounding wall and sacred buildings stand. The face of the rock at the foot of the figure is not crazy, as that the image appears to stand upon a base-flower. On each side, near the feet, the rock is worn to resemble wild-ass kills, with curved serpents emerging from their palisades. Though the image is colossal—, probably two thousand years old (the earliest inscriptions on the rock at its feet cannot be deciphered with certainty at the present day), its surface has undergone no change, and it appears as if just fresh from the hands of the sculptor. The face has the same expression generally seen in Buddhist statues; the hair is curled in short spiral ringlets all over the head; while the thick lips and long ears give the impression of an Egyptian physiognomy in the statue. Could a model of this expressive sculpture be the story of art and culture of long-forgotten ages be erected in England it would dwarf Cleopatra's Needle into insignificance, and would truly astonish the million around the Palace Pantaloonery.

We arrived at Mattoma Subajah about midnight, having been piloted across many miles of wild open country by successive village headmen or watchmen. The village was swept in disorder as we rode through to allow main street. We dismounted and left our poney-boys, in charge of their ponies, and proceeded with the cudder and pariah, who carried our bedding and provisions, to the building in the centre of the south side of the town, and which is seen in the illustration (from a photograph taken by my friend) facing the beholder. This building, it will be observed, is open on the side facing the road; it is composed of hewn granite, and the roof is supported by massive granite pillars. Here we intended to stop till morning.

The whole scene was bathed in a flood of soft light from a full moon, and the contrast between the cold and frowning masses of granite, and the pure shimmering sheet of water between them, was effective and engaging. As I walked along behind our pretty Begumy to enjoy the scene *fully*, I was startled by a low jarring growl in the rocks just above me. It was repeated five or six times in succession, beginning low and swelling into a harsh grating note, somewhat like that caused by a pump that will not draw, but much louder. It reverberated across the silent vale, and was re-echoed from the opposite hill. I never it more, be caused by some wild animal of the dangerous order and on joining my friend he told me that the guards and there were several panthers frequenting the caves in the hill. This was exciting news to me and gave a double interest to the locality. Now I longed to be able to converse in Canarese that I might

Granite Pillars at Mattoma Subajah

like the wind of a night: this is an essential point of difference between them and the Hindoo people of the open country. Still the Kurrabas have no separate language, but talk Canarese with a peculiar intonation. They worship jungle-spirits, elephants, tigers, certain trees, &c. A peculiar difference between them and the wild tribe of the Billiga-rangan hills—the Shillagas—is, that the Kurrabas eat the flesh of the bison, whilst a Shillaga will not even touch the dead animal. Eating the flesh of the cow being abhorrent to the Hindoos, it would appear that the Kurrabas belong to the earliest races of Southern India, distinct from the Aryan or Dravidian people who conquered the country from the north, and probably brought the cow-worship with them.

I always collected a number of these poor aborigines in my camp on my shooting expeditions, and though all of them were not engaged in tracking, I had the pleasure of their society when the day's work was over. There was rice, curry-stuff, tobacco, and a lot of grog at night for each, of which they much approved. Amongst the Kurrabas at Kikanakoti was one old man, their *Pujaree*,* or hereditary priest and head-man. This ancient of the woods held the rather extraordinary but convenient idea in a chicken, that, in virtue of his sacred office, he could not be killed by a wild elephant, and he would lead the way after a wounded or sulky-disposed one where the other Kurrabas were reluctant to go. I did not attempt to persuade him from his convictions, but always took care to support him with my heavy rifle, to prevent his being convinced of the fallacy of his views, and trampled into a pancake at the same moment. It is a remarkable fact that jungle-people are ordinarily more afraid of wild elephants than of any other animals. I have known many who had little fear of tigers, bears, or bison, and yet dreaded being called on to track elephants. This is from superstitious fear, but probably has its origin in the size and formidable appearance of, and the noise made by, elephants when running at large in their native wilds.

The Kikanakoti sages was well known to the Kurrabas by his long-nose and dark colour, and the upward curve of his chest tufts. He had also lost more than half his tail whilst fighting—a common mutilation amongst elephants. The day I arrived at Kikanakoti to hear him I dispatched two parties of Kurrabas to ascertain his whereabouts. In the evening they returned; the Pujaree's party had found recent marks at a pool, and had followed them till nowhere. The sages was then within half a mile of the same pool, and feeding towards it with the evident intention of drinking

* The illustration is a reproduction of a pencil sketch made on the spot by a friend, and is a true faithful portrait of old Pujaree.

Mr. Edward Frost

Cemetery (Archive Works)
Research Part 1

Nepal History
1900-1947

King George V Hunting visit to the
Teraï, Nepal 1911

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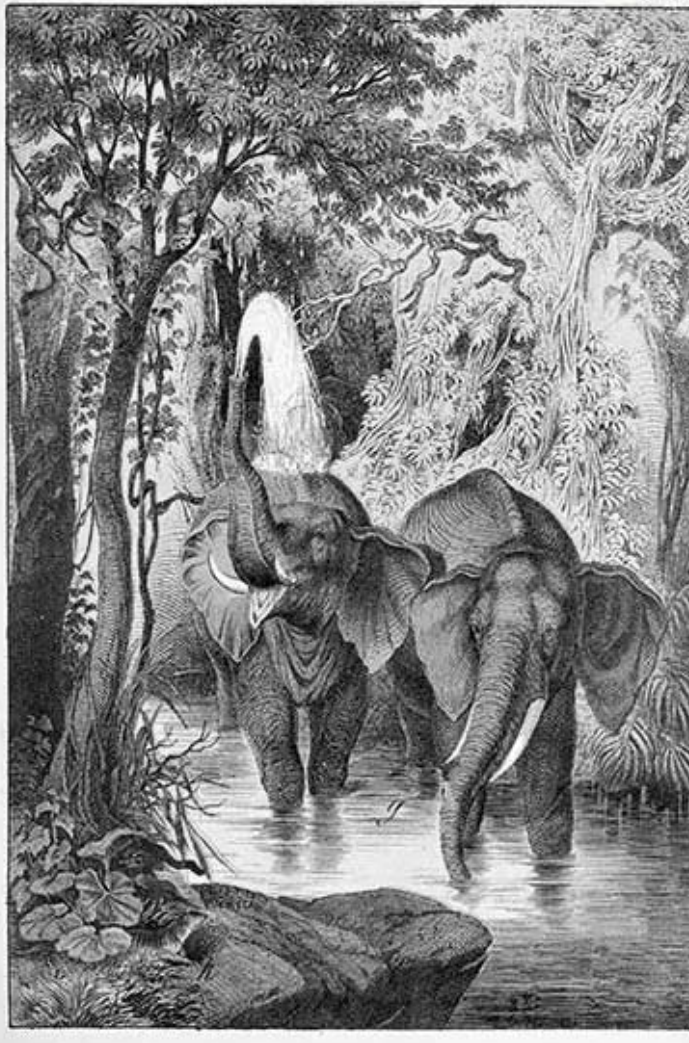
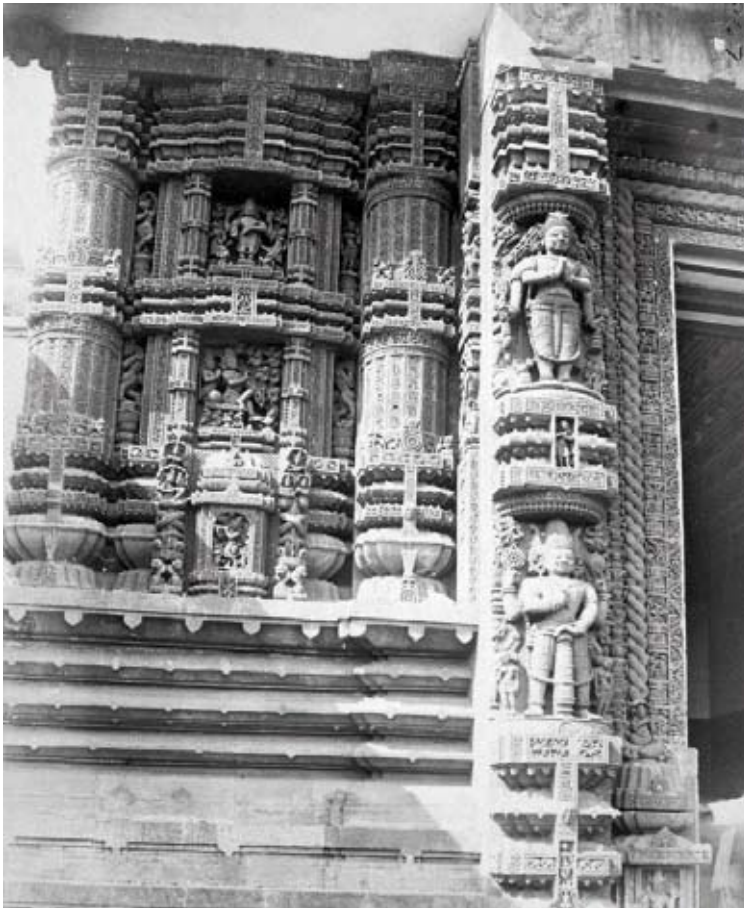
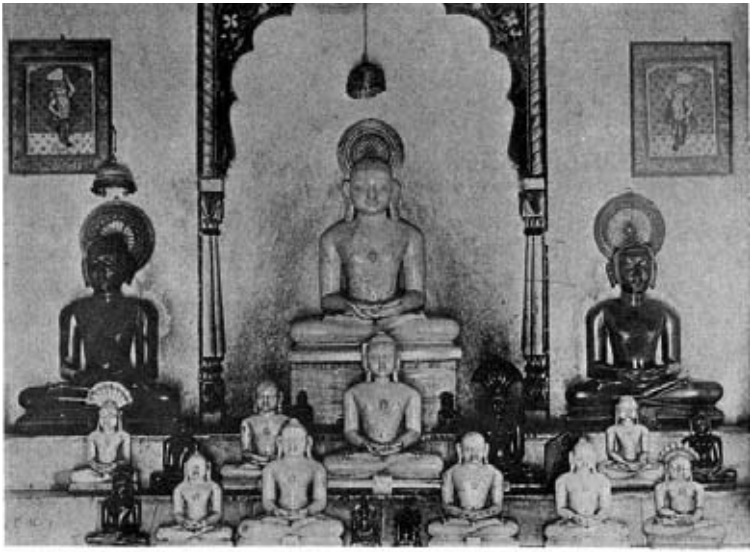


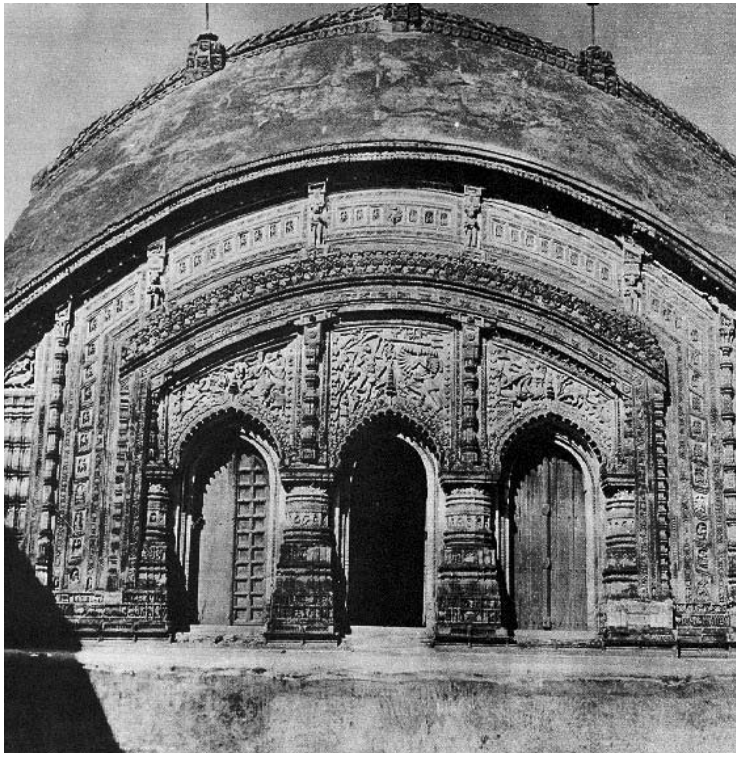
Cemetery (Archive Works)
Research Part 1

The Locations

Nepal/India







Cemetery (Archive Works)
Research Part 1

The Characters

Nepal/India

GOORUNG.

MILITARY TRIBE.

NIPAL.

(67)

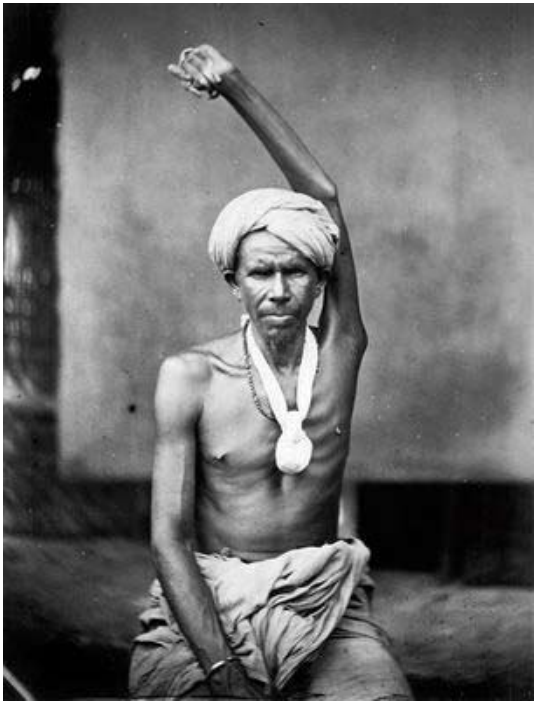
WUZEERUN.

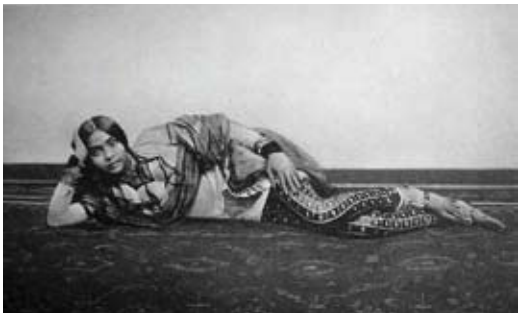
BAZAR WOMAN.

MAHOMEDAN.

SAHARUNPOOR.

(165)





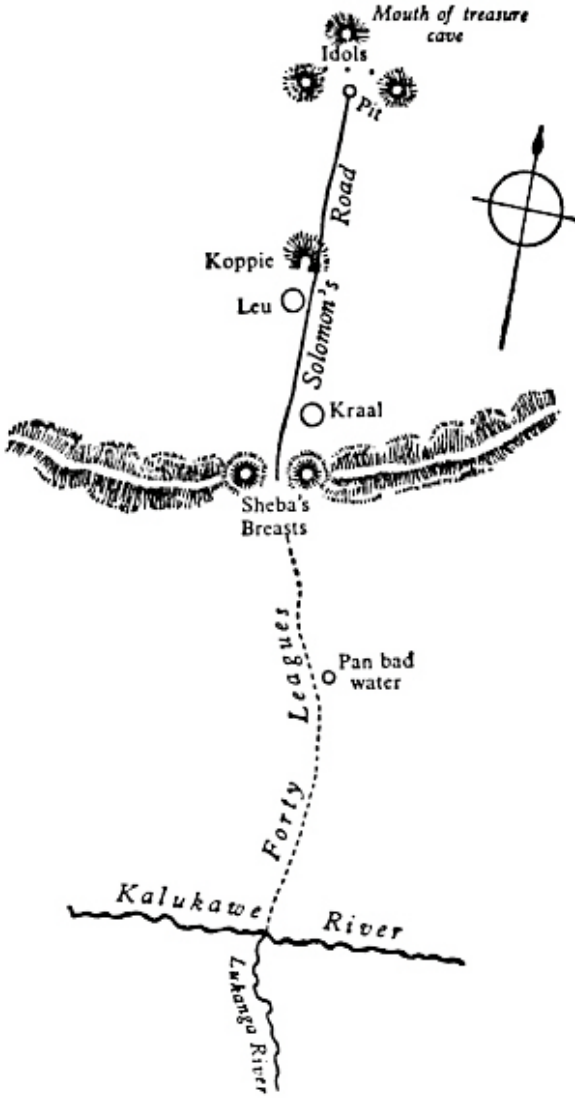
No. 18 - Dancing girls - Snake charmer's Dance - Jaipur

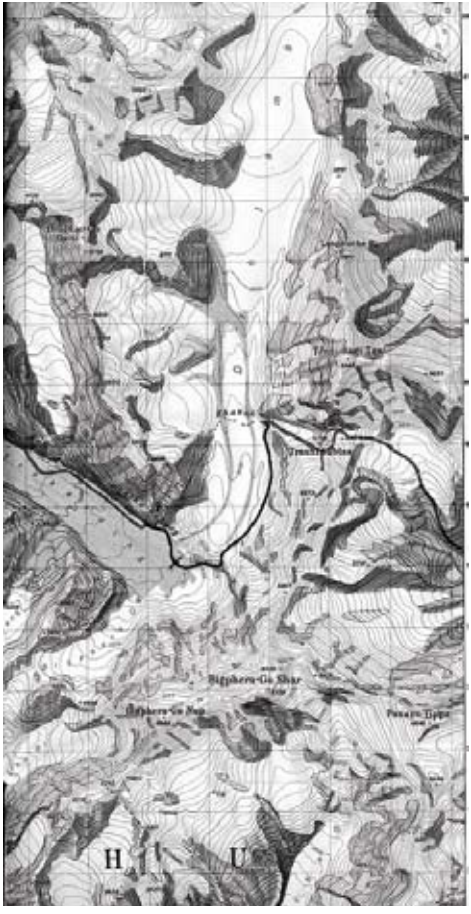
Cemetery (Archive Works)
Research Part 1

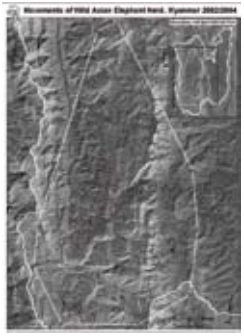
Parallel Imaginaries

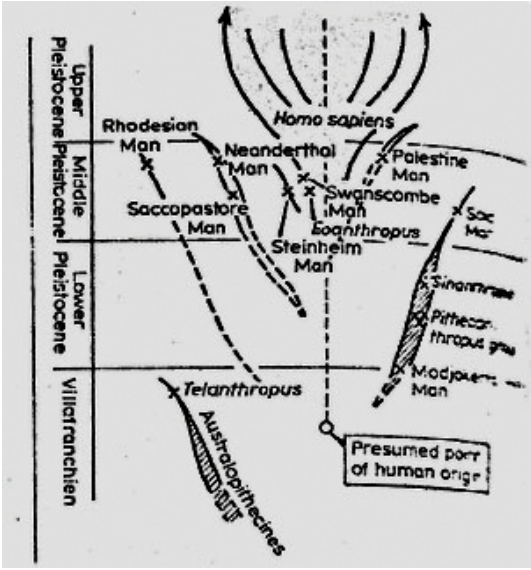
Lost Horizon

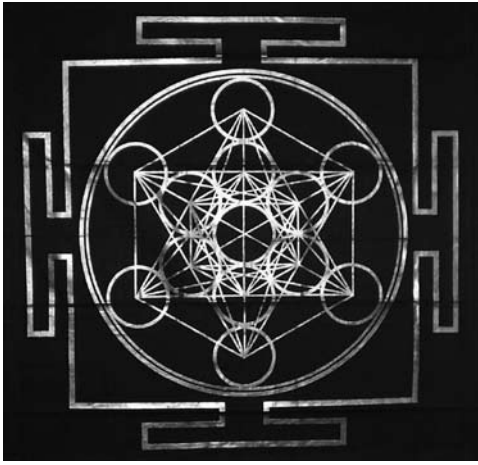
"I believe it because
I want to believe it"
Robert Conway

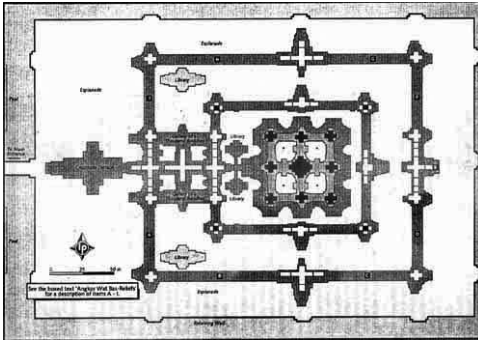

Mouth of treasure cave
Idols
Pit
Solomon's Road
Koppie
Leu
Kraal
Sheba's Breasts
Forty Leagues
Pan bad water
Kalukawe River
Lukangu River


H
U




Upper Pleistocene
Middle Pleistocene
Lower Pleistocene
Villafranchien
Homo sapiens
Rhodesian Man
Neanderthal Man
Palestine Man
Swanscombe Man
Saccopastore Man
Eoanthropus
Steinheim Man
Telanthropus
Australopithecines
Presumed point of human origin

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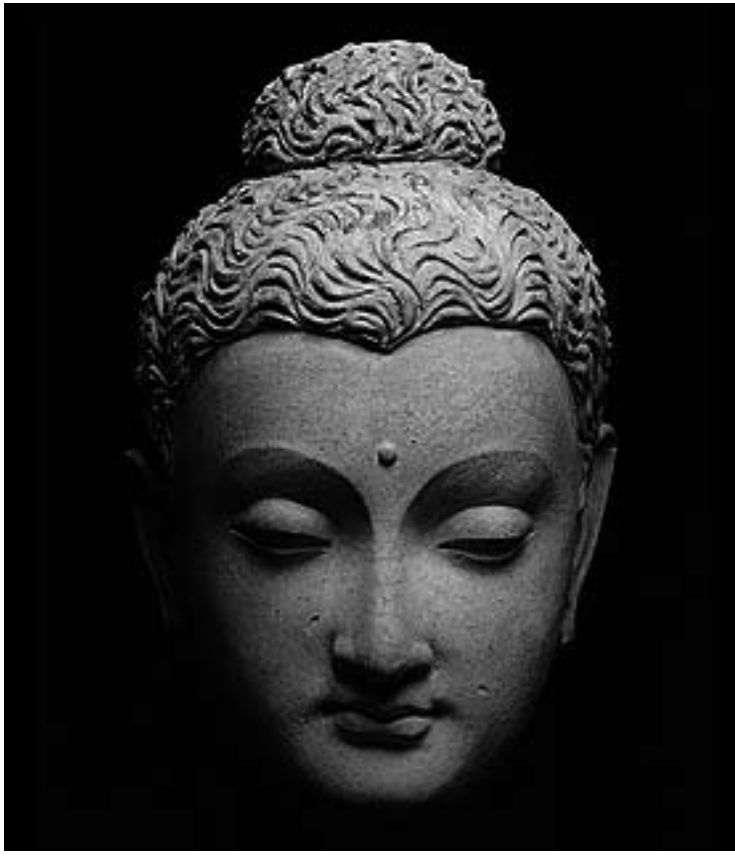

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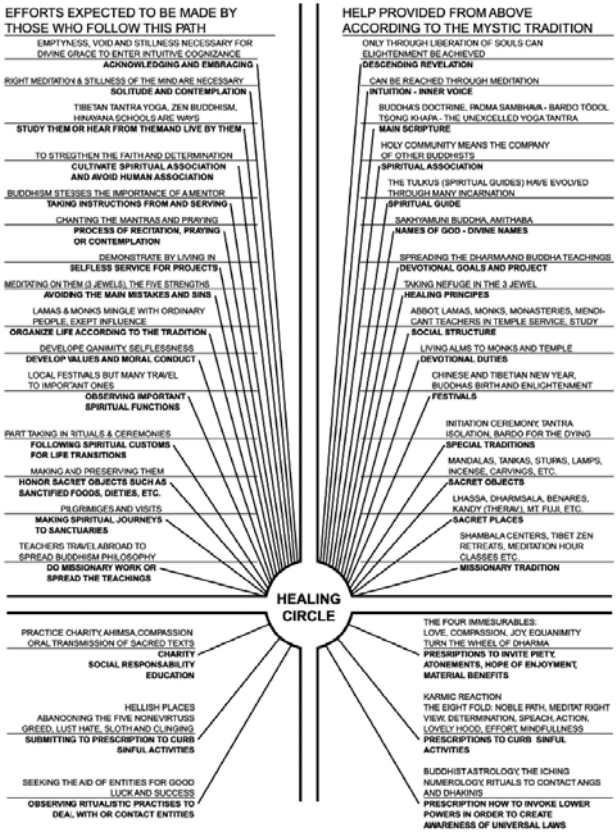
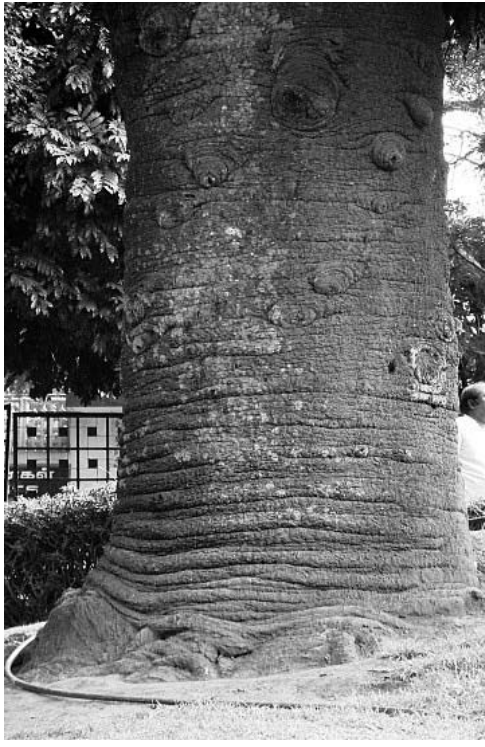
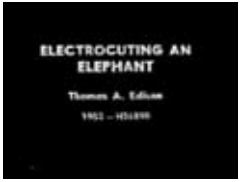
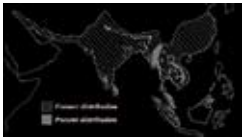
BUDDHISM

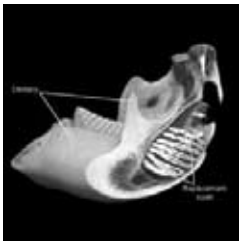

EFFORTS EXPECTED TO BE MADE BY THOSE WHO FOLLOW THIS PATH
EMPTYNESS, VOID AND STILLNESS NECESSARY FOR DIVINE GRACE TO ENTER INTUITIVE COGNIZANCE
ACKNOWLEDGING AND EMBRACING
RIGHT MEDITATION & STILLNESS OF THE MIND ARE NECESSARY
SOLITUDE AND CONTEMPLATION
TIBETAN TANTRA YOGA, ZEN BUDDHISM, HINAYANA SCHOOLS ARE WAYS
STUDY THEM OR HEAR FROM THEMAND LIVE BY THEM
TO STREGTHEN THE FAITH AND DETERMINATION
CULTIVATE SPIRITUAL ASSOCIATION AND AVOID HUMAN ASSOCIATION
BUDDHISM STESSES THE IMPORTANCE OF A MENTOR
TAKING INSTRUCTIONS FROM AND SERVING
CHANTING THE MANTRAS AND PRAYING
PROCESS OF RECITATION, PRAYING OR CONTEMPLATION
DEMONSTRATE BY LIVING IN
SELFLESS SERVICE FOR PROJECTS
MEDITATING ON THEM (3 JEWELS), THE FIVE STRENGTHS
AVOIDING THE MAIN MISTAKES AND SINS
LAMAS & MONKS MINGLE WITH ORDINARY PEOPLE, EXEPT INFLUENCE
ORGANIZE LIFE ACCORDING TO THE TRADITION
DEVELOPE QANIMITY, SELFLESSNESS
DEVELOP VALUES AND MORAL CONDUCT
LOCAL FESTIVALS BUT MANY TRAVEL TO IMPOR'ANT ONES
OBSERVING IMPORTANT SPIRITUAL FUNCTIONS
PART TAKING IN RITUALS & CEREMONIES
FOLLOWING SPIRITUAL CUSTOMS FOR LIFE TRANSITIONS
MAKING AND PRESERVING THEM
HONOR SACRET OBJECTS SUCH AS SANCTIFIED FOODS, DIETIES, ETC.
PILGRIMICES AND VISITS
MAKING SPIRITUAL JOURNEYS TO SANCTUARIES
TEACHERS TRAVEL ABROAD TO SPREAD BUDDHISM PHILOSOPHY
DO MISSIONARY WORK OR SPREAD THE TEACHINGS
HELP PROVIDED FROM ABOVE ACCORDING TO THE MYSTIC TRADITION
ONLY THROUGH LIBERATION OF SOULS CAN ELIGHTENMENT BE ACHIEVED
DESCENDING REVELATION
CAN BE REACHED THROUGH MEDITATION
INTUITION - INNER VOICE
BUDDHA'S DOCTRINE, PADMA SAMBHAVA - BARDO TÖDOL TSONG KHAPA - THE UNEXCELLED YOGA TANTRA
MAIN SCRIPTURE
HOLY COMMUNITY MEANS THE COMPANY OF OTHER BUDDHISTS
SPIRITUAL ASSOCIATION
THE TULKUS (SPIRITUAL GUIDES) HAVE EVOLVED THROUGH MANY INCARNATION
SPIRITUAL GUIDE
SAKHYAMUNI BUDDHA, AMITHABA
NAMES OF GOD - DIVINE NAMES
SPREADING THE DHARMA AND BUDDHA TEACHINGS
DEVOTIONAL GOALS AND PROJECT
TAKING NEFUGE IN THE 3 JEWEL
HEALING PRINCIPLES
ABBOT, LAMAS, MONKS, MONASTERIES, MENDI-CANT TEACHERS IN TEMPLE SERVICE, STUDY
SOCIAL STRUCTURE
LIVING ALMS TO MONKS AND TEMPLE
DEVOTIONAL DUTIES
CHINESE AND TIBETIAN NEW YEAR, BUDDHAS BIRTH AND ENLIGHTENMENT
FESTIVALS
INITIATION CEREMONY, TANTRA ISOLATION, BARDO FOR THE DYING
SPECIAL TRADITIONS
MANDALAS, TANKAS, STUPAS, LAMPS, INCENSE, CARVINGS, ETC.
SACRET OBJECTS
LHASSA, DHARMSALA, BENARES, KANDY (THERAV), MT FUJI, ETC.
SACRET PLACES
SHAMBALA CENTERS, TIBET ZEN RETREATS, MEDITATION HOUR CLASSES ETC.
MISSIONARY TRADITION
HEALING CIRCLE
PRACTICE CHARITY, AHIMSA, COMPASSION
ORAL TRANSMISSION OF SACRED TEXTS
CHARITY
SOCIAL RESPONSABILITY
EDUCATION
HELLISH PLACES
ABANOONING THE FIVE NONEVIRTUSS
GREED, LUST HATE, SLOTH AND CLINGING
SUBMITTING TO PRESCRIPTION TO CURB SINFUL ACTIVITIES
SEEKING THE AID OF ENTITIES FOR GOOD LUCK AND SUCCESS
OBSERVING RITUALISTIC PRACTISES TO DEAL WITH OR CONTACT ENTITIES
THE FOUR IMMESURABLES:
LOVE, COMPASSION, JOY, EQUANIMITY
TURN THE WHEEL OF DHARMA
PRESRIPTIONS TO INVITE PIETY, ATONEMENTS, HOPE OF ENJOYMENT, MATERIAL BENEFITS
KARMIC REACTION
THE EIGHT FOLD: NOBLE PATH, MEDITAT RIGHT VIEW, DETERMINATION, SPEACH, ACTION, LOVELY HOOD, EFFORT, MINDFULLNESS
PRESCRIPTIONS TO CURB SINFUL ACTIVITIES
BUDDHIST ASTROLOGY, THE ICHING
NUMEROLOGY, RITUALS TO CONTACT ANGS AND DHAKINIS
PRESCRIPTION HOW TO INVOKE LOWER POWERS IN ORDER TO CREATE AWARENESS OF UNIVERSAL LAWS

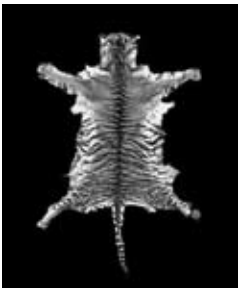


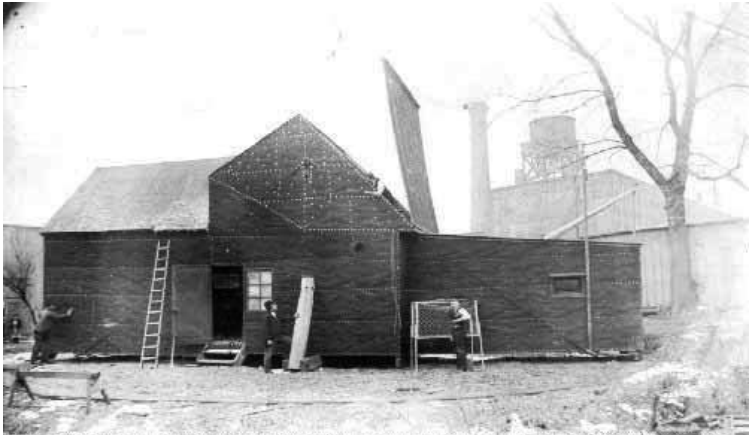

ELECTROCUTING AN
ELEPHANT
Thomas A. Edison



"TARZAN The Ape Man"







BIGGEST ELEPHANT, 150 YEARS OLD, DEAD

Carrie, Oldest and Heaviest Actress on the Stage, Passes in the Night.

MOURNED BY HER COMRADES

Their Trumpetings Make the Hippodrome Resound with Woe—Removal of Body Will Be a Problem.

The largest elephant in captivity is dead. Carrie, who beside being noted as being taller than the late lamented Jumbo was the oldest actress in the world, died yesterday morning in her quarters at the Hippodrome.

Carrie was over 150 years old. The keeper reported to Dr. Martin J. Fisher, the Hippodrome veterinary, that Carrie was "off her feed" several days ago. An examination showed that the big animal was suffering from pneumonia, and she was at once put under treatment. She failed to respond, and though she continued to take an interest in life and wanted to start out with her companions when the call to the stage came, she grew worse, and at 1 o'clock yesterday morning she lay down and died.

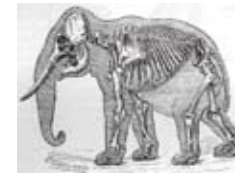
The trio of elephants felt that something had happened and their trumpeting awoke the other animals. All through the night their trumpeting continued. Jumbo, who was near the carcass, would put out her trunk as though groping for the other. Then she would throw her trunk in the air and voice her sorrow. Lena and Beata would follow suit, and they were joined by the bleating of the burros across the aisle. Beyond them the camels began to move uneasily about in their enclosure.

When Lena, who was Carrie's understudy, let the procession across the stage in the Durbar scene at the matinée yesterday afternoon she half turned in making her entry, but at a touch from her mentor moved forward to the stage of the scene. The hundreds of children who were in the house saw nothing strange in the action of the animal, but the men who have to do with the big animal knew she was not "following her lines", she was waiting for Carrie.

In the language of the stage manager, Carrie was a "good stormer." She had been in the show business even before the days of "The Black Crook"—and that's a long time ago. She is said to have been the first elephant ever brought to the country. It was in 1861 that Barnum, who was then in Boston, was bitten by the show business circus, half a century ago. The herd to which she belonged is owned by E. W. Parson, the animal trainer.

J. S. Fitzpatrick, the Hippodrome manager, was one of Carrie's friends in the days the latter of the men who have to do with the big animal knew she was not "following her lines", she was waiting for Carrie. Carrie was only born and brought to her part on the stage but brought to bear on her more duels than animal intelligence was justified by her actions. As a result each she possessed a careful spirit and a good disposition. Her weight was estimated at 7,000 pounds, but when she died she had contracted to have it weighed six tons. She was 10 feet 1 inches in height. She consumed six pounds of hay and grain each day. The skeleton is to be placed in the Museum of Natural History. Dr. Fisher yesterday in Parsons embalmed the elephant's body. A rope harness was put about Jumbo and the other two elephants, and the elephants which was then drawn out of the stall. This done, the other elephants were turned down at the other end of the long stable. They became quiet and early also in a while she would trumpet.

The question which the Hippodrome authorities will have to answer to-day is how they are going to get the carcass out of the Hippodrome. It is easy to move a live elephant out of a the corner of the building to the street, but it is quite another matter to take out six tons of dead elephant.



The New York Times
Published: November 5, 1911
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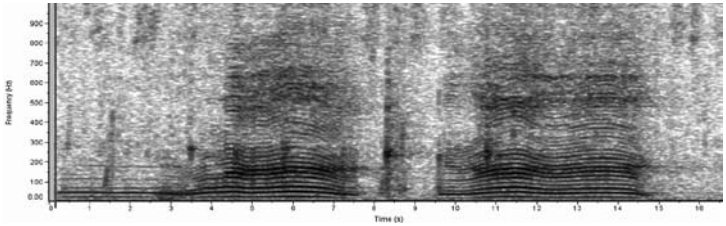
Cemetery (Archive Works)
Research

Sound

Elephant sound recordings
Elephant Listening project

"You appreciate the value of silence when you watch elephants at night...
Every animal in the herd listens when the herd is listening.
To use silence so well: if I could choose for people one attribute of elephants, I'd choose this."
Katy Payne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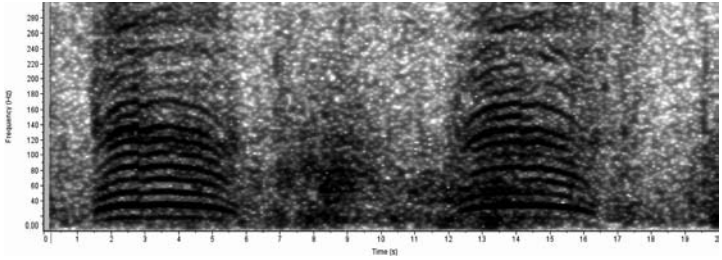
Frequency (Hz)
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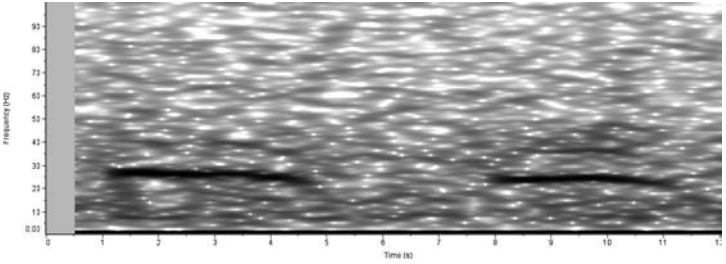
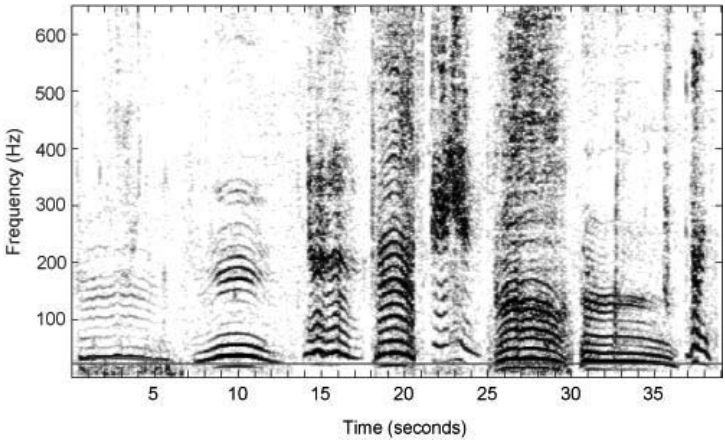
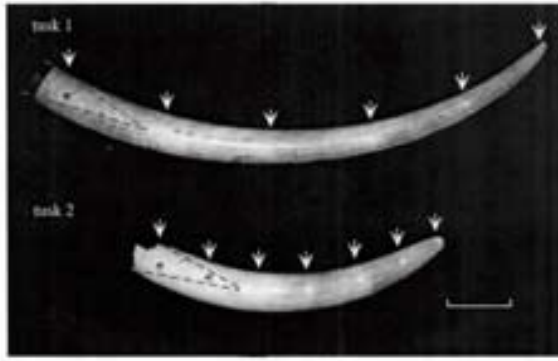
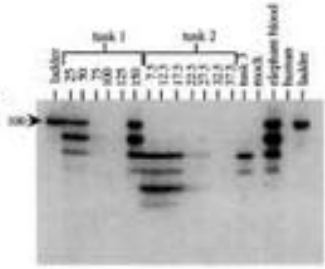

Frequency (Hz)
Time (s)


600
500
400
300
200
100
Frequency (Hz)
5
10
15
20
25
30
35
Time (seconds)

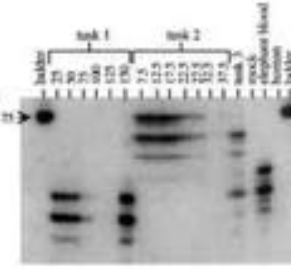
A


tusk 1
tusk 2

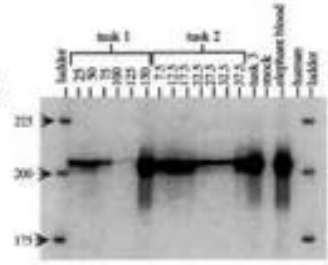
B


tusk 1
tusk 2
tusk 3
elephant blood
human
100

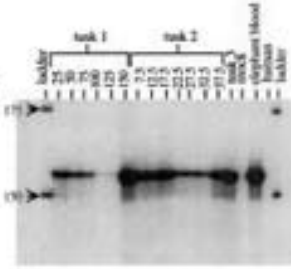
C


tusk 1
tusk 2
tusk 3
elephant blood
human
75

D


tusk 1
tusk 2
tusk 3
elephant blood
human
225
200
175

E


tusk 1
tusk 2
tusk 3
elephant blood
human

Cemetery (Archive Works)
Film Research

Tarzan the Ape Man (1932)
director: W.S. Van Dyke
100 min

Cemetery of elephants
Mutia Escarpment.

"It's beautiful. Solemn and beautiful.
We shouldn't be here."
Jane Parker

Chang
A Drama of the Wilderness
(1927)

director: Merian C. Cooper
Ernest B. Schoedsack
69 min

Elephant Stampede

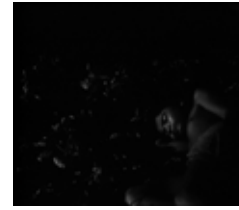
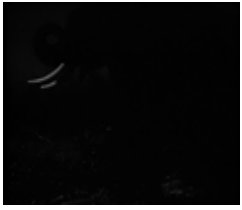
"Elephants. Neither men nor animal. What are those strange walking trees?"

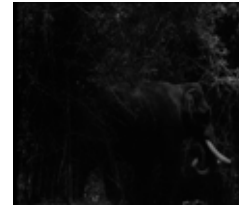
Cemetery (Archive Works)
Film Research

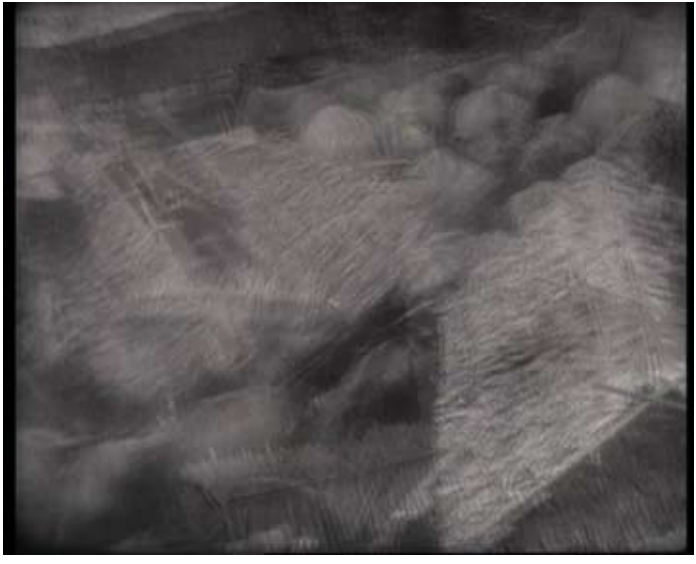
Elephant Boy (1937)
directors: Robert J. Flaherty
Zoltan Korda
80 min

Elephant Dance

"The elephant folks will know their master, because he has seen their dances in their hidden places. The gods of the jungle are witness"
Machua Appa





CHANG
A Drama of the Wilderness
A COOPER-SCHOEDSACK
PRODUCTION

Metro-Goldwyn-Mayer
TARZAN
THE APE MAN
Directed by
W. S. VAN DYKE

THE
JUNGLE
BOOK
TECHNICOLOR

Metro-Goldwyn-Mayer
PRESENTS
TRADER HORN
Based upon the Book by ETHELREDA LEWIS
Directed by
W. S. VAN DYKE

KING
KONG

CHANG
a Paramount Picture

TARZAN
THE APE MAN
AN ORIGINAL MGM SMASH BY GREATEST OF ALL!
JOHNNY WEISSMULLER
NEIL HAMILTON
C. AUBREY SMITH
MAUREEN O'SULLIVAN

ELEPHANT BOY
SABU

ALEXANDER KORDA
"RUDYARD KIPLING'S JUNGLE BOOK"
— TECHNICOLOR

Korda's
JUNGLE!

Cemetery (Archive Works)
Research Part 1

The Notebook

This note book features
The first part of a research developed for a future film about a cemetery of elephants.

This first part of the research features some of the first key lines and threads of the project as well as the audiovisual research that will shape the future film.
All this material is inspirational and will be a source for the development of the film.

The material contained in this book is an ongoing research, which will be presented in different festivals and galleries around the world.

The Archive Works are an ongoing experiment with classic source material, and any other form of archival footage, from films to photographic archives,
from sound to written archives.

The Sound research project is develop with Ariel Guzik.
The Field recordings will be developed with Chris Watson.
The Requiem project is being developed with Sebastian Escofet.

The sound research of Cemetery is being developed in collaboration with the Elephant Listening project, with special thanks to Katy Payne.

Cemetery
The Film

The film traces the journey of an elephant and his mahout to a sacred hidden cemetery.

A film about death, reincarnation, immortality, where Hindu and Buddhist traditions collide.
A film about memory, colonialism, discovery, loss, the unmapped, the lost world.

A road film on elephants, a sound oriented film guided by a monologue voice over, the amazing sounds of the jungle and a deep sound research related to the sonic language of the elephants.

Audiovisual Experiments

The audiovisual pieces presented in Netmage are Part of the research is actually experimenting with archive film material as visual and sound matter,the research is based on classic adventure films, documentaries,
Lost World literature adaptations and exotic adventure films from the 30´s, 40´s, 50´s, 60´s,
the golden period of adventure film. This archive works are experimental notes of some of the techniques and visions that will inhabit the film, they represent a new approach to sound and image. An overwhelming experiment with the audiovisual matter.

1.Stampede_CHANG 01:34
2.Symphonie_CHANG 04:23
3.Exotica_CHANG 02:57
4.Elephant cage_CHANG 01:20
5.Chasing Elephants_CHANG 2:25
6.Fire_CHANG 00:41
7. The hunt_Elephant boy 05:48
8. Recruitment of elephants_Elephant boy 01:41
9. Elephant dance_ Elephant boy 06:45
10.Elephant Journey_Elephant boy 11:09
11. Elephant shower_Elephant boy 06:10
12.Cemetery_Tarzan
13.Mutia Escarpment_Tarzan
16.intro Jungle_Jungle book 05:32
17.Jungle Fire_ Jungle book 02:57
18.Sheerkhan_Jungle book

Cemetery (Archive works)
by Carlos Casas
is available on Von Archives
as a DVD release.
VON009 DVD
Vonarchives.com

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