

CHAPTER XIII.

JOURNEY THROUGH THE NORTHERN PART OF MALABAR.

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Jan. 1, 1801.
Inland Mop-
lays.

JANUARY 1st, 1801.—In the morning I went nine miles to *Tamarachery*. The country resembles that which I came through yesterday, but much of it is waste. At *Tamarachery* there was a house belonging to the *Pychi Rájús*; and as it was on the road to one of the principal passes leading up to *Karnáta*, *Tippoo* established in its neighbourhood a strong colony of the ruffian *Moplays*; and, until lately, a constant petty warfare has been continued between them and the *Nairs*. A detachment of *Sepoys* are now in possession of the house, and preserve the peace; but so odious are they to the Mussulmans, who are the only traders in the country, that it is with great difficulty that they can purchase the absolute necessaries of life. The town (*Bazar*) here contains about fifty shops. During the Mussulman government it had good trade; but the rebellion in *Wynaad* has put a stop to all legal commerce. I believe, however, that there is much smuggling.

Rice-ground
and land-tax.

Almost the whole of the lands in the *Tamarachery* district now belong to *Moploy* mortgagees (*Canumcars*), who give nothing to the original lords of the soil. These *Moplays* say, that about one half of their low rice ground (*Dhanmurry*) produces annually two crops, and that the increase in one crop varies from 5 to 10 seeds, which I estimate at from $9\frac{1}{10}$ to $18\frac{6}{10}$ bushels an acre. They say also, that when they sell the rice at the cheap season, in order to pay the land-tax, it requires about three-sixteenths of the produce to enable them to discharge the amount.

Hill-rice, *Ellu* (*Sesamum*), *Shamay* (*Panicum miliare*), and *Pyru* (legumes), are cultivated on the high (*Parum*) land, and pay three tenths of the produce; which is estimated by the landholder, the native collector, and the *Menon*, or village accomptant.

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Jan. 1. Tax on *Parum* land.

The daily allowance here established for slaves is of rough rice, Slaves.

	Cubical inches.	Bushels.
To able bodied men, - 6 <i>Nallis</i> heaped	= 148½,	which is yearly 25½
To able bodied women - 6 <i>Nallis</i> streaked	= 103½,	ditto 17½
To old persons and children, 3 <i>Nallis</i> heaped	= 74¼,	ditto 12⅙

The average, allowing one child and one old person to every two men and two women in the prime of age, will be 18⅘ bushels, of which one half is husks. When the scarcity that usually happens every year prevails, they get part of their allowance in *Yams* (*Dioscoreas*), *Jacks* (*Artocarpus*), or plantains (*Musa*). When harvest is over, they receive each, according to their activity, a present of 3 or 4 *Porays* of rough rice, or from 1 to 1⅘ bushel; which will make the annual average about 9½ bushels of rice. Their masters give them also some salt, oil, and pepper, and they are allowed to keep fowls. Each person has annually three pieces of cloth. The slaves say, what indeed cannot be doubted, that they are much better used by their own masters, than when they are let out on mortgage (*Canum*), or hire (*Patum*).

In some parts of the province, *Churmun* is a term applied to slaves in general, whatever their cast may be; but it is in some other parts confined to a peculiar cast, who are also called *Polian*, or in the plural *Poliar*. Even among these wretched creatures the pride of cast has full influence; and if a *Churmun*, or *Polian*, be touched by a slave of the *Parian* tribe, he is defiled, and must wash his head, and pray. The *Poliar* are divided into many different families or clans; but all these can eat together, and intermarry. They have no hereditary chiefs; all the business of the cast is settled in assemblies of their elders. These never excommunicate any person, but they impose fines. The *Poliar*, when they can

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procure such dainties, eat animal food, and drink spirituous liquors; but they reject carrion. None of them can read. When a *Polian* wishes to marry, he applies to his master, who is bound to defray the expense. He gives 7 *Fanams* to the girl's master, 5 *Fanams* to her parents, 1 *Fanam* worth of cloth to the bride, $1\frac{1}{2}$ *Fanam's* worth of cloth to the bridegroom, and about 10 *Fanams* for the marriage-feast; in all $24\frac{1}{2}$ *Fanams*, or 16s. $1\frac{1}{2}$ d. The ceremony consists in putting a ring on the bride's finger. When a man becomes tired of his wife, and she gives her consent, he may sell her to any other person who will pay back the expense incurred at the marriage. A woman may leave her husband when she pleases. If she choose to go back to the hut of her parents, they and their master must pay back what they received for her; but, if she choose to cohabit with any other man, the whole expense is lost. They are, however, seldom guilty of this injustice. The husband, so long as his wife remains with him, has an undoubted right to give her corporal punishment, should she be unfaithful; but this right is exercised with great discretion, lest she should run away with her paramour. The wife works for her husband's master, who must maintain her, and her children until they are able to work: the eldest son then belongs to him, but all the other children belong to their mother's master, and return to the hut of her parents. The goddess worshipped by the *Poliar* is named *Paradévatá*, and is represented by a stone, which is placed, in the open air, on a mound like an altar. The priest (*Pujári*) is a *Polian*, and, at a feast celebrated on the commencement of the new year, offers up sacrifices of fowls, fruit, spirituous liquor, &c. If these offerings are omitted, the goddess inflicts sickness; but she may be appeased by prayer alone, should the poverty of her votary render him unable to bestow the offerings. The *Poliar* believe, that after death the spirits of mankind exist, and have an influence over human affairs. The spirits of good men are called *Ericapeny*, and those of bad men are called *Culi*. The former are most powerful: but sacrifices and offerings are made to both; to the one for

protection, to the other for mercy. These sacrifices and offerings are directed by a person named *Maratan*, or *Caladi*, who, by placing small shells (*Cowries*) in certain positions, pretends to know the spirit to whom the votary ought to address his petition. Although these *Maratans* are slaves, and must work for their masters as usual, the office is hereditary. Their sisters sons succeed to the dignity. Except these, the *Poliars* have nothing like priests, and never give any thing to the *Brúhmans*, nor do they ever pray to the great gods whom that sect worship. Among them they have no *Dáseris*, or other such idle vagabonds. Old persons, when they die, are burned; young persons are buried.

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The *Parian*, or in the plural the *Pariar*, belong to a tribe of *Malayala*, all of whom are slaves. In all the countries where the *Tamul* language prevails, a tribe of the same name is common; but the customs of the two casts are by no means the same. In *Malabar* there are three kinds of this tribe; the *Parian* properly so called, the *Perum Parian*, and the *Mutruwa Parian*. It is of the first that I here treat. They pretend to be higher than the *Perum Parian*, but acknowledge the superiority of even the *Niadis*. This cast eat carrion, and even beef; so that they are looked upon as equally impure with Mussulmans or Christians; and they may lawfully drink spirituous liquors. Their marriages are similar to those of the *Polian*; but all the children belong to the master of the husband. The deity of this cast is named *Mariti*; and after death the spirits of good men are supposed to become like God, while those of bad men become *Culis*, or devils. There are small temples, or rather huts, in which a stone is placed to represent *Mariti*. Individuals, at an annual festival, present the idol with offerings of fruit, and bloody sacrifices. There is a kind of priest belonging to this tribe. He is called *Velatun Parian*; but is of a different race; of what kind, however, my informants cannot say. He lives at *Cadeaturu*, four miles from hence, is married, and his office is hereditary. He seems to be a juggler, like the *Caladi* of the *Poliar*. When any

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sickness happens he is consulted, and informs the votary what spirit must be invoked, whether the protection of *Mariti* ought to be solicited, or the wrath of a *Culi* appeased. This he determines by looking at a heap of rice. He also possesses a jurisdiction over the *Parian* in all matters of cast, and punishes all transgressors by fine; but he never proceeds to such an extremity as to excommunicate.

Upucuti.

In the woods here there is a bush, with a peltated leaf, called *Upucuti*. Never having met with the fructification, I have been unable to class it; but it has a strong resemblance in habit to the *Jatropha Curcas*. It contains a viscid juice, which is very tenacious when dry, and the natives use it in place of wafers for sealing their letters.

Jan. 2.
Face of the
country.

2d *January*.—We had a very rainy night. In the morning I went an easy stage to *Walachery Cotay*, where Mr. Coward the collector has an office, and where that gentleman was so obliging as to come and meet me. On the way I crossed a small river, which runs into the sea at *Pynadacara*, and forms the boundary between *Tamarachery* and *Curumbara Nada*. The country through which I passed to-day is naturally fine, and the high lands are not so steep as in most of the inland parts of *Malabar*; but the greater part both of them and of the rice fields is now overgrown with forest trees. Owing to the persecution of the *Hindus* by the late *Sultan*, and to the incessant warfare between them and the *Moplays* of *Tamarachery*, one fourth of the rice fields in *Curumbara Nada* is estimated to be waste. The inhabitants of *Curumbara* are chiefly *Nairs* and *Tiars*, and live, as usual, in houses which are scattered among their plantations. At *Walachery* there is neither village nor market.

Iron mines.

At no great distance from the office, much iron-ore, resembling that of *Angada-puram*, is found in a hill called *Poicun*. It is smelted exactly in the same manner as already described at *Angada-puram*. A man who smelts it says, that he puts into his furnace 390 *Nallis* of the washed ore, which costs

- 6 old *Vir'-Ráya Fanams*, or $1\frac{1}{2}$ *Bombay Rupee*. Add
 6 ditto for charcoal.
 4 ditto to four bellows-men.
 2 ditto to the man who manages the furnace.
 3 ditto for rice for the workmen during the three days that the operation lasts.

21 total expense in old *Fanams*, worth seven-eighths of a new *Fanam*, of which $3\frac{1}{2}$ are equal to a *Madras Rupee*.

The produce of the smelting is 6 *Tulams* of iron, worth 8 or 9 *Fanams* a *Tulam*, or from 48 to 54 *Fanams*. This agrees so well with an account given to Mr. Coward by another person, that it may be considered as accurate. The iron is better than that made at *Angada-puram*. The landlords in general prepare the ore by their own slaves, and sell it to the smelters ready for the furnace. The people who make the charcoal pay a trifle to the landlord for permission to carry on their business.

In *Curumbara Nada*, there are some great farmers, who have 10 ploughs, 20 oxen, 20 male and female slaves, 10 male and female *Tiar* servants, and 25 milch cows. The number of such in the whole district does not exceed ten or twelve, and by far the greater number have only one or two ploughs. Almost all the farmers (*Cudians*) have slaves; they are a very few only that are reduced to the necessity of labouring with their own hands. Size of farms.

Male slaves sell at from 20 to 60 old *Vir'-Ráya Fanams*, or from 9s. $6\frac{1}{2}d.$ to 28s. 8d.: women sell at only one half of this low price. The difference of cast makes no variation in the value; although the children of different casts are not divided in the same manner. A male slave lets at four *Fanams* a year, and a woman at half as much, the person who hires them providing for their maintenance. Slaves.

In the parts of this district that are situated toward the frontier of *Wynaad*, live a rude tribe called *Panian*. They dwell in small villages, each consisting of four or five huts, which are called Customs of the *Panian*.

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Madum. They are not called *Churmun*, or slaves, but are in fact such, and belong to *Tamburans*, or lords, who give them daily subsistence, and exact daily labour, precisely in the same manner, and of the same kind, as is done with slaves. Disputes that happen to arise among them are settled by their masters; who must also furnish money to procure wives for their *Panians*. A wife and the marriage expenses amount to 25 *Fanams*. They take only one wife; but, whenever either party pleases, the marriage may be dissolved: all the children belong to the husband's master. This cast eat all kinds of animal food and carrion, except beef, and may lawfully drink spirituous liquors. They bury the dead without any particular ceremony; and suppose, that after death the spirits of good men become *Culis*, while those of bad men are called *Paynays*. Both these kinds of spirits live in the forests, but give men no sort of trouble, and of course receive no worship. The deity of this cast is called *Cutichatun*; which, among the *Bráhmans* and *Nairs*, signifies a juggler. The *Panian* have no visible representation of their god; but make offerings of rice, coco-nuts, and spirituous liquors, which they place on the ground, and then call upon *Cutichatun* to receive their offering. They afterwards retire to a little distance, and *Cutichatun* is supposed to take what he pleases of the oblation; the remainder is resumed by the votary for his own use. Once a year each man makes such an offering. They have no kind of priest.

Jan. 3.
Face of the
country.

3d *January*.—I accompanied Mr. Coward to *Nadvoanuru*, where he has another office (*Cutchery*). The country naturally resembles that through which I came yesterday; but, being at a greater distance from the inroads of the *Moplays*, it is better cleared and cultivated. The roads are very bad, as is usual in *Malabar*, and in general are narrow paths on the little banks which separate the rice plots. The state of *Malabar* has always been such, that travellers wished to be at a distance from inclosures, or strange houses, which afforded too many lurking places for the assassin.

By the way we crossed a river, which runs into the sea at *Ellore*, and which, at all seasons of the year, is navigable for canoes as far up as *Nadavanuru*.

Owing to the heaviness of the rains, the low lands near the *Ghats* of *Tamarachery* and *Curumbara Nada* are overwhelmed with water. On this account a great part of them gives only one crop in the year, and is called *Macrawulla*. The seed for this kind of land is sown between the 12th of June and the 13th of July, and transplanted in the following month. It is of a particular kind called *Vaydacundum*, that thrives in deep water, and does not ripen until January. It is said to produce only from four to six fold. That ground only which produces two crops in the year is here called *Ubayum*. The seed for the first crop is sown dry-seed between the 11th of April and the 11th of May, and reaped between the 14th of September and the 14th of October. The seed for the second crop is sown between the 14th of July and the 13th of August, and is transplanted as soon as the first crop has been cut. It is reaped between the 12th of January and the 9th of February. The cultivators acknowledge only four or five seeds produce for the first crop, and three or four for the second. The soil is excellent and well watered, but is, no doubt, badly cultivated. One of the native officers of revenue says, that ten seeds may be considered as a good crop, and six as a poor one. This agrees with the account of the *Moplays* at *Tamarachery*; and, making the average produce eight seeds, agrees also with that given by Mr. Smee for the inland districts in the southern division. The seed for an acre being $2\frac{4}{1000}$ bushels, the average produce of one crop will be $19\frac{4}{1000}$ bushels; and both crops, after deducting seed, will leave for consumption 34 bushels an acre; which is almost adequate to support two persons, at the allowance granted to the slaves.

Another cast of *Malayala*, condemned to slavery, is called in the singular *Catal* or *Curumbal*, and in the plural *Catalun* or *Curumbalun*. They reckon themselves higher than the *Churmun*, *Polian*, or *Parian*.

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The deity is worshipped by this cast under the name of *Malya-dévam*, or the god of the hill, and is represented by a stone placed on a heap of pebbles. This place of worship is on a hill, named *Turuta Malay*, near *Sivapurata*, in *Curumbara Nada*. To this place the *Catalun* annually go, and offer their prayers, coco-nuts, spirituous liquors, and such like, but make no sacrifices, nor have they any kind of priest. They pray chiefly for their own worldly happiness, and for that of their relations. The spirits of good men after death are supposed to have the power of inflicting disease, and are appeased by offerings of distilled and fermented liquors, which the votary drinks after he has called upon the spirit to take such part of them as will pacify his resentment. The dead bodies of good men are burned; but those of bad men, in order to confine their spirits, are buried; for, if these escape, they are supposed to occasion great trouble. It is not customary, however, to make any offerings to these evil spirits. This cast has no hereditary chiefs; but disputes are settled by the elders, who never inflict a severer punishment than a mulct of some *Bettle-leaf*. When a *Catal* is about 16 or 18 years of age, he marries. He first obtains the consent of the parents of his mistress, and then applies to his master, who gives him 16 *Fanams*, or 4 *Rupees*. Out of this he gives four *Fanams* to the girl's mother; he purchases a piece of cloth for herself, and with the remainder he gives a marriage feast, which concludes the ceremony. A man turns away his wife whenever he pleases, and she may also desert him whenever she is tired of his company. In either case, she returns to her parents, and waits until she can procure another husband. An occasional slip with a strange man is looked upon as no great matter: sometimes the husband gives his fickle companion a drubbing, and sometimes he turns her away; but in general he bears his misfortune with much patience, being afraid that if his wife left him he should not get another. All the children belong to the mother's master, and of course follow her in case of separation. Until they are able to work, they are maintained

at the expense of the husband's master, provided there ensue no dispute violent enough to occasion divorce. This cast eat meat, but decline carrion. They can lawfully drink spirituous liquors.

4th January.—I accompanied Mr. Coward to *Andulay Conday*, in *Pyurmalay*, as it is commonly called; but its proper name is said to be *Eivourmalay*, or the five hills. Here we were met by Captain Osburne, the collector of the adjacent districts. *Eivourmalay* formerly belonged to three *Nair* chiefs, called *Waunamar*, or rulers; and their descendants enjoy the title, with one-fifth of the revenue, in the same manner as do the descendants of the *Rájás*. The tradition here is, that *Cheruman Permal* divided the whole of *Malayala* among four families, who were called *Rájás*; but whose dominions were afterwards subdivided amongst innumerable petty chiefs, and younger branches of the original families. These four families, however, always maintained a superiority of rank, which they at this day retain. They are, the *Coluta-nada Rája*, commonly called *Cherical*; the *Venatra*, or *Rája* of *Travancore*; the *Perumburupa*, or *Cochi Rája*; and the *Ernada*, or *Tamuri*. The dominions of the latter were originally very small. The same story concerning them is told here that was related at *Calicut*. In process of time the *Curumbara* family, who seem to have been a branch descended from the *Cochi Rájás*, seized on a part of *Coluta-nada* which included all the northern parts of *Malayala*. Among other usurpations, this family seized on *Eivourmalay*, of which they were afterwards stript by the ancestors of the three *Waunamar*. Another *Kshatriya* family called *Cotay-hutty* (*Cotioté*), who seem to have been descended from a younger sister of the *Curumbara Rájás*, seized on another portion of *Coluta-nada* lying between *Tellichery* and the *Ghats*. The *Curumbara Nada Rájás* became extinct in the *Malabar* year 954 (1778-1779), five years after *Hyder* invaded the country. As that prince had not then expelled the *Rájás*, the *Cotay-hutty* family laid claim to the country that belonged to their kinsmen. Soon after the elder persons of this house fled to *Travancore*, where they

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The *Waunamars* of *Pyurmalay*; and history of *Malayala*.

Cotay-hutty Rája.

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remained until the conquest of the province by the English. On this event they returned, and the eldest then alive was put in immediate possession of *Curumbara Nada*. The Company could not give him the original territory belonging to his family, as it has ever since been in possession of the fourth *Tamburan* of the house, who assumes the title of *Cotay-hutty Rájá*, and is in actual rebellion. The claims of this family to the fifth part of the revenue of *Curumbara Nada* do not seem to rest on strong grounds; but they have been acknowledged by the Company.

Coin supposed to have been made by *Parasu Ráma*.

I here procured a ring, in which is set a gold *Fanam*, said to have been struck by *Parasu Ráma* when he created *Kérala*. Such *Fanams* are procurable with some difficulty, for they are considered as relics. All other coins fall very short of this in pretensions to antiquity; as, according to the fables of the *Bráhmans*, *Parasu-ráma* created *Kérala* above 800,000 years ago.

Face of the country.

The country through which I passed this day is nearly like that which I saw yesterday. The rice grounds are extensive, and the hills which enclose them are by no means steep. The cultivation is extremely slovenly, and most of the fields seem to contain as much grass as rice. The roads are execrable.

Estimate of the population of the southern and middle districts of *Malabar*.

Two of the districts under Mr. Coward are included in those valued by Mr. Smee; and two are not: being now, therefore, about to leave the part of the country in which I have received the assistance of that gentleman's industry and abilities, I shall extract from his report, some general statistical observations relative to the southern and middle divisions of *Malabar*, exclusive of the hilly tract which is above *Manar-ghat*. From its appearance on the map, this country, surveyed by Mr. Smee, may contain about 3300 square British miles; but the maps are as yet so erroneous, that this calculation may be very far from the truth. It requires 1,652,619½ *Porays* of rice seed, and its average produce is 11,910,237 *Porays*; which, deducting seed, leaves 10,257,617½ *Porays* for consumption. A considerable quantity of this is exported from the

districts toward the south; but about an equal quantity may be imported in the middle parts of the province. Unfortunately, Mr. Smee, in all his statements, reckons by the common *Poray* of each village, almost all of which are different; so that it is impossible to state with exactness the quantity of seed or produce. The most prevalent *Poray*, especially in the southern districts that produce most rice, contains 9 *Puddies* of $79\frac{1}{10}\frac{1}{10}$ cubical inches each; and if we take this as the average, we shall have the quantity of seed about 552,560 bushels, and the quantity of consumable produce 3,429,800 bushels; which, at one ninth of a *Poray* daily for every person, a fair allowance, is adequate to support in plenty a population of 252,924 persons. I have already stated, that Mr. Smee's survey seems not to have included a considerable portion of Mr. Wye's circle; but making every allowance for that, and for many of the inhabitants who live on other food, the population ought not to exceed 330,000, or 100 to a square mile.

Having obtained from Mr. Coward very satisfactory answers to the queries which I proposed to him in writing, I shall unite these to the accounts received on the spot, relative to the situation of the districts which are placed under his management.

Mr. Coward, supposing his whole district to be divided into twelve equal portions, estimates, that in *Curumbara Nada*,

Proportion
occupied by
different
kinds of land.

- I. Three parts are *Paddum* field, or low ground, capable of being irrigated and cultivated for rice.
- II. Four parts are *Parum*, or high ground, fit for plantations.
- III. Three parts are *Parum*, or high ground, partly cultivated with dry grains, and partly over-run with trees and bushes. Much of it fit for plantations.
- IV. Two parts are steep, rocky, or so covered with forests, that they could not be reclaimed but at a great expense.

Tamarachery. Four parts are of the first kind.

Four are of the second kind.

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- Tamarachery*. Four parts are of the third kind.
Two are of the fourth kind.
- Pyenada* - - $3\frac{4}{8}$ parts are of the first kind.
 $4\frac{1}{8}$ parts are of the second.
 $2\frac{4}{8}$ parts are of the third.
 $1\frac{3}{8}$ part is of the fourth.
- Eivurmala* - Four parts are of the first kind.
Four parts are of the second.
Two parts are of the third.
Two parts are of the fourth.

Forests.

The forests are of very little value. From *Tamarachery*, about two or three hundred *Teak* trees may be annually procured, and an equal number of the *Viti*, or black-wood. These, with a little *Cassia* and wild ginger, form the only valuable produce of the forests, except as much charcoal as serves to supply with fuel 13 iron forges, and these are not constantly wrought.

Rice-
grounds.

The rice grounds Mr. Coward estimates at 65,160 *Porays*; of which 62,266 are *Ubayum*; 1319, included in the revenue accompts, are now waste; and 1451 have been so long waste that they are not included in the assessment. This small proportion, of 2770 waste to 65,160 cultivated, seems to me not at all conformable to the appearance of the country, nor to the accounts of the natives. Mr. Coward thinks the land-tax so high that it impedes agriculture; which in my opinion cannot be by any means the case, at least with the rice grounds. Even allowing the grain to be sold at the cheapest season, the cultivators do not allege that this tax amounts to more than one seed.

Gardens or
plantations.
Mode of as-
sessment.

The gardens or plantations are taxed by an assessment, which was made partly in the *Malabar* year 969, and partly in 972. The mode said to have been adopted was as follows. An estimate was formed, of what each garden actually produced. From this was deducted, what was considered as a reasonable allowance for the

cultivator, and the remainder was called *Patom*, or rent. The average value of this was fixed upon as the amount of the land-tax: as, however, the tax had formerly been imposed by a certain rate for every tree producing fruit, the accounts were made up at so many fruitful trees, as at the former rate of taxation would amount to the value of the rent (*Patom*). By this it would appear, that, provided the valuation had been made exactly, the interest of the landlords in these plantations was entirely annihilated: this, however, is not alleged to have been the case. In coco-nut gardens, for instance, an allowance of 30 per cent. on the gross produce was made on account of worm-eaten nuts; which allowance exceeds the damage, and affords a considerable income to the landlord. How far the allowance made to the cultivator was an adequate reward for his trouble, and for the expense which he incurred in forming the plantation, I cannot say. It is alleged, that it is not even adequate to the former, and that on this account many gardens have been deserted.

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In the plantations here, according to the account given me by the principal cultivators, there are reared coco-nut and *Betel-nut* palms, pepper vines, and *Jack* trees, that pay revenue to government; and *Mangoes*, plantains, *Yams*, and a little turmeric, ginger, and *Sapan-wood*, that are exempted from taxes.

Articles
raised in the
plantations.

Although this is an inland country, where of course coco-nut palms do not thrive so well as near the sea, yet they occupy by far the greatest part of the high land. This in general is much neglected, and a few coco-nut trees are scattered upon the lower parts of the hills, and are surrounded by bushes and weeds without the least attention. When the young seedlings are transplanted, they ought to be manured with salt, ashes, and leaves; and the garden ought afterwards to be ploughed twice a year, once at the beginning, and once at the end of the rainy season. At each ploughing, the manure should be repeated to young trees; old trees require nothing but a few ashes. The trees ought to be planted so that the

Coco-nut.

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extremities of their branches may just meet, which will be found to be between 30 and 40 feet from each other. In low grounds, the coco-nut palm begins to give fruit in eight years, and in four years more arrives at perfection, in which state it continues for 20 years. It lives about 100 years, decaying gradually until 70 or 80 years old, after which it annually gives only one or two nuts. On higher soils it does not arrive at perfection until the fifteenth year. The higher the situation, and the poorer the soil, the longer is the tree in coming to perfection, continues a shorter time in vigour, and dies sooner. Good trees, in a good soil, will every month produce a bunch of twenty nuts. The trees, after they have produced nuts two years, are employed for the extraction of palm wine, and yield juice for five seasons. For the next five years the nuts are allowed to ripen; after which, for two or three years more, the juice is again extracted. The *Tiar* pay one *Fanam* a year for every tree, good or bad, from which they are allowed to extract juice. The men who gave me this account did not complain of any loss by their coco-nut trees.

Black pepper, The pepper raised in Mr. Coward's districts is not very considerable in quantity, as it does not exceed annually 20 *Candies* of 640 lb. The vines that are raised on the *Mango* and *Jack* trees live longest, and produce the most. Those reared on the *Betel-nut* palm, or the *Muruca* (*Erythrina*), are short lived and produce little. Two years ago (*Malabar* year 974), owing to a failure in the usual quantity of water, the pepper crop failed, and a great part of the vines perished. This is very distressing to the owners of the gardens; no new assessment having been made, and the old tax being demanded. Accidents of this kind being frequently unavoidable, is another strong reason why a fixed rate of assessment should not be exacted on a production so uncertain.

**Betel-nut,
Areca.**

In this district *Betel-nut* palms are pretty numerous; but in *Malabar* I no where observed separate plantations of them, such as are to be seen in other parts of India. In *Malabar* they are planted,

promiscuously with other trees, in the gardens which surround the houses of the natives. The manner of raising them is as follows: Between the 10th of February and the 11th of March the ripe seed is spread on some straw, in a corner of the house, and is then covered with another layer of straw. This, for 15 months, is once a day sprinkled with water. Between the 12th of May and the 11th of June of the following year a plot of ground is dug, and manured with cow-dung and ashes. In this are placed, at a span's distance from each other, the seeds, which have then sprouted a little. Over the nuts is put as much mould as just covers them; while the sprouts are allowed to project from the earth, and are covered with a layer of leaves and herbs. When there is no rain, they are watered once a day. In two months the leaves and herbs have rotted; the bed must then be freed from weeds. In this nursery the young palms remain from one to two years, and in May and June are transplanted. They are lifted with much earth round their roots, and are placed in pits nine inches deep, and nine inches in diameter; and when they are transplanted, dung is put over them. Over this are placed leaves; and, for two or three years, water must be given once a day when it does not rain. While the trees are young, they ought to be manured three times a year, and the garden should be twice hoed. Afterward, two ploughings annually are sufficient. When a plantation is made, in which coco-nut trees are placed at 40 *Adies*, or lengths of the foot, from each other, three *Betel-nut* palms may be set between every pair. If we take 40 *Adies* at 36 feet, an acre would plant 33 coco-nut, and 100 *Betel-nut* palms, and leave interstices for *Mango* and *Jack* trees, on which the pepper vine may be raised: but in *Malabar* such economy of ground is seldom observed. The *Betel-nut* palm begins to bear in from eight to ten years, and in twelve or thirteen arrives at perfection. In this state it continues about twelve years, and then gradually decays until about the fiftieth year, when it dies. Whenever the leaves are

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observed to wither, and become brown, it is cut. The stem is very useful in building; and the best bows used in the wars of *Malabar* are made of it. The crop season is between the 14th of August and the 14th of October. The average produce of a palm is 300 nuts. These are delivered to the *Moplay* merchants, as cut from the tree, and are by them prepared for the market. In this country the raw nuts only are used, but some are boiled for exportation. Three or four months before crop season, the merchants advance the price; and, if the planter be not able to make up the stipulated quantity, he is only bound to return the balance of the advance, without interest. This the merchant can well afford; as, for the thousand nuts, he advances from three to four silver *Fanams*, each worth one fifth of a *Rupee*; and, when the husk has been removed, sells the produce at the sea coast for from 7 to 8 *Fanams*. In these districts the distance from water carriage is no where great. The land-tax is nominally one gold *Fanam* for every six trees; but the rental was formed in the same manner as was done with the coco-nuts. If for each palm, as here stated, the average produce be 300 nuts, and the price be three *Fanams*, as is the case this year, the produce of six trees would be worth $5\frac{4}{10}$ silver *Fanams*. The land-tax would amount to a little less than $1\frac{4}{10}$ of a silver *Fanam*, being $26\frac{4}{10}$ per cent. of the gross produce. Mr. Smee, however, makes the average produce only 101 nuts. Six palms, at that rate, would only yield 606 nuts, worth $1\frac{3}{10}$ of a silver *Fanam*; so that the land-tax, were it fairly exacted, would consume 79 per cent. of the produce. Although the *Betel-nut* requires much less trouble to bring it to perfection than the coco-nut, and its culture in *Malabar* cannot be considered as attended with any great expense, yet it is a very precarious article, the tree being much more liable to suffer from drought than the coco-nut palm. Two years ago many of them perished; and it is said, that this is the cause why many of the plantations have been altogether deserted; for, no new

assessment having been formed, the proprietors would have been obliged to pay the old tax for plantations in which a great part of the pepper and *Betel-nut* had perished.

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The *Yams* (*Dioscorea*), turmeric, and ginger, are raised in the small inclosure which immediately surrounds the house; and which, in *Malabar*, serves as the family burying-ground.

Garden used
as the bury-
ing ground.

The plantain, called *Nayndra valay*, is a considerable article of cultivation, especially in the middle division of *Malabar*. It produces a large coarse fruit, like that which in the West Indies is used for bread. The trees are reared on the higher parts of the *Parum* land, and are planted between the 14th of November and the 9th of February. The bushes are previously cut and burned, and the field is dug with the hoe. In seven or eight months the tree produces fruit, and the crop season continues about 120 days. The stems, as they ripen their fruit, are cut, and the suckers are removed to another field. After this plantain, the ground must lie fallow for three years before it is again fit for hill-rice, *El'u* (*Sesamum*), plantains, or any other such articles. The plantains are cut while green, and are dressed in various ways, to eat with rice; but they never form the common article of diet here, as they do in the West Indies. This fruit is not taxed by government.

Plantains, or
Musa.

In Mr. Coward's district there are 111 fields for making salt. These contain 3335 *Cannies*, or evaporating plots; which, according to the manufacturer's estimate that I procured at *Calicut*, should employ 83 families of salt makers, and produce annually 31,740 bushels of salt. Formerly, about a third more ground was employed in this way; and Mr. Coward thinks that the manufacture might be very much increased, there being in his districts a great deal of ground fit for the purpose.

Salt.

The exports and imports, by sea and land, from and into Mr. Coward's districts in the *Malabar* year 975, ending the 13th September 1800, will be seen by the Tables in the APPENDIX at the

Commerce.

A JOURNEY FROM MADRAS THROUGH

CHAPTER end of the Third Volume ; which were extracted from the custom-
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Population.

The houses in Mr. Coward's districts amount to 11,549, of which

142 are inhabited by *Namburis*,
53 by *Puttar Bráhmans*,
4876 by *Nairs*,
2485 by *Moplays*,
1981 by *Tiars*,
2012 by various casts.

The slaves are :

Males under 15 years of age	-	1296	
capable of labour	-	2679	
old and infirm	- -	509	
			— Males 4484
Females under 15 years of age	-	1121	
capable of labour	-	2534	
old and infirm	- -	453	
			— Females 4108
			—
Total slaves	-		8592

The number of inhabitants are :

Men	- - -	16,644
Women	- -	17,222
		— 33,866
Deduct slaves	-	8592
		—
Remainder of free persons		25,274

If we divide these by the number of houses, we shall find that, on an average, each contains but a very little more than two persons ; which seems to me inexplicable. The quantity of rice that

is raised in the country is by no means adequate to the consumption of the inhabitants; and grain is imported, both by sea, and from the country above the *Ghats*.

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The number of ploughs amounts to 3137.

The animals of the ox kind are as follow :

Stock.

Carriage oxen	-	-	481	
Plough oxen	-	-	4906	
Male calves	-	-	2488	
			—	8885
Cows	-	-	7036	
Cow calves	-	-	3124	
			—	10,160
Total of ox kind	-	-	18,945	

Buffaloes :

Males full grown	-	719	
young	-	164	
		—	883
Females full grown	-	397	
young	-	130	
		—	527
Total buffaloes	-	1410	

The great proportion of male buffaloes is owing to importation from above the *Ghats*.

In these districts the weavers looms are 281, which are not adequate to supply the wants of the inhabitants, of whom all the higher orders are clothed with foreign manufactures. Manufactures.

5th January.—Having taken leave of Mr. Coward, I accompanied Captain Osburne to *Kutiporam*. This was a long stage, and, owing to the badness of the roads, was very fatiguing. At *Kutiporam* there is no village; but it is the principal residence of the Jan. 5.
Cadutinada
Rajá.

CHAPTER XIII. *Cadutinada Rájá*, commonly called the *Rájá* of *Cartinaad*. This chief

Jan. 5.

is an active man, in the vigour of life; and, having much influence among the *Nairs*, it has been thought expedient to allow him to collect the revenues of the country that formerly belonged to his ancestors. Hitherto he has faithfully discharged this trust; but his influence renders the power of the magistrate very trifling, either in matters of police or in judicial affairs. In fact, the *Rájá* is now, what all the others wish to be; he pays a tribute to the Company, and will continue to do so regularly, so long as he is afraid of their power, or requires their protection; but he has absolute authority in his dominions, and, I am told, exercises it without much attention to justice.

Revenue.

The revenues are collected by a late valuation, which was formed upon the supposed actual produce. One third of this was allowed to the farmer (*Cudian*); of the remainder six tenths was taken for the land-tax, and four tenths were allowed to the landholder.

Face of the country.

Eyvoormalay is separated from *Cadutinada* by a fine river, which at all seasons is navigable up to *Caipert*, a little below the line of my route. From *Andulay-Conday* to this river, the country through which I passed is in a bad state. The greater number of the rice fields seem to be waste, and much of the higher land is overgrown with trees or long grass. *Cadutinada* is better cultivated, and is naturally a rich country, containing a large proportion of rice ground; but the grain produced in it is not adequate to the consumption of the inhabitants; and an importation takes place both from the southern parts of *Malayala*, and from *Mangalore*. The plantations are very numerous, and tolerably well kept. The higher parts of the hills are much overgrown with wood; which the *Nairs* encourage, as affording them protection against invaders.

Cardamoms.

In the hills which form the lower part of the *Ghats* in *Cadutinada*, and other northern districts of *Malayala*, are certain places that naturally produce cardamoms. The following is the account of

these, which the most intelligent persons here gave; for the state of the country at present does not admit of my getting an account on the spot. These hills are all private property; and the places that are favourable for cardamoms are thickly covered with bushes, and contain many springs and little streams of water. Such places having been searched, and some scattered plants of the cardamom having been found, between the 10th of February and the 10th of April all the bushes and some of the large trees are cut down, so as to cover the ground with branches. In the rainy season many cardamom plants spring up to about nine inches in height. Next year, between the 12th of May and the 11th of June, all the bushes that have sprung up are again cut. During the rainy season of this year the plants grow one cubit high. In the third year, at the same season, the bushes are again cut, and the plants become two cubits high. They flower at the time when the bushes are cut, and between the 14th of September and the 13th of November, produce a very small crop. In the fourth year the bushes are again cut; and, where the cardamom plants happen to grow too near one another, they are removed to proper distances at the flowering season. This year they are about three cubits high, and produce a full crop. When two or three capsules on each spike are ripe, the proper time for cutting has arrived; and the fruit stalk (*scapus*), which comes out from the ground near the stem that supports the leaves, is cut close to the earth. All those which are cut in one day are removed to a hut, where the capsules that are not quite ripe are picked off from the spikes. If allowed to be quite ripe, they are immediately eaten up by a kind of squirrel, called *Malay Anacota*. It is supposed, that the seed, which passes through this animal as it leaps about, is the means by which the plant is scattered throughout the country, and grows wherever there is a favourable soil. The capsules, having been collected from the fruit stalks, are for three days and nights exposed in the open air, to receive the sun and dew. They are

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spread very thin on the ground, which is purposely cleared, and made smooth and firm by beating. After this, for seven days, the capsules are exposed on mats to the sun, and at night are removed into the house. When perfectly dry, the capsules are rubbed on a mat, to break off the short foot-stalks by which they adhered to the stem, and which are separated by fanning. The cardamoms are then put in bags, and brought home for sale. One of the mortgagees (*Canumcars*), who gave me this account, and who is the proprietor of a hill which produces cardamoms, says, that he has been in the *Wynaad*, and has seen the process used in that country; which is quite the same with that just now described, only there the gathering season is later, and commences as the season here ends. The soil proper for cardamoms is black and moist, and strongly impregnated with rotten leaves. Coolness seems also to be a requisite quality, as it grows only on hills of considerable height. The superior height of the *Wynaad* is probably the reason that its cardamoms are better than those of *Cadutinada*. The difference is so obvious, that any person, who is at all acquainted with cardamoms, can tell from which of the two countries a parcel has been brought. The cardamoms of *Wynaad* are shorter, fuller of seed, and whiter, than those of *Malabar*, and sell for about 100 *Rupees* a *Candy* more. The annual produce of *Wynaad* is from 50 to 100 *Candies* of 560 pounds each; that of *Cadutinada* is from 1 to 3 *Candies*. In *Cutiady*, also below the *Ghats*, in a country now in possession of the *Pychi Rájá*, five hills produce annually about a *Candy* and a half.

Cassia lignea.

Here, as well as in all the hills of *Malabar*, the *Cassia lignea* is very common. It is the same with the *Lavanga* of *Ani-malaya*, and is greatly inferior to the *Cassia* of *China*. The tree has a strong resemblance to the *Téspát* of Bengal; but not having seen the flowers, I cannot determine how far they agree or differ in species. It is, no doubt, the *Laurus Cassia* of Linnæus.

Having procured some of the principal *Nairs* that attended on the *Rájá* in a visit which he made to Captain Osburne, and a sensible *Namburi* who seemed to be much in favour with that chief, I consulted them on the differences that obtain in the customs of the *Nairs* who live north from the *Vay-pura* river, from those that are observed in the southern parts of *Malayala*. The female *Nairs*, while children, go through the ceremony of marriage, both with *Namburis* and *Nairs*; but here, as well as in the south, the man and wife never cohabit. When the girl has come to maturity, she is taken to live in the house of some *Namburi* or *Nair*; and after she has given her consent to do so, she cannot leave her keeper; but, in case of infidelity to his bed, may be punished with death. If her keeper have in his family no mother nor sister, his mistress manages the household affairs. The keeper, whenever he pleases, may send his mistress back to her mother's house; but then, if she can, she may procure another lover. A man's house is managed by his mother so long as she lives. When she dies, his sister comes for the fifteen days of mourning. She afterwards returns to her lover, and remains with him until he either dies or turns her away. In either case, she returns to her brother's house, of which she resumes the management, and brings with her all her children, who are her brother's heirs. A *Nair* here is not astonished when you ask him who his father was; and a man has as much certainty that the children born in his house are his own, as an European husband has; while these children are rendered dear to him by their own caresses, and those of their mother, who is always beloved, for otherwise she would be immediately dismissed; yet such is the perversity of custom, that a man would be considered as unnatural, were he to have as much affection for his own children, as for those of his sister, which he may perhaps never have seen. Of all known manners of conducting the intercourse between the sexes, this seems to be the most absurd and inconvenient. That prevailing in the southern parts of *Malayala* avoids all the domestic unhappiness

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Customs of
the northern
Nairs.

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arising from jealousy, or want of continued affection ; but that here, while it has none of the benefits of marriage, is attended with all its evils. The division of *Nairs* here is also different from that in the south. There are here six tribes, who by birth are all properly soldiers. The first in rank are the *Adiodi* ; the next are the *Nambirs* ; and then follow four tribes of equal dignity, the *Shelatun*, the *Cureuru*, the *Nalacan*, and the *Venapulun*. After these, as in the south, follow the different tribes of traders or artists, who, although allowed to be *Nairs*, and true *Súdras*, are not entitled to the dignity of bearing arms.

Jan. 6.
Face of the
country.

6th *January*.—I accompanied Captain Osburne to his house at *Vadacurray*, which by Europeans is commonly called *Barragurry*. The road, although not quite so bad as that through which I came yesterday, was very inconvenient for a palanquin, or loaded cattle. The country resembles the other interior parts of *Malabar*, and the little hills and narrow vallies extend close to the sea side.

Fears of the
women in the
north of *Ma-*
labar.

For some days back, when I passed through among the gardens near houses, I have observed the women squatting down behind the mud walls, in order to satisfy their curiosity by viewing a stranger. When they thought that I observed them, they ran away in a fright. This does not arise from the rules of cast in *Malabar*, requiring the *Hindu* women to be confined, for that is by no means the case ; but in the interior parts of North *Malabar*, the *Nairs*, being at enmity with Europeans, have persuaded the women, that we are a kind of hobgoblins who have long tails, in order to conceal which we wear breeches (*et qui insuper ut canes in coitu cum feminis cohærent*). The women and children therefore are much affraid whenever a European appears, which indeed seldom happens. In the southern division, and on the sea coast, we are too well known to occasion any alarm.

Vadacurray,
or *Barragurry*.

Vadacurray is a *Moplay* town, on the sea side, at the north end of a long inland navigation, running parallel to the coast, and communicating with the *Cotta* river and some others. From this

circumstance the name of the town is derived. It signifies the *north-side*. The town is a pretty considerable place, and, like the other *Moplay* towns in *Malabar*, is comparatively well built. On the hill above it is a neat little fort, which was constructed by one of the former chiefs of the country, and is now in the possession of the *Cadutinada Rájá*, who has sense enough to perceive that it does not add to his power, and therefore allows it to be in a ruinous state.

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Before the *Malabar* year 740, or 156 $\frac{1}{2}$ of our era, the ancestors of this chief were *Nairs* of distinction, who then, taking advantage of the weak state of the *Colata Nada*, or *Cherical Rájás*, seized on *Cadutinada*, assumed the title of independent *Rájás*, and, until the Mussulman invasion, exercised the power of sovereign princes. Since the country has fallen into the hands of the English, their title has been allowed, and the present head of the family is in actual possession of almost absolute power. It is owing to this circumstance, I suppose, that I received no answer from Captain Osburne to the queries which I proposed in writing.

Cadutinada
Rájá's family.

In the *Malabar* year 964, or 178 $\frac{1}{2}$, the *Sultan* established a monopoly for all the goods that are usually exported from *Malabar*. The principal *Cotay*, or factory, was placed here; and other dependent ones were established at different parts of the coast, such as *Mahé*, *Coilandy*, *Calicut*, &c. &c. At any of these factories, the goods were received at a certain fixed rate, and paid for by the government, and were afterwards sold by the factors, on its account, to any person who chose to export them. The price fixed on the goods at delivery was low. The factors, for instance, gave 100 *Ruppes* a *Candy* for pepper, and sold it for from 150 to 170. The consequence of this was, that the small vessels belonging to the coast were totally given up; and the trade fell entirely into the hands of strangers. Since the trade has been laid open, two vessels only have been built here, and the produce of the country is chiefly exported in vessels coming from *Muscat*, *Cutch*, *Surat*, *Bombay*, *Goa*, and

A monopoly
established
by the *Sultan*.

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Jan. 6.
Pepper trade.

Mangalore. The merchants here purchase the cargoes imported by these vessels, and furnish them with others by wholesale.

The account which the merchants here give of their manner of dealing with the owners of plantations, as may be naturally expected, differs very essentially from that which I procured in the interior of the province. This last was confirmed by Mr. Wye, a most intelligent gentleman; but I must state what the merchants say. They make the advances to the proprietor, five or six months before the time of delivery, at the rate of 5 or $5\frac{1}{2}$ *Rupees* a *Tulam*, when the selling price is about 7 *Rupees*; so that their profit is from $21\frac{1}{7}$ to $28\frac{1}{7}$ per cent. They deny that they require the cultivator to make up any deficiencies in his delivery at the market price. When any deficiency happens, they consent to take the same quantity next year, and thus lose a year's interest.

Jan. 7.
Mahé.

7th *January.*—In the morning I went about seven miles to *Mahé*, which formerly belonged to the French. It is finely situated, on a high ground, on the south side of a river where that enters the sea. The river is navigable with boats for a considerable way inland; and, in fair weather, small craft can with great safety pass over the bar. The place has been neat, and many of the houses are good. Although the situation is certainly better than that of *Tellichery*, yet I think it has not been judicious to remove the commercial resident from that place, while a possibility remains of *Mahé* being restored to the French. In the mean time *Tellichery* will suffer greatly; and I know, from having been there formerly, that during all the fair monsoon, goods may be landed and shipped there with great facility.

Having been disappointed in not finding the commercial resident at home, in the afternoon I went about four miles to *Tellichery*, and was most hospitably received by my friend Mr. Waddel, who had lately come to reside in the fort, or factory.

Appearance
of the country.

After entering the lines within which the natives have long enjoyed the protection of an English government, a wonderful change

for the better appears in the face of the country; and the thriving state of the plantations, on the sandy grounds near the sea, show how capable of improvement all the land of that kind in the province really is. The low hills however, all the way between *Vadacurry* and *Tellichery*, approach very near the sea, and leave for plantations a much narrower level than is found in the southern parts of the province.

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8th—10th *January*.—I remained at *Tellichery*, taking an account of the neighbouring country. This having been long the chief settlement of the English on the coast of *Malabar*, and having been now deserted by the Company's commerce, has been rather on the decline; but still the richest natives on the coast reside here, and the inhabitants are by far more civilized than in any other part of the province. They enjoy some particular privileges, especially that of being more moderately taxed than their neighbours.

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Tellichery.

The Portuguese inhabitants, who found here an asylum, when by the violence of the *Sultan* they were driven from the rest of the province, have for twelve or fourteen days been embodied as a militia. They seem to be very fond of military parade, and have already made some progress in their exercises. It appears to me, that they would look very well, and soon become good soldiers, had they decent clothing and accoutrements; but nothing can be more motley or ridiculous than their present undress, for clothing it cannot be called.

Native Por-
tuguese.

Tellichery, *Mahé*, and *Durmapatam* (*Dharma-pattana*), form a circle under the management of Mr. Strachy, a very promising young gentleman. In the following account, I shall avail myself of the written answers to my queries which he has been so good as to forward.

Mr. Strachy's
circle.

Mr. Strachy justly considers, that the whole of his circle might be cultivated, either for grain or with fruit trees. No measurement having been made, Mr. Strachy does not venture to estimate the proportion of rice-land to that of high ground, nor to state the

State of cul-
tivation.

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Jan. 8—10.

quantity of either that is actually under culture. The revenue accounts mention only the neat produce coming in to the landlord for his rice-lands, and this affords no data for calculating the extent. Almost the whole of the rice-lands (*Dhanmurry*) mentioned in the revenue books are cultivated; but there are some lands now covered with grass or bushes that might be converted into rice fields. In the *Tellichery* district a large extent of rice ground has been overflowed by the sea. It might be again recovered by forming banks; or, with an additional expense, might be converted into land for making salt, of which a great deal is at present imported.

Cultivation
of rice
ground.

Sr. Rodriguez, a Portuguese, and the principal land-holder (*Canumcar*) at *Tellichery*, gives me the following account of the cultivation of rice. What he says may be depended on as correct. The low rice ground (*Dhanmurry*) is here called *Candum*, *Vailu*, or *Ulpatti*, and is entirely watered by the rain. In the rainy season, none of it is so much overflowed, as to be then unfit for cultivation. The greater part gives only one crop of rice in the year. This is cut between the 14th of September and the 14th of October. Some part gives a second crop of rice, which is reaped between the 12th of January and the 9th of February. After the second crop, the field may be sown with pulse; or, if the first crop only be taken, it will in the same year produce two crops of pulse; but they are industrious farmers (*Cudians*) only, who take the trouble. The greater part are contented with one crop. The ploughings, when two crops of rice are taken, amount to seven; and to five, when one crop is taken. The crops of pulse do not add to the number of ploughings; as that which is given when they are sown serves also for the following crop of rice. At the season for sowing the pulse, the field must be ploughed three times, and twice for each crop of rice. Leaves are not used as a manure. To increase its quantity, some farmers mix the straw of the pulses with the cow-dung; others burn it to procure a greater quantity of ashes.

Between the 14th of September and the 14th of October the field is manured with fresh cow-dung; between the 12th of January and the 9th of February with ashes; and between the 12th days of May and June with dry-dung and ashes. The fields are not inclosed. Those which annually give only one crop of rice produce from four to seven seeds; which, taking the *Poray-candum* at the *Chowgaut* standard, will make from $9\frac{1}{4}$ to 17 bushels an acre. When this land produces four seeds, it gives to the proprietor one seed as *Varum*, or rack rent; when it produces five or six, it gives $1\frac{1}{2}$; and when it produces seven seeds, it gives two. The pulse pays no rent (*Varum*). In ground producing two crops, the produce, according to the soil in the early crop, varies from five to ten seeds, or from $12\frac{1}{2}$ bushels to $24\frac{1}{2}$ an acre; in the late crop, from three to five seeds, or from $7\frac{1}{8}$ to $12\frac{1}{2}$ bushels an acre. The rent (*Varum*) varies from two to four seeds, or from $4\frac{1}{4}$ to $9\frac{1}{4}$ bushels an acre. The seed of the pulse is one eighth part of that of the rice, or for an acre a little more than three-tenths of a bushel. The produce is from four to ten seeds, or from $1\frac{3}{8}$ to 3 bushels an acre; and frequently vermin entirely destroy the crop.

There is here a kind of rice called *Cutadun*, or *Orcutadun*, that grows near rivers which are impregnated with salt. Ground that is fit for this kind of rice is called *Caicundum*. If the rains are copious, this produces 15 seeds, or $36\frac{1}{2}$ bushels an acre; but, if the rains are too slight, the excess of salt kills the rice. On account of the repairs that are necessary to be made on the banks which keep out the tide, and which are very liable to be destroyed by rat-holes, the rent (*Varum*) of this ground is only two seeds, or $4\frac{1}{4}$ bushels an acre. It produces no pulse, and only one crop of rice annually.

The hill-lands that have been cleared are called *Parumba*, as in *Ponna* land. the south; but there are certain hills that are covered with woods and bushes, and called *Ponna*. The natural produce of these is of no value; but once in ten years the bushes are cut and burned.

CHAPTER XIII. The ground is then hoed, and sown with a kind of rice called *Coi-willa*; along with which are intermixed some *Tocary* (*Cytisus cajan*) and cotton. In fact, this cultivation is the same with the *Cotu Cadu* of *Mysore*; and is said to be that which is chiefly used in the interior parts of *Cherical* and *Cotay-hutty*; that is to say, in the northern parts of *Malayala*, where the cultivation of the vallies is much neglected. This kind of land pays four tenths of the produce as rent (*Varum*), of which one half is equal to the (*Negadi*) land-tax.

Modun, or
hill-rice.

The accounts which Sr. Rodriguez gave, and those transmitted by Mr. Strachy, differ wonderfully. Mr. Strachy says, that in *Tellichery* no *Modun* rice is cultivated; while Sr. Rodriguez says, that the (*Parumba*) high land annually produces a crop of this grain, and that the soil would be ruined were it allowed to lie fallow, as is done to the southward. The abundance of manure procurable at *Tellichery* seems to be the reason of this difference. In December or January the *Parumba* land is ploughed thrice. In the beginning of the rainy season it is ploughed a fourth time, sown, and then ploughed twice more. Before the seed is sown it is manured. This ground pays as rent (*Varum*) one fifth of the produce.

Plantations.

Mr. Strachy says, that, under the trees of plantations, a kind of rice called *Wainoky* is sown, and, together with it, *Ellu* (*Sesamum*), *Pyro* (legumes), and *Shamay* (*Panicum miliare*). Of this circumstance I heard nothing while on the spot.

Mr. Strachy thinks, that in *Tellichery* plantations occupy one half of the high (*Parum*) land; in *Durmapatam* one fourth; and in *Mahé* one third.

Black pep-
per, *Piper*
nigrum.

The cultivation of pepper being much more extensive in the northern parts of *Malabar*, than in the middle or southern divisions, with the assistance of Sr. Rodriguez I took the following account of it from some of the chief (*Canumcars*) tenants.

Cultivation.

The pepper vines are raised on a great variety of trees; but the one in most common use is the *Murica*, or the *Erythrina Indica* Lamarck. It would grow equally well on the *Mango* (*Mangifera*

indica) or *Jack* (*Artocarpus integrifolia*); but these require a long time to come forward. The manner of forming a plantation of pepper, upon the *Murica*, is as follows. The ground is fenced with a mud wall, and must be levelled into terraces, if that has not previously been performed. Between the 14th of July and the 13th of November, dig the ground with a hoe, and set in plantain trees, at the distance, from each other, of 12 *Adies*, or lengths of the foot. Then between the 10th of February and the 11th of March, at 60 *Adies* from each other, plant branches of the *Murica*. These branches should be from 6 to 12 feet long; and, until the commencement of the rainy season, they must be watered. Between the 11th of May and the 10th of June the vines are planted: of doing which there are two ways. Some people take 6 or 7 cuttings, each a cubit in length, and put them in a basket, with their upper end sloping toward the tree. The basket is then filled with earth, and buried in the ground at the foot of the tree. Between the 14th of October and the 15th of November the earth round the basket is dug; and, as a manure, dry leaves and cow-dung are put round the vines. Some people, again, plant the cuttings round the tree without any basket. It is said, that the basket prevents many accidents to which the young shoots are liable; so that of those which have this protection much fewer die, than of those which have it not. Whichever manner of planting the shoots may have been adopted, there is no difference in the after-management. During the dry season, for three years after planting, the vines must be watered, in favourable soils once in three days, in dry soils every other day. Between the middle of October and that of November, they must be manured, and tied up to the tree until they be six feet high, after which they are able to support themselves. After the third year the plantains are dug up; and twice a year, from the 14th of October to the 15th of November, and from the 14th of July to the 13th of August, the whole plantation must be hoed, and dry leaves put as a manure round the roots of the vines. In four or five

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years the vines begin to produce pepper; in the sixth or seventh year they yield a full crop, and continue to do so for twelve or fourteen years, when the *Murica* dies, and must be replaced by a new branch and new vines.

The pepper may be cultivated, exactly in the same manner, against branches of the *Canyara*, *Ambai*, and *Pula*.

Nurvomica.

The *Canyara* is the *Strychnos nux vomica* of Linnæus, which in *Malabar* is one of the most common trees. Its branches are apt to fall striking root. If raised from the seed, it will live to a great age, and thrive on any soil; but it requires eight years to arrive at such a size as to be fit for supporting the pepper vine.

Tree called
Ambai.

Having never seen the flower, I do not know to what genus the *Ambai* should be referred. It is reckoned the worst of any tree used for supporting the pepper vine. On its bark it has many knots, that prevent the vine from adhering, for this plant grows up like ivy. The *Ambai* grows from seed very slowly, but it lives long.

Bombar.

The *Pula* is a *Bombar caule aculeato, foliolis septenis*. Sometimes the branches are planted, and at others the seed is sown. In this case, before the vine can be planted, it requires six or seven years to grow, but it lives long.

Once a year all these trees are pruned, the side branches being lopped.

*Jack and
Mango trees.*

Jack (*Artocarpus integrifolia*) and *Mango* (*Mangifera indica*) trees are not much used here, being too slow of growth; but the pepper raised on them is equal, both in quantity and quality, to that raised on the *Murica* (*Erythrina*). The *Mango* thrives very well while it supports the pepper vine, but the quantity of *Jack* fruit is diminished. These trees are never pruned; but, if they support the pepper vine, their leaves are thinned.

Collecting
the pepper.

The pepper vine is liable to be killed by drought, or by hot winds. Between the 12th of May and the 11th of June they flower, and between the 12th of January and the 9th of February the fruit is fit for gathering. The berries are not then ripe; but they are

full grown, and hard. The men who collect it go up ladders, and with their fingers twist off the *Amenta*, or strings of berries. They collect the fruit in a bag or basket, and, having placed it on the ground, rub it with their feet, to separate the berries from the *Amenta*. The bad grains or berries having been thrown away, the good ones are dried on mats, or on a piece of ground purposely made smooth. For three days they are spread out to the sun; but every night are gathered, and taken into the house. The drying on mats is by far the best manner; as 15 *Edangallies*, dried in that way, will weigh a *Tulam* or *Maund*; while 16 *Edangallies*, dried on the ground, will weigh no more. A man can daily pick from the tree, and cure, from 15 to 20 *Edangallies*, according to the abundance of the crop. A man will therefore, on an average, reap half a *Tulam* a day; and, as the drying and rubbing out of the grains is frequently performed by children, with their assistance he may collect one *Tulam*. A prudent man, who does not receive advances for his pepper, can sell it at from 5 to 8 *Rupees* a *Tulam*, or from 100 to 160 *Rupees* a *Candy* of 640 lb. Last year they got 6 *Rupees*. As a man's wages cannot, at the utmost, be estimated at more than a quarter of a *Rupee*, the expense of harvest cannot possibly exceed one-twelfth of the value of the pepper.

Those proprietors who require advances six months before delivery, never get more than sixteen *Fanam*s, or $3\frac{1}{7}$ *Rupees*. If they receive the advance four months before delivery, they can get eighteen silver *Fanam*s, or $3\frac{1}{7}$ *Rupees*: so that the merchant, this year, for six months advance, had $87\frac{1}{2}$ per cent. profit, and for four months advance a profit of $66\frac{2}{3}$ per cent. In the bond it is declared, that if there be any deficiency in the delivery, it must be repaid at the market price. If the owner of the plantation be not able to pay this, as indeed must be almost always the case, he in the first place gets abusive language from the merchant, and is then obliged to give a fresh bond with interest, to be paid in rough rice, at the rate of an *Edangally* for every silver *Fanam*, which is at the annual

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Purchase by
the mer-
chants.

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rate of $20\frac{1}{2}$ per cent. Some easy merchants are contented with an interest of 10 or 12 per cent. in cash. This bond contains a mortgage, either on the borrower's plantations or on his rice ground; and by the forfeiture of such bonds a large proportion of the landed property has fallen into the hands of the *Moplays*.

Kitchen-gardens.

Yams and other roots, greens, and vegetables for family use, are raised in the pepper plantations. The stem of the *Yam* (*Dioscorea*) is always allowed to climb upon fruit (*Jack* or *Mango*) trees; the natives having a fancy that, in order to procure large roots, it is necessary to have a large supporter for the stem.

Manner of leasing plantations.

The following is the manner in which the landlords (*Jenmcars*) here let their plantations. When a landlord delivers over the plantation to the farmer (*Cudian*) an estimate is formed of the real produce of the *Nall Ubayum*, or of the four kinds of taxable trees. The coco-nuts are valued at 10 *Rupees* a thousand, the *Betel-nuts* at two-fifths of a *Rupee* a thousand, the *Jack* fruit at two *Rupees* a hundred, and the pepper at four *Rupees* the *Tulam* or *Maund*. Out of this the landlord (*Jenmcar*) makes an allowance for keeping up the fences. The remainder is the *Patom*, out of which the land-tax is paid. This estimate is written in the *Patom muri*, or *Patom olla*, that is to say, the lease, which stands good for four or five years, and then a new inspection is made. It is evident, that the only land-tax which could with justice be collected on plantations, ought to rest on a similar repeated inspection: which can never be done by any extensive government without either most enormous defalcations, or without incurring an enormous expense. The consequence of this manner of levying a tax is, that, the valuations being seldom made, the tax becomes very unequal. Some plantations, having been by accident increased, pay very little; while others, having met with injurious accidents, become of no value, and are entirely deserted. By this means it is alleged, that, ever since the land-tax has been imposed, the plantations have been in a gradual state of decay.

The natives would be very desirous of paying their tax in pepper,

at 120 *Rupees* a *Candy* of 640 lb., which is considerably cheaper than the price that the Company has usually given for it. They would be very unwilling to pay any tax on garden ground by measurement.

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The farmers (*Cudians*), whether cultivating rice ground or plantations, according to Mr. Rodriguez, live very poorly, although they get almost four-fifths of the grain, and at least one-third of the produce of the taxable trees. They mostly labour with their own hands, there being few slaves. The hired servants, who are chiefly *Tiars*, work only from half past six in the morning until noon, and get as daily wages $2\frac{1}{2}$ *Edangallies* of rough rice. All the afternoon they labour for themselves. The *Edangally* containing 108 cubical inches, a man by half a day's work, allowing one-seventh of his time for holy days, can gain $39\frac{1}{4}$ bushels of grain. Although the *Cudians* may therefore live in a very inferior condition to an English farmer, it is impossible that they should live scantily; while a day labourer, by working only half of the day, can procure so much grain.

State of the
cultivators.

The *Negaui*, or tax on the rice lands, amounts here to 25 per cent. of the *Varum*, or rent. All that the Company exacted at first was ten per cent. : but while Mr. Boddam was chief, the Company, finding the expense of their establishment heavy, proposed to reduce it to a mere factory, and to allow the inhabitants to defend themselves in the best manner they could. On this, the people, terrified at becoming subject to a native authority, consented to give 25 per cent.; and during a siege that ensued soon after, assisted with great courage in the defence of the lines; for the regular troops were a mere handful.

Tax on rice-
land.

The following is the return of the plantations under Mr. Strachy. Plantations

A JOURNEY FROM MADRAS THROUGH

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	Productive.	Not productive.	Total.
Coco-nut palms	42,903	32,230	75,133
Betel-nut palms	6,594	14,270	20,864
Jack trees - -	3,306	5,755	9,061
Pepper vines -	7,930	9,599	17,529

Stock.

The stock of animals in these three districts is as follows :

Animals of the ox kind :

Cows - - -	1126
Oxen - - -	1192
Calves - - -	812
	— 3130

Buffaloes :

Male - - -	29
Female - - -	59
Young - - -	8
	— 96

The ploughs are 410; for which there are 1221 working cattle.

The Slaves are,

Males young - - -	38
working - - -	36
old - - -	17
	— 91
Females young - - -	28
working - - -	33
old - - -	9
	— 70
	—
Total - - -	161

The houses are 4481.

Of which there are inhabited,

By Portuguese	-	-	-	438
Mussulmans	-	-	-	868
<i>Namburis</i>	-	-	-	9
<i>Puttar Bráhmans</i>	-	-	-	16
<i>Rájás</i>	-	-	-	2
<i>Nairs</i>	-	-	-	276
<i>Tiars</i>	-	-	-	1888
<i>Mucuas</i>	-	-	-	258
Natives of <i>Karnata</i>	-	-	-	119

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Freemen.

The *Mucua*, or in the plural *Mucuar*, are a tribe who live near the sea-coast of *Malayala*, to the inland parts of which they seldom go, and beyond its limits any way they rarely venture. Their proper business is that of fishermen, or palanquin-bearers for persons of low birth, or of no cast; but they serve also as boatmen. The utmost distance to which they will venture on a voyage is to *Mangalore*, which is between twenty and thirty miles beyond the boundary of their beloved country. In some places they cultivate the coconut. In the southern parts of the province most of them have become Mussulmans, but continue to follow their usual occupations. These are held in the utmost contempt by those of the north, who have given up all communication with the apostates. Those here do not pretend to be *Súdras*, and readily acknowledge the superior dignity of the *Tiars*. They have hereditary chiefs called *Arayn*, who settle disputes, and, with the assistance of a council, punish by fine or excommunication those who transgress the rules of the cast. Some of the *Mucuas* marry, which ceremony consists in a feast without any religious rite. In this case, the marriage can only be dissolved on account of the woman's infidelity. They have another kind of marriage called *Parastri*, in which the man and woman, whenever they please, may separate; and the children always go

Customs of
the *Mucuas*.

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along with their mother. The *Mucuas* can eat all kinds of animal food, except beef; and may lawfully drink intoxicating liquors. They are all free, and a few of them can read accounts. They have no *Guru*, nor *Puróhita*. The deity of the cast is the goddess *Bhadra-Káli*, who is represented by a log of wood, which is placed in a hut that is called a temple. Four times a year the *Mucuas* assemble, sacrifice a cock, and make offerings of fruit to the log of wood. One of the cast acts as priest (*Pújári*), but his office is not hereditary. They are not admitted to enter within the precincts of any of the temples of the great gods who are worshipped by the *Bráhmans*; but they sometimes stand at a distance, and send their offerings by more pure hands. They seem to know nothing of a state of future existence; but believe in *Pysáchi*, or evil spirits, who inflict diseases, and occasion other evils. A class of men called *Cunian* are employed to drive away the *Pysáchi*. They bury the dead.

Customs of
the *Cunian*, or
Cunishun.

The *Cunian*, or *Cunishun*, are a cast of *Malayala*, whose profession is astrology. Besides this, however, they make umbrellas, and cultivate the earth. In many other parts of India, an astrologer, or wise man, whatever his cast may be, is called a *Cunishun*. The *Cunian* is of a very low cast; a *Namburi*, if a *Cunian* come within 24 feet of him, must purify himself by prayer and ablution. A *Nair* is defiled by his touch. The *Cunian* possess almanacks, by which they inform the people of the time for performing their ceremonies, the proper time for sowing their seed, and the hours which are fortunate or unfortunate for any undertaking. When persons are sick, or in trouble, the *Cunishun*, by performing certain ceremonies in magical squares of 12 places, discover what spirit is the cause of the evil, and how it may be appeased. Some *Cunian* possess *Mantrams*, with which they pretend to cast out devils (*Pysáchi*). These *Mantrams* are said to be fragments of the fourth *Véda*, which is usually alleged to be lost. Very few are possessed of this knowledge, which is looked upon as of the most awful nature. The

Cunians pray to both *Vishnu* and *Siva*, and sacrifice fowls to all the *Saktis*. In *Panupa* is a temple of *Chowa*, the goddess of the cast. The *Caricul*, *Pújári*, or priest of this goddess, is a *Cunian*, and his office is hereditary by male descent. The sacrifices to *Chowa* are performed by the washerman, who cuts off the animal's head. The *Caricul* gets all the offerings made to *Chowa*, and every family gives annually at least one silver *Fanam*. The *Cunian* give *Dharma* to the *Bráhmans*; but that sacred order will neither receive their *Dána*, nor read prayers (*Mantrams*) at any of their ceremonies. Some of the *Cunians* burn, and others bury the dead. The spirits of good men abide with God: those of evil men become *Pysáchi*, and occasion much trouble. Some of them are so obstinate, that they can be expelled only by a pilgrimage to *Kasi*, or *Ramésvara*. The *Caricul* acts not only as a priest, but as a civil magistrate. He settles all disputes, and can punish, by excommunication, all those who transgress the rules of cast. The *Cunian* are permitted to eat animal food, and to drink spirituous liquors. A man's children are considered as his heirs, yet it is not customary with them to marry. A lover gives 16 *Fanams*, or $3\frac{1}{2}$ *Rupees*, to the parents of his mistress, and takes her home. When he pleases, he may turn her away; but without his consent she cannot separate; and, if she be unfaithful to his bed, is liable to be beaten. No *Cunian* will cohabit with a woman who has had connection with a man of another tribe; but, if a girl has been sent home on account of an impropriety with a *Cunian*, any one, who is in want of a mistress, thinks this no reflection on her character. In case of separation, the boys follow their father, and the girls their mother.

The commerce of this circle, which is under the management of Commerce. Mr. Strachy, is of more importance than any other in the province, especially in the articles in which Europeans deal. On this subject I consulted Mr. Torin, the commercial resident, whom I had an opportunity of seeing at *Tellichery*, and who has sent me very satisfactory answers to the questions which I proposed to him in writing,

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together with various papers tending to throw light on the subject. Among these, a communication from Mr. Brown, now superintendent of the Company's plantation, is peculiarly valuable. I also particularly examined *Maccay*, the nephew of *Mousa*, who is by far the principal merchant of *Tellichery*; and in the following account I adhere to the statement given by him, where I do not see reason, from the other documents in my possession, to make alterations.

Black pepper. Black pepper is the grand article of European commerce with *Malabar*. Before the invasion of *Hyder*, in the *Malabar* year 940 (176 $\frac{4}{7}$), the country now called the province of *Malabar* produced annually about 15,000 *Candies* of 640 lb. The quantity continued gradually diminishing until 959 (178 $\frac{3}{4}$), when Colonel Macleod's army came into the province; since which the decrease has been more rapid, and continues every year to augment. A good crop will now produce 8000 *Candies*, a bad one only one half of that quantity. Of this, 4000 *Candies* are produced in the territory of the *Pychi Rájá*, now in rebellion, and of late the seat of a most bloody warfare. The only diminution, I am inclined to think, that has taken place since the province has become subject to the Company has been owing to these disturbances. Mr. Torin states, that the annual quantity produced in the *Pychi Rájá's* country is now reduced to about 2500 *Candies*.

Europeans usually purchase about five-eighths of all the pepper that is produced in *Mulabar*; and the price which they give absolutely regulates that of the whole. Since the French have been driven from *Mahé*, the whole of this has of course fallen into the hands of the Company. Annexed are the exports from their warehouses in the following years, as stated by Mr. Torin.

		<i>Candies</i> of 600 lb.		<i>Maunds</i> of 30 lb.		lb.
A. D. 1782	- -	86	- -	13	- -	07
1783	- -	132	- -	14	- -	19
1784	- -	2185	- -	10	- -	08

A. D.		<i>Candies</i> of 600 lb.	<i>Maunds</i> of 30 lb.	lb.
1785	- -	28	07	04
1786	- -	615	01	05
1789	- -	937	19	08
1790	- -	1148	09	01
1791	- -	2107	05	05
1792	- -	2001	15	17
1793	- -	2499	06	10
1794	- -	2400	00	00 about.
1795	- -	1914	11	23
1796	- -	none.		
1797	- -	4155	04	23 of crop 96 and
		2070	18	07 of crop 97.
1798	- -	4778	09	01
1799	- -	1135	06	01
1800	- -	1145	03	10
In store	-	4067	24.	

Until the capture of *Mahé* in 1793, the greater part of the pepper trade went to that port; but since that event, the Company has, according to *Maccay*, sent annually about 4000 *Candies* to Europe direct, to *Bombay*, and to *China*. The remainder of the pepper is exported chiefly by native traders. The largest quantity goes to the Bay of Bengal; the next largest to *Surat*, *Cutch*, *Scind*, and other ports in the north-west of India, and a considerable quantity goes to the Arabian merchants of *Muscat*, *Mocka*, *Hodjida*, *Aden*, *Mocala*, *Jedda*, &c. The demand from *Seringapatam* was the smallest, and used to amount to about 500 *Candies* a year. The pepper that went to *Coimbatore* came chiefly from the *Cochi* and *Travancore* dominions.

The Company has always made its purchases by a contract entered into with a few native merchants, or in fact for many years almost with one only; that is, with *Chouacara Mousa* of *Tellichery*.

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Seven others have also dealings with the Company; but one of them is *Mousa's* brother, and the others are in a great measure his dependants. In December and January, when the crops are so far advanced that a judgment can be formed of the quantity of pepper likely to be obtainable, the commercial resident assembles the contractors, and a written agreement is entered into with them, settling the price, and the quantity that each is to deliver. At this time, sometimes the whole, and in general at least one half of the money is advanced to the contractors. There is no adequate penalty contained in the contract, to compel the native merchant to a regularity in delivery; and Mr. Torin complains, that from this defect very great inconvenience has at present arisen. The last contract was for 5000 *Candies*; it was entered into fifteen months ago; one half of the amount was paid down, and three months afterwards the remainder was advanced. The whole of the pepper ought to have been delivered within the year, but there is still a deficiency of 1500 *Candies*. This has not arisen from any difficulty in procuring the pepper, to which the contractors were subject; but because they had thus the benefit of the Company's money, and could sell the pepper with advantage to private dealers; while it was easy to foresee that the pepper would fall, and the balance will be paid when the market price will be 120 *Rupees*, while they contracted for it at 130. There is no danger of an ultimate loss of the money advanced to *Mousa*, and some others of the contractors, for they are men of immense wealth. The native merchants, by means of their agents, procure the pepper partly from small traders, and partly from cultivators. All the pepper procured from the southern districts is obtained by means of small traders. From the districts near *Tellichery*, part is bought directly from the cultivators. I have already given an account of the manner in which the traders fleece the poor cultivators; but this of course the traders deny. *Maccay* says, that they receive the full price stipulated for by the commercial resident, and that the only benefit which the merchant has, is

that he receives the pepper by a *Candy* of 640 lb. and delivers it by one of 600. He, it is true, receives the money from the Company; but by this he would have only $6\frac{2}{3}$ per cent. for the trouble of agency, and risk of bad debts. From the prudent cultivators of this neighbourhood, according to *Maccay*, the contractors purchase the pepper at the time of delivery, and their profit consists in buying by the *Candy* of 640 lb., and delivering it by one of 600, which seems fully adequate to their trouble. Risk they have none; for they have either previously received the money, or get it immediately on delivery. To men in more necessitous circumstances, they advance such money as they have received from the Company, at about five or six per cent. lower than the market price, which is about a reasonable profit for their risk: but the cultivators, as I have already said, allege, that the profits of the merchant are much greater. It might be thought, that, by making advances directly to the cultivators, the profits arising to the traders and contractors might be saved to the Company. Mr. Torin, whose experience, local knowledge, and abilities, entitle his opinion to be received with great attention, thinks that this could not be done with advantage.

The pepper, in the state in which it is brought by the cultivators, is received by all merchants as fit for market, and is exported without preparation by every one except the Honourable Company, who at their own expense have it cleaned and garbled. All pepper called *heavy* sells at the same price, although that which is produced in *Callai* and *Cotay-kutty*, is reckoned somewhat better than any other; but there is a *light* pepper, of which about 150 *Candies* are yearly produced in *Chowgaut*, *Panyáni*, and *Tannore*: this is low-priced, and goes chiefly to *Surat*. White pepper is not an article of commerce; a little is occasionally made, and is chiefly given in presents, as a useful medicine.

In *Malabar* the nature of the Company's trade in pepper has undergone three great changes; and by these the conduct of their

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servants ought to have been more regulated than in some instances would seem to have been the case. First, previous to the province having been ceded to the Company, their interest was merely mercantile; it was the duty of their servants to procure the commodity as cheap as possible; and I have no doubt, that in this respect the affairs of the Company were well enough managed. While the French trade was under the control of an exclusive Company, this was easily conducted, it being the mutual interest of the two Companies to join in reducing the price. During this time, according to *Maccay*, the Honourable Company gave in general from 105 to 125 *Rupees a Candy*. Once or twice it rose to 135 or 140. When the exclusive privileges of the French Company were done away, and *Mahé* was made a free port for all nations, of course a competition arose; and considerable funds beginning in 1787 to come out to *Mahé*, the pepper began to be enhanced in price, and it had always been nominally higher there than at *Tellichery*, because the French *Candy* of 600 lb. was equal to 654 lb. avoirdupois. This competition had a greater effect on the price at *Mahé* than at *Tellichery*, where, even allowing for the difference of weight, the Company got their investment cheaper than the market price common in other parts of the province. This seems to have been owing to *Mousa's* residing in *Tellichery*, where his property was secure, and to his sacrificing a part of his profits, by selling to the Company a part of his pepper at a lower price than he could have got at *Mahé*. This was an offering made for the security which he enjoyed; as the withdrawing of the military station from *Tellichery* was constantly dreaded, should the Company not derive some peculiar advantages to counterbalance the expense. Secondly, a great change took place in the nature of the Company's pepper trade, by their acquiring the sovereignty of the province, which happened in 1792. Their interest as sovereigns required a total change in the principles by which they purchased pepper; and the higher the price paid by foreigners, who were the principal purchasers, the better for the

Company. Mr. Brown, who then traded at *Mahé* as Danish resident, very judiciously recommended to Mr. Farmer, one of the commissioners, that the Company should confine their trade in pepper within as small a compass as possible; and, in place of endeavouring to get it at a lower rate than the market price at *Mahé*, that they should always give a little more for what they took; and by that means they would not only enrich the province, but increase their revenues. Measures, however, were taken directly in opposition to this sound advice, and, by means of the sovereign authority vested in their servants, the Company procured a small quantity of pepper at a rate considerably lower than the *Mahé* price; but by far the greater part went to that market, and at a lower price than if the Company had gone into a fair competition. A third change has now taken place. The French having been expelled from *Mahé*, the Company became immediately possessed of the whole pepper trade without a rival. As merchants, it was then their interest to lower the price, which was undoubtedly in their power; but as sovereigns their interest was, that the price should not be so low as to injure the revenue, or to discourage agriculture. Mr. Brown thinks that, both considerations being held in view, 150 *Rupees* would have been a fair price. Immediately before the capture of *Mahé*, in July 1793, in order to complete the loading of a ship, the price given for pepper had risen to 220 *Rupees*; and, most unaccountably, Mr. Agnew, the commercial resident at *Calicut*, without attending to the necessary consequences of that event, in the following season contracted for 4000 *Candies* at 200 *Rupees*. The price, however, as was naturally expected, has gradually fallen; and this year, owing to the Company making no purchases, it is much to be regretted that it has sunk to 120 *Rupees*, which is too low to enable the cultivator to thrive, and to discharge the revenue, while he is subject to the present monopoly of native contractors.

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Sandal wood

Sandal-wood is not the produce of *Malayala*; but as the greater part of it grows immediately to the eastward of the western *Ghats*, all that is produced toward the sources of the *Cavery* ought to come to *Malabar*, as the nearest sea-coast from whence it can be exported. This sandal wood is of the best quality; and, from its growing in districts not far distant from *Seringapatam*, is commonly called *Pattana*, or town-sandal. Owing to the unsettled state of *Malabar* during the reign of *Hyder*, however, it was more convenient for the merchants to send this article to the eastern coast of the peninsula. *Tippoo* on his accession having prohibited the exportation of this article, all that could be cut secretly was smuggled into the *Coorg* and *Wynaad* countries, and thence conveyed to *Malabar*. The sandal wood of the *Naggar Ráyada* was in a similar manner smuggled to *Rája-pura*, and from thence sent to the *Tellichery* market. The whole quantity then annually brought to *Malabar* for sale varied from 1700 to 2200 *Candies* of 560 lb. The quantity brought from *Coorg*, during the years from 1792 to 1798, amounted to about 12,000 *Candies*. Since the overthrow of *Tippoo*, the quantity brought down has been very small. The *Coorg Rájá* no longer can commit his depredations, and the rebellion of the *Pychi Rájá*, who possesses the *Wynaad*, and the principal passes up the *Ghats*, has thrown the trade back again toward the eastern coast. There can be little doubt, however, that, as soon as the communication is open, *Tellichery* will be the principal mart for the best sandal wood; as *Mangalore* will be for that of the second quality, which grows in the *Naggar Ráyada*.

Before the year 1797 sandal wood was sorted into three sizes. Of the first size, 35 pieces made a *Candy* of 560 lb.; of the second size, 45 pieces; and of the third size, 55 pieces. Since the year 1797 the sizes have been reduced. The first sort now contains 65, the second sort 72, and the third sort 90 pieces. All pieces smaller than these, all rent and knotty pieces, whatever may be their size,

together with cuttings, roots, and the like, are called *Carippu*, and form a fourth sort. The chips which are removed in polishing the logs form a fifth assortment. The first three sorts only are sent to *China*. The *Carippu* is sent to *Bengal* and *Muscat*, but to the former in the greatest quantity. The chips are sent to *Bombay*, *Cutch*, and *Muscat*.

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The Company during *Tippoo's* government used annually to send from 800 to 300 *Candies* of the first three sorts to *China*. All the remainder was by private traders sent to *Bengal*, *Bombay*, *Cutch*, and *Muscat*. The commercial resident, or chief of the factory, makes the purchase from the merchants on the sea-coast for ready money. These have always on hand a considerable stock, as sandal rather improves by keeping in close store-houses.

No deceit can be practised on a person of common skill, in disguising bad sandal wood, so as to sell it for good. None will pass in any of the three sorts, that is knotty or rent; and the darker the colour, and stronger the smell, the better. *Maccay* thinks that the burying of the sandal wood, which the *Coorg Rájá* practised, was done more with a view of concealing it than of improving its quality.

The prices lately given for it by the Company have been as follow :

				<i>Rupees.</i>
1794	1st sort	45 pieces to the <i>Candy</i>	-	200
	2d ditto	55 - ditto	-	180
1797	}	1st sort	65 pieces to the <i>Candy</i>	- 150
1798		2d ditto	72 - ditto	- 147½
1799		3d ditto	90 - ditto	- 145
1800	1st sort	37 pieces to the <i>Candy</i>	-	148¾
	2d ditto	65 - ditto	-	127

The abolition of the prohibitory laws, in consequence of the overthrow of *Tippoo*, has evidently had a great effect in reducing

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Cardamoms.

the price, and has brought larger sorts to market. The *Carippu* sells from 70 to 100 *Rupees a Candy*, and the chips from 12 to 15.

Cardamoms are another branch of trade, which naturally belongs to *Malabar*, although but a small quantity of them is the produce of that country. The usual quantity brought for sale is 120 *Candies* from the following places :

	<i>Candies</i> of 640 lb.
<i>Coorg</i> - - -	40
<i>Wynaad</i> - - -	57
<i>Tamarachery</i> - - -	20
<i>Cadutinada, or Cartinaad</i> -	3
	<hr/> 120

Other accounts make it as follows :

<i>Coorg</i> - - -	30
<i>Wynaad</i> - - -	65
<i>Tamarachery</i> - - -	3
<i>Cadutinada</i> - - -	2
	<hr/> 100

About five *Candies*, of a very inferior quality, are procured from *Velater*. It sells only for one half of the price which the others bring. The cardamoms of *Wynaad*, especially those of a place called *Payria*, are reckoned the best, and never sell lower than 1000 *Rupees a Candy*.

Any merchant, by looking at cardamoms, can tell the country whence they came. The cardamoms of *Wynaad*, including those also of *Cadutinada* and *Tamarachery*, contain many round, full, white grains, or capsules. Those of *Coorg* have fewer of these fine grains, but they have also fewer black or light ones. The

grains from *Velater* are long, large, thick-skinned, and dark-coloured.

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The Company have not traded in this article since the year 1797, when they sent seven *Candies* to Europe. They have always purchased them by contract from the merchants on the sea coast. The Company garble the cardamoms sent to Europe. At the last purchase 8 *Candies* of 640 lb. produced only $7\frac{1}{4}$ *Candies* at 560 lb. after the black or light grains had been removed. These bad grains sell very well to private traders, who dispose of them to the Arabs. Private traders never garble their cardamoms. They are exported chiefly to *Bengal*, *Bombay*, *Sirat*, *Cutch*, and the different ports in Arabia.

The *Coorg Rájá* generally sells to *Mousa* all the cardamoms which his country produces: Traders who live near the *Ghats* bring those of *Wynaad* for sale, and generally receive part of the price in advance from the merchants on the sea-coast. Owing to the rebellion of the *Pychi Rájá*, this trade has for a year past been at a stand.

The exports and imports during the last three years, from the circle under Mr. Strachy, which is the most considerable for trade of any in *Malabar*, will be seen by the extracts from the custom-house accompts, given in the APPENDIX at the end of the Third Volume. It must be observed, that smuggling is carried on to a very great extent; and, therefore, that the exports in the accompts are greatly under-rated.

In the northern part of *Malabar*, the most favourite currency is Money. a silver *Fanam*, equal to one-fifth of a *Bombay Rupee*: According to an assay made at *Calcutta*, this *Rupee* contains, at the mint value, rather less than 23*d*. It contains $164\frac{1}{100}$ grains of pure silver. The *Madras Rupee* contains only $163\frac{1}{2}$ grains, but passes here for five silver *Fanams*. As gold is not much in currency, I have, in reducing *Malabar* money to English, made my calculations by the mint value of the *Bombay Rupee*; but it must be recollected in all Indian

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accompts, that a pound of silver will bring more gold there than in Europe, and in exchange with that country passes for much more than its intrinsic value.

In *Malabar*, false coiners are very numerous, and a great nuisance.

The copper coinage in use at *Tellichery* was struck in England, and 10 *Paissas* are always current for one silver *Fanam*. There is another copper coin called *Tarrum*, two of which are equal to one *Paissa*.

Jan. 11.

11th *January*.—Mr. Wilson, the collector of a circle containing the two districts called *Cotioté* (*Cotay-hutty*) and *Irvanaad*, conducted me to his house at *Cadrur*. This formerly belonged to the *Pychi Rájás*, and was by the *Nairs* reckoned a superb building. It is in the form of a square, surrounding a court, in which there is a well and a small tank. The building is two stories high, but the apartments on the ground floor are very low in the roof. Originally, the only entry was by a ladder to a door in the upper floor; in the lower story the doors opened towards the court, to which some bad stairs also gave access from the upper floor. The apartments of the upper story, although small, were very well aired. The building is of stone, and roofed with tiles. Numerous projecting windows and loop-holes render the whole very capable of defence against musquetry. I breakfasted with Mr. Wilson; and from the answers which he has been so good as to send to my queries I give the following account of his division.

Mr. Wilson's
account of
his district.Extent and
soil.

According to a report which was given in by the surveyors, *Cotioté* is said to contain 312 square British miles, and *Irvanaad* 45. The face of the country resembles that of the other parts of *Malabar*, containing low hills separated by narrow vallies, which are fit for the cultivation of rice. Toward the *Ghats* these hills rise to a considerable height; but the soil almost every where is good; and Mr. Wilson thinks, that not more than one-thirtieth part of the two districts is too steep, rocky, or barren for cultivation. The

long unsettled state of *Cotioté*, and the calamities which it has suffered, would account for its being at present almost waste; but it is said, that, even before these troubles commenced, not above one-fifth part of it was cultivated. Indeed, its calamities are in a great measure owing to its forests having encouraged the natives to make an ill judged resistance against their invaders. *Irvanaad* has not been disturbed, and about four-fifths of the whole are now cultivated.

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Wherever the ground is not cultivated, there are stately forests; but the produce of these is of very little value. About 20 *Maunds* (640 lb.) of honey, and half that quantity of wax, are annually procurable. *Lac*, and some *Sapan* wood, are to be found; but they are very scarce. The bark taken from the root of a wild *Jack* tree (*Artocarpus*), called *Cat Pilawa*, is used among the natives as a brownish red dye, but is not exported. A few trees of sandal may be seen, as in other parts of *Malabar*; but their wood has little or no smell, and cannot be sold. The quantity of ginger, and *Casturi* turmeric, growing wild in the forests, cannot be ascertained; that of the last is pretty considerable. The *Cassia* is in plenty. The quantity of timber trees procurable in one year, including *Teak*, *Poon* (*Calophyllum*), and *Viti* (*Pterocarpus*), does not exceed three or four hundred. The timber of the other forest trees is not saleable.

Forests.

No metals have been discovered in these districts.

Mines.

In *Cotioté* no attempt has been made to ascertain the extent of *Dhanmurry*, or rice-ground; and by far the greater part of what is fit for the purpose is covered with forests. The *Dhanmurry* of *Irvanaad* contains as much as will sow 150,000 *Edangallies* of seed, and may amount to almost one-third of the country. Mr. Wilson estimates, that 10 *Edangallies* of seed will sow a field of 40 rolls square, each roll equal to 28 English inches: at this rate, the quantity of seed for an acre will be two bushels and a half; the

Rice-ground.

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Edangally here being the same with that at *Tellichery*, and containing 108 cubical inches. This agrees so well with the proportion of seed required for an acre, as stated by Mr. Drummond, and confirmed by my measurement at *Calicut*, that I have no doubt of its being correct, and that on this subject Mr. Warden and Mr. Wye must have been led into some error. The quantity of seed stated by Mr. Wilson will sow only 3000 acres, even allowing that none of it will produce more than one crop in the year: but a third part of 44 square miles contains 9600 acres; in this account therefore there must be some error. Mr. Wilson states, that of the land fit for producing rice about one-ninth is waste.

Parum land.

In *Cotioté* three fourths of the whole land either is, or might be made, *Parumba*; and about a fourth of this has been once occupied by plantations, among which a little *Ellu* (*Sesamum*), hill-rice, and *Pyru* (legumes), are cultivated. If the survey states the extent of *Cotioté* properly, and Mr. Wilson's estimate be right, the plantations amounted to 37,440 acres, and the *Parumba* or hill-land underwoods contained 112,320 acres. There is no reason to suppose this account exaggerated, as *Cotioté* formerly produced about 500,000 *Rupees* worth of pepper, which is more than $13\frac{1}{2}$ *Rupees* for each acre planted; besides all the other produce of these lands, such as *Jacks*, coco and *Betel-nuts*, and ginger, all of which were of considerable value. From this we may judge, were it in a settled state, how valuable the *Cotioté* district might be made; as almost the whole of the remaining 112,320 acres are fit for plantations. On these lands the cultivation of pepper seems to be the primary object. The mode commonly adopted by the natives, Mr. Wilson thinks, is the most advantageous method of cultivating pepper that has hitherto been tried, and is attended with little expense. In encouraging this cultivation, the construction of tanks, to give a supply of water in the hot season, would, Mr. Wilson thinks, be attended with great success. At present, the chief support of

Cotioté depends upon the cultivation of the *Ponna* lands, or those hills that have not been formed into plantations. While at *Tellichery*, I described the manner in which this is done.

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The *Parumba* or hill-lands in *Iroenaad* amount to about two thirds of the whole, or what ought to be 19,200 acres: of these about one half are now occupied by plantations, one quarter is cultivated with hill-rice and *Ellu*, and one quarter is not cultivated.

Owing to the unsettled state of the country, no estimate has been formed of the number of taxable trees.

For what reason I know not, the making of salt has been prohibited; but about 130 *Cannies*, or evaporating plots, might be constructed on inlets of the sea which reach to these districts.

The number of houses and people is very uncertain. Mr. Wilson states the houses in *Iroenaad* at about 3288, and in *Cotioté* at about 4087. Besides the people inhabiting these houses, there are in the hills and forests several rude tribes; but the whole number of slaves is only about one hundred.

The commerce of these districts consists in selling the produce of the plantations, and purchasing rice, salt, salt-fish, oil, cotton, and cloth. If all the rice-lands were cultivated, there would be more than enough for the present inhabitants; but not a sufficient quantity to support the people that would be required to cultivate all the lands which are fit for plantations of pepper. I consider therefore as improper, any attempt to introduce manufactures. The price of pepper that is given to the cultivator is on an average from 100 to 120 *Rupees* for the *Mauud* of 640 lb. The average price which the merchant has again sold it at, for the last five years, may be taken at 150 *Rupees* for the *Mauud* of 600 lb.; and he has never advanced so much money as he has received in advance from the Company. The average price of rough rice is 35 *Rupees* for the *Corge* of 42 *Mudies* or *Robbins*, containing 1000 *Edungallies*, or nearly 16d. a bushel.

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Company's
plantation,
and experi-
ments con-
ducted there.

From *Cadrur* Mr. Wilson was so good as to conduct me to the Company's plantation at *Angaracundy*, where I was kindly received by Mr. Brown, before mentioned. He has the management of the plantation, and collects the revenue of a small district named *Randaterra*, over which Mr. Strachy is the magistrate. The country between *Cadrur* and the river on the banks of which *Angaracundy* is situated, is almost entirely deserted, and overgrown with trees and bushes. It rises into small hills, intermixed with narrow vallies fit for the cultivation of rice; but the extent of these, in proportion to that of the hills, seems to be smaller than in most other parts of the province. The whole seems to have been formerly cultivated; and the hilly ground is less steep than usual in *Malabar*. The road all the way was good even for a cart.

The plantation has of late been much molested by the *Nairs*, and the eastern part of it has fallen into their hands; so that, for the protection of what remains, it has been necessary to station a European officer, with a company of *Sepoys*, at Mr. Brown's house. The *Nairs* are so bold, that at night they frequently fire into Mr. Brown's dwelling; and the last officer stationed there was lately shot dead, as he was walking in front of the house. Many valuable experiments are now carrying on in the plantation, which in an afternoon's walk Mr. Brown was so good as to explain.

Pepper.

From what has been done in the plantation I think it highly probable, that pepper may be raised on almost every part of the hills of *Malabar* where the soil is tolerable, and such occupy at least one fourth of the whole province. Mr. Brown has cleared away the bushes from a considerable extent of land, and planted the vines against every tree that he found growing, and they seem every where to succeed: so that the species of tree upon which the pepper vines are supported is of little importance. Mr. Brown has raised from seed some pepper plants, and thinks that these are more vigorous than such as have been raised from cuttings. He is of

opinion, that the more the vines are exposed to the sun the better. On this account, trees having a thin foliage and straight stems are preferable; such are the *sterculia fatida* (which at *Mahé* is called *Poon*) and the *Teak*. He says, that the most productive vines in *Cotioté* were planted against *Teak* trees, which had been previously killed, by taking a circle of bark from their stems, and allowed to remain in the ground as dead timber. In ordinary seasons, watering is not at all necessary, but manure of dung and ashes is very serviceable.

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In the lower *Parum*, or rising ground, usually employed for rearing coco and *Betel-nut* palms, the sugar-cane seems to thrive, and does not require watering. The experiment has not yet been carried to a sufficient length to enable Mr. Brown to speak decidedly on the subject; but, if this valuable plant be found to answer in such situations, its introduction will be of immense benefit to the province.

Sugar-cane.

Mauritius and *Nankeen* cottons both grow in the high lands, and thrive on the highest parts without water. I think that they have been planted too thin; and that, unless the soil will produce a much thicker crop, the value of the cotton will not defray the expense of cultivation. Mr. Brown is trying cotton on the level fields (*Dhanmurry*) as a second crop after rice. I have no doubt of this succeeding; but I think that in *Malabar* nothing should be tried on such ground, which may interfere with raising a larger quantity of grain.

Cotton.

On the lower part of the rising ground coffee trees are in a very thriving condition, and may prove a valuable acquisition. As yet, however, they have not arrived at the age when they produce fruit.

Coffee.

Mr. Brown has planted a great many of the *Cassia* trees, in hopes of its being improved by cultivation. He will train it up so, that, when cut, the bark will form into neat rolls like cinnamon, or like the *Cassia* of *China*. He expects that it will be then at least equally

Cassia, or
wild cinna-
mon.

CHAPTER XIII. valuable with the last mentioned bark. The tree will undoubtedly thrive in every part of *Malabar*.

Jan. 11.
Cinnamon.

In the plantation there are some trees of the *Ceylon* cinnamon; but those in *Bengal* seem to be equally thriving.

Rice.

Mr. Brown has been making some experiments to ascertain the expense of cultivating rice, and the produce to be expected from any given extent of land. Owing to the inroads of the *Nairs*, some of his experiments have altogether failed. He gives me the following account of the one that has proved most satisfactory; which I detail, because the subject is of the utmost importance. "The soil is of a middling quality, of blackish earth and sand. The exposition to water is such, that it can be overflowed at pleasure until the end of January. Its extent is $1\frac{1}{2}$ acre and 9 square-yards. It was laboured in the common *Malabar* way, with little manure and imperfect tillage. On this were sown 90 *Edangallies* of *Cayma* rice, one of the kinds that are reaped in September. It was twice weeded. The produce was only 750 *Edangallies*, although carefully reaped by my own people. I might have had another crop of rice from the same ground, but was prevented by the frequent inroads of the natives. The crop on this field was much inferior in appearance to that in the other parts adjacent, all of which were sown with *Mundom* rice, a species which, although transplanted at the same time with the *Cayma*, does not ripen until the end of January; so that the ground on which it is raised does not admit of a second crop. It is considered, however, that the single crop of *Mundom*, is generally equal to one of *Cayma* and one of *Chitiny* (the name of the rice used for the second crop). Estimating the produce of this field at the usual rate of 35 *Rupees* for the 1000 *Edangallies*, the produce in money per acre was 21 *Rupees*; which, I am convinced, is far below the medium produce of the rice fields in this district." According to this statement, the acre was sown with three bushels, which is somewhat thicker than I have in general found to be the case. The produce is 25 bushels,

worth 2*l.* 0*s.* 1½*d.* If a second crop had been taken, it probably would have been equal to two thirds of the first, giving the total produce of an acre at 3*l.* 6*s.* 10¼*d.*, which in India is a very great sum.

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In his opinion concerning the plantations in *Malabar*, Mr. Brown differs most essentially from Mr. Smee. He thinks that the forming of plantations, and the keeping of them up, are attended with such expense, that the people to whom they belong cannot afford to pay more than one fifth of the produce as a tax to government; and that whenever a tax exceeding this shall be actually levied, the proprietors will allow the plantations to go to ruin. I must confess, that I have not been able to discover any extraordinary expense attending these plantations; while almost every where in *Malabar* there is water carriage for the exportation of the produce. The plantations above the *Ghats*, although all their produce must be sent hundreds of miles by land for a market, pay in general one half of the produce, and yet are reckoned the most valuable property that belongs to the subject; and every man who has money endeavours to lay it out in purchasing or forming plantations: yet this is, no doubt, attended with at least as much trouble as in *Malabar*, and that in a less favourable climate. I have no doubt myself, that if the government take only one half of the produce, by any means that are equable, and not vexatious, the plantations will soon extend all over *Malabar*, where the soil is fit for the purpose; and that the diminution which has taken place in this article of cultivation is owing to the want of a quiet established government, and not to oppressive taxes. The reasons that induce me to think that the planter of gardens can afford to pay one half of the produce, may be seen by referring back to the account of that cultivation which I procured at *Angada-puram*. I by no means think, however, that the half of the produce levied from the planter should be wholly taken by government; the proprietor of the soil, both in justice and policy, is entitled to a share.

Plantations.

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Changes in
the govern-
ment.

Mr. Brown gives me the following account of the changes that have taken place in *Malabar*; and, owing to his great abilities, and knowledge of the country and its inhabitants, it deserves the greatest attention. I shall only observe, that I do not think he does justice to *Hyder's* character, of which I have a most favourable opinion, founded on the reports of all his former subjects, except those of *Malabar*, who cannot possibly be expected to speak fairly of an infidel conqueror of their country. "*Malabar*," says Mr. Brown, "when *Hyder* invaded it, was divided into a number of petty *Rájships*; the government of which being perfectly feudal, neither laws, nor a system of revenue, were known amongst its inhabitants. Owing to the quarrels between the different *Rájás*, and the turbulent spirit of the *Nair* chiefs, who were frequently in arms against each other, the state of the country was little favourable to the introduction of order or good government. *Mulabar*, however, was then a country very rich in money. For ages, the inhabitants had been accumulating the precious metals that had been given them for the produce of their gardens. *Hyder's* only object, in the countries that he conquered, was to acquire money; and, provided he got plenty of that, he was very indifferent as to the means which his officers took to obtain it. Immediately after the conquest of *Malabar*, vast sums were extorted from its inhabitants by the military officers, and by the *Cunarese Bráhmans* placed over the revenues. Of these extortions *Hyder* received a share; and no want of a system of revenue was felt until these sources began to fail. When he found the assets from *Mulabar* fall short of its charges, he listened to proposals from the *Rájás* to become tributaries. An estimate of the revenue was made by the above-mentioned *Bráhmans*; who, as many of them were to remain with the *Rájás* as spies on their actions, took care that the estimate should be so formed, as to leave a large sum to be divided between them and the *Rájás*. By this new order of things, these latter were vested with despotic authority over the other inhabitants, instead

of the very limited prerogatives that they had enjoyed by the feudal system, under which they could neither exact revenue from the lands of their vassals, nor exercise any direct authority in their districts. Thus the ancient constitution of government (which, although defective in many points, was favourable to agriculture, from the lands being unburthened with revenue) was in a great measure destroyed, without any other being substituted in its room. The *Rájá* was no longer, what he had been, the head of a feudal aristocracy with limited authority, but the all powerful deputy of a despotic prince, whose military force was always at his command, to curb or chastise any of the chieftains who were inclined to dispute or disobey his mandates. The condition of the inhabitants under the *Rájás*, thus reinstated in their governments, was worse than it had been under the *Canarese Bráhmans*; for the *Rájás* were better informed of the substance of individuals, and knew the methods of getting at it. In short, the precarious tenures by which the *Rájás* held their station, joined to the uncontrolled authority with which they were vested, rendered them to the utmost degree rapacious; and not even a pretence was set up for exacting money from all such as were known to have any. There were no laws money insured impunity to criminals, and innocent blood was often shed by the *Rájás* own hands, under the pretence of justice. In the space of a few years many of them amassed treasure, to an amount unknown to their ancestors; and had it not been for the dread that they entertained of *Hyder's* calling them to an account for their ill-gotten wealth, their situation under him was better than that which they held before the invasion. The country, however, was daily declining in produce and population; in so much that, at the accession of *Tippoo*, I have reason to conclude, from my own observations, and from the inquiries which I then made, that they were reduced to one half of what they had been at the time of *Hyder's* conquest. But still greater calamities were reserved for the unfortunate inhabitants of this country in the

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reign of the *Sultan*. During the government of his father, the *Hindus* continued unmolested in the exercise of their religion; the customs and observances of which, in many very essential points, supply the place of laws. To them it was owing, that some degree of order had been preserved in society during the changes that had taken place. *Tippoo*, on the contrary, early undertook to render *Islamism* the sole religion of *Malabar*. In this cruel and impolitic undertaking he was warmly seconded by the *Moplays*, men possessed of a strong zeal, and of a large share of that spirit of violence and depredation which appears to have invariably been an ingredient in the character of the professors of their religion, in every part of the world where it has spread. All the confidence of the *Sultan* was bestowed on *Moplays*, and in every place they became the officers and instruments of government. The *Hindus* were every where persecuted, and plundered of their riches, of their women, and of their children. All such as could flee to other countries did so: those who could not escape took refuge in the forests, from whence they waged a constant predatory war against their oppressors. To trace the progress of these evils would carry me too far. I mention them only for the purpose of showing, how the ancient government of this country was at last completely destroyed, and anarchy was introduced. The *Moplays* never had any laws, nor any authority, except in the small district of *Cananore*, even over their own sect; but were entirely subject to the *Hindu* chiefs, in whose dominions they resided. *Tippoo's* code was never known beyond the limits of *Calicut*. During this period of total anarchy the number of *Moplays* was greatly increased, multitudes of *Hindus* were circumcised by force, and many of the lower orders were converted. By these means, at the breaking out of the war conducted by Lord Cornwallis, the population of *Hindus* was reduced to a very inconsiderable number. The descendants of the *Rajás* were then invited to join the Company's forces; and, when *Tippoo's* army had been expelled from *Malabar*, many *Nairs* returned

from their exile in *Travancore*; but their number was trifling, compared with what it had been at the commencement of the *Sultan's* reign.

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From this short sketch it is evident, that this province, at the time it was ceded, had really no form of government, and required a new system to be framed for its use. The feudal system was broken; and no other kind of administration was known to the *Rájás* who laid claim to their respective districts, than that which they had exercised or witnessed under *Hyder*, and which was a compound of corruption and extortion. To these men, however, the most unfit that could have been selected, was the whole authority of government over the natives entrusted. Two evils of great magnitude were the consequence of this measure: the extortions and corruptions of the preceding administrations were continued; while the ancient feudal institutions of military service were revived, and all the *Nairs* thereby attached to the different chieftains, and these again to the *Rájás*. Nothing could exceed the despotic rapaciousness of these men, to oppose which there was no barrier; for it is well known, that none of the inhabitants dare complain against a *Rájá*, whatever injuries they may have sustained, assassination being a certain follower of complaint. It is not surprising, that under such rulers agriculture did not flourish, and that the fields now cultivated (which in some districts bear but a small proportion to those that are waste) should yield but very indifferent crops." Such is Mr. Brown's opinion, and it merits the utmost attention.

Randaterra, the district of which Mr. Brown collects the revenues, is a fine territory, about ten miles long, and from three to six miles in width. It was long ago mortgaged by the *Cherical* family to the Company; and under their mild government might have been expected to be in a better condition than it really is; but on account of its proprietor it suffered very severely in the wars with *Hyder* and *Tippoo*, and within the memory of man it has been twice

State of
Randaterra.

A JOURNEY FROM MADRAS THROUGH

CHAPTER completely depopulated. Mr. Brown has lately finished a complete
XIII. survey of this district, of which I here give the result.

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The *Turras*, or villages, are 46.

Plantations.

These contained 5210 gardens; of which

1546 are well cultivated,

1264 are imperfectly cultivated,

2340 are in a great measure neglected,

53 are totally neglected, and have gone to decay.

In these gardens are growing the following taxable trees.

Coco-nut palms small	-	-	28,164
Ditto young	-	-	38,765
Ditto bearing	-	-	146,552
			<hr/> 313,481
<i>Betel-nut</i> palms young	-	-	55,320
Ditto bearing	-	-	47,296
			<hr/> 102,616
<i>Jack</i> trees young	-	-	13,467
Ditto bearing	-	-	6,362
			<hr/> 19,829
Trees supporting pepper vines young			34,110
Ditto bearing	-	-	73,999
			<hr/> 108,109

The revenue at present arising from these lands amounts to 32,958 *Rupees* (3148*l.* 12*s.* 9*d.*). That which Mr. Brown thinks them able to bear, without discouragement to agriculture, is 31,227 *Rupees*. If this reduction should answer the purpose of bringing the whole plantations into full cultivation, it must be evident that the revenue would then be nearly doubled; and besides, Mr. Brown thinks that all the plantations which have ever been formed in the district did not occupy more than one twentieth part of the land that is fit for the purpose.

The quantity of seed required to sow the rice lands in this district is 36,917 *Edangallies*, which pays as rent 405,175 *Edangallies*, worth 14,181 $\frac{1}{4}$ *Rupees*, or 1354*l.* 12*s.* 6*d.*; of which one half should be the land-tax. About a tenth part of this is waste.

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Rice-land.

12th *January*.—I went about ten miles to *Cananore*, where I met Mr. Hodgson, the collector of the northern district of *Malabar*. The roads were execrable. The country through which I passed consists, as usual, of low hills and narrow vallies. The hills inland are covered with bushes, and beautifully skirted with plantations. The rice grounds are extensive, well drained, carefully supplied with water, and few of them are waste. Near the sea, the hills are bare; and wherever the rock would admit the use of the plough, they have formerly been cultivated. At present there is a scarcity of inhabitants.

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Appearance
of the coun-
try.

The proper name of *Cananore* is *Canura*. It was purchased from the Dutch by the ancestors of the *Biby*, who is a *Moplay*. Previous to this the family were of very little consequence, and entirely dependent on the *Cherical Rájás*; but having got a fortress, considered by the *Nairs* as impregnable, they became powerful, and were looked up to as the head of all the Mussulmans of *Malayala*. Various contradictory accounts are given, concerning the manner in which a Mussulman family came to be possessed of a sovereignty in *Malabar*. The most probable is, that they were originally petty *Nair* chiefs, who obtained a grant of this territory from *Cheruman Permal*; and that they afterwards were converted, owing to a young lady's having fallen in love with a Mussulman. The children which she had by him were of course outcasts from the *Hindus*; but, being heirs to the family, it was judged prudent for the whole to embrace the faith of *Mahomet*, in order to prevent the estate from reverting to the *Cherical Rájá* on the failure of heirs. The only male at present in the family is a lad, son of the *Biby* or lady of *Cananore*, who manages the affairs of the family during his minority. The succession goes in the female line, as usual in *Malabar*:

Cananore, or
Canura.

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the children of the son will have no claim to it; and he will be succeeded by the son of his niece, who is the daughter of his sister. This young lady has lately been married, and in the evening I was conducted by Mr. Hodgson to a grand dinner which was given, on the occasion, to all the European ladies and gentlemen in the place. We were received by the *Biby* in her bed-room, and the ladies were admitted into the chamber of her grand-daughter. The dining-room was very large, and well lighted; and the dinner was entirely after the English fashion. The quantity of meat put on the table, as usual in India, was enormous, and the wines and liquors were very good. The young chief, with the father and husband of the young lady, who have no kind of authority, received the company in the dining-room; but did not sit at table. When dinner was served, they retired to a couch at one end of the hall, and smoked *Hookas*, until the company rose to dance. Appropriate toasts were given, and these were honoured by salutes of guns from the *Biby's* ships. Many fireworks were displayed, and there was music both European and native. The house of the *Biby* is very large, and, though not so showy as some of the *Sultan's* palaces, is by far more comfortable, and is in fact by much the best native house that I have seen.

The territory of the *Biby* on the continent is very small, yet she pays a revenue of 14,000 *Rupees* as land-tax, and the Company receive all the customs. She is allowed to collect all the other revenues; but her profit from thence must be inconsiderable. Most of the *Lacdives* are subject to her; but they are wretched islands, producing no grain, nor indeed any thing but coco-nuts, *Betel-nuts*, and plantains. The inhabitants are all *Moplays*, and very poor. They subsist chiefly on coco-nuts and fish, and employ their leisure time, of which they have a great deal, in making *Coir* from the husks of their coco-nuts. Their boats are made of coco-nut stems, and their huts are entirely constructed of the materials produced by that valuable palm. The principal exports are *Coir*, coco-nuts,

and *Jagory*, with a little *Betel-nut*, and some coral from the reefs with which the islands are surrounded. On the continent this is used for making images, and for burning into quick-lime.

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With so poor a territory, and such a tribute, the *Biby* could not support herself in the manner that she does, without the assistance of trade. She possesses several vessels, that sail to Arabia, Bengal, and Sumatra; and her commercial affairs are so well managed, that she will soon, it is said, recover the losses that she is alleged to have suffered from the rapacity of some British officers during the wars in *Malabar*.

Cananore is situated at the bottom of a small bay, which is one of the best on the coast. It contains several very good houses that belong to Mussulman merchants. Although the disturbances of *Cotioté* have diminished the exports, the trade of the place is still flourishing. The people here have no communication with the *Maldives*, although the *Sultan* and inhabitants of these islands are *Moplays*.

Cananore is defended by a fortress situated on the point which forms the bay. Since the province has been ceded to the Company, it has been strengthened with works after the European fashion, and is the head quarters of the province, for which it seems excellently adapted.

13th *January*.—I went ten miles to *Matmul*, situated at the mouth of a river, which derives its name from a town called *Valya-pattanam*, or the *increasing city*. The river at the mouth is very wide, and immediately within the bar divides into two branches, both navigable in boats to a considerable distance. The road all the way is good; but the want of a ferry-boat capable of transporting cattle across the river is a great nuisance. Near *Cananore* the whole country consists of low hills, very bare, but not of a bad soil. Near the river the country is level and sandy, and seems well fitted for the coco-nut; but few of these palms have been planted. The

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greater part of it is reserved for rice, poor crops of which are raised with more labour than skill

When *Cheruman Permal* divided *Malayala* among his chiefs, *Colutanada*, or the northern part of the country, fell to the share of the *Colastry*, or *Colatteory Rájá*. This *Rájá's* family originally consisted of two *Covilagums*, *Colgums*, or houses; but, without any distinction between these, the oldest male of the family was the *Colastry Rájá*, and the highest in authority. The second male in age was called *Tekemlamcur*; the third *Vadacalamcur*; the fourth *Nalamcur*; and the fifth *Anjamcur*. Sometime afterwards the two branches of this family began to struggle against each other for the exclusive possession of authority, and each became again subdivided into separate houses. The *Pally* branch possessed 8 *Colgums*, and the descendants of the ladies residing in each formed at length an equal number of separate houses; which were

Pally }
Cherical } These two united again afterwards.

Palangat, extinct.

Caunachery.

Puduvaly }
Panarayly } extinct.

Chinga.

Tenacod.

The other great branch of the family divided in the same manner into three houses.

Odemangalam,
Metale }
Taya } extinct.

Constant wars and dissensions were the consequence of this division of the family into separate houses, which is looked upon in *Malabar* as a very disgraceful and improper thing. The *Pally*

branch was almost always the most powerful; and at length, having put to death most of the *Odimgulam* branch, they deprived the remainder of all authority. No sooner had they done this, than similar disputes arose among the different houses of the *Pally* branch, of whom the *Cherical* house was by far the most powerful. We have already seen, that many other chiefs had taken advantage of the disputes in this family, and had acquired possession of several large portions of *Colutanada*. In the year of the *Malabar* era 907 (*A. D.* 173½), the *Rájá* of *Ikeri* invaded the *Cherical Rájá* with a large army, and forced every person of the *Colastry* family to fly from the country, and to take refuge in the European settlements. At this time the oldest male of the *Cherical* house was *Udaya Varmá*, who, by the assistance of the English, maintained the war for four years. The army of *Ikeri* had then penetrated to *Dharma-pattana*, with the design of attacking *Cotay-hutty*, or *Cotioté*. *Udaya Varmá*, seeing affairs desperate, called upon the rest of the family to assist him in raising a sum of money to satisfy the enemy; but none of them would consent to give any thing. *Udaya Varmá*, therefore, of himself entered into a negotiation, which terminated in his binding himself to pay by instalments 122,000 *Pagodas* (48,087 *l.* 16s. 9d.), on condition that the army of *Ikeri* should immediately retire. After this, a kind of family compact took place in a very solemn assembly, at which it is, with the usual exaggeration, said that 350,000 *Nairs* attended. The substance of the agreement was, that each male of the family, according to seniority, should succeed to the five titles which belong to the house; but that the whole management of the country which remained in their possession, and the administration of justice, should be vested in the oldest male of the house of *Cherical*: from this circumstance, the remaining dominions of the *Colutanada* family are commonly called *Cherical*. From the time of this agreement, seven chiefs of the house of *Cherical* managed the country, and supported all the *Rájás* of the family. The last of these was *Ráma Varmá*; who being afraid

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that *Tippoo*, then at *Cotayangady* near *Tellichery*, would compel him to become a Mussulman, retired to *Pychi*, and procured a friendly *Nair* to shoot him dead. Although *Ráma Varmá* would not submit to exile, yet, before he had determined on a voluntary death, he had secured a retreat for his sister with her two sons, the only remaining males of the family of *Cherical*. On the day in which he caused himself to be shot, she embarked at *Dharma-pattana*, and went to *Travancore*, the *Rájá* of which country was of the same family. These events happened in the *Malabar* year 964 (*A. D.* 178 $\frac{1}{2}$). Soon after the English army entered *Malabar*, and then the late *Uniumá Rájá*, of the house of *Palangat*, who had been skulking in the forests of *Cherical*, came to Mr. Taylor, the chief at *Tellichery*, and called himself *Rawa Varmá*, the *Rájá* of *Cherical*. He entered into an agreement with Mr. Taylor to be restored to the possessions of the family, reserving the discussion of the rights of the other branches of the family to be settled after the war. So long as he lived, he continued to be called the *Cherical Rájá*, and enjoyed all the honours and emoluments annexed to that dignity; but, on his death *Vira Varmá*, the oldest nephew of *Ráma Varmá* of the house of *Cherical*, was invested with the rights to which he undoubtedly was entitled. The present *Calastry Rájá*, who is the real head of the family, is of the *Chinga* house.

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Appearance
of the coun-
try.

14th *January*.—I went about ten miles to *Aritta Parumba*, which by the English is commonly called *Artelle*. The road was very good. At first it passed along a narrow tongue of land between the sea and the northern branch of the *Valya-pattanam* river. This space consists of narrow rice fields, separated by banks of sand, which are parallel to the shore, and which probably have been thrown up by the action of the sea. These rice fields are cultivated with much trouble; for the grass in them springs up with prodigious vigour. The crops which they produce are said to be scanty, owing probably to the miserable implements of the natives being unable to destroy the grass, the vigour of which is a sufficient

proof of the strength of the soil: the remainder of the country through which I came to-day consisted of low hills, in general of a good soil; but the whole is much neglected, and very few traces of cultivation are to be seen. It is very bare. This want of cultivation is attributed to a want of people, the greater part of the inhabitants having perished in the *Malabar* year 964 (*A. D.* 178 $\frac{2}{3}$); during the persecution of the *Hindus* by the *Sultan*.

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After the province was ceded to the Company, a cantonment of troops was formed at *Aritta Parumba*, and continued there until the fall of *Seringapatam*. The situation, being an elevated dry plain, was finely adapted for the purpose. It is now quite deserted. In sight of it is a hill, which is separated from the continent by salt water creeks, and forms on the coast a remarkable promontory. Our seamen call it Mount *Dilla*. The native name is extremely harsh, and can hardly be pronounced by an European, or expressed by our characters. It is somewhat like *Yeshy Malay*.

Cantonment
at *Aritta*
Parumba.

In the evening I was joined by Mr. Hodgson, then on a tour through the districts under his management. He has favoured me with very distinct answers to the queries that I proposed to him in writing; and from his answers I have extracted the following account.

Extracts
from Mr.
Hodgson's
answers to
my queries.

The small district of *Cananore* extends no where more than two miles from the glacis of the fort. Its surface is high, and uneven; but not so much so, as to prevent the whole from being cultivated once in three, six, or nine years, according to the quality of the soil. A very small proportion of it is *Candum*, or low rice ground.

Cananore
district.

Of *Cherical* all the eastern parts are one continued forest, intersected occasionally by slips of low rich rice-land (*Dhanmurry*), from one to three hundred yards broad. To estimate by a rough calculation, it may with safety be declared, that one third part of *Cherical* is absolutely too steep, rocky, or barren, to admit of any cultivation. In some places there is an amazing extent of surface occupied by a black rock (the *Laterite* before mentioned), with

Cherical dis-
trict lands
absolutely
barren.

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Wastes.

occasional clumps of trees, where the earth has lodged in crevices sufficiently deep to retain some small degree of moisture.

The present scanty population prevents the remaining two thirds of *Cherical* from being fully cultivated; and the produce of the waste lands is of very little value. In the months of November and April a small quantity of honey and wax is usually procured. There are few, if any, valuable *Teak* timbers procurable. All those near the rivers have long ago been cut, and those remaining at any distance are stunted, and not worth the expense of carriage. A species of wood, called *Ooroepa* (*Hopea decandra* Buch: MSS.), is by the natives preferred to the *Teak* for building, as being more durable, if preserved from wet, and as having a closer grain. It is common in all the woods of *Cherical*; as is also another tree called *Marathy* (*Marotti Hort. Mal: I, 65, Tab: 36.*), which is esteemed for the same reasons. Both are so heavy as to sink in water, and are very hard. In most of the woods of *Cherical Lac* is procurable; but the natives seldom or never take the trouble of collecting it. If a few of the families who are accustomed to the management of this insect were brought from *Mysore*, they would be of great benefit. In the northern parts of *Malayala*, no iron has ever been smelted.

Rice-lands.

In the revenue accompts the low rice land (*Dhanmurry*) is stated to be 34,804 *Edangallies* sowing, of which 6992, or about one fifth part, is waste. The *Varum* or rent of this is said to be 4,394,075 *Edangallies*, or between 15 and 16 seeds. The average produce would therefore require to be at least 18 seeds, to enable the cultivator to live.

From the extraordinary manner in which this circle is intersected by rivers, and the neglected state of the banks and water-courses, owing to the incessant wars and feuds, considerable tracts of rice-land have been inundated, and overgrown with mangroves, and other plants which thrive in salt water. The expense requisite to bring these lands to a productive state is more than the proprietors

could afford, unless they were assisted by government. Some few natives, of more spirit and industry than usual, have come forward and undertaken to repair the mounds of particular places, on condition of being exempted from revenue for the space of four or six years. This is, however, scarcely sufficient encouragement, even for those who have money.

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After deducting the third part of *Cherical*, too barren for cultivation, and the small quantity of low rice land, all the remainder, or at least one half of the country, might probably be formed into plantations. The plantations at present rated in the public accompts are 19,048. These are stated to contain the following taxable trees.

<i>Jack</i> trees in perfection	-	-	17,330	
Ditto young and old	-	-	8,635	
			<hr/>	25,965
Coco-nut palms in perfection	-		168,618	
Ditto young and old	-	-	169,257	
			<hr/>	237,875
<i>Betel-nut</i> palms in perfection	-		100,757	
Ditto young and old	-		40,535	
			<hr/>	141,292
<i>Brab</i> palms in perfection	-	-	265	
Ditto young and old	-	-	250	
			<hr/>	515
Pepper vines in perfection	-		45,077	
Ditto young and old	-	-	33,363	
			<hr/>	78,440

The best soil for forming new plantations is, in general, at a great distance from the sea, and from the *Moplays*, who alone possess any spirit in agriculture.

The hill-land, not occupied by these gardens, is commonly once in ten or twelve years cultivated after the *Ponna* fashion, as I have

Ponna cultivation.

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described at *Tellichery*. The principal grain sown is the hill-rice, on which the inhabitants of the interior chiefly depend for a subsistence. There are also sown some *Shamay* (*Panicum miliare*), *Ellu* (*Sesamum*), and *Pyrū* (legumes); and with every crop raised on this kind of ground some cotton seeds are mixed. Mr. Hodgson thinks that, if attention were paid to the cultivation of this last article, and of sugar-cane, much advantage would accrue to the country.

Population and stock.

The number of houses in *Cananore* and *Cherical*, is 10,386, and there are 4670 slaves, of whom 2080 are men, 1890 are women, and 700 are children. The ploughs are 4994. The cattle of the cow kind 18,514, of the buffalo kind 11,028.

The exports and imports by sea and land, for the years 1799 and 1800, in the district under Mr. Hodgson's management, will be seen by the extracts from the Custom House accompts, given in the APPENDIX at the end of the Third Volume.

Panicars, or hired servants,

In *Cherical* and *Cotay-hutty* there are slaves, chiefly of the *Poliar* and *Pariar* casts; but the greater part of the cultivation is carried on by *Panicar*, or hired men, who are *Nairs*, *Moplays*, and *Tiars*. These *Panicars* are at liberty to change their service whenever they please, unless they be indebted to their master; and about one half of them are in that state. They work from morning to noon, when they are allowed an hour for breakfast. They then work until evening, and all night they watch the crops. The master gives the servant a hut, a piece of cloth twice a year, from 6 to 12 silver *Fanams* ($27\frac{1}{2}$ to 55 pence) annually for oil and salt, and a daily allowance of rice, which is larger than that given to the slaves. When the servant is in debt, stoppages from this allowance are made. The *Panicars* are frequently flogged; and, as their masters are not bound to provide for them in old age, or during famine, they seem to be in a worse condition than the slaves. Their wives and children, if they do any work for the master, get wages.

15th *January*.—I went about ten miles to *Cavai*, on the north side of Mount *Dilla*. The road at first conducted me over uncultivated hilly land. About three miles from *Cavai* I entered a plain extending to the sea; and, like most others on the coast of *Malabar*, much intersected by salt water creeks, that are a great interruption to travelling, even where they are fordable. I was under the necessity of being ferried over one salt water river. The whole of the plain consists of rice ground called *Vaylu*, and the soil is very poor. Near the sea shore the ground is somewhat higher, is called *Parumba*, and is fit for the cultivation of the coco-nut. A very small part of this is planted, the remainder is quite waste.

On the sea-coast, all the way north from *Cananore*, there is much of this poor, level rice-ground, called *Vaylu*. The following is the manner in which it is cultivated. Between the 12th of January and the 10th of April the women cut the long grass, which on such places grows very thick. They then burn it, and the ashes serve for manure. The men then, with a short handled hoe, dig the field to the depth of five or six inches. A few, instead of digging the field, plough it twice; but this is reckoned more expensive. In both cases, the women break the clods with a mallet. Three men, or one plough, can in one day prepare 10 *Edangallies* sowing of land, or 10,000 square feet. Between the 11th of April and the 11th of May, when the first rains come, the unprepared seed is sown broadcast. Previous to this, some allow the field another ploughing; but in general this is neglected. The seed is covered either by another hoeing, or by two ploughings. The crop gets one or two weedings; and the field, previous to its being sown, ought to be well manured with ashes, cow-dung, and leaves. The kinds of rice used for seed, vary according to the nature of the soil.

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of the coun-
try.

Cultivation
of the *Vaylu*
rice-land.

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*Chin'nellu**Vachun**Alicanum**Caruma**Chirooatan**Tawun**Madacun*

} These require to have a little clay in the soil, and get two weedings. They ripen in six months, and in a good crop produce ten seeds.

} These grow in almost pure sand; require only one weeding, and ripen in four months. In years that have little rain, they are liable to fail altogether, but in good seasons produce five seeds.

Wortadien - Is sowed in places impregnated with salt. It is allowed one weeding, ripens in four months, and in a good season produces five seeds.

This kind of rice-land produces no second crop of any kind.

On measuring two fields, said each to require 15 *Edangallies* of seed, I found the one to contain 990 square feet for the *Edangally*, and the other 1029. A thousand square feet may therefore be considered as requiring one *Edangally* of seed, and the *Edangally* here contains $91\frac{1}{4}$ cubical inches; so that the seed for an acre is $1, \frac{8}{1000}$ bushel, and the produce, from the same, is from $18\frac{1}{2}$ to $9\frac{1}{4}$ bushels. This is rather thinner sowing than what I found in use at *Calicut*, but the soil here is poorer.

Cavai.

Cavai is a small *Moplay* town, containing 60 or 70 houses. The inhabitants remember, that in the year 925 (1742) the English had a factory among them. It consisted of a *Pandiala*, or bankshall, which Dutch word has now in general been adopted by the natives of the whole coast. In the year 926 the French built a fort on the south side of the river, where they remained ten years. Afterwards an *Elia Rájá*, as the husband of the *Biby* of *Cananore* is called, built a fort on each side of the southern river. These two forts are now in ruins; and the influence of the *Cananore* family has been entirely superseded by that of *Chouacara Mousa* of *Tellichery*, whose authority extends unrivaled over the *Moplays*, all the way from *Cavai* to *Mangalore*.

The *Moplays* of the place I found very intelligent and communicative. They did not conceal their hatred to the *Nairs*; and, however much these and the *Namburis* may be discontented, as I believe they almost universally are, their only safety depends on the English retaining the province. If left to their own strength, the *Moplays* would very soon force them to retire into the woods and mountains, to which they were confined when the English arrived.

Malabar province, which I am now about to quit, may be divided into two portions. By far the most extensive part consists of low hills, separated by narrow vallies; and from the *Ghats* this always extends a considerable distance to the westward, and sometimes even to the sea. These hills, when cleared, are called *Parum*, or *Parumba*; and when covered with trees, which are only cut down once in ten or twelve years, they are called *Ponna* or *Ponnum*. They are seldom of any considerable height, but in general have steep sides and level summits. The sides possess the best soil; and in *Parum* land, in order to prevent the soil from being washed away by the rain, are formed into terraces. The summits in many places are bare; and, especially towards the north, expose to the view large surfaces of naked rock. The vallies, called *Candum* or *Paddum* land, contain in general rivulets that convey away the superfluous water: but in some places, the level is not sufficient; and in the rainy season the grounds are much overflowed. The soil in these vallies is extremely fertile.

The other portion of *Malabar* consists of a poor sandy soil, and is confined to the plains on the sea coast, seldom above three miles wide, and in general not so much. Near the low hills, these plains are in general the most level, and best fitted for the cultivation of rice. Nearer the sea, they are more unequal in their surface, and rise into low downs, which form a kind of *Parum* land admirably adapted for the coco-nut palm. This division of the country is wonderfully intersected by inlets from the sea, which often run for great lengths parallel to the coast, receiving the various mountain

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streams, and communicating with the ocean by different narrow and shallow openings. In other places, where there are none of these salt inlets, the low land within the downs on the coast is in the rainy season totally overflowed; for the fresh water has then no vent, and must therefore stagnate, until it is gradually evaporated. As it dries up, it leaves the ground fit for some particular kinds of rice; and it is probably owing to this cultivation, that these stagnant waters do not impair the salubrity of the air. All *Malabar* may indeed be considered as a healthy country, and one upon which nature has bestowed uncommon advantages.

END OF VOL. II.