

# JOURNEY FROM MADRAS, &c.

## CHAPTER XIV.

### JOURNEY THROUGH THE SOUTHERN PARTS OF CANARA.

**B**EFORE I proceed to give an account of my journey through the province of *Canara*, I shall prepare my reader, by detailing the answers which were sent to my queries by Mr. Ravenshaw, the collector of the southern division; a young gentleman who does credit to the school of Colonel Read, and to Mr. Hurdis, under whom he was formed to business.

CHAPTER  
XIV.

Jan. 15.  
Mr. Ravenshaw's answers to my queries.

*Query* 1st. What proportion of your district consists of land that has always been uncultivated? Of this, what part might, with proper management, be converted into rice-ground? what part into coconut or *Betel-nut* gardens? What proportion of this waste land is now cleared for grass, what is under forest, and what is enclosed for plantations of timber trees, firewood, &c.

*Answer.* No account of the extent of jungles (forests) has ever been taken. All the surveys that have been made only went to ascertain the cultivated lands, and those capable of culture, but not at present cultivated, and which are 111,965½ *Morays*. Of this, 24,181 *Morays* are cleared for grass, 7,043 have a capability of being converted into rice ground, and 1,789 are fit for gardens. No

## A JOURNEY FROM MADRAS THROUGH

CHAPTER account is kept of the quantity enclosed for timber, but all the  
 XIV. remainder would answer for the purpose. N. B. The average *Moray*  
 Jan. 15. is 45 *Guntas*, each 33 feet square, or 49,005 square feet, and is  
 therefore nearly  $1\frac{1}{100}$  acre.

Q. 2d. What proportion of your district consists of rice-land? Of this, what proportion has been cultivated last year, what has been waste or unoccupied?

A. 247,218 *Morays*; of which 225,782 were cultivated, and the remainder was waste, owing to a want of tenants. Of that which was cultivated, 1,591 *Morays* were overflowed, and the crops destroyed.

Q. 3d. What proportion of your district consists of garden grounds? In these, how many coco-nut or *Betel-nut* trees, and trees for supporting pepper vines, are planted? Is the estimate of these founded on any recent survey, or from an old valuation?

A. The number of trees contained in the gardens, according to the public accmpts, are, coco-nut 695,060, *Betel-nut* 1,155,850, *Mangos* 59,772, sundries 54,362, pepper vines 368,828. This estimate is formed from an old survey made in the year 1793. The number of trees, of each description, is at least double of what is here mentioned.

Q. 4th. How many ploughs are there in your district?

A. 71,716.

Q. 5th. How many slaves of all ages, and both sexes?

A. 7924.

Q. 6th. How many houses?

A. 71,856.

Q. 7th. Of these, how many are inhabited by Christians?

A. 2,545.

Q. 8th. How many by Mussulmans, including *Moplays*?

A. 5,223.

Q. 9th. How many by *Bráhmans*, including *Namburis*?

A. 7,187, exclusive of *Kankánies*, the *Bráhmans* of which nation are confounded with the other casts. CHAPTER XIV.

Jan. 15.

Q. 10th. How many by *Jain*?

A. 2,700.

Q. 11th. How many by those who wear the *Lingam*?

A. 880.

Q. 12th. How many by *Nairs*?

A. 788.

Q. 13th. How many by *Massady Buntars*?

A. 7,123.

Q. 14th. How many by *Jain Buntars*?

A. 1,060.

Q. 15th. How many by *Kankánies*?

A. 2,434.

Q. 16th. How many animals of the cow kind are there in your district?

A. Cows 62,130, males 98,860, calves 59,109.

Q. 17th. How many animals of the buffalo kind?

A. Females 12,129, males 43,596, calves 6,882.

Q. 18th. What quantity of seed rice is sown annually? As the *Hany* differs in different districts, it will be necessary to state this in *Morays* of *Mangalore*, or at least to state the proportion which the *Hany* of each district has to that measure.

A. 2,86,374 *Morays* of 60 *Mangalore Hanies*. N. B. This *Moray* contains 3,847½ cubical inches; the seed therefore is about 423,000 bushels.

Q. 19th. What goods are exported by the sea from your portion of *Canara*, and to what annual amount?

Q. 20th. What goods are imported by sea, and to what annual amount?

Q. 21st. What goods are exported from your division of *Canara* by land, and to what annual amount?

## A JOURNEY FROM MADRAS THROUGH

## CHAPTER

## XIV.

Jan. 15.

Q. 22d. What goods are imported by land, and to what annual amount?

A Annexed are statements of the exports and imports by sea, from the revenue accompts, for two years during the government of the *Sultan*; and for one year, since the country has come under the government of the Company.

General  
statement of  
commerce by  
sea.

The particulars of this commerce will be seen by consulting these: I shall, however, state the general result.

Account of the exports and imports into *Mangalore Taluc* (district) by sea.

	Imports.	Exports.
	<i>Pagodas Fans. Anas.</i>	<i>Pagodas Fans. Anas.</i>
<i>Fusly</i> or revenue year 1203	39,118 5 14 $\frac{3}{4}$	58,581 4 2 $\frac{1}{2}$
Ditto - - - - 1205	13,641 6 2	68,903 0 3
Ditto - - - - 1210	84,461 7 19	1,72,427 2 10

From this will be evident, the immense benefit that the country has received by a change of government.

Commerce  
by land.

No custom-house accompt has been forwarded of the exports and imports by land; but Mr. Ravenshaw states the former to consist chiefly of salt, salt-fish, *Betel-nut*, ginger, coco-nuts, coco-nut oil, and raw-silk, to the annual amount of 20,388 *Pagodas*. The imports are chiefly cloths, cotton, thread, blankets, tobacco, and black cattle, with a small quantity of pepper, and sandal wood, to the amount of 37,455 *Pagodas*. The balance, in favour of the division of the province under Mr. Ravenshaw, is therefore 70,899 *Pagodas*, each worth at the mint price very nearly 8s. 0 $\frac{3}{4}$ d.

Along with these answers to my queries, Mr. Ravenshaw most obligingly sent me some valuable statements relative to the quantity of seed required for rice lands, and to the quantity of produce,

ACCOUNT of SEA CUSTOMS collected in the Year *Anundasumaswara* or *Fusly* 1203 in the Talook of Mangalore.

IMPORTED.													EXPORTED.																										
No.	ARTICLES.			Weighing Articles.		Measuring Articles.		Extra Articles.	Pieces.	Parcels.	Corgs, or Score by Number.	Price.			Customs.			Weighing Articles.		Measuring Articles.		Extra Articles.	Score.	Pieces.	Parcels.	Price.			Customs.			Total Customs.							
	Candies.	Mounds.	Seers.	42 Morags.	Morags.	Hantes.	Pagodas.					Fannams.	Anus.	Candies.	Mounds.	Seers.	42 Morags.	Morags.	Hantes.	Pagodas.	Fannams.					Anus.	Candies.	Mounds.	Seers.	42 Morags.	Morags.	Hantes.	Pagodas.	Fannams.	Anus.	Candies.	Mounds.	Seers.	42 Morags.
1	Chawl, or Rice	12	15	16	30	21						771	2	8	21	9	5	56677	7	8	11164																		
2	Suaparee, or Beetle-Nut											133	8	12	1	2	12	781	8	9	303																		
3	Nespany Degah, or Silk Thread											296			19	4	7																						
4	Chinni Sacar, or Sugar	51	8									1122			102	2																							
5	Kahdy Sacar, or Sugar Candy											435	1	9 1/2	25	7	5																						
6	Iluchy, or Kimesse, or Plums	13	15									171	8	12	21	4	9																						
7	Gundagum, or Brimstone	13	5									112	6	4	17	8	4																						
8	Jerra, or Cummin Seed	9	14									141	6	6	17	8	4																						
9	Hing, or Asafetida	1	12									114	6	4	5	6	4																						
10	Badam, or Almonds	12	3									206	7	10	22	7	2																						
11	Kansoo Catha	3	10									52	5		6	6	7																						
12	Ganja, or Flowers of Hemp	6	19									347	5		19	9	10																						
13	Cajure, or Lates	122	11									615	2	8	106	5	6																						
14	Kank, or Dry Dates	11	14									93	8		11	6	2																						
15	Juan, a Seed like Anise	7	19									69	7	13	8	1	2																						
16	Tambacu, or Tobacco	110	30									1870	6	6	143	9	3																						
17	Gope Chundan, a kind of Earth	21	7									90	8	7	16	6	9																						
18	Piages, or Onions	55										158	1	4	25	4	5																						
19	Amby, or Tamarinds	29	8									147			17	8	5																						
20	Loah, or Iron	18										157	5		11	2	8																						
21	Copri, or Dry Coco-nut Kernels	96	7									674	6	4	83	3	12																						
22	Sis, or Lead	3	1									19	5	9	2		6																						
23	Tunwa, or Brass	11	30									36	6	14	1	7	12																						
24	Cupper Sootoo, or Tutenague	17	20									18	5	10	1	6	7																						
25	Aridall	9	20									11	3	2	1	5																							
26	Cathilla	1										55			2		9																						
27	Navasagar	3										15	7	8	3		8																						
28	Jashah Mathou, a Wood	1	15									13	1	4	2	5																							
29	Kachorah, a Root	4										25	3		4	4	5																						
30	Lobana	11	20									14	4		1	4	10																						
31	Safeth Daga, or White Thread	9										7	5	3 1/2		7	13																						
32	Sabashig	14	20									31			3	2	3																						
33	Mutakaduh	3										9	4	8		5	8																						
34	Ghee, or Melted Butter	7										2	1	15 1/2		2	6																						
35	Puthang Lakdy, or Red Wood	4										14				1	10																						
36	Opium	1										6	2	8	3	8	12																						
37	Luwangun, or Cloves	2										53	8	13	4	7	8																						
38	Daniuh, or Coriander Seeds	5	7									22	7	8	2	4	8																						
39	Katha, or Cordage	4	11									46	8		4	1	10																						
40	Tilt, or Oil	5	16									5	7	8		2	8																						
41	Shora Namuck, Salt Petre	10																																					
42	Caday Pellah																																						
43	Nuga Resura																																						
44	Cull Merch, or Black Pepper																																						
45	Allday, or Saffron																																						
46	Daluchimes, Cassia																																						
47	Rubi, or Cotton																																						
48	Gooll Jagory	26										539	7	11	30	2																							
49	Lot Mirche, or Capsicum																																						
50	Googul, a Resin or Frankincense																																						
51	Aldruk, or Ginger	16										23			1	9																							
52	Shazels																																						
53	Tuffah, Taffetas											145			6	14																							
54	Avuranga Sail Saddy, Cloth											1419	6	4	125	5	11																						
55	Kincuff, Silk Cloth											827	4	8	83	8																							
56	Rishmany Cashe, Ditto											497	2	8	16	9	14																						
57	Mushroo, Cloth											115	2		5	4	7																						
58	Pithumbri Saddy, or two sorts of Cloth											2359	3	12	149	5	8																						
59	Malthay, Cloth											92				5	5																						
60	Rishmany Iluchy Suci, Ditto											32	3	996	6	8	2																						
61	Ditto, Roonaal, or Handkerchief											474	8	12	34	1																							
62	Kuspattah, Cloth											369	6		27	6																							
63	H'inaah, or Looking Glasses											13	4																										
64	Suratys Chirts, Cloth											6 1/2																											
65	Pullang Posa, or Sheets, ditto											32 1/2																											
66	Sucy Iluchy, ditto											16																											

52	Shawls	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125	5	11	125
----	--------	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----	---	----	-----

of which I shall hereafter avail myself. He also favoured me with a statement of the population made up about this time; and reliance may be placed on its accuracy with respect to numbers. I have taken the liberty of altering the orthography, to make it conformable to the other parts of my account. The different casts are detailed in the usual confused manner, with which they are spoken of by the native officers of revenue.

*Kaneh Shumareh*, or statement of Casts, Men, Boys, Women, and Girls in the ten *Talucs* or districts of the Southern division of the province of *Canara*.

No.	Casts or Trades.	Houses.	Men.	Boys.	Women.	Girls.	Total.
1	<i>Bráhmans</i> . Nearly all but that of holding the plough - - - - -	6867	12677	6932	13192	4080	36881
2	<i>Coochastully</i> . The same - - - - -	320	762	450	799	275	2286
3	<i>Kankánies</i> . Bankers, shopkeepers, and traders - - -	2434	4724	2419	4495	1436	13074
4	<i>Pennecar</i> a 2d sort. Same, but in a lower line - - -	152	242	112	281	82	717
5	<i>Noraisgar</i> . Cultivators, and shopkeepers - - -	277	544	269	542	140	1501
6	<i>Stanicas</i> . Employed in low offices at heathen temples - - - - -	880	1466	744	1396	450	4029
7	<i>Gujjer</i> . Merchants from <i>Gujjerat</i> - - - - -	4	38	—	8	5	51
8	<i>Hurry Chitties</i> . Merchants - - - - -	161	293	129	291	83	796
9	<i>Lingabantar</i> . Merchants, usually called <i>Banijigar</i> - - -	328	573	205	535	151	1464
10	<i>Rajputs</i> . Messengers, soldiers, and robbers - - -	47	91	38	79	23	231
11	<i>Satanies</i> . Adorn the idol <i>Vishnu</i> - - - - -	6	10	3	9	4	26
12	<i>Daseris</i> . Religious mendicants - - - - -	114	181	67	154	74	476
13	<i>Vairágis</i> . Ditto - - - - -	6	11	4	7	5	27
14	<i>Jainas</i> . Cultivators - - - - -	2700	5108	2307	4763	1914	14092
15	<i>Bunts</i> . Ditto - - - - -	8183	19349	7775	19041	6654	52819
16	<i>Daxadygar</i> ( <i>Devogaica</i> ). Musicians - - - - -	1583	2893	1079	2968	918	7853
17	<i>Nairs</i> . Farmers - - - - -	788	1718	748	1800	620	4886
18	<i>Moplays</i> . Farmers and merchants - - - - -	3835	6383	3402	6776	2582	19143
19	<i>Moylar</i> . Similar to the <i>Stanica</i> , No. 6. - - -	160	206	111	318	87	722
20	<i>Arizar</i> . Generally seamen - - - - -	28	33	8	36	5	82
21	Mussulmans. Exclusive of <i>Moplays</i> , and artists - -	1388	2276	1200	2377	832	6685
22	<i>Cunians</i> . Fortune-tellers, exorcists - - - - -	145	234	118	233	83	668
23	<i>Chuplygur</i> . Day labourers (a Mussulman word) - - -	43	72	24	73	20	189
24	<i>Pomebut</i> . Attendants on the idols of destructive spirits - - - - -	224	414	147	367	124	1052
25	<i>Coiloury</i> . Cultivators, and servants - - - - -	523	1037	410	1052	417	2916
26	<i>Carda Kankánies</i> . Ditto - - - - -	719	1385	598	1336	399	3718
27	<i>Kankány Walleygar</i> . Messengers, &c. - - - - -	275	511	205	517	125	1358
28	<i>Chuptagar</i> . Carpenters, woodcutters, &c. - - -	259	406	176	439	126	1147

CHAPTER  
XIV.

Jan. 15.

No.	Casts or Grades.	Houses.	Men.	Boys.	Women.	Girls.	Total.
29	<i>Buat.</i> Persons employed by the great to sing their praises - - - - -	8	16	11	17	12	56
30	<i>Gauda Barla Wocul.</i> Cultivators - - - - -	3271	6218	3587	6264	2708	18777
31	<i>Biluaras.</i> People who extract the juice of palms - - - - -	11397	20222	8087	19376	6079	53764
32	<i>Murattahs</i> ( <i>Súdras</i> of that <i>Désa</i> ). Cultivators - - - - -	1943	3298	1689	3152	1285	9424
33	<i>Bedor.</i> A savage race, who eat cats, and with great propriety are called murderers - - - - -	16	29	13	23	14	79
34	<i>Kshatriyas</i> (pretenders to the 2d. cast). Messengers, robbers, &c. - - - - -	289	657	295	640	170	1762
35	<i>Mogayar.</i> Fishermen, boatmen - - - - -	2410	4017	1530	4166	1349	11062
36	<i>Parsis.</i> Merchants - - - - -	1	8	—	—	—	8
37	<i>Telics.</i> Oil-makers - - - - -	755	1266	553	1283	506	3608
38	<i>Garludda Kankánies.</i> Gardeners, and cultivators - - - - -	114	193	65	167	40	465
39	Christians. Cultivators, merchants, &c. - - - - -	2545	3701	1968	3603	1605	10877
40	<i>Conegeyer.</i> Cultivators - - - - -	63	89	58	97	31	275
41	<i>Cabbadi.</i> Sellers of butter, and milk - - - - -	23	31	12	33	16	92
42	<i>Currey Cudemdaer.</i> A low cast of cultivators - - - - -	206	437	261	393	182	1273
43	<i>Malayala Biluaras.</i> ( <i>Tiars</i> ) Toddy-sellers - - - - -	128	219	83	219	62	583
44	<i>Mar, Marattahs.</i> Cultivators - - - - -	41	74	55	69	22	220
45	<i>Malay-cudis.</i> Cultivators living on the hills - - - - -	579	885	404	863	247	2399
46	<i>Hola Davaru</i> ( <i>Halypecas?</i> ). Cultivators - - - - -	155	330	150	334	124	938
47	<i>Bhyru.</i> Day labourers - - - - -	265	402	190	377	175	1144
48	<i>Cundlagar.</i> Farmers - - - - -	57	106	71	102	38	317
49	<i>Upar.</i> Pioneers - - - - -	6	9	3	6	—	18
50	<i>Garwady.</i> Snake-catchers - - - - -	1	4	2	1	—	7
51	<i>Govaygar</i> (natives of Goa). Merchants - - - - -	46	115	77	94	44	330
52	<i>Autgar.</i> A sort of actors, who represent the ancient wars of India - - - - -	3	7	1	5	2	15
53	<i>Conchittigar.</i> Farmers - - - - -	18	21	18	21	10	70
54	<i>Comutty</i> ( <i>Vaisyas</i> ). Merchants of the 3d pure cast - - - - -	12	18	6	27	5	56
55	<i>Pacanat.</i> Collectors, and venders of drugs - - - - -	12	17	18	17	8	60
56	<i>Dumbar.</i> Tumblers. - - - - -	5	20	10	25	8	63
57	<i>Bardsegar.</i> Labourers, and cultivators - - - - -	31	46	26	50	38	160
58	<i>Baytall.</i> Farmers - - - - -	18	47	11	52	19	129
59	<i>Rachewar.</i> Messengers, soldiers, robbers - - - - -	5	8	2	8	3	21
60	<i>Gursor.</i> A set of people living in forests, on what they can procure wild there - - - - -	6	6	—	6	2	14
61	<i>Rarney.</i> Day labourers - - - - -	14	18	7	14	5	44
62	<i>Barsagur.</i> Farmers - - - - -	24	54	35	56	18	163
63	<i>Mar Daerd</i> ( <i>Whalliaru?</i> ). Day labourers, Messengers, &c. - - - - -	1198	1634	833	1594	603	4664
64	<i>Cundacar.</i> Land measurers - - - - -	5	12	9	10	2	83
65	<i>Buy.</i> Palanquin-bearers - - - - -	171	284	134	278	98	794
66	<i>Mally Buy.</i> Fishermen - - - - -	7	11	8	10	4	33
67	<i>Coomaru Marattahs.</i> Farmers - - - - -	5	13	3	10	8	34
68	<i>Telinga Bulgewars.</i> Traders, and labourers. <i>Teliga Banijigaru</i> of <i>Karnata</i> - - - - -	32	48	50	55	22	155
69	<i>Cunabi.</i> Farmers of pure <i>Súdra</i> descent - - - - -	179	447	200	361	136	1144



# MYSORE, CANARA, AND MALABAR.

7

## CHAPTER XIV.

Jan. 15.

No.	Casts or Trades.	Houses.	Men	Boys.	Women.	Girls	Total.
70	Mocarey (Mogayar No. 35.). Boatmen	135	218	124	247	98	687
71	Gollors. Various services	173	299	146	291	106	842
72	Jogies. Religious mendicants	200	332	160	319	102	913
73	Bu darcy. Shopkeepers, servants	112	229	89	213	67	598
74	Curubaru. Cattle-drivers, and dealers	49	68	24	70	21	18
75	Busice (Buswa). Prostitutes of the sect who worship the Linga	33	16	14	71	16	117
76	Jotyur. Gardeners	75	166	83	148	38	435
77	Neckar (Nuccal). Jugglers, &c.	16	21	7	23	4	55
78	Buda Budiky. Beggars	15	21	25	30	11	87
79	Lingawer. Ditto	12	14	7	13	10	44
80	Telingas. Merchants from Telingana	19	34	30	35	15	114
81	Polut. Cultivators	48	83	37	92	25	237
82	Savants. Ditto	2	4	2	3	1	10
83	Carady Various services	18	33	10	34	9	36
84	Mooshgey. Farmers	6	8	3	7	8	26
85	Amburor. Boatmen	12	22	16	22	6	66
86	Duckry. Beggars, worshippers of Buddha	11	15	5	17	5	42
87	Seddar. Ditto	36	66	17	66	14	163
88	Veor Ditto	14	23	9	24	13	69
89	Mistries. Head carpenters	14	26	13	23	4	66
90	Chowdeky. Beggars	1	1	2	2	—	5
91	Ruddi. Farmers	7	14	2	13	—	29
92	Mallewar. Farmers, who wear the Lingam	689	1376	623	1257	472	3728
93	Puroo. Merchants' servants	16	28	13	23	9	73
94	Cannucumgal. Day labourers	1	4	3	4	3	14
95	Sopucoragur (Corar). Ditto	158	267	118	258	106	749
96	Dererd (Whalliaru). Slaves employed in cultivation	12278	16751	7528	16633	6446	47358
97	Doke. Washermen	517	912	352	855	284	2403
98	Hujam. Barbers	517	912	352	855	284	2403
99	Chummar. Workers in leather	193	386	187	378	149	1100
100	Sungtrash. Stone-cutters	27	48	16	42	16	122
101	Sunar. Gold and silver smiths	1329	2714	1194	2640	1017	7565
102	Massar. Workers in brass	127	234	95	223	73	625
103	Lohar. Blacksmiths	127	210	101	201	95	607
104	Julai. Weavers	847	1367	707	1335	543	3952
105	Canara Kumbhara. Pot-makers	2188	3892	1570	3646	1350	10458
106	Buddai. Carpenters	602	986	529	1027	382	2924
107	Kungay. Dyers	1	4	—	2	—	6
108	Borudar. Mat-makers	65	111	55	106	39	311
109	Tambutgars. Coppersmiths	5	13	9	12	5	39
110	Chitragur. Painters	5	9	5	9	4	27
111	Pujar. Cotton-cleaners	16	27	12	28	4	71
112	Shculars. Cutlers	10	26	6	23	7	62
113	Zeendar. Saddlers	32	62	26	62	25	175
114	Durzi Tailors	125	252	119	245	87	703
115	Toipha. Dancers and musicians	156	140	96	345	142	723
116	Jetty. Wrestlers	2	5	3	4	1	15

## A JOURNEY FROM MADRAS THROUGH

## CHAPTER

## XIV.

Jan. 15.

No.	Casts or Trades.	Houses.	Men.	Boys.	Women.	Girls.	Total.
117	<i>Killabund.</i> Architects, literally constructors of forts - - - - -	4	3	—	7	4	14
118	<i>Tapegar.</i> Jewellers - - - - -	1	2	2	2	1	7
119	<i>Jilligar.</i> People who search wells, and tanks for lost money - - - - -	5	7	5	4	2	18
120	<i>Moothaley.</i> - - - - -	26	35	21	27	24	107
121	<i>Adagathur Mogayar.</i> Boatmen and fishermen -	31	51	18	61	14	144
122	<i>Corchey.</i> Day labourers - - - - -	3	11	4	7	11	33
	Grand total - - -	79856	141681	64952	140302	49737	396672

The general result is, that in the southern division of *Canara* there are 79,856 houses, inhabited by 396,672 persons; of whom

Males, Men - 141,681

Boys - 64,952

206,633

Females, Women 140,302

Girls - 49,737

190,039

Polygamy  
not owing to  
an excess of  
females.

This excess of males above the female population, which also has been found to prevail in the *Bara-mahal*, and other parts of the peninsula where an accurate census has been taken, entirely overthrows the doctrine upon which some ingenious reasoners have attempted to account for the prevalence of polygamy in warm climates.

Jan. 16.  
State of the  
country.

16th *January*, 1801.—I went about two miles, said to be two cosses and a half, to a place called *Urigara*, or the *bank*. Immediately beyond *Cava* I was ferried over a very wide inlet of the sea, which separates the province of *Malabar* from that of *Canara*; but the country called *Malayala* by the natives extends a considerable way farther north. My road all the way led along a narrow bank of sand, between the sea and the inlet. The surf, although larger than any that I have seen on this coast, is by no means so violent

as at Madras; and small fishing canoes go through it with ease. At *Urigara* the sand bank increases in width, and admits of some rice fields, and plantations of coco-nut trees. There is here no village; but there are a few huts inhabited by *Moplays*, who now possess the sea-coast of this part of *Malayala*, as the *Nairs* do the interior. On the side of the inlet, opposite from *Urigara*, is *Nill-swara*, now a *Moplay* village, but formerly the residence of a *Rájá*, who derived his title from the place, which is called after one of the names of the god *Siva*. Although the *Nairs* are still more numerous than the *Moplays*, yet during *Tippoo's* authority, while not protected by government, the *Hindus* were forced to skulk in the woods, and all such as could be caught were circumcised. It must be observed, that however involuntary this conversion may be, it is perfectly effectual, and the convert immediately becomes a good Mussulman, as otherwise he would have no cast at all; and, although the doctrine of cast be no part of the faith of Muhammed, it has in India been fully adopted by the low ranks of Mussulmans. On entering *Canara*, an immediate change in the police takes place. No person is here permitted to swagger about with arms: these may be kept in the house for protection against thieves; but they must not be brought into public, for the encouragement of assassination.

CHAPTER  
XIV.

Jan. 16.

17th *January*.—I went about ten miles to *Hosso-durga*, or *Pungalcotay*; both of which signify the new fort, the former in the dialect of *Karnáta*, and the latter in the *Malayala* language. The country near the sea, most of the way that I came to-day, is low and sandy; but much of it is rice-land, intermixed with which is much sandy land, too poor, the natives say, to produce coco-nut palms. The whole appears to be much neglected, owing to a want of inhabitants.

Jan. 17.

Appearance  
of the coun-  
try.

Towards *Hosso-durga*, the dry-field rises into gentle swells; yet it is too hard and dry for plantations. It is now waste; but, when there were plenty of people, it was cultivated for *Ragy* (*Cynosurus*

CHAPTER XIV. *corocanus*), *Horse-gram* (*Dolichos biflorus*), *Sesamum*, and different pulses. The hill-rice is here unknown; the soil, however, is exactly the same as that which is used to the southward for this grain.

Jan. 17.

*Hosso-durga*. The fort is large, and well built of the *Laterite* common all over *Malayala*. The bastions being round, it is more capable of defence than the native forts in general, in which the defences are usually square. It occupies a fine rising ground, looks well at a distance, and commands a noble prospect. The only inhabitants are a few *Puttar Bráhmans*, who serve a temple, and whose ancestors were placed there by the *Ikeri Rájá*, who built the fort.

History of  
the *Nilésvara*  
*Rájás*.

According to the report of the *Nairs* here, all this part of the country originally belonged to *Colata-nada*; but from the river of *Cavai* to that near *Beäcul* had been long alienated, from the house of *Colastri*, to the *Nilésvara Rájá*, a chief of the *Tamuri* family. In the year 905 (*A. D.* 17 $\frac{2}{3}$ ), *Ráma Varmá Rájá* of *Nilésvara* was invaded by the *Ikeri Rájá*, who in the following year built the fort. After a struggle of twelve years, the *Nair* prince was compelled to become tributary. His country was divided into three *Nadas*, or districts, for each of which he agreed to pay annually 530 *Ikeri Pagodas*, or 213*l.* 12*s.* 3*d.* On paying this sum the *Rájás* were allowed to retain the entire management of their country, and seem at least so early to have established a regular land-tax in lieu of their claims on the moveable property of all persons dying in their territory. These claims they entirely relinquished, and took one half of the landlord's (*Jenmcar's*) profit on rice-lands, and one fifth of his profit on gardens. On the destruction of the *Ikeri* family, *Hyder* took possession of this country, and increased the tribute to 1500 *Pagodas* for each district; but allowed the *Rájá*, as collector, an establishment of 650 *Pagodas* a year; so that, in fact, each district paid 1283 $\frac{1}{3}$  *Pagodas*, or 517*l.* 2*s.* 4 $\frac{1}{2}$ *d.* Some time afterwards, some landlords (*Jenmcars*) having made complaints of violent oppression against the *Rájá*, he resisted the people sent by *Hyder* to investigate the matter, and a war ensued, which ended in the

*Rájá's* being forced to an exile in *Travancore*. *Hyder* then took the country under his own management, and increased the rate of the land-tax; but, as usual, he made this more palatable by granting considerable allowances to the temples and *Bráhmans*. As soon as *Tippoo* obtained authority in the country, these were stopped; but, since the province was conquered by the Company, a part of the allowances have been given to the priests (*Pújáris*) who officiate in the temples. When General Mathews took *Bangalore*, the *Rájá* came back from *Travancore*, and seized on the country. After the *Sultan* had triumphantly made the peace of *Mangalore*, he was opposed with such success by this petty *Rájá*, that he was forced to consent that the *Rájá* should manage the country, and pay only the same tribute which had been exacted by *Hyder*. In the year 961 (*A. D.* 178 $\frac{1}{2}$ ), the *Rájá*, having been lulled into security, was inveigled, by repeated promises of safety and friendship, to visit *Budr' uz Zamánkhán*, governor of *Beäcul*, who hanged him instantly, and, having marched all his forces into the country, before any measure could be taken to resist him, reduced the whole to the obedience of his master. The younger brother of *Ráma Varmá* made his escape to *Travancore*, and remained there until Lord Cornwallis invaded *Seringapatam*. He then came to *Tellichery*, from whence he received supplies of arms. In the year 966 (*A. D.* 179 $\frac{1}{4}$ ), he returned with these to *Niléswara*, raised an insurrection, and compelled the *Sultan* to allow him the management of the country, on condition of paying the former tribute. After the fall of *Seringapatam*, when Major Monro arrived to take charge of *Canara* as collector, the *Rájá* was sick, but sent his sister's son, or heir, to wait on that gentleman; who very prudently told the *Rájá*, that his case would be laid before the government for their decision. In the mean while, the country was put entirely under the management of *Tahsildars*, exactly on the plan introduced by Colonel Read, under whom Major Monro had been instructed in civil affairs. The *Rájá* has thus been deprived of all power; and the favourable time

## A JOURNEY FROM MADRAS THROUGH

## CHAPTER

## XIV

Jan. 17.

was chosen, when the terror inspired by the fall of *Seringapatam* rendered this easy to be done. The *Rájá* has been allowed, for his support, a remission of the land-tax on all his *Cherical* lands, or private estate. The *Nairs*, however, complain of a want of good faith in the British officers. They allege, that General Hartley, on his return from *Seringapatam*, promised the *Rájá* that he should be continued in the management of the country.

The dominions of the *Nilésvara Rájá* extended from the sea to the *Ghats*; and, according to the report of the same *Nairs*, are exceedingly depopulated by war, and by a famine that ensued while they were forced to retire into the woods to avoid circumcision. The inner parts of the country are much overgrown with woods, and are very thinly inhabited. Like the other parts of *Malayala*, they consist of alternate low hills and narrow vallies. In cultivation, more slaves than free men are employed.

Jan. 18.  
Appearance  
of the coun-  
try.

18th *January*.—I went an easy stage to *Beäcul*. From *Pungalcotay*, to a river bounding the country of the *Nilésvara Rájá* to the north, the road leads along a ridge, sloping very gently towards the sea, and rather steeper towards a narrow valley now covered with the second crop of rice. Beyond this are low hills. The soil of the ridge is extremely sandy, and the country is very bare. The river is not wide, and has at its mouth some low land well planted with coco-nut trees.

Between the river and *Beäcul* the low hills come close down to the sea side, and are very little intermixed with rice land. In the whole way I crossed only one narrow field. The hills, however, are not steep, and seem all to be capable of being laboured by the plough; but no traces of cultivation are visible.

*Beäcul*.

*Beäcul* is a strong native fort, placed, like *Cananore*, on a high point projecting into the sea towards the south; and having within it a bay. The town stands north from the fort, and contains forty or fifty houses scattered about in great confusion. The inhabitants are chiefly *Moplays* and *Mucuas*, with a few *Tiars*, and people of

*Kankāna*, who have been long settled in *Canara* as shop-keepers. The country extending between the river south from *Beäcul*, and that near *Chandra-giri*, was divided into two districts (*Nadas*), which continued subject to the *Cherical Rajās*, as representatives of the house of *Colastri*, until the invasion by the *Ikeri Rājā*. Beggars begin to swarm here, as is the case almost every where in India in which I have been, except *Malabar*, where I scarcely met with one.

CHAPTER  
XIV.  
Jan. 18.

The *Tahsildar* (collector) says, that in the part of *Malayala* which is contained in *Canara*, the rice-lands near the sea produce annually only one crop, and yield from 5 to 10 seeds, or from  $12\frac{1}{2}$  to 25 bushels an acre. In the vallies of the inland country the produce is greater; the land that produces one crop only gives from 12 to 15 seeds, or from 24 to  $37\frac{1}{2}$  bushels an acre; that which gives two crops, produces the same quantity in the first, and from 8 to 10 seeds in the second, or from 20 to 25 bushels an acre. More grain is raised in the country than the small number of inhabitants can consume. The people are accused by the *Tahsildar* of excessive indolence, and of drunkenness; vices which he attributes to the constant troubles that prevailed during the government of the *Sultan*.

Produce of  
the rice-  
grounds.

*Trimula Row*, the *Tahsildar*, says, that the nominal value of this part of *Malayala* which is contained in *Canara*, according to the revenue accompts of *Tippoo's* officers, was 8000 *Bahādary Varāhas*, or 32,000 *Rupees*. Although Major Monro did not make any formal remission of this rent, he only levied 6000 *Pagodas*, or 24,000 *Rupees*, and did not keep the remainder as a balance against the cultivators, which would have depressed their spirits. He took from each man, what in his present circumstances he could afford to pay, and did not, for the sake of a nominal revenue on paper, prevent all exertion in the cultivator, by holding over his head the terror of a balance which he could never hope to clear. The rice ground now is not taxed by any share of the *Varum*, or neat rent; but each field pays so much, according to its supposed value; and this tax

Revenue.

CHAPTER  
XIV.

Jan. 18.

is alleged to consume the whole rent. Very few of the landlords (*Jenmcars*) remain, and even the mortgagees (*Canumcars*) are willing to give up all the land, which they cannot cultivate with their own stock, to any one who will pay the land-tax. The gardens here pay not only a tax on the trees, as in *Malabar*, but also a tax on the extent of ground which they occupy; yet by *Trimula Row* they are reckoned by far the most profitable heritage for the cultivators. He thinks that the taxes on the cultivator are heavier here than those in *Arcot*. I must observe, that with all these complaints there is little of the rice-land waste; while there is no tax on the cultivation of dry grains, and very little of them is sown.

*Nilésvara  
Rájá.*

*Trimula Row* says, that *Poduga* and *Cavi*, the two districts formerly belonging to *Cherical*, had been entirely subdued; but that the *Nilésvara Rájás* had constantly disputed the authority of *Tippoo*. They frequently were able to retain the management, on condition of paying tribute, and then again were frequently driven into exile. The *Rájá* asked nothing more, from Major *Monro*, than a remission of the taxes on the *Cherical* lands, which was last year granted; but it is uncertain whether or not this favour will be continued.

Jan. 19.  
Appearance  
of the coun-  
try.

19th *January*.—I went to a temple dedicated to *Iswara*, at a place called *Pulla*. The first part of my journey was over a sandy spit, separating a salt water lake from the sea. Beyond this, the country rises into open rising lands, all the way to *Chandra-giri* river, which is the northern boundary of *Malayala*. This rising land is in very few places too steep for the plough, and these places are in general rocky. The whole of this land is totally waste, and looks very ill, being covered with long withered grass. There are traces of its having been formerly cultivated; and, no doubt, with manure it would be productive of dry grains. For the cultivation of rice, tanks or reservoirs might easily be constructed; but, with the present paucity of inhabitants, it would be madness to cultivate any thing, except the richest spots. Intermixed with this rising land are a few plots of rice-ground, surrounded by palm gardens



and the houses of the *Nairs*; but the proportion of this rich land does not seem to be above a hundredth part of the country.

CHAPTER  
XIV.

*Chandra-giri* is a large square fort, situated high above the river on its southern bank. It was built, like the other forts before-mentioned, by *Sivuppa Náyaka*, the first prince of the house of *Ikeri* that established his authority in this part of *Canara*.

Jan. 19.  
*Chandra-giri*.

At low water the river is shallow, but very wide. The country on its north side is by the *Hindus* called *Tulava*, and resembles that through which I passed on the south side of the river. I left to my right another fort named *Casselgoda*, which also was built by *Sivuppa*, when he subjected the petty *Rájás* of *Tulava*. *Pulla*, where I stopped, is on the banks of a salt water lake, communicating both with the sea and with the *Chandra-giri* river.

South bound-  
ary of *Tu-  
lava*.

20th *January*.—I went about ten miles to *Kanya-pura*, and about half way crossed a river of considerable width; yet at low water it is shallow. The country through which I passed resembles much the part of *Tulava* that I saw yesterday, but the plantations of coconuts were rather more numerous. The rice grounds are more neatly cultivated than those in *Malayala*, and the water for the second crop is conducted to them with great care. In many places, where the ground is too high to give a second crop of rice, a crop of *Ricinus*, or of sweet potatoes (*Convolvulus*), is taken. Near the sea, sugar-cane is cultivated. Many traces of former gardens are to be seen from the road, which shows that this kind of cultivation may be greatly extended.

Jan. 20.  
Face of the  
country.

*Kanya-pura* is seated on the south bank of a river which surrounds the fort and town of *Cumly*. This is situated on a high peninsula in a salt water lake, which is separated from the sea by a spit of sand. Two rivers fall into this kind of lake, and contain between them the peninsula on which *Cumly* stands. By far the greater part of the coast is occupied by a chain of salt water lakes; but the necks of land interposed render them of little use for an inland navigation. *Kanya-pura* contains about 200 houses, and

*Kanya-pura*,  
and *Cumly*.

CHAPTER Cumly about 150. The inhabitants are chiefly *Moplays*, *Mucuas*,  
 XIV. *Mogayers*, and *Kankanies*. The interior parts are chiefly occupied  
 Jan. 20. by the *Bráhmans* of *Tulava*, and the *Bunts*, or *Buntar*.

*Bráhmans* of *Tulava*. The *Tulava Bráhmans* resemble the *Namburis*, and consider them-  
 selves as the proper lords of the country.

*Massadi Bunts*. The *Buntar* are the highest rank of *Súdras* in *Tulava*, and resemble  
 the *Nairs* of *Malayala*. Having assembled some reputable persons  
 of this cast, they gave me the following account of their customs.  
 They are of three kinds: *Massadi Bunts*, or *Buntar* properly so  
 called; *Jain*; and *Parivarada Buntar*. The *Massadi Bunts* are those  
 whom I here examined. They can eat and drink with the *Nairs*;  
 but the two casts have no sexual intercourse. They do not pretend  
 to be by birth soldiers; their proper duty is the cultivation of the  
 land. They can keep accompts, but are not admitted to any higher  
 kind of learning. They have head-men, called *Mocustas*, one for  
 every district. The office is hereditary in the males by the female  
 line; the same mode of succession prevailing here, as in *Malayala*.  
 At present, this office merely confers dignity; the officers of go-  
 vernment having assumed all the jurisdiction that formerly belonged  
 to the *Mocustas*, who settled disputes not only relative to casts, but  
 also concerning property. In general, all the brothers and unmar-  
 ried sisters of a family live together in the same house. All the  
 property belonging to the family is considered as common, and is  
 managed, for the good of the whole, by the oldest male. A man's  
 own children are not his heirs. During his life-time he may give  
 them money; but all of which he dies possessed goes to his sisters,  
 and to their children. If a man has a mother's-brother's-daughter,  
 he must marry her; but he may take two or three wives beside.  
 The ceremony is performed by the girl's father, or other near  
 kinsman. When a man marries several wives, none of them can  
 leave him without his consent; but when discord runs high, he in  
 general sends one of the disputants back to her brother's house;  
 and then she is at liberty to marry again. A man at any time, if he

dislikes his wife, may send her back to her brother's house; and he can do no more if she has committed adultery. In all these cases, or when a widow returns to her brother's house on her husband's death, she is accompanied by her children, and may marry again, unless she has committed adultery with a person of low cast; but if that crime has been committed with a *Bráhma*n, *Kshatri*, *Vaisya*, or *Bunt*, she is well received, her children become her brother's heirs, and no man will have any objection to marry her. The *Buntar* are permitted to eat animal food, and to drink spirituous liquors. They burn the dead. They seem to be entirely ignorant of a state of future existence; only they believe, that such men as die accidental deaths become *Pysáchi*, or evil spirits, and are exceedingly troublesome, by making extraordinary noises in families, and occasioning fits, and other diseases, especially in women. To expel these, the *Buntar* apply to the *Nucaru*, who are a class similar to the *Cunian* of *Malayala*, and who pretend by means of incantations (*Mantrams*) to have a power over the spirits. For the same purpose, sacrifices are offered to various *Saktis*, which differ in almost every different village. Those worshipped here are *Dumawutty*, *Iberabuta*, or the twin devils, and *Birnala*. Besides the sacrifices offered to these idols, to free the people from the attacks of the *Pysáchi*, *Iberabuta* and *Birnala* must be appeased by an annual, and *Dumawutty* by a monthly sacrifice. If these are omitted, the enraged devils kill both man and beast. *Siva*, however, is the proper deity of the cast; yet the *Buntar* pray also to *Vishnu*. They call the *Tulava Bráhmans* their *Puróhitas*; but on no occasion do these read *Mantrams* for their followers. All that they can do is to receive *Dharma*, or charity, and to bestow consecrated ashes and holy water.

All this south part of *Tulava* formerly belonged to the *Cumly Cumly Rájá*. *Rájá*, who pretends to be a *Kshatri* from the north of India. The manners of his family are the same with those of the *Rájás* of *Malayala*. All the males keep *Nair* girls; but their children, who are

## CHAPTER

## XIV.

Jan. 20.

called *Tambans*, have no right to the succession. The eldest daughter in the female line cohabits with a *Tulava Bráhma*n; her sons become *Rájás*, and her eldest daughter continues the line of the family. Whenever she pleases, she changes her *Bráhma*n. The younger daughters also cohabit with *Bráhmans*, and produce a race of people called *Bayllal*, who have no right to the succession. The dominions of this family extended from the *Chandra-giri* river to that on the north side of *Cumly*, and produced an annual revenue of 15,000 *Ikeri Pagodas*, or 6044*l.* 3*s.* 4*d.* The *Rájá* lives now in the country; but he has neither lands nor authority. Before the last war he lived at *Tellichery*, on a pension from the Company; which has been doubled since we got possession of the country of his ancestors.

Invasion by  
the Coorg  
*Rájá*.

The interior parts are said to be naturally very fertile in rice, but they suffered much in the last war. The *Coorg Rájá*, during the siege of *Seringapatam*, under pretence of assisting the English, made an incursion into the country, and swept away all the inhabitants that he could seize. He has given them possessions in his own country; but they are very desirous of returning home, although I do not hear that he uses them ill.

State of the  
natives in  
*Tulava*.

The people of *Tulava*, although longer subjected to a foreign yoke than those of *Malabar*, never have been so entirely subdued as the greater part of the *Hindus*, and have always been able successfully to resist the pretensions of their governors to be proprietors of the soil. Their native chiefs have, indeed, been in general able to retain more or less of the management of the country; and on the fall of *Seringapatam*, I am here informed, were very much disposed to try how far they could assert their independence. Two months are said to have elapsed, after the arrival of Major Monro in the country, before that gentleman could induce the people to meet him for the purpose of settling the revenue; but the decisive measures adopted to punish all those who presumed to disturb the peace, an assumed severity of manner to prevent the hopes of success from cajolery, and a strict forbearance from

making promises or concessions for the sake of a temporary submission, have saved *Canara* from anarchy, and destructive, though petty warfare. CHAPTER  
XIV.

21st *January*.—I ferried over the lake to the peninsula on which *Cumly* stands, and which was formerly joined to *Kanya-pura* by a bridge. The situation of the fort is very fine, and the town has formerly been pretty considerable. The two rivers leave a narrow isthmus of rice-fields. At present, both the rivers and the lake are salt; but in the rainy season they are quite fresh, and at that time, when no boats can venture to sea, might afford a fine supply of fish: this, however, is an article of food which, except by persons of very low cast, is seldom used. Having crossed the north branch, I went along the sea-beach, having on my right high sandy downs, which prevented me from seeing the country, until I arrived at the banks of a wide but fordable river. On the north side of this is a large straggling town called *Manjésvara*. It contains many good houses, chiefly inhabited by *Moplays*, *Buntar*, and *Biluars*. Having crossed the plain on which *Manjésvara* stands, and forded a small river, I took up my quarters at a town named *Hosso-betta*, or the *new-strength*, which is situated on a steep bank that overhangs the last mentioned river. Jan. 21.  
Appearance  
of the coun-  
try.

Immediately after crossing the northern branch of the *Cumly* river, you enter a country that formerly belonged to a *Jain* family called *Byrasu Wodear*, which resided at *Carculla*. The *Jain* here say, that this family were overthrown by *Sivuppa Náyaka* of *Ikeri*, who divided the country into small districts, each producing an annual revenue of from one to three thousand *Pagodas*. Over each of these was placed a petty *Rájá* of the *Jain* religion. Ever since, the country has been constantly on the decline, having been continually in a state of insurrection or confusion. Byrasu Wo-  
dears, a Jain  
family.  
  
Petty Rájás  
of Tulava.

The dominions of the first of these *Jain* chiefs that I entered were those of the *Bungar Rájá*. *Tippoo* hanged the last person who Bungar Rájá.

CHAPTER  
XIV.Jan. 21.  
Rájá of Vítly.

possessed this dignity; and his children cultivate some land at *Nandavara*, a village in the territory of the family.

*Hosso-betta* is also frequently called *Vítly Manjésvara*, from its having belonged to another *Jain* chief named *Hegady Rájá* of *Vítly*. By the intervention of other districts it is however entirely separated from the other territory which belonged to the *Vítly Rajas*, the last of whom was hanged here about three months ago. Before the war, he had lived at *Tellichery*, and received from the Company a monthly pension of 200 *Rupees*. When the army of General Harris approached *Seringapatam*, the *Rájá* came here, and, having collected a rabble, plundered the country with great success, and then returned to *Tellichery*. After *Canara* became subject to the Company, the people, who had been thus wantonly plundered, applied for redress, and *Hegady* was required to restore their property. This he refused, and, having procured 800 muskets, it is said from *Mousa*, he returned to *Vítly*, dressed up some ruffians like *Sepoys*, and assumed the authority of a sovereign prince. For almost a year he was able to skulk about the woods, and support himself by plunder; but having been then taken, he was immediately hanged, ever since which the country has been perfectly quiet.

*Kankánies*  
expelled from  
*Goa*.

The principal inhabitants of *Hosso-betta*, and indeed of many of the towns in *Tulava*, are *Kankánies*, or people descended from natives of *Kankána*. They say, that they fled hither, to avoid a persecution at *Govay (Gôa)*, their native country. An order arrived from the king of Portugal to convert all the natives. The viceroy, when this order arrived, was, they say, a very lenient good man, and permitted all the natives who chose to retire to carry their effects with them, and allowed them fifteen days to arrange their affairs. Accordingly, all the rich people, *Bráhmans* and *Súdras*, retired to *Tulava*, with such of their property as they could in that time realise, and they now chiefly subsist by trade. Both *Bráhmans* and *Súdras* are called by the national appellation of *Kankúnies*, and the

other *Bráhmans* will have no communion with these exiles. They are, however, in flourishing circumstances ; and I saw some of their marriage processions passing to-day, attended by a number of exceedingly well dressed people, and very handsome girls. The poor *Kankánies* who remained behind at *Goa* were, of course, all converted to what was called Christianity.

CHAPTER  
XIV.

Jan. 21.

22d *January*.—I went a short stage to *Ulala*, a large town on the south side of the lake of *Mangalore*, and formerly the residence of a petty prince. I first passed through *Harawurry Manjéswara*, which is immediately north from the *Manjéswara* that belonged to the *Vitly Rájá* ; but it is situated in the district surrounding *Mangalore*, which was not divided among the petty *Rájás*, but was immediately under the government of the lieutenant of the *Ikeri Rájá* who commanded at *Mangalore*.

Jan. 22.  
*Ulala*.

*Harawurry  
Manjéswara*.

I afterwards crossed over the lake to the town, where I remained until the 29th. The lake is a fine body of salt water, separated from the sea by a beach of sand. In this, formerly, there was one opening ; the depth of water in which was such, that ships of a considerable burthen, after their cargo had been removed, could enter the lake. Last year a new opening formed in the beach, which has proved very injurious to the harbour. The depth of the old opening has diminished, and that of the new one has never become great ; so that now, even at high water, and in easy weather, vessels drawing more than ten feet cannot enter.

Harbour of  
*Mangalore*.

For a native place of strength, the fort of *Mangalore* was well constructed ; but was destroyed by *Tippoo*, after he had found how little his fortresses were calculated to resist European soldiers, and with what difficulty he could retake any of them, that were garrisoned by a few British troops. The town, called also *Codeal Bundar*, is large, and is built round the sides of the peninsula, in the elevated center of which the fort was placed. The lake, by which the peninsula is formed, is a most beautiful piece of salt water. The

*Mangalore*.

CHAPTER boats that ply on it are execrable; and the fishermen by whom they are managed are a very indolent drunken race.

XIV.

Jan. 22.  
Customs of  
the *Mogayer*.

These fishermen are called *Mogayer*, and are a cast of *Tulava* origin. They resemble the *Mucuas* of *Malayala*, but the one cast will have no communion with the other. The *Mogayer* are boatmen, fishermen, porters, and palanquin bearers. All of this cast can eat and intermarry together. They pretend to be *Súdras* of a pure descent, which is rather doubtful; and assume a superiority over the *Halepeccas*, one of the most common casts of cultivators in *Tulava*; but they acknowledge themselves greatly inferior to the *Bunts*. They have head-men called *Gurucaras*, whose office is hereditary in the males by the female line. With the assistance of a council, the head-man settles disputes, and punishes all transgressions against the rules of cast. The only fault that is punishable with excommunication is when a woman commits fornication with a person of a lower cast; but for adultery with either a man of the cast, or of one that is higher, a woman is seldom turned away by her husband; and even if she be, she is by no means disgraced, but returns to her brother's house, and may be married again whenever she finds a new lover. The men may take several wives, and the whole ceremony of marriage consists in giving the girl some ornaments. After accepting these, she must live in his house, nor can she leave it without her husband's consent; but, whenever he pleases, he may send her back to her brother. The children always follow the mother, and are the heirs to her brothers, and not to their father. If a man's sister be living in the house, she has the entire management of it, and his wives have no authority. The *Mogayer* are permitted to eat animal food, and to drink intoxicating liquors. Some few of them can read, and write accompts. Those of them who are rich burn, those who are poor bury their dead. The spirits of good men go to *Moesha*, which, according to the *Bráhmans*, is the heaven where *Vishnu* resides; but the *Mogayer*



know of no other. After death, bad men are supposed to be taken by *Emma Dharma Raja*, the judge of the infernal regions. Some of the *Mogayers* pray to *Vishnu*, and some to *Siva*; but the proper deity of the cast is a goddess named *Restali Mahastumma*, who is represented by an image in the form of a woman. The priest (*Pújari*) is a *Biluar*, whose office is hereditary in the males of the female line. The women of this family live with laymen, and the daughters of these are kept by the priest. This is the only kind of priest that these people have. The *Brahmans* indeed accept *Dharma* (duty) from them; but they do not attend at any of their ceremonies, to read *Mantrams*. The goddess has other worshippers, *Buntar*, and oil-makers. She never occasions any trouble to her votaries, if they pray and offer sacrifices; but, if these are neglected, she inflicts sickness on the impious persons. Men who have incurred her displeasure, and who in consequence have become sick, make a vow to suspend themselves by hooks passed through the skin of their backs, and thus to be swung round before her temple. This expiation is performed at the *Játram*, or great annual feast, when many bloody sacrifices are offered. Women who suppose that the goddess has inflicted on them barrenness, or other great infirmity, vow to walk barefooted on red-hot coals before the temple. If the goddess hears their prayers, she prevents the coals from burning their feet. My informants impudently assert, that the ceremony is frequently performed. A quantity of red-hot coals are spread before the temple; and the woman, after having fasted a whole day, walks three times slowly with bare feet over the fire. The *Mogayers* suppose themselves liable to various diseases from the influence of evil spirits, called *Jacny*, and *Teiteno*, which resemble those called *Paisáchi*. These are not to be expelled by sacrifices; but the *Mogayer* apply to some *Biluaras*, and Mussulmans, who possess invocations (*Mantrams*) fit for the purpose.

The princes of the house of *Ikeri* had given great encouragement to the Christians, and had induced 80,000 of them to settle in

CHAPTER  
XIV.

Jan. 22.

Christians of  
*Kankána*  
settled in  
*Tulava*.

## CHAPTER

## XIV.

Jan. 22.

*Tulava*. They are all of *Kankána* descent, and retained the language, dress, and manners of the people of that country. The clergy, it is true, adopted the dress of the order to which they belonged; but they are all natives descended from *Kankána* families, and were purposely educated in a seminary at *Goa*, where they were instructed in the Portuguese and Latin languages, and in the doctrines of the Church of Rome. In *Tulava* they had 27 churches, each provided with a vicar, and the whole under the control of a vicar-general, subject to the authority of the archbishop of *Goa*. *Tippoo* threw the priests into dungeons, forcibly converted to *Islámism* the laity, and destroyed all the churches. As the Christian religion does not prevent the readmission into the church of such delinquents, these involuntary Mussulmans have in general reconciled themselves with the clergy, who now of course are at liberty, and 15,000 have already returned to *Mangalore* and its vicinity; 10,000 made their escape to *Malabar*, from whence they are returning home as quickly as their poverty will admit. The clergy are now busy with their flocks, whose poverty, however, has hitherto prevented them from rebuilding any of their churches. During the government of *Hyder*, these Christians were possessed of considerable estates in land, all of which were confiscated by *Tippoo*, and immediately bestowed on persons of other casts, from whom it would be difficult to resume them. These poor people have none of the vices usually attributed to the native Portuguese; and their superior industry is more readily acknowledged by the neighbouring *Hindus*, than avowed by themselves. The vicar-general was long confined in *Jamál-ábád*. He speaks Latin neither correctly nor with fluency, and seems very desirous of obtaining what he calls a domineering power over the sect, that his authority may be equal to that of the native *Gurus*; so as to keep his flock in good order, not only by the spiritual means of excommunication, but also by the temporal expedients of fine and corporal punishment.

The coins in common currency here are,

CHAPTER  
XIV.

Jan. 22.  
Coin.

*Gold.*

The <i>Ikeri Varaha</i> , or <i>Pagoda</i> struck by the princes of <i>Ikeri</i> , ex-	
changes for	Rupees 4
The <i>Bahadary Varaha</i> , or <i>Pagoda</i> struck by <i>Hyder</i>	4
The <i>Sultany</i> ditto, <i>Pagoda</i> coined by <i>Tippoo</i>	4
The <i>Krishna Raja</i> ditto, <i>Pagoda</i> coined by the present <i>Mysore</i>	
<i>Raja</i>	4
The <i>Puli Varaha</i> , star <i>Pagoda</i> of <i>Madras</i>	3½
The <i>Feringy Petta Varaha</i> , or <i>Porto-novo Pagoda</i>	3
The <i>Sultany</i> , <i>Canter'-Raya</i> , or <i>Ikeri Hunas</i> or <i>Fanams</i>	½
The <i>Vir'-Raya Huna</i> , or <i>Fanam</i> coined by the <i>Coorg Raja</i>	¼

*Silver.*

*Suráti Rupiya*, the *Rupee* coined at *Surat*, worth silver *Fanams* 5½  
*Company Rupiya*, the *Madras Rupee* lately introduced, ditto 5½  
*Bily Huna*, the same silver *Fanam* that is current in *Malabar*. In  
the *Bázár* it exchanges for 10 *Dudus*, or *Dubs*, but in revenue is  
taken for 14.

*Copper.*

Both the *Any Dudus*, or *Tippoo's* copper *Dubs*, and the *Bombay Paisa*, coined in England, are current here; and these with their fractions,  $\frac{1}{4}$ ,  $\frac{1}{2}$ , and  $\frac{3}{4}$ , are the only small coin in use. *Cowries*, or small shells, are not in circulation.

In payment for goods, or debts, every person must receive these coins at the above rate of exchange. The money-changers give silver for gold at the regulated price; but they take a small *Batta*, or exchange, when they give gold for silver. They give copper for silver at the regulated price; but demand 10½ *Dubs* for the silver *Fanam*.

Merchants accompts are commonly kept in *Sultany Pagodas*, Accompta.  
 VOL. III. E

## A JOURNEY FROM MADRAS THROUGH

CHAPTER  
XIV.

Jan. 22.

*Rupees*, and *Anas*, or fractions of 16 parts; others are kept in *Pagodas*, a nominal *Huna* of 10 to the *Pagoda*, and *Anas*, or 16 parts of these *Hunas*.

I shall make my calculations by reducing all sums to *Sultany Pagodas*, and taking these at their mint value of a little more than 8s.

*Weights.*

Weights.

The *Seer* (*Sida*) used for weighing ought to equal 24 *Bombay Rupees*, those in common currency having from 178 to 179 grains. I weighed a *Seer* in common use in the market (*Bazar*), and found, that it contained 4297 grains, which is more than the standard of 24 *Rupees*. The *Seer* is divided into halves, quarters, eighths, and sixteenths.

The *Maund* (*Mana*) by which goods are sold in the market, contains 46 *Seers*, or  $28\frac{14}{100}$  lb.

The *Maund* by which the merchants purchase weighs 16 *Rupees* more, or is  $28\frac{41}{100}$  lb. This is the weight by which the Company buys and sells.

*Jagory* is both bought and sold by a *Maund* of 40 *Seers*, or  $24\frac{41}{100}$  lb.

The *Candy* (*Baru*) contains 20 *Maunds*, and varies, accordingly, from 571 lb. to  $489\frac{1}{4}$  lb. These calculations are founded on the weight of the *Rupee*. If the *Seer* that I weighed were taken as a standard, we must to the above mentioned weights add about one-third per cent.

*Grain Measures.*

Dry-measure.

These differ not only in every village, but also as they are used for retailing grain in the market, for purchasing grain from the farmer, or for sowing the seed. These differences have, no doubt, been introduced in order to confuse the officers of revenue.

For retailing in the market here, the *Seer* (*Sida*) is formed by mixing equal quantities of salt and of the nine most common grains;

and then, by taking of the mixture 84 *Bombay Rupees* weight. This quantity, when heaped, fills a *Seer* measure, and is  $73\frac{683}{1000}$  cubical inches. The *Moray*, or *Mudi*, contains 38 *Seers*, or about  $1\frac{1}{10}$  bushel. CHAPTER XIV.  
Jan. 22.

The grain measure by which the farmers sell their crops is thus formed :

$64\frac{124}{1000}$  cubical inches = 1 *Hany*.

14 *Hanies* - - = 1 *Cullishigay*.

3 *Cullishigays* - = 1 *Mudi* or *Moray*, or  $1\frac{3124}{10000}$  bushel.

Grain, salt, and sometimes pepper, are sold by measure. Of this last a *Pucka Seer*, or  $73\frac{683}{1000}$  cubical inches, is reckoned to weigh  $51\frac{1}{2}$  *Bombay Rupees*.

In *Tulava* the era of *Sáliváhanam* is in use, and at *Mangalore* this is reckoned the year 1722; but in the north it is reckoned the year 1723, and the people there are certainly the most learned. The year of *Tulava* is solar. I here give an almanack for the current year, according to the *Bráhmans* of *Carculla*, who agree with those above the *Ghats* concerning the time of the era. Calendar.

<i>Tulava</i> Months.		European Months.		<i>Tulava</i> Months.		European Months.	
Era of <i>Sál.</i> 1723 <i>Sughi</i> - -	1	13	<i>A. D.</i> 1800. March.	Era of <i>Sál.</i> 1723 <i>Sughi</i> - -	18	30	<i>A. D.</i> 1800. March.  April.
	2	14			19	31	
	3	15			20	1	
	4	16			21	2	
	5	17			22	3	
	6	18			23	4	
	7	19			24	5	
	8	20			25	6	
	9	21			26	7	
	10	22			27	8	
	11	23			28	9	
	12	24			29	10	
	13	25			30	11	
	14	26			31	12	
	15	27		<i>Puggu</i> - -	1	13	
	16	28			2	14	
	17	29			3	15	

## A JOURNEY FROM MADRAS THROUGH

## CHAPTER

## XIV.

Jan. 22.

Tulava Months.		European Months.		Tulava Months.		European Months.	
Era of <i>Sál</i> . 1723		A. D. 1800.		Era of <i>Sál</i> . 1723		A. D. 1800.	
<i>Puggu</i> - -		April.		<i>Baysha</i> - -		June.	
	4	16			21	3	
	5	17			22	4	
	6	18			23	5	
	7	19			24	6	
	8	20			25	7	
	9	21			26	8	
	10	22			27	9	
	11	23			28	10	
	12	24			29	11	
	13	25			30	12	
	14	26			31	13	
	15	27			32	14	
	16	28		<i>Catiah</i> - -	1	15	
	17	29			2	16	
	18	30			3	17	
	19	1	May.		4	18	
	20	2			5	19	
	21	3			6	20	
	22	4			7	21	
	23	5			8	22	
	24	6			9	23	
	25	7			10	24	
	26	8			11	25	
	27	9			12	26	
	28	10			13	27	
	29	11			14	28	
	30	12			15	29	
	31	13			16	30	
<i>Baysha</i> - -	1	14			17	1	July.
	2	15			18	2	
	3	16			19	3	
	4	17			20	4	
	5	18			21	5	
	6	19			22	6	
	7	20			23	7	
	8	21			24	8	
	9	22			25	9	
	10	23			26	10	
	11	24			27	11	
	12	25			28	12	
	13	26			29	13	
	14	27			30	14	
	15	28			31	15	
	16	29			32	16	
	17	30		<i>Ati</i> - - -	1	17	
	18	31			2	18	
	19	1	June.		3	19	
	20	2			4	20	

# MYSORE, CANARA, AND MALABAR.

29

## CHAPTER XIV.

Jan. 22.

Tulava Months.			European Months.			Tulava Months.			European Months.		
Era of Säl. 1723			A. D. 1800.			Era of Säl. 1723			A. D. 1800.		
<i>Ati</i> - - -			July.			<i>Sonay</i> - -			Septem.		
	5	21					22	7			
	6	22					23	8			
	7	23					24	9			
	8	24					25	10			
	9	25					26	11			
	10	26					27	12			
	11	27					28	13			
	12	28					29	14			
	13	29					30	15			
	14	30				<i>Cannay</i> - -					
	15	31					1	16			
	16	1	August.				2	17			
	17	2					3	18			
	18	3					4	19			
	19	4					5	20			
	20	5					6	21			
	21	6					7	22			
	22	7					8	23			
	23	8					9	24			
	24	9					10	25			
	25	10					11	26			
	26	11					12	27			
	27	12					13	28			
	28	13					14	29			
	29	14					15	30			
	30	15					16	1	October.		
	31	16					17	2			
<i>Sonay</i> - -							18	3			
	1	17					19	4			
	2	18					20	5			
	3	19					21	6			
	4	20					22	7			
	5	21					23	8			
	6	22					24	9			
	7	23					25	10			
	8	24					26	11			
	9	25					27	12			
	10	26					28	13			
	11	27					29	14			
	12	28					30	15			
	13	29				<i>Buntäclu</i> -					
	14	30					1	16			
	15	31					2	17			
	16	1	September.				3	18			
	17	2					4	19			
	18	3					5	20			
	19	4					6	21			
	20	5					7	22			
	21	6					8	23			
							9	24			

## A JOURNEY FROM MADRAS THROUGH

CHAPTER  
XIV.

Jan. 22.

<i>Tulava Months.</i>		<i>European Months.</i>		<i>Tulava Months.</i>		<i>European Months.</i>	
Era of <i>Sál.</i> 1723 <i>Buntäelu</i> -	10	25	<i>A. D.</i> 1800. October.	Era of <i>Sál.</i> 1723 <i>Jarday</i> - -	29	12	<i>A. D.</i> 1800. December.
	11	26			30	13	
	12	27			1	14	
	13	28			2	15	
	14	29			3	16	
	15	30			4	17	
	16	31			5	18	
	17	1			6	19	
	18	2			7	20	
	19	3			8	21	
<i>Jarday</i> - -	20	4	November.	<i>Perarday</i> -	9	22	January 1801.
	21	5			10	23	
	22	6			11	24	
	23	7			12	25	
	24	8			13	26	
	25	9			14	27	
	26	10			15	28	
	27	11			16	29	
	28	12			17	30	
	29	13			18	31	
<i>Jarday</i> - -	1	14	December.	<i>Pointahu</i> -	19	1	
	2	15			20	2	
	3	16			21	3	
	4	17			22	4	
	5	18			23	5	
	6	19			24	6	
	7	20			25	7	
	8	21			26	8	
	9	22			27	9	
	10	23			28	10	
<i>Jarday</i> - -	11	24		<i>Pointahu</i> -	29	11	
	12	25			1	12	
	13	26			2	13	
	14	27			3	14	
	15	28			4	15	
	16	29			5	16	
	17	30			6	17	
	18	1			7	18	
	19	2			8	19	
	20	3			9	20	
<i>Jarday</i> - -	21	4		<i>Pointahu</i> -	10	21	
	22	5			11	22	
	23	6			12	23	
	24	7			13	24	
	25	8			14	25	
	26	9			15	26	
	27	10			16	27	
	28	11			17	28	



CHAPTER

XIV.

Jan. 22.

Tulava Months.		European Months.		* Tulava Months.		European Months.	
Era of Sál. 1723		A. D. 1801.		Era of Sál. 1723		A. D. 1801.	
Pointalu -	18	29	January.	Mahi - -	10	20	February.
	19	30			11	21	
	20	31			12	22	
	21	1	February.		13	23	
	22	2			14	24	
	23	3			15	25	
	24	4			16	26	
	25	5			17	27	
	26	6			18	28	
	27	7			19	1	March.
	28	8			20	2	
	29	9			21	3	
	30	10			22	4	
Mahi - -	1	11			23	5	
	2	12			24	6	
	3	13			25	7	
	4	14			26	8	
	5	15			27	9	
	6	16			28	10	
	7	17			29	11	
	8	18			30	12	
	9	19					

The *Bráhmans* of *Tulava*, like the *Namburis*, pretend, that the country was created expressly for their use by *Parasu-ráma*, and that they are the only persons entitled to be called *Baliky*, or proprietors of the soil. It would not appear, however, that in *Tulava* this story was ever so successful as it has been in *Malayala*. The *Bráhmans* indeed say, that they did not like the country, and were always running away to a city named *Ahichaytra*, which seems to be in *Telingána*. At length a prince, named *Myuru Varmá*, made all those here adopt some new customs; after which the *Panch-Drávida Bráhmans* of *Ahichaytra*, and they, could no longer live in communion. They allege, that *Myuru Varmá* reinstated them again in the whole property of *Tulava*.

Pretensions  
of the *Tulava*  
*Bráhmans*.

At present, however, the greater part of the country belongs to *Bunts*, and other *Súdras*, who style themselves proprietors (*Balikies*), although the *Bráhmans* are willing only to give them the title of

Actual te-  
nures.

CHAPTER  
XIV.

Jan. 22.

*Mulacaras,*  
*Balikies,* or  
proprietors.

*Mulacaras*, or tenants. The property, if ever it belonged to the *Brahmans*, has been entirely alienated; nor is there even a pretence set up, of the *Brahmans* having a power of redemption.

The *Balikies*, *Mulacaras*, or proprietors, are answerable for the land-tax, called here *Shista*, and by the Mussulmans *Shist*. The estate is always called by the *Baliki* or proprietor's name, although it is often mortgaged to its full value.

*Aduvacaras,*  
or mort-  
gagees.

The mortgagee is here called *Aduvacara*, from *Adwoa*, a mortgage. The mortgagee pays the amount of the land-tax to the landlord (*Baliky*), who gives it to government. The remainder of the profit is retained by the mortgagee for the interest of the money that he has advanced, which is in general at the rate of  $12\frac{1}{2}$  *per cent. per annum*: in some places, however, it is only 10 *per cent.* Land is never mortgaged without a regular writing, wherein is mentioned the sum for which the estate is mortgaged. It may be resumed, by paying up this sum, whenever the landlord pleases; but, if the mortgagee has planted any trees, he must be paid for them at a certain fixed rate, which is known to be equal to the expense that he must have incurred. Many of the landlords retain their own estates, and cultivate much of them with their own stock; but about an eighth of the country has been mortgaged. Some landlords have mortgaged the whole of their estates, and, having had no hopes of being able to redeem them, have entirely left the country. The estates still, however, go by their names, and the tax is paid in their names by the mortgagees.

*Gaynicaras,*  
or tenants.

Both proprietors and mortgagees let part of their lands to tenants, or *Gaynicaras*. In this district, the tenant gives a writing, obliging himself to pay a certain rent, but receives no lease in return; and, whenever the land-holder pleases, may be ejected from his farm. In other districts, however, especially that of *Barcuru*, the tenant has a lease in perpetuity, of which he can only be deprived by his, or his heirs, failing to pay the stipulated rent. Some of this rent is paid in rice, and some in money.

When a tenant undertakes to plant a garden, he obtains a writing from the landlord, by which he is ensured of the payment of the expenses incurred, should the garden be resumed; and he pays no rent (*Gayni*) for a number of years sufficient to allow the garden to become productive. The amount of the expenses to be paid is settled by arbitration. When rice-land has been waste, the tenant for two or three years pays nothing, except the tax. This is the account given by the landlords.

The tenants ought, on rice-lands, to have one-half of the produce; so, at least, the proprietors say. The proprietors let very few of their gardens, this being a profitable kind of farming.

In this district (*Taluc*) there are no waste lands; but some fields, actually cultivated, were by Major Monro allowed to be considered as waste, on account of the clamours made by the natives of their poverty.

Although all the *Inams*, or charity lands, were ordered by *Tippoo* to be resumed, yet some belonging to temples have been concealed, as is acknowledged both by the *Tahsildar* and by the *Hindu* landlords. This has not been disturbed by Major Monro, nor his successor Mr. Ravenshaw; and an allowance is made by the government to both heathen temples and mosques. The principal *Hindu* temple here receives annually 120 *Pagodas*, and its lands produce 360, in all 480 *Pagodas*, or 193*l.* 8*s.* 3*d.* The people are very anxious for its being restored to its former splendour. Major Monro seems to have thought that very moderate expenses should be incurred in supporting the religious ceremonies of the natives, the allowances that he has made for the temples being in general very small. I do not find that this economy has had any bad effect; and it is impossible for a European to be more respected by *Hindus*, than Major Monro is by those who were lately under his authority.

In *Tulava* the state has no lands; the whole is private property. All the land-tax is now paid in money; but before the conquest

CHAPTER  
XIV.

Jan. 22.  
Encourage-  
ment given to  
improve-  
ment.

*Hindu* wor-  
ship, how  
supported.

All the lands  
of *Tulava* are  
private pro-  
perty, and  
pay a land-  
tax.

CHAPTER  
XIV.

Jan. 22.

part of it was demanded in rice, and other articles of consumption for the troops, at a low rate, which was fixed by the officers of government. The accompts contain solely the tax which each proprietor ought to pay. When a man alienates part of his lands, he agrees with the purchaser to take a part of the tax, and then the revenue of the new proprietor is entered in the public accompts under his name. The sum which he is to pay is always mentioned in the title deeds; and the government has a right to prevent any division, that is not in proportion to the value of the lands alienated; otherwise the revenue might suffer greatly. The proprietors allege, that the tax amounts to more than the rent, and that they are obliged to borrow money, or to give part of the profit from the lands cultivated with their own stock, to enable them to satisfy the claims of government. Those whom I had assembled to give me information, and most of whom were as fat as pigs, gravely told me, that they were reduced to live upon *Kanji*, or rice-soup. From what they say, therefore, no estimate can be formed of the share of the rent which they pay to government. Every one thinks himself bound to conceal the truth, and none more so than the native officers of revenue. Every step, indeed, seems to have been taken, by a chaos of weights and measures, and by plausible but false accompts, to keep the state of the country a profound mystery.

Circum-  
stances of  
the cultiva-  
tor.

To judge from appearances, the occupiers of land in *Tulava* are richer than even those of *Malabar*, who are, no doubt, in easier circumstances than those in *Coimbetore*, or those above the *Ghats*. The universal cry of poverty, however, that prevails in every part of India, and the care, owing to long oppression, with which every thing is concealed, render it very difficult to know the real circumstances of the cultivator. We may safely however conclude, from the violent contest for landed property of every kind in *Canara*, that each occupant has still a considerable interest in the soil, besides the reward due to him for cultivating whatever his stock enables him to do. It is indeed sincerely to be wished,

that this property may long continue unmolested ; as no country can thrive where the absolute property of the soil is vested in the state.

Cultivators who are rich keep from twenty to twenty-five ploughs, but at least one half of the actual farmers have only one. Those who keep two, three, and four ploughs, are common. Near the sea there are many plantations, and some cultivators take care of these only ; but, in general, each cultivator has some rice-ground, and some gardens. In the interior parts of the country very few have gardens. A farmer with four ploughs requires constantly six men, four women, and eight oxen. To transplant his rice, he must also hire women ; ten are required to plant in two days a *Moray* land. The wages of these ten for two days is said to amount to 40 *Hanies*, or almost the value of the seed ; which seems to be exaggerated. A farm, thus stocked, ought to contain 8 *Morays* sowing. Some people cultivate 10 *Morays*, but they do it imperfectly. The land, either for rice or pulse, it must be observed, is cultivated twice a year. I made many measurements to endeavour to satisfy myself with respect to the extent of what is called a *Moray*, or *Mudi* sowing ; but, owing to some artifices of the natives, the results differed so essentially, that I can place no reliance on my own measurements, and am inclined to think the extent very indefinite. The average *Moray*, according to Mr. Ravenshaw's answer to my queries, is  $1\frac{1}{1000}$  acre. At this rate, the eight *Morays* cultivated by four ploughs would amount to little more than 9 acres, which is absurd. The least that can be allowed for a plough is, I am persuaded, six or seven acres.

The cultivation is chiefly carried on by *Culialu*, or hired servants ; but there are also some *Muladalu*, bought men, or slaves. A hired man gets daily 2 *Hanies* of clean rice, or annually  $21\frac{3}{4}$  bushels, together with  $1\frac{1}{2}$  *Rupee's* worth of cloth, a *Pagoda* in cash, and a house. A hired woman gets  $1\frac{1}{2}$  *Rupee* for cloth, and  $\frac{3}{4}$  of the man's allowance of grain. In planting season, the women hired by the day get two *Hanies* of rice, or  $128\frac{1}{4}$  cubical inches. These wages are very

Price of labour.  
*Culialu*, or  
hired servants.

CHAPTER  
XIV.

Jan. 22.

high, and may enable the hired servants to keep a family in the greatest abundance. It is evident from hence, that the stock required to cultivate eight *Morays* of land was excessively exaggerated by the proprietors. The wages, in grain alone, would amount to  $156\frac{1}{2}$  *Morays* of rice for 8 *Morays* sowing; so that, to pay even them, would require at least 40 seeds. We may safely allow six *Morays* for each plough fully wrought; but the number of ploughs in the whole district amount to rather less than one to 3 *Morays* of rice ground in actual cultivation, according to the revenue accounts; owing, probably, to a want of cattle and other stock. At the end of the year, the hired servant may change his service, if he be free from debt; but that is seldom the case. When he gets deeply involved, his master may sell his sisters' children to discharge the amount, and his services may be transferred to any other man who chooses to take him and pay his debts to his master. In fact, he differs little from a slave, only his allowance is larger, but then the master is not obliged to provide for him in sickness nor in old age.

Slaves.

A male slave is allowed daily  $1\frac{1}{2}$  *Hany* of rice, or three-fourths of the allowance for a hired servant; a woman receives one *Hany*. The man gets  $1\frac{1}{2}$  *Rupee's* worth of cloth, and 2 *Rupees* in cash; the woman is allowed only the cloth. They receive also a trifling allowance of oil, salt, and other seasonings. A small allowance is given to children and old people. When a slave wishes to marry, he receives 5 *Pagodas* (2 guineas) to defray the expense. The wife works with the husband's master. On the husband's death, if the wife was a slave, all the children belong to her mother's master; but, if she was formerly free, she and all her children belong to her husband's master. A good slave sells for 10 *Pagodas*, or about 4 guineas. If he has a wife who was formerly free, and two or three children, the value is doubled. The slave may be hired out; and the renter both exacts his labour, and finds him in subsistence. Slaves are also mortgaged; but the mortgager is not obliged to

supply the place of a slave that dies ; and in case of accidents, the debt becomes extinguished ; which is an excellent regulation. Free men of low cast, if they are in debt or trouble, sometimes sell their sister's children, who are their heirs. They have no authority over their own children, who belong to their maternal uncles.

CHAPTER

XIV.

Jan. 22.

In this country the hill ground is never cultivated, except for gardens ; the whole may therefore be divided into rice-land and garden ground.

The rice land is of three kinds ; *Bylu*, *Majelu*, and *Betta*. *Bylu* ground is that in the lower part of vallies which are watered by small streams, from whence canals are dug to convey the water to the fields, which by this irrigation are able to give annually two crops. The *Majelu* land is higher than the *Bylu*, and is provided with small reservoirs, which ensure one crop, even when the rains last only two or three months. From some of these reservoirs, the water is let out by a sluice. It is raised from others by means of the *Yatam*, or by a basket suspended between ropes. The *Betta* land is the highest part of the rice ground, and is provided with neither streams nor reservoir ; so that the crop depends entirely on the rain. In some places there is another kind of rice ground called *Potla*. During the rainy season, it is so inundated, that it cannot then be cultivated ; and, as the water dries, the rice is transplanted.

Rice-land of three kinds.

On the *Bylu* land there are three crops in the year, 1st. *Yenalu*, 2d. *Sughi*, and 3d *Colaky*. This last is only produced by a few spots particularly favoured with water. The accompanying table will explain several particulars relative to the cultivation of rice.

*Bylu* rice-land produces three crops annually.

CHAPTER  
XIV.

Jan. 22.

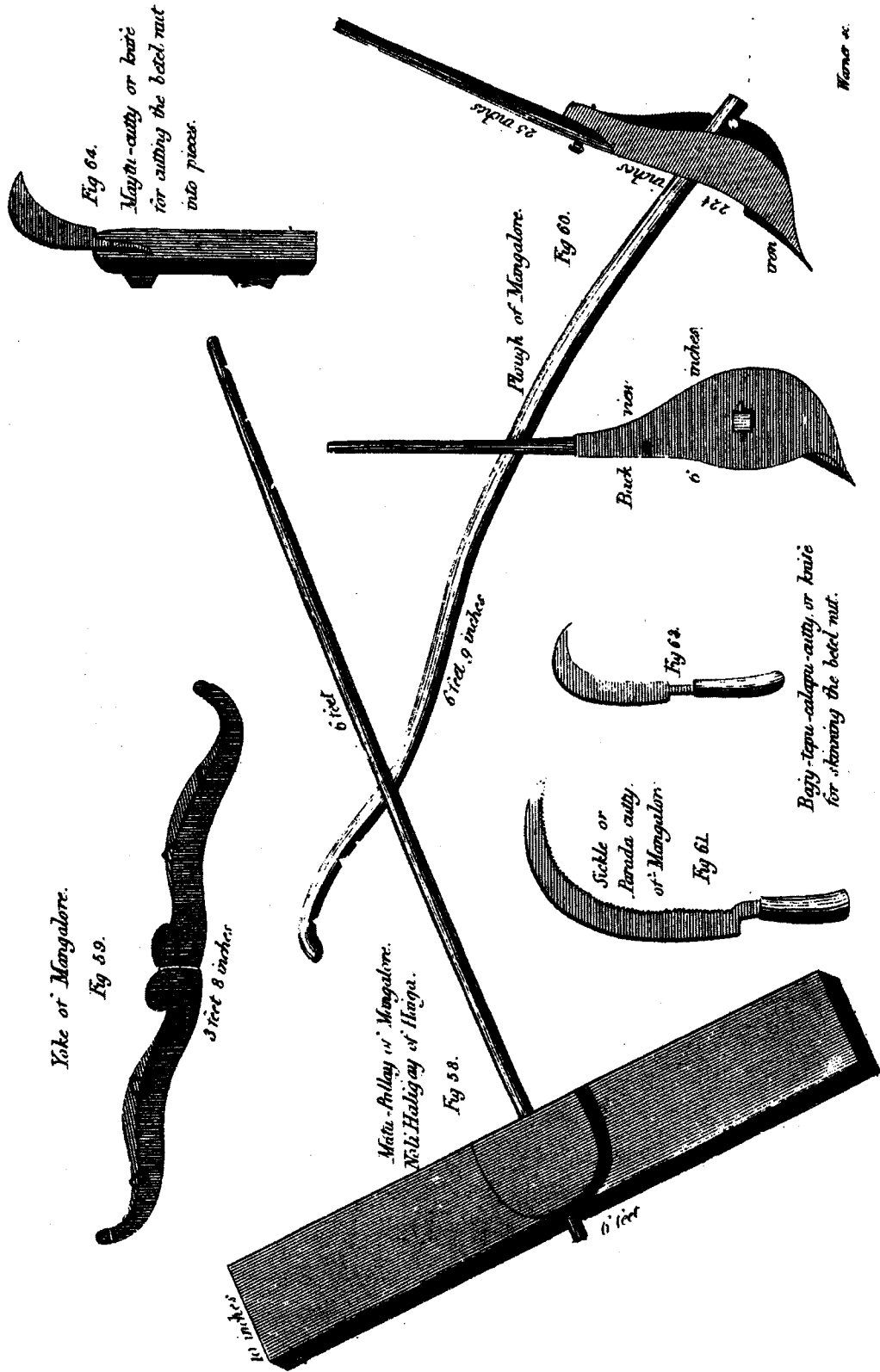
Table explaining the Cultivation of Rice at *Mangalore*.

Kind.	Quality.	Soil.	Crop for which it is used.	Months required for this crop.	Manner of cultivation.	Increase in a good crop. Folds.	Produce of an Acre, supposing it to sow 1½ Bushel.
<i>Bily Ayki</i> - -	White and small -	<i>Bylu</i>	<i>Yenalu</i>	5	transplanted	20	25
Ditto - - -	Ditto - - -	ditto	<i>Colaky</i>	3	sprouted seed	5	6½
Ditto - - -	Ditto - - -	<i>Majelu</i>	<i>Yenalu</i>	5	ditto	12	15
<i>Jirigay Saly</i> - -	Very small - -	<i>Bylu</i>	ditto	5	transplanted	15	18½
<i>Amutty</i> - - -	Large and black -	ditto	ditto	5	sprouted seed	20	25
<i>Cagi Ayki</i> - - -	Ditto - - -	ditto	ditto	5	ditto	15	18½
Ditto - - -	Ditto - - -	ditto	<i>Colaky</i>	3	ditto	5	6½
<i>Atticarāya</i> - -	Red and low priced	ditto	<i>Sughi</i>	3½	ditto	10	12½
<i>Kiny Vettu</i> - -	- - - -	<i>Majelu</i>	<i>Yenalu</i>	3	ditto	10	12½
Ditto - - -	- - - -	<i>Bettu</i>	ditto	3	ditto	8	10
<i>Sampa Saly</i> - -	- - - -	<i>Majelu</i>	ditto	3½	ditto	10	12½
<i>Soma Saly</i> - -	- - - -	ditto	ditto	3½	ditto	10	12½
Ditto - - -	- - - -	<i>Bettu</i>	ditto	3½	ditto	8	10
<i>Tungalu</i> - - -	- - - -	ditto	ditto	3	ditto	8	10
<i>Attigary</i> - - -	- - - -	<i>Potla</i>	- -	5	transplanted	10	12½

*Yenalu* crop  
transplanted.

The kinds of rice that are transplanted for the *Yenalu* crop on *Bylu* land are cultivated as follows. Between the 14th of May and the 14th of June, water the ground intended for raising the seedlings for two days, and then plough it twice; all the water, except two inches in depth, being let off at each ploughing. The two ploughings must be repeated every other day, until the eighth time. The field, before the last ploughing, is manured with ashes, and with dung, in which, while in the cow-house, the leaves of every kind of bush and tree have been mixed. The mud is then smoothed with the *Mutu Pally*, or plank drawn by oxen (Plate XXII. Fig. 58.). The seed, prepared by causing it to sprout, is then sown very thick, the water being three inches deep. Next day the water is let off. On the fifth day, when the shoots come up, they get as much water as covers the half next the ground; and every day, as the plants







grow, the quantity of water is increased. On the ninth day the water is let entirely off, and is not given again until the eleventh day. If worms affect the plants, about the end of the third week the water is again let off for three days, and some ashes are sprinkled over the field to kill these destructive animals. The seedlings must be transplanted between the 30th and 35th days.

CHAPTER.  
XIV.  
Jan. 22.

On the day that the seed is sown, the ground for receiving the seedlings when transplanted begins to be ploughed, and in the course of the month gets four double ploughings. The plough in use here (Plate XXII. Fig. 60.) is neater than usual in India, but is an implement equally wretched. In the intervals between the ploughings, the field is kept inundated. At the time of ploughing, two or three inches only of water are allowed to remain. After every ploughing, the soil is smoothed with the plank drawn by oxen. Between the 4th and 15th of July all the water except one inch is let off, and the seedlings are transplanted. On the third day the field is drained; and for two days it is allowed to dry. On the sixth it receives 2 inches of water, and then is continued inundated until the crop ripens. Between the 5th and 16th of August the weeds are removed by the hand. In October, or at the beginning of November, the straw is cut with the grain, and, till it be dry, is allowed to lie on the ground. In Figure 61, the sickle is delineated. The rice is thrashed by beating handfulls of the straw against a grating of *Bamboos*, which is placed sloping from a stone to the ground: the grain falls through the grating. This operation is performed in the square surrounded by the farm-houses; for here, as well as in most parts of India, there are no barns. The rough rice is dried in the sun, and much attention is paid to this operation with what is intended for seed. The straw is spread out to the sun as much as possible; but, owing to the rain, is seldom got in well. The seed is kept in *Morays*, or straw bags, which are hung up in the smoke of the kitchen. The rice intended for consumption is put up in heaps, placed on straw, and covered with thatch.

CHAPTER  
XIV.

Jan. 22.

The husks are beaten off in the course of two or three months, and immediately sold. The rough rice is put into large pots, overnight, with so much water as will cover it. In the morning it is boiled until the husks begin to open. It is then dried in the sun, and beaten in a small hole in the ground, or in a stone with a long pestle, the end of which is covered with iron. For the use of *Bráhmans*, a little is beaten without having been boiled; but it does not preserve long.

*Yenalu* crop  
sown *Mola*.

The rices that are cultivated as sprouted seed for the *Yenalu* crop on *Bylu* land are thus managed. The ploughings and manure are conducted exactly in the same manner as in the field on which the seedlings are raised; but, in order to gain time, they are made fifteen days later. The seed is prepared by putting the *Moray*, or straw bag, in which it has been kept, into water from the evening until next day at noon. The bag is then removed into the house, and in the morning of the fourth day is opened, the seed is sprinkled with dung and water, and immediately sown. After having been sown, it is managed like the seedlings; but the weeds are removed about the 26th of July. The quantity of seed required on the same ground for the sprouted seed cultivation, is to that required for transplantation, as two to three.

*Sughi* crop.

In the *Sughi* crop on *Bylu* land the rice is mostly cultivated as sprouted seed. It is inferior in quality to the rice of the *Yenalu* crop, and is chiefly reserved for home consumption. Being reaped in the hot and dry season, the straw, though short, is well dried, and is a valuable supply of fodder. The sprouted seed for this crop is thus cultivated. Between the 16th of October and the 14th of November, immediately after the *Yenalu* crop has been reaped, the ploughings commence; and are carried on exactly as before described; only in place of one man's standing on the plank drawn by oxen, the ground being now harder, three or four men must stand on this instrument; a most barbarous and expensive manner of adding weight; but in India it is seldom that an attempt is made

to accomplish any thing by machinery, that can be performed by human labour. The quantity of manure required for this crop is larger than that which is given to the first. If this crop be transplanted, it only produces six seeds.

CHAPTER  
XIV.  
Jan. 22.

The seed of the rices that are cultivated for the *Colaky* crop is sown sprouted. Between the 12th of January and the 10th of February, immediately after having cut the *Sughi* crop, the ploughing for the *Colaky* commences, and the field is managed exactly as in the *Sughi* crop. In most places the water must be raised by the *Yatam*, called here the *Panay*, or by the instrument called *Cai-dumbay* (Plate XXV. Fig. 62), which makes the cultivation very expensive. The *Cai-dumbay* cannot raise water more than three feet, and is a means of irrigation very inferior to the basket suspended by ropes and wrought by two men. This crop requires a great deal of manure, otherwise it injures the following crop called *Yenalu*.

*Colaky* crop  
of rice.

In place of this third crop of rice, where the quantity of water is too small, a crop of *Urudu* (*Phaseolus minimoo* Roxb: MSS.), *Padingi* (*Phaseolus Mungo*), or *Cudu* (*Dolichos biflorus*), is taken from the *Bylu* land. In some villages, but not in this immediate neighbourhood, a crop of *Enama* (*Sesamum*) is taken. For the three leguminous plants the ground in five days gets five double ploughings, and after each is smoothed with the plank drawn by oxen. It is then manured with dung and ashes, and the seed is sown broadcast, and covered by the plough; after which the soil is again smoothed with the plank drawn by oxen. Then, if the field be not sufficiently moist, it must be divided into small plots surrounded by little banks, and once in fifteen days it must receive water. The quantity of the seed required for these pulses, is one-fourth of that required for rice in the sprouted seed cultivation, or about five-sixteenths of a bushel an acre. The produce is about 8 seeds, or  $2\frac{1}{2}$  bushels an acre.

*Colaky* crop  
of other  
grams.

## CHAPTER

## XIV.

Jan. 22.

In order to prevent the torrents of water, which in the rainy season run down from the hills, from injuring the *Bylu* land, a strong mound is formed round the bottom of the hills; and a channel above this mound conveys all the superfluous water into the sea, or into rivers. Coco-nut trees are frequently planted under the bank, or mound, in order to give it strength.

*Majelu* land.

All the rices cultivated on the second sort of rice land, called *Majelu*, are sown sprouted; only, any seedlings, that may happen to remain after planting the *Bylu* fields are put into the *Majelu*. The cultivation on this is exactly the same, and at the same season, as the *Yenalu*, or first crop on *Bylu* land. The water, in case of a deficiency of rain, is supplied from small tanks, which reserve a supply for fourteen or fifteen days after the rains are over. The seed required for this kind of land is said to be one third more, than that required for the same extent of *Bylu*; but, on actual measurement, I found that a *Moray* of seed required considerably more *Majelu* than it did of *Bylu*. On a small portion of *Majelu* land, a second crop of *Cudu* (*Dolichos biflorus*) is taken. It is sown between the 16th of October and the 13th of November, and its produce is nearly the same as when cultivated on *Bylu* land.

*Betta* land  
rice.

The third sort of rice land, called *Betta*, is the same with the lower *Parum*, or hill-land of *Malayala*, which is there chiefly used for gardens. The rice cultivated on this is always sown sprouted, exactly in the same manner as the *Yenalu*, or first crop; only it requires two more ploughings, and a greater quantity of manure. The seed ought to be  $1\frac{1}{4}$  of that which is required for the same extent of *Bylu*; but this also, I found, was not confirmed by actual measurement. This rice is kept for home consumption; for that of the *Yenalu*, or first crop from *Bylu*, or the lowest land, is the kind commonly exported.

Sugar-cane.

It is upon this kind of ground that sugar-cane is cultivated; but very small quantities only are raised, and that entirely by the native

Christians. Their method is as follows. Between the 14th of December and the 11th of January the ground, for four successive days, has a double ploughing, and, after each, is smoothed with the plank drawn by oxen. Then, with a hoe, called *Haray* (Plate XXI. Fig. 56), parallel channels are formed, at the distance of every 8 or 10 cubits. At right angles to these, and contiguous to each other, are formed trenches three quarters of a cubit deep, half a cubit wide at the bottom, and one cubit and a half at the top. The field is then manured with dung and straw; which, after they have been spread on the field, are burned; so that, in fact, the manure is ashes. The canes for seed are then cut into pieces, from half to three quarters of a cubit long; and these are soaked in water a whole day and a night. On the day after the manure has been burned on the field, the soil in the bottom of the trenches is loosened with the hoe, and mixed with the ashes; and with these united the joints of the cane are slightly covered. They are placed horizontally, two and two, in lines parallel to the trenches; and the ends of one pair touch the ends of the two adjacent pairs. The field is then watered, the channels being filled from a tank, or well, by means of the machine called *Yatam*. Except when there is rain, it must be watered every fourth day, speaking as a medical man; that is to say, if it be watered on the 1st day of a month, it will be watered again on the 4th, 7th, 10th, and so forth. A compost having been formed of rich mould, dung, and dry grass, it is burned; and on the 15th day from planting the ashes are spread over the field. At the end of the month, the weeds are removed by the hand, and with a small instrument named *Sulingy*. At the same time, the young canes are again manured with the burnt compost. At the end of the second month, if the cane has a sickly colour, it is again manured. The rains commence about that time, and then the earth from the intermediate ridges is gathered up round the young canes; which thus, in place of being in trenches, stand on the top of ridges. The field must then be well fenced.

## CHAPTER

## XIV.

Jan. 22.

The dried leaves must be removed by the hand, which is all the farther trouble required, no watering being necessary after the rainy season is over. Jackalls eat the cane, and must be carefully watched. The cane is fit for cutting in 11 or 12 months. There are two kinds; the *Bily*, and *Cari Cabbu*; or white, and black canes. The former is the *Restali*, and the latter the *Putta Putty* of the country above the *Ghats*. The same ground will not produce sugar-cane every year; between every two crops of cane there must be two crops of rice. A piece of land that sows one *Moray* of rice, will produce 4000 canes, which are about six feet long, and sell to the *Jagory* boilers at from half to one *Rupée* a hundred. The *Moray* sowing of *Betta* land is here about 30,000 square feet; so that, according to the price of sugar cane, the acre produces from about 58 to 29 *Rupees*, or from about 5*l.* 17*s.* to 2*l.* 18*s.* 6*d.* The land-tax is the same as when the field is cultivated for rice. The want of firewood is the greatest obstacle to this cultivation; the *trash*, or expressed stems, is not sufficient to boil the juice into *Jagory*, while that operation is performed in earthen pots placed over an open fire. If all the land in *Codeal Taluc* (district) that is fit for the purpose, were employed to raise sugar-cane, it would yearly produce 1000 *Pagodas* worth of cane; that is to say, there are about 1125 *Mudis* sowing of land, that once in three years might be cultivated. The quantity in the neighbouring district on the south side of the river is much greater. The *Jagory* made here is hard, but black, and of a bad quality. It sells at 3 *Maunds* for the *Pagoda*, or at 12*s.* 3½*d.* a hundred-weight.

Kitchen-  
stuffs.

Between the rows of sugar-cane are raised some cucurbitaceous plants, and some kitchen stuffs, that soon come to maturity.

On *Betta*, or the highest of rice-land, where the water may be had by digging to a little depth, some people, chiefly Christians, cultivate capsicum, and *Banguns* (*Solanum Melongena*), as a second crop after rice. In good soils, these require to be watered once in three days; in bad soils, they must be allowed water every other day.



The kind of land called *Potla*, or *Mojaru*, is situated in deep places near the banks of rivers; and is so much overflowed in the rainy season, that, until the violence of this is over, it cannot be cultivated. Even in the dry season, it would in general be overflowed by the tide at high water; so that it is necessary to make banks to exclude the sea. The rice which it produces is always transplanted. Between the 17th of August and the 15th of September the seed is sown, and is managed in the same manner as the transplanted rice on *Bylu* land; only the season is different. The same quantity of seed is required for the same extent of *Bylu* ground; that is, one-half more than would be required for sowing broad-cast. This is a very precarious crop, being subject to be totally ruined by either too little or too much rain.

Poor land of every denomination requires more seed than richer land of the same kind.

The leaves of every kind of tree and bush, except such as are prickly, are used for manure. The cattle are kept in the house all night, and their dung is collected for the same use. It is kept in pits, and every day's collection is covered with leaves; the whole dunghill thus forming alternate strata of dung and leaves, which soon rot. The ashes and sweepings of the family are kept in a separate pit. The soil of towns is never used as manure.

In *Tulava* the coco-nut and *Betel-nut* are the only productions of the gardens that are taxed. The gardens are formed on hilly ground which has a red soil; but, as the trees require to be watered, such places only are considered fit for the purpose, as afford water by digging wells to no great depth, or as can be watered by forming reservoirs. The water of the wells is raised by the machine called *Yatam*; but the gardens thus supplied, although requiring a great deal of trouble, are equally valuable with those watered from tanks; for as these sometimes fail in the hot season, the crop for that year is lost, although the trees do not perish.

Palm gardens, soil fit for them.

Here the *Areca* or *Betel-nut* palm forms separate plantations,

Cultivation of the *Areca* palm.

CHAPTER  
XIV

Jan. 22.

which are surrounded by some rows of the coco-nut tree, and is not scattered about the gardens, as in *Malabar*. The following is the manner of making one of these plantations, as described by the proprietors. Between the 17th of December, and the 13th of February, the seed must be collected from trees that are at least fifty years old. Having been kept four days in the house, it is tied up in a *Moray*, or straw-bag, and is immersed for 25 days in the water of a well. In the mean time a small plot of rice ground is repeatedly ploughed until it be reduced to a fine mud, and is well manured with dung and ashes. In this mud the nuts are placed close to one another, with their eyes uppermost, and one half of them above the earth. Then the plot is covered with straw, and is watered once a day for a month. A piece of dry ground is then dug up with the hoe, and manured with dung and ashes. Into this the nuts, which have now sprouted, are transplanted at half a cubit's distance from each other. The nuts only are covered, and the sprouts are left projecting. For two months, if the soil be moist, it must be watered once in four days; if it be dry, once in three days is sufficient. Another piece of ground is in the mean time prepared; and at the end of the two months the young seedlings are removed thither, and placed at the distance of one cubit from each other. In this nursery they remain eight months; and once in four days, when there is no rain, they are watered. In the mean while the garden is prepared by inclosing it with a dry hedge of prickly bushes. Within the hedge a row of coco-nut palms is planted, each being 24 cubits from the other. Within these, at 10 cubits distance from each other, are formed pits, two cubits in diameter, and two cubits deep. In the bottom of each of these is put a young *Areca*; all its roots are covered with fine mould, and it is manured with a little dung. This is between the 19th of October and the 16th of November, at the close of the rainy season. Every fourth day the pits must be watered, while the sun is excluded by branches and leaves. At the end of six months some dung must be given, and the weeds

removed by the hand. Whenever there is no rain the waterings are to be continued; and twice a year the trees must be manured, and the weeds ought to be removed from near their roots. In two years the pits are filled up with the manure. At the end of five years another set of pits is made, one between every two of the old ones; and in these is placed another set of young plants, and managed as the first set. At this second planting some plantain trees (*Musas*) are set in the garden, but not above forty for the hundred *Areca*s. Near the hedge, in a line with the coco-nut palms, are also put some *Jack* (*Artocarpus integrifolia*) and *Mango* (*Mangifera indica*) trees. When ten years old, the *Areca* begins to produce fruit; but until the fifteenth year does not arrive at perfection. For thirty-five years it continues in full bearing. From its 50th year until its death, which happens in from its 70th to its 100th year, the quantity of fruit gradually diminishes, but its quality rather improves. The trees in full fruit produce annually three bunches, which ripen in succession between the 19th of October and the 16th of December. Each bunch contains from 30 to 100 nuts; so that, according to the natives, 200 nuts may be taken as the average produce of an *Areca* when it is in vigour. When the *Mango* and *Jack* trees have grown up, the pepper vines are usually put round them. Some people plant them also against the *Areca*, but they diminish its produce. *Yams* (*Dioscoreas*) are planted near the hedge.

The *Betel-nut* is collected by a set of people called *Devadigas*, who are sometimes kept as servants, and sometimes hired for the crop season, at  $1\frac{1}{4}$  silver *Fanam* a day ( $5\frac{1}{2}d.$ ), part of which is paid in rice. A *Devadiga* in the forenoon cuts 25 bunches, and in the afternoon assists the family to prepare the nuts. If the season promise to be favourable, that is to say, not too rainy, when the nuts are three quarters ripe, they are cut for *Wan'-Adiky*, or *dry-betel*. Immediately after they are cut, the husk is separated, and the nuts are then put into a pot, with as much water as will cover them, and boiled until the eyes (*Corculla*) fall out. They are then cut

Manner of  
collecting  
and preserv-  
ing the *Betel-*  
*nut*.

CHAPTER into eight pieces, and dried in the sun, four days, being removed  
 XIV. into the house at night, or on the appearance of rain. It is of great  
 Jan. 22. advantage to the *Betel* to be dried on a gray granite rock (*Bily*  
*Cullu*); but where that cannot be procured, it is dried on a piece  
 of ground that is purposely made hard and smooth. For this opera-  
 tion, the *Devadiga* requires the assistance of four people, generally  
 the women of the house; and they prepare daily 12 *Seers* measure  
 of *Wan'-Adiky* ( $1\frac{4}{1000}$  peck). When the weather threatens to be  
 rainy, the nuts are allowed to ripen on the tree for *Nir'-Adiky*, or  
*wet-betel*, which is thus prepared. The nuts, with the husk on, just  
 as they are taken from the bunch, are put into large jars full of  
 water, and the mouths of these are closely shut. In this state they  
 cannot be preserved longer than four or five months, and are there-  
 fore taken for immediate consumption. A quantity adequate to  
 supply the demand is daily taken out of the jar, and skinned as  
 wanted. The knives used in preparing *Betel-nut* are delineated in  
 Plate XXII. Fig. 63, 64.

Expense of  
cultivation.

A garden of 300 *Areca*s, which is one of a middling size, if it be  
 watered by a well, requires the labour of six people, but of three  
 only if it be watered by a tank. In the rainy season, however,  
 while the cultivation of rice is chiefly carried on, the three men  
 who are employed to raise the water have nothing to do in the  
 garden, and are employed on the rice ground; even the three other  
 men may be a few hours daily employed at any other kind of work.  
 In fact, I suspect that the men, who spoke of six servants and four  
 ploughs being requisite to cultivate 8 *Morays* of rice-land, ought  
 to have added to the account an *Areca* garden of 300 trees. These  
 men get  $1\frac{1}{2}$  *Pagoda* a year in money, 2 *Rupees* worth of cloth, and  
 eat three times a day in their master's house.

Black pepper. The pepper is managed as follows. Between the 24th of May  
 and the 22d of June, the ground near the tree upon which it is to  
 be trained is dug with a hoe. Then two, three, or four cuttings of  
 the pepper vine, each a cubit long, are put in the ground, one end

them being allowed to project. They are then covered with grass. This is done when the rainy season commences. A month afterwards they get a little dung. As the vines shoot, they are tied to the tree. When the dry season commences, they must be watered every second day, until a year old, after which they require water once in four days. Twice a year also they must get manure of dung and leaves; and long grass, or bushes, must be prevented from growing near their roots; but there is no occasion to dig or plough the whole ground. They begin to bear in the fifth year; but are not in full crop until the eighth. If the worms attack the vine, they die in twelve or fifteen years; but otherwise they live twenty-five, and all the while produce good crops. When any vine dies, a new one is planted in its stead. Here they are trained upon the *Pongary* or *Hongary* (*Erythrina*), the *Nuriga* (*Moringa*), *Jack* (*Artocarpus*), *Mango* (*Mangifera*), *Areca*, coco-nut, and tamarind. The first is, however, most commonly employed, and in this country lives fifty years. It is not customary here to prune the trees upon which the pepper is trained. Each tree, according to the number of vines that it can support, produces from two to four *Pucka Seers* measure, or from  $\frac{1}{10000}$  parts to  $1, \frac{9999}{10000}$  of a Winchester gallon, which will weigh from  $2, \frac{43}{10000}$  lb. to  $5, \frac{31}{10000}$  lb. When one or two berries begin to appear red, the whole are collected by pinching off the *amenta*. A man, in one day, can take the fruit from three trees, that is to say, can cure about 12 pounds of pepper. It is kept all night in the house. Next day the berries are rubbed off with the hands, and picked clean. They are then dried three days on mats, or on a piece of smooth hard ground, and every night are taken into the house. The pepper is then fit for sale, and the common price is one *Vir'-Raya Famam* for the *Seer*, which is at the rate of  $106\frac{1}{4}$  *Rupees* a *Candy* of 560 lb. the weight here in use; or at the rate of 120 *Rupees* nearly for the *Candy* of 640 lb. which the cultivators in *Malabar* employ. The export price is on an average 136 *Rupees*

CHAPTER for the small *Candy*; but in this the merchants profit and the customs are included.  
XIV.

Jan. 22.  
Sale of black  
pepper.

The crop season is between the 15th of January and the 13th of February. Some people take advances; but the practice does not seem to be so prevalent as in *Malabar*, and the terms are somewhat more reasonable, although abundantly severe on the imprudent cultivator. If the advance be made six months before the time of delivery, the borrower gets three fourths of the value of the pepper; so that the lender has a profit of one *Rupee* for every three advanced, or  $33\frac{1}{3}$  per cent. If, however, there is a delivery short of the stipulated quantity, the merchant gets back only a proportional part of the advance, with interest at the rate of three fourths of a *Rupee* for the *Pagoda per annum*, that is to say,  $18\frac{3}{4}$  per cent.

Coco-nut  
plantations.

Although I examined both the cultivators and extractors of palm wine concerning the plantations of coco-nut trees, the account that I can give of them is not at all satisfactory; what they said being in some places evidently false, and in others contradictory.

Account of  
them by the  
proprietors  
who cultivate  
their own  
gardens.

The cultivators say, that the seed must be allowed one whole year on the tree to ripen, and must be the produce of a palm above fifty years old. After being plucked, it is kept four months in a place which is sheltered from the sun and rain. Then it is put in a well, and kept a month under water. A small plot of dry ground is then dug, and manured with dung and ashes. In this the coco-nuts are placed, at one cubit's distance from each other, and buried so as just to be covered above the eyes, which are placed uppermost. The plot must be near a tank or rivulet, from which with a wooden scoop, *Tay-pallay* (Plate XXV. Fig. 68.), the water is thrown into it every other day when there is no rain. If there be rain, pains must be taken to prevent too much from lodging on the plot. These operations may be performed at any season; so that the young plants, after remaining in the plot from 12 to 15 months, may be fit for transplanting between the 22d of July and the 20th of August. In

this month square pits two cubits in width, two cubits deep, and at 24 cubits distance, are dug; and in the bottom of each is placed a coco-nut with its young shoot, which then is about three feet high. Round it are placed a *Seer* of salt, some ashes, and as much fine mould as will rise four inches above the nut and roots. The young plant must be watered every other day, until the second leaves expand, which will be in about six weeks. In dry weather they must, for at least five years, be watered once in four days. In low grounds near the sea or inlets, the trees after this age require no watering: but on high ground, during the dry season, they must be watered as long as they live. In both situations the trees must be manured twice a year with ashes, dung, and leaves; and, if at a distance from the sea-water, they must at the same time get a little salt. When the first set are from five to ten years old, another set is planted in the spaces between them. They arrive at full perfection in twelve years, and continue in vigour until sixty. Those in plantations near the sea die at this age. These require no trouble; but after five years of age to be manured once in six months; and here no plantation is hoed or ploughed. Every second year, in the rainy season, between the 24th of May and the 16th of November, those trees which grow in low places near the sea are let for six months to the people who extract the juice. During this time, owing to the quantity of rain, the nuts in such situations do not ripen. In the year in which juice is extracted, the tree gives four bunches of nuts; in the intermediate year it gives six bunches. According to the farmers, a garden on high ground, that contains 500 trees, if watered by a tank, requires twenty men to work it; if watered by a well, it requires thirty men in the rainy, and forty in the dry season. This, however, must be an excessive exaggeration. In the dry season these trees may once in three years be let for extracting juice; but the practice is not common. Each tree, while in vigour, ought annually to produce fifty nuts. Those on the low ground produce more, but on the high-land they live much longer.

CHAPTER  
XIV.

Jan. 22.  
Account  
given by the  
*Biluaras*,  
who extract  
the juice.

They there continue in full vigour until sixty years old, and for about ninety more gradually decay.

The men who extract the juice in general hire the trees when these are fit for their purpose. The rate that they give seems very low, being only one fourth of a *Rupee* for three trees near the salt-water, and one fourth of a *Rupee* for four or five trees growing on hill-land; and there must be some mistake, as both to the north and south the rate for each tree is half a *Rupee*. It is true, that here the trees are never exhausted, and, even in the year in which juice is taken, produce a crop of nuts. According to the *Biluaras* the trees near the sea can at all times yield juice, those growing on hills produce it only in the rainy season; which is directly contrary to the assertion of the cultivators. The juice is partly sold, for drink, while fermenting; partly distilled into a liquor called *Gun-gasir*; and partly boiled into *Jagory*.

Customs of  
this cast.

The people who follow the business of extracting juice from palm trees, in their native language of *Tulava*, are called *Biluaras*; but in that of *Karnáta*, which the people of rank here commonly use, they are called *Halépeca Davaru*. Their proper business is to extract juice from palm trees, to boil it down to *Jagory*, or to distil it into spirituous liquor; but many of them also cultivate the ground, a few as masters, but many more as *Culialu*, or hired servants. Some of this cast have now settled above the *Ghats*. These will marry the daughters of the people remaining in *Tulava*; but those here will not marry a girl from *Karnáta*, because the property there goes to a man's children, but here it goes to the children of his sisters; and, if he married a girl from *Karnáta*, her brothers would not receive the children. The *Biluaras* pretend to be *Sudras*, but acknowledge their inferiority to the *Bunts*. The business of the cast is settled by a person called *Guricara*, who is appointed for the purpose by the government, and who, with the assistance of a council of elders, has the power of excommunication, and of inflicting corporal punishment. None of this cast can read. They are permitted



to eat animal food, but ought not to drink intoxicating liquor. The men are allowed a plurality of women, who live in their houses; but on the husband's death the widows, with their children, return to their brother's houses, and the eldest son of the eldest sister of the deceased person becomes master of his house and property. If a man fall into poverty, his children go to their uncle's house, before their father's death. Girls continue to be marriageable after the age of puberty; and a widow, or divorced woman, may marry again. A man may turn away his wife when he pleases; but a woman cannot leave her husband without his consent. This however, by committing adultery with any person of the cast, she can in general procure; for few husbands retain their wives when unfaithful; and she is not disgraced, but may get another husband, or at any rate she can live with her brother. Those who are in easy circumstances burn their dead; those who die poor are buried. The spirits of good men are supposed to go to a heaven called *Sorgum*, those of bad men are sent to a place of punishment called *Nuraka*. They seem to have no idea of transmigration. A few of them worship *Vishnu*; the greater part, however, never pray to any of the great gods, but content themselves with an annual sacrifice to *Marima*, and the other *Saktis*, by which they hope to avert the evils that are occasioned by these agents of *Siva*. Their women are liable to disorders that are attributed to the influence of *Paisáchi*, or evil spirits. These are not appeased by sacrifices; but the *Biluaras* apply to the *Cunian*, whose *Mantrams*, they fancy, are capable of casting out these devils. None of the *Biluaras* have *Purbhitas* to read *Mantrams* or *Sástrams* on occasion of any ceremony, such as marriage, or the commemoration of their deceased parents; nor have those who confine their worship to the *Saktis* any *Guru*; but those who pray to *Vishnu* are subject to the *Sri Vaishnavoam Bráhmans*, who accept of their *Dharma*, or duty, and bestow on them *Upadésa*, *Chakrántikam*, holy-water, and the like.

## CHAPTER

## XIV.

Jan. 22.  
Account of  
the coco-nut  
plantations  
by the te-  
nants.

But to return to the gardens. The tenants (*Gaynigaras*) not only differ from the *Biluaras*, but also give a different account from the proprietors (*Mulucaras*). They say, that when they are disposed to plant a garden, they agree with a proprietor for a piece of ground suited to the purpose. They agree to give him a fixed annual rent in money; and so long as they pay this, the garden cannot on any pretence be resumed. In case of a deficiency of rent, the proprietor may resume the garden; but he must pay the tenant for all improvements made by planting. The value of each kind of tree is fixed, and is not left to arbitration, as was alleged by the proprietors. For coco-nut palms the value differs, according to their age, from one to three *Rupees*. A *Betel-nut* palm is valued at one fourth of a *Rupee*; ten or twelve fruit trees at one *Rupee*; a tree covered with pepper vines one *Rupee*. The expense of rearing all these must be as great here as in *Malabar*; and we may safely conclude, that these values at least equal the expense incurred. A tenant cannot sell his garden; but he may at any time go to the proprietor and compel him to take it off his hands, and to pay the value of the trees. The tenants sometimes hire gardens that have been brought to maturity. In this case, they pay a certain sum for each palm, but nothing for any of the other articles that are reared in the garden. The proprietor continues to cultivate the garden, and to keep up the number of the trees. This seems to be a reason for the low state at which the cultivation of pepper is in *Tulava*; as the proprietor is not at all interested in increasing the number of vines.

*Betel-leaf*

*Betel-leaf* (*Piper Betle*) is here cultivated in separate gardens, as is the case in most parts of India, except in *Malabar*. For this purpose, a red stony soil on the side of a rising ground is preferred. Some of the gardens are watered from tanks; others, by means of the *Yatam*, from wells, in which the water stands from 12 to 24 feet under the surface. Between the 23d of April and the 23d of May the ground is first dug, and is then formed into beds six cubits

wide, which are separated by trenches three fourths of a cubit broad, and half a cubit deep. In the centre of each trench, at four finger-breadths from each other, are planted, in a row, cuttings of the *Betel-vine*, each a cubit in length. If there is no rain, they must be slightly watered five times a day, and then covered with branches to keep off the sun. At the end of the first and second months, a little fresh red soil, mixed with small stones, are put in the bottoms of the trenches. At the end of the third month a row of branches, at six or eight cubits from each other, is planted on each side of every trench. The branches are intended to grow up to trees as supports to the vines. Those chosen are the *Pongary* (*Erythrina*), the *Nuriga* (*Moringa*), and the *Agashay* (*Æschynomene grandiflora*). At the same time, a little more earth and some dung are put into the trenches. In the sixth month more earth and dung is given; and, *Bamboos* having been tied horizontally along the rows of branches, the young *Betel-vines* are tied up to these. At the same time, in the middle of every second bed, a channel is formed, which every other day is filled with water; and from thence, by means of the *Tay-pallay* (Plate XXV. Fig. 68), the water must be thrown on the plants. Every month, a little dung and red earth is put to the roots of the vines, and these are tied up to the *Bamboos* and trees. When a year old, the garden begins to produce leaves for sale; after which, once in two months, it requires to be manured, and in dry weather to be watered once in two days. In the centre of each of the beds that have no channels, is then put a row of plantain trees. The garden is generally surrounded by a quickset hedge, at other times by a dead hedge of prickly bushes, and in the interval between the fence and vines are planted *Cap-sicums*, and other kitchen stuffs. Every four years the *Betel-vines* die; but in their stead others are immediately planted, a new trench being dug in the situation of each old one. In eighteen or twenty years, the soil having been exhausted, all that is near the trees is removed, and in its place fresh red earth is brought into the garden.

## CHAPTER

## XIV.

Jan. 22.

The trees last for fifty or sixty years ; but when, by accident, one dies sooner, a fresh branch is planted to supply its loss. These substitutes, however, do not thrive. When, from old age, the whole trees begin to decay, the garden is abandoned, and a new one is formed in another place. If the garden receive its supply of water from a reservoir, the cultivator, each time that he plants, pays to the proprietor 10 gold *Panams*, or  $2\frac{1}{2}$  *Rupees* for every 1000 vines. In the three intermediate years he pays nothing. If the water be supplied from a well, the rent is only half of the above mentioned sum.

\*Cattle and  
fodder.

The cattle employed in labour here are chiefly bred in the inland districts about *Subhra-mani*, and are no larger than those of *Malabar*. From the month of January, until the commencement of the rainy season, they are supported on fodder. Between the 17th of November and the 16th of December a bad hay is made of the long grass which grows naturally on some hills that are purposely kept clear of bushes. This hay is chopped, and is boiled with rice husks for three hours ; of this the oxen are allowed a quantity morning and evening ; half a *Maund* (14 lb.), the people say, would be a good allowance. At night they get rice straw to the amount of about three fourths of a *Maund* (21 lb.), as the people whom I consulted conjecture ; but, from the appearance of the cattle, the quantity allowed cannot be near so much. The people indeed merely spoke by guess, no *Hindu*, so far as ever I heard, having thought of weighing fodder. At the end of the dry season the cattle, as usual in India, become very poor ; but in the rainy season those here are fat, and the cows are entirely supported by pasturing on the hills : at night the working cattle are allowed rice straw. An ox is wrought from sun rise until noon only, and is allowed the afternoon to pasture. Epidemic diseases are sometimes very destructive, and are attributed to a contagion which is supposed always to originate above the *Ghats*. An old man says, that he remembers twenty times the prevalence of this epidemic ; but that seems to be speaking in

round numbers: for the five last years there has been no disease of the kind. A good cow gives twice a day half a *Seer* of milk. For this purpose few female buffaloes are kept, but a great many males are employed in the plough. Swine are kept by some of the low casts; but the pork of tame swine is an abomination with the *Bunts*, as with all the higher ranks of *Hindus*, although many of them are fond of the meat of the wild hog. No horses, sheep, goats, nor asses are bred in *Tulava*; nor have its inhabitants any carts.

CHAPTER  
XIV.

Jan. 22.

Salt is made on this coast by a process similar to that used in *Malabar*; but the quantity manufactured is very inadequate to the demand of the country. A low piece of ground covered by the flood, but dry at low water, is chosen, and surrounded by a bank that is capable of excluding the tide. By means of a tunnel passing through the bank, and formed of a hollow coco-nut tree, the salt water can at pleasure be admitted. A sufficient quantity having been received, the tunnel is shut; and, when the water has evaporated, the soil is very strongly impregnated with salt. Brine is formed, as usual in India, by filtering salt water through this saline earth. The brine is exposed to the sun in small plots, levelled, and rendered impenetrable to water by a coating of clay and sand well beaten together, and rubbed smooth with a stone. To form the salt requires 28 hours evaporation; and it can be made only between the 26th of March and the 23d of May. The man who makes it gets from the government an advance of five *Pagodas* in cash, and of rice to the same amount. He repays the money, but not the rice, and pays on an average a tax of 43 *Pagodas*; so that, in fact, government gets from him 38 *Pagodas* (15*l.* 16*s.* 3*d.*) for an ordinary salt-field. Larger or smaller ones pay in proportion. The manufacturer sells his salt as he pleases. It is mixed with a considerable quantity of earthy impurities, but not with more than the common salt of *Bengal* contains. The grains are large and cubical, and often adhere together in large porous masses. It seems to be

CHAPTER  
XIV.

Jan. 22.

No mines.

Commerce.

very deliquescent. The common price is 1120 *Seers* for the *Pagoda*. The *Seer* measures  $76\frac{1}{2}$  cubical inches; the bushel therefore, including the duties, costs less than  $2\frac{1}{2}d$ .

No iron is made in the province of *Canara*.

Having assembled the principal traders of this place, they say, not only that the trade of the place has decayed greatly since the time of *Hyder*, which may possibly be true; but they also assert, contrary to the evidence of the custom-house accompts, that since the fall of *Tippoo* the imports have diminished greatly. They acknowledge, however, that under this prince the merchants suffered terrible oppressions, and that under his government the greater part of them were ruined. *Hyder* had collected them together with great pains, and he always allowed a *Lac* of *Rupees* (10,073*l.* 12*s.*  $2\frac{1}{2}d$ .) to be in advance to honest and industrious, but poor men; by which means such valuable persons were induced to come from great distances, and to settle at this place. The principal merchants in *Hyder's* time were *Moplays* and *Kankánies*; a few came from *Guzzerat*. Since the Company has acquired the government of the country, many men of substance have come from *Surat*, *Cutch*, *Bombay*, and other places to the north. These men are chiefly of the *Vaisya* cast, but a good many *Parsis* are among them. The shopkeepers are still mostly *Moplays* and *Kankánies*. The *Bunts* are now beginning to pursue commerce. The vessels employed in trade chiefly belong to other ports.

Exports.

Rice is the grand article of export. It is sent to *Muscat*, *Bombay*, *Goa*, and *Malabar*. The duties on its exportation were lowered by Major *Monro*; but that has made no material difference in the price, and the cultivators are not sensible of any benefit from this measure. The average price, including duties and shipping charges, varies, according to its quantity, from 24 to  $18\frac{1}{2}$  *Pagodas* a *Corge* of 42 *Morays*. This makes the price from almost 3*s.*  $6\frac{1}{2}d$ . to 2*s.*  $8\frac{1}{2}d$ . a bushel. The cultivators, of course, sell it lower; about 2 *Morays*

for a *Pagoda* may be the average price that they get for good rice, which is 3*s.* 1*d.* a bushel. The coarser kinds are lower in proportion.

Jan. 22.

Next to rice, *Supári* or *Betel-nut* is the chief export. It is sent to *Surat*, *Bombay*, and *Cutch*. The export price of the raw nut is 14 *Pagodas* a *Candy*, or 1*l.* 2*s.* 4½*d.* a hundred-weight. That of the boiled nut is 15 *Pagodas*, or 1*l.* 3*s.* 11¾*d.* a hundred-weight.

Black-pepper the merchants reckon the next greatest article of export; but, to judge from the custom-house accompts, it would seem to be more considerable. Its average price is 34 *Pagodas* a *Candy*, or 3*l.* 1*s.* 1*d.* a hundred-weight. The customs on pepper are lower here than in *Malabar*, and no rent nor tax is exacted from the cultivator; yet the price at *Mangalore* is higher than at *Tellichery*, and the cultivation is more neglected.

Sandal wood is sent to *Bombay*; but it is all the produce of the country above the *Ghats*.

*Cassia*, called here *Dhál'-China*, or cinnamon, is sent to *Muscat*, *Cutch*, *Surat*, and *Bombay*; and is exported at 9 *Pagodas* the *Candy*, or 14*s.* 4½*d.* the hundred-weight. The buds of this tree are called *Cabob China*, which seems to be the origin of the European word *Cubeb*. They are exported to the same places.

Turmeric grows in the country, and is exported to *Muscat*, *Cutch*, *Surat*, and *Bombay*, at the rate of 8 *Pagodas* a *Candy*, or 12*s.* 9½*d.* a hundred-weight.

The chief imports, according to these merchants, are blue cotton cloths from *Surat*, *Cutch*, and *Madras*. The *Surat* cloth is the most common. It is 36 cubits long, two broad, and of a very dark colour, and sells for from 18 to 50 *Pagodas* a *Corge*, or from 3¼ to 10 *Rupees* a piece.

Coarse white cotton cloth from *Cutch*, *Bacanagur*, and other places north from *Bombay*.

Salt from *Bombay* and *Goa*. The former sells at 70 *Pagodas* a *Cumbu*, and the latter at 50 *Pagodas*: the former is a little more than 3¼*d.* and the latter than 2½*d.* a bushel.

## CHAPTER

## XIV.

Jan. 22.

Raw-silk, for the use of the manufacturers above the *Ghats*, is imported from *China* and *Bengal*; and from *Muscat* a kind of red dye, called *Munjisht*, which I believe is a species of madder.

Sugar is imported from *Bengal* and *China*, and oil and *Ghee* (boiled butter) from *Surat*.

Much of the cloth used in the country is brought from above the *Ghats*; partly by the merchants of this place, and partly by those of *Bangalore* and *Cuddapa*.