

CHAPTER XV.

JOURNEY FROM MANGALORE TO BEIDURU.

JANUARY 29th.—I went about ten miles to *Arcola*, which is also called *Feringy-petta*, having formerly been chiefly inhabited by the Christians of *Kankána*, invited to reside here by the princes of the house of *Ikeri*. Its situation, on the northern bank of the southern *Mangalore* river, is very fine, and it was formerly a large town. After *Tippoo* had taken General Mathews, he destroyed the town, and carried away its inhabitants. One end only of the church remains, which however shows that it has been a neat building. Its situation is remarkably fine.

CHAPTER XV.

Jan. 29.
Feringy-petta.

Even now the river contains a great deal of water, and in the rainy season it is very large. Its banks, like those of the *Panyani* river, are very beautiful and rich. Indeed the whole country entirely resembles *Malabar*, only the sides of the hills have been formed into terraces with less industry. As no hill-rice is cultivated in this vicinity, the terraces are formed at the roots of the hills only, where the gardens in *Malabar* are situated. According to the report of the natives, not one fourth part of the ground fit for gardens is now planted. They say, that *Tippoo*, in order to remove every inducement for Europeans to frequent the country, destroyed all the pepper vines, and all the trees on which these were supported. Much of the rice land is so well watered by springs and rivulets, that it produces a constant succession of crops of that grain; one crop being sown as soon as the preceding one has been cut. Although here the steep sides of the hills are not formed into terraces,

Mangalore
river.
Appearance
of the coun-
try.

CHAPTER
XV.

Jan. 29.

as in *Malabar*, yet the gently sloping lands are formed into rice-fields that are cultivated once a year. In *Malabar* they would be either planted, or reserved for the cultivation of hill-rice, *Sesamum*, or the like; and would yield a crop once only in three years.

Jan. 30.
Stupid guides.

30th *January*.—Yesterday a considerable part of my baggage lost its way; and although accompanied by two guides, and travelling on the most public road in *Canara*, I did not discover my tents until two o'clock this morning. The guides and attendants, in excuse for their stupidity, alleged, that they were misled by the reports of the natives, who had informed them of my having passed places which I never had been near. The cattle were so much fatigued that I would not proceed; so I employed the day in collecting plants.

Jan. 31.
Appearance
of the coun-
try.

31st *January*.—In the morning I went three *Sultany* cosses to *Nagara Agrarum*. The road in general is bad even for oxen. The country is similar to that between *Mangalore* and *Arcola*. Most of the hills are clear; but many palms of the *Borassus* kind are scattered throughout the country, and the little vallies are finely watered with clear perennial rivulets. These are confined by dams; so that it is said, that about one fourth part of all the low rice land in *Buntwala* district (*Taluc*) produces annually three crops of rice.

Buntwala.

About a coss from *Nagara* I passed through an open town named *Buntwala*, which at present contains about 200 houses. In the last war the *Coorg Raja* destroyed about 200 houses, and carried away one half of the inhabitants. Many new houses are building; and, as I passed through, I observed, that the people were deeply engaged in the bustle of commerce, and from their appearance were in good circumstances. They carry on a great trade between *Mangalore* on the one hand, and *Hásina*, *Bailuru*, *Wostara*, *Singa-purapetta*, *Narasingha-pura*, and *Attigupa* on the other. From the neighbouring country they also collect much rice for exportation.

Nétrawuati
river.

The town is situated on the north bank of the river passing

Arcola, and which is named the *Nétrawati*. Since I left *Animalaya*, this is the first river that I have found possessing a name. The tide flows no higher than *Arcola*; but canoes carrying 100 *Morays*, or about 130 bushels of rice, can at all seasons ascend five or six cosses above *Nagara*. The channel is very wide, and full of rocks, which in the dry season form many islands, among which the river winds with a gentle current. In the rainy season, canoes can ascend six cosses farther than they can do at present. There are two branches of the river, which join five cosses above *Nagara*. The northern branch is the largest, and comes from the same place that gives rise to the *Tunga* and *Bhadra* rivers.

CHAPTER
XV.

Jan. 31.

All the way I observed many iron guns lying near the road; and was told that *Tippo*, when he destroyed *Mangalore* fort, ordered all the guns to be transported to *Seringapatam*; but the people entrusted with performing this duty were bought off by the labourers, and found out various pretexts for leaving most of the guns on the road. By the natives they are considered as totally useless.

Nagara Agrarum, as its name implies, is a village, inhabited by *Bráhmans*, of whose houses it at present contains thirty. They were brought here 70 or 80 years ago, and land was assigned for their support by *Colala Vencatashya*, a *Bráhman* in the service of *Sómasé-kara Náyaka*, the son of *Sivuppa Náyaka*, the first prince of the house of *Ikeri*. The *Tahsildár* of *Buntwala* resides here; for, being a *Bráhman*, he naturally prefers the society of *Nagara* to that of the traders of *Buntwala*. His district (*Taluc*) contains four *Rájúships*; *Choutar*, *Bungar*, *Ajelar*, and *Mular*. These *Rájús* were all *Jain*. The families are still extant, but have neither authority nor public revenue. They support themselves by their private estates.

*Nagara
Agrarum.*

The soil of *Tulaca* gradually grows worse for grain, as it is distant from the sea. The best in quality extends from *Mangalore* to *Buntwala*; the next from thence to *Punjalcutta*; and the worst from thence again to the hills. There the rains are so excessive, that they injure the crops of rice, as indeed happens in *Malabar*; but it

Soil of *Tu-
laca.*

CHAPTER XV. is allowed, that this inland portion of the country is very favourable for plantations.

Feb. 1.
Appearance
of the coun-
try.

1st *February*.—I went three cosses to *Cavila-cutty*. The hills are much higher than those to the westward, and some of them are covered with tall thick forests, in which are found *Teak* (*Theka*) and wild *Mango* (*Mangifera*) trees, and the palm which Linnæus called *Caryota*. These hills abound with tigers, which have of late killed several passengers. The road all the way is tolerably well formed, but the engineer has paid no attention to avoid hills: some parts of it are excessively steep. I passed many oxen, loaded with salt, going to the *Mysore* dominions, and met many coming from thence loaded with iron.

Irrigation.

The road, part of the way, led along the south side of a small river called *Bambilu*. A dam has been formed on it, which confines a great body of water, so that it serves also as a reservoir.

Cavila-Cutty.

My halting-place was at a small temple dedicated to *Culimanatia*, one of the *Saktis*. Near it is a small temple belonging to the *Jain*, and a tree, which is surrounded by a terrace for the repose of passengers. Such a tree, in the languages of *Karnáta* and *Tulava*, is called a *Cutty*; and the names of many places in both countries have this word for their termination. The tree here is named *Cavila-Cutty* from its standing in *Cavila*, a district that belonged formerly to the *Mular Rájá*. The representative of the family lives at *Bylangudy*, on the road between *Jamál-ábád* and *Subhramani*.

Depredations
of the *Coorg*
Rájá.

In the last war this vicinity was plundered by the *Coorg Rájá*; and, among others, the house of the *Jain* priest was destroyed. The *Rájá* wished to replenish his dominions with inhabitants; many of his subjects having perished in his wars with *Tippoo*. From most villages he contented himself with levying a contribution of fourteen or fifteen persons; but he carried off a much larger proportion of the *Bráhmans* from the *Agrarums*, or villages granted to them in charity. This did not proceed from any partiality that the *Rájá* has for the sacred order, as he is supposed rather to be averse to

the whole cast, and at any rate does not reverence them as his *Gurus*, for he is a *Svabhaktar*. His severity, which the *Bráhmans* consider as worse than ordinary impiety, arose from their obstinacy. Relying on the sacred nature of their cast, the *Bráhmans* would come to no composition, and the *Coorg* officers carried away every one of them whom they could seize. In *Tulava* their loss will not be severely felt; for there the *Agrarum Bráhmans* possess none of the industry that distinguishes those of *Pali-ghat*, and in *Coorg* necessity will probably induce them to follow some useful employment.

CHAPTER:
XV.

Feb. 1.

In the temples of *Tulava* there prevails a very singular custom, which has given origin to a cast named *Moylar*. Any woman of the four pure casts, *Bráhman*, *Kshatri*, *Vaisya*, or *Súdra*, who is tired of her husband, or who (being a widow, and consequently incapable of marriage,) is tired of a life of celibacy, goes to a temple, and eats some of the rice that is offered to the idol. She is then taken before the officers of government, who assemble some people of her cast to inquire into the cause of her resolution; and, if she be of the *Bráhman* cast, to give her an option, of living either in the temple or out of its precincts. If she choose the former, she gets a daily allowance of rice, and annually a piece of cloth. She must sweep the temple, fan the idol with a *Tibet* cow's tail (*Bos gruiens*), and confine her amours to the *Bráhmans*. In fact, she generally becomes a concubine to some officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grant favours to any other person. The male children of these women are called *Moylar*, but are fond of assuming the title of *Stánika*, and wear the *Bráhmanical* thread. As many of them as can procure employment live about the temples, sweep the areas, sprinkle them with an infusion of cow-dung, carry flambeaus before the gods, and perform other similar low offices. The others are reduced to betake themselves to agriculture, or some honest employment. The daughters are partly brought up to live like

Singular cus-
toms of the
Moylar.

CHAPTER
XV.

Feb. 1.

their mothers, and the remainder are given in marriage to the *Stanikas*.

The *Brahmany* women who do not choose to live in the temple, and the women of the three lower casts, cohabit with any man of pure descent that they please; but they must pay annually to the temple from one sixteenth to half a *Pagoda*. Their children also are called *Moylar*; those descended from *Bráhmny* women can marry the daughters of the *Moylar* who live in the temples; but neither of them ever intermarry with persons descended from a woman of inferior cast. It is remarkable in this cast, where, from the corrupt example of their mothers, the chastity of the women might be considered as doubtful, that a man's children are his heirs; while in most other casts the custom of *Tulava* requires a man's sister's children, by way of securing the succession in the family. The *Moylar* differ much in their customs, each endeavouring to follow those of the cast from which his mother derived her origin. Thus the descendants of a *Bruhmany* prostitute wear the thread, eat no animal food, drink no spirituous liquors, and make marks on their faces and bodies similar to those which are used by the sacred cast. They are not, however, permitted to read the *Védas*, nor the eighteen *Puránas*. Indeed but very of them learn to keep accompts, or to read songs written in the vulgar language. Contrary to the custom of the *Bráhmans*, a widow is permitted to marry. They burn the dead, and believe in the transmigration of souls, but seem to have very crude notions on this subject. They are, indeed, very ignorant of the doctrine of the *Bráhmans*, who utterly despise them, and will not act as their *Gurus* to give them *Upadésa*. They will attend, however, at the ceremonies of the *Moylar*, and read the services proper on the occasion, and will accept from them both *Dhana* and *Dharma*.

*Strata of
Tulava.*

The *strata* of *Tulava*, near the sea-coast, resemble entirely those of *Malayala*, and consist of *Laterite* or *brickstone*, with a very few rocks of granite interspersed. This granite is covered with a dark

black crust, and is totally free from veins of quartz, or of felspar. In many places large masses of the granite immersed in the *Laterite* are in a state of decay; the black mica has entirely disappeared, and the white felspar has crumbled into powder, leaving the quartz in angular masses. These sometimes form so large a share of the whole rock, that, after the decay of the other component parts of the granite, they firmly adhere.

On arriving in the *Cavila* district, the granite shows itself more abundantly; and among that which, as usual, has no *strata*, I observed some disposed in *strata* running east and west, and which were truncated at the end, like much of that which is found above the *Ghats*. Even this was free from veins of quartz.

2d February.—I went three *Sultany* cosses to *Bellata Angady*, or the white market; a place very improperly named, as it contains only one shop, and in that nothing but *Betel* is sold. The country is not so steep as that through which I came yesterday; but it contains much less rice-land, which is the only part of this country that is considered as of any value. I am persuaded, however, that for cotton or dry crops much of it might be cultivated by the plough; but the population at present is too small to admit of all the rice-land being cultivated; and, while that continues to be the case, it would be madness to attempt any other. On the hills many trees have now grown up; but it would appear, that formerly they had been all cleared; and to keep the bushes down, and to destroy vermin, the grass is still annually burned. To-day many buffaloes and sheep have passed, coming for sale from the dominions of *Mysore*; and many oxen have passed from the same quarter, laden with iron, cloth, and grain.

Feb. 2.

Appearance
of the country.

At no great distance from the shop near which I encamped, is a *Matam* belonging to the *Sivabhaktar*; and from thence a town formerly extended, almost two miles west, to a temple of the *Jain*. Midway is a ruinous fort, formerly the residence of the *Bungar Rájás*, to whom much of the neighbouring country belonged. The

Bungar Rájás.

CHAPTER

XV.

Feb. 2.

fort and city were destroyed by *Sivouppa Náyaka*, the first prince of the house of *Ikeri* who established his power in *Tulava*. From this it is clear, that the petty *Jain Rájás* existed before the time of that conqueror; and so indeed do the people of this place say, in contradiction to the story which those of *Hosso-betta* told. The tradition here is, that the petty *Jain Rájás* existed long before the time of *Sivouppa Náyaka*, and were entirely independent of each other. Under the *Ikeri Rájás* they paid no tax of any kind for their *Umblica* lands, or private estates. For at least a portion of these *Hyder* continued to allow an exemption from taxes; but the *Sultan* taxed their whole lands at the same rate as the rest of the province, and this tax they continue to pay. During the siege of *Seringapatam*, the commandant of *Jamál-ábád* hanged the *Bungar Rájá*, as he was suspected of an inclination to favour the English. His children live at *Nandavanram*, south from *Buntwala*, and cultivate their lands in that neighbourhood.

Irrigation.

On the river at *Bellata Angady* is a dam, which is rebuilt every year, at the commencement of the dry season, and is formed of piles, stones, and earth. It sends off a large stream of water, the whole of which is wasted on one small *Betel-nut* garden.

Feb. 3.

Appearance
of the coun-
try.

3d *February*.—I went a short journey to *Jamál-ábád*, which originally was called *Narasingha Angady*. The country through which I passed to-day is almost entirely covered with wood; but much of it has a good soil, and might be watered by means of the small river which we twice crossed. The road is very good.

History of
Jamál-ábád,
or *Narasin-
gha Angady*.

The tradition here is, that a *Bráhma*n named *Narasingha Rájá*, the founder of a dynasty who governed the whole of *Tulava* immediately after that of *Myura Varmá* became extinct, built a town on the banks of the river here, and called it *Narasingha Angady* after his own name. Toward the foot of the rock, at present occupied by the fortress, he erected a citadel; and this was the residence of the family, of which I have found no traces in any other place. From the extinction of this family, which must have happened

many ages ago, the place continued totally unoccupied, until *Tippoo* was returning in triumph, after the peace which he granted to the English at *Mangalore*. As he encamped where the town now stands, he observed the immense rock placed to the westward; and having sent two officers (*Hirkaras*) to survey it, he determined to build a fortress on its summit. Money was transmitted from the capital immediately on his arrival there; and the work having been completed, a number of people were collected and sent to inhabit the town, which was called *Jamál-ábád*. The *Sultan* afterwards destroyed the fort at *Mangalore*, as being too accessible for Europeans, and made his new town the residence of an *Asoph*, who governed the province of *Canara*. In the fort was placed a *Khiladar*, or commandant, with a garrison of 400 men. In the town there were then about 1000 houses, and it enjoyed a considerable trade. On the late invasion of *Mysore*, the *Coorg Rájá* destroyed the town, and carried away one half of its inhabitants. The remainder made their escape into the woods, and only about 20 houses have been rebuilt; for the former inhabitants, having been mostly collected by force from different places, when dispersed by the *Coorg Rájá*, returned to their native villages. The immense rock on which the fort stands is wholly inaccessible, except by one narrow way, and may be deemed impregnable. The nature of the access to it, however, renders the descent, in face of an enemy, nearly as difficult as the ascent; so that a very small body of men, with artillery, are adequate to blockade a strong garrison; which renders the place of little use, except as a safeguard for treasure or records. After the fall of *Seringapatam*, a party of British troops summoned the place to surrender; and informed the commandant, that if he submitted immediately, the whole arrears of the garrison should be paid; but that no quarter would be given, should the garrison, by a useless resistance, occasion a wanton effusion of blood. The garrison, however, continued obstinate for about a month and a half, until some mortars were brought up. After three days bombardment, the

CHAPTER

XV.

Feb. 3.

soldiers ran off, the commandant poisoned himself, and the principal officers who submitted to be taken were hanged. Sometime afterwards, a person named *Timma Náyaka*, who had been a petty military officer at *Beäcul*, and who, by promising to procure recruits for the *Bombay* army, had been admitted into the Company's service, persuaded about 200 of the recruits to desert, and with them went to join an insurgent of the name of *Suba Row*. This was a *Bráhman*, who had been a clerk (*Sarishtadár*) at *Coimbetore*; and who, with a view of raising a disturbance, had set up a pretended *Futty Hyder*. The man that pretended to be *Futty Hyder*, who is a natural son of the late *Sultan*, remained at a temple near *Bylangudy*, a town on the *Ghats* towards *Subhramani*; while the *Bráhman* occupied a cave at no great distance, and detached *Timma Náyaka* with his recruits to surprise *Jamál-ábád*. In this they succeeded. A young officer had relieved the garrison, and was sleeping that night in a house at the foot of the rock, with all his men, except a native corporal's (*Náyaka's*) party, intending probably next day to march into the fort; but *Timma Náyaka* came upon them unawares, and put the whole party to death; after which he persuaded the corporal to give up the gate, and took possession without loss. While the neighbourhood was awed by their success, *Suba Row*, with his pretended *Futty Hyder*, descended from their hills, and plundered several villages. They then advanced to *Buntwala*, where they defeated the *Tahsildár*, who, to oppose their ravages, had collected some armed messengers (*Peons*). Elated with this advantage, they attacked a person called *Rájá Hegada* of *Dharmastulla*, whom they wounded at a place called *Potur*; but two of the neighbouring *Tahsildárs*, having procured thirty regular *Sepoys*, soon came up, and immediately dispersed the rabble. The two leaders, however, made their escape to the mountains, where they are still skulking. A military force was sent from *Mangalore*, that a proper example might be made of *Timma Náyaka* and his party, and two attempts were in vain made by Europeans to take the fort

by assault. The place was then blockaded for three months; when, all the provisions having been exhausted, the people in the fort contrived to let themselves down the back of the rock by means of chains, ropes, blankets, and the like. They immediately dispersed; but many of them were secured by the country people, and hanged. For some time *Timma Náyaka* concealed himself in disguise; but at length he was recognised by an old friend, a *Nair*, at *Beäcul*. This man, under pretence of cutting a *Bamboo*, borrowed *Timma's* sword, without seeming to know him, but addressing him as a stranger. No sooner had he disarmed his old acquaintance, than he rushed on him, and threatened him with instant death, unless he followed quietly. The culprit was thus delivered over to justice, and the *Nair* as a reward received 500 *Rupees*. The fellow has the impudence to complain of its insufficiency, and has persuaded some gentlemen to support his demands for more, by pretending that, in attacking so desperate a man, he has performed extraordinary deeds of valour. The fort, in order to prevent it from falling into the hands of ruffians, is now garrisoned; for, as I have said before, in a military point of view it is of little use.

In this neighbourhood, the hills that are cultivated after the *Cotucadu* or *Cumri* manner are all private property. The *Mulucaras*, or proprietors, have alienated the whole right of cultivating them to a rude tribe, called *Malayar*, or *Malay-cudies*. The *Malayar*, who dwells on any hill of this kind has the exclusive hereditary right of cultivating it; but, while not occupied by this labour, he and his family must work for the proprietor (*Mulacara*), at the allowance of provisions usually given to slaves. The *Malayar* may give up his possession when he pleases, which secures him from being ill used by the proprietor; for such people on an estate add greatly to its value. They work for their master ten months in the year; but, having six or seven miles to come and go from their hills to their master's fields, they labour only six hours in the day. In this neighbourhood no tax is imposed on this kind of land; but in some

Malayar, and their manner of cultivating the hills.

CHAPTER
XV.

Feb. 3.

districts the *Malayar* pay annually a small sum to government for each hill.

The following is the manner in which this sort of cultivation, called *Cumri*, is performed. In the beginning of the dry season, the *Malayar* cuts down all the trees and bushes from a certain space of ground, and before the rains set in he burns them. The ground is then dug with a sharp *Bamboo*, and sown with *Shamay* (*Panicum miliare*), *Ragy* (*Cynosurus Corocanus*), rice, and various cucurbitaceous plants. The grains are sown separately; but seeds of the cucurbitaceous fruits are mixed with all the farinaceous crops. With the *Ragy* are also mixed the seed of *Hibary* (*Cytisus Cajan*), and of *Abary* (*Dolichos Lablab*). Next year another piece of ground must be cleared, the former not being fit for cultivation in less than twelve years. In *Tulava*, this is the only kind of cultivation of dry grains, although much of the ground seems fit for the purpose; but the natives have a notion, that no high ground can produce any thing unless a great deal of timber has been burned on it.

Hills of *Tulava* considered as useless.
Hay.

They therefore consider the greater part of the country as totally useless, except for pasture or hay, and very little of it produces the proper grass. One kind of grass only that is produced in *Tulava* is eatable; and when I proposed to the natives to destroy the bad kinds, and sow the seed of the good, they were filled with astonishment at what they considered as the extravagance of the project. Where the hills are not too steep for the plough, I am persuaded that this might be done to great advantage; and the quantity of live stock and manure might be thus quadrupled. The hay at present is very bad, and sapless; for the grass, in its natural state, withers from maturity, before the rainy season is over; and before that period the hay could not be preserved. This, however, might be easily remedied, by cutting the grass while young, and allowing a second crop to come up, so as to be in juice at the commencement of the fair weather. The first crop would make good manure. This project the natives consider as equally extravagant with the former;

nor indeed can it be expected, that in their circumstances they should attempt any innovation of the kind, until convinced, by an experiment made before their eyes, that it would succeed.

CHAPTER
XV.

Feb. 4.

4th February.—I returned by the same road to the *Jain* temple at *Bellata Angady*, and then turned towards the north, and came to *Padanguddy* in a district named *Majura*, which formerly belonged to the *Bungar Rájús*. The country through which I came from *Bellata Angady* is clear, and the road good; the hills being low, and of gentle declivity. The quantity of rice ground is inconsiderable, and by the way I saw hardly any gardens. Near the temple is a very fine reservoir, made, exactly like those above the *Ghats*, by building a mound of stone across the head of a narrow valley, which it supplies with water. The value of the rice ground, from its small extent, seems not to have been a sufficient inducement with them to construct such a work; which was made, probably from ostentation, by a *Linga Banijigar*, named *Luddi Guruvaia*.

Appearance
of the coun-
try.

5th February.—I went three cosses to *Sopina Angady*. From *Pa-*
danguddy, to the banks of the northern branch of the *Mangalore*
river at *Einuru*, the country is much like what I saw yesterday,
but more woody. Between the river and *Sopina Angady*, the hills
are steeper, and consequently the road is very bad.

Feb. 5.

Einuru is a small town, containing eight temples belonging to
the *Jain*, and one to the *Siva Bráhmans*. The former have an annual
allowance of 14 *Pagodas*, and the latter one of 10 *Pagodas*. As in
this country the worshippers of *Jain* are more numerous than those
of *Siva*, the temples of the former ought to have the best endow-
ments; but while the native officers of government are mostly
Bráhmans, pretences will never be wanting for depressing these
heretical temples.

Jain.

At *Einuru* is an immense colossal image of one of the gods wor-
shipped by the *Jain*. It is formed of one solid piece of granite
and stands in the open air.

CHAPTER
XV.

Feb. 5.
Tigers.

Sopina Angady has only three shops; but the houses of the proprietors are very large, and the occupants seem to be in easy circumstances. Here is a *Jain* temple, with an excellent house for the priest (*Pájári*). The place was formerly much infested with tigers; but a year ago the inhabitants collected, and cleared away so much of the wood, that they now have no trouble from these animals. They clear the country by cutting down the brush-wood, and burning it when it has dried. If this be repeated two or three years successively, the large trees also decay. The country is afterwards preserved clear by annually burning the grass. A few bushes always spring up, but not more than is sufficient to supply the farmers with leaves for manure.

Feb. 6.
Appearance
of the coun-
try.

6th *February*.—I went two cosses to *Mudu*, or East *Biddery*, and by the way crossed a branch of the northern *Mangalore* river, which descends from the *Ghats*. On the way, two tigers were seen by some of my people. Although the country is well cleared, it contains very little rice ground; and, as the hills are considered as totally useless, this is in fact one of the poorest countries that I have ever seen.

Choutar
Rájás.

Mudu Biddery was formerly subject to the *Choutar Rájás*, and their descendants have still a house in the place. The tradition, as given me here by a *Bráhma*n native officer, and apparently a well informed man, is, that the *Jain Rájás* of *Tulava* were independent of each other, and of all other powers, and were descended from the kings of *Vijaya-nagara* by *Jain* women. They derived their territories from their parents, as appanages free from all claims of tribute. I think it probable, that the *Bráhma*n confounds the *Baylala Rájás*, who were sovereigns of *Karnáta*, and who were *Jain*, with the family who afterwards founded *Vijaya-nagar*, who governed the same dominions, and who were worshippers of *Vishnu*.

About 150 years ago, when under the *Choutar Rájás*, the place contained 18 *Busties* or temples of the *Jain*, and a throne occupied

by one of the chief *Gurus* of this sect of *Bráhmans*. It also contained 6 *Gudies*, or temples belonging to the *Bráhmans* who follow the *Puránas*, and 700 houses, mostly occupied by *Bráhmans* of the two sects. At that time, a dissension happening between the *Rájás* of *Carculla* and *Choutar*, the *Siva-Bhaktar* were called in, and subjected the country in the name of the kings of *Vijaya-nagara*; but in fact it continued subject to the princes of *Ikeri*, until these were overthrown by *Hyder*. Ever since the overthrow of the *Choutar*, the place has been on the decline, and the allowances formerly granted to the *Guru* have been stopped. The temples still, however, continued to enjoy their land; and in the government of *Hyder*, those of the *Jain* had possessions to the amount of 360 *Pagodas* a year. These were entirely resumed by *Tippoo*, who gave, in place of them, an annual pension of 90 *Pagodas*; but he destroyed most of the *Bráhmans* houses, and now the whole place contains only a hundred families. Major *Monro* increased the pension of the *Jain* temples to 207 *Pagodas*; but Mr. *Ravenshaw* has reduced it to what *Tippoo* allowed, and it is to be collected in the same manner, that is to say, by a small tax levied on the farmers. As this is to be done by officers who abhor the *Jain* as detestable heretics, very little of the pension will reach their hands. The free lands formerly occupied by the *Jain* have been totally resumed, and they have not been allowed to cultivate it on payment of the land-tax, as all the other persons holding land of this kind have been permitted to do. This is owing to the ill will of those *Bráhmans* who act as revenue officers.

CHAPTER
XV.
Feb. 6.

Having invited *Pandita Achárya Swámi*, the *Guru* of the *Jain*, to visit me, he came, attended by his most intelligent disciples, and gave me the following account of his sect. Account of
the *Jain*, or
Arhita sect.

The proper name of the sect is *Arhita* (*worthy*); and they acknowledge, that they are one of the twenty-one sects who were considered by *Sankara Achárya* as heretical. Like other *Hindus*, they are divided into *Bráhman*, *Kshatri*, *Vaisya*, and *Súdra*. These

CHAPTER
XV.

Feb. 6.

casts cannot intermarry; but, provided she be of pure descent, a man of a high cast is not disgraced by having connection with a woman of inferior birth. A similar indulgence is not granted to the women of the higher casts. The men are allowed a plurality of wives, which they must marry before the age of puberty. The man and woman must not be of the same family in the male line. Widows ought not to burn themselves with the bodies of their husbands; but it is those of the *Súdras* only that are permitted to take a second husband. The *Bráhmans* and *Vaisyas* in *Tulava*, and every cast above the *Ghats*, consider their own children as their heirs; but the *Rájús* and *Súdras* of *Tulava*, being possessors of land, follow the custom of the country, and their sisters' children are their heirs. Even the *Súdras* are not permitted to eat animal food, nor to drink spirituous liquors; nor, except for the *Kshatriyas* when engaged in war, is it lawful for any one to kill an animal. They all burn the dead.

Opinions of
the Jain, or
Arhita tribes.

The *Védas*, and the eighteen *Puránas* of the other *Bráhmans*, the *Arhita* reject as heretical. They say, that these books were composed by a saint (*Rishi*) named *Vyása*, whom the other *Bráhmans* consider as an incarnation of the deity. The chief book of which the doctrine is followed by the *Arhita* is named *Yoga*. It is written in the *Sanskrit* language, and character of *Karnáta*, and is explained by 24 *Puránas*, all written by its author, who was named *Vrishava Sayana*, a saint (*Rishi*), who by long continued prayer had obtained a knowledge of divine things. They admit, that all *Bráhmans* are by birth of equal rank, and are willing to show their books to the *Bráhmans* who heretically follow the doctrine of the *Védas*; but they will not allow any of the lower classes to inspect their sacred writings.

The gods of the *Arhita* are the spirits of perfect men, who, owing to their great virtue, have become exempt from all change and misfortune, and are all of equal rank and power. They are collectively called by various titles; such as *Jnéswara*, (the lord *Jina*),

Arhita (the worthy), and *Siddha* (the holy); but each is called by a particular name, or names, for many of them have above 1000 appellations. These *Siddha* reside in a heaven called *Moeha*; and it is by their worship only, that future happiness can be obtained. The first person who by his virtue arrived at this elevated station was *Adi Paramésvara* (the first supreme being); and by worshipping him, the favour of all the *Siddha* may be procured. He has 1008 names, the most common of which among his adorers is *Jinésvara*, the god *Jina*.

CHAPTER
XV.
Feb. 6.

The servants of the *Siddha* are *Dévatás*, or the spirits of good and great men, who, although not so perfect as to obtain an exemption from all future change, yet live in an inferior heaven called *Swargam*; where for a certain length of time they enjoy great power and happiness, according to the merit of the good works which they performed when living as men. *Swargam* is situated higher in the regions of the air than the summit of *Mount Méru* (the north pole); and men ought to worship its inhabitants, as they possess the power of bestowing temporal blessings. Concerning the great gods of the eighteen *Puránas* and *Védas*, the *Arhita* say, that *Vishnu* was a *Rájá*, who, having performed certain good works, was again born a *Rájá* named *Ráma*. At first, he was a great hero and conqueror; but afterwards he retired from the pleasures of the world, became a *Sannyási*, and lived a life of such purity that he obtained *Siddha* under the name of *Jina*, which he had assumed when he gave up his earthly kingdom. *Mahésvara*, or *Siva*, and *Brahmá* are at present *Dévatás*; but are inferior in rank and power to *Indra*, who is the chief of all the happy beings that reside in *Swargam*. In this heaven are sixteen stages, containing so many different kinds of *Dévatás*, who live in a degree of bliss in proportion to their elevation. An inferior kind of *Dévatás*, called *Ventaru*, live on mount *Méru*; but their power and happiness are greatly inferior to those of the *Dévatás* of *Swargam*. *Marimá*, *Putalimá*, and the other

CHAPTER
XV.

Feb. 6.

Saktis, are *Ventarus* living on *Mahá Méru*; but they are of a malevolent disposition.

Below *Mahá Méru* and the earth, is situated *Bhuvana*, or hell, the residence of the spirits of wicked men. These are called *Rákshas* and *Asuras*; and, although endowed with great power, they are miserable. *Bhuvana* is divided into ten places of punishment, which are severe in proportion to the crimes of their respective inhabitants.

The heaven and earth in general, including *Mahá Méru*, and *Bhuvana*, are supposed never to have been created, and to be eternal; but this portion (*Khanda*) of the earth called *Arya*, or *Bhárata*, is liable to destruction and re-production. It is destroyed by a poisonous wind that kills every thing; after which a shower of fire consumes the whole *Khanda*. It is again restored by a shower of butter (*Ghee*), followed by one of milk, and that by one of the juice of sugar-cane. Men and animals then come from the other five portions (*Khandas*) of the earth, and inhabit the new *Arya* or *Bharata-khanda*. The books of the *Arhita* mention many *Dwipas*, islands or continents, surrounding *Mahá Méru*, of which the one that we inhabit is called *Jambu-dwipa*. People, from this, can go as far as *Manushotra*, a mountain in *Pushkarara-dwipa*, between which and *Jambu-dwipa* are two seas, and an island named *Daticy shunda*. *Jambu-dwipa* is divided into six *Khandas*, and not into nine, as is done by the *Bráhmans* who follow the *Védas*. The inhabitants of five of these portions are called *Mléchas*, or barbarians. *Arya* or *Bharata* is divided into 56 *Désas*, or nations, as is done by the other *Bráhmans*. As *Arabia* and *China* are two of these nations, *Arya* would seem to include all the world that was tolerably known to the *Arhita* who composed the books of this sect.

Every animal, from *Indra* down to the meanest insect, or the most wicked *Ráksha*, has existed from all eternity; and, according to the nature of its actions, will continue to undergo changes from a

higher to a lower rank, or from a lower to a higher dignity, until at length it becomes perfect, and obtains a place among the *Siddha*. CHAPTER XV.

Before a *Súdra* can hope for this exemption from evil, he must be born as one of the three higher casts; but, in order to become a *Bráhma*n, it is not necessary that he should be purified by being born of a cow, as many of the followers of *Vyása* pretend. The *Arhita* however allow, that to kill an animal of the cow kind is equally sinful as the murder of the human species. The death of any other animal, although a crime, is not of so atrocious a nature. The *Arhita*, of course, never offer sacrifices, but worship the gods and *Dévat*as by prayer, and offerings of flowers, fruits, and incense. Feb. 6.

By the *Bráhma*ns who follow the doctrine of *Vyása*, the *Arhita* are frequently confounded with the *Saugata*, or worshippers of *Buddha*; but this arises from ignorance. So far are the *Arhita* from acknowledging *Buddha* as their teacher, that they do not think that he is now even a *Dévat*a; but allege, that, as a punishment for his errors, he is undergoing various low metamorphoses. Their doctrine however, it must be observed, has in many points a strong resemblance to that which is taught in *Ava* by the followers of *Buddha*. The *Saugata* and *Jaina* not the same sect.

The *Jain Bráhma*ns abstain from lay affairs, and dress like those who follow the doctrine of *Vyása*. They have *Gurus*, who are all *Sannyá*si; that is to say, have relinquished the world, and all carnal pleasures, These *Gurus* in general acknowledge as their superior, the one who lives at *Sravana Belgula*, near *Seringapatam*; but *Pandita Achárya Swámi* pretends to be at least his equal. In each *Matam*, or convent, there is only one *Sannyá*si, who, when death approaches, gives the proper *Upadé*sa to one of his followers, who must relinquish the world and all its enjoyments, except perhaps an indulgence in the pride of dévotion. The office is not confined to the *Bráhma*ns; none but the *Súdr*as are excluded from this highest of dignities; for all the *Sannyá*si, after death, are supposed to become *Siddha*, and of course do not worship the *Dévat*as, who are greatly their

CHAPTER
XV.

Feb. 6.

inferiors. The *Sannyásis* never shave, but pull out all their hair by the roots. They never wear a turban, and are allowed to eat and drink but once a day. In fact, they are very abstemious; and the old *Swámi*, who, from his infirmities, expected daily to become a god, mortified the flesh exceedingly. The *Gurus* have the power of fining all their followers who cheat or lie, or who commit murder and adultery. The fines are given to the gods, that is, to his priest (*Pújári*). These *Gurus* excommunicate all those who eat animal food, or fornicate with persons that are not *Jain*; which, of course, are looked upon as greater crimes than those which are only punished by fine. The married *Bráhmans* act as *Pújáris* for the gods, and as *Puróhitas* for the inferior casts. The follower may choose for his *Puróhita* any *Bráhman* that he pleases. The *Bráhman* receives *Dhana*, and on this occasion reads prayers (*Mantrams*); as he does also at the marriages, funerals, and commemorations of the deceased ancestors of his followers.

The *Jain* extend throughout *India*; but at present, except in *Tulava*, they are not any where numerous. They allege, that formerly they extended over the whole of *Arya* or *Bharata-khanda*; and that all those who ever had any just pretensions to be of *Kshatri* descent, were of their sect. It, no doubt, appears clear, that, until the time of *Ráma Anuja Achárya* many powerful princes in the south of *India* were their followers. They say, that formerly they were very numerous in *Arabia*; but that about 2500 years ago a terrible persecution took place at *Mecca*, by order of a king named *Parsua Battáraka*, which forced great numbers to come to this country. Their ideas of history and chronology, however, as usual with *Bráhmans*, are so very confused, that they suppose *Parsua Battáraka* to have been the founder of the Mussulman faith. None of them have the smallest trace of the *Arabian* features, but are in every respect complete *Hindus*.

Feb 7.
Appearance
of the coun-
try.

7th February.—I went three cosses to *Carculla*. The first part of the road led through a tolerably level country; but, as usual, nothing more

was cultivated than low places, which wind through among the swelling lands, and are very narrow. The higher part, which is bare, seems to be capable of cultivation for cotton or dry grains. Nearer *Carculla* the hills are steep and rocky, and some of them are overgrown with trees. The road is wide, and has a fine row of trees on each side. In this part of the country are many traces of inclosures; and it is said, that formerly there were here several villages, which have been deserted ever since *Hyder* raised the taxes.

Carculla is an open town, containing about 200 houses, which mostly belong to shopkeepers. Near it are the ruins of the palace of the *Byrasu Wodears*, the most powerful of the *Jain Rájás* of *Tulava*. The *Jain*, who are the chief inhabitants of the place, do not pretend that their prince had any authority over the *Rájás* of the south; the whole tradition, therefore, at *Hosso-betta* seems to be erroneous. That place, however, may have belonged to the *Byrasu Wodears*; as the territories of the *Rájás* of *Tulava* were probably as much intermixed as those of the chiefs of *Malayála*. The revenues of this family, it is said, amounted to 17,000 *Pagodas*, or 6850*l.* 4*s.* 7½*d.*

Byrasu Wodears, and the *Jain Rájás*.

The *Jain* altogether deny the creation of *Tulava* by *Parasu Ráma*, or any gift of it made by that personage to the *Bráhmans*. From a book called *Amonoro Charitra*, which gives an account of *Jenadutta Ráya*, the ancestor of the *Byrasu Wodears*, they say that he was born at *Uttara Madura* (the *Matra* of Major Rennell), near the *Jamuna* river. He was of the family of the sun; and, having incurred the displeasure of the *Rájá* his father, in order to avoid being put to death, was obliged to fly. Having come to a village near *Nagara*, he founded a city named *Hombucha*, and soon after conquered a place called *Culisha*. He afterwards descended to *Sisila*, near *Subhramani*, and finally established himself at *Carculla*. His son was the first *Byrasu Wodear*, and all his descendants assumed that title. The book gives no account of the time when these events happened, nor of the princes who were previously in the country. In

Doctrines of the *Jain*, and their history.

CHAPTER

XV.

Feb. 7.

one of the temples here there is an inscription on stone, in the language and old character of *Karnáta*, of which a copy in the modern character has been delivered to the government of Bengal (MSS. Inscriptions No. 1.). From this it would appear, that *the protected by Padmawati* (a title by which, it is well known, *Jenadutta* is meant) reigned at *Carculla* in the year of *Saliváhanam* 1256 (*A. D.* 133 $\frac{1}{4}$). From this it would seem probable, that in the beginning of the fourteenth century a *Rájá* of the *Jain* religion governed *Matra*, now one of the chief seats of the followers of the *Védas*. The latest inscription here belonging to this family is on a colossal image. A copy (No. 2.), in the old character, has been also delivered to the Bengal government. It is dated in the year of *Saliváhanam* 1353 (*A. D.* 1431). The family were overthrown by *Sivouppa Nayaka* of *Ikeri*, and have since become extinct. The tradition is, that before the arrival of *Jenadutta* there were many *Rájás* of the *Kshatri* cast, and who, of course, according to the *Jain*, were of their religion. These, they say, were all tributaries, or *Polygars*, under the kings of *Vijaya-nagara*. These *Jain* say, that the *Tulava Bráhmans* who follow the *Védas* were first introduced by *Myuru Varmma*, who was a *Jain* prince that lived about a thousand years ago at *Barcuru*, and governed all *Tulava* without any superior; but of this prince the *Jain* have no written account.

Among the *Jain* there are two kinds of temples; one covered with a roof, and called *Busty*; the other an open area, surrounded by a wall, and called *Betta*, which signifies a hill. The temples of *Siva* and *Vishnu*, the great gods of the followers of the *Védas*, are here called *Gudies*. In the *Busties* are worshipped the images of 24 persons, who have obtained *Siddharu*, or become gods. These images are all naked, and exactly of the same form; but they are called by different names, according to the *Siddharu* which they are designed to represent. These idols are in the form of a man sitting. In the temples called *Betta* the only image of a *Siddha* is that of a person called *Gomuta Ráya*, who while on earth was a powerful king.

Fig 65.



Fig 66.



Image at Carulla in Amara.

The images of *Gomuta Ráya* are naked, and always of a colossal size. That here, of which two views are given (Plate XXIII. Fig. 65, 66.), is made of one piece of granite, the extreme dimensions of which, above ground, are 38 feet in height, 10½ feet in breadth, and 10 feet in thickness. How much is below ground I cannot say; but it is probably sunk at least three feet, as it has no lateral support. According to an inscription on the stone itself, it was made by *Vira Pandia*, son of *Bhairava-Indra*, 369 years ago. A copy of this inscription has been delivered to the government of Bengal.

The *Jain* deny the creation of man, as well as of the world. They allow, that *Brahmá* was the son of a king, and that he is a *Dévata*, and the favourite servant of *Gomuta Ráya*; but they altogether deny his creative power. *Brahmá* and the other *Dévatas* are worshipped, as I have said, by the *Jain*, who have not become *Sannyásis*; but all the images of these supposed beings that are to be found in the great temples of the *Jain* (*Busties*, or *Bettas*), are represented in a posture of adoration, as worshipping the *Siddha* to whom the temple is dedicated. These images, however, of the *Dévatas* are not objects of worship, but merely ornamental; and the deity has not been induced to reside in the stone by the powerful invocations of a *Bráhman*. When a *Jain* wishes to adore one of these inferior spirits, he goes to the temple that is dedicated to its peculiar worship. *Jain* or *Ráma* is never represented by an idol in a temple of the kind called *Busty*, although he is acknowledged to be a *Siddha*; and although *Ganésa* and *Hanumanta* are acknowledged to be *Dévatas*, these favourites of the followers of *Vyása* have no images in the temples of the *Arhita*.

The *Jain* have no tradition concerning a great deluge that destroyed a large proportion of the inhabitants of the earth; but they believe, that occasionally most of the people of *Arya* are destroyed by a shower of fire. Some have always escaped to the other portions of the earth, and have returned to repeople their native country, after it has been renovated by showers of butter, milk,

CHAPTER

XV.

Feb. 7.

and of the juice of the sugar-cane. The accounts of the world, and of the various changes which the *Jain* suppose it to have undergone, are contained in a book called *Lóka Swarupa*. An account of *Gomuta Ráya* is given in a book called *Gomuta Ráya Charitra*. The *Camunda Ráya Purána* contains a history of the 24 *Siddháru* which are worshipped in the temples called *Busties*. These books may be read by any person; and the *Jain* of *Carculla* entered into an agreement with me to copy them for my use. I paid them the price, but I have not yet received the books.

Feb. 8.

8th *February*.—I remained at *Carculla* in order to investigate some matters relative to agriculture.

Divisions of
rice ground.

Here the distinctions of rice ground differ somewhat from those in the south. *Bylu* is that which receives from rivulets a supply of water sufficient to ensure two crops. *Majelu* has one crop ensured by the same means. Small reservoirs, in case of a scarcity of rain, secure one crop from *Betta* land. *Bana Betta* is that which depends on the rains alone; so that, if these give over early, the crop is entirely lost. *Potla* is land overflowed by rivers. The sprouted seed is here by far the most common cultivation in both crops, and in all soils, except in some called *Nunjinay Gudday*, in which worms abound. In this the seed is sown broad-cast without preparation. Scarcely any rice is here transplanted, and sprouted seed is sown even on *Potla* land. The quantity of seed required for the same extent of ground, of whatever kind, is nearly the same; only *Bylu* land requires a little more, as part of the seed is choaked by sinking too deep in the mud. This is directly contrary to the assertion of the people at *Mangalore*; but the farmers here say, that the information given at that place was correct; and that near the sea the *Bylu* land requires the least seed, while in inland places it requires more than the *Majelu* or *Betta*.

If the rains continue late, a crop of pulse or *Sesamum* may be procured from both kinds of *Betta* land; but, if the dry weather commences early, they can only be obtained from *Majelu*, the others

being too dry. On the *Majelu* land here a very small quantity of sugar-cane is raised; but the whole of this is of very small extent. At the head of a *Bylu* field here, there is a large reservoir; but very little use is made of its water, at least for the purpose of agriculture. The people say, that they do not make reservoirs, because the rains are so heavy that they would break the mounds, and that the soil soaks up the water so fast, that, very soon after the rainy season is over, they would become dry. The farmers of *Carculla* seem to be an obstinate and ignorant set of men.

CHAPTER
XV.
Feb. 8.

The *Betel-leaf* is raised on the *Areca*, and this is planted in separate gardens. It does not injure the produce of the tree. These gardens are made both on the low grounds, and on hills where there is a command of water. They are allowed much manure; but, if on hilly ground, require no red earth. They are always watered, as at *Mangalore*; their cultivation must be therefore much more expensive than in *Malabar*, where they are only watered when young. All the gardens belong to the landlords, who occasionally mortgage them, but very rarely let them out for rent. The revenue, although nominally raised by so much a tree, has nothing to do with the actual number. It is levied by an old valuation; in making of which three trees were called one; and, if double the original number has been planted, no additional tax is paid. A thousand nominal trees on good land were rated at so much, and those on worse soils are rated lower in proportion.

Betel gardens.

In the *Hitelu*, or back-yard of the house, are cultivated turmeric, ginger, *Capsicum*, greens, roots, and other things called *Tarkári*. The quantity of turmeric and ginger raised in the neighbourhood is considerable. The soil proper for these plants is *Betta* land which is free from stones. Between the 24th of May and the 22d of June the ground is ploughed four times, and smoothed with a hoe. The whole is then divided by trenches, one cubit wide, half a cubit deep, and one cubit distant; and the earth which is taken from the trenches is thrown on the ridges. Then bits of the roots,

Turmeric
and ginger.

CHAPTER
XV.

Feb. 8.

each containing an eye, are planted in the ridges at half a cubit's distance from each other. These are then covered with *Casara Sopa*, or the small branches and leaves of the *Strychnos Nux vomica*, which is the most common tree on the hills of *Tulava*. At the end of a month, the leaves having rotted, the small sticks are removed. Dung is then put over the plants, and a little more earth is thrown up from the trenches. In the month preceding the winter solstice, the roots are fit for taking up. The large roots, containing eyes, are kept for seed; and, being tied up in a straw bag, are hung upon a tree until the next season for planting. The smaller roots are fit for sale. The turmeric and ginger are cultivated exactly in the same manner. The roots of the turmeric intended for sale are boiled for twelve hours, and afterwards dried fifteen days in the sun.

Betel-nut
reared in
large quantities
by
Bráhmans.

About 250 years ago a *Márattah Bráhman* came here, and observed that many hills were quite waste, which might be cultivated for *Betel-nut* by making reservoirs at the head of a valley; so that the water might be preserved, and distributed upon the sides of the hills. He applied to *Byrasu Wodear*, then sovereign of the country, for some of these hills; and having obtained a grant of them, he began his plantations with great success. By degrees this man's descendants increased to fifty families; and these were joined by many of the same sect and country, who all betook themselves to this kind of cultivation; so that between *Subhramani* and *Gaukarna* they amounted to seven hundred families. In their plantations *Betel-nut* was the great article; but they also contained many coconut palms, and some black pepper, and *Mango* and *Jack* trees. Each of the last produces from two to three hundred fruit; and these are so little in demand, that they are given to the cattle. They are not palatable to the ox; but at the season in which they ripen, any thing will be devoured, as the cattle are then starving. The prohibition against exporting *Betel-nut* by sea, which the late *Sultan* issued, reduced the price so much, that many of the plantations were

allowed to go to ruin; and the number of *Bráhmans* was reduced to four hundred families. The markets being now open, and a brisk trade carried on between the coast and *Madras*, and *Goa*, which are the principal markets for the nut, the *Bráhmans* are with great spirit returning to this object of industry. The influence of *Mousa* and his *Moplays* does not extend this length. The principal merchant is *Murtur Sangaiá*, a *Banijigar*, who lives at *Hara-punya-hully*, but has factories in every part of the peninsula.

CHAPTER
XV.

Feb. 8.

The most judicious old men that I could find here gave me the following account of the weather. Between the 13th of March and the 13th of May they have slight showers, lasting three or four hours a day. These come three or four days successively, with equal intervals of dry weather, and accompany easterly winds. In the first month the winds night and day are easterly; in the latter part of this time the winds are from the southward, and in the west there is much thunder. Between the 14th of May and the 16th of August there come from the west strong winds, and heavy rains. The land winds are not at all perceptible. Between the 17th of August and the 15th of October there are gentle showers from the eastward. Except when it rains, the winds are westerly. From the 16th of October to the 13th of November there are slight showers from the eastward. The rain is sometimes, however, so heavy as to injure the crops. Except when it rains, the winds are variable. In the four following months there is no rain, and the air is reckoned cold by the natives. At present, the days are hot and the nights cool. The winds in the day come from the sea, and in the night from the land.

Weather in
Tulava.

9th *February*.—I went three cosses to *Beiluru*, a place where there were a few houses of cultivators, but no shops nor market. There is a small temple of *Siva* there, with an annual allowance to the *Pújári* of six *Pagodas*. The country is rather woody, and little rice ground can be seen from the road. The granite rocks make a conspicuous figure on the high lands.

Feb. 9.
Appearance
of the coun-
try.

CHAPTER

XV.

Feb. 9.
Obstina-
cy of
the guides.

Although the guides were natives of the place, and the road was well marked, yet they contrived to make a part of my baggage wander about from four in the morning, until two in the afternoon. Occasionally I meet with such accidents; from what other principle but obstinacy in the guides, I cannot say. This place is in the district of *Barcaru*, which formerly gave a title to one of the *Jain Rájás of Tulava*.

Feb. 10.
Hills capable
of cultiva-
tion.

10th *February*.—I went three cosses to *Haryadika*. The country is similar to that through which I came yesterday. The farmers here say, that all the hills, wherever the soil is free from rock, might be converted into *Betta-land*. The quantity of such grounds, they say, is very considerable; at least three times as much as is cultivated; but, they add, the expense is great, and the returns are small. About a fourth part of what was formerly cultivated is now waste, for want of people and stock. Until that be fully occupied, no experiments on new land would be proper. The people say, that they would be willing to bring this new land into cultivation on the following conditions. The whole expense attending the various operations being collected into a sum, they should pay no revenue to government until that was reimbursed by the usual amount of the land-tax, which is from one to three *Sultany Fanams* for a *Moray* sowing, or from rather more than $6\frac{1}{2}d.$ to almost $1s. 11d.$ an acre.

Tenures, pro-
duce, and
rent, of rice-
land.

The proprietors here say, that they let their rice lands to tenants (*Gaynicaras*), and are obliged to advance stock to a new man. In the course of four years the value of the stock is repaid by instalments. The rent is paid in rice, so much for each *Moray* sowing. The best *Bylu-land* pays 4 *Morays* of rice for both crops; the next in quality pays 3 *Morays*; and the worst 2. The best *Majelu* pays $2\frac{1}{2}$ *Morays*; the second quality $1\frac{1}{2}$; and the third 1 *Moray*. The best *Betta* land pays 2 *Morays*; the second $1\frac{1}{2}$; the third 1; and the fourth $\frac{1}{2}$ a *Moray*. The *Moray* of rice, if of the coarsest quality, is at present worth $2s. 8\frac{1}{4}d.$; and each

Moray of rent, for a *Moray's* sowing, is at the rate of about 2s. 4½d. CHAPTER
 an acre. The tenant, according to these people's account, has about 20
 one half of the produce; which therefore, in the worst *Betta* land, FEB. 10
 must be three seeds, or $3\frac{6}{10000}$ bushels an acre. These people say,
 that when the rice is cheap the whole rent is not equal to the land-
 tax. At present, they acknowledge that they have a little profit.
 Taking the statement which they give as fair, their present profit
 will be evident, even allowing their whole rice to be of the coarsest
 kind. The worst *Betta* land pays 6½d. tax an acre, and the rent is
 1s. 2¼d.; so that the tax does not amount to half the rent; and I
 am inclined to think, that the average price of all the kinds of rice
 is never lower than the present value of the coarsest.

At *Haryadiká* there is only one shop; and on the approach of my *Haryadiká*.
 people the owner ran away. There is a large temple of one of the
Saktis; this is attended by one of the *Tulava Bráhmans*-as *Pújári*,
 on which account no bloody sacrifices are performed. There was
 formerly a *Jain* temple here of the kind called *Busty*, but it has
 gone to ruin, and the number of the *Jain* is daily diminishing. The
 image in the temple was of copper. With many other similar idols
 from different parts of the country, it was carried to *Jamál-ábád*.
 By orders from the late *Sultan*, some of them were converted into
 money, and others cast into guns.

11th *February*.—In the morning I went three cosses to *Udipu*. Feb. 11.
 The country, to the vicinity of this place, is similar to that which Appearance
 I passed through on the two preceding days. The *strata* of granite, of the coun-
 try.
 however, are mostly covered by the *Laterite*. The roads are exe-
 crable; but, like many of those in *Canara*, are shaded by fine rows
 of trees, especially of the *Vateria indica*; which, being now in full
 blossom, makes the most beautiful avenues that I have ever seen.

On getting within sight of the sea near *Udipu*, the country be-
 comes more level; and round the town it is finely cultivated, and
 the rice fields are beautifully intermixed with palm gardens. Such

CHAPTER a delightful situation has been chosen as the chief seat of the *Tulava*
 XV. *Bráhmans* of the *Madual* sect.

Feb. 11.
Madual
Bráhmans of
Tulava.
Panch Drá-
vida, or five
Drávidas.

Having assembled the men who, among the followers of *Madua Achárya* in *Tulava*, were reckoned the most eminent for their knowledge, they gave me the following information. The *Tulava Bráhmans* belong to the *Panch Drávida* division of the sacred tribe, and are a mixture composed of emigrants from each of the nations or tongues that compose this division. These are, *Andray*, or the nations speaking the *Telinga*, or *Andray* language, which occupy the north-eastern parts of the peninsula; *Karnátaca*, those who speak the language which we call *Canarese*, and who inhabit the country south from the *Krishna* river, and above the *Ghat* mountains; *Maháráshtra*, who speak the *Maráttah* language, and occupy the north-western parts of the peninsula; *Gurjara*, or *Carjura*, or the *Bráhmans* of *Guzerat*, who also have a peculiar dialect, very different from the language of the *Maráttahs*; and *Drávida*, or those who speak the *Tamul* language, and occupy the southern parts of the peninsula below the *Ghats*. *Drávida* proper, or the *Désam* so called, is confined to the country between *Madras* and the mountains; but the name is extended, first to all the country occupied by people who speak the *Tamul* language, and then to the whole of the *Bráhmans* of this division. Although the whole of the *Tulava Bráhmans* form a kind of separate nation, yet each subdivision confines its marriages to its own original nation; and, contrary to the custom of the *Namburis*, a *Karnátaca Tulava Bráhman* has no objection to marry the daughter of a *Bráhman* of *Karnáta* who never has left his own country.

Origin of the
Tulava Bráh-
mans.

They allege, that originally they were assembled here from all their native countries by *Parasu Ráma*, who created *Tulava* for their use, in the same manner as he created *Malayála* for the *Namburis*. The language of *Tulava* has a strong resemblance to that of *Malayála*, and the written characters are the same; but in the language

of *Tulava* there is a very great admixture of words from all the countries containing the five southern nations of India.

CHAPTER
XV.

Originally, the *Tulava Bráhmans* were followers of *Batta Achárya*, who flourished at *Ahichaytra*, on the banks of the *Godávery*. An account of his life, which they of course consider as prophetic, is to be found in the *Skandha Purána*, one of the eighteen books written by *Vyása*. *Batta Achárya* had great success against 18 of the 21 heretical sects, some of which admitted, and others denied, the authority of the *Védas*.

Feb. 11.
Batta
Achárya.

Afterwards *Sankara Achárya* disputed with the followers of *Batta*, and, having convicted them of numerous errors, gained many proselytes; and many of the *Tulava Bráhmans* continue to follow his doctrines, and receive the *Sringa-giri Swamalu* as their *Guru*, and as the successor of *Sankara Achárya*. In this *Yugam*, or age, there have been three appearances of *Sankara Achárya*. First, he was born at *Svuli*, in *Tulava*, about 1500 years ago, and established the *Matam* or college at *Sringa-giri*. His next appearance was some hundreds of years afterwards; when he was born in *Malayála*, and lived at *Sri Rangam*, near *Tritchenopoly*. Lastly, he was born about 600 years ago at *Paducachaytra*, in *Tulava*. In the *Skandha Purána*, composed, as my informants imagine, many myriads of millions of years ago, an account of all his transactions in these three incarnations is to be found, and also an account of the great success which he had against the heretical sects.

Sankara
Achárya.

Madua Achárya was last born at *Paducachaytra*, in the year of this *Kali-yugam* 4300, or 601 years ago. In the time of the five sons of *Pandú*, he had appeared as one of these brothers, named *Bhíma*; in the time of *Ráma* he had been *Hanumanta*; and in the *Kali-yugam* preceding this (for the *Bráhmans* suppose a constant succession of the four *Yugams*) he had appeared as the *Madua Achárya* of that degenerate age. When he appeared last, he not only confuted the heretical sects, but obtained a great victory in dispute over *Sankara Achárya*, who had forced all the *Madual Bráhmans* outwardly to adopt

Madua.

A JOURNEY FROM MADRAS THROUGH

CHAPTER

XV.

Feb. 11.

his opinions; and he thus restored his sect to its proper splendour. The *Hindus* will seldom allow their own sect to have had any origin; but insist rather, that it has existed from all eternity, or at the very least from the first origin of things. The *Maduals* say, that all the different sects were created in the beginning by *Náráyana*, and have continued ever since, sometimes one prevailing and sometimes another; and the prevailing sect has always forced the others, at least in appearance, to comply with their doctrine.

Doctrine of
the *Madual*.

The *Madual* allege, that there is one supreme God, *Náráyana* or *Vishnu*. His son is *Brahmá*, who is the father of *Siva*. Both of these ought to be worshipped, but *Brahmá* only mentally; as temples and regular forms of prayer to that deity are not lawful. They look with abhorrence upon the doctrine of the spirits of good men being absorbed into the deity, in which they differ from both *Smartal* and *Sri Vaishnavam*. *Moesha* they consider as the highest heaven; and men who, by their piety, obtain a place there, are ever afterwards exempted from change; but still they are greatly inferior to *Náráyana*, or the other great gods; and, according to their merit, enjoy different ranks. The *Madual* pray to the *Dévatás* who reside in *Svargham*, which they say is the same with *Mahá Méru*; and when they are sick they pray to the destructive spirits, such as *Marimá*, *Putalimá*, and *Kalimá*. These are not considered to be different names for the wife of *Siva*, as the *Smartal* allege, but beings that live in the stars, clouds, and lower regions of the heavens. The *Madual Bráhmans* of *Tulava* act as *Pújáris* in the temples of these spirits, and offer sacrifices of paste made in the form of animals, but will not consent to the shedding of blood. In this country there are eight *Sannyásis*, each of whom has a *Matam* at *Udipu*, and each has a disciple who from his infancy is brought up to celibacy and other mortifications, and is destined to be his successor. These eight *Sannyásis* are the *Gurus* of the whole sect in *Tulava*; and each maintains a number of disciples, who are permitted to marry, but who are men of great Indian learning, and who read, and perform

all manner of services for their master. These *Sannyásis* are not conceived to be any portion of the deity; nor is it even believed; that in general they obtain after death a seat in *Moësha*. To attain this, a *Bráhma*n must completely adhere to every rule of his order, which is attended with so much difficulty, that human nature is seldom adequate to the task. No other cast has any kind of chance to procure a place so near the gods; and my informants seem to doubt, whether it be even possible for any person of low rank ever to be born a *Bráhma*n. Temporal blessings they consider as those which the three lower casts ought chiefly to expect; and, by means of charity given to their superiors, they may have an abundance of these low pleasures.

The eight *Gurus*, each in his turn for two years, act as priests (*Pujaris*) in the temple of *Krishna* at *Udipu*. During this time the officiating *Sannyási* must not only defray the expenses of worship, but must feed all his disciples, and every *Bráhma*n that comes to the place. To do this handsomely, will require above 20,000 *Pagodas* (8054*l.* 14*s.* 8¼*d.*); and the very least, for which it can be done, is 13,000 *Pagodas* (5238*l.* 4*s.* 8½*d.*). In order to raise such great sums, each *Sannyási*, with his disciples, during the fourteen years that he is out of office, wanders about the country, and, wherever he goes, levies contributions under the name of *Bhiksha*, or begging. Out of these alms he not only supports a considerable equipage, and feeds all his disciples, but can save a sum sufficient to defray the expense which he must incur during the two years that he performs the office of *Pújári*. Except in *Tulava*, these *Sannyásis* have no authority as *Gurus*; for above the *Ghats* there are three *Matams*, whose *Sannyásis* possess the sole authority of bestowing *Chakrántikam* and *Upadésa*, and of punishing transgressions against the rule of cast. Each *Sannyási* of *Tulava* has certain families, who are hereditarily annexed to his *Matam*, as to that of their *Guru*. As, however, the officiating *Pújári* never goes out of the

CHAPTER

XV.

Feb. 11.

temple; and as the others are generally absent, begging, the eight have mutually appointed two persons to act as judges. These have the power of excommunication, which implies the whole wealth of the sect being at their mercy. They also levy fines, and cleanse sinners by prayers (*Mantrams*), cow's urine, and other things esteemed pure. The *Gurus* reserve to themselves the exclusive right of bestowing *Chakrántikam* and *Upadésa*. They never, at any ceremony, read *Mantrams*, that office being reserved for the married *Bráhmans*; and each man by hereditary right belongs to some *Bráhman*, who is his *Puróhita*. The *Sannyásis* do not require a *Puróhita*; for they are considered as sufficiently holy to be exempted from all the ceremonies and customs usually observed by *Bráhmans*. They do not wear the thread; all meats become to them indifferent; and they do not celebrate the ceremonies in honour of their deceased parents. A *Puróhita* may sell or mortgage the families that belong to him, and may give them to a *Bráhman* of any sect; for the prayers (*Mantrams*) and portions of scripture (*Sastrams*) read by any person of the sacred order, whatever his theological opinions may be, are considered as equally efficacious. This does not proceed from any gentleness or facility of temper among the *Bráhmans*, who abound in the *Odiúm theologicum*. It is, however, between the *Madual* and *Sri Vaishnavam*, although both are worshippers of *Vishnu*, that the most violent antipathy prevails. The *Smartah*, although followers of *Siva*, agree much better with the *Madual*; and, in *Tulava* and *Malayála* especially, these two live on tolerable terms. In *Tulava*, indeed, it is not unusual for one temple to be common to both gods; and in most places there the temples of *Vishnu* and of *Siva* are built near each other, and the same *Rath*, or chariot, serves for the *Játram*, or procession, of both idols.

To the east of the *Ghats*, the *Madual Bráhmans* scorn to serve as *Pújáris*, even in the temples of *Vishnu*, and are the proudest of the whole sacred order. This scorn, however, is perhaps affected; as

when *Madua Acharya* appeared, the *Sri Vaishnavam* were in possession of the temples, and have always been favourites with the persons in authority.

CHAPTER
XV.

Feb. 11.

The *Brahmans* of *Tulava* are allowed a plurality of wives, which must be of the same nation with themselves, but of a different *Gótram*, or family, and which must be married before the signs of puberty appear. Their widows cannot marry, but may become *Moylar*, as already described. It is looked upon as disreputable for a *Bráhma*n to keep a woman of this kind, and he would lose cast by having a connection with a dancing girl, or with a *Moylar*, that did not belong to a temple; but all such women as are consecrated to the gods cohabit with some *Bráhma*n or other. The *Bráhmans* of *Tulava* burn the dead, and their widows ought to be burned along with them; but this practice has gone entirely into disuse. They can neither eat animal food, nor drink spirituous liquors. A man's own children, even in landed property, are his heirs.

Customs

I next questioned these *Bráhmans* concerning the history of the country; and they produced a book called *Gráma Paditti*, which they say is historical. It is written in *Sanskrit*, and is presumed to have been composed by *Vishnu*, who assumed a human form, under the name of *Védi Vyása*, and promulgated the *Védas*, the eighteen *Puránas*, the *Gráma Paditti*, and other sacred writings. From this work the *Bráhmans* say, that *Tulava* was created, and given entirely to them, 1 *Arbuda*, 95 *Crowds*, 58 *Lacs*, and 80 thousand of years, before the extinction of the *Pánda* family. The last of these ended his reign in the year of the *Kali-yugam* 1036,

History of
Tulava.

or - - - - - 3,865 years ago,

Add 80 thousand	-	-	80,000
58 <i>Lacs</i>	-	-	5,800,000
95 <i>Crowds</i>	-		950,000,000
1 <i>Arbuta</i>	-		1,000,000,000

1,955,883,865 years since the creation of

CHAPTER XV.
 Feb. 11. *Tulava*, according to the *Gráma Paditti*. The candid reader will not expect, that in a work comprehending the accounts of such a long duration of time a few thousand years, earlier or later, in the chronology of these degenerate times can be considered as of any consequence. This having been premised, and the accounts of the *Hindu* gods and *heroes* having been left in becoming obscurity, we find from the *Gráma Paditti*, that 1115 years after the family of the *Pándus* became extinct, *Ananda Ráya* governed *Tulava*. He and his eight brothers (or rather kinsmen in the male line) reigned 200 years, or until the year of the *Kali-yugam* 2351. *Vakia Rájá* and his ten sons (descendants) reigned 112 years, till *Kali-yugam* 2463. *Maursushy* and his ten sons governed 137 years, till *Kali-yugam* 2600. *Cadumba Ráya* 45 years, till *Kali-yugam* 2645. *Myuru Varmá* 10 years, till *Kali-yugam* 2655. *Hubushica*, chief of the savages called *Coragoru*, or *Corar*, governed 12 years, till *Kali-yugam* 2657. *Lócáditya Ráya*, son of *Myuru Varmá*, expelled the *Coragoru*, and governed *Tulava*, *Malayála*, and *Haiga* 21 years, till *Kali-yugam* 2678. After his death, eighty-one of his cousins, among whom the chief was *Cadumba Ráya* of *Wudia-nagara*, governed 24 years, till *Kali-yugam* 2702. *Balhica Ráya*, and twenty-nine other petty princes, governed 46 years, till the *Kali-yugam* 2748. *Abhiri*, and ten *Rájás* governed 99 years, till *Kali-yugam* 2847. The descendants of *Mona Rájá* then reigned 200 years, till *Kali-yugam* 3047, or till 53 years before the birth of Christ. At this time *Mahummud Surtala*, a *Mlécha*, who was a spy, visited the whole country as far as *Rámésvara*. It must be observed, that, according to these *Bráhmans*, *Mlécha* properly means an *Arab*, *Turc* a *Tartar*, and *Yavana* an European; but all the three terms are frequently applied to the nations living toward the north and west of *Hindustan*, without distinction of country or religion. Nine *Belalla Ráyas* governed 6 years, till *Kali-yugam* 3053, or 47 years before the birth of Christ. The *Turc* then returned, took *Anagundi*, and governed 540 years, till the *Kali-yugam* 3593, or *A. D.* 493. The followers of *Vyása*

here, it must be observed, cut short the government of the *Belalla* family, who are more detestable than *Mlechas*, as having been followers of the *Arhita* or *Jain Bráhmans*. *Campi Ráya* of *Penu-conda* drove out the *Mléchas*, and governed 13 years over the whole country south of the *Krishna*, till the year *Kali-yugam* 3606, or *A. D.* 506. This prince sent an officer named *Sankara Déva Ráya* to visit *Tulava*. In his train was a messenger (*Peon*) named *Hucabuca*, a *Curuba* by cast. This fellow, having received assistance from the *Yavanas*, took *Anagundi*, and having built a city near it, which he called *Vijaya-nagara*, or the city of victory, he assumed the title of *Hari-hara Raya*. This account of the origin of the family of *Vijaya-nagara* may be attributed to the following circumstance. The *Bráhmans* of *Tulava* had hitherto been exempted from taxes; but *Hari-hara*, on the conquest of the country, imposed an annual tax upon them, to the amount of 12,000 *Morays* of rice. *Deva Swami*, a tributary prince, was ordered to collect this tax; but, his conscience having revolted at the thoughts of exacting tribute from the *Bráhmans*, he was dismissed, and their tax was increased to 2578 *Pagodas* in money. The history of the *Gráma Paditti* ends with this grievous event; but the *Bráhmans* say, that thirteen princes of the family of *Hari-hara* governed for about 150 years, or from *A. D.* 493 to 643. Unfortunately for the exactness of this chronology, many inscriptions on stone, made in the reigns of these princes, are scattered throughout their dominions. Copies of five of these have been delivered to the Bengal government. The date of the first is in the era of *Salivahanam* 1297, or *A. D.* 1375, and of the latest *E. S.* 1400, or *A. D.* 1478. With this correction of about eight centuries and a half, *Muhammad Surutala* may have been a Mussulman, and probably some of the followers of *Muhammad Ghizni*. The *Yavana* dynasty of *Anagundi* is, however, a matter of great curiosity, and not yet well understood.

These *Brahmans* say, that the celebrated *Krishna Ráyalu*, of *Vijaya-nagara*, was not of the family of *Hari-harā*, but governed the

CHAPTER
XV.

Feb. 11.

*Krishna
Ráyalu.*

CHAPTER

XV.

Feb. 11.

same dominions after the overthrow of the former dynasty. He was descended from the nurse of one of the five princes called *Pándus*, who lived at the commencement of the present *Kali-yugam*. *Dharma Rája*, the last of these five brothers, died in the year 36 of that era, or 4865 years ago.

Jain Rájás,
or *Polygars.*

The country of *Tulava* was first subject to the kings of *Anagundi*, and then to the princes of *Ikeri*; by whom, these *Bráhmans* suppose, the *Jain Polygars* were appointed; but they pretend an almost total ignorance of these chiefs, and a sovereign contempt for their sect.

Possessions
of the *Bráhmans.*

They allege, although there were *Jain Rájás* in many parts of *Tulava*, that there never was one at *Barcuru*; but that it, and all the *Grámas* in *Tulava*, were governed by *Bráhmans* immediately dependent on the sovereign, and over whom these infidel chiefs had no control. The thoughts of being subject to a *Jain* are indeed horrible to a follower of *Vyása*; nor will it ever be acknowledged, where there is a possibility of denial. When pushed to account for the introduction of so many *Jain* into a country made expressly for the *Bráhmans* who follow the true doctrine of *Vyása*, they say, that *Hubashica* drove all the *Bráhmans* out of the country; and that, when *Lókháditya* regained his paternal dominions, he only brought a few *Bráhmans* from *Ahichaytra*, where he resided during his exile, and gave them the 32 *Grámas*, which they enjoyed without molestation till *Hari-hara* imposed the illegal tax. I think it probable, that *Lókháditya*, in order to procure assistance to regain his throne, changed the religion which he inherited from his father *Myuru Varmá* who, according to the *Jain* of *Mudu Bidery*, was of their sect; and having become a follower of *Batta Achárya*, then teaching the doctrine of *Vyása* with great success on the banks of the *Gó-dávéry*, he brought with him the first colony of *Tulava Bráhmans*, and gave them a gift (*Enam*) of thirty-two villages. In imitation of the *Namburis*, they afterwards set up the story of *Parasu Ráma*; but it does not seem to have succeeded so well with them as with their southern neighbours.

Udipu is a town which contains about 200 houses, and stands about a coss from the sea near a small river called the *Pápa-násani*, which comes from a *Tank* at *Carculla*, passes about two miles to the south of the town, and falls into the sea at a fort named *Duriú Bahádar*. Near *Udipu* is a small fort, which formerly was the residence of *Chittupadi Baylala*, the chief *Bráhma*n of the town (*Gráma*). Each of the 32 *Grámas* belonging to the *Tulava Bráhmans* was governed and defended by an hereditary chief of their own sect, who was in every respect, but the name, a *Polygar*, or petty chief; some of them assumed the title of *Baylala*; others that of *Hegada*, which signifies mighty.

At *Udipu* are three *Gudies*, or temples, which are placed in a common square, and surrounded by 14 *Matams*, or convents, belonging to an equal number of *Sannyásis*, who are *Gurus* to different sects of *Bráhmans*. Eight of these *Matams* belong to the eight *Madual Sannyásis*, who in their turn officiate as priests in the temple of *Krishna*, which is one of the three that stand in the square. Two other *Matams* belong to *Sannyásis* of the same sect; each of the predecessors of whom, as well as the eight others, received an image from *Madua Achárya*; but they have few followers, and are not entitled to officiate at the temple. Three other *Matams* belong to the three *Sannyásis*, who are the *Gurus* of all the *Madual Bráhmans* to the eastward of the mountains. The fourteenth *Matam* belongs to the *Sringa-giri Swámi*. These *Matams* are large buildings; and, considered as houses belonging to *Hindus*, improved by neither Mussulman nor European arts, they are stately edifices. Some pains have even been taken to admit air, as they have many windows. Apertures indeed "for the purpose of intromitting air and light," although scarcely deserving the appellation of windows, are more common in the houses of *Tulava*, than I have any where else seen among the mere natives of *Hindustán*. The *Matams* are designed chiefly as storehouses, in which the *Sannyásis* may deposit the produce of their begging till they want it for consumption. Being

CHAPTER

XV.

Feb. 11.

Customs of
the *Corur*.

too expensive guests, they very seldom reside in one place more than a few days. The temples, as usual, are but poor buildings, and, like almost all those of *Malayala* and *Tulaca*, have pent roofs. Those here are roofed with copper, which must have cost much money; but, being very rudely wrought, it makes no show.

Having assembled some of the *Corar*, or *Corawar*, who under their chief *Hubashica* are said to have once been masters of *Tulaca*, I found, that they are now all slaves, and have lost every tradition of their former power. Their language differs considerably from that of any other tribe in the peninsula. When their masters choose to employ them, they get one meal of victuals, and the men have daily one *Hany* of rice, and the women three quarters of a *Hany*. This is a very good allowance; but, when the master has no use for their labour, they must support themselves as well as they can. This they endeavour to do by making *Coir*, or rope from coco-nut husks, various kinds of baskets from *Ratans* and climbing plants, and mud walls. They pick up the scraps and offals of other people's meals, and skin dead oxen, and dress the hides. They build their huts near towns or villages. Their dress is very simple, and consists in general of a girdle, in which they stick a bunch of grass before, and another behind. Some of the men have a fragment of cloth round their waist; but very few of the women ever procure this covering. They are not, however, without many ornaments of beads, and the like; and, even when possessed of some wealth, do not alter their rude dress. Some few of them are permitted to rent lands as *Gaynigaras*. In spite of this wretched life, they are a good looking people, and therefore probably are abundantly fed. They have no hereditary chiefs, and disputes among them are settled by assemblies of the people. If they can get them, they take several wives; and the women are marriageable, both before and after puberty, and during widowhood. They will not marry a woman of any other cast; and they are considered of so base an origin, that a man of any other cast, who cohabits with one of their women, is

inevitably excommunicated, and afterwards not even a *Corar* will admit his society. The marriages are indissoluble, and a woman who commits adultery is only flogged. Her paramour, if he be a *Corar*, is fined. The master pays the expense of the marriage feast. When a man dies, his wives, with all their children, return to the huts of their respective mothers and brothers, and belong to their masters. They will eat the offals of any other cast, and can eat beef, carrion, tigers, crows, and other impure things; they reject however dogs and snakes. They can lawfully drink intoxicating liquors. They burn the dead, and seem to know nothing of a state of future existence, nor do they believe in *Paisachi*, or evil spirits. Their deity is called *Buta*, and is represented by a stone, which is kept in a square surrounded by a wall. To this stone, in all cases of sickness, they sacrifice fowls, or make offerings of fruit or grain, and every man offers his own worship (*Pújá*); so that they have no officiating priest, and they acknowledge the authority of no *Guru*. They follow all the oxen and buffaloes of the village, as so much of the live stock, when these are driven in procession at a great festival which the farmers annually celebrate.

12th February.—I went three cosses to *Brahmá-wara*. The rice grounds extend from *Udipu* to the sea; their extent towards the north and south is not considerable. I soon came to gently rising hills, free of woods; but the road was finely sheltered by avenues of the beautiful *Vateria indica*, called here *Dupada Maram*, or the resin tree. I passed first through *Kalyána-pura*, which was formerly a large place; but during *Tippoo's* government it has been almost intirely ruined. I then crossed a very wide, but shallow river, named the *Suvarna*. Its source is from a lake or tank near *Carculla*; but it owes its magnitude entirely to the water of the sea. Near the *Suvarna* are many fine plantations of coco-nut palms, and also some rice grounds. *Barcuru* is near *Brahmá-wara*; but for a long time, even previous to the irruption of *Sivuppa Nayaka*, it has been ruined. The fortress was erected by *Hari-hara*, first king of

CHAPTER
XV.

Feb. 11.

Feb. 12.
Appearance
of the coun-
try.

CHAPTER
XV.

Feb. 12.

Vajaya-nagara. It still gives its name to the district (*Taluc*), the *Tahsildar* of which resides at *Brahmá-wara*. This is a small place containing only about 60 houses, but in its neighbourhood there is much rice ground.

Cultivation
and produce
of rice lands.

I have received much information relative to the produce of the rice grounds in this neighbourhood; partly from Mr. Ravenshaw, and partly from the people employed to measure and value the district. In the annexed Tables I give some of this information, with the measures reduced to the English standards. It must be observed, that the *Gunta*, or chain used by the surveyors, ought to have been 33 English feet in length; but, owing to the rudeness of the workmanship, it had stretched to 33 feet 10½ inches: by the standard, the acre would be equal to 40 *Guntas*; but, by the actual chain, it would be equal to only $37\frac{2}{100}$ *Guntas*. I calculate, however, by the standard measure. The *Mudi*, or *Moray* in use here, is that of the market of *Mangalore*; but is divided, when speaking of seed, into 60 *Hanies*; and, when speaking of produce, into 40 *Hanies*; but the produce is in general estimated in rice, after deducting the expense of beating and cleaning. It would appear from all circumstances, that the quantity of seed which is sown on the same extent of ground, even of the same kind, differs much. Whether this proceed from the natives having found by experience, that such or such a field gives most profits when sown with a certain quantity of seed; or whether it arises from a want of precision and economy that attends all rude states of agriculture, I cannot take upon myself to affirm; but the latter cause seems the most probable. The seed is here sown much thinner than in *Malabar*; which, although a kind of saving that is common in every part of India, seems to be very injudicious: the crops in general appear to me to be proportionably scanty. Of the gross produce of estates, one half is here, as in most parts of India, considered as a proper reward for the labour of the cultivator, and the use of his stock; and is perhaps sufficient, considering that his cattle pay nothing,

A Statement, showing the quantity of Seed required, and the Produce, both in respect to quantity and value, of two Rice Estates in *Serow* Village of *Tombretta Mangany*; the grain having been cut down, beaten, and measured, in presence of the Valutors. The materials furnished by Mr. Ravenshaw.

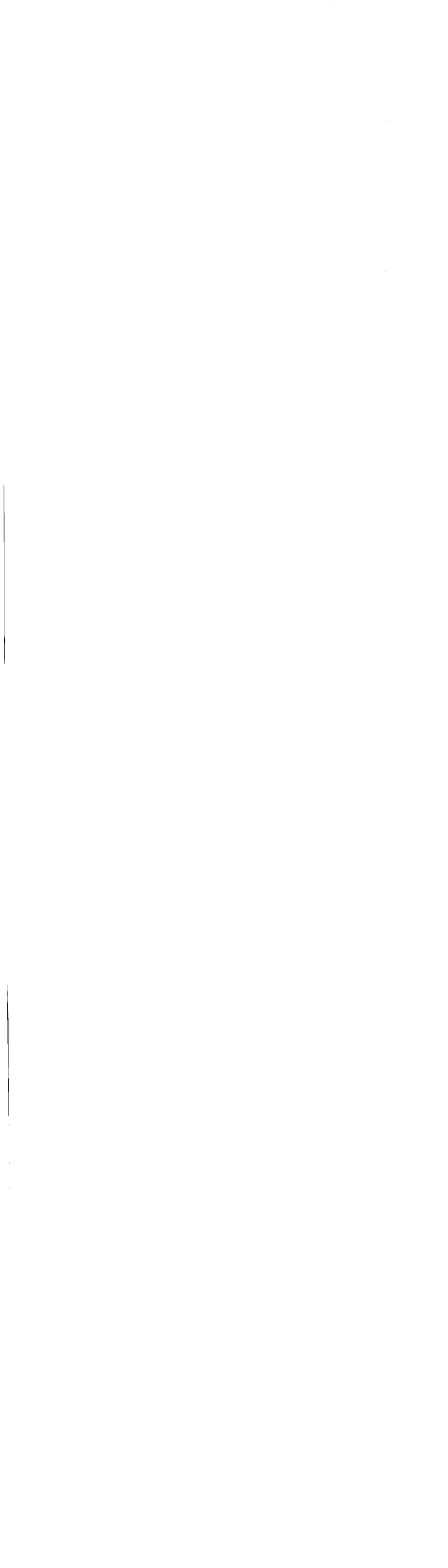
Estates.	Measurement.	Seed.			Gross Produce.			Average produce of one Acre.				
		Quantity according to the report of the Cultivators.	Reduced to the <i>Mud</i> of 40 <i>Hantis</i> .	Reduced to English measures.	Proportion.	Quantity.	Value at 12½ <i>Pagodas</i> for 40 <i>Mudis</i> .	Average increase of rough rice.	Quantity.	Value of the <i>Clean rice</i> , deducting expense of cleaning.	Value of the preceding Column.	
<i>Beem Pundary</i> Landlord.	<i>Gantur, Ansi</i>	<i>Mud. Han.</i>	<i>Bush. dec.</i>	<i>Mud. Han.</i>	<i>Bush. dec.</i>	<i>Mud. Han.</i>	<i>Pag. Kup. Fan.</i>	<i>F. s. d.</i>	<i>Folds.</i>	<i>Bush. dec.</i>	<i>Bush. dec.</i>	<i>F. s. d.</i>
1 sort <i>Bylu</i> land	182 14	4 20	5,914 5	109 0	141,945	46 0	14 1 2	5 15 11½	22½	31,06	13,102	1 13 0
2 ditto <i>Mageta</i> land	52 15½	2 10	2,957 25	26 4	32,399	11 25½	3 2 2½	1 7 7½	11½	25,665	11,446	1 8 10
3 ditto <i>Betti</i> or <i>Mackey</i> land	209 6	6 0	7,813 4	23 28	30,086	9 19	2 3 3½	1 3 10½	3½	5,896	2,357	0 5 11
Total	445 3½	12 30	16,685 15	158 32	206,921	67 4½	20 3 8½	10 7 5½	12½	18,51	7,854	1 0 3
<i>Ante Tolar</i> Landlord.	<i>Gantur, Ansi</i>	<i>Mud. Han.</i>	<i>Bush. dec.</i>	<i>Mud. Han.</i>	<i>Bush. dec.</i>	<i>Mud. Han.</i>	<i>Pag. Kup. Fan.</i>	<i>F. s. d.</i>	<i>Folds.</i>	<i>Bush. dec.</i>	<i>Bush. dec.</i>	<i>F. s. d.</i>
1 sort <i>Bylu</i> land	197 4	4 5	5,371 62 5	264 0	343,785	108 36	34 0 0½	13 14 3	64	69,713	22,843	2 17 6½
2 ditto <i>Mackey</i> land	400 10	7 35	10,255 1	128 32½	167,746	51 21	16 0 1½	6 9 9	16½	16,748	6,699	0 16 10½
Total	597 14	12 0	15,626 72 5	392 32½	511,531	160 17	50 0 2	20 4 0	32½	34,225	13,89	1 14 11½
General Total	1043 1½	24 30	32,311 87 5	551 24½	717,552	227 21½	71 0 1½	30 11 5½	22½	27,5	11,36	1 8 7½

A Statement, showing the Seed required for Rice-ground, and its Produce, in seven Estates of five different Villages in *Tombretta Mangany* of *Baruru Taluc*. The materials furnished by Mr. Ravenshaw.

Villages.	Landlords.	Measurement.	Seed rough rice.		Produce in Rice, deducting the expense of beating.		
			Total.	For One Acre.	Gross.	Average.	
<i>Hegguala</i>	<i>Muddoo Row</i>	<i>Gantur, Ansi</i>	<i>Acres, dec.</i>	<i>Mud. Han.</i>	<i>Mud. Han.</i>	<i>Bush. dec.</i>	<i>F. s. d.</i>
<i>Oloor</i>	<i>Sankara Narayana</i>	5242 12	131,072 27	27½ 178,	967 20	1259,911	7 5 10,011
<i>Hutcky</i>	<i>Munjee Shetty</i>	1062 4	26,556 4	34,427 6	199 30	360,123	7 22 9,795
<i>Hemmanu</i>	<i>Potegar</i>	1507 14	37,672 7	43,462	289	376,35	9 — 9,985
<i>Retardy</i>	<i>Annee Shetty</i>	2440 14	61,024 3	81,308	456 30	594,8	7 5 9,747
	<i>Shamberg</i>	479 13	11,995 5	24,172 8	109 —	141,945	5 35 11,833
	<i>Timmy Hebba</i>	272 13	6,820 4	7,569 1	56 20	73,576	9 23 10,787
	Total	30932 —	773,4	834,4	5909 —	7694,838	9 8 9,955

Measurement and Valuation of two Villages in Baroun Taluc, furnished by Messrs. *Mada Row*, the Appraiser employed by Government.

Village.	Landlord.	Byla lands.														Majda lands.														Bota, Kara-Bota, and Marku lands.														Total of River lands.													
		Situation.							Measurement.							Produce in clean Rice after deducting the expense of cleaning.							Seed rough rice.							Produce in clean Rice after deducting the expense of cleaning.							Seed rough rice.							Produce in clean Rice after deducting the expense of cleaning.							Seed rough rice.						
		Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.	Gross.	Per Acre.																
																																										Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
<i>Coligay</i>	<i>Ram Chandra Nayak</i>	513	13	12,846	7	0	0,709	63	126	20	12,825	1	4	91	411	2	10,27	4	5	0,526	69	20	8,805	10	17	61	228	14	5,71	4	17	1,01	15	10	3,472	0	6	311	14	28,78	15	22	0,703	211	10	9,67	15	10	3,472	0	6	311	14	28,78	15	22	0,703
	<i>Linga Baijale</i>	608	11	16,679	8	0	0,62	126	20	12,687	1	4	61	387	9	9,68	8	20	1,142	41	0	9,158	10	17	5	236	1	6,40	3	10	0,832	18	20	3,763	0	7	31	13	32,739	19	13	0,769	248	0	9,86	19	13	0,769									
	<i>Sitaram Ubaru</i>	338	15	8,474	4	25	0,701	76	20	11,709	0	18	14	282	2	5,80	2	10	0,505	44	10	9,427	0	13	23	93	0	8,45	4	5	0,635	24	10	3,737	0	7	21	18	39,912	18	15	0,706	225	0	9,792	10	18	1,11									
	<i>Umper Chetty</i>	773	15	19,319	11	5	0,749	186	20	12,552	1	4	34	244	6	6,09	3	5	0,839	44	0	9,492	0	13	23	93	0	8,45	4	5	0,635	24	10	3,737	0	7	21	18	39,912	18	15	0,706	225	0	9,792	10	18	1,11									
	<i>Krishna Edula</i>	86	1	2,151	1	20	0,999	21	20	13,012	1	5	2	34	6	0,85	0	20	0,757	6	0	9,092	0	17	7	62	9	1,56	1	0	0,832	5	0	4,162	0	8	0	1,83	6	4,575	3	0	0,854	32	20	9,25	0	17	1,01								
	<i>Durgaya Bagavata</i>	15	12	0,393	0	10	0,827	4	0	13,229	1	5	7	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-						
	Total	2397	3	59,98	32	20	0,811	577	20	12,548	1	4	34	1309	9	32,66	18	20	0,657	227	30	9,086	0	17	61	1099	10	25,2	14	22	0,753	71	10	3,684	0	7	14	716	8	117,91	65	22	0,724	876	20	9,68	0	18	81								
<i>Limana</i>	<i>Ranggaia</i>	1027	7	25,687	21	10	1,077	256	0	12,979	1	5	14	342	5	8,56	7	0	1,065	58	0	8,825	0	17	0	643	14	16,1	10	30	0,809	44	30	3,62	0	7	0	20	10	50,342	39	0	1,007	528	20	9,28	0	17	1,11								
	<i>Rana Sastri</i>	123	1	3,077	2	20	1,058	30	20	12,802	1	4	9	-	-	-	-	-	-	-	-	-	-	-	384	4	9,599	5	0	0,677	28	0	3,795	0	7	4	584	4	9,599	5	0	0,677	28	0	3,795	0	7	4	584	4	9,599	5	0	0,677			
	<i>Araudupa</i>	121	5	3,092	2	5	0,912	30	0	12,881	1	4	11	-	-	-	-	-	-	-	-	-	-	8	13	0,22	0	15	2,214	0	20	3,955	0	5	84	131	13	3,989	2	35	1,138	31	0	12,272	1	3	84										
	<i>Mada Row</i>	1271	13	31,79	25	95	1,06	316	20	12,962	1	5	0	342	5	8,56	7	0	1,065	58	0	8,825	0	17	0	21	13	0,55	0	15	2,214	2	0	4,776	0	9	21	143	2	5,578	2	20	0,910	52	0	11,647	1	2	61								
	Total	3669	-	91,728	58	15	0,829	894	0	12,692	1	4	61	1621	14	41,22	25	20	0,804	285	30	9,009	0	17	5	2068	6	51,7	31	21	0,782	146	20	3,795	0	7	14	7389	6	184,74	114	37	0,81	1326	10	9,48	0	18	1								
	General total	3669	-	91,728	58	15	0,829	894	0	12,692	1	4	61	1621	14	41,22	25	20	0,804	285	30	9,009	0	17	5	2068	6	51,7	31	21	0,782	146	20	3,795	0	7	14	7389	6	184,74	114	37	0,81	1326	10	9,48	0	18	1								



that his other stock is of little or no value, and that the quantity of seed is very small. Owing to the present great want of people and stock, the cultivators, however, do not in general pay so much; and, according to the valuation of five villages in this neighbourhood, I find, that out of 2048 *Pagodas*, the gross value of their produce, the cultivators retain 1295 *Pagodas*. The share of the government amounts in general to one quarter of the gross produce; and in these villages is 671 *Pagodas*, of which 37 are alienated in *Enam*, or charity lands, as they are called. What remains to the landlord is 82 *Pagodas*; but part of their lands are waste, and the *Enams* are nominally higher than what is here stated; so that, apparently, some of the landlords, who are supposed to pay these charities, are losers by their estates. At present, they are all cultivators; and, when the country is repopled, there can be little doubt, that, should they not encumber themselves with mortgages, they will enjoy one fourth of the gross produce of their estates; for a part of the present great share of the cultivators arises from the interest of money which they have advanced on their farms; and this also should be considered as a part of the profits of the landlord.

13th *February*.—I went three cosses to *Hirtitty*, one of the fourteen small villages that are called by the common name of *Cotta*. The whole of this almost is occupied by *Bráhmans*, who pretend to be of *Parasu Ráma's* colony, although almost the only language spoken by them is that of *Karnáta*. Very few of them understand the peculiar dialect of *Tulava*. It must be observed, however, that, this country having been long subject to princes residing above the *Ghats*, all persons of rank speak the language of *Karnáta*; and from having been subject to these princes, and from its having been the place where all intercourse between them and Europeans was conducted, the province has got the name of the coast of *Canara*, a corruption of *Karnáta*. In the towns on the sea-coast the Mussulman language is more commonly understood, than in any other part of the peninsula that I have visited.

CHAPTER
XV.
Feb. 12.

Feb. 13.
Language
and inhabi-
tants.

CHAPTER

XV.

Feb. 13.
Appearance
of the coun-
try.

The road from *Brahmá-wara* to *Hirtitty* for the most part passes along a low sandy ridge, on either side of which are extensive rice-grounds; for the *Bráhmans*, as usual, have appropriated to themselves the finest parts of *Tulava*. The country looks well; for even the greater part of the sandy height is inclosed, and planted for timber and fewel. Except where the cattle were forced to swim over a very wide river, called *Mabucullu*, the road was comparatively excellent. This river descends from the *Ghats*, and in the rainy season brings down a great body of fresh water; but, where the road crosses, it is at this season quite salt. The tide goes up from the sea about three cosses; and canoes, in the rainy season, can ascend six cosses from the mouth. The banks are well planted with coco-nut trees, which in *Tulava* seem confined chiefly to such places.

Feb. 14.
Mr. Read's
district.

14th *February*.—I went three cosses to *Kunda-pura*, where I entered the northern division of *Canara*, which is under the management of Mr. Read, a young gentleman brought up in the same school with Mr. Ravenshaw. I had not the good fortune to meet with him; but he was so obliging as to send me very satisfactory answers to the queries that I proposed in writing, of which I shall avail myself in the following account. The country between *Hirtitty* and *Kunda-pura* resembles that between *Brahmá-wara* and *Hirtitty*; only there is by the way neither river nor coco-nut plantations; and, in proportion, the extent of rice-ground is smaller. The whole road is excellent, and fit for any kind of carriage, except in one place, where, in the descents to a low narrow valley, stairs have been formed. By the natives these are considered as an excellent improvement on a road, although they are very inconvenient even for cattle that are carrying back-loads.

Face of the
country.

Feb. 15.
Kunda-pura.

15th *February*.—I was detained at *Kunda-pura*, as being the only place where I could get a supply of necessaries, till I reached *Nagara*; and also in expectation of meeting a *Bráhman* named *Rámuyppa Varmica*, who is said to be the most intelligent person in the country concerning its former state.

Kunda-pura is situated on the south side of a river, which in different places, according to the villages which it passes, is called by different names. This river is in general the boundary between the northern and southern divisions of *Canara*; but *Kunda-pura* is under the collector of the northern division. The villages or towns on the banks of this river are the places where all the goods coming from, or going to *Nagara* are shipped, and landed. The custom-house is at *Kunda-pura*; but the principal shipping place is farther up the river at *Bassururu*. On the north side of the river the *Sultan* had a dock; but the water on the bar, even at spring tides, does not exceed 9 cubits, or $13\frac{1}{2}$ feet. The river, or rather lake, at *Kunda-pura* has only one opening into the sea. It is very extensive, and the only ferry-boats on it are wretched canoes. Five fresh water rivers come from the hills, and, meeting the tide in this lake, intersect the whole level ground, and form a number of islands. I have not seen a more beautiful country than this; and an old fort, situated a little higher up than the town, commands one of the finest prospects that I ever beheld. The people here seem to have no knowledge of any thing that happened before the conquest by *Sivouppa Nayaka*; since which it is, that the place has risen into any kind of consequence. The origin of its rise was probably a small fort built by the Portuguese. Round this General Mathews drew lines, as a defence for his stores, when he went up to *Nagara*. These were afterwards somewhat strengthened by *Tippoo*, but were always poor defences. The town contains about 250 houses, and is never remembered to have been larger. It is the head quarters of a battalion of *Bombay Sepoys*, by the officers of which I was most kindly received.

Colonel Williamson informed me, that at no great distance there was a tank of fresh water, in which was a kind of fish that the *Sultan* reserved for his own use, and which by the natives was named *Hu-minu*, or the flower-fish. It is a large fish, full of blood, and very fat, but is only fit for use when salted. For this purpose it is excellent, a circumstance very rare with fresh-water fish; so that

CHAPTER

XV.

Feb. 15.

Customs of
the *Bacadaru*
and *Bata-*
daru.

the propagating of this species in different parts of the country would seem to be an object worthy of attention. My time would not admit of seeing any of them taken, as the fishery cannot be carried on without some days preparation.

In the northern parts of *Tulava* are two casts, called *Bacadaru* and *Batadaru*, both of whom are slaves; both speak no other language than that of *Karnáta*, and both follow exactly the same customs. Each disputes for a pre-eminence of rank, and they will not eat nor intermarry with one another, except in certain cases of adultery, when, a ceremony of purification having been undergone, a slave of the one cast may marry a female of the other.

Although they do not use leaves to cover their nudities, they seem to be poorer and worse looking than the *Corar*, whom I lately described. Their masters give annually to each slave, male or female, one piece of cloth worth a *Rupee*, together with a knife. Each family has a house, and 10 *Hanies* sowing of rice-land, or about a quarter of an acre. At marriages they get one *Mudy* of rice ($\frac{1}{16}$ bushel), worth about 2*s.*, and half a *Pagoda*, or 4*s.* in money. When their master has no occasion for their work, they get no wages, but hire themselves out as labourers in the best manner they can; for they have not the resource of basket-making, nor of the other little arts which the *Corar* practise. The master is bound, however, to prevent the aged or infirm from perishing of want. When they work for their master, a man gets daily $1\frac{1}{2}$ *Hany* of rice to carry home, with $\frac{1}{2}$ a *Hany* ready dressed, in all 2 *Hanies*, or rather more than one-sixteenth of a bushel; a woman gets $1\frac{1}{4}$ *Hany* of rice to carry home, and $\frac{1}{2}$ *Hany* ready dressed; and a boy gets 1 *Hany* of rice.

These casts have no hereditary chiefs; but quarrels are amicably settled by eight or ten prudent men, who assemble the parties, and, with the assistance of a little drink, discuss the business. They never expel any one from the cast; even women who commit fornication with strange men are not subjected to this disgrace. If

the seducer has been a *Súdra*, or man of pure birth, the husband is not at all offended at the preference which his wife has given to a superior. If he be a slave, the husband turns her away; but then she is taken to wife by her paramour, even though he be of a different cast. In order to purify her for this purpose, the paramour builds a small hut of straw, and, having put the woman into it, sets it on fire. She makes her escape, as fast as she can, to another village, where the same ceremony is again repeated, till she has been burned out eight times; she is then considered as an honest woman. The men may lawfully keep several wives, but either party may at pleasure give up the connection. Girls after the age of puberty, widows, and divorced women, are all allowed to marry. These casts can eat goats, sheep, fowls, and fish; but no other kind of animal food. They may lawfully intoxicate themselves. None of them can read, nor have they any kind of *Guru*, or priest. In every house is a stone representing the *Penates* called *Buta*, which, according to the *Bráhmans*, means a devil, or evil spirit. Two or three times a year the family perform worship (*Pújá*) to this stone, by oiling it, and covering it with flowers. Fowls are also sacrificed to *Buta*, whose worship generally costs the family from two to three *Pagodas* a year; but the sacrifices are the most expensive part, and these the votary eats. It must be observed, that the *Hindus* of pure descent seldom eat animal food, except such as has been sacrificed to the gods; a custom that seems to have also prevailed among the Grecians, in whose language the same word *ἱερίον* signifies a sacrifice, and an animal whose flesh is fit for eating. When the annual worship of *Buta* is neglected, he is supposed to occasion sickness and trouble. The spirits of the dead, both of those who have been good or bad, and of those who died naturally or by accident, are supposed to become *Pysachi*, and are troublesome, unless a sacrifice is made to *Buta*, who takes the spirit to himself, and then it gives the living no more trouble.

CHAPTER

XV.

Feb. 16.
Appearance
of the coun-
try.

16th *February*.—I was obliged to set out without seeing *Ramuppa Varmikā*; and, after having crossed the lake, I went three cosses to *Kira-manéswara*, a temple dedicated to *Siva*. I passed first between the sea and a branch of the *Kunda-pura* lake, and afterwards my road led along a rising ground near the sea. I saw many plantations of coco-nut trees; but, owing to the want of inhabitants, they are very poor. About fifty years ago an epidemic fever raged in the country, and carried off a great number of the people. A few months ago the same complaint again destroyed many. The natives say, that before the third day it resembled a common fever; then the patient became delirious, and on the fifth day died. About ten years ago a predatory band, of *Marattahs*, under the command of *Balu Row*, came this way, destroyed entirely the *Agrarum* at *Kira-manéswara*; and the inhabitants, who remained after the epidemic, were swept away from all the neighbouring country.

Face of the
country.

The quantity of rice ground is small, and a great part of the country is covered with low woods, in which are to be seen the enclosures of former gardens. The road is good, but is not ornamented with rows of trees, as usual to the southward. The sea-coast, like that between *Mangalore* and *Kunda-pura*, is chiefly occupied by villages of *Bráhmans*; the interior parts of the country belong to *Buntar*. This is a part of *Tulava*, but the language of *Karnata* is that in most common use. The water in wells is no where at any great depth from the surface. The temple here is a sorry building. It had formerly lands to the yearly value of 100 *Pagodas*, or of about 40 guineas. Last year it received in money an allowance of 5 *Pagodas*.

Feb. 17.
Appearance
of the coun-
try.

17th *February*.—Early in the morning I was joined by the learned *Bráhman Ramuppa Varmika*, who accompanied me to *Beiduru*, three cosses distant. By the way we crossed three rivers; the first, called the *Edamavany*, is the most considerable; the second also is not fordable, and is called *Angaru*; the third is small, and joins the

second at some distance to the westward. Its channel is in many places shut up, and converted into places for making salt; for the tide in all the three rivers, reaches a considerable way into the country. On this day's route there is much rice ground, and the crops look well.

CHAPTER

XV.

Feb. 17.

Beiduru is an open village, containing about 120 houses. It had once a fort, and was then a large place, which belonged to a Jain princess, named *Byra Dévi*. This family was destroyed by the *Siva-bhaktars*, and the place has ever since been on the decline. The cultivators now are *Bráhmans*, and *Nadvoar*, who are a kind of *Bunts*, but they do not speak the language of *Tulava*. The *Jamar* are quite extinct. One temple of the kind called *Busty* continued until the time of *Hyder*; when the *Pájári*, being no longer able to procure a subsistence, left the place.

The temple at present here is one dedicated to *Siva*. There are about it several inscriptions on stone, that contain the grants of lands with which the temple was endowed. One, which was a good deal defaced, so as not to be wholly legible, is dated in the year of *Salivahanam* 1445 (*A. D.* 152 $\frac{2}{3}$), in the time of *Devarasu Wodear*, *Rájá* of *Sanghita-pura*; and son of *Sanga-roya Wodear*, who held his *Ráyada* of *Krishna Ráya*, the chief of *Rájús* in wealth, a *Rájá* equal to *Paraméswara*, a hero greater than the *Tricira*, &c. &c. *Sanghita-pura*, in the vulgar language called *Halwully*, is four cosses east from *Batuculla*, and was formerly the residence of a governor appointed by the kings of *Vijaya-nagara*. *Devarasu Wodear* must either have been one of these, or an ancestor of *Byra Dévi*. *Krishna Ráya* is, no doubt, the celebrated *Ráyalu* of that name.

Inscriptions
at a temple
of *Siva*.

In another inscription, of which a copy has been presented to the Bengal government, it is stated, that in the year of *Salivahanam* 1429 (*A. D.* 150 $\frac{1}{4}$), and in the reign of *Jebila Narasingha Ráya*, the great king of *Vijaya-nagara*, *Kedaly Baswappa Arsa Wodear* having been appointed to the *Ráyada* of *Barcuru*, with orders to restore the lands of the god, and of the *Bráhmans*, certain merchants

CHAPTER
XV.

Feb. 17.

Ramuppa
Varmika, a
learned
Bráhman.

of *Bideruru (Nagara)* founded an inn for the accommodation of six travelling *Bráhmans*, and for this purpose purchased certain lands, which are specified in the inscription.

Ramuppa Varmika says, that his family have been hereditary *Shanabogas*, or accomptants of *Barcuru* district, ever since the time of the *Belalla Ráyas*; which dynasty, according to him, commenced their reign here in the year 637 of *Salivahanam* or *A. D. 714*. *Ramuppa*, however, possesses no revenue accompts previous to the conquest of the country by *Hari-hara Ráyalu*, in the year of *Sal. 1258 (A. D. 1334)*.

His account
of the *Rájás*
who have
governed
Tulava.

Ramuppa has a book in *Sanskrit*, called *Vidiarayana Sicca*; and from thence, and his family papers, he has made out a *Ráya Paditti*, or succession of the *Rájás* who have governed *Tulava*. Of this I here give a translation, with observations, partly made by himself, and partly from what I could collect from inscriptions. From these it will appear, that not much dependence can be placed on some of his dates. Great difficulty occurs in comparing the native accounts with those of the Mussulman writers, who corrupt the *Hindu* names most extravagantly, and hold all knowledge of the infidels in so much contempt, that very little can be gathered from what they say.

“*Sri.*”

“*Succession of Rujás.*”

“The reign of the *Yudishtira* family commenced on Friday, the 6th day of the moon, in the month *Chaitra*, in *Primdi*, the 1st of the *Kali-yugam.*”

“After this, *Parikshitta Ráya* was king here.”

Then follows a *Slokam* on his *Putapesheca*, which is a ceremony somewhat similar to our coronation and anointing.

“From *Parikshitta Ráya* to *Nanda Ráya*’s coronation, there had elapsed of the *Kali-yugam* 1115 years,” *B. C. 1984*.

“After this, under *Nanda Ráya* and his family, in all nine princes, there passed 200 years.”

“ After that, under ten princes of the *Vahanicula* family, passed 112 years.”

“ After that, under ten princes of the *Moviuian Navaiada* family, passed 137 years.”

“ After that, one *Cadumba Ráya* had 45 years possession, till the year of the *Kali-yugam* 1609,” B. C. 149½.

“ After that, in the year *Vicruti*, of the *Kali-yugam* 1631 (B. C. 147½) *Myuru Varmá* brought the *Bráhmans* from *Ahichaytra*, or *Eichetra*, and gave them 18 *Grámas* or villages. In this 22 years were employed, till the year of the *Kali-yugam* 1631.”

“ After that, *Myuru Varmá* possessed the kingdom for 10 years.”

“ After that, *Trinétra Kadumba Ráya*, son of *Myuru Varmá*, sat on the throne of the kingdom for 12 years.”

“ After that, from the year *Virodicrutu* *Myuru Varmá* governed with his son for 10 years, till 1663 years of the *Kali-yugam* had elapsed,” (B. C. 143½).

“ After that, *Myuru Varmá* gave *Cadumba Ráya's* sister in marriage to *Lókáditya* at *Gaukarna*, and destroyed the *Hubashica* family. This occupied 15 years.”

“ After this, the countries of *Parasu Ráma* being without *Bráhmans*, *Cadumba Ráya* and *Lókáditya* brought good *Bráhmans*, and kept them in the country in the year *Sarvajitu*, being of the *Kali-yugam* 1689,” (B. C. 1413).

“ After this, under twenty-one *Jeantri Cadumba Ráyas*, there passed 242 years.”

From an inscription from *Bellagami*, which has been presented to the government of Bengal, it would appear, that a *Trinétra Cadumba* was sovereign prince in the year of *Sal.* 90 (*A. D.* 16½), or 1579 years after the time assigned for *Trinétra Cadumba* in this *Ráya Paditti*. These princes, however, were probably the same; and in order to make the time of the possessions of the *Bráhmans* in *Tulava* much more ancient than it really is, the succession of dynasties has either been altered; or a number of families, that

A JOURNEY FROM MADRAS THROUGH

CHAPTER
XV.

Feb. 17.

never existed, have been introduced to fill up the space between the *Cadumba Ráyas* and the *Belalla* family, of whom many traces remain. In the northern parts of *Karnáta* the *Cadumba* family seem long to have retained considerable power, as I procured two inscriptions, belonging to them, after the time of *Trinétra Cadumba*. The one is a grant of land to the *Kudali Swámalu* in the reign of *Purandara Ráya* of the *Cadumba* family, who governed at *Banawási* in the year of *Sal.* 1043, or *A. D.* 112 $\frac{2}{3}$. The other is from a temple near *Savanuru* in the reign of a *Cadumba Ráya*, and in the year of *Sal.* 1130, or *A. D.* 120 $\frac{4}{7}$. Copies of these inscriptions have been delivered to the Bengal government.

“After the *Cadumba Ráyas* there elapsed, under thirty-two *Ban-hica Ráyas*, 456 years.”

“After that, under *Rájás* of the *Abhira* family, there passed 1199 years.”

“After that, the *Monayer* family possessed the kingdom 200 years.”

“3786 years of the *Kali-yugam* had now elapsed; of which the particulars are,

3044 years of the *Yudishtira* era.

135 years of the *Vikrama* era.

607 years of the era of *Salivahanam*.

3786 total of *Kali-yugam*,” *A. D.* 68 $\frac{4}{7}$.

Belalla fa-
mily.

“From the year 607 of *Salivahanam*, *Belalla Ráyarú*, and persons of the same family, being in all nine princes, governed 209 years. Above and below the *Ghats* they governed 98 years, and below the *Ghats* they continued to govern 111 years more.”

“Above the *Ghats* were the following princes:”

“The *Yavanas* at *Anagundi* possessed the kingdom for 54 years.”

Who were these *Yavanas*? This word properly signifies an European; but as the *Hindus* speak with great confusion concerning the northern and western nations, it is often confounded with the

Melenchas and *Turcs*, or *Arabs* and *Tartars*; and all the three terms are frequently applied to the Mussulmans. But the *Yavanas* of *Anagundi* could not be Mussulmans, as their government by this account lasted from *A. D.* 782 till 836; and there is strong reason to believe, that *Ramuppa* is not essentially mistaken in the time at which the *Belalla Ráyas* lived. Although he says that they only governed 98 years above the *Ghats*, this must not be understood literally. *Anagundi*, where *Vijaya-nagara* was afterwards built, was probably their first seat of government; and after their being expelled by the *Yavanas*, according to the accounts given verbally by *Ramuppa*, they retired to *Hully-bedu*, or *Goni-bedu*, a town situated above the *Ghats*. They governed *Tulava* by officers called *Ráyarú*, who resided at *Barcuru*, and were also masters of all the southern parts of *Karnáta*. They were of *Andray* or *Telinga* descent, and originally of the *Jain* religion. One of them having been killed by the Mussulmans, who then were making predatory excursions into the *Deccan*, his son removed the seat of government to *Tonuru*, near *Seringapatam*; and soon after this period *Tulava* seems to have withdrawn its allegiance, instigated perhaps to rebellion by his having thrown aside the religion of his fathers, and adopted that taught by *Ráma Anuja*, as I have related in the seventh Chapter. After this conversion he resided at *Bailurú*; and from an inscription there, it would appear, that he rebuilt the temple of *Cayshava Permal* there, in the year of *Sal.* 1039, or *A. D.* 1114; while, from the inscription No. 13, it would appear, that his son, *Hoisela Narasingha Ráya*, continued to govern in the year of *Sal.* 1095, or *A. D.* 1174. The government of the *Yavanas* of *Anagundi*, and of the *Hindu* princes who followed them, must have been confined to the northern and eastern parts of the peninsula: for we have already seen, that the *Cadamba Ráyas* continued to have possessions in the north-west of *Karnáta*.

“After the *Yavanas*, the *Campina Ráma Ráyas* had the kingdom 30 years.”

CHAPTER

XV.

Feb. 17.

“ Then *Daria Soructa* cut off the head of *Campina Comora Rámanátha* in the year of the *Kali-yugam* 3951.” (A. D. $8\frac{4}{5}$).

“ After that, *Boji Raya* possessed the kingdom 63 years; and under nine princes of his family were passed 145 years. Total of the reigns of the ten princes of this family 213 years.” (A. D. $106\frac{2}{7}$).

“ After that, under eighteen princes of *Andray* descent, the ancestors of *Pratápa Rudra*, there passed 211 years.”

“ After this, *Pratápa Rudra* possessed the kingdom 54 years, till the year of the *Kali-yugam* 4429,” (A. D. $132\frac{1}{2}$) “ then the kingdoms of *Andray* were in the possession of the *Mlécha*, who, increasing in power, seized on the dominions of *Pratápa Rudra*. They took his towns, and gained his kingdom, wealth, and umbrella. Then *Hucca* and *Buca*, both the *Bundara Cavilas*” (guards of the treasury) “ of *Pratápa Rudra*, came to *Sri Maha Vidyaranya Mahá Swami*” (who according to *Ramuppa* was *Guru* to the late king, and the eleventh successor of *Sankara Achárya* on the throne of *Sringa-giri*), “ and solicited his favour. The *Mahá Swami* visited God, and acted according to his orders. He built *Vijaya-nagara city*” (*Pattana*). “ In seven years the whole city was fully built. In the year *Datu*, being 1258 of the era of *Salivahanam*” (A. D. $133\frac{1}{2}$), “ in the 7th day of the moon in *Vaisakha*, being Wednesday, under the constellation *Mocca*, in *Abijun Muhurta*” (*Muhurta* is a division of the day containing $3\frac{3}{4}$ *Hindu* hours), “ and in *Singha Laghana*” (*Laghana* is a space of time equal to $\frac{1}{2}$ a *Pahar*, or $\frac{1}{4}$ of a natural day), “ he took both *Hucca* and *Buca*, the guards of the treasury of *Pratápa Rudra*. To the man *Hucca* he gave *Putta-vuncutty*” (a ceremony like our coronation), “ and gave him the name of *Hari-hara Ráyarú*. The whole kingdom was given to him in the year of the *Káli-yugam* 4437,” or A. D. $133\frac{1}{2}$.

There is reason to believe, that in the reigns of *Pratápa Rudra* and his ancestors the seat of government was *Woragullu* (*WVarancul* of the *Mussulman*), the chief place in *Andray* or *Telingana*. In many accounts, the last of the family is called *Woragulla Pratápa*

Kings of *Vijaya-nagara*, who rose on the ruins of the *Andray*.

Ráya. He probably governed *Telingana*, or the country of warriors, and the northern parts of *Karnáta* which were not subject to the *Belalla* family. We learn from Scot's translation of *Ferishta's* history of the *Deccan*, that in the year 1309 *Ala ad Dien*, Mussulman king of *Dhely*, sent *Mallek Naib* to invade *Telingana*, and obliged *Ludder Deo*, *Rájá* of *Warancul*, to become tributary. In 1310 *Mallek Naib* advanced into *Carnatic*, and took *Rájá Bellaul Deo* prisoner; and in 1312 he again over-ran these countries, and obliged *Telingana* and *Carnatic* to become tributary to the throne of *Dhely*. This chronology agrees very well with that of the *Ráya Paditti*, which makes the final overthrow of the kingdoms of *Andray* by the *Mlé-chas* to have happened in 1327, or 13 years after this last expedition of *Mallek Naib*, who had then rendered them tributary. It must be observed, that the *Belalla* family still continued to be in 1312 the principal rulers in *Karnáta*; but the *Ráya Paditti* considers them also as of *Andray*, as they originally came from that country. It is true, that *Pratápa Rudra* is not mentioned by *Ferishta*, by whom the *Rájá* of *Warancul* is called *Ludder Deo*; but for this we may account, either from the sovereign contempt in which these infidel princes were held by the Mussulmans, who rarely gave themselves the trouble to inquire about their true names or customs; or *Ludder Deo* may be a corruption of some of the numerous titles, which, like all *Hindus* of his rank, this prince assumed.

Soon after this, we learn from *Ferishta*, that the government of *Dhely* declined into the usual debility of an *Indian* dynasty that has been established for any length of time; and many chiefs declared themselves independent of the king's authority. Among these, the most remarkable was the founder of a dynasty, who governed the Mussulman conquests in the *Deccan*, and who were called the *Bhaminee Sultáns*. This enterprising man, in the year 1347, was able to throw off all appearance of submission, and assumed at *Beder* all the insignia of sovereign authority. He was of

CHAPTER
XV.

Feb. 17.

CHAPTER

XV.

Feb. 17.

course obliged to manage with discretion the neighbouring *Hindus*; and *Hucca* and *Buca*, two of the principal officers of *Pratápa Rudra*, took this opportunity of establishing a kingdom in the southern parts of the countries which formerly belonged to princes of *An-dráy de cent*; and to the southern provinces of *Pratápa Rudra*, they added those of the latter *Belalla Ráyas*. *Ramuppa* says, that after the overthrow of their master, these two men undertook a pilgrimage to *Ráméswara*; and, while on their way, met the *Guru* of the late king at *Humpay*, a village on the opposite side of the river from *Anagundi*, where afterwards *Vijaya-nagara* was built. Having conferred with this mighty *Bráhman*, he retired into a celebrated temple of *Síva*, who is worshipped at *Humpay* under the name of *Vira-pacsha*. Here the god was consulted; and the *Bráhman* declared, that he was ordered by the deity to crown *Hucca*, and to build the city *Vijaya-nagara*, or the city of victory. This name the *Musulmans* corrupt into *Beejanuggur*; and *Ferishta* gravely tells us, that it derives its name from *Beeja*, a *Hindu* prince; and that it had been founded by the family who governed it in 1365, about 700 years previous to that time. Of his judgment in antiquities an opinion may be drawn from his also gravely relating, that *Deccan* (that is the south country) derives its name from *Deccan*, the son of *Hind*, the son of *Ham*, the son of *Noah*. In this author we need not wonder at any corruptions of names; for he changes the name of the river on which *Vijaya-nagara* stands, from *Tunga-bhadra*, or contractedly *Tung'bhadra*, into *Tummedra*; and he corrupts the celebrated *Vikramáditya* into *Bickermajeet*.

The *Ráya Paditti*, having detailed the princes who governed the country above the *Ghats*, returns to mention those who governed the sea-coast, while it was separated from *Karnáta*.

“ Here below the *Ghats Belalla Ráya* entered upon the government in the year of *Salivahanam 637*” (*A. D. 714*). “ He and his descendants, nine princes, and eleven persons of the same family, from *Pratápa Rudra* to *Viruppa Wodearu*, in all twenty princes,

occupied the country for 461 years, till the year of *Salivahanam* 1068." (*A. D.* 1145). CHAPTER XV.

N. B. This *Pratápa Rudra* is evidently a very different personage from the prince destroyed by the *Mléchas* in 132½. Feb. 17.

"Then in the intermediate time between the year of *Salivahanam* 1068, and the year *Paradavi* 1175 (*A. D.* 125¾), for a space of 107 years, there was no person in the possession of the kingdom. Some of the servants of the *Bellala Ráyas* strengthened themselves, and this *inter-regnum* was passed in one person's plundering another."

"In the year of *Salivahanam* 1175, being *Paridavi*, the devils (*Butagallu*) brought *Panda Ráya* to the government of *Baracuru* kingdom, and gave him *Puttucuncutty*, calling him by the name of *Buta Panda Ráya*. He alone possessed the kingdom 42 years. Of the same family *Vira Pratápa Ráya* governed 19 years, and *Déva Ráya* 21 y a total three princes 82 years."

"There had then passed of the era of *Salivahanam* 1257 years." *A. D.* 133¼.

I have already mentioned the probable cause of the overthrow of the *Bellala* family's authority in *Tulava*. These servants of the king, who strengthened themselves, were according to *Ramuppa* the ancestors of the *Jain Rájás*, such as the *Choutar*, *Bungar*, *Byrasu Wodears*, &c. &c. who have in this journal been often mentioned; and of the truth of this, I think, there can be little doubt. When the king changed his religion, and assumed the name of *Vishnu Vardhana Ráya*, as I have already related, these petty *Jain Rájás* refused to submit to his authority, or to pay any tribute. Many idle stories are told concerning the manner in which the *Butagallu*, or devils, introduced *Panda Ráya*, and rendered all the *Jain* princes subject to his authority. It would appear, that he came from *Pandava*, the district contiguous to *Cape Comorin*; and he is said to have introduced from thence the singular mode of succession that prevails in *Tulava*, as well as in *Malayála*. The *Ráya Paditti* then proceeds thus.

CHAPTER
XV.

Feb. 17.

“ In this manner in the year of *Salivahanam* 1257, being the year *Yuoa*, *Déva Ráya Mahá Ráya*, of the family of *Buta Panda Ráya*, commanded *Baracuru* kingdom. In the year *Dat’hu*, by the favour of *Sri Vidyaranya Mahá Swámí*, the founder of *Vijaya-nagara* city, and the crowner of *Hari-hara Ráya*, *Déva Ráyarú* delivered *Baracuru* kingdom to *Hari-hara Ráya*. There had then elapsed of the era of *Salivahanam* 1258 years.

“ From the year of *Salivahanam* 1258, being the year *Dhatu*, on Wednesday the 7th of the moon, in *Vaisákha*, after *Hari-hara Ráya*, were the following *Ráyarú*.”

Family of
Hari-hara.

In the original here follows a *Stókam*, containing the first letter of every *Rájá’s* name, as the commencement of a word. It must be observed, that each of these princes is spoken of by the title of *Ráyarú*, the *Karnátaka* plural of *Ráya*. This is the same word with the *Rylú*, or *Royalú* of the *Telingas*, contracted by Mussulmans into *Ryl*, and commonly applied exclusively to the kings of *Vijaya-nagara*. In the south, however, every person of very high rank is spoken of in the plural number; and the princes of all the great dynasties that have governed *Karnáta* are commonly called *Ráyarú* by its native inhabitants.

“ In this manner 13 *Ráyarú* princes possessed the kingdom for 150 years.”

“ Particulars.		Until the æra of <i>Sal.</i>	Until the year of Christ.
15 years	<i>Hari-hara Ráya</i> - - -	1273	135 $\frac{2}{3}$
22	<i>Buca Ráya</i> - - -	1295	137 $\frac{2}{3}$
31	<i>Hari-hara Ráya</i> - - -	1326	140 $\frac{1}{2}$
4	<i>Virapaksha Ráya</i> - - -	1330	140 $\frac{1}{2}$
1	<i>Buca Ráya</i> - - -	1331	140 $\frac{1}{2}$
7	<i>Déva Ráya</i> and <i>Ráma Ráya</i> -	1338	141 $\frac{1}{2}$
11	<i>Virapaksha Ráya</i> - - -	1349	142 $\frac{2}{3}$
28	<i>Déva Ráya</i> and <i>Virapaksha Ráya</i>	1377	145 $\frac{2}{3}$
4	<i>Maruppa Ráya</i> - - -	1381	145 $\frac{1}{3}$
27	<i>Ráma Ráya</i> and <i>Virapaksha Ráya</i>	1408	148 $\frac{1}{3}$

“Total thirteen princes governed till the year *Crodi* for 150 years. It was then of the era of *Salivahanam* 1407.” *A. D.* 148 $\frac{1}{2}$.

CHAPTER
XV.
Feb. 17.

Although this is detailed with great minuteness, little reliance can be placed on its exactitude. From an inscription, a copy of which I presented to the Bengal government, we learn, that *Buca Ráya* was king in *Salivahanam* 1297, *A. D.* 137 $\frac{1}{2}$, two years after the end of his reign according to the *Ráya Paditti*. Another inscription, also presented to government, is in the reign of *Déva Ráya*, and is dated in the year of *Sal.* 1332, *A. D.* 14 $\frac{2}{3}$, which agrees with the chronology of the *Ráya Paditti*. In this last *Ráma Ráya* is stated to have reigned conjointly with *Déva*; but it is evident from the inscription, that he had not been admitted to partake in the royal dignity for some time after the other's accession. Another inscription, also procured by me, is dated in the year *Sal.* 1352, *A. D.* 14 $\frac{1}{3}$ in the reign of *Pratápa Déva Ráya*, son of *Vijaya Ráya*. This also agrees with the chronology of the *Ráya Paditti*. This prince's father was never sovereign. Another inscription is dated in the year of *Sal.* 1400, *A. D.* 147 $\frac{1}{2}$, in the reign of *Virapaksha Mahá Ráyarú*. This also agrees with the chronology of the *Ráya Paditti*; but that mentions a *Ráma Ráya*, as governing along with *Virapaksha*, which is not countenanced by the inscription. It must, however, be observed, that these inscriptions seem to be among the *Hindus*, what the legends on the coins are among the Mussulmans; and so long as a nominal king is retained, all inscriptions and legends are made in his name; but the historian or chronologer must also mention the person actually possessed of the power of government; and *Ráma Ráya* was perhaps a minister, like the *Peshwa* at the *Poonah*, who confines his sovereign, the descendant of *Sevajee*, and governs the *Marattah* states with absolute authority. The general agreement between these inscriptions, collected in parts of the country very remote from the residence of *Ramuppa*, confirms beyond a doubt his account of the dynasty of *Vijaya-nagara*; and the accounts given of the great antiquity of that city by *Ferishta*

CHAPTER
XV.

Feb. 17.

must be looked upon as entirely fabulous. Of the actions which the princes of this dynasty performed, we have in that author's history of the *Deccan* several accounts, apparently strongly tinged by zeal for the Mussulman doctrines. Owing to his corruptions of names, and probably owing to his frequently mistaking the general or minister for the sovereign (for *Ráya* is a title applied to all *Hindus* of distinction, as well as to kings) we very seldom can reconcile his names with those of the *Ráya Paditti*, or of inscriptions. He says, that in the year 1365 *Roy Kishen Roy* was king of *Beejanuggur*, and his ancestors had possessed the kingdom for 700 years. This was in the reign of *Buca Ráya*, son of the founder of the dynasty and of the city. From the year 1398 to the year 1420 *Dewal Roy* of *Beejanuggur* is frequently mentioned. This may have been *Déva Ráya* the First, who may have been employed as a general long before his accession in 1408. *Deo Roy* of *Beejanuggur* is mentioned in 1437 and 1443, and is no doubt *Déva Ráya* the Second, who during these times was sovereign.

Usurpers who
governed at
Vijaya-
nagaru.

As the two dynasties of the *Bhaminee Sultáns*, and the *Ráyarus* of *Vijaya-nagara* commenced nearly about the same time, their fall also happened at the same period. From *Perishta* we have the following account of the manner in which the servants of the *Hindu* princes usurped their authority. *Hemraje*, or as he in one place is called *Ram Ráje*, was minister of *Beejanuggur*. He was a man of abilities, and gained some advantages over the declining power of the *Bhaminee Sultáns*. In order to protract his authority, he poisoned the young prince, son of *Sheo Roy*, and placed on the throne a younger brother. In making an excursion into the Mussulman territories, in the year 1492, he was met by *Adil Shah*, founder of the dynasty of *Beejapoor* (*Vijaya-pura*), and defeated. In this engagement the young *Rájá* was killed, and *Hemraje* assumed sovereign power. It must be observed, that *Sheo Roy* is a manner of writing *Siva Ráya*; and *Virapaksha* is one of the names of the god *Siva*. *Virapaksha Ráya*, the last of the thirteen *Ráyarus*, may therefore

be meant by *Sheo Roy*; and *Hemraje*, or *Rám Raye*, the usurping minister, may be the *Ráma Ráya* mentioned in the *Ráya Paditti* as conjoined in authority with *Virupacsha*. The dates agree very well. On his usurping sovereign authority, it is likely, that, as usual in India, he assumed some new name, and was called *Prouwuda Ráya*, the name by which the first usurper is known among the *Hindus*. Of these the *Ráya Paditti* gives the following account.

“ From the year *Visua Vasu* of *Saliváhanam* 1408 (*A. D.* 1485), the servants (*Cadáëvaru*) of the *Ráyar*, being seven men, possessed the kingdom 103 years.

Particulars.	Till year of Sal.	Till year of Christ.
12 years <i>Prouwuda Ráya</i> - - -	1420	149 $\frac{7}{8}$
10 ditto <i>Vira Narasingha Ráya</i> - -	1430	150 $\frac{7}{8}$
12 ditto <i>Soboa Narasingha Ráya</i> -	1442	15 $\frac{7}{8}$
43 ditto <i>Achuta Ráya</i> , and <i>Krishna Ráya</i>	1485	156 $\frac{7}{8}$
26 ditto <i>Sadásiva Ráya</i> , and <i>Ráma Ráya</i>	1511	158 $\frac{7}{8}$

“ Total 7 men and 103 years.”

Here, in the original, follows a *Slókam*, or *Anagram* on these seven princes. Among a set of usurpers struggling for authority, we cannot expect much regularity; and it is hardly possible, that two of them could unite exactly at the same time, reign together for 43 years, and then die together; but to a *Hindu* chronologist such difficulties do not present themselves as extraordinary. Several of these princes were men of abilities, and *Krishna Ráyar* was by far the greatest *Hindu* monarch that has appeared in modern times. Of this we need not require a stronger proof, than his living in the immediate frontier of the countries whose history *Ferishta* is writing, and yet his never being mentioned by that author. In his reign no victories over the idolaters were to be celebrated; and it would have been unbecoming a Mussulman to disclose the disasters of the faithful.

CHAPTER
XV.

Feb. 17.
Government
of the kings
of *Vijaya-*
nagara in
Tulava.

The account given orally by *Ramuppa* of the manner in which this country was governed by the kings of *Vijaya-nagara* is as follows. *Hucca* and *Buca* were of the *Curuba* cast, the customs of which low tribe I have already described. They were of *Telinga* extraction; all the officers of their court were of the same nation; and the remaining *Rájás* of *Anagundi* still retain that language. When *Hucca* had assumed the name of *Hari-hara*, and became very powerful, the *Rájá* of *Tulava* made a submission, in appearance voluntary, and did not attempt any resistance. It is not known what has become of his descendants; but they seem to have been entirely deprived of power; and *Hari-hara* appointed three deputies to command the military force, and to collect the revenue from the *Jain Rájás*, and other tributaries. The deputy, who resided at the former capital, *Barcuru*, or *Baracuru*, had the title of *Ráyarú*; the one who governed *Mangáluru* was styled *Wodear*; and an inferior person governed the small district belonging to *Bagwady*. These offices were not hereditary. The *Jain Rájás* were confirmed in the hereditary possession of their territories, and were allowed for their support certain estates, called *Umbli* lands, free from revenue. They collected the revenues of the other parts of their territories, and paid them in to the deputy under whom they lived; and over all persons living within their respective territories they possessed most ample authority. Each supported a certain number of troops, with which in time of war he was bound to assist his liege lord. Their common title was *Manatana Dévaru*. The *Manatana*, however, were not allowed to exercise any authority over the 32 *Grámas* which *Cadumba Ráya* had bestowed on the *Bráhmans*. The revenues of *Cotta* and *Shivuli*, two of these, were collected by the officers of the deputies. The remaining thirty were under the government of an equal number of *Bráhmans*, who held their offices by hereditary right. These were called *Hegadas*, or *Baylalas*, and also enjoyed *Umbli* lands; but their jurisdiction was much less extensive than that of the *Jain Rájás*. They could not inflict

capital punishment, nor confiscate a man's property, nor erase his house. CHAPTER XV.

Feb. 17.

It would appear, that before the time of *Hari-hara* no land-tax existed in *Tulava*; and this country, after its rebellion from the *Belalla Ráyas*, was probably in a state of anarchy and confusion similar to that of *Malayála* after its division among the captains of *Cheruman Permal*. The settlement and valuation made by *Hari-hara* is said to be still extant, and *Ramuppa* gives the following account of the plan adopted by that prince. The whole produce having been estimated, out of every thirty measures the government took 5, the *Bráhmans* got $1\frac{1}{2}$, the gods 1, the proprietors $7\frac{1}{2}$; and 15, or one-half, was allowed to the cultivator. The whole lands of the *Bráhmans* were valued in the same manner as the others; but the revenue was remitted on such part of them as was dedicated to the support of the temples, or of public worship. This system of revenue continues to the present day; only the shares of the god and the *Bráhmans* are supposed to have been taken by the government, who grant annual sums for the support of public worship; and the *Umbli* lands are now taxed, in the same manner as the others.

Concerning the usurpers of the throne of *Vijaya-nagara* I collected from inscriptions, copies of which I presented to the government of Bengal, the following information. From that which I procured at *Beidura*, it would appear that *Jebila Narasingha Ráya* was king in the year of *Sal.* 1429. This is probably the *Vira Narasingha* of the *Ráya Paditti*, whose reign ended in the following year. In another inscription, *Achuta Ráya Narasingha Ráya*, and *Krishna Ráya* are mentioned as sovereigns conjunctly. The copyist has made the date 1337, but he evidently ought to have made it 1437. From this it would appear, that *Achuta* and *Krishna* had been conjoined with their predecessor, *Solva Narasingha*, so early as the seventh year of his reign, although the *Ráya Paditti* does not make their government commence until his terminated. In an inscription

CHAPTER
XV.

Feb. 17.

at this place, of which I have no copy, *Krishna Ráya* is mentioned as sovereign in the year of *Sal.* 1445, or *A. D.* 152 $\frac{2}{3}$. In another inscription, *Vira Pratápa Achuta Ráya* is sovereign in the year of *Sal.* 1452, or *A. D.* 15 $\frac{2}{3}$; and in another *Achuta Ráya* and *Krishna Ráya* are joint sovereigns in the year of *Sal.* 1454, or *A. D.* 153 $\frac{1}{2}$. In another still, *Achuta Ráya* is mentioned alone in the intermediate year 1453. With the long and glorious reign of these two princes the fortune of *Vijaya-nagara* departed. In another inscription at *Banawási*, is mentioned a *Vencatadri Deva* as sovereign in the year of *Sal.* 1474, or *A. D.* 1551. This name is not to be found in the *Ráya Paditti*; and *Vencatadri* was either some person struggling for the supreme authority, or some tributary who had entirely thrown off his allegiance. In another inscription *Vira Pratápa Sadásiva Deva Mahá Ráya* is mentioned as king in the year of *Sal.* 1477, or *A. D.* 155 $\frac{4}{7}$; and he is again mentioned in another inscription as king, and as son of *Achuta Ráya*. The date to this inscription is *Sal.* 1412; but that is an evident error in the copyist, and it must be in the original 1512. This, it is true, according to the *Ráya Paditti*, is one year after the death of his colleague *Ráma Ráya*, and the destruction of *Vijaya-nagara*; but the representatives of this family still exist, and for a long time their rebellious *Polygars* continued to show an external deference for their dignity, although they refused all submission to their authority. Upon the whole, from these two inscriptions it would appear, that although *Achuta* and *Krishna* are mentioned as joint sovereigns, whose reign did not terminate till *Sal.* 1485; yet *Achuta* died earlier, and was succeeded by his son *Sadásiva*, so early at least as *Sal.* 1477; but his name was obscured, by the lustre of his first colleague's reputation, till the death of this celebrated prince.

Probably owing to the reason which I have before mentioned, the account of these princes in *Ferishta* is extremely imperfect. He makes the first usurper to be succeeded by his son *Rám Ráye*, against whom three of the Mussulman princes united in 1564, and

killed him in the first engagement. After which the capital city was destroyed, and each of the *Zemeendars* (*Polygars*) assumed in his own district an independant power. This account makes the destruction of *Vijaya-nagara* 24 years earlier than the end of the reign of *Ríma Ráya* according to the *Ráya Paditti*. Which is in the right, I cannot say; but the matter may probably be decided by means of some of the numerous inscriptions that are to be found in the country. It does not appear clear, whether or not the line of *Hari-hara* has become extinct, nor whether the present *Rájá* of *Anagundi* be descended from him, or from one of the usurpers who seized on *Vijaya-nagara*, but who still continued to govern in the name of the royal family, as their servants.

CHAPTER
XV.
Feb. 17.

Ramappa now takes leave of the family of the *Ráyarú*, and proceeds to give an account of one of the chief *Polygars*, who on the decline of *Vijaya-nagara* assumed independence.

Rájás of *Kilidi*, or *Ikeri*.

“ Until the year *Dhatu* of *Salivahanam* 1510 (*A. D.* 158 $\frac{2}{3}$) *Sadásiva Ráya*, and *Ríma Ráya* possessed the kingdom, as servants of the *Ráyarú*. In the mean while *Sadásiva Ráya* gave to *Sadásiva Gauda*, son of *Baswappa*, the *Gauda* of *Kilidi*, a government (*Subayena*) in *Karnátaka Désa*, namely *Guty*, *Baracuru*, and *Mangaluru*. These three towns were given into the possession of *Sadásiva Gauda*, and his name was changed into *Sadásiva Ráya Náyaka*, after the name of the *Ráyarú* who gave him the power *Suluntra* (of governing by a deputy), and put it into his possession. From the year *Durmuti* 1482 (*A. D.* 15 $\frac{1}{2}$), to the year *Chitrabanu* 1685 (*A. D.* 176 $\frac{2}{3}$), sixteen persons, styling themselves *Rájás* of *Kilidi* or *Ikeri*, possessed the government 203 years. Particulars.

“ Seven persons governed 77 years, styling themselves servants (*Cadaëvaru*) of *Vijaya-nagara*. Particulars.”

“ 16 years *Sadásiva Náyaka* ;” began to reign 1482. *A. D.* 1559.

“ 9 years his younger brother *Bhadruppa Náyaka* ;” began to govern 1498. *A. D.* 157 $\frac{1}{2}$.

CHAPTER
XV
Feb. 17.

“ 11 years *Doda* (great) *Sunkana Náyaka*, the son of *Sadasiva Náyaka*'s first wife.” He began to govern 1507. *A. D.* 158 $\frac{1}{4}$.

“ 7 years *Chica* (little) *Sunkana Náyaka*, the son of *Sadasiva*'s second wife.” He began to reign in 1518, *A. D.* 159 $\frac{1}{4}$.

“ 1 year *Siduppa Náyaka*, son of *Chica Sunkana Náyaka*.” He began to reign in 1525. *A. D.* 159 $\frac{3}{4}$.

“ 22 years *Vencatuppa Náyaka*, son of *Doda Sunkana Náyaka*.” He began to govern in 1526, *A. D.* 159 $\frac{3}{4}$.

“ This *Vencatuppa*'s son, *Bhadruppa Náyaka*, and his son *Bhadruppa Náyaka*, governed for 23 years nominally as servants of the *Rájaru*, and 12 years as sovereign princes. They began to reign in 1548, *A. D.* 162 $\frac{1}{4}$.

“ In all, as servants of the *Rájaru*, 7 princes governed 77 years.”

“ After this, from the year *Dhatu* 1559 (*A. D.* 163 $\frac{1}{4}$), till the year *Chitrabanu* 1685 (*A. D.* 176 $\frac{1}{4}$), nine *Rájás* governed in their own name 126 years. Particulars.”

“ The above mentioned *Bhadruppa Náyakas* 23 years; but, deducting 11 years before they governed independently, they reigned in their own name

“ 12 years.” This began in 1559, *A. D.* 163 $\frac{1}{4}$.

“ 22 years *Sivuppa Náyaka*, son of *Chica Sunkana Náyaka*.” He began to reign 1571. *A. D.* 164 $\frac{1}{4}$.


“ 10 years his eldest son *Bhadruppa Náyaka*.” He began to reign 1593. *A. D.* 167 $\frac{3}{4}$.

“ 5 years *Hutso* (*Mad*) *Sómasikhara Náyaka*, younger son of *Sivuppa Náyaka*.” He began to reign in 1603. *A. D.* 168 $\frac{3}{4}$.

“ 12 *Doda Chinna Magi*, wife of *Sómasikhara Náyaka*.” She began to govern in 1608. *A. D.* 168 $\frac{3}{4}$.

“ 16 years *Baswuppa Náyaka*, her adopted son.” He began to reign 1620. *A. D.* 169 $\frac{3}{4}$.

“ 26 years *Sómasikhara Náyaka*, his eldest son.” He began to reign 1636. *A. D.* 171 $\frac{3}{4}$.

“ 31 years *Budi* (wise) *Baswuppa Náyaka*, son of *Virabhadra*, younger brother of *Sómasikhara*.” He began to govern 1662, *A. D.* 17 $\frac{1}{4}$. CHAPTER XV.  Feb. 17.

“ 2 years *Chinna* (little) *Baswuppa Náyaka*, adopted son of *Víru Magi*, widow of *Budi Baswuppa*.” He began to govern in 1675. *A. D.* 175 $\frac{3}{4}$.

“ 8 years *Sómasikhara Náyaka*, another adopted son of *Víru Magi*.” He began to govern in 1677. *A. D.* 175 $\frac{3}{4}$.

“ In all, ten independent princes of *Kilidi* governed 126 years.”

Ramuppa says, that *Doda Sunkana Náyaka* resigned his government to his younger brother, and undertook a pilgrimage to *Kási*, or *Benares*. From thence he went to *Dhely*, where he encountered and killed *Ancusha Khán*, a celebrated prize-fighter. On account of his gallantry he received many honours and lands from the king. The whole of these lands he gave in charity to the *Bráhmans*, and returned home, where he lived in retirement, without making any attempt to resume his authority. His younger brother, in return, left the government to his nephew. This nephew *Vencatuppa*, and his son and grandson, the two *Bhadruppa Náyakas*, being weak men, and mere cyphers, the whole business of the country was managed by their cousin *Sivuppa*, who acted as *Dalawai*, or minister. On their death without children, he succeeded to the sovereignty as lawful heir, and seems to have been the greatest prince of the house. It was he who finally reduced the *Jain Rájás* of *Tulava*, and added to the family dominions the whole province of *Canara*; for, on the overthrow of *Vijaya-nagara*, the *Jain Polygars* had assumed independence. His successor, *Sómasikhara*, was mad, and during the paroxysms of his disease committed great enormities. He ripped up pregnant women with his own hands, and for the gratification of his lust seized every beautiful girl that he met. At length he was assassinated by a *Bráhman* named *Saumya*, who was one of his servants. The rank of the assassin did not save him, and he was put to death by the *Sivabhactars*, who were much attached to this

CHAPTER

XV.

Feb. 17.

family of princes, as being of their own sect, and which by this murder seems to have become extinct. *Doda Chinna Magi*, the widow of *Sómasikhara*, assumed the government; but having no children, she adopted *Baswuppa*, the son of *Marcupa Chitty*, a *Bani-jiga* merchant of *Bideruru* (*Bednore*), where the seat of government then was. The male descendants of this adopted son also ended in *Budi Baswuppa*, who left two widows, *Chinna Magi*, and *Vira Magi*. The latter, although inferior in rank, being a bold woman, put her superior in confinement; and, having adopted a young man named *Chinna Baswuppa*, she governed in his name, and was called *Ráni*. The publicity of her amorous intrigues was so scandalous, that the young *Rájá* ventured to remonstrate with her concerning this part of her conduct. He was immediately removed by a violent death, and a boy was adopted in his stead, and called *Sómasikhara*. *Hyder*, taking advantage of the disgust occasioned by her immoral conduct, subjected to his own authority the dominions of the *Sivabhactars* of *Ikeri*, and shut up the *Ráni* and her adopted son in the fort of *Madhu-giri*. From thence they were taken by the *Marattahs*, but died before the purpose for which the *Marattahs* intended them could be carried into execution. The *Ráya Paditti* proceeds thus.

Mussulman
conquest.

“ In the year *Chitrabanu*, of *Salivahanam* 1685 (*A. D.* 176 $\frac{2}{3}$), on the 3d of the moon in *Maga*, on Friday at the 18th hour, the *Nabob Hyder Aly Khán's* troops took possession of *Bideruru* city; from which time this name was lost, and the place was called *Hyder Nagara*. This *Nabob Hyder Ali Khán* governed (that is to say the dominions of *Ikeri*) from *Chitrabanu*, of *Salivahanam* 1685, till the 3d of the moon in *Paushya* of the year *Shobacrutu*, *Salivahanam* 1706 (*A. D.* 178 $\frac{2}{3}$), 20 years and 11 months.”

“ From the same year *Shobacrutu*, till Saturday the last of the moon in *Chaitra*, of the year *Sidarti*, of *Sal.* 1722 (*A. D.* 17 $\frac{2}{3}$), governed *Tippoo Sultán* 16 years 3 months, and 28 days.

British go-
vernment.

“ On Monday the *Amáóúsyá* in *Chaitra*, in the same year *Sidarty*, 1722, the Company's forces took possession of *Sri Ranga Pattana*.”

It must be observed, that Saturday is the real date; but, that being an unlucky day, the *Bráhma*n changes the day of taking possession into Monday. In order, however, to show that it was on the same day with the fall of *Tippoo*, he tells us, that the one event happened on the last day of the month, and the other on the *Amá-wásya*, which is the same thing. Such discordances therefore in *Hindu* chronology must not be considered by the antiquary as any proof of either error or ignorance.

CHAPTER
XV.
Feb. 17.